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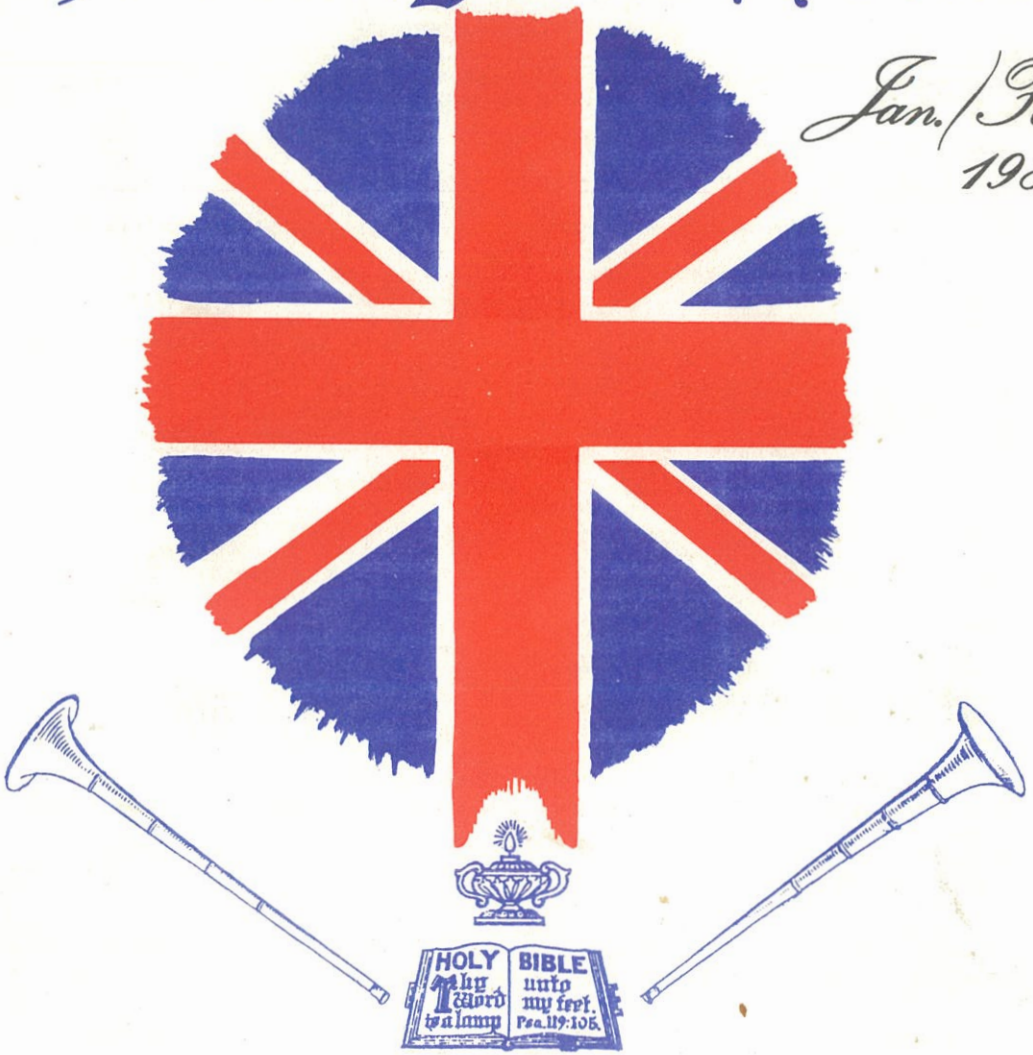
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The Kingdom Herald

Jan./Feb.
1988



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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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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Dear Identity Reader

Another year has begun. The festivities for the Bicentenary are in earnest. Whether we like it or not, the orchestrated revelry will not only surround us, but will be used to take our minds away from more important issues. The world has been described as a stage, and we the unwitting actors. If this be so, who is the audience and the directors?

When 1988 is finished, we all will look back and remember the highlights. I am sure the re-enactment of the First Fleet will remain with us for a long time. Those who participate in the many lesser activities will be rewarded for their experience. For one year Australia will be parading before the world in one of the final scenes before the curtain of history drops to the stage. Will the actors of history be asked for an encore? Like many modern films, the action is spectacular but the acting is very poor.

One feature of a masterpiece is its lasting quality. If this is any criteria of a true civilisation then we today are more savage than the cave man, who at least valued his few possessions. It is a strange paradox that man has acquired so much knowledge, yet so little wisdom. This lack of wisdom is seen in the fact that we are not learning from past errors. If one is to consider the view that history is a series of planned events, either for good or evil, then the conclusion of any serious historian is that man has failed.

Rather than face up to this obvious conclusion, the more prominent actors on the world stage, who are closer to the directors, go along with the delusion of success. Amidst the glamour of national hysteria, the guilt of failure is lost. But how long can this condition of the mind last? When will our levitical leaders realise they have forsaken their calling to give direction to the people, based upon the Eternal Word of God.

Whatever the errors Western Nations have made over the past 200 years, we can thank God for a remnant within Israel who appreciated to some extent the politics of God's Government. The function and relationship of Church and State was clearly understood by our Founding Fathers. The Founding Fathers were humble enough to recognise that the Creator was the source of

all our blessings.Today the prominent feature of our leaders, is that they have become as gods. This is surely an ancient problem. They have forgotten that the God of the Exodus has the power to help and to cast down (2 Chron. 25:8). Many of our leaders have forgotten what they were taught at Sunday School in their youth.

We must not lose sight of the fact that Australia is but a small hill in the affairs of this world. Whilst this be so, many believe that this Great Southland has an important part to play in the future earthly Kingdom of God. The institution of Zion, from which the Laws of God will flow forth, will be established in this land, as in all lands that Israel inherited.

The events that are yet to unfold will surely show, even to those in power, that they are mere servants of judgment, as Nebuchadnezzar was (Jer. 25:9) Just as the Father was able to turn the death of Christ to His glory, so God will use present day Israel leaders who have forsaken Him, to help Israel realise her role as a servant people. Like Zacharias in Luke 1 we shall rejoice very soon with the words:

THAT WE SHOULD BE SAVED FROM OUR ENEMIES AND FROM THE HAND OF ALL THAT HATE US:
TO PERFORM THE MERCY PROMISED TO OUR FATHERS AND TO REMEMBER HIS HOLY COVENANT.
THE OATH WHICH HE SWARE TO OUR FATHER ABRAHAM.
THAT HE WOULD GRANT UNTO US, THAT WE BEING DELIVERED OUT OF THE HAND OF OUR ENEMIES MIGHT SERVE HIM WITHOUT FEAR,
IN HOLINESS AND RIGHTEOUSNESS BEFORE HIM, ALL THE DAYS OF OUR LIFE. (Luke 1:71-75).

****

The time for ignoring the evil which is waging war against us is past and the necessity for being on the alert is upon us now. At all costs we must expose and defeat the conspiracy before it defeats us. Some may feel that only a miracle can save us but - miracles come from God in answer to prayers that are repentant and heartfelt.

Window on the World

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Light from the Mount of Olives

Courtesy, Covenant Message

By W.G. Finlay D.D.



The Mount of Olives

The Second Advent

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together" (Matt. 24:27-28)

At the outset of the Olivet Discourse, the Lord made it very plain that those who resorted to the tactics of delusion in order to lead God's People astray, would not hesitate to invoke His Name in support of their pernicious doctrines (Matt. 24:5). That the same feature would characterise the *suntelia* – the final completion of the age – and be particularly evident in the context of His Coming Again is equally obvious. While Peter, in his second Epistle, makes direct reference to scepticism pertaining to the Lord's Coming (2nd Peter 3:3-4), the Lord revealed that because of the unbelief engendered by such scepticism, His Second Advent would be controversial in the extreme and the subject of much confusion (Matt 24:26).

In the present situation and where, despite the increasing propaganda against the Scriptural assurance of the Second Advent, hope in this Event still obtains, one finds a broad spectrum of opinion which invariably centres on some form of *spiritual return* which fails to satisfy the demands of Holy Scripture. The disparity between the Biblical assurance of the Lord's Coming, and what men generally teach concerning this, is so great, that it is small wonder that God's Israel People – Anglo-Celto-Saxondom – have been driven to seek a future in a socio-political ideology of materialism which denies the witness function for which the nation was formed (Isa. 43:10-12). One should be in no doubt

about the situation today. It is desperate in the extreme, for as the Scripture rightly states: "There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up" (Isa. 51:18). The present world situation plus the total inadequacy of a devastated Anglo-Saxondom to meet the challenge of the time, requires the physical Return of the Lord if the Purposes of Almighty God, centred in His Covenant Promises, are to have meaning in the earth.

What Saith The Scriptures?

Prior to a consideration of the assurance provided by the Lord Jesus Christ as to His Coming Again and indeed complementary to it, a short digression into the subject of the language spoken at the time of the First Advent would be advantageous.

When Philip of Macedonia came to the throne of Greece, his rule extended over a collection of semi-autonomous cities each with its own culture and language which prevented them from being a cohesive nation. To meet the need of the time, a language was evolved which combined the chief characteristics of the three strongest Greek tongues and was called *He Koine dialectos* — a form of Greek which was carried to the then known world when Alexander the Great began his amazing career of conquest. In the conquest of Egypt, the Grecian soldiers not only forced the adoption of the new tongue, but under the decree of Alexander, scholars and teachers were injected into the Egyptian society for the express purpose of establishing the Greek culture in the new domain. After the death of Alexander, General Ptolemy received Egypt as his share of the divided empire and for a hundred and fifty years the Ptolemies reigned in that land and the Koine Greek was the language spoken during that time. As with Egypt, so with the other lands conquered by the Greeks. Koine became the universal language which the Roman conquest did nothing to change. The value of a single language spoken through a widespread and diversified empire was recognised by Roman officialdom and it is the opinion of most scholars of today that this was the language spoken at the time of the First Advent.

Archaeology has established that Koine Greek was used throughout the middle east at that time, for, excavating the great mounds and buried ruins just a hundred miles south of Cairo in 1897, fragmentary records on papyri were unearthed which indicated that this was the site of Oxyrhynchus, the city where all legal transactions were enacted and the site of the government archives. Among the papyri which dealt with almost every facet of life as it was lived in those days — all written in the Koine Greek — was found several fragments, written in the same language, which recorded the 'sayings of Jesus' or the 'Logia'. Also discovered at this site was the largest papyrus fragment of the New Testament so far recovered — the Epistle to the Hebrews. The point to note is that all this serves to confirm that the Koine Greek was the universal language of that time and it is from the various documents written at that period that scholars are able to ascertain the express meaning of words appearing in the Greek text of the New Testament which otherwise are obscure.

The value of this digression will become obvious as attention is once again focused on the subject of the 'coming again' of the Lord Jesus Christ. It will be noted that the disciples asked very pointedly: " . . . what shall be the sign of thy coming, and of the end of the age?" The word 'coming', in the Greek text, is *parousia* and in classical Greek meant 'presence'. Today, the English word 'presence' covers a wide field of meanings ranging from the abstract to the substantial and which has led many

to conclude that the *parousia* of the Lord is merely His spiritual influence in the heart of the convert. Even concerning the end of the age, there are those who hold that it is merely His invisible influence which shall be sufficient to terminate the chaos and that a tangible, physical Return is unnecessary.

The Greek word *parousia* occurs fourteen times in the New Testament, and while men's acceptance of its meaning depends largely on their own preconceived notions, the abovementioned papyri unearthed at Oxyrhynchus reveals that it was a word in common usage with only *one meaning*. One or two illustrations will suffice to establish this at this stage. In one document, written in A.D. 131, the writer who is unnamed, stated that: " . . . the repair of that which the flood has swept away demands my *parousia* (presence)". In another of the Oxyrhynchus papyri, a man writes to his brother informing him that they have been left joint-heirs in a valuable estate " . . . which cannot be settled until your *parousia* (return)", while in yet another document is a complaint at the delay of an important overseer which charges that " . . . it is of no use if a person arrives too late for that which demanded his *parousia* (presence)". In the Petrie Papyrus, 2-39, is listed the contributions which were made for the purchase of a crown which was to be presented to the king on his arrival *(parousia)* — a term used to denote the king's bodily presence.

It is thus more than apparent that any interpretation of the Greek *parousia* which is projected as a spiritual event, does extreme violence to the language in use at the time when the Lord gave His assurance that He would come again. In all of the instances where this word was used and recorded by those who spoke the language, its meaning was very positive and embraced the bodily, physical presence of the person referred to. It was against this background that the Lord stated: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming *(parousia)* of the Son of man be". The tangible reality of His Coming is thus equated with the brilliance of the sun which is seen and felt by all — sinners and saints alike — and not as a secret and spiritual influence in the hearts of a selected few.

The Carcase And The Eagles

Following the positive assertion of His Physical Coming, the Lord made a statement which, on the surface, would appear to be of no consequence and completely irrelevant to the overall theme. He said: "For wheresoever the carcase is, there will the eagles be gathered together". Even allowing for the Apocalyptic nature of the phraseology used both here and in subsequent verses of the Olivet Discourse, it is inconceivable that the Lord would have related His Coming to the description embodied in this verse. The word 'carcase' is translated from the Greek *ptoma* which literally means a lifeless body, carrion, or something putrefying.

Throughout the Protestant era, most theologians have preferred to ignore this verse, and in the various commentaries which are available to the scholar, one finds it treated as though it had no importance to the general theme. However, Dr. Charles John Ellicott, in his *Bible Commentary for English Readers,* saw fit to come to grips with the subject and wrote: "What the enigmatic proverb (if indeed it be enigmatic) means, is that wherever life is gone, wherever a church or nation is decaying and putrescent, there to the end of time will God's ministers of vengeance, the vultures that do their work of destruction, and so leave room for new forms of life by sweeping off that which was "ready to vanish away", assuredly be found". If the Israel national message of the Bible had been kept in view, this statement by Dr. Ellicott would be seen as equating 'the time of Jacob's trouble'

(Jer. 30:7) with the description of the Lord pertaining to the carcase and the eagles.

The picture of Jacob-Israel's condition at the end of the age is graphically portrayed in the writings of the Old Testament prophets who were used by God to communicate His indictment against His People and which is summed up in the writing of Ezekiel which declares that the nation should 'be ashamed and confounded for your ways, O house of Israel' (Ezek. 36:32). Israel, in Anglo-Saxondom today, has indeed become a 'carcase' when one considers her former world influence in contrast with that of today – a situation which need never have arisen had the company of nations been aware of its identity. As one reads of the cause for 'Jacob's trouble' (Jer. 30) it will be seen as the yoke of the alien (Heb: zuwr) who feed on Jacob (see Septuagint Jer. 30:8) much in the manner of the 'eagles' gathered around a carcase.

It should be noted however, that the Lord, while sparing no words in condemnation of His People, assures Divine intervention because His Holy Name, in terms of His Covenant Promises, were and are tied up with Israel. "For mine own sake, even for mine own sake, will I do it: for how shall my name be polluted? and I will not give my glory to another. Hearken unto me, O Jacob and Israel, my called: I am he: I am the first, I also am the last" (Isa. 48:1-12); "Thus saith the Lord God: I do not this for your sakes, O house of Israel, but for mine holy name's sake . . ." (Ezek. 36:22). Thus, as one draws the threads of prophetic revelation together, one is able to see such verses as that describing the 'carcase and the eagles' not as an irrelevant interpolation, but rather as an amplification of some previous statement.

The Tribulation

The statement: "Immediately after the tribulation of those days . . ." should be understood in the context of that which preceded it and as has been stated above, this is to be found in the Apocalyptic terminology of the carcase and the eagles which appears to have its meaning in 'Jacob's time of trouble'. However, the English translation – '. . . after the tribulation of those days' is somewhat ambiguous for it presupposes a termination of the tribulation to be followed by the momentous events of the darkening of the sun and the moon. The word 'after' has been translated from the Greek adverb *metah* which literally rendered means 'in conjunction with' and not subsequent to. Thus in the overall picture as described by the Lord, one finds that in conjunction with the 'affliction' of the end days, the sun will be darkened and the moon will not give its light.

However, before proceeding, it would be advantageous to note that there is a difference between Luke's account and those of Matthew and Mark in respect of the sun, moon and stars. Luke, after referring to Jerusalem being trodden down until the 'times of the nations being fulfilled', states: "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 . . . " (Luke 21:25). The word 'signs', in the Greek text is indicative of those things which are seen and observed (Greek: *semeion*) and are, therefore, to be taken in a literal sense. Conversely, both Matthew and Mark make no reference to such signs, thus leaving no alternative but to assume that the phraseology should be understood as symbolic or Apocalyptic. Whatever signs are intended in Luke's account, must of necessity be left for the future to reveal, and it will have to suffice at this stage to note that man, through his advance in technology, is now in a position to observe any signs which may be given in the sun, moon and constellations of heaven.

In Revelation 8:12 and Isaiah 13:10 one finds

an identical picture to that which the Lord paints in His Olivet Discourse in that the sun, moon and stars are again referred to as being 'darkened'. In the Old Testament reference, the context reveals that the phrase deals with the total eclipse of Babylonian authority and power, while that in the Revelation is similarly indicative of the overthrow of Imperial Rome. The phrase, as recorded by both Matthew and Mark, is intended to convey the same situation, but in a different context.

The Symbolism Of 'Sun, Moon And Stars' In Israel

While in the writing of Jeremiah the prophet, one finds the *literal* sun, moon and stars attesting to the faithfulness of God to His People (Jer. 31:35-36), in the Revelation of the Lord Jesus Christ one finds the identical 'ordinances' used in symbolic terms. "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Rev. 12:1). In the literal translation and in the context of the 'woman', the text reads: " . . . a woman *having been clothed* with the sun etc. . . . " thus indicating an historical rather than future event, the woman then passes 'into the wilderness, where she hath a place prepared of God'. Nowhere in the scripture does the Lord speak of the church passing into the 'wilderness' nor is there any indication that He had appointed any particular place for such an organisation. That He would draw His Israel People into the wilderness, is the main theme of the writings of the prophets (Ezek. 20:34-37; Hos. 2:14) as is the theme of the 'appointed place' (Deut. 32:8; 2nd Sam. 7:10). That *Israel* was endowed with the assurances of continuity – attested to by the sun, moon and stars, as has been stated above, makes the identification of the 'woman' of Revelation 12:1 a relatively easy task.

However, there is more to the story than merely identifying Israel. At the time when the Revelation was given, the Mighty Calvary Act was over half a century old – therefore an historic event. Notwithstanding what men may preach and teach concerning Calvary, the relationship between the Christ of God and His People Israel is an undeniable *scriptural fact* (Matt. 1:21 15:24; Luke 1:68). Israel was Redeemed and made partakers of the New Covenant which, it will be noted, in the prophetic context, was made with the 'House of Israel' (Jer. 31:31 and Heb. 8:8) and was a 'Law covenant'. Endowed with her Redemption (Christ) and under the New Covenant (Law), the Covenant people were drawn into the 'wilderness' – into the place which the Lord had previously prepared for them. The symbolism of Rev. 12:1 thus becomes clear and even more when Malachi 4:1 is considered. "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings . . . Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgment . . . " There can thus be no doubt that the 'Sun' is the Lord Jesus Christ at His Second Advent while the Law is undoubtedly an integral part of this.

As one examines Anglo-Saxondom today – a company of nations which once gloried in the Name of Jesus Christ the Lord – one finds the desecration of the 'Sun' by common consent in that in order to make Him more acceptable to modern thinking, He is depicted in theatrical roles which make Him one of the ordinary people. He is removed from HIS august position as the Son of God and Coming King and, as is inferred in *Godspell*, plays the role of a clown. Israel's 'sun' has indeed been 'darkened' as has the subject of law and order. The 'moon' under Israel's feet – the Lamp of the Law (Psalm 119:105) has likewise been darkened in a permissive age which leaves its mark of violence on society – Jacob's trouble indeed.

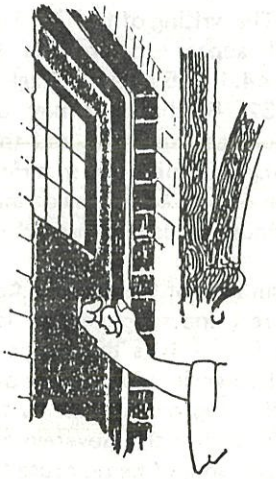
However, as has been stated previously, the Lord is not oblivious to all that is transpiring in His People and has promised that ' . . . he (Jacob) shall be saved out of it' (Jer. 30:7). "Arise, shine: for thy light is come and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee" (Isa. 60:1-2). With this assurance guaranteed by the Promises of God, attention is once again focused on the words of the Lord in His Discourse in which He said:

"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". Bearing in mind that Matthew's account is Apocalyptic, one should be cautious in switching to a literal interpretation, thus looking for a literal sign in the heaven. Is there any significance in the fact that the Lord did not provide any clue as to the nature or character of the sign which would herald His Second Advent? It may be that the disciples knew what the sign would be, for the Lord had certainly instructed them about Himself and those things which testified to Him. In John 14:15-18 and 16:7-14, He told them that He was going to leave them, indeed that it was expedient for Him to do so, but that He would send the Holy Spirit and that although they would no longer see Him, His Spirit would remain with them.

On the Day of Pentecost, it is generally accepted that the Promise of the Lord was fulfilled and Peter refers to this as the sign that the Son of man had been exalted in heaven (Acts 2:33). May it not be – one cannot dogmatise on future events – that immediately prior to the Coming of the Lord, there will be a greater out-pouring of the Holy Spirit, once again confirming that the Lord, the Son of man, is alive in heaven and that He is about to return? The writing of the Old Testament prophets would appear to confirm this view (Isa. 32:15-18; 44:1-5; 59:19-21; Ezekiel 37:1-14 and Joel 2:28-32). Be that as it may, of one thing the Israel people can be sure, and that is that their Saviour-King is Coming and that He will surely take 'the throne of his father David: and He shall reign over the house of Jacob forever' (Luke 1:32-33).

The assurance of the Coming Again of the Lord in a very real and tangible way is an undeniable Scriptural fact – it is the direct Intervention of God the Father in vindication of His words of Promise. Nothing can prevent its fulfilment, for it rests solely within the Sovereignty of God. This fact however, should be no cause for complacency within God's Israel people who would then be inclined to sit back and contend that as things were out of control from a human standpoint, one must simply wait for the Lord to do something about it. The Second Advent is no longer a remote event in time. The signs of the times, as elucidated by the Lord in His Discourse, are all in evidence today with the urgency of His imminent Return. His injunction to His People during the end stages of this dispensation is: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

Escaping, in this verse, does not mean that one will be suddenly removed out of the prevailing chaos, but rather that one should prevail in escaping from being led astray or becoming a victim of the affliction of Jacob's trouble. This can only be done by seeking the guidance and Directives of God's Word and certainly not that of man. It requires a sincere and whole-hearted return to the 'faith once delivered' no matter how much ridicule may follow. It is no religious platitude – it is an urgent necessity, for the time is not tomorrow or next week – it is now.



Who is this Jesus?

By the late DR. PETER MARSHALL
Chaplain of the United States Senate

"And when He was come into Jerusalem, all the city was moved, saying, Who is This?"
(Matthew 21: 10)

FOR nineteen hundred years one Figure has haunted the memory and troubled the conscience of mankind. This one Figure has divided all history into two great divisions, so that every event is now dated with reference to His coming, either before or after. Whenever the years are numbered, whether by believers or unbelievers, time is counted from the year of His incarnation, before Christ and after Christ. No other name has so dominated history. No other influence has so profoundly affected human life. No other birthday is so widely observed. No other teachings so much discussed. Of no one else have so many books been written. To the cause of no other leader have so many followers given their lives.

"Who is this?" they asked at the street corners in Jerusalem long ago. It is no mere academic interest that prompts the question in our time. It is life, history. It is all that is deepest in your experience and mine that forces it upon us. Who is this Jesus?

Now let us recognise at the outset that the Christian religion is first and foremost and in its heart a message about God. It is not primarily a new ethic. It is not just a philosophy of brotherliness and loving our neighbour and accepting the Golden Rule. It is not a way of thinking or looking at life. Nor is it a social programme. It includes all of these, to be sure. But basically it is a message about God.

That message is this: that the living God, infinite, eternal and unchangeable had at one definite point broken into history in an unprecedented way. Once and for all, in an actual life lived out upon this earth, God has spoken, and has given the full and final revelation of Himself. In Jesus, God has come! Such is the dramatic and astounding statement on which the Christian religion is built. That is the foundation of it.

With almost two thousand years of Christian tradition behind us, we may have become almost too familiar with this fact so that we fail to grasp it as they did back there in the first century.

They tell us that for the greater part of His life He was a working carpenter. He stood among the shavings making tables and chairs and yokes for the oxen. His home was in an obscure provincial village. He was born in a stable adjoining a roadside inn. He had no money, no standing in society. He wrote no books. As far as we know, He wrote nothing. He left no written message, for the only time we read of His

writing anything, it was traced with His finger in the sand, and the eddies of wind that swirled round the pillars of the temple porch covered it up. He fought no battles. He had no army. The applause of listening senates was never His to command. His friends were mostly as poor as He was, fishermen and peasants. When He began His public ministry and took to preaching, His family tried to talk Him out of it, thinking and actually saying He was mad.

The theologians and the learned people of His day ridiculed His teachings because they said He had never been to school. At first He attracted great crowds, whether moved by curiosity or the attraction of the new and the sensational. But they soon dwindled away and, at one time, He feared His own followers might likewise melt away. At the end they did desert Him and leave Him to His fate. He died a criminal's death, reviled and mocked, tormented and laughed at, hanging between two thieves and murderers. He was buried in a borrowed grave.

But then a strange thing happened. It was rumoured that death had not finished Him. It was reported that He had been seen alive. True, the body with the marks of the nails and the spikes had disappeared. On this they all agreed. The body was gone. There were many attempted explanations but, somehow, none of them were adequate.

Suddenly, His disciples, the very men who had run away, who had gone underground for a time, appeared in the streets proclaiming that He had risen from the dead. They said that He had come back to them. They were different, not the same men at all. Their terror had gone, and they were no longer afraid. They spoke boldly. Threats did not intimidate them.

They said fantastic things—that this Jesus had risen from the dead and was at the right hand of God in heaven. They said that now they saw clearly, what had been hidden from them before, and from the first God had been uniquely present in Jesus, making the invisible apparent, the eternal a matter of history, and God had become man.

Such a message, as you would suppose, was laughed at. "*These men are drunk,*" was the first popular verdict. Then, "*They are mad.*" The tale was so incredible. And when the wild story began to circulate beyond Jerusalem, the whole Roman Empire began to ring with contemptuous laughter for a time. Then they tried to stop it by force and threats. "Don't say these things again," the disciples were told, "if you value your lives." But they did not stop. They even seemed to become more eloquent and more bold. Throw them into prison and they made the cell a pulpit and the dungeon a choir. Stone them with stones, and they rose from the dust bleeding and bruised, but with more convincing testimony. Lash them with whips, and they praised God the more. Nothing could stop them. They made human torches of believers in this fantastic rigmarole. They illumined the arenas to light up Roman holidays and yet, in their death, they made converts to this strange preaching. Hunted and persecuted, thrown to the lions, tortured and killed, yet they seemed to live on, and grow.

Rome could not stop Jesus. What actually happened was that Jesus stopped Rome, and on the ashes of her broken splendour set the foundations of the empire of God which was to be. That is why the question comes back to us to-day nineteen hundred years afterward, "*Who is this Jesus?*"

Now when the first Christians called Him Lord, and when they worshipped the Galilean Carpenter, were they just dreaming, yielding to the intoxication of a foolish fancy? Were love and imagination running away with them? Or was the thing true?

You will find that there is mystery here—great mystery, supernatural mystery. You have to deal with a personality, a power and a presence. His personality is a startling study in contrasts. He was meek and lowly with an amazing humility yet, He said, He would come on the clouds of Heaven in the glory of God. He was so austere that evil spirits and demons cried out at His coming, yet little children ran to Him as a friend and climbed up on His knee. No one was ever half so kind or compassionate to sinners, and no one ever spoke such red-hot searing words about sin. His whole life was love, yet He demanded of the Pharisees how they expected to escape the damnation of Hell. He was a seer of visions, and a dreamer of dreams, yet a realist of the first degree. He claimed their loyalty and obedience, yet He washed their feet. A changed woman came weeping to anoint His feet, and the hucksters and traders fell over one another in the Temple to get away from the fire they saw blazing in His eyes. He saved others, they all admitted that in the end, but He could not save Himself. What a union of contrasts in the mystery of this personality!

But what about the mystery of His power? What is the secret of it? In His name great movements have swept the earth. In His name men and women of every age and race have "*wrought righteousness, stopped the mouths of lions, and out of weakness have been made strong.*"

Consider our institutions that have sprung from this mysterious power, the churches everywhere pointing their spires like fingers of stone to God, the hospitals, the schools, the Red Cross, the Community Chests, all philantropic and benevolent work, all stemming back to this power and influence.

After nineteen centuries we still dedicate our children in His name. When love and marriage come, His is the blessing we invoke, and at His altar we plight our troth. When the last call comes, and the clock has chimed for our loved ones, we lay them down beneath His cross, and it is in His message that we find our comfort and our hope. His is the power that sets the prisoners free, in whatever bondage they languished. Testimonies are without number. Changed lives all ascribe the glory to Him. It is to Him that credit belongs for newness of life and victories that men and women have achieved. How many there are who will testify to this power—the power that saves, that forgives, that pleads and guides through life. There it is. What a mystery! What a power!

But it is still more. It is the mystery of a Presence. "*Lo, I am with you always,*" He had said, and they found it true, gloriously true. Part of the mystery is this, that He lived nineteen centuries ago, in a far-away little land of Palestine. He wore oriental robes and sandals. Yet His words and His presence are as real and as revelant as if spoken last night on the radio in English from New York or San Francisco. Even in our day of neon signs and penthouses, of skyscrapers and fast aeroplanes, He is authoritative for us. And this is because the human heart is still the same in its loves and hates, its joys

and sorrows, its fears and hopes, its passions and defeats. And also because this Christ is not a dead memory, not a pious legend, not an embalmed relic, but a Living Spirit. This Christ is a present fact and men know it.

Read the new Testament for yourself, and see if this same Jesus does not step out of the page and walk beside you. See if He does not look at you from the record with eyes that see into your very soul. It is not merely speaking metaphorically to say that to many men and women He is a Presence tapping them on the shoulder, nudging them now and then, walking beside them in sorrow, standing in the shadow watching, waiting always. Yes, it is the mystery of a Presence.

What then are we to say of Him? Have you answered that question in your own mind? Has your heart whispered its own answer? *What think ye of Jesus?* That is an old question, but it keeps coming up, again and again, and every one must answer it sometime. Reason and conscience alone demand an answer, " Who is this Jesus? "

I am not sure which is the greater heresy, to deny that He was God, or to deny that He was man. It is worthy of note that the first heresy that ever vexed the Christian Church, the so-called Docetic heresy of the first and second centuries, was not a denial of the deity of Jesus, it was a denial of His true manhood. It asserted His God-head and virtually emptied His manhood of all reality. There is some danger that we might do the same thing to-day. Let us never forget that Jesus was truly man—really man, tempted in all points like as we

are, yet without sin. It is a mystery how the two natures were in One person—the human nature and the divine. I cannot explain it, nor do I understand it. I only know that both were there, both full and real.

He was no stranger to pain, for He explored all the vast treasuries of it that we may never know. It was no make-believe when the Roman lash fell across His shoulders. And the nails—were they not real?—as real as the blood He shed on the cross!

No, you cannot read your Gospels without feeling that here was a Man—The Man—He is true man, this Jesus. That truth can never grow dim. Could you possibly find in Him your Saviour were He not fully man? *"There is one mediator between God and man, the Man Christ Jesus"* That's what it says. The Book declares it. Let us not forget it!

But that is not all. That is not the final word. That alone does not explain Christ. There is more, much more. He was truly man—He was more—He was God in the flesh.

As you consider yourself in relation to the question: *"Who is this Jesus?"* I ask you to consider the claims He made for Himself. Do you realise that He placed Himself at the very centre of His message? He sought to win their devotion of His own person. He does not merely claim to have found the answer to all men's needs, He claims to be the answer. *"Come unto Me, all ye who labour and are heavy laden, and I will give you rest."*

Who ever before or since has dared to say a thing like that? He declares that at the Day of Judgment the final test will be "*Ye have done it unto Me. . . . Ye did it not to Me. . . . He that loseth his life for My sake, shall find it.*" His whole attitude is "God and I." I could quote you scores of such statements.

Now what shall we say about all this? Either it is sheer nonsense, or it is true. Either He speaks as a deranged megalomaniac, or else He is who He says He is. You have to choose one or the other. Somehow, on His lips, these claims do not appear to be ridiculous. On the lips of anyone else, they would, but not on His.

His own life—His public life and His private life—is as startling as His claims, for in it there was no sin, no fault, no blemish. Neither friend nor foe could find anything of which to accuse Him. And He alone flung over His shoulder His challenge to time and history: "*Which one of you accuseth me of sin?*" Who else could have said that? The saintliest people in all the world have been most conscious of their own sin. Read the biographies of Paul, Thomas a Kempis, Francis of Assissi and, again and again, you will come across their feelings of guilt and unworthiness. But not with Jesus. He never confessed to any sin, for He had none to confess.

But you find Him forgiving sin in others. Not merely mumbling the words of absolution, but bringing into troubled and contrite hearts the feeling of being forgiven, the sense of being at peace with God. It was this action of His that

roused the Pharisees so. They pointed out that nobody could forgive sin but God only and argued that, consequently, Jesus must be an imposter and a blasphemer. Their premise was absolutely correct. Their conclusion absolutely wrong.

Only God can bring peace to the human heart. Yet Christ has done it for unnumbered millions of souls. Only God can open the gates of the Kingdom of Heaven. For how many has Christ opened it? Only God can supply the power to break the chains of enslaving habits. Yet Christ has done it for men and women in the New Testament, and in nineteen hundred years of history since the New Testament was written. Only God can redeem, yet I am sure that Christ is my Redeemer, and I know that my Redeemer liveth. Millions of souls have said that, and believed it most surely. If Christ thus does what only God can do, who then is this Jesus?

Consider the universality of Jesus. How else could you account for it? Think of some modern writers who have written books about Him, caught alike in the spell and adoration of the Carpenter of Galilee, Giovanni Papini and Bruce Barton, as different as an Italian mystic and American business man could be. Scholem Asch and Emil Ludwig, Middleton Murray and Lloyd Douglas, and a host of others as different as the poles, yet all fascinated by this one mystery of Christ! Who can this be Who can grip and captivate the souls of people so utterly different as Luther and Loyola, Dwight L. Moody and John R. Mott, General Booth and George A. Buttrick, Muriel Lester and David Livingstone, Father Damien of Molokai and Robert E. Speer, Albert Schweitzer, Martin Niemuller and Gypsy Smith? What an amazing universality!

What sort of beleaguering spirit is His?

But here is the most amazing thing of all, and you will find it to-day if you have never found it before. You begin exploring the fact of Christ, and before you know it, the fact is exploring you, spiritually and morally. Is not that so? You set out to see what you can find in Christ, and sooner or later God in Christ finds you. And then you will have the final and complete proof of His deity in your own heart.

Maybe there is someone who has never acknowledged Christ; maybe someone who has said that he or she did not believe in Christ. Well, there are some who have no right to believe in Him because they have no qualifications for believing or understanding the fact of Christ, because they have never really faced it. Will you face it now?

But I would not be satisfied simply to have you face the fact. I now want to ask you what you will do about it?

When Saul of Tarsus was confronted on the Damascus road with Christ, his first impulsive cry was "*Who art Thou, Lord?*" But then immediately and instinctively a second question came, "*What wilt Thou have me to do?*" That is the point to which I would bring you now. What is your response going to be?

Edward Everett Hale:

I am only one
But I *am* one;
I can't do everything
But I can do something,
And what I *can* do
That I *ought* to do;
And what I ought to do,
By the grace of God,
I *will* do.

Recommended Reading

		Price
KING SOLOMON'S TEMPLE	E.Raymond Capt	5.00
LANGUAGE OF NUMBERS	H.B. Rand	2.50
LOST TRIBES FOUND IN ASSYRIAN ARCHIVES	W.E. Filmer	.40
LIFE FROM NAHUM	A.Campbell	.75
LAND IS MINE	M.Hughes	3.50
LAST BATTLE CRY	JARAH B. CRAWFORD	16.50
LEGACY OF ARTHUR'S CHESTER	R.B. Stoker	8.00
LIGHT FROM MT. OF OLIVES	W.G. Finlay	.30
LIFE, DEATH AND RESURRECTION	J.S. Fox	13.50
LAST 12 VERSES OF MARK	I.Panin	3.00
LOST CHAPTERS OF ACTS	E.Raymond Capt	3.00
MY FATHER'S KINGDOM	A.Heath	1.75
MOST VALUABLE THING IN THE WORLD	W.M.Dodd	9.00
MASK OF EDOM	W.N. SAXON	2.50
MASTER PLAN	Rev.A. Gaunt	2.50
MAN THINKING	M.Judge	5.00
METALLURGY & THE BIBLE	Buchanan	1.75
MORE SURE WORD OF PROPHECY	C. Kendrick	.45
MOSES AND ELIAS.	J. Parker	1.25
MAN, The	W.Pasco Goard	.75
MATHEMATICS PROVE HOLY SCRIPTURE	K. Sabiers	5.00
NEW WORLD COMING	H.D.Houghton	3.50
NONE OF THESE DISEASES	S.I. McMillen	3.00
NATIONAL ISRAEL IN WORLD TODAY	W.Pascoe Goard	1.50
OUR HERITAGE	M.Finch	.50
OUT OF THE ABYSS	G.Atree Coley	2.50
OUR SCYTHIAN ANCESTORS	W.E.Filmer	.40
OUR NORDIC RACE	R. Hoskins	2.50

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Building the Divine Organisation on Earth

A. G. Eastman

In these last days of this present world, before the return of the Lord Jesus Christ with power and great glory as King, God has permitted a very great increase of knowledge to take place on all matters, including an understanding of the progressive steps, which He has been taking in His great plan over the centuries for the redemption and restoration of fallen mankind. For this purpose He formed a special nation on the earth, and chose it to act as His servant in the plan.

This nation He formed in Abraham, Isaac and Jacob, and it became known as Israel, which means "Ruling with God." Its history can be read in the Bible, up to the time of the exile of the nation from the Promised Land, because of sin and idolatry.

After this, it is necessary to consult Bible prophecy to find out the future history of this great nation; and it is on this absorbing subject that God has so raised the veil, that we can now read and understand the amazing way in which He has been using this great Israel nation in His plan, under its new name of the British, which means "The Covenant People"; all of which has been made possible, because the Lord Jesus Christ shed His blood as an atonement for Israel's sins; and thus redeemed the nation from extinction, so that it could carry out the great plan for which God formed it originally.

This is a vital fact, which I do not ask you to accept as fact, just because I am stating it. I ask you to satisfy your own mind yourself by thoroughly analysing and searching the whole Bible.

The scattered tribes of Israel, which had been scattered all over Europe, and known by many new names, eventually, because of their redemption, were brought by God into the British Isles; and in order that when they arrived, there they should become a Christian nation, our Lord Himself accompanied by Joseph, of Arimathea, visited Britain, as much evidence shows, and there built the first Christian church in the world at Avalon, or Glastonbury in Somerset.

Later on St. Paul and other of the apostles visited Britain, and the British people became a Christian nation, whose main task in God's service was to take the Christian Gospel to the peoples of all the earth. It is intensely interesting to study the progressive steps which God has taken to carry out this great work of christianising the world.

First, He gave His Son Christ to become a man of flesh and blood, to be named JESUS, the Son of man.

"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." (John 3:16).

Naturally, it was necessary for a great body of people to be used, to preach this Good News to all mankind. The first steps in this organisation was the choosing by Jesus of 12 apostles; one of whom, however, of the original 12, that was Judas Iscariot, was to be the instrument through whom Jesus was to be killed, and His life blood shed for the remission of sins. Salvation and redemption were the first necessities, before the Kingdom of God could be be re-established on this earth. To these twelve Jesus said: "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." (John 15:16).

Here, then, was the nucleus of the great organisation which was to be built up in the world for the purpose of preaching the Good News of Salvation and Redemption, which are the first steps in the Good News of the Kingdom. After His resurrection, Jesus instructed His disciples as follows:—

"Then opened He their understanding, that they might understand the scriptures. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promises of My Father unto you; but tarry ye in the



city of Jerusalem, until ye be endued with power from on high." (Luke 24:45-49).

This nucleus of the coming organisation had been actual witnesses of what had taken place, in the death and subsequent resurrection of Jesus Christ; and in order that they could carry out their vital work, they were to remain in the city of Jerusalem until the day of Pentecost came, and they were endued with power from God to carry out their great work.

Not only did Jesus during His life tell them that He had been sent by God to go to the lost sheep of the house of Israel; but He also told them that they were to do the same. These lost sheep were at that time in Europe, that is why we find the epistles written to these people among the Romans, Corinthians, Ephesians, etc.

Gradually all these people moved westwards towards the British Isles, where they came in under the names of the Angles, Saxons, Danes, Jutes, and Normans, and they were to form the geat national organisation which was to take the Gospel to all nations.

That is the work which Britain has been doing, although she has not yet nationally recognised her identity or her work in the world. To this great body of Christians, which includes all those of other nations, who, through hearing the Gospel, have accepted Jesus Christ; our Lord gave a national prayer, which we call the Lord's Prayer. It is not really the Lord's Prayer, it is the one He gave us for our use. The real prayer of our Lord's is that beautiful prayer He prayed to the Father, as given in John 17, the most sublime prayer ever offered.

In our national "Lord's Prayer" we pray, "Our Father which art in heaven, Hallowed be Thy name." We are thus unitedly praying to our Father, Who is also The Father of The Lord Jesus Christ, and we are praising and reverencing His holy Name. We then say, "Thy Kingdom come, Thy will be done on earth, as it is in heaven." This is thus basically a Kingdom prayer, and we, as the Israel-British nation, are the people to whom Jesus transferred the custody of that Knigdom, after the Jews had rejected Him as King when He said to them: "Therefore, say I unto you: The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43).

We are here praying that the Kingdom may be set up here on earth in all its glory, under Jesus Christ, the King of kings, to Whom it has been given by God the Father; and that His will alone may rule the Kingdom, as it does in heaven; with nothing whatever to mar the joy and happiness of all the people of the Kingdom.

We then pray, "Give us this day our daily bread." We are asking here for substance, in accordance with our Lord's own words, and all our daily needs. We are to live from day to day trusting in our Father's promise to supply all our wants as He did to our forefathers in the wilderness of Sinai.

"And forgive us our trespasses as we forgive them that trespass against us." Thus, if we are willing to forgive all those who act despitefully against us, or in any way harm us, we know that God will also forgive us all our iniquities, and for the way in which we have treated Him.

"And lead us not into temptation, but deliver us from evil." This has been badly translated, and has caused a great deal of misunderstanding, because God would not lead us into temptation. I think the translation as given by Ferrar Fenton of this passage is the correct one. "You would not lead us into temptation, but deliver us from evil."

We then finish with the acknowledgment that this great Kingdom which we to-day are custodians of, is God's Kingdom on earth, for we say, "For Thine is the Kingdom, the power and the glory for ever." Amen. The Kingdom is the Lord's, and the Amen is his signature to His Kingdom prayer, and means faithful and true, and when He comes in all His power and glory, we read John's vision of that coming: And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war." (Rev. 19:11).

And now let me read you part of

that sublime prayer which Jesus offered up to The Father:—

"Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ Whom Thou has sent.

"I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine Own self with the glory which I had with Thee before the world was. I have manifested Thy name unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest them Me; and they have kept Thy word . . . I pray for them; I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine. and Thine are Mine; and I am glorified in them . . . And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves.

"I have given them Thy word; and the world has hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldnst take them out of the world, but that Thou shouldst keep them from evil . . . Sanctify them through Thy truth; Thy word is truth. As Thou hast sent Me into the world, even so have I sent them into the world. And for their sakes I sanctify Myself, that they, also, might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word. That they may all be one; as Thou Father art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them, that they may be one, even as we are one . . . Father, I will that they, also, whom Thou hast given He, be with Me where I am; that they may behold My glory, which Thou hast given Me, for Thou lovest Me before the foundation of the world." (John 17).

In one of the late C.H. Spurgeon's works, I observed and noted the following quotation which cannot be too extensively circulated:—

"Bible — The historical matters of Scripture, both narrative and prophecy, constitute, as it were, the bones of its system, whereas the spiritual matters are its muscles, blood vessels and nerves. As the bones are necessary to the human system, so Scripture has its historical element. The expositor who nullifies the historical groundwork of Scripture for the sake of finding only spiritual truths, everywhere brings death to all correct interpretation."

Christ's Words Versus Man's

Courtesy, Destiny

By HENRY D. HOUGHTON

CHRIST our Lord made a very startling statement when He claimed that His words would outlast all material things:

"Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24: 35.)

Had He not been Divine, these words would have been gross presumption. Being Divine, they must be true. But to which words of His did He refer? Was the reference to certain words, or to all His words? Most surely, to all!

The words of men, the theories of men, do pass away; they are often repudiated and discarded by the next generation. But here our Lord claims an eternal continuance, a never-ending operation for all the words that He uttered. Not one word will fall to the ground, not one word will turn out void or useless; every one will receive full and abounding fulfillment.

Is the Church ready and willing to accept that and all that it involves? Most probably many Christians would answer immediately, "Yes." But are they willing to accept our Lord's words about the Old Testament as words which will not pass away? I doubt it.

What about these words that our Lord spoke: "Think not that I am come to destroy the law, or the prophets." Those are the very things which are often suggested today as Christ's mission, the superseding of the Old Testament, the old prophets, and the doing away with the old chosen people of God. But Christ said He did not come to destroy, but to fulfill:

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5: 17–18.)

Surely this ought to be sufficient when spoken by Him whose word is more stable and secure than the material earth on which we tread. In Luke 24: 25 Christ our Lord puts an awful label upon those who disbelieve the prophets:

"O fools, and slow of heart to believe all that the prophets have spoken."

If we reject the prophets and their prophecies, it is difficult to see how we can escape a like condemnation. It would be well to think of that fearful word on the lips of our Lord, which

classes all such with the rich man to whom God said, "Thou fool, this night thy soul shall be required of thee" (Luke 12: 20). There was also the foolish man who built his house upon the sand, and the five foolish virgins. All that these people had done to earn that terrible reproof was to disbelieve the prophets.

God has definitely assured us in the Old Testament that His word shall never fail in its purpose:

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55: 11.)

If we think we can bring a single word of God to nought by disbelieving it, we have made a great mistake. God's words will all come true, and woe be to the man who stands in the way.

Truth has infinite value, but where shall we find it? The libraries of men contain probably a great deal of truth, but, alas, also a great deal of error. The beliefs of one generation are known by the next generation to be gross errors. The things most relied on by the fathers are often rejected by the sons.

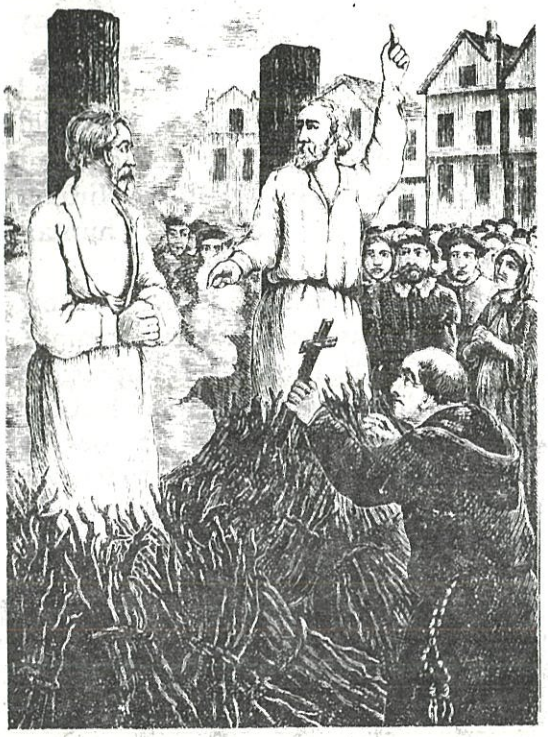
Nevertheless, amid all the errors, amid all the prevarications, amid all the misunderstandings, amid all the intentional or unintentional twistings of the Word, there is such a thing as the truth. But may we find it? We may if we have a mind to. May we be certain of it? We may if we are prepared to accept it when it is seen. We shall never find it while we sit in judgment on God, or ask Him to submit Himself and His Word to our poor human intelligence.

Truth, the genuine thing, is most uncompromising; it is not easy to make a bargain with. Indeed it is impossible to do so, for it will be neither bribed, nor flattered, nor bullied. It goes its way remorselessly and surely to its own end; it runs its own course as certainly and as unalterably as the sun. Years ago they tried to burn it, but it would not be burned. They tried to drown it, but it would not be drowned. Evil men thought that if those who held the truth were burned, the truth would also die, but it survived the fires.

Truth adds honor and dignity to the king and ennobles the peasant. It makes the king more kingly and it makes the peasant a companion for kings. I think it is the same thing, or a near relation of it, of which Solomon speaks under the name of "wisdom." He said:

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding." (Prov. 4: 7.)

In another place he said, "Buy the



Martyrdom of Latimer and Ridley.

truth, and sell it not" (Prov. 23: 23). How strange that he should say that, for truth cannot be bought, neither can it be sold. Error can, and every time it is bought and sold it gets bigger and bigger. But truth cannot. What, then, does he mean? He means to long for it, seize it, acquire it with the same care that you exercise when you buy merchandise, treasure it, make it your own, and never part with it, no, not for gold.

A phrase of our Lord's that drives us back to the Old Testament is this, "Thy word is truth" (John 17: 17). This does not say it is "approximately true" or "approaching the truth." Whatever may be the opinions of men, Christ's words are most unyielding, showing that the absolute truth has been reached, has been established, and has been declared.

What "word" does He refer to? Let us remember that there is no recorded Word of God of any Divine authority outside the Bible. Now where shall we find the truth. Many will answer, "In the New Testament." But does it mean that? It cannot, for when those words were spoken, not one single word of the New Testament was written!

While we glory in the New Testament and would not depreciate in the slightest any of its glorious and delightful words, yet let it be said emphatically that Christ was not referring to it. Therefore, the only other "Word of God" of which we have any knowledge is that of the Old Testament Scriptures and Christ our Lord did most emphatically endorse them when He said, "Thy word is truth."

What about His followers? Are they prepared to follow Him in this matter? Admiring Him in His life, trusting Him in some of His teaching, are they willing to take His estimate of the Word of

God — the Old Testament — as being the truth? If they are not, then are they among His followers or His opposers?

Let us take, for example, all the wonderful Old Testament prophecies addressed to the House of Israel: promises of renewal, redemption, restoration and blessing. Are they willing to regard those prophecies as His Word which is the truth? There is that significant but greatly neglected statement which is a part of the words of our Lord:

"I am not sent but unto the lost sheep of the house of Israel." (Matt. 15: 24.)

This shows Him as fulfilling old time prophecies which He had declared could never fail. Now turn to the Old Testament prophecy:

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31: 33–34.)

For what logical reason should any man contend that the House of Israel Jesus refers to in the New Testament is a different people than that referred to in Jeremiah's records in the Old Testament? To fulfill a promise or a prophecy with a different people than the people originally named is no fulfillment at all. Any prophecy, to have a fulfillment, must be fulfilled by the identical people named, or it is a fraud and a deception.

The following prophecies, all taken from Jeremiah's 31st chapter, are a part of the Word which Christ said was truth and must, therefore, be fulfilled in the Israel peoples:

"Thus saith the Lord [there is no phrase more emphatic than this], The people which were left of the sword found grace in the wilderness; even Israel. . . . Again I will build thee, and thou shall be built, O virgin of Israel. . . . He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. . . . And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord."

As followers of the Lord and believers in His truthfulness, are we prepared to endorse these statements and in the very sense in which they were given to us? Jeremiah goes on:

"If those ordinances depart from before me [the ordinances of heaven: the sun, moon and stars], saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." (Jer. 31: 36.)

If that is part of the Word of truth, then Israel is a nation in the world today.

"If heaven above can be measured [it has not been yet, and never will be], and the foundations of the earth searched out beneath [they have not been yet, nor ever will be], I will also cast off all the seed of Israel for all that they have done, saith the Lord." (Jer. 31: 37.)

Here is a great group of prophecies, which stood boldly written in the only Word of God our Lord read and endorsed. If we are not prepared to receive them, we put ourselves in direct opposition to Him, whatever we may call ourselves!

These are all passages chosen at random from one solitary chapter. There are hundreds of others, equally pronounced, forceful and clear. The Old Book is full of them and they form part of the things which Christ came not to destroy, but to fulfill. If the Christian Church really believed our Lord, it would immediately alter its attitude toward the Old Testament.

Christ our Lord spoke other words in support of the Old Testament. He said, "The scripture cannot be broken" (John 10: 35). We are taught today that many parts of the Old Testament are uncertain and untrustworthy. As to Daniel, we are taught that there are grave doubts about his book; Genesis is unreliable; Isaiah is the product of two Isaiahs; Amos the same. There is scarcely any part of the Old Testament which has not been attacked. One marvels at the unholy daring of so-called religious teachers who call in question that sacred Word which Christ so emphatically and repeatedly endorsed.

Christ our Lord said, "I am the light of the world." Shall I, as a Christian, follow the theologians of today, or shall I follow the Light of the world? For he that follows Him shall not walk in darkness but shall have the light of life. There is no such promise for those who follow man-made theories and interpretations, and their deluded authors.

One prominent teacher of today has said, "It is a pity that the Christian Church was ever saddled with the Old Testament." Another has said, "Israel is now on the scrap-heap." Another very prominent teacher says, "God has now no special people," and still another, "Certain prophecies concerning Israel are now impossible of fulfillment."

But the Great Teacher said, "O fools, and slow of heart to believe all that the prophets have spoken!" It is manifestly impossible to disassociate this terrible reproof from those who still doubt, however prominent they may be. For are not all these men, as well as all who follow them, doubters

of the very law and the prophets which our Lord so emphatically upheld?

Whose word shall we believe, Christ's or man's? We must choose! As to His words, He leaves us in no doubt, and if we really wish to honor Him and follow Him, our course is clear.

Nature's Way

SAFE SLIMMING.—A decrease in the intake of carbohydrates to a little less than body requirements is the only safe and natural way to overcome obesity. Foods should be rich in those elements that will supply energy and building material, but entirely devoid of artificial sugars and refined starches. Grains, cereals, dairy products should be taken very sparingly.

Adults can safely undertake fasts of one to three days in duration, at frequent intervals. This can be done and ordinary occupations pursued at the same time. A little experience in fasting proves that cessation from food for several days increases physical strength, despite popular feelings otherwise.

"When I first wrote to you about a year ago," said a lady whom I met recently, "I weighed more than fourteen stone, was incapacitated by digestive troubles, afflicted with neuritis and felt that I could live but very little longer. Your letter of instruction informed me that if I would follow Nature's way I would recover, and incidentally my weight would decrease to eight and one half stone. I was afraid you did not realise how serious was my condition. But here I am with my ailments almost all gone, and I am down in weight to eight stone four pounds. Life has become worth living."

LET THE GREAT STORY BE TOLD

By
H. WOOD JARVIS

THE TRUTH ABOUT BRITISH EXPANSION

Because 1988 is the Bicentenary year of this nation, the next 6 issues of the Kingdom Herald shall have extracts from a book,"Let the Great Story be Told", by H. Wood Jarvis. This book tells the story of the expansion of the British Empire. The information contained therein will not only be a small contribution to the Bicentenary but will help provide a more balanced view to the origins of this great land.

Some recent historians, who have been appointed the task of rewriting Australia's history, have already expressed the view that the manner in which the British Empire expanded has been more detrimental than beneficial to modern society. Whilst it can be shown that there have been incidences, resulting from the expansion, that we should be ashamed of, there has nevertheless never been a more humane epoch in modern history. It could be argued that there has only been one other greater epoch of humanity and that was the explosive expansion of the Gospel of the Kingdom during the first 200 years of church history.

If one was to have all the available facts, I am sure you would agree, that there has been no other people on earth who could have carried out this task with such charity. The Anglo-Saxon-Celtic peoples, the inheritors of the Covenants, have inadvertently carried out their destined role as a SERVANT PEOPLE. (Editor)

VENUS IN TRANSIT

The Genius of Jeremiah Horrocks; and the Enterprise of Joseph Banks

WE now come to the astronomical phenomenon which brought Australia into the British family of nations.

Business enterprise and a spirit of adventure did much, as we have seen, to create British America; a rise in the price of pepper was the accidental cause that helped to add a large part of India to the Empire; and now it was an interest in the Transit of Venus that decided the destiny of Australia!

It was a strange sequence of events, and began when a boy in very humble circumstances set out from his home in Toxteth Park, near Liverpool, in the reign of King Charles the First, to work his way through the University course in Cambridge as a 'sizar', or servant-student, at Emmanuel College.[1]

Jeremiah Horrocks, though dying at twenty-two, living and working in poverty and obscurity, may reasonably be regarded as the 'Father' of English astronomers; so much so that no less an authority than Sir John Herschel referred to him as 'the pride and boast of British astronomy'. 'Had he lived,' wrote Hearne in 1723, 'he would in all probability have proved the greatest man in all the world in his profession.' So dim, however, has the honour of this prophet become in his own country that at most a score or so of Englishmen can ever have heard of him. Is my reader one of these?

[1] A sizar was simply a poor student who received a food dole for his maintenance, the dole being the 'size'; whence comes the phrase 'loaves of a size'. See *The Past at our Doors*, by W. W. Skeat, p. 15 (Macmillan).

Young Jeremiah suffered from almost every handicap that could possibly impede the pursuit of his hobby. He was as poor as the proverbial church mouse – he never earned even so much as a pound a week – and the total sum that he was able to save for the purchase of a telescope was half-a-crown. Yet it was with the cheap little instrument thus purchased that he made the extraordinary observations of which, at a later date, even Sir Isaac Newton was only too glad to avail himself.

Already, before going to Cambridge, he had been described as a very 'curious astronomer',[1] but the University was of small assistance to him, since in the absence of any help from a master he had to content himself with the study of any astronomical works to which he could obtain access.

Forced by poverty into leaving the University without even taking the much-coveted degree, he eventually entered the Church, to eke out a bare living as a curate in a very small village called Hoole, near Preston, where he found himself – we may well imagine – 'passing rich on *forty* pounds a year'.

Here we are only concerned with one of his great astronomical achievements – the observation of the Transit of Venus – and that because it was the first link in the chain of events that led to a vast expansion of the Empire.

For the benefit of readers who are unacquainted with the scientific 'jargon' of astronomy, the 'Transit of Venus' means the passing of the planet Venus between the earth and the sun. Up to the occasion of Horrocks' observation, this phenomenon had never been seen, but the calculations of the greatest astronomers then living had forecast its occurrence on the 6th December 1631. This date arrived and passed without any sign of the planet being observed, and the disappointment of the astronomers was keen, because they were then convinced that the recurrence of the 'transit' would not happen until another century had passed – far too late to be of any service whatever to them.

[1] Meaning a very 'enterprising' astronomer.

But the humble investigations of young Jeremiah Horrocks had taught him more than even the most famous astronomers had yet discovered, so that when, eight years later, the planet once again passed across the sun's disc, this obscure curate with the two-and-sixpenny telescope, and a young friend whom he had told about it, were the only two persons in the world who knew anything of its happening. These two young friends thus became the privileged spectators of a phenomenon which no human being had ever before seen, and which no one would be able to witness again until more than a hundred years had passed away.

Horrocks' calculations had shown that the great event would take place just before sunset on the 24th November (Old Style) 1639. For the purpose of his observations he threw upon a screen in a darkened room the image of the sun formed by his telescope and in order to allow for any possible inaccuracy in his calculations he began his vigil on Saturday the 23rd, and continued on Sunday the 24th from sunrise without intermission 'till the hour appointed for going to church'. Then, his religious duties having been duly performed, his astronomical observations were resumed, and: 'Oh, most gratifying spectacle,' he was at last able to record, 'the object of so many wishes! I perceived a new spot of unusual magnitude, and a perfectly round form, that had just wholly entered upon the left limb of the sun . . .'

The approaching sunset had only left him half an hour for making his observations; he succeeded, however, in measuring the distance of the planet from the sun three times.

In those days of civil strife, when the nation was divided against itself, no thoughts could be spared for a subject so far removed as the planet Venus from practical problems, and since young Horrocks died the following year, not only his great achievement but even his very name was soon forgotten.

During the twenty years that followed, Englishmen were fully occupied in the bloody struggle between King and Parliament; sorrow and personal loss in one form or another entered into almost

every English home; King Charles the First himself went to the scaffold; Cromwell grasped despotic power and abolished Parliament; Blake had defeated Van Tromp; Milton was writing *Paradise Lost.*

Then, at last, in the very year when the monarchy was re-established and Charles the Second landed triumphantly at Dover, the manuscript of a treatise entitled *Venus in Sole Visa,* the identical manuscript which had been written by Horrocks just before he died, fell by chance into the hands of a member of the Royal Society. The manuscript was shown to Huygens, who happened to be in London, and he was so strongly impressed with its importance that he sent it to Helvelius, who published it in Danzig in 1662. Through so strange a chain of circumstances was the genius of this poor English curate made known by foreigners to his own countrymen.

The Royal Society, its interest at last thoroughly roused, initiated a methodical search for anything and everything that could be brought to light about Horrocks and his work. It was then discovered that during the Civil War some of Cromwell's troopers, bent on loot – it might have been better for the world if they had never been born! – had entered his father's house and burnt many of his most precious papers, while others which had been deposited with a bookseller in London for safety had also gone up in smoke during the Great Fire of London in 1666.

None the less, in spite of all these irreparable losses, the fragments that had been saved should have sufficed to win for Horrocks an imperishable reputation.

A century passed, and then Venus, exactly as Horrocks had foretold, passed across the sun's disc twice within a period of eight years. The observations made on the first of these two occasions aroused the interest of astronomers everywhere, and the second 'transit' was awaited with all the keener interest because of the knowledge that there would be no further opportunity to observe the phenomenon until a hundred years later. It was therefore an opportunity on no account to be missed, and the Council of the Royal Society addressed a memorial to

King George the Third pointing out that the accurate observation of the 'transit' would 'contribute greatly to the improvement of astronomy *on which navigation so much depends*'.

The outcome of this appeal was that the Admiralty decided to fit out a ship to sail to Tahiti in the Pacific, from which island it was considered that a more satisfactory observation of the 'transit' could be made.

The ship selected for the purpose by the Admiralty was a collier of 370 tons, the *Earl of Pembroke*. She was purchased, refitted, and renamed the *Endeavour*.

As commander of the expedition the Admiralty appointed a man then almost unknown to the public, but who later became famous as the greatest of all England's sailors; and thus it came about that, valuable though the astronomical observations for which the voyage was primarily planned may have been, they faded into insignificance when compared with the fact that before the old *Endeavour* returned to England her captain had hoisted the English flag over New Zealand and Australia.

There is no need to retell here the already well-known story of the adventures of Captain Cook (though, for the benefit of those readers who need such information, we may quote the opinion of an eminent Dutch writer, viz., that Captain Cook was 'not only one of the greatest navigators of all time, but also one of the most humane men that ever set foot on a quarter-deck'; and, again, this time quoting a French biographer, that he was 'one of those men of whom humanity is proud').[1]

Inseparably linked, however, with the inspiring memories of the immortal Cook is the story of an 'Empire-builder' who sailed with him in the *Endeavour* – one about whom strangely little has been written and of whom hardly anything is remembered in England today – the not less immortal Joseph Banks, the 'Father of Australia'. His name may perhaps have been

[1] The passage written by the Dutch writer is quoted from *The Story of the Pacific*, by Hendrik Van Loon (Harrap), and that by a French biographer from *La Vie et les Voyages du Capitaine Cook*, by M. Thierry, translated into English by C. G. C. Street as *The Life and Voyages of Captain Cook* (Bles).

observed by some people on our maps – Banks Peninsula, Cape Banks, Mount Banks, Bankstown; but these memorials are no more than dumb oracles; they suggest a story but fail to tell it.

Banks belonged to an old and honourable Lincolnshire family. His four immediate ancestors had been devoted to archaeology and science, and young Joseph himself, with whom we are now concerned, was so deeply interested in botany that he spent not only the whole of his active life but a substantial part of his great resources in the most strenuous pursuit of that science.

At the age of nine he was sent to Harrow, but when he was thirteen his parents (apparently regarding Harrow in the light of a preparatory school!) sent him to Eton, where it was said of this future President of the Royal Society that 'he did not promise to be a scholar'.

The fact is that he owed but little either to school or university. While at Eton he thought it intolerable to be confined in a classroom to learn Greek and Latin while the study of nature called him irresistibly to the fields and the woods. Actuated, therefore, by these most unusual ideas, he proceeded to educate himself, according to his own methods. It was while pursuing his course of self-education on the banks of a ditch in the wilds of eighteenth-century Hounslow that a post-chaise in the neighbourhood was held up and robbed by a highwayman. The marauder got away with the loot, but the plundered traveller and the driver, being men of spirit, took the horses out of the carriage and rode after the thief in hot pursuit. As they rode, they espied Banks botanising under a hedge, and, not being versed in the habits of botanists, they laid heavy hands on him and took him to Bow Street. There he was charged before the magistrate, Sir John Fielding, and, the science of botany being still in its infancy, it took a deal of explanation before the episode ended with suitable expressions of apology and regret.

For the greater part of his time at Eton his self-education was so interrupted by the demands made on his time by the masters of the school, that he employed some women, whom he

described as 'cullers of simples', to gather plants for him, paying them for their services sixpence for every specimen collected and delivered.

On leaving Eton he entered Christ Church, usually called 'the House' at Oxford, and there found, as Horrocks had found before him, that the University had little enough to offer to anyone interested in science. He did indeed find a 'professorship of Botany' in existence, but in the course of thirty-five years a single lecture only had been given by the professor. This discovery appeared to him to be so shocking that, with the agreement of the professor, he rode off to Cambridge, secured the services of a reader in botany, and arranged for his fees to be met by subscriptions from his pupils. It will already be apparent that Banks was a man who knew how to make his own opportunities.

Banks was twenty-five years old when the *Endeavour* expedition was being planned, and his imagination was fired both by the prospects of the adventure and the possibilities that it opened for scientific exploration. He therefore took the greatest possible pains to convince the Council of the Royal Society (of which he was already a Fellow) that he should be allowed to organize a party to accompany Captain Cook and Mr Charles Green, the astronomer. The Lords of the Admiralty were accordingly addressed in suitable terms by the Royal Society and their sanction was obtained.

Banks's neighbours and friends, when they heard of his plans for exploration, thought he must have taken leave of his senses to be willing to exchange the commodiousness of his Lincolnshire seat and a house in town for the cramped quarters of a barque of some 370 tons, and to sacrifice the pleasures open to a wealthy man in England in return for the uninviting fare and the discomforts and dangers of a voyage across unknown and uncharted seas with definite possibilities of shipwreck and other maritime disasters, to say nothing of the chances of encounters with hostile natives, some of whom might be cannibals! Why, they argued, did he not undertake the then fashionable 'Grand Tour' of

Europe in all the style and comfort which his wealth made possible?

'Every blockhead does that,' was his retort. 'My Grand Tour shall be one round the globe.'

In those days it was generally supposed that a vast and wonderful land completely encircled the whole of the southern polar regions and extended far northwards, forming a continent of such gigantic proportions as to equal the size of Europe and Asia combined. And the public interest in this mythical Southern Continent was excited by stories of the marvels that it was supposed to contain. Its inhabitants were confidently asserted to be highly civilized people; it was watered by rivers of gold; the sun shed a fantastic light upon it; and it was said to have been prophesied that the first nation to hoist its flag over any part of it was destined to become the mistress of the world.

The wholly imaginary shores of this continent were shown in considerable detail on sixteenth-century maps, where it appeared as 'Terra Australis Incognita'. Rumour indeed said that parts of it had actually been seen, but the most convincing proofs of the reality of its existence came from scientists, who declared that this continent served as a makeweight to the globe, which, without such a counterbalance, would be bound to topple over.

The Admiralty, in the hope that interesting discoveries might be made in the region believed to be occupied by this Great Southern Continent, issued instructions that after the Transit of Venus had been observed, Cook was to proceed southwards as far as latitude 40 degrees South, and then, if the Continent were not found, to make for 'the eastern side of the land discovered by Tasman and now called New Zealand'.

Banks threw himself into the task of organizing the scientific side of the expedition with the energy, thoroughness, foresight, and extraordinary generosity which combined to make him one of the outstanding figures of the age. He at once engaged at his own expense a staff consisting, first, of Doctor Solander, one of the most eminent naturalists then living, together with three

artists who were specialists in landscape, figure-drawing, and the drawing of objects of natural history respectively. To these were added an assistant to himself, two English menservants, and two negro servants. These expenses, which were defrayed by Banks himself, came to £10,000.

The *Endeavour* finally set sail on the 25th August 1768. Captain Cook and Joseph Banks became and remained the firmest of friends. These two men, the one the son of a farm-labourer, the other a product of Eton and Oxford, had at least one thing in common – they were both self-educated! Captain Cook was a strong-featured, keen-eyed, handsome man, six feet in height, broad and athletic. He looked what he was – a born leader of men, of iron body and will and utterly and completely fearless. He could be – and was on some occasions compelled to be – a stern disciplinarian, yet he inspired in his men a sentiment that was far deeper than respect and confidence. Banks was of an equally outstanding but quite different appearance. He, too, was a strong and athletic figure, and looked as though he was hardy enough to endure almost unlimited fatigue. But the chief impression which he gave was one of a happy admixture of dignity, geniality, and dynamic energy, to which high qualities were added a cool courage and a sense of humour which continually showed itself.

The ship had hardly weighed anchor before he and his enthusiastic staff were busily engaged on their scientific work, and day after day his journal records every detail of their untiring labours.[1]

On the 10th September (1768) they dined for the first time in Africa, and, wrote Banks, 'took leave of Europe for heaven knows how long, *perhaps for ever*', a foreboding which, in the case of the whole of his unfortunate staff except Doctor Solander

[1] This journal, edited by Sir Joseph D. Hooker, was published by Macmillan in 1896 under the title *Journal of the Right Hon. Sir Joseph Banks, Bart., K.B., P.R.S., during Captain Cook's first voyage in H.M.S. 'Endeavour'*. The extracts quoted in this and the following chapter are taken from this volume – now out of print.

and the two English servants, turned out to be only too well founded. It was on Tierra del Fuego (off the southernmost tip of South America) that he and his party – five months after leaving England – suffered the first of the tragedies of this fateful voyage. While exploring this island and collecting specimens they were caught by a blizzard at the end of a day which had exhausted – as it seemed – their utmost powers of endurance but which was succeeded nevertheless by a night of such a ghastly extremity of cold and suffering that both of Banks's negro servants died, one of his English servants became unconscious, and Buchan, the artist, was affected so seriously that he died not long afterwards.

After three more months at sea the *Endeavour* dropped her anchor off Tahiti, where the 'transit' was to be observed. 'The scene', wrote Banks in his journal, 'was the truest picture of an Arcadia of which we were going to be the kings that the imagination can form.' The native welcome was enthusiastic, and in a short while the visitors had gained not only the respect but the affection of the inhabitants. In the absence of any knowledge of their real names, Banks bestowed a series of classical nicknames on the chiefs; one of whom was 'Lycurgus', so called from his methods of executing justice; another was 'Hercules, from the large size of his body'; and yet another was 'Epicurus', as the one, 'who ate most monstrously'.

It was not long before Banks's inexhaustible energy, his amazing powers of mind and irresistible flow of high spirits resulted in his being obliged to take over many duties hardly associated with botany. For instance, his journal records that: 'Coconuts were brought down so plentifully this morning that by half past six I had bought three hundred and fifty. This made it necessary to lower the price of them, lest so many being bought at once we should exhaust the country, and want hereafter; notwithstanding which before night I had bought more than a thousand at the rate of six for an amber-coloured bead, ten for a white one, and twenty for a forty-penny nail.'

After the conclusion of the observations of Venus (on 3rd

June) six most enjoyable weeks were spent in the thorough exploration of the island and in making closer acquaintance with the hospitality of the natives. That the crew found their sojourn an enjoyable one may be surmised from the fact that, when the time came for the ship to sail, two of the sailors were missed, and when, after much difficulty, they were discovered, it transpired that they had fallen in love with two native women and had made up their minds to say farewell to civilization and to live for the remainder of their lives among the brown Polynesians of Tahiti.

On the other hand, a Tahitan native, a man of the highest consideration on the island, begged for permission to sail in the *Endeavour* with his new-found English friends; and although Cook was obliged to return a definite and positive refusal, the matter did not end there. 'The Captain', wrote Banks, 'refuses to take him on his own account, in my opinion sensibly enough, as the Government will never in all probability take any notice of him. I therefore have decided to take him; thank Heaven I have a sufficiency, and I do not know why I may not keep him as my neighbours do lions and tigers.'

In this way Tupia received permission to sail on board the *Endeavour*.

Then, on the 13th July 1769, Cook weighed anchor once more, and as the ship's sails filled with the breeze the natives were quite unable to control their grief at thus losing their white friends. Many of them actually wept.



At the commencement of this generation a German Professor — Karl Muth—wrote this about the British Empire: "The inhabitants of the British Empire are the people whom the Lord of Heaven has blessed, and these views are shared by the leading intellectuals and aristocrats of the world. A World Empire such as the British is a work of God. The British Empire was not created by human plans; it will dissolve when every section of it is ripe for independence; but no nation on earth can destroy the British Empire; for it is necessary for the defence of the liberty of the world.



Promises

ISAIAH

CHAPTER 8.

11 ¶ For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all *them to* whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread.

14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

18 Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

19 ¶ And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

20 To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall be* driven to darkness.

CHAPTER 9.

NEVERTHELESS the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations.

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

*

Comment



Observer

During a recent talk at a country town the audience was asked to imagine that total sanctions had been placed on this nation. The sanctions resulted in no production being able to be exported or imported. The question was asked: "Could we survive as a nation?"

From the following details of this nations productive capacity, I am sure you would agree that we could survive, if the people worked together. For a family of 4, husband, wife and 2 children, the nation could provide the following natural resources for each 12 months. One could add to this list what we grow in our own backyard.

For each family:

528 lbs. wool
732 lbs. meat
1296 lbs. sugar
1368 lbs. barley
232 lbs. rice
80 lbs. tomatoes
16 lbs. honey
80 lbs. fish
540 lit. beer
128lbs. butter
740lbs. oats
4 tons wheat
60 lbs. maize
360 lbs. potatoes
896 lit. milk
660 lbs. fruit
168 pints of wine

Minerals:

6 tonnes bauxite
8 tonnes brown coal
800 lbs. manganese
800 lbs. nickel
20 tonnes black coal
27 tonnes iron ore
960 lbs. lead

Plus sufficient supplies of 92 other minerals known to man.

Energy;

320 gallons petrol
25,000 kilowatts of electricity
2,000 cub. lit. natural gas

Stock;

6 cattle
100 chickens
50 sheep

ALL THAT FOR EACH 12 MONTHS.

Yet we are a nation heading for bankruptcy, plus an estimated 2 million people living in a substandard condition. One of the reasons for this position is that we are exporting to countries who give very little in return and then spit in our face, which we call dew. The export mania has done very little to provide charity at home. The stranger in our midst, with the help of some misled Australians has sold this nation to foreign interests.

The above blessings do not include the free rain and sunshine from heaven. Added to this, is the human intelligence to improve the quality of life with the desired intention to live in harmony with the creator, his fellow man and the natural surroundings.

These statistics also show some other interesting facts. If these blessings can be supplied on an annual basis, it would not take long before the concept of work, as we know it, could be replaced by and large with creative leisure. By creative leisure, I mean, NOT LAZINESS, but the combination of producing the necessities of life from the earth, with that of pursuing interests that allow our God given talents to be fully expressed. Please accept these views within the context that work, as we know it in the western world, is a type of frustration that was originally placed on Adam as a curse.

The negative effects of the wrong application of work practice are to be seen in the diseases that generally apply to the western nations. Stress is one of those side effects, that in turn brings about many other problems. I find it amusing that thousands of western tourists spend weeks basking in the sun and slow lifestyle of the Pacific islands, and realise the benefits, and yet at the same time rush back to the fast and crammed lifestyle of the city life. Some where between these two extremes there is the balanced lifestyle for a healthy and successful life.

Further evidence of our over production mania is seen in the following. In America, 40 million tonnes of wheat lie unsold from last year's harvest. In January 1985 Europe had the following food mountains in stock, with no prospects of selling them at cost, let alone a profit:

Butter 943,000 tonnes	Skim Milk P'der 605,000 tonnes
Beef 660,000 tonnes	Wheat 15 million tonnes
Barley 2.1 million tonnes	Rapeseed 62,000 tonnes
Olive Oil 116,000 tonnes	Sugar 214,000 tonnes
Dried Fruit 20,000 tonnes	Wine 15 million lit.

By November 1986 the butter mountain was 1.5 million tonnes and the wheat mountain 16 million tonnes. EEC officials are already destroying large quantities of food to prop up prices. One press report (Jan. 19,1986) said: "The Europeans dump on the trash heaps every minute 886lbs of apples, 41 cauliflowers, 1648 lbs of lemons,1358 lbs of oranges, 438 lbs of peaches, 755 lbs of tomatoes and 46 lbs of pears."

There is no doubt in my mind that when God's laws are in operation there will be no need for any one person or group to object with the same reasons used now. All the peoples of the world when they realise their position in the scheme of His plan, will be adequately fed and clothed. There will be no further destruction of the natural environment or pollution of the atmosphere or rivers. These views are not believed by someone who thinks freedom and equity come easy. We all must be found worthy, no matter how idealistic our views might be. This one thing is for certain, it is God's plan that we all "lack for nothing"(I Thes. 4:12) in a world where there will be much less work than is required by the "merchants" of this world. May that day come quickly.

The following article is taken from a book entitled: "From Smoke to Smother" by Douglas Reed. It has been provided for your interest showing how the scheme of things has not changed.

> 'Of the 390 Socialist M.P.s, 230 (including 41 members of the government) belong to the Fabian Society . . . The Society is organising a programme for a second five years of office that they hope the present government will enjoy. May the Lord preserve us from further results of the Socialist intelligentsia plan! The Fabian Society have a large leavening of foreign refugees, decrying most things British and arbitrarily prescribing for Britain's

conduct in the world arena. Meanwhile they sing the Internationale and worship Russia, and try to tear down every sound old institution.'

The *Society* is organising a programme for the *government*; if these words are correct they shed a bright light on the way politics are made. The ruling dogma in this resort, if the description is accurate, appears to be that all is bright and beautiful in Communist Russia;[1] or perhaps that to go there from the decadent West (as Mr. Strachey once declared) is to pass from death to life (having been there myself I feel that the opposite of reality was seldom so precisely stated). The young Socialists of 1900, when they became Socialist ministers or M.P.s in 1945, had spent nearly a half-century in this kind of atmosphere, 'listening to sermons from mystical Germans' and absorbing views from Zionist Jews.

Another of the spiritual homes was 'PEP' (Political and Economic Planning). It came into being during the first of those 'world economic crises' (1931) which, in our century, have repeatedly been invoked to destroy *political* liberties. Dr. Brüning was then Chancellor of Germany and took 'emergency powers' to master 'the crisis'; later Hitler inherited the 'emergency powers' and used them to master the Germans. Similarly in England 'emergency powers' were taken to master the Germans; later the Socialist Government inherited them and used them to master the British; and each time new *political* penalties were devised for the British islander the government merely declared that there was another 'economic crisis' and clamped them on

[1] In that country such 'obsequiousness to foreigners' is officially discouraged; that is, its practice is a penal or capital offence. In August, 1946, a M. Kovalev was put up to speak on 'Soviet national pride' to 'The All-Union Society for the dissemination of Political and Scientific Knowledge'. He warned it against 'obsequiousness to foreigners' and said: 'Soviet patriotism rests on the profound understanding of the superiority of the Soviet Socialist system over the bourgeois and all other class systems'. Obsequiousness before foreigners was a 'relic of the past'. The Soviet Government's *Pravda* menacingly reinforced his warning. 'Servility before foreign things', it said, 'is a most harmful survival of the past which can still be found among a certain section of our intellectuals and will be utterly destroyed.'

him. As long as people are ready to believe that a bad harvest can be bettered by putting the farmer in the stocks this method will be completely successful in reducing nations to slavery.

A phenomenon of the twentieth century is the now open claim to intervene in public affairs which is advanced by sets of initials. In the preceding eighteen centuries such initials could not have hoped to achieve political power. There were always visible *men* in whom the peoples could identify the threat of tryanny or hope of might: Caesar, 'the King', 'The Emperor', Cromwell, Talleyrand, Napoleon, Bismarck, the Kaiser, Lenin, Hitler or Mussolini.

Yet in the Thirties and Forties British newspapers baldly announced that 'PEP' recommended this or that, and none seemed to ask 'Who and what is PEP?' PEP was presented and accepted as if PEP's name, fame and authority were as self-explanatory as God's.

In September 1938 war was daily expected (though in the event delayed for a year). 'PEP' then wrote (*Planning*, October 4th, 1938): 'We have started from the position[1] that only in war, or under threat of war, will a British Government embark on large-scale planning.' It added that 'emergency measures should as far as possible be framed in accord with the long-term needs of social and economic reconstruction . . .'.

This is the only public statement I know that war may be useful or desirable for the promotion of specific political ambitions. In 1938 the nature of those ambitions was not clear, but in 1948 it is: 'large-scale planning' has in practice proved to mean an attack on the liberties of England.

1 This un-English and meaningless phrase reads as if it had been literally translated from a German original, starting Wir sind von dem Standpunkt ausgegangen . . . What was apparently meant is, 'we have assumed that . . .'.

President Woodrow Wilson:

> "We have been dreading all along the time when the combined power of high finance would be greater than the power of the Government."

From a Book

CHRISTIAN FAITH AND LIFE by Archbishop William Temple. The following thoughts appear in a book which was first published in 1931. The author was a great leader in Israel.

Remember that Christianity is not, first and foremost, a religion; it is first and foremost a revelation. It comes before us chiefly not with a declaration of feelings we are to cultivate, or thoughts we are to develop; it comes before us, first and foremost, with the announcement of what God is, as He is proved in what He has done.

He comes before us commanding still, but not only commanding—pleading. He asks not only for our obedience, but for our sympathy; what He wants above all things else is our affection—that our desire may be to do what will please Him. When we feel like that towards anyone on earth we call it loving him. We are to reach the point when we desire to do what pleases God for no reason beyond. We can do it in His fellowship—not without.

As we study the method of our Lord in dealing with men, we find He is prepared to use vehemence, and even violence, of speech and denunciation, for breaking up the self-complacency that hinders the entrance of His love's appeal. His denunciation seems to be reserved for those who are self-satisfied, and therefore for those who are comparatively virtuous. For it is only they who can be satisfied. His aim is to draw you into the true fellowship of love, which means that your own life becomes filled with it and you desire rather to serve than to gain. And you can refuse. I am not going to say, during this week, anything about the bewildering subject of the ultimate fate of the soul which refuses the love of God. On the one side it seems clear that we have the power to refuse, and He will not override it; on t other side there are those who say that, in respe of a soul that finally rejects His love, Almigh God has failed; and that is inconceivable. The I think, we must leave it, recognising that it the kind of problem which peculiarly belongs the eternal world, and is therefore not likely to open to complete solution here. But one thi we can say with confidence: everlasting torme is to be ruled out. If men had not imported t Greek and unbiblical notion of the natural ind structibility of the individual soul, and then re the New Testament with that already in th minds, they would have drawn from it a beli not in everlasting torment, but in annihilatio It is the fire that is called æonian, not the life c into it. But what the New Testament does mc surely teach is the reality of "abiding cons quences" of all we do.

It is no part of the Gospel to try to deliv men by fear. Fear is the most self-centred of emotions, and the use of it as a constant mo appeal can only make us more self-centred, a therefore must defeat the very object it is desir to attain. The way of eternal love is the way the Cross.

The whole process of social and civic develo ment is the parallel growth of two things: t richness of individual personality with comple ness of social intercourse. The development personality in fellowship is no bad definition what we mean by progress. All this we fi going on from stage to stage, and, broadly spea ing, there is no doubt about the advance. Agai

e believer in God has no doubt at all that the ıpulse moving the whole world forward is the ›irit of God. All the great theologians have ways said that the love wherewith a man loves od or his neighbour is the Holy Ghost. It is ›t the *work* of the Holy Ghost only, it *is* the oly Ghost. It is God, the supreme, eternal, ıiversal spirit at work in the hearts of His eatures; and that involves a consequence to hich we must come back.

And above all, it is the Holy Spirit Who is ıe Author of every transcendent claim, whence-›ever it may come. Whenever a man feels ılled upon to neglect his natural interests or his ıimal desires in the service of any sort of ideal hatsoever, there you have the movement of the loly Spirit. The man of course may himself interpret it in many ways; he may not understand the source of the urge within him, and may connect it up quite wrongly with all sorts of other things; but the man who believes in God will have no doubt that the obligation of which an artist is conscious, to devote himself to the highest beauty he can conceive, is the work of the Holy Spirit in his soul. When the man of science puts aside all other considerations except the pursuit of truth, that is again the activity of the Holy Spirit. And most conspicuously in all those relationships between men which are studied in the science of ethics, the sense of obligation—the sense that there are some things which, if the opportunity comes, we must do, and that there are certain other things which, whatever the advantage to be derived from them, we must on no account do—this is the Holy Spirit.

Hymn for the Month

Lord, Thy Word abideth,
And our footsteps guideth;
Who its truth believeth
Light and joy receiveth.

When our foes are near us,
Then Thy Word doth cheer us,
Word of consolation,
Message of salvation.

When the storms are o'er us,
And dark clouds before us,
Then its light directeth,
And our way protecteth.

Who can tell the pleasure,
Who recount the treasure,
By Thy Word imparted
To the simple-hearted?

Word of mercy, giving
Succour to the living;
Word of life, supplying
Comfort to the dying!

O that we, discerning
Its most holy learning,
Lord may love and fear Thee,
Evermore be near Thee!

HENRY WILLIAM BAKER (1821-1877).

The Seal of Our Lord on the Old Testament

Courtesy, National Message

F. C. HOCKING

RECENTLY a clergyman sent out a questionnaire to the people in his neighbourhood so that he could find out why the church fails to attract many of them. This gentleman's interview with a member of the staff of the local newspaper, regarding his enquiry, appeared under the heading, 'Where have we failed? This priest appeals for your help.' So it seemed a reasonable thing to do to express an opinion which might induce him to take a closer look at the Scriptures which Jesus used and at the prophecies of our Lord. This was done in the form of a letter to the Editor and it appeared in the following week's issue. There were no other comments on the minister's words nor did the succeeding issues carry any replies to the letter, but because it is felt that the letter may help readers who hear the same question asked it is reproduced below. So that it shall not appear that the clergyman's silence concerning it has caused any pique, his name and the name of the newspaper will not be mentioned.

In making the point that the Old Testament was referred to a number of times by the Head of the Church, our Lord Jesus Christ, and was therefore worthy of notice by our clergymen, the question arose in the writer's mind, 'How many times *did* He refer to it?' To determine this presented quite a task but with the aid of the book, *A Cyclopedic Bible Concordance,* it became an easier matter. But what a striking result was reached—the number of times our Lord brought the Old Testament into His teaching bore the Divine stamp. It was 88! Dr. E. W. Bullinger, in his book, *Number in Scripture. Its Supernatural Design and Spiritual Significance,* said, 'Eight is the Dominical Number, for everywhere it has to do with the LORD.' It will be noticed that all repetitions

of the references in later Gospels have been excluded so that the number of them should be kept to the barest possible minimum:

The Letter Reprinted

"Where have we failed?" asks a local church leader.

'A student of any secular profession who chose to disbelieve parts of his text-books, to replace those parts with his own ideas and to ignore completely very large parts, would not need to ask that question when his examination papers showed up the results of his policy. Why then is the organized church unable to answer its own question regarding its failure?

'The Bible has been so mauled by most of its part-expounders that churchgoers are left with one idea, so well epitomized in *Acts* 3:19, "Repent ye therefore, and be converted, that your sins may be blotted out." They are rarely encouraged to dwell on the remainder of the quotation which reads, "when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you".

'From the pulpit churchgoers get a picture of an anxious God Who desperately hopes that we shall be so effectively attracted by the gospel of salvation (a term which is nowhere to be found in the Bible) that we shall join Him up above when we die. The picture should, on the contrary, be that of a Majestic Being Who prepared a plan for obstinate mankind, to be carried out here on earth, which plan will eventually be put into action when mankind, or part of it, is prepared to admit that it cannot work out its own salvation.

The Gospel of the Kingdom

'Our Lord Jesus Christ did not, in fact, preach the gospel

of salvation. He preached the Gospel of the Kingdom before He announced God's promise of everlasting life to those who accept Him as their Saviour.

'On 41 occasions (not counting repetitions in the various gospels) Jesus quoted from the Old Testament. On 33 occasions He paraphrased parts of it. On 14 occasions He referred to incidents in it. That makes a total of 88 references to it. Added to that He told His listeners, "Search the scriptures" (that was before there was a New Testament), ". . . they are they which testify of me." That sets the seal of Jesus Christ on the Old Testament.

'What was good enough for the Son of God should be good enough for our clergymen. If they would search the Old Testament they would find that it contains prophecies of the setting up of God's Kingdom here on earth with an everlasting race as its nucleus. That race, once powerful but weakened and brought to its knees before it can be put to this use by God, will have at its head the everlasting royal house of David when Jesus Christ returns to this earth to occupy the throne and to reign in person.

'The human symptoms prophesied as accompanying that state of affairs are building up now. We have had two world wars, recent smaller wars, sundry threats of wars and now an upsurge of nationalism bringing the fear of what would surely be the worst of all conflicts—a race war—along with the threat of the H-bomb, the ultimate in human destruction.

'Opinions may differ as to the name of that everlasting race today and which present throne is the throne of David, but if the numerous marks of identity of the former are not considered to be sufficient it will finally be sorted out by its prophesied appeal to God for help in its fear of being overwhelmed by its threatening enemy. Then will come God's dramatic response in enacting the Second Advent of Jesus Christ with power and great glory.

'It would be a simple conclusion to regard this as nonsense, but we cannot, reasonably, accept one prophecy which we

like and fling out the rest. If we clasp to our bosoms the prophecy which promises everlasting life, we must be equally impressed by the admonition of the One Who delivered that promise from God when He said later, "O fools, and slow of heart to believe all that the prophets have spoken."

'Would this startling story, here set out in extreme brevity, repel or attract the British public? God should know. His Holy Spirit inspired His prophets to record it. Should it not be preached?'

PASSAGES IN THE OLD TESTAMENT QUOTED, PARAPHRASED, OR REFERRED TO, BY OUR LORD JESUS CHRIST

New Testament		Old Testament
Matthew		
4:4	Man shall not live by bread alone.	*Deut.* 8:3
7	Thou shalt not tempt the Lord.	*Deut.* 6:16
10	Thou shalt worship the Lord thy God.	*Deut.* 6:13; 10:20
5:5	the meek . . . shall inherit the earth.	*Psa.* 37:11
5:21	Thou shalt not kill.	*Exod.* 20:13
27	Thou shalt not commit adultery.	*Exod.* 20:14
31	Whosoever shall put away his wife, let him give her a writing of divorcement.	*Deut.* 24:1
5:33	Thou shalt not forswear thyself.	*Lev.* 19:12
38	An eye for an eye, and a tooth for a tooth	*Exod.* 21:24
43	Thou shalt love thy neighbour.	*Lev.* 19:18
48	Be ye therefore perfect.	*Gen.* 17:1
7:23	depart from me, ye that work iniquity.	*Psa.* 6:8
8:4	shew thyself to the priest.	*Lev.* 14:3
9:13	I will have mercy, and not sacrifice.	*Hosea* 6:6
11:5	The blind receive their sight.	*Isa.* 29:18
10	Behold, I send my messenger.	*Mal.* 3:1
14	Elias, which was for to come.	*Mal.* 4:5
12:3, 4	David . . . did eat the shewbread.	1 *Sam.* 21:6
5	priests in the temple profane the sabbath, and are blameless.	*Num.* 28: 9, 10
7	I will have mercy, and not sacrifice.	*Hosea* 6:6
40	Jonas was three days and three	*Jonah* 1 · 17

	nights in the whale's belly.	
42	The queen of the south . . . came . . . to hear the wisdom of Solomon.	1 *Kings* 10:1
13:14, 15	By hearing ye shall hear . . . be converted, and I should heal them.	*Isa.* 6:9, 10
15:4	Honour thy father and mother.	*Exod.* 20:12
4	He that curseth father or mother.	*Exod.* 21:17
8, 9	This people draweth nigh unto me . . . commandments of men.	*Isa.* 29:13
16:4	the sign of the prophet Jonas.	*Jonah* 1:17
17:11	Elias truly shall first come.	*Mal.* 4:5
18:15	If thy brother shall trespass . . . tell him . . . alone.	*Lev.* 19:17
16	In the mouth of two or three witnesses.	*Deut.* 19:15
19:4	he . . . made them male and female.	*Gen.* 1:27
19:5	For this cause shall a man leave father and mother.	*Gen.* 2:24
18	Thou shalt do no murder.	*Exod.* 20:13
19	Honour thy father and thy mother.	*Exod.* 20:12
19	Thou shalt love thy neighbour as thyself.	*Lev.* 19:18
26	with God all things are possible.	*Jer.* 32:17
21:13	My house shall be called the house of prayer.	*Isa.* 56:7
13	ye have made it a den of thieves.	*Jer.* 7:11
21:16	Out of the mouth of babes and sucklings.	*Psa.* 8:2
33	The parable of a vineyard.	*Isa.* 5:1
42	The stone which the builders rejected.	*Psa.* 118:22
22:32	I am the God of Abraham.	*Exod.* 3:6
37	Thou shalt love the Lord thy God.	*Deut.* 6:5
39	Thou shalt love thy neighbour as thyself.	*Lev.* 19:18
44	The LORD said. . . . Sit thou on my right hand.	*Psa.* 110:1
23:35	The death of Abel.	*Gen.* 4:8
35	The death of Zacharias.	2 *Chron.* 24:20, 21
38	your house is left unto you desolate.	*Jer.* 22:5
39	Blessed is he that cometh in the name of the Lord.	*Psa.* 118:26
24:15	the abomination of desolation.	*Dan.* 12:11
28	wheresoever the carcase is, there will the eagles	*Job* 39:27-30
29	Immediately after . . . shall the sun be darkened.	*Isa.* 13:10; *Ezek.* 32:7 *Joel* 2:10; 3:15

35	Heaven and earth shall pass away.	*Isa.* 51:6
25:41	Depart from me, ye cursed.	*Psa.* 6:8
26:24	The Son of man goeth as it is written of him.	*Psa.* 22:1-21
31	I will smite the shepherd, and the sheep of the flock shall be scattered abroad.	*Zech.* 13:7
27:46	My God, my God, why hast thou forsaken me?	*Psa.* 22:1
28:18	All power is given unto me.	*Dan.* 7:14
Mark		
9:44	Where their worm dieth not.	*Isa.* 66:24
12:29	The Lord our God is one Lord.	*Deut.* 6:4
13:5	Take heed lest any man deceive you.	*Jer.* 29:8
12	the brother shall betray the brother.	*Micah* 7:6
31	my words shall not pass away.	*Isa.* 40:8
Luke		
4:18, 19	The Spirit of the Lord is upon me . . . to preach the acceptable year of the Lord.	*Isa.* 61:1, 2; 58:6
26	Elijah's visit to the widow of Zarephath.	1 *Kings* 17:9
27	The healing of Naaman's leprosy.	2 *Kings* 5:14
10:28	this do, and thou shalt live.	*Lev.* 18:5
17:27	The deluge in the days of Noah.	*Gen.* 7
29	The destruction of Sodom.	*Gen.* 19:24
32	The fate of Lot's wife.	*Gen.* 19:26
20:37	Moses' vision of the burning bush.	*Exod.* 3
22:37	he was reckoned among the transgressors.	*Isa.* 53:12
23:29	Blessed are the barren.	*Isa.* 54:1
24:26	Ought not Christ to have suffered these things?	*Isa.* 53:5
23:30	say to the mountains, Fall on us.	*Hosea* 10:8
23:46	into thy hands I commend my spirit.	*Psa.* 31:5
John		
3:14	Moses lifting up the brazen serpent.	*Num.* 21:9
4:37	One soweth, and another reapeth.	*Micah* 6:15
6:45	they shall be all taught of God.	*Isa.* 54:13
7:22	Mosaic enactment of circumcision.	*Lev.* 12:3
37	If any man thirst, let him come unto me.	*Isa.* 55:1
38	rivers of living water.	*Isa.* 12:3
8:17	the testimony of two men is true.	*Deut.* 19:15

10:34	I said, Ye are gods.	*Psa.* 82:6
12:49	the Father . . . gave me a commandment, what I should say.	*Deut.* 18:18
13:18	He that eateth bread with me.	*Psa.* 41:9
15:25	They hated me without a cause.	*Psa.* 35:19; 69:4
17:12	none of them is lost, but the son of perdition; that the scripture might be fulfilled.	*Psa.* 109:8

On the Road to Emmaus

It will be remembered that the two travellers to whom Jesus said, 'O fools, and slow of heart to believe all that the prophets have spoken' (*Luke* 24:25), though neither was shown as being one of His disciples, were, nevertheless, of the company of 'certain women . . . which were early at the sepulchre' (v. 22) and they must therefore have been well acquainted with His teachings and miracles. Yet they, with their knowledge of the Hebrew Scriptures, which was shown to be certain by the phrasing of our Lord's condemnation of them, were not ready to apply the predictions in God's Word to the events which were within their own experience and about which they were so deeply and sadly mystified. Should this not, in the case of those who are regarded by the world as being closest to God in His service, amplify the warning given earlier to the disciples, 'What I say unto you I say unto all, Watch' (*Mark* 13:37)?

No one will deny that, now, at this very period of our own lives, 'Men's hearts' are 'failing them for fear, and for looking after those things which are coming on the earth' (*Luke* 21:26). Added to that we have Paul's warning in 2 *Thessalonians* 2:3. Speaking of the 'day of Christ' he said, 'that day shall not come, except there come a falling away first'. Both Ferrar Fenton and Ronald Knox, and also the *Companion Bible* notes, show 'falling away' as 'apostasy'. The determined approach by the formal church towards Rome thus seems to be combining with the current troubled state of the world's material affairs in giving us an emphatic

warning that we are near the end of the age. Accordingly it behoves us all (particularly unnecessarily mystified clergymen, in view of their so great responsibility) to be prepared for the most startling event in all history when Jesus Christ the King 'shall so come in like manner as ye have seen him go into heaven' (*Acts* 1:11) to be 'called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever' (*Isa.* 9:6, 7).

Of the many warnings given in the Old Testament there is one which is particularly relevant in these days: 'Behold, the days come, saith the Lord GOD, that I will send a famine in the land . . . of hearing the words of the LORD . . . they shall run to and fro to seek the word of the LORD, and shall not find it' (*Amos* 8:11, 12). Though prophecy must come true it can hardly be imagined that any credit will accrue to those who ensure the fulfilment of the sad parts of it. However, the time will come (judging by the context it will be after the Kingdom has been set up) when the unbelieving custodians of God's Word will see the fulfilment of the promise, 'I will give you pastors according to mine heart, which shall feed you with knowledge and understanding' (*Jer.* 3:15). III

Our Father, we beseech Thee to teach us and guide us to understand Thy Word written for our learning. Grant that Thy light may shine upon its pages and that we may feel the Holy Book widen and deepen with our years. Increase our desire to seek after Thee, for we believe that meditation and research uplifts us in relation to Thee, creating in us a holy comradeship and consciousness of Thy abiding presence. Free us with Thy Holy Spirit and develop us for Thy service. We lift our hearts in thanks and praise, acknowledging Thee to be the Lord our God. AMEN.

If Jesus Came Today

Courtesy, Covenant Message

By U.N. Owen

"Jesus Christ the same yesterday, and to day and for ever" (Heb 13:8).

In an age when man attempts to justify his actions by every means at his disposal, he often invokes a principle in which he does not necessarily believe. An instance of this is found in the recourse to Biblical matters in relation to conditions obtaining on the earth. In respect of the problem of race, the statement: "If Christ came today, He would be classed as non-white" falls and has fallen very readily from the lips of those who press the equalitarian dogma. Many who make this assertion do not even profess Christianity but they do not hesitate to use the principle of the Second Coming of the Lord in the hope that it will add weight to their theory thus appealing to Christians that their assertion is made on Biblical grounds. In this and many other instances similar appeals fall on barren ground for *generally*, the Church does not believe in the Second Advent and further more, there is no scriptural authority to back the contention that Jesus was either coloured or black. The Bible nowhere states the colour of Jesus' skin merely providing the genealogical table back to Abraham and Adam. As He was called the 'son of David' (biologically speaking) and as David is positively stated as being "ruddy and of fair countenance", it is highly improbable that He could have been black. If one wishes to go outside the sacred scriptures and consider secular accounts then there is the record contained in the "Archko Volume" and which is reputed to be Pilate's report to Caesar of the happenings in Judaea when Jesus was condemned to the Cross. In this report it is stated "His golden-coloured hair and beard gave to his appearance a celestial aspect". One is yet to find a non-white to whom such a description may be applied. The point to note in this is that however galling it may be, the scripture does not present a record of the colour of the skin of our Lord. It is pure assumption and not the least ambiguous to make claims without foundation or authority in order to foster an unqualified sentimentalism in respect of race relations.

"If Jesus came today" is a statement of vaster proportions than those involved in the hypothetical race problem. Those who insist on

bringing the Lord as an example of biological factors should apply the same principle in respect of the other problems confronting the world today. For instance why not ask the question: "How would Jesus react to the United Nations Organisation?" or "How would He look on those who deny the scriptures which He held as the Word of Truth?". "Would He favour the integration of opposing forces so clearly evident in His Israel people today?" "Would He condone and urge Church unity with a return to Rome by the Israel Church?" These questions would be more constructive and of greater worth than any others.

JESUS AND THE UNITED NATIONS ORGANISATION

"Be ye not unequally yoked together with unbelievers". If Jesus came to the earth today, would He immediately go to UNO and plead for peace among the nations? This question need not be open to speculation for a positive answer is available from the scriptures. Jesus would act in precisely the same manner as He did during His first advent. *"Jesus Christ the same yesterday, and to day and for ever"*. It is thus clearly evident that He will not change His mode of conduct having once established the merits of the case. Never once did He side-step the issue whether it was of a political, economic, physical or spiritual nature. He invariably answered by invoking the Law of the Lord as an entity of ultimate truth basic to all factors in life which knew no barriers of time. In this eternal Law, the principle of unequal yoking is clearly prohibited (Deut. 22:10) and Paul in 2nd Cor. 6:13-18 presents the same principle of Law as the code for Christian conduct. At UNO today, Christian nations and particularly God's servant Israel nation (Anglo-Celto-Saxondom) are unequally yoked with non-Christian nations in whose power rests the deciding vote on any given issue. By reason of the increased numbers in UNO membership, immature and in most cases heathen states may combine to outvote any resolution which may be presented on the lines of true Christian principles. A Christian nation, by reason of the same voting power, may be subject to the dictates of any unholy conspiracy which seeks its destruction. This merely touches on the fringes of the unequal yoking which is manifest in the so-called United Nations today. Would Jesus associate with this? The question of "majority rule" never deterred Him in His application of the righteousness of the Law of the Lord and today one should recall that truth has never enjoyed the patronage of the majority.



JESUS CHRIST LAMENTING OVER JERUSALEM. *From the picture by Sir C. L. Eastlake, P.R.A.*

Another reason why the Lord would not associate with UNO is to be found in what amounts to a rejection of His First Advent Mission. Many Christians will excuse non-Christian nations pleading that though they do not accept the Lord Jesus Christ, they still worship God with more zeal than the average Christian in their worship. This is no excuse. *One cannot worship God in truth without the Lord Jesus Christ.* Jesus Himself said: "No man cometh to the Father but by me" (John 14:6), and Christians who suggest that it is 'alright' to worship God without Christ are in fact, contradicting what the Lord said. We, in this Federation, aver that it is not 'alright' and that as the modern development of Israel, we should not be unequally yoked to non-Christian nations in any form whatsoever. Just as the Lord lamented the fact that Jerusalem and the small remnant of Israel in Judaea were involved with the Roman world system, so too, He would lament the unequal association of Israel at UNO today.

JESUS AND PERVERTERS OF THE WORD

"Ye have made the word of God of none effect by your traditions" (Matt. 15:6). With these words the Lord rebuked the interpretations

which had been placed on the written scriptures and those who indulged in this were likewise rebuked. On two occasions the scriptures warn against adding to the words of the Lord and those guilty of this should heed the warning.

One wonders if those who teach that the Bible is unreliable and should be revised or those who insist on tearing the Old Testament out of the scriptures ever think of the rebuke which their counterparts of a byegone age received at the hands of the Lord. The principle is the same and it should be to the everlasting shame of Christians that outbursts such as those of the Bishop of Woolwich should go unchallenged. It would appear that the spirit which activated the early Christians is no longer present for *they* gladly heard the Word of God (Old Testament scriptures) and were spiritually satisfied. They gladly suffered death because of it—how many today would do the same? How would Jesus react to the current process of stripping the Word of God of its context? The reader is best qualified to answer this question.

JESUS AND THE INTEGRATION WITHIN ISRAEL

". . .thou (Israel) 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 the people that are on the face of the earth" (Deut. 7:6). Within the framework of this statement, one finds, the tremendous fact of the Messianic prophecies associated. In 1st Peter 2:9 is recorded the same words having their application to the same people who, through transgression, had divorced themselves from the Lord for a period. Paul, in Romans II is most explicit that the fall of Israel was the opening of salvation to all peoples and through their fall, Christ came. The theme of national redemption became a Biblical one when Israel had been removed from the land and the prophets raised their voices in proclaiming the coming of the Lord to buy back the nation into intimate relationship with God. It was this fact which evoked from the lips of the Lord the statement: "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24). In His first command ever to the disciples this same Israel factor was uppermost in His mind for He said: ". . . go rather to the lost sheep of the house of Israel" (Matt. 10:6). Having shown such deep concern over Israel's condition because of Law violation, and it should be recalled that integration with other nations was forbidden in terms of that Law, is it feasible to assume that He would remain unmoved at the present plight of

Israel in the Isles and indeed throughout the world? The integrating forces now sown among the Covenant race are by no means an uplifting force. They are, in fact, the 'tares' of which Jesus in His parables warned. Having warned of the danger of 'tare' integration, would He now aid and abet that which is further scattering the power of the holy people? Again the reader may provide the answer.

JESUS AND THE ROMEWARD TREND

"For there is one God, and one mediator between God and men, the man Christ Jesus" (1st Tim. 2:5). During His first advent, Jesus was wont to attend the worship of His Father in the synagogue but it is recorded (Luke 4:16-30) that His exposition of the scriptures was such as to cause the adherents to synagogue worship to seek to kill Him (verses 29 and 30). In the main, the preaching Ministry of Jesus was not within the compass of the traditional church of His day. He taught in the open countryside and within the cities and when the occasion arose and when He had to do with the priests of that day, His accusation against them was not that they followed ritual, but that they followed traditional interpretations of the ritual and the Law and had placed these above the recorded scriptures. He accused them of making the Word of God, in which is recorded the pattern of worship, of none effect by their traditions. Thus is seen that Jesus Who is the same yesterday, to day and forever, in His first advent, was opposed to any interpretations or addition to the scriptures, insisting on the pure word in its recorded form.

The worship as it obtained in that day was, as far as can be ascertained, free from the incumbrances of mediators other than the Priest and the shed blood of the sacrificial animals. As one turns to the Revelation of the Lord given to John on the isle of Patmos, the symbolism utilised with its Old Testament key provides an ominous warning to the Church in Israel of the dangers of integration with the Babylonian system of worship wherein the intercession of mediators is given greater prominence than the worship of God. In Hyslop's "Two Babylons", this worship is detailed and authenticated by recourse to ancient historians whose records have been pieced together to provide light on that which the Lord warned against. Why the warning?

If Jesus came today what would He do in the face of the Rome-Babylonian trend within the Church in His Israel people? The Reforma-

tion was the occasion when the Lord broke the chains of this system which had bound that nation for centuries from His Israel people and secular history records that men and women gave their lives that this might be accomplished. Today it would appear that the Church in Israel is more than eager to repudiate the Reformation and to return to the Babylonian fold in Rome.

The younger generation in God's Israel people upon confirmation and acceptance into the Church are issued with a book of devotional worship in which the ritual of today is set out. A few quotations from this will indicate the Romeward trend with the Church in Israel. Under the heading "Rule of Life" the rules of conduct state:

"To be present at Mass every Sunday and on the Greater Feasts and Fast days which occur on weekdays. . To go without meat on Fridays, and on other days of abstinence, and to keep the Rule of the Church about Fast days". Under "The Preparation" for the Mass it is stated among many others in the ritual:

"I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the Saints and to you father (note the small 'f'): That I have sinned exceedingly in thought, word and deed . . . . ." Under the heading of "Daily Prayers" is recorded the "Hail Mary". "Hail Mary full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb Jesus. Holy Mary, Mother-of-God, pray for us sinners now and at the hour of our death. Amen". Under "Regina Coeli" is recorded the deification of Mary. *"Joy to thee, O Queen of Heaven, Alleluia!"*

As must be obvious this ritual is almost pure Romanism and shows an alarming trend in the Israel Church towards being enmeshed once again in the toils of spiritual darkness of Babylon. Jesus, being the ONLY Mediator between man and God (on scriptural authority) *is now through the traditions of men,* said to share this Office with His mother of whom He on one occasion said: "Woman, what have I to do with thee? mine hour is not yet come" (John 2:4). The elevation of Mary to "Queen of Heaven" is out and out paganism for there is *absolutely no scriptural authority* for this and is furthermore warned against by the Lord in His Revelation to John when He stated that His Church would come under the influence of the "Jezebel" era wherein Astarte was also elevated to this position in the pagan Baby-

lonian system of worship. Again the reader is asked to form his own opinion of how the Lord would view this tragedy within Israel.

Jesus' Ministry is clearly set forth in the Gospel accounts and from the moment of His appearance in public He began to preach the Gospel of the Kingdom of God on the earth. It is hoped that readers will not misunderstand this but Jesus did not travel the country asking the people if they "were saved". This Federation has stressed time and again that the first requisite of the individual is their acceptance of the all-atoning Sacrifice of the Lord. But the Ministry of Jesus was that which concerned the Kingdom of God in its entirety—its laws, its blessing and its power to create peace, quietness and assurance for ever. It would appear that this gospel which constitutes five sixths of the Bible record, has little or no place in modern teaching. Men appear to shy away from the political aspect of the Kingdom of God but as the Lord, on His own authority (Rev. 19:15), will "Rule the nations" with a "rod of iron" one is naturally thrown into the realm of national administration which can be called by no other name than 'politics'. His Israel *nation* must be there and be actively engaged in His service under His guidance for the rehabilitation of all the nations of the world.

If Jesus came today, there would be a great cleaning up in all departments of the world and there is no reason to believe other than what the scripture states. One should not treat this subject lightly and most certainly should not merely invoke this mighty event in principle to justify unscriptural theories. He is coming and if all Christians search the scriptures, they will see the tremendous revolution which will overtake the world. It thus behoves each one within the Covenant race to make ourselves ready for the Lord and so an examination of our relationship to Him is once again necessary. Do we conform to all that the scripture requires or is our dedication according to man's tradition? Let us all go forward in the Power and Might of the Lord serving Him each day in accord with what is written in His Holy Word.

★ ★ ★

1940 Britannia rules the waves.
1945 Britannia waives the rules.
1956 Britannia leaves the rails.
1965 Britannia raves . . .
1971 Britannia wails . . .
19soon Britannia rues the wolves.

PRAYER FOR JANUARY

A Prayer For Our Nation

O Lord, Thou art our God and there is none other. We come to Thee in these dark days of trial and tribulation confessing that our sufferings and problems are of our own making in that we have forgotten Thee, broken Thy Righteous Laws and neglected Thy Holy Word.

We have not given heed to the warnings of Thy prophets. We have ignored the teachings of Thy Son Jesus Christ our Saviour and our Redeemer-King.

Leave us not alone, O Lord, in our distress and helplessness. We do repent of our national sins. We repent of our individual sins. In Jesus' Name we ask Thy forgiveness and restoration to Thy favour that we may perform the work for which Thou didst create and preserve us.

O Lord God of Israel, let not our enemies have dominion over us. We are Thine O Lord, redeemed by the blood of Thy Dear Son.

Make us all what Thou dost desire we should be. Guide our rulers and statesmen, give them Thy wisdom and Thy truth. Incline their hearts to Thy Most Holy Laws. Help them to know and to believe that the fear of the Lord is the beginning of wisdom.

We believe Thou hast a glorious purpose and plan for Thy Covenant People, so make us worthy of this great trust and responsibility. Enable us, by Thy Own Mighty Power, to fulfil this trust among all the nations of the earth. May the peoples of the world see Thy Goodness, Thy Love and Thy Truth operating in the lives and in all the institutions of Thy Covenant People, so that they too will soon turn to Thee and acknowledge Thee as the only True and Wise God in all the earth. For Jesus Christ's Sake. Amen.

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).

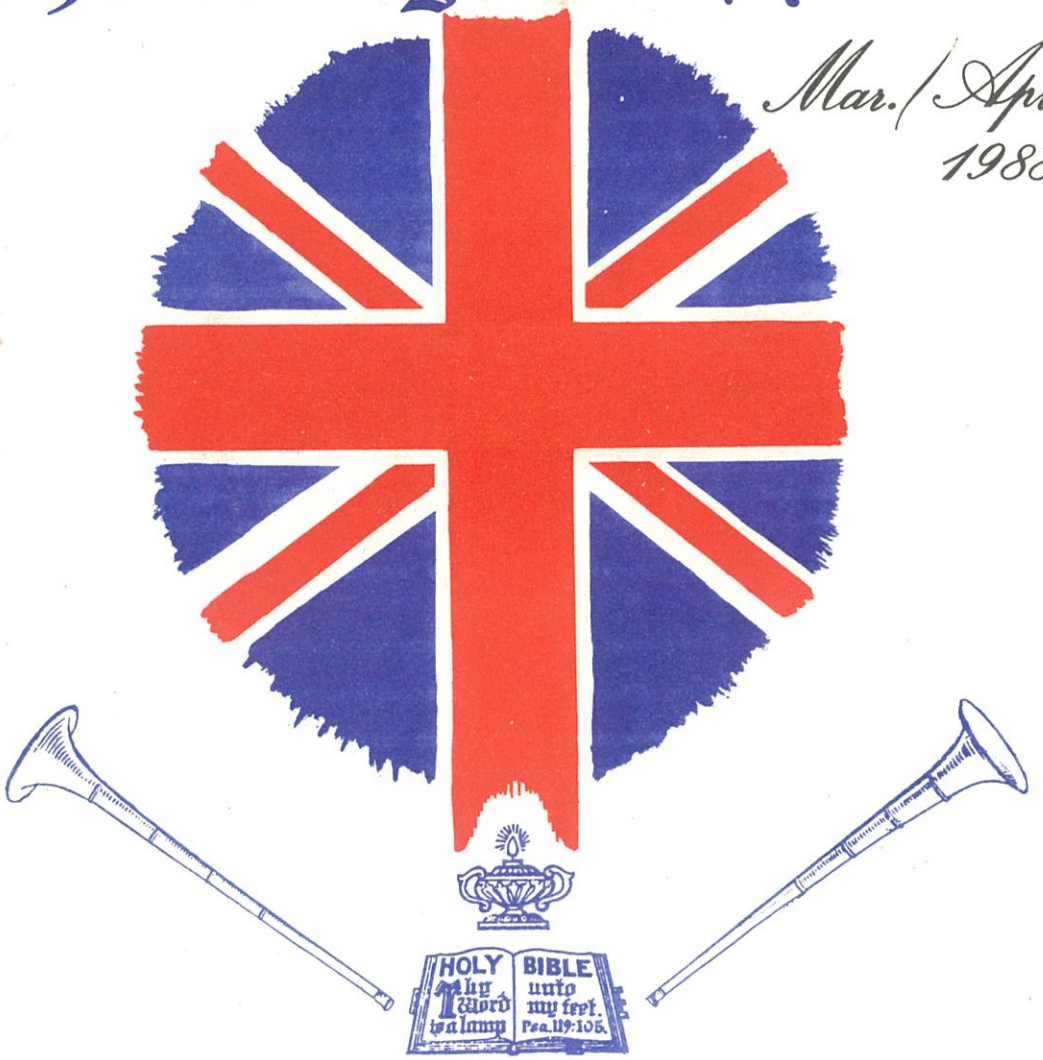
We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendents of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa.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

Mar./Apr.
1988



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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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.

Dear Identity Reader

The changes that are necessary to establish an equitable society, are not going to begin with political or economic cliches. At the moment, we in New South Wales are being reminded that the choice is clear: Liberal or Labour. I can assure you that the differences between the 2 parties will not rid this land of the "hidden decision makers" who according to one state candidate place a lot of pressure on the politician, once in power.

It has become obvious that very few believe there is an alternative outside of the present political structure. This has come about mainly because both parties espouse the philosophy of a democratic state. Whilst most agree that the cancellation of debts at the end of every 6th year or any one or more of the other God given laws would be desirable, very few believe these laws could become a reality. The same idea as to belief applies to the word "credit". This word is from the Latin, credo, meaning, I believe. In other words no matter what the money might be, namely a coin, shell or leaves, as long as the people accepted or believed it could be used as money, it will pass as money. The process of exchange to sustain life could then proceed.

The same relevance to belief concerning the laws of God must also apply. Even though I support the concept of Independents in politics, unless these people express a desire to put into operation all of God's laws they are still floundering within the system. For example, if an Independent believes we ought to be part of the United Nations, then he is overlooking the matter of national sovereignty. Such a person is accepting the view that surrounded the Tower of Babel. Assuming they are elected it would not take long before they succumbed to the essence of power. The matter of trust and belief comes down to the following: the policy or programme of action has got to be consistent with the philosophy. One dictionary defines philosophy as the pursuit of wisdom, study of realities and general principles. We have a lot of knowledge but very little wisdom. This is surely seen by the type of policy that comes from our leaders.

With the forthcoming elections there has been considerable concern with the increasing number of people voting informal or for

independents. Even amongst the faithful voters of the major parties there is considerable disenchantment. Very few believe that the party system is effective.

Even from within the church there has been an increasing number of people starting up their own economic policies. Whilst I support their enthusiasm and desire for moral change, they, like the politicians are afraid to deal with the causes. Even those good people in the Small Business Associations fail to understand why their business is struggling to exist. The whole question of credit creation and the matter of interest is never confronted.

With unfailing determination and genuine belief in the design and purpose of the Kingdom we can help to dispel the fears and helpless feelings of man. It is necessary to realise that the throne that man has placed himself upon must be demolished. Those images for world order will soon crumble. For those who have ears of understanding will realise that we and the earthly Kingdom we aspire is not of this world (orderly arrangement or decoration). The deliberate destruction of man is seen in the engineering of inbuilt obselescence. On the other hand, God's way is to provide a society on earth where there is little effort in production, thus providing more time to search out the everlasting providence of God's riches. May that day come when we all shall live in harmony with the beauty of His creation. Amen.

Is man at his old game of reforming the world without the Reformer, of saving the world without the Saviour of blessing the world without the Blesser? What supreme folly is this? Can we have a Christian world without Christ? Can we have a just world without Jesus? Can we have a righteous world without the Redeemer? Can we have a peaceful world without the Prince of Peace? Can we have a better world without the Bible? As well try to empty the sea or rope in the stars!

If we want a safer world we must make room for the Saviour. If we want a kindlier world, Jesus must be crowned King in every heart!

– Rev David Couper.

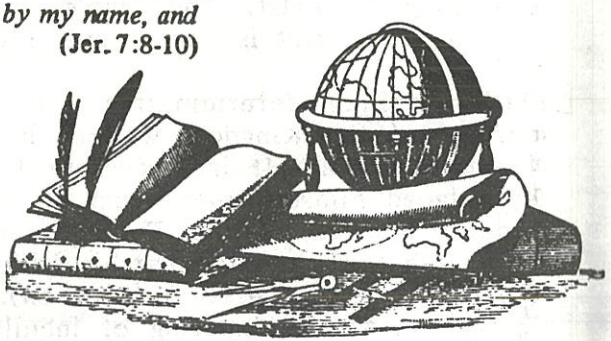
The Accusing Word

COURTESY: COVENANT MESSAGE

by W.G. Finlay

Part I of 4

"Behold, ye trust in lying words, that cannot profit. Will ye steal, murder and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?" (Jer. 7:8-10)



If one looks at the context in which the above indictment appears, it will be seen to be directed against the people of the kingdom of Judah at a time when the Babylonian forces were in the process of invading that territory. There can be absolutely no doubt concerning the state of the people at that time and as a similar situation obtains within *all true Israel today* – as distinct from world Jewry – it would serve to consider that situation in more detail.

The first point which is forcibly demonstrated by Jeremiah's writing is that the people, the individual families which constituted the southern kingdom of Judah, were utterly bewildered at what was going on and particularly at the successes of the invading Babylonian forces. There can be no doubt that in the public mind they *believed* that they were faithfully serving the Yahveh of Israel and when Jeremiah began to accuse them of changing 'their gods, which are yet no gods' and for changing 'their glory for that which doth not profit' (Jer. 2:11), they protested that they were innocent and that they had committed no sin (Jer. 2:35). Throughout the opening chapters of Jeremiah's account of the events in those days, one finds the same theme namely, the bewilderment of the people – "What have I done?" (Jer. 8:6); "We are wise, and the law is with us" (Jer. 8:8) and it was the prophet's unenviable task to tell the people that their prophets and their priests i.e. their theologians and their teachers, had dealt falsely with them and that the pen of the scribes had betrayed their trust (Jer. 8:8,10).

It was against this background that Jeremiah's indictment recorded as the preface to this article comes in in which he accuses them of 'trusting in lying words'. The point is that the people *believed* what had been told to them by those in places of authority, but this belief could not stave off nor could it deter the consequences which outraged Truth – violated Law – demanded. The Law was taking its toll and to reinforce this fact, Jeremiah drew attention to six of the ten Commandments which were violated (Jer. 7:9) and then went on to state that they had the nerve to stand before the Temple and say: "We have been given grace to do all these things." The word 'grace' which has been transposed from the English word 'delivered' is taken from the Hebrew *nâtsal* which, according to

Gesenius, means 'that which is made safe' and 'freed from consequences'. So then, the picture of the situation as it obtained in the surviving remnant of the family of Jacob was that while they *believed* that what they were doing was right and acceptable to God and while they *believed* that they were exempt from the Law, the Law disregarded their belief and demanded its prescribed price for transgression.

Old Testament Fantasy?

There are several points in this brief survey of life as it was lived by the people in the dying kingdom of Judah which should be recognised as obtaining in Christian Anglo-Saxondom today but, having become accustomed to believing the words and outward appearances of pious men, they reject, not only Jeremiah's account of history, but the whole body of revealed Old Covenant Scripture as irrelevant to Christian experience. However, despite the protestations of Old Testament validity is it purely coincidental that in Anglo-Saxondom there is an incredible increase in theft, murder, adultery, perjury, sexual perversions and a multiplicity of concepts about God? Despite the fact that the Lord Jesus Christ endorsed the continuity of the Law (Matt. 5:17-19; Luke 16:17) and established it as the essential meaning of the New Covenant (Matt. 26:28; Jer. 31:31; Heb. 8:8), so many today who profess to follow Him, do exactly the same as did the population of Judah by coming and standing before Him claiming: "We have the grace to do all these things."

As with the population of Judah in Jeremiah's time, so too today for the true Israel People of God in Anglo-Celto-Saxondom prefer to believe what they are told about the things of God. While they lament the various catastrophes and crises which arise so consistently and while they rebel within themselves against whatever measures government takes to meet the need of the time, they will not look beyond the façade of religious philosophy which they have come to accept as God's Truth. At this point, it would serve to look at this philosophy and a recent example of this may be seen in a certain Church magazine which carried the *opinion* of two eminent clergymen on the subject of race in South Africa. While it may not be generally known outside the borders of South Africa – and this because of parochial news reporting – this country has a piece of legislation known as the *Prohibition of Mixed Marriages Act* which makes it an offence to contract a marriage across the racial barrier In other words, this legislation upholds the Seventh Commandment which reads: "Thou shalt not commit adultery", which has been conveniently confused by many people with the Tenth Commandment' "Thou shalt not covet (Heb: *châmad*, 'delight in', 'desire' and 'lust') . . . thy neighbour's wife, etc."

Both clergymen, in the relevant magazine, are on record as expressing their *opinions* on the South African *Prohibition of Mixed Marriages Act* by claiming that it is 'an affront to God as Creator' and as 'an affront to man and God'. Such is the attitude of many people today – not all it is true – that few would think to ask either of these gentlemen for their authority – chapter and verse, where God condones and expresses as desirable a Mixed Marriage society. Where for instance, in the writings of the Law and the Prophets – the authority to which the Lord Jesus Christ pointed (Luke 16:31) – is it stated that inter-racial marriages are preferable to apartheid? The answer which either clergyman will give will be the usual theological semantics based on dogma which has no credibility outside a seminary. The reason for his outburst against the *Prohibition of Mixed Marriages Act* is provided by one clergyman who wrote: *"It says in effect that the identity God gives to all Christians in Jesus Christ and which unites us to all who belong to him (the respect of a capital H is missing in the magazine report – Ed.) can be put aside as irrelevant by men. This is to contradict God, and for Christians to do*

that should be unthinkable" – shades of Jeremiah's day!

Where, in the writing of the Law and the Prophets, is the metamorphosis in identity urged, encouraged or even spoken of as part and parcel of God's Plan for world rehabilitation? *It is not there.* What, in point of fact, is being expressed in this clerical outrage at national legislation upholding the Seventh Commandment, is pure unadulterated proselytism and it is more than a little obvious that both clergymen have not read their Bibles for some time or, to be charitable, have missed the condemnation of the Lord recorded in both Matthew 23:14 and in His Own Revelation 2:15. One wonders who is contradicting God – national legislation upholding the Law of the Lord or clergymen who open the door to the bastardization of God's Creation? The only contradiction to God is to be found in the 'Gospel according to St. Theology' as it certainly is not found in the Word of God.

The irony in this situation is that despite what the Word of God has to say, many people are prepared to accept what theologians say even if this contradicts what God has said and there is very little doubt that, in a day yet to come, the same protestations as Jeremiah heard will be voiced by a bewildered people – "What have I done? ... We have been given grace to do all these things ... we have not sinned". This was the very situation which prompted the Lord to say: "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22,23). This incredible statement tells its own story of a situation very reminiscent of that which obtained in Jeremiah's day. Then, as now, people *believed* that what they were doing was acceptable in the sight of God simply because what they did, they did in the Name of God. Likewise, when they broke the Commandments of God – the stealing, murdering, committing adultery, etc. – they did all this under the delusion that they were free to do so – which of course, makes the Lord's indictment concerning the 'end of the age' generation, identical with that of Jeremiah. To confirm this, attention is directed to the *reason* for which the works done in the Lord's Name are rejected and it will be noted that He said: " ... ye that work iniquity." The word 'iniquity' is from the Greek *anomos* which literally translated, means 'lawlessness' and which surely indicates that no matter how well-intentioned a person's motives might be, if their acts are contrary to the Law of the Lord, they are rejected.

"Feed My Sheep"

In the modern religious philosophy of Anglo-Saxondom, it would appear that one obsession dominates above all others and that is to proselytise, not only themselves, but the whole world into a one-world government and a one-world religion. How many today would recognise this as falling within the category of 'ye that work iniquity'? The main authority for the religious proselytism would appear to be the words of the Lord recorded in Mark 16:15-20 which, because of the emphasis on its *individual application*, is preferred to the words recorded in Matthew 28:19,20 which is undoubtedly *national* in context. This preference is typical of people believing and trusting in something *that is not true*. Theology knows, and the average man in the street *should* know that the authority for world proselytism as prompted by Mark's gospel is totally spurious and was *not* commanded by the Lord Jesus Christ – the last twelve verses in the final chapter of this Gospel being inserted by a 2nd Century scribe. *"Go ye into all the world, and preach the gospel to every creature ..."* – apart from the fact that the Lord never used these words, in attributing them to the Lord, the scribe introduced a theme which made the Son of God not only at variance with His own

teaching, but at variance with what the Father had spoken through His servants the prophets. In answer to this, there are those who would contend that this was a new revelation, an expansion of the nationally-narrow limits of the Old Testament and to endow the 2nd Century scribe's work as a Spirit-inspired addition. The point is that the Lord did not use the words accredited to Him, but for some strange reason, people prefer to act on the theory and speculations of men rather than on the Word of Truth.

To show that the added verses in Mark's Gospel contain a message totally foreign to what the Lord actually taught, attention is directed again to the 7th chapter of Matthew's Gospel in which, as has been seen, the Lord rejected those who performed lawless 'good works' in His Name. In the same context and as a preface as it were, the Lord had said: "Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn and rend you" (Matt. 7:6). There can be no doubt that the Lord was indeed feeding His sheep with true Kingdom food here for what He said – bearing in mind the Pharisaic perversions of the Law – was like a breath of fresh air to an Israelite. When the Lord said: "Give not that which is holy unto dogs . . ." the Israelite mind would shed the Pharisaic religious encrustations and go back to the Law of the Lord which had been given to Israel at Sinai and they would remember that God had said: "There shall no stranger (Heb. *zuwr*: alien) eat of the *holy thing*: a sojourner (Heb. *towshab*: foreigner) of the priest, or an hired servant, shall not eat of the holy thing" (Lev. 22:10). Whatever else might have passed through the mind of those listening, one thing is sure and that is that they were hearing the Lord endorsing the Law in such a way as to make His meaning unmistakable. In their own experience, they were very familiar with the practices of the Pharisees who were 'compassing sea and land to make one proselyte' (Matt. 23:15) and they had seen that 'many *became* Jews: for the fear of the Jews was upon them' (Est. 8:17) and Jerusalem and Judaea had become so cosmopolitan because of this that the separation of Abraham, Isaac and Jacob had become meaningless. It required these words of the Lord to re-establish that separation and many listening to Him must have thought back on the 'mixed multitude' which had left Egypt with Israel but which, by Divine Decree, were forbidden participation in the *qahal*, the polity of Israel.



Theology ponders the Scripture and issues what IT considers is valid for doctrine.

In listening to the Lord, those Galilean Israelites would realise something of the significance of why,

in the observance of the sabbath, they should perpetuate the deliverance from Egypt for in this, they would recall that, far from including all and sundry – the mixed multitude – in the polity of Israel, the Lord categorically refused to allow the pollution of what He had created by way of separation. The 'strangers' – the *zuwr, towshab* and *nokriy* – each type qualified by particular and specific prohibitions – could not, under any circumstances become part and parcel of Israel which was 'an holy (Heb. *qôdesh*: separated) nation unto the Lord thy God' (Deut. 7:6). Thus, the Lord's usage of the expression 'that which is holy', far from being an enigma to an Israelite, was reinforcing what the Father had demanded earlier.

If one further examines the command of the Lord in Matthew 7:6, it will be seen that "that which is holy" and "your pearls" are not necessarily the same thing for while Israel had been separated to God for His particular usage in terms of His Purpose, the fact that the Lord specifically spoke of '*your* pearls' would imply something that belonged *to* Israel. Again, the Israelites would understand this which is why the Lord did not see fit to enlarge on or explain what He meant. In the Law – which was the substance of this so-called 'sermon on the mount' – Moses had written: "The secret things belong unto the Lord our God: but those things which are revealed *belong to us* and to our children *for ever*, that we may do all the words of this law" (Deut. 29:29). There can be no doubt that the 'things' which had been revealed had been God's Purpose in calling Abraham and endowing both he and his progeny with Promises of material greatness which were aimed at 'blessing all the nations of the earth' (Gen. 18:18). In other words, it was not only the Promises which belonged to the Covenanted Progeny of the patriarchs, but the historical record of these was their exclusive possession – providing an incentive to 'do all the words of this law'. Thus, in His statement concerning that which was 'holy' or separated and the 'pearls' which belonged to Israel, one may see that the Lord was adding His Authority to the continuity of the Law which was very much in opposition to one-world religious proselytism which was evident in Pharisaism and which today is evident in Anglo-Saxondom.

Against this, and despite the fact that the command comes from the 'Word made Flesh', there are those whose incredible blindness will not permit them to see that the Son was consistent with the Father and that the separation of the Old Testament had to be continued in the New. The Lord, in His commission to His Apostles, said: "As the Father hath sent me, even so send I you" (John 20:21) and as the Father had sent Him exclusively to the 'lost sheep of the house of Israel" (Matt. 15:24) would it be consistent on His part to send His Apostles to all and sundry? There can be very little doubt but that the Lord knew of the continuation of the 'leaven of the Pharisees' and knew of the extension of proselytism in which His Name would become involved – hence His command to Peter: "Feed my sheep" (John 21:17) and the only food which Peter could dispense was that which the Lord had taught plus the 'sheep' area which was Israel.

Racial Contamination – Not the 'Food' of Christ

Earlier in this article, mention was made of certain clergymen who expressed as a 'contradiction to God' the upholding of the Seventh Commandment. A critical analysis of the two statements of the Lord recorded in Matthew 7 and discussed above, will show that they are also in opposition to the teaching of He, Whose Name they use and Whose Cause they purport to serve. They are certainly not 'feeding' the sheep of the Lord. By condemning the *Prohibitions of Mixed Marriages Act* and working for the abrogation of it under the pretext that it is incompatible to Christian thinking, one wonders if the two clergymen ever consider that this is one of the works which the Lord rejects as 'iniquity' in Matthew 7:23? According to these

gentlemen, God gives a new identity 'to all Christians in Jesus Christ' and unites us all who belong to Him'. It would be interesting to contrast this with what the Lord Himself said.

Again reverting to Matthew 7, it is most significant that the Lord drew attention to 'false prophets' in a context which is unmistakably biological. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them" (Matt. 7:15-20). The inference in this statement by the Lord, while dealing primarily with the 'false prophets', takes into account the genetic principle which produces different fruits and which would have the universal proselytising of such 'prophets' in mind. This theme again comes to the fore when one considers the first in the sequence of parables taught by the Lord and which was recorded by Matthew in his 13th chapter.

"Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them: Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because there was no deepness of earth: And when the sun was up, they were scorched: and because they had no root, they withered away. Some fell among thorns: and the thorns sprung up and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear" (Matt. 13:3-9). In looking at this parable superficially, one would say that *environment* was the main theme for if all the seed had fallen in 'good ground' instead of on the 'way side', the 'stony places' and 'among thorns', all would have produced equal fruit. However, it should be noted that in the first instance, the 'sower' was not the Lord and secondly, the 'seed' is not said to be of the same variety, while thirdly, the sower was a person who ignored law by sowing where seed could not possibly thrive. Before looking at the Lord's explanation of this parable (see verses 18 to 23) one should note that He was never contradictory in anything that He said or did, nor should His parables be interpreted in such a way as to make them conflict with what He had previously said. Remembering that He had warned against giving 'that which is holy unto dogs' and casting 'your pearls before swine', would He now negate this by emphasising environmental correction as the means of equalising the 'children of the Kingdom', the 'dogs and the swine'? This was certainly not the substance of His explanation.

The first 'sowing' had to do with persons who, having heard the 'word of the kingdom' – 'that which is holy' and the 'pearls' – and not possessing the ability to understand, "then cometh the wicked one, and catcheth away that which is sown in his heart. This is he which receiveth the seed by the way side". The second 'type', which received the seed in 'stony places', is the type which, receiving the word and enthusiastically embracing it, begins to wilt and finally discards it because, as the Lord said: "Yet hath he not root in himself" – a lack in genetic inheritance. The third type is that which, like the second, embraces the word for a while but because they are basically materialistic and prone to vacillate when their own positions are jeopardised such as in the matter of modern economics, they bear no fruit at all. The fourth type is that which certainly has all the potential for accepting and brings forth the required fruit in the required quantity. So then, in His parable, the Lord indicates four separate types of people who, having been exposed to 'that which is holy' and its 'pearls', react in four different ways.

Old Testament Continuity?

Was it purely coincidental that the Lord used

four different types and their reaction in His parable of the 'sower', particularly bearing in mind that He had – perhaps indirectly – drawn the attention of His disciples to 'that which is holy' which certainly contains references to *four* types of people. As was noted when dealing with the thoughts stirred up by the Lord when referring to 'that which is holy', Israelites would recall that in the Law, *four* different types of people were governed by stipulations and only one of the four possessed such an affinity with Israel that, upon circumcision, they were permitted unreservedly into the polity of the nation. Was it purely coincidental that in the parable of the 'sower', only one out of four sowings produced the required fruit? There can be no doubt that the Lord, Who stated that He could do nothing but what the Father had done (John 5:19), was reinforcing and explaining why three of the four types mentioned in the Law were to be denied entry into Israel.

The 'Four Types' Identified in the Law

When one looks again at the Lord's explanation of the four sowings in his parable, many will be as perplexed at this as they were before they began to consider it if, for no other reason than that the nebulous 'he' in all four sowings, has no further identification. One should remember that the Lord was talking to Israelites and having emphasised the Law of the Lord as distinct from the Pharisaic perversions obtaining at that time, He had recalled to the Israelite mind the facts as they were before the conspiracy of evil (Psalm 83) began the process of cutting them off from being a nation. It was thus against the Law and its requirements that His teaching was based and it is in the Law that the identity of the people, symbolised by the four sowings, would be understood.

Unfortunately, the English translators of the Bible did not see fit to represent specific Hebrew words in the context in which they appear in the Hebrew text and consequently, the average *reader* of the Bible is deprived of understanding identities which are clearly revealed in the original text. Throughout the English translation of the Law, four Hebrew words, *ger* and variations of this, *towshab*, *nokriy* and *zuwr*, have all been translated as 'stranger' thus implying that they are all the same and to be treated as such. However, as one looks at each of the Hebrew words and follows its particular and separate application in the Law, it becomes obvious that they refer to types of people whose relations with Israel fall within certain imposed limits. Very briefly, the *ger* or *gerim* (plural) are, upon circumcision, permitted full citizenship in Israel while this right is not conferred on any of the other types. The *towshab* – another type simply covered by the word 'stranger' in the English translation – has two basic rights which are (1) the right to visit the priest and (2) equality in terms of justice – beyond which this type simply does not figure in the Israel polity. The third type – the *nokriy* – is found on going through the Law, to be associated with such people as the Canaanites, the Moabites and the Ammonites – all of whom are said to be the product of incestuous relationships. This type, according to Deuteronomy 23:2,3 are forbidden entry into the polity of Israel to their tenth generation while in Nehemiah 13:1 the prohibition is extended to 'for ever'. The fourth type – the *zuwr* – has no rights whatsoever and was forbidden any association with either Israel or their land and significantly, when the history of the downfall of Israel is studied, it will be noted that this type, the *zuwr*, was one of the main reasons for the nation's removal from the land into captivity (Isa. 1:7). For those wishing to make a study of this subject, the following guidelines are provided as an illustration of the various usages of the Hebrew type-names. *Ger* in its various forms of *gerim, geyr, guwr*, translated as 'stranger' in Leviticus 17:10; 19:10; 24:16; 25:35-37,48,49. Further illustrations are found in Deuteronomy 26:12; 28:43, while in the Book of Exodus, the contrasting use of the Hebrew words *nokriy, tow-*

shab and *ger* will be found in verses 43 (nokriy for stranger), 45 (towshab for foreigner) and 48,49 (ger for stranger) – all this in chapter 12. The word 'stranger' has been translated from the Hebrew *nokriy* in Exodus 12:43, Deuteronomy 17:15; 29:22 while *towshab* has been rendered the same in Exodus 12:45, Leviticus 25:6,47 while *zuwr* has been treated the same in Numbers 1:51 which demands the death penalty for this type should it approach the Tabernacle while other references to this same type are found again as 'stranger' in Exodus 29:33, Numbers 16:40; 18:4 and Deuteronomy 25:5.

As one looks at the vast amount of information which the Law of the Lord provides, and notwithstanding the fact that the Lord's teaching was based on this, the people of Anglo-Saxondom today, just as their forebears in Biblical times, prefer to allow their emotions to over-rule their obedience to Him. These prohibitions in the Law concerning the various types and notwithstanding the parable of the sower which projects the same prohibitions into what is called the New Dispensation, is rejected in the humanistic religious philosophy of God's Covenant People today.

The Royal Visit

By an Unknown Poet

No one knows who wrote this rare and vivid poem. It was found in Christ Church Library at Oxford, and is a seventeenth-century manuscript. From its abrupt opening it might be a fragment, yet it is so perfect that we would not have it a line longer or shorter.

YET if his majesty, our sovereign lord,
Should, of his own accord
Friendly himself invite,
And say, " I'll be your guest tomorrow night,"
How should we stir ourselves, call and command
All hands to work ! " Let no man idle stand !
Set me fine Spanish table in the hall,
See they be fitted all ;
Let there be room to eat,
And order taken that there want no meat !
See every sconce and candlestick made bright
That without tapers they may give a light !
Look to the presence : are the carpets spread,
The dais o'er the head,
The cushions in the chairs,
And all the candles lighted on the stairs ?
Perfume the chambers, and in any case
Let each man give attendance in his place."

THUS, if the king were coming, would we do,
And 'twere good reason too ;
For tis a duteous thing
To show all honour to an earthly king,
And after all our travail and our cost,
So be he pleased, to think no labour lost.

BUT at the coming of the King of Heaven
All's set at six and seven :
We wallow in our sin,
Christ cannot find a chamber in the inn.
We entertain him always as a stranger,
And, as at first, still lodge Him in the manger.

Some Primitive Laws Of Britain

CODIFIED ABOUT 600 B.C.

There are three things which cannot be considered solid longer than their foundations are solid — Peace, Property, and Law.

* * *

There are three property birthrights of every Briton — five acres of land for a home; the right of armorial bearings; the right of a vote in the enacting of laws — the male at 21, the female on her marriage. (Note that 2,500 years ago married British women had the vote.)

* * *

There are three persons who have a right to public maintenance — the old, the babe, the foreigner who cannot speak the British tongue.

* * *

There are three things which are private and sacred property in every man, Briton or foreigner — his wife, his children, his domestic chattels.

* * *

There are three of private rank, against whom no weapon can be bared — a woman, a child under fifteen, and an unarmed man.

* * *

There are three things which every Briton may legally be compelled to attend — the worship of God, military service, and the Courts of Law.

* * *

There are three civil birthrights of every Briton — the right to go wherever he pleases, the right (wherever he is) to protection from his land and sovereign, the right of equal privileges and equal restrictions.

* * *

There are three causes which ruin a State — inordinate privileges, corruption of justice, national apathy.

* * *

There are three persons in a family exempted from all manual or menial work — the little child, the old man or woman, and the family instructor.

* * *

There are three things that require the unanimous vote of the nation to effect — deposition of the Sovereign, introduction of novelties in Religion, suspension of law.

* * *

There are three things the safety of which depends on that of the others — the sovereignty, national courage, just administration of the laws.

* * *

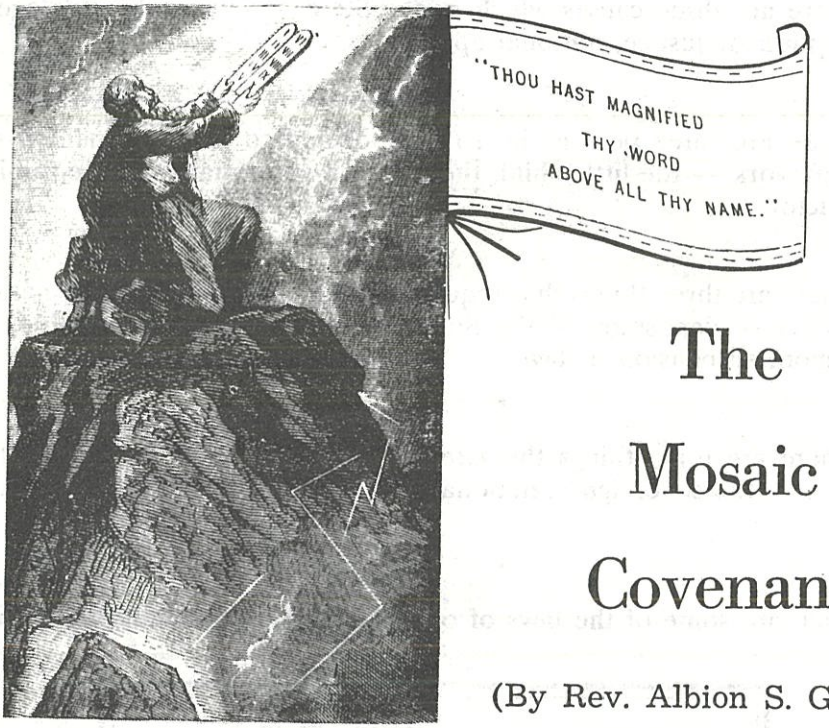
Such are some of the laws of our so-called "Barbarian" ancestors.

PRAYER FOR THE ROYAL HOUSE

'. . . that these blessings may be continued to after-ages, let there never be wanting one in her house to succeed her in the government of this United Kingdom, that our posterity may see her children's children, and peace upon Israel. So that we thy people, the sheep of thy pasture, shall give thee thanks for ever, and will always be showing forth thy praise from generation to generation.

AMEN'

— Extract from Prayer Book of Queen Victoria's reign



The Mosaic Covenant

(By Rev. Albion S. Gaunt)

Many Christians believe, and claim, that when our Lord Jesus Christ went to the cross to atone for the sin of fallen man, He automatically cancelled out "the Law of Moses" and its claims upon believers in the Christian age. They quote Paul as the authority for their belief: "Christ is the end of the law . . . " (Rom 10:4). There are others, however, who believe that this claim regarding the Law is unscriptural and false. Is it a fact, indeed, that the Law, as given to Israel, was of a temporary nature? The answer to this question is surely vital, for the consequences, either way, are of the highest importance to life in general and to Christian practice in particular.

We believe that Almighty God created everything

which is outside His Own uncreated Self, the divine order being.

DESIGN, ACTUAL CREATION, CONTROL (LAW)

Law was essential for the control of creation, which included the Universe, Earth, and particularly **Man** himself. Perfect order and harmony had to be maintained, and in the event of a "fault" occurring, correction and remedial action had to be provided.

What is Law? **Divine** Law is the highest code of **divine** righteousness (rightness). Law is, therefore, **truth,** and Truth is eternal and indestructible. Creation was **designed** on Truth, and can function harmoniously only as it abides in the Truth. What then does Paul mean by his statement in Rom. 10:4? We must look at the structure and purpose of the Law if we are to find the answer.

THE GENERAL PURPOSE OF THE LAW

The Law was given to Israel in the form of "the Mosaic Covenant," the contracting parties being, Almighty God on the one hand and Israel on the other (Exod. 19:3-8). For the honour of becoming "a peculiar treasure" and "a holy nation" unto God, Israel submitted themselves to be His servant-nation and to be obedient to His commands. The Covenant contracted was wholly **conditional,** promising the greatest of national blessing for obedience, and chastisement in the event of disobedience (Lev. 26). The divine plan was to show forth Israel to all non-Israel nations as an example of blessing which would be available to them also if they too turned to the Lord God of Israel (Psa. 147: 19-20 and Isa. 43:10-12).

THE GENERAL STRUCTURE OF THE LAW

The Law was given to Israel in two main sections:

1. **The National Law.**
2. **The Law of Ordinance.**

The National Law consists of

(a) **The Commandments,** expressing the basic principles of righteouness (Exod. 20: 1-26).

(b) **The Statutes,** illustrative of the principles contained in the Commandments.

(c) **The Judgments,** being the judicial application of the principles stated in the Commandments (Exod. 21:1 to 24:18).

The measure of obedience to the principles of this Law measured the extent of the blessing, peace, prosperity and health of the Nation. Disobedience, however, brought about its own (or its subsequent) punishment — sorrow, curse, sickness and death. These were the inevitable result of disobedience to the perfect Law. The Law is based on the highest standard demanded by the divine Court of Eternal Righteousness (Psa. 19: 7-8). The Lord Jesus Christ Himself informs us that by absolute obedience the Law actually confers **life** (Lk. 10: 25-28), and we are elsewhere told that for the least deviation from that standard there is utter condemnation (Jas. 2: 10-11 & Ezek. 18:4). The Law itself offers no power to attain to the perfection which it sets forth. Alas! "For **all** have sinned and come short of the glory of God" (Rom. 3:23).

Did God, therefore, give Israel a standard of Law which was impossible of attainment? The answer is surely that He could not give a code of Law which was in any way inferior to His Own perfection, and which was reflected in the original creation of Man who was made in His Own image. Nevertheless, God in His infinite wisdom, love and mercy, provided a means by which sinful man could be reckoned righteous in His sight. That provision is to be found in

THE LAW OF ORDINANCES

which is the **second part of the law** which was intended to govern the religious life of Israel (Exod. 24: 12 to 31: 18).

When an Israelite transgressed the Law as set out in the commandments, statutes and judgments, he was able to turn to the second part of the Law contained in **ordinances** and religious ceremonies. By bringing the required blood-offering, he was restored to divine favour and counted as "righteous" (Lk. 1:6) and "blameless" (Phil. 3: 6). In Old Testament times righteouness was acquired **by the law:**

(a) By the perfect keeping of the Law unbroken, or

(b) As a transgressor, bringing a sin-offering as demanded by the Law. Zacharias and his wife Elizabeth were "righteous before God" because they walked "in all the Commandments **and ordinances** of the Lord blameless."

THE RELATIONSHIP OF CHRIST TO THE LAW

The humanity of Jesus Christ came forth under the Law (Gal. 4:4). He lived in perfect obedience to the Law, and was the only 'man' Who ever remained sinless (Jn. 8:46 & 1 Pet. 2: 21-23). He everywhere **confirmed** the Law as it was concerned with commandments, statutes and judgments. He strongly refuted any idea that He had come to destroy the Law or even to amend it, except that He strengthened it and emphasised the necessity for keeping the Law in its **spirit** rather than by the letter — "Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already **in his heart"** (Mt. 5:27-28). Jesus said: "You must not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to complete them. Indeed, I assure you that, while heaven and earth last, the Law will not lose a single dot or comma until its purpose is complete. This means that whoever relaxes one of the least of these commandments and teaches men to do the same will himself be called the least in the Kingdom of Heaven. But whoever teaches and practises them will be called great in the Kingdom of Heaven" (Mt. 5: 17-19. Phillips).

THE RELATIONSHIP OF CHRIST TO THE ORDINANCES

The Law could make no demands on our Lord Jesus Christ since He was the only one to be blameless in its sight. Jesus never had to invoke the **ordinances** of the Law regarding sin offerings for Himself. As the "spotless **lamb of God,**" He was able to take **our** sin and bear it upon the Cross in our room and stead. Thus He Himself became **our sin offering,** and by being so He abolished the **ordinances** of the Law regarding sacrifice **forever.**

In discussing the service of the Old Testament Tabernacle in Israel, the writer to the Hebrews informs us that all the ceremonies of washings and sacrifices were of a temporary nature, and that they could never make the offerer perfect, and that they were imposed "until the time of reformation." We are told that Christ eventually came to offer **His own blood** for us which alone could cleanse from sin and confer enternal life (Heb. 9: 8-15). Again he says, "For by **one offering** He hath perfected **forever** them that are sanctified" (Heb. 10:4). St. Paul also states, "Having abolished in the flesh the enmity, even the law of commandments **contained in ordinances,** for to make of twain one new man, so making peace" (Eph. 2:15). Thus it is the second part of the Law alone which is "done away with in Christ," "which was a figure for the time then present" until Christ came. Jesus Christ alone fulfilled the types of these ceremonies and sacrifices and became the substance thereof.

But now we must distinguish between the Law of Ordinances concerned with sacrifice and the Law covering national and individual conduct. The first part of the Law is still in force and still demands obedience if we are to enjoy blessing and "more abundant life." (Jesus still calls, "If ye love Me, keep My commandments.") The Law still demands and imposes penalties for all transgression.

Let us give an example. Two brothers are 'born again' of the Spirit of God. Both have recognised their own unworthiness, but that Jesus Christ has paid the penalty for all

their sin. They have wholeheartedly accepted Him as personal Saviour. After a time one brother is tempted to steal a sum of money and does so. The other brother is likewise tempted but does not steal. Both are under **grace**, yet one has kept the Law and the other suffers the inevitable consequences for breaking it. Even so as a child of God under **grace** he retains everlasting life.

The Law has no system of atoning sacrifice and therefore it is powerless to restore the sinner to righteousness. The **grace** of Jesus Christ alone has done that.

On these grounds we can fully appreciate the words of St. Paul in Rom. 10:4, "Christ is the end of the Law **for righteousness.**" The last two words complete the quotation and reveal how foolish it is to stop at the word "law."

It is because Israel failed to keep the Law of this Covenant and to live up to the standard and requirements of the Law that she fell under the punishment clauses and was driven into exile. Her national restoration is everywhere promised and guaranteed, but under Law this is impossible for it condemns to death. Because of the promises made to Abraham in the unconditional Abrahamic Covenant (Gen. 22: 16-18 & Gen. 26: 4-5), redemption became a necessity. The prophets abound in promises for national redemption (Isa. 44: 21-23, etc.) and a small remnant in Israel hailed it at the birth of our Lord Jesus Christ: "Blessed be the Lord God of Israel, for He hath visited and redeemed His people" (Lk. 1:68). Like individual salvation, the nation has to appropriate redemption to make it real in experience.

THE LAW IN RELATION TO OUR DAY

The Law is still concerned with the whole of creation, physically and spiritually, individually and nationally. Evil, sorrow and sickness are all abnormal and foreign phenomena in God's creation. They are the result of disobedience to divine law. There is a reason for all forms of suffering and sorrow. The reason may lie within ourselves

because of known disobedience or may be because of ignorance of the Law, or it may be a result of the system under which we live — official national sin. The facts stand out sharply. Our national problems and alarming moral conditions are due to the fact that we are out of alignment with the will of God. We have left God out of our reckoning in matters of social life: politics — national and international: in economics, finances, agriculture and food, etc., all of which are concerns of the Divine Law. We suffer the pains of strife, fear, war, insecurity, unhappy homes, divorce and juvenile deliquency. Our hospitals, mental homes and prisons overflow. God never wished these things to be. He planned for our good, our happiness and health.

THE LAW "OUR SCHOOLMASTER TO BRING US TO CHRIST"

After explaining that the Law of Moses could not annul the Covenant which God made with Abraham 430 years previously, St. Paul discusses the struggle of Israel concerning the righteousness of hte Law and their inability to keep it, thus concluding them all under sin. The Law was, therefore, "our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3: 17-24). It may be one day that we shall realise that there is not the ability within us to attain to the righteousness of the Law and that, therefore, we stand as transgressors condemned before God. The "schoolmaster" will then have brought us to the point where we are willing to turn to Christ and confess,

Not the labours of my hands,
  Can fulfil Thy Law's demands:
Could my zeal no respite know,
  Could my tears forever flow,
All for sin could not atone;
  Thou must save and thou alone.

Evangelically, and quite rightly, we preach Christ as the only answer to all these problems, but when we have

won our convert, we have taken him little further than establishing him in the assurance of salvation. Lacking in knowledge of the Word, he still suffers much from the effects of "the curse of the Law" from which he has actually been redeemed, because unconsciously, he is still transgressing that Law.

The citizens of the Kingdom of God need to learn as much as they can about the Kingdom — to understand its laws. "My people are destroyed for lack of knowledge: because thou hast rejected knowledge . . . seeing thou hast forgotten the Law of the God" (Hos. 4:6). Jesus once told His disciples that if they were "instructed unto the Kingdom of Heaven" they would be divinely qualified to show forth the treasures of the Kingdom, and so win others to its benign sway and rule (Mt. 13:52).

DID YOU KNOW?

In the Register of Rhodes Scholars, several prominent Australians are listed:

1949 **PETER DREW DURACK,** (later Senator, and Liberal Attorney-General when UN Covenant on Civil and Political Rights was ratified, and the Human Rights Commission was established.

1950 **PETER HAMILTON BAILEY,** who became the first Deputy Commissioner of the Human Rights Commission.

1951 **JOHN OWEN STONE,** Executive Director of WORLD BANK and The INTERNATIONAL MONETARY FUND, and head of Treasury Department, now National Party Senator for Queensland.

1953 **ALFRED CHARLES COPEMAN,** Managing Director of numerous mining and other groups.

1953 **ROBERT JAMES LEE HAWKE,** President of ACTU, and now Prime Minister.

1956 **AINSLIE GLENISTER ROSS SHEIL,** Associate Prof. of Surgery Sydney University, now National Party Senator for Queensland.

1957 **NEAL BLEWETT,** Lecturer in Politics, now Federal Minister for Health.

1962 **JOHN MITCHELL FINNIS,** Fellow and Praelector in Law, Oxford University, and adviser to Sir Joh Bjelke-Petersen on THE AUSTRALIA ACT.

Recommended Reading

		Price
THE ORIGIN AND TRANSMISSION OF THE BIBLE	C.R. Dickey	.60
OUR REASONABLE HOPE	Rev.C.McKelvey	2.50
OUR INHERITAGE	J.Parker	.75
OUR NEGLECTED HERITAGE	Gladys Taylor	
Vol. 1 THE EARLY CHURCH		2.00
2 THE HIDDEN CENTURIES		2.00
3 THE MAGNET OF THE ISLES		2.00
4 THE CELTIC INFLUENCE		2.00
5 DIVISION AND DISPERSION		2.00
PRINCIPLES OF PROPHECY - VOL.1 and VOL. 11.	H. Bennett	9.00
PATTERN OF HARVEST	H.B.Rand	1.25
PAUL & JOSEPH OF ARIMATHEA AT GLASTONBURY	Sheldon Emry	3.00
POTENTE OF TIME		.15
PATMOS STORY	W.G. Finlay	10.50
PRELUDE TO 2nd ADVENT	H.B. Rand	1.50
PROPHECY	F. Dowsett	1.00
QUESTIONS AND QUERIES	W.G.Finlay	.45
RUSSIAN CHAPTER OF EZEKIAL	W.M.MILNER	2.50
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ROMANISM AND THE REFORMATION	Gratton Guiness	9.00
ROYAL HOUSE OF BRITAIN AND ENDURING DYNESTY	W.M. Milner	3.50
ROYAL HOUSE OF DAVID	J.W. Parker	2.25
REFORMATION IN PROPHECY	A.Campbell	.90
ROYAL LINE(CHART)		2.00
SUPPOSE WE ARE ISRAEL	J.S. McGaw	1.30
SCARLET WOMAN OF THE APOCALYPSE	A. CAMPBELL	3.50
ST JOSEPH OF ARIMATHEA AT GLASTONBURY	Rev. S.Lewis	9.00
SEAL OF GOD	F.C. Payne	3.50
STORY OF EARLY ISRAEL	M.Finch	2.50
STONES OF THE BREASTPLATE	J.Lawrence	2.30

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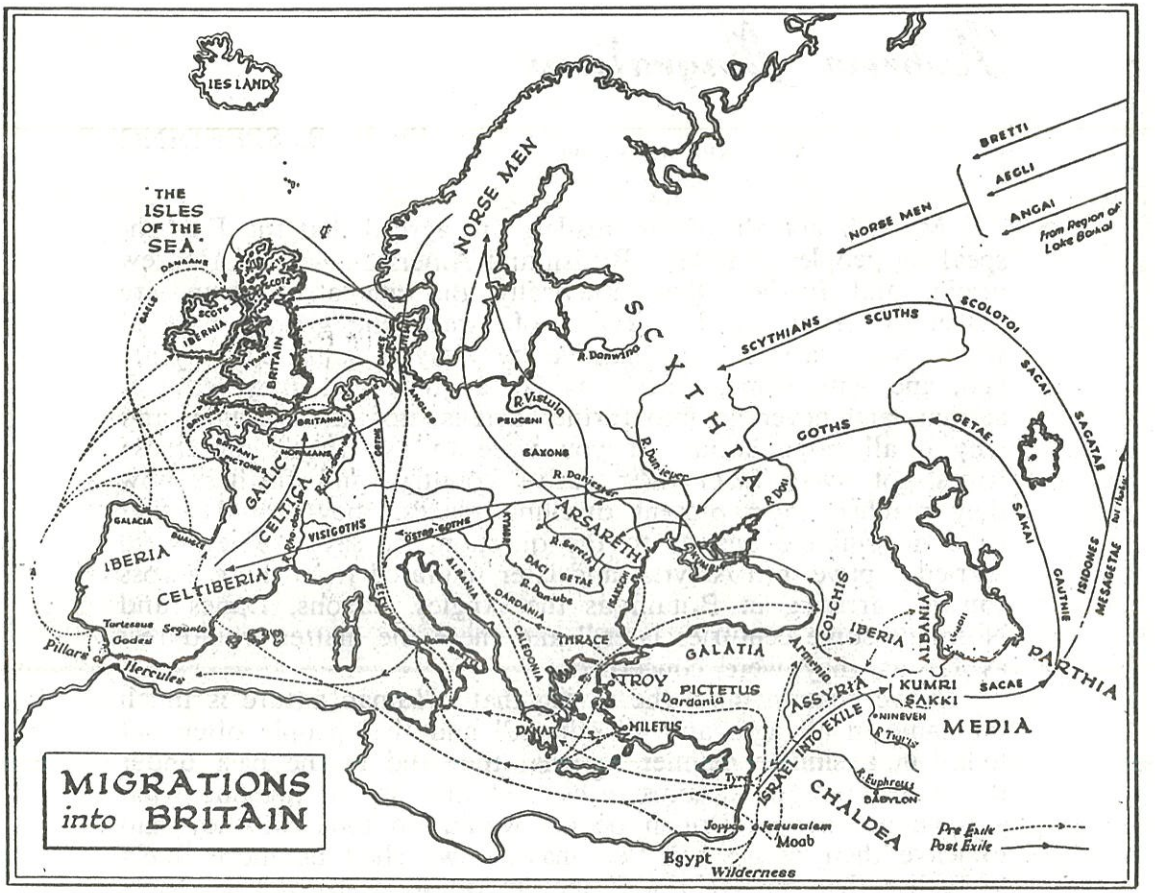
Hebrew Migrations

COURTESY: KINGDOM EMPIRE

By E. B. SPEEDING

Most, if not all, of our readers are agreed that the English-speaking peoples of today—British and American—are of Hebrew origin, and further, that practically the whole of them are descended from the Ten Tribes of Israel, the greater part of whom were carried away captive by Assyria some 2,600 years ago, and with some, that is as far as they get; they leave it at that, and never go into further details, nor ask the how and why it all came about. If you were to ask them how these tribes got away from their native country, and further, how they reached their present dwelling places, they would either have no suitable answer to the question, or say: "They were carried captive into Assyria, and later migrated from there across Europe, arriving in Britain as the Angles, Saxons, Danes and Normans some centuries later," and there the matter would rest as far as they were concerned.

If we bear in mind the saying that "Human nature is much the same in all ages and all climes," and that people often act today in a similar manner to what they did in the past under the same kinds of circumstances, and then try to imagine what a large number of British people would do today if they had to leave their native soil "en masse," we shall be more likely to realise that the Hebrew Tribes in question did not all leave the territory of the Northern Kingdom at once and, keeping together in a body, move across Europe to the British Isles like a procession of strikers going to some central position for a mass meeting. Yet if you could get some people to formulate their ideas, this is, roughly, the impression they would convey to you of their idea of Israel's journey from Palestine to Britain. It is true that a large part of the Northern Kingdom of Israel was carried away captive, *en masse*, to Assyria; but it is doubtful if they represented more than 50 or 60 per cent. of the whole of the Ten Tribes, whilst we know also that probably 90 per cent. of the Kingdom of Judah were carried to Babylon. Of these two captivities, we have two distinct records in the Bible,



but we have also from outside sources evidence of other migrations, which are not always taken into consideration. It is generally accepted now that before the Exodus a section of the Tribe of Dan left Egypt (the Land of Goshen being near the delta of the Nile), went across to Greece, and settled there. Some of these settlers later emigrated from Greece, and founded twelve cities as trading centres in the Mediterranean and Ægean Seas, of which Troy is said to be one. This was the first migration. As is well known, the whole of the Hebrew people (less the aforesaid section of the Tribe of Dan) came out of Egypt *en masse*, and after forty years of nomadic life in the

Sinai Peninsula, settled in the Land of Canaan, both sides of the River Jordan. This is *the* Exodus. In the days of Solomon (called, by some, Israel's Golden Age), after that king had entered into an alliance with Hiram, King of Tyre, Heinus went with Phœnecians on voyages of discovery, and together explored fresh territories in the Western Mediterranean Sea, founding cities and establishing colonies together, of which Carthage, in North Africa, was one. It was with the Hebrews of those days, as with the English of Elizabeth's time, there was a tendency amongst some of them, at least, to push out and discover other lands. These Hebrew settlers, it is thought, did not remain long with Phœnecians, but later went off further west and north-west, and eventually came to the British Isles.

There, some of them colonised Northern Ireland, and probably the western and southern parts of Britain, whilst later some of the Phœnecians followed and settled in Southern and Western Ireland. Still later, as the power of Assyria began to grow and spread westward, absorbing the Kingdom of Syria and surrounding country, the Tribes on the east of Jordan were not going to wait till Assyria swallowed them up, so a large section of them, it is conjectured, migrated in a north-westerly direction, settling, as is supposed, in what is now Asia Minor, for there is evidence of Hebrew settlements in that district long before the dispersion of the Jews under Alexander the Great.

After this came the captivity of the rest of the Northern Kingdom, who were taken away by the Assyrians to the eastern end of their territory, and eventually settled in districts to the south-west of the Caspian Sea.

One writer suggests that the legend of the "Golden Fleece" is really a record of a tradition that some of the early Danite settlers in Greece sailed up the Black Sea, and thence up one of the rivers that flow into it through what is now Western Russia and, making a postage (as was then possible) to the Vistula, came down that river into the Baltic, and thence to the North Sea and Atlantic, returning through the Pillars of Hercules (Straits of Gibraltar) and the Mediterranean Sea, back to Greece.

A section of the Tribe of Benjamin is said to have settled in Asia Minor, and eventually, after the destruction of Troy, gone to Italy, and thought to be the founders of the Roman

State, which would account for the wolf of Benjamin having such prominence in early Roman tradition. Meanwhile, from the time of Jeroboam I to Jeroboam II, there was a continual, though not large, influx of Hebrews from the Northern Kingdom into the Kingdom of Judah.

This would be only natural, as there would be many who disapproved of the idolatry of Samaria, and would go south to keep in touch with the Temple at Jerusalem. Even the Northern Kingdom never absolutely gave up all association with the worship of Jehovah, as we see by the records of Ahab's reign, when there was still a certain knowledge of, and respect for, the law of Moses, and 7,000 who were not idolators. In the meantime, Judah seems to have carried on a system of idolatry and the worship of Jehovah, side by side. In fact, from the time the Hebrews were a nation they only had spasmodic spells of piety, during which the worship of Jehovah was maintained, naturally to be followed by sliding back into idolatry a little later. Judah was nearly as bad as Israel, but having the Temple in their midst, there was a better chance of their returning to the true faith than there was for the Northern Kingdom with its new religion established by Jeroboam I.

Of the mass of the Israelites settled south-west of the Caspian Sea, many of them seem to have taken the opportunity, afforded by the break-up of Assyria, to migrate in a north-westerly direction round the eastern shores of the Black Sea to the Crimea (where to this day there remain records of their sojourn), and from there to what is now known as Roumania and the Danube provinces, where, under the name of Goths, they were a thorn in the side of the Roman Empire in the first centuries, B.C. and A.D.

One writer, indeed, infers that at the time of our Lord's temptation these Goths were pressing the Roman Empire on the north-east, whilst the Jews were restless on the south-east, and had our Lord then proclaimed Himself the Messiah, these Hebrews would have united, under His leadership, and crushed Rome between them; but the time was not yet, and our Lord would not yield to the temptation. This idea can be taken for what it is worth.

The same writer says that when our Lord sent out His Disciples, telling them to go to the lost sheep of the House of

Israel, some of them went as far as the Danube to preach to these Goths, and, though this may be a conjecture, it is neither impossible nor improbable.

Yet another section of these Hebrews went from the south-west corner of the Caspian Sea round its eastern side and, travelling north and then west, arrived eventually in what is now Eastern Prussia, round the Gulf of Riga, whilst another crowd of Hebrews turned east from the Caspian Sea, wandered across Central Asia, and in due course reached what is now Finland and Eastern Sweden. Of course, it is most likely that off-shoots of these Hebrew emigrants were left behind in various districts, such as Afghanistan and Northern India, where we have today the Saxons of the East, and the present-day Nestorians are said to be of Hebrew descent, and settled south-west of the Caspian Sea.

Of the main body who settled north of the Danube, a large part of them seem to have wandered about Central Europe, whilst a section of the Tribe of Dan are said to have gone across the Mediterranean Sea to Spain, then round the South of France to Italy, as far as Rome, and from there round the north of the Adriatic Sea, across the Balkans, into Asia Minor, to what was later known as Galatia.

All these wanderings occupied many centuries, till eventually the greater part of the Hebrew Tribes had reached what are now known as Scandinavia, Denmark, Holland and Belgium. From there they came in various hordes to invade Britain, and settle there, when the power of the Roman Empire declined in the fifth century, A.D.

Before this time, however, some Hebrews had settled in Western Britain, Cornwall, Devon, Wales, and Cumberland, whilst settlers from Northern Ireland had colonised Scotland. Earlier still, some Hebrews had settled for a time in North-West France (now Brittany), as archaeological remains show, and it is believed that these eventually crossed to Britain and colonised what was later known as Wessex, whilst the Hebrews in what is now known as Flanders, under the name of Belgae, colonised south-east Britain.

The Normans (who are usually believed to be Benjamites), with a considerable proportion of Goths mixed with them, settled in Northern France, and came to England in the eleventh century.

This was the last influx of Hebrews in any considerable quantity into Britain, though some are of opinion that the immigration of a large number of Hugenots from France in the sixteenth century was a removal of Hebrew settlers from Western and North-Western France. It is usually supposed that some 3,000 years ago the British Isles were separated from the Continent of Europe, of which they formerly were a part, so geology teaches us, for it is said that the River Thames ran into the Rhine, and that river entered the North Sea somewhere west of Denmark. Thus "the appointed place" promised by Jehovah for His people was prepared. Here Israel was to eventually settle and, thus kept separate, was to develop and grow till the "latter days." The rolling stone was to grow into a mountain.

So much for the Ten Tribes. But what of the other two, who formed the Kingdom of Judah? In the days of Hezekiah, Sennacherib carried away captive a large number of Jews from "the fenced cities of Judah," but these returned on learning of the destruction of the Assyrian host outside Jerusalem, before they had got very far, though this would give them a foretaste of that captivity they were to undergo later when Nebachadnezzar carried almost the entire kingdom to Babylon. Before this happened (so tradition says, and it is believed by many), the prophet Jeremiah had hidden the Ark of the Covenant and certain of the Temple furniture, it is said, in a cave in the mountains of Moab, and wrote the particulars of the place, etc., on tablets, which (so runs the legend) he took with him to Egypt, along with the daughter of King Zedekiah (the last king of Judah), and the stone Jacob used as his pillow at Bethel, which had been taken with Israel to Egypt and brought out again in the Exodus, was eventually placed in the Temple, and used at the coronation of the Davidic line of kings. Eventually leaving Egypt, he came with his company to Ireland, where a daughter of Zedekiah was married to the King of Ulster (who was of Danite descent, whilst she was of David's line), and from that union sprang our present Royal House of Britain. The prophet Jeremiah is said to have hidden the title deeds (and particulars of the cave in the mountains of Moab) in the hill of Tara, in Ireland, to be discovered in due course later on. (Some say he hid "the Ark of the Covenant" there, but that is open to grave question.) He is said to have given Ireland

the true faith and wise laws, and to have died in the Emerald Isle.

When the captivity of the Jews came to an end, after seventy years, only a part of them returned to Palestine; the rest—a considerable number—remained in Babylon and Persia, where they had got established. It is thought some of these eventually went as far east as India and China, where there are Jewish settlements dating from very early times, and this was probably the first migration of Jews as such.

Later, Alexander the Great, when he extended his empire, built and colonised many cities and districts, and induced large numbers of Jews (who made excellent citizens) to settle in them, especially Northern Egypt and Asia Minor. These Jews were known as "the Dispersion," and are so referred to in the New Testament.

Later, Jewish settlers were to be found in all parts of the Roman Empire, including Britain, and in the days of Claudius the number of Jews in Rome was so great it was found impracticable to enforce the edict of Caesar, expelling them from the city.

After the Jewish war, which culminated in the destruction of Jerusalem in A.D. 70, the Romans eventually cleared the bulk of the Jews out of Palestine, and dispersed them over the empire, so they became wanderers over most parts of Europe.

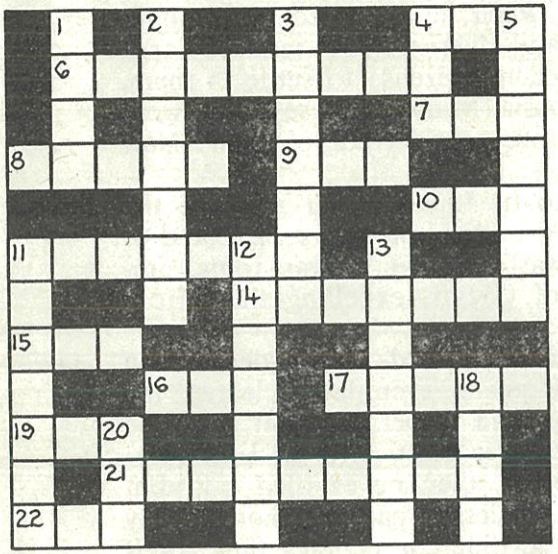
In spite of constant persecution, they never died out, but always keeping themselves more or less separate (though they seem to have intermarried with the different peoples they dwelt amongst), they continued to exist and were, and still are, to be found in large quantities in many parts of Europe, especially Russia, Roumania, Germany and Spain, but their tendency seems always to come in driblets to Britain and America, whilst a few have gone to Palestine, but not many; it does not seem to attract them. They prefer to remain where they have settled.

It will be noticed from the above rambling remarks that down through the ages Israel, like a homing pigeon, ever gravitates towards the appointed place, and in large and small numbers their tendency (Judah included) is to find their way to the Isles of the West, and their off-shoot in America.

These sketchy remarks are only intended to give a general idea of how the Tribes reached Britain, and authorities have

not been quoted; but most readers will know where to turn them up. In conclusion the student will find as he goes into the subject that Jehovah's promise: "I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth," has been fulfilled to the letter, in spite of what opponents advance to the contrary.

B.I. Crossword



ACROSS
4-will turn back the weapons of __(Jer.21:4)
6-Cave bought by Abraham for family tomb
7-For God is my King of __ (Psa.74:12)
8-Look on every one that is __(Job 40:12)
9-Beam
10-Even the winds and the __ obey him(Matt.8:27)
11-Father, __ them(Luke 23:34)
14-Immediate
15-There was no room for them in the __ (Luke 2:7)
16-Go to the __ (Prov.6:6)
17-And I will give thee a __ of life (Rev.2:10)
19-Land where Cain sought refuge
21-For ever and ever
22-__ to yourselves in righteousness (Hos.10:12)

DOWN
1-A measure
2-To whip
3-To listen
4-Which one?
5-Brilliant; shining
11-Pilate and Herod were made __ together(Luke23:12)
12-Triumph
13-Barren
18-The Lord is righteous in all his __ (Psa. 145:17)
20-The heavens shall give their __ (Zech. 8:12)

Solution on Page 66

BRITAIN'S PERIL

by Mrs. M. Pulford

Oh, Britain! though privileged nation!
How greatly thy land has been blest!
Thou hast since the great Reformation
Had liberty riches and rest.

The Bible laid firm thy foundations,
The Sabbath day gave thee thy rest;
Thou envied by all other nations
Thy land by no fear was oppressed.

These blessings were not of thy making,
Thy God is the giver of all;
But! if Divine laws thou art breaking,
Like Babylon; thou too shalt fall.

What spirit now can have seduced thee?
What means all this unrest within?
Hath thy conscience never accused thee
Of Godliness, pleasure and sin?

The Bible — God's great revelation,
Thy people neglect and despise;
While the doctrines of man's commendation
All "highly esteemed" in thine eyes.

The Sabbath — no longer kept holy,
All given to pleasure and gain;
And thus with gross impious folly,
God's next day, thy people profane!

Thy Church, — once reformed from Rome's errors,
Is learning those errors again;
Though Rome, with unspeakable horrors,
An army of Martyrs has slain.

Thy preachers - how few preach God's message,
Thy services "pleasant" all made;
And Sunday amusements all presage,
Thy glory beginning to fade.

Thy leaders — for party contending,
Seem blind to the country's true weal;
On human devices depending,
They promise thy troubles to heal.

Thy people, some drunken with pleasure,
While others with cares are engrossed;
For God — Oh! how few can leisure!
And soon! alas! all will be lost.

Thy army and navy will fail thee,
If thus the Lord God thou forsake,
Political schemes won't avail thee,
If sacred commandments thou break!

For God has His eyes on the nation,
Oh! Britain! to thee will be sent
The doom of thy just condemnation,
Except, Oh! "except thou repent!"

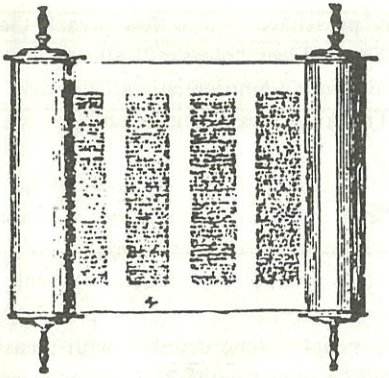
Then humble thee, proud British nation
Give diligent heed to God's word;
Appoint now a day of Confession,
And turn from thy sins to the Lord.

For God is a God of compassion,
So, if thou His mercy implore,
He'll stay thy deserved retribution,
And favour Great Britain once more.

COURTESY: BIBLE TRUTH

Pilate's Report to Tiberius Caesar

A. G. Eastman



Some years ago I read over the air some extracts from a remarkable manuscript contained in what is known as the "Archo Volume," which consists of Records of the Senatorial Docket taken from the Vatican in Rome, and translated by Drs. McIntosh and Twyman, of the Antiquarian Lodge, Genoa.

This particular manuscript is headed "Pilate's Report to Tiberius Caecar," and as it contains information in regard to the life of Jesus, of much interest, and because of the many requests received from listeners, I will quote to-night again from this manuscript. This document is addressed by Pontius Pilate to Tiberius Caesar, Emperor of Rome, and commences:—

"Noble Sovereign, Greeting: The events of the last few days in my province have been of such a character that I will give the details in full as they occurred, as I should not be surprised if, in the course of time, they may change the destiny of our nation, for it seems of late that all the gods have ceased to be propitious. I am almost ready to say, Cursed be the day that I succeeded Vallerius Flaceus in the government of Judea; for since then my life has been one of continual uneasiness and distress.

"On my arrival at Jerusalem I took possession of the Praetorium, and ordered a splendid feast to be prepared, to which I invited the tetrach of Galilee, with the high priest and his officers. At the appointed hour no guests appeared. This I considered an insult offered to my dignity, and to the whole government I represent.

"A few days after, the high priest deigned to pay me a visit. His deportment was grave and deceitful. He pretended that his religion forbade him and his attendants to sit at the table of the Romans, and eat and offer libations with them, but this was only a sanctimonious seeming, for his very countenance betrayed his hypocrisy . . . It seems to me that of the conquered cities Jerusalem is the most difficult to govern. So turbulent are the people that I live in momentary dread of an insurrection . . .

"Among the various rumours that came to my ears there was one in particular that attracted my attention. A youing man, it was said, had appeared in Galilee preaching with a noble unction a new law in the name of the God Who had sent Him.

"At first I was apprehensive that His design was to stir up the people

against the Romans, but my fears were soon dispelled. Jesus, of Nazareth, spoke rather as a friend of the Romans than of the Jews.

"One day, in passing by the place of Siloe, where there was a great concourse of people, I observed in the midst of the group a young man who was leaning against a tree, calmly addressing the multitude. I was told it was Jesus. This I could easily have suspected, so great was the difference between him and those listening to him. His golden-coloured hair and beard gave to his appearance a celestial aspect. He appeared to be about 30 years of age. Never have I seen a sweeter or more serene countenance. What a contrast between him and His hearers, with their black beards and tawny complexions!

"Unwilling to intrrupt Him by my presence, I continued my walk, but signified to my secretary to join the group and listen. My secretary's name is Manlius.

"Manlius has been a long time an inhabitant of Judea, and is well acquainted with the Hebrew language. He was devoted to me, and worthy of my confidence.

"On entering the Praetorium I found Manlius, who related to me the words Jesus had pronounced at Siloe. Never have I read in the works of the philosophers anything that can compare with the maxims of Jesus.

"One of the rebellious Jews, so numerous in Jerusalem, having asked Jesus if it was lawful to give tribute to Caesar, He replied: "Render unto Caesar the things that belong to Caesar, but unto God the things that are God's."

"It was on account of the wisdom of His sayings that I granted so much liberty to the Nazarene; for it was in my power to have had Him arrested, and exiled to Pontus; but that would have been contrary to the justice which has always characterised the Roman Government in all its dealings with men. This man was neither seditious nor rebellious; I extended to Him my protection, unknown perhaps to Himself . . . This unlimited freedom granted to Jesus provoked the Jews; not the poor, but the rich and powerful. It is true Jesus was severe on the latter, and this was a political reason, in my opinion, for not restraining the liberty of the Nazarene . . . Complaints were daily made at the Praetorium against the insolence of Jesus. I was even informed that some misfortune would befall Him.

". . . Being too weak to suppress an insurrection, I resolved upon adopting a measure that promised to restore the tranquillity of the city without subjecting the Praetorium to humiliating concession.

"I wrote to Jesus requesting an interview with Him at the Praetorium. He came. You know that in my veins flows the Spanish mixed with Roman blood—as incapable of fear as it is of weak emotion. When the Nazarene made His appearance I was walking in my basilic, and my feet seemed fastened with an iron hand to the marble pavement, and I trembled in every limb as does a guilty culprit, though the Nazarene was as calm as innocence itself.

"When He came up to me He stopped, and by a signal sign seemed to say to me, "I am here," though

He spoke not a word.

"For some time I contemplated with admiration and awe this extraordinary type of man—a type of man unknown to our numerous painters who have given form and figure to all the gods and the heroes. There was nothing about Him that was repelling in its character; yet I felt too awed and tremulous to approach Him.

"'Jesus,' said I unto Him at last, and my tongue faltered—'Jesus, of Nazareth, for the last three years I have granted you ample freedom of speech; nor do I regret it. Your words are those of a sage. I know not whether you have read Socrates or Plato, but this I know, there is in your discourses a majestic simplicity that elevates you far above those philosophers. The Emperor is informed of it, and I, his humble representative in this country, am glad of having allowed you that liberty of which you are so worthy. However, I must not conceal from you that your discourses have raised up against you powerful and inveterate enemies. Nor is this surprising. Socrates had his enemies, and he fell a victim to their hatred. Yours are doubly incensed against you on account of your discourses being so severe upon their conduct; against me on account of the liberty I have afforded you . . . My request—I do not say order—is, that you be more circumspect and moderate in your discourses in the future, and more considerate of them, lest you arouse the pride of your enemies, and they raise against You the stupid populace, and compel me to employ the instruments of the law.

"The Nazarene calmly replied: 'Prince of the earth, your words proceed not from true wisdom. Say to the torrent to stop in the midst of the mountain gorge; it will uproot the trees of the valley. The torrent will answer you that it obeys the laws of nature and the Creator. God alone knows whither flow the waters of the torrent. Verily I say unto you, before the rose of Sharon blossoms the blood of the just will be spilt."

"Your blood shall not be spilt," said I, with deep emotion; "you are more precious in my estimation on account of your wisdom than all the turbulent and proud Pharisees who abuse the freedom granted them by the Romans . . . My Praetorium shall be an asylum, sacred both day and night."

"Jesus carelessly shook His head, and said with a grave and divine smile: "When the day shall have come there will be no asylums for the son of man, neither in the earth, nor under the earth. The asylum of the just is there," pointing to the heavens. "That which is written in the books of the prophets must be accomplished."

"Young man," I answered mildly, "you will oblige me to convert my requests into an order. The safety of the province which has been confided to my care requires it. You must observe more moderation in your discourses. Do not infringe my order. You know the consequences. May happiness attend you. Farewell."

"Prince of the earth," replied Jesus, "I came not to bring war into the world, but peace, love and charity. I was born the same day on which Augustus Caesar gave peace

to the Roman world. Persecutions proceed not from me. I expect it from others, and will meet it in obedience to the will of My Father, Who has shown Me the way. Restrain, therefore, your worldly prudence. It is not in your power to arrest the victim at the foot of the tabernacle of expiation."

So saying, He disappeared like a bright shadow behind the curtains of the basilic; to my great relief, for I felt a heavy burden on me, of which I could not relieve myself while in His presence."

The report then goes on to describe all the events which led up to betrayal and crucifixion of Jesus, and how Pilate attempted to free Jesus from the howling mob.

It concludes with a vivid description of the resurrection, and tallies exactly with the accounts given in the Gospels.

This is, indeed, a remarkable document, and provides a further insight into the amazing personality of Jesus of Nazareth, Who is also Christ the Son of God.

There is little doubt regarding the authenticity of this document, as also others in the same volume, which includes one which is a Report by Caiphas, the High Priest, to the Sanhedrin.

EARLY BRITISH HISTORY.

At the time when the great events connected with the life and death of Jesus were taking place in Jerusalem the Israel nation itself was not in the land; but was still scattered among the Gentiles of Europe. These tribes were later to come into the British Isles as the Angles, Saxons, Danes, Jutes and Normans.

There were, however, many of the Israel people then in the Isles, and the Druids were among these people. A comtemporary of Abraham, by name Hu Gadarn, or the Mighty, carried early Druidism in its pure form to the British Isles, which later became the world centre of this Service- religion. Hu the Mighty founded Stonehenge. It was by the establishment of pure Druidism in the British Isles which gave Britain its initial preparation for the tremendous step in world development, which was forecast by the Abrahamic Covenant.

The history of Britain is, therefore, very closely linked with the Abrahamic Covenant; in fact, Britain itself, is the second Covenant Land; and that is exactly what the name, Britain, means. It was the place God covenanted with David, for the re-gathering of the scattered tribes of Israel, when the appointed moment had arrived.

Our British history books are very misleading, for they all speak of the Britons at the time when the Romans came to Britain, as being savages painted with a blue dye called woad; whereas at that time the Britons were a very powerful people well armed, and with many seats of learning.

We hear much about the Roman roads of Britain, and yet these were constructed by Molmutius, a Briton, as early as 500 B.C., when the seat of the monarch and the government were at Winton, now known as Winchester.

Molmutius's name and fame is more especially associated with the traditions of Winton (Winchester), the southern capital where his merits have been publicly recognised.

As a roadmaker we have his work in the seven converging roads like the spokes of a wheel in the old White City; three of these roads centred in London.

It would be intensely interesting if we could get a complete and accurate history of Britain and the British people; it would be very different reading to what has been dished up to us.

When the Romans themselves first came to the Isles under Jelius Caesar they withdrew because of the strength of the armies in Britain; and returned later with great armies to conquer part of the land.

In God's good time these Roman armies left Britain, for the time was coming when the scattered tribes of Israel were to come in; and since that time Britain has never been invaded by a foreign foe. The entry of the Normans under William the Conqueror, must, of course, not be classed as an invasion, for this was the arrival of the Tribe of Benjamin, joining their brothers of Israel already in the Isles. Britain to-day stands just as inviolate from foreign invasion as before, for God has promised protection to the Israel-British people in this Covenant Land of Britain.

CLOSING SCENES OF THE AGE.

We are now coming to the closing scenes of this present world, and the last enemy, which is Soviet Russia, is mustering its gigantic forces for the purpose of overwhelming the nation which God says cannot be destroyed, that is the Israel or British Nation.

To Daniel, to whom God gave prophetic information regarding the great Gentile kingdoms of Babylon, Medo Persia, Greece and Rome, which were to come on the world's stage; also gave information regarding the British Kingdom, which was to be set up by Him, during this period of Gentile power: These are His words:—

"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).

In addition, through His prophets, God has warned us about the final great adversary, led by Gog, of Moscow, and told us how He is going to deal with this godless organisation; and it is towards that great day of the Lord that we are now drawing very near. Let us be prepared, for this final attack will lead to the coming of the Lord Jesus Christ to take over the rule and government of His Kingdom on earth.

The article below was sent to me by one of our readers.
"When looking for details of the dress of the 9th Roman Legion, which was stationed for a period at Chester (England), local pageant organisers came across a suggestion that Pontius Pilate was born at Fortingall, Perthshire (Scotland). Further inquiries at Fortingall elicited that the legend still persists that the mother of Pontius Pilate was a Balquhidder woman and that he was born there a year or so before the birth of Christ; his father being a Roman officer, one of an embassy sent to King Metallanus of Scotland."
(From Australian Woman's Mirror, 7th December 1927).

asia, great care had been expended by the cartographers in giving the most minute details of the wholly imaginary coastline of the fabulous Terra Australis. Whether the portion of New Zealand that had been seen by Tasman formed part of that great Southern Continent was at that time a debatable point.

The crew of the *Endeavour*, after leaving Tahiti, passed three uneventful and monotonous months, but at last, on the 7th October 1769, a boy named Nicholas Young won the gallon of rum which Cook had offered to anyone who should first sight land.

Slowly the ship approached the coast of New Zealand; and the entry which Banks made in his journal can hardly fail to bring a smile to the lips of any who pause to think of the very different motives which have been attributed to the men whose adventures have contributed to Britain's 'imperial aggrandizement' in these seas.

This is how Banks's entry reads:

'7th. This morning the land was plainly seen from the deck; it appears to be very large. About eleven a large smoke was seen, and soon after several more sure signs of inhabitants. I shot *Nectris Munda* and *Procellaria velox*, and took with the dipping net *Dagysa gemme*, and a good deal of *Fucus sertularia*, etc., the examination of which is postponed till we shall have more time than we are likely to have at present.'

By the following morning, white cliffs and tree-covered hills and valleys were visible. The *Endeavour* stood in for a large bay – now known as Poverty Bay – and at about four o'clock came to anchor two miles from the shore. In the evening Banks went ashore with some marines, and then, leaving the ship's boats in charge of four boys, the party went in search of the water they badly needed. But while they were away the boys were attacked by Maoris, and the pinnace sent to their rescue fired shots, by one of which a native, who proved to be a chief, was killed.

The result was that when, next morning, a party attempted to land from the *Endeavour* the natives received them with

LET THE GREAT STORY BE TOLD

By
H. WOOD JARVIS

THE TRUTH ABOUT BRITISH EXPANSION

TERRA AUSTRALIS INCOGNITA

Captain Cook's First Voyage

AFTER leaving Tahiti, Captain Cook first explored the remaining islands of the groups to which Tahiti belonged, and afterwards gave the name of the Society Islands to them in compliment to the Royal Society.

A course was then set towards a part of the globe which was represented on the maps of those days by nothing more than vague and conjectural outlines intended to suggest all that was then known of the west coast and parts of the northern and southern shores of Australia (at that time still known as New Holland), together with a small portion of Tasmania (then still called Van Diemen's Land), and that corner of New Zealand which had been seen by that supremely great Dutchman, Abel Tasman, while on a voyage of discovery in 1642. Tasman's two ships had then anchored in what has since been known as Massacre Bay because one of his boat's crews, in passing from one ship to the other, had been attacked by Maoris and killed. With this evidence of the ferocity of New Zealand's inhabitants Tasman had sailed away without landing – nor had any other European yet set foot upon its shores.

But although the maps of those days showed no east coast of Australia, or, indeed, but little of what we now know as Austral-

Moves for single Global currency

COURTESY WAKE UP AUSTRALIA!

Evidence is mounting on behind-the-scenes manipulation of money systems, out of the gaze of the man in the street.

Holier-than-thou academics like to "pooh-pooh" conspiracy theories, particularly the idea that there is an "international banking plot".

Their lofty dismissals were rudely shattered when America's most noted historian, "Professor Carroll Quigley, had his major historical work "Tragedy and Hope" published by MacMillans in 1966.

Not only did Dr Quigley confirm there was a long-term plan by an inside international banking group, aimed at centralisation of power on a world scale, but he had been given personal access to some of the private papers of those concerned. In his own words: "I know of the operation of this network because I have studied it for 20 years and was permitted for two years in the early sixties to examine its papers and secret records ... I have objected, both in the past and recently, to a few of its policies ... but in general my chief difference of opinion is that it wishes to remain unknown ... The names of some of these other banking families are familiar to all of us and should be more so. They include Baring, Lazard, Erlanger, Warburg, Schroeder, Seligman, Speyers, Mirabaud, Mallet, Fauld and, above all, Rothschild and Morgan .. "

It is obviously clear that national governments would not willingly relinquish control of their sovereignty unless under enormous pressure and threat of crisis.

Such a crisis now exists. For over ten years the world has been preoccupied with the unpayable debts of underdeveloped nations. The agonies of economies in Latin America, Africa and Asia have haunted the financial pages of newspapers for nearly two decades.

The debt crisis has now spread rapidly to the industrial nations. Australia's foreign debt position, where, by the end of 1987 over 60 percent of exports were required for debt service, is generally understood. The same figures prevail in New Zealand, Canada and the United States. Japan's internal debt is enormous. The Soviet Union and Comecon countries face major debt problems.

The fire has been fuelled by international stock market speculation on a scale never before seen. Electronic Funds Transfer (EFT) has made possible the movement of hundreds of billions of dollars from one Stock Market to another each week The frenzied boom of 1986 and 1987 ended dramatically on October

19 last year — "Black Monday" — when the stock market plunged more quickly and dramatically than in 1929. The result is that many commentators are predicting a further slump towards the middle of 1988, with a breakdown in international trade, escalating unemployment, and depression-like conditions in each economy.

It is nonsense to say the major international banks did not know this was coming. Money, after all, is their business. But what ordinary citizens see as approaching disaster the banks, on the other hand, may very well be anticipating as a moment of opportunity.

The idea of a single world currency in some international order gained momentum with a scenario outlined by Richard Cooper in 1984.

Richard N. Cooper, Maurits C Boas Professor of International Economics at Harvard University, and author of "The Economics of Interdependence" set out his blueprint in a significant article which appeared in the Autumn 1984 issue of "Foreign Affairs" — the official journal of the Council On Foreign Relations (CFR) which has long been in the business of working for world government.

Cooper said: "I suggest...the creation of a common monetary policy and a joint Bank of Issue to determine that policy...A single currency is possible only if there is in effect a single monetary policy. How can independant states accomplish that? They need to turn over the determination of monetary policy to a supernational body...The currency of the Bank of Issue could be practically anything. Most natural would be an evolution from the present U.S. dollar, making use of the extensive dollar-based world-wide markets. But if that was not politically acceptable, it could be a synthetic unit that the public would have to get used to, just as it had to get used to the metric system when that replaced numerous national systems. The key point is that monetary control — the issuance of currency and of reserve credit — would be in the hands of the new Bank of Issue, not in the hands of any national government, no matter what the historical origin of the currency happened to be..."

Cooper's remarks were simply an extension of the resolution of the Sixth General Assembly of the United Nations in 1974, which called for the introduction of a New International Economic Order. This anticipated that a merger of the World Bank and the International Monetary Fund would constitute the new world Bank of Issue.

But it explains a lot about the Hawke Government — firstly, why it included establishment of a New International Economic Order in its 1982 Platform and Rules; secondly, why Treasurer Keating should have somersaulted so dramatically from pre-election promises by letting overseas trading banks into the Australian economy; thirdly, why Wall Street — as remarked on by a number of Australian papers — was backing Labor in the last Federal election; fifthly, why the A.L.P. in 1988 should be planning to sell off the Commonwealth Bank, originally founded by the A.L.P. in 1912 as "the peoples' bank". The Commonwealth Bank, if sold, would probably go to international interests.

By mid 1986, it was obvious the deliberate crisis was being speeded up. On August 25th of that year the Chief Federal Manager of the Commonwealth Bank, Mr John Fletcher, was reported (The West Australian) as warning:

"Foreign exchange dealers and multinational banks are using dirty tactics deliberately to run down the Australian dollar" according to Mr John Fletcher, the chief general manager of the Commonwealth Development Bank.

"The multinational bankers should never be underestimated in the lengths they will go and the dirty tactics they will employ in pursuing their profit objectives," he said.

"The international money market makes a rugby pack look like Play School."...

"First-hand experience of what the international bankers did to Mexico when it was on its knees in early 1983 made me acutely aware of the dangers," he said.

"Those bullyboys' version of the golden rule is 'whoever has the gold makes the rules' "..."

In October 1986 The National Australia Bank — formed in 1981 from the merger of the National Bank of Australasia and the Commercial Banking Co. of Sydney, carried an even more significant article in its Monthly Summary, headed **"The World Economy — the search for mechanisms of transition."** One sentence showed what that transition was to be:

"...The development of the new global economy demands a fundamental realignment of policy-making power, away from national governments to some as yet undefined institutional order, where the traditional nation-state plays a more subordinate role..."

Four months earlier — in June 1986 — the Commonwealth Government ordered the official printing of a special report, submitted to Prime Minister Hawke by the Australian Science and Technology Council (ASTEC), entitled **"Towards A Cashless Society?**This 172-page report gave thorough coverage in technical details, advantages and dangers. Again, one sentence contained the nub of the issue: (p.ix)

"If one card could make all payments and EFTPOS (i.e. Electronic Funds Transfer at the Point of Sale) were universal, governments could employ the information generated to match individual income aginst expenditure. Used in parallel with a system such as the proposed Australia Card, **there would be every opportunity for unobtrusive surveillance of citizens unless there were stricter controls over the collection and use of such information..."** (emphasis added)

Unfortunately, disclosures during the I.D. Card controversy which erupted in Australia after this report was written, showed clearly such controls do not exist. Many computer experts showed how easy it is to tap supposedly confidential data information, and a series of embarrassing leaks from government departments made a nonsense of the glib reassurances of Dr Blewett and Senator Susan Ryan.

Confidentiality for the transactions of bank clients seems a thing of the past, as banks now share card teller facilities, and

co-operate increasingly with governments in transaction records.

On January 12, for the first time, a leading article in an Australian national daily (The Australian) openly canvassed the idea of a single world currency. The article was a re-print from The Economist (London).

Headed FROM THE FINANCIAL ASHES, A PHOENIX WORLD DOLLAR, it did not hide the implications. It said:

"...Governments are not ready to subordinate their domestic objectives for international financial stability. Several more exchange-rate upsets, a few more stock market crashes and probably a slump or two will be needed before politicians face up to that choice...As time passes, the damage caused by currency instability will gradually mount. The trends that will make it increase are making the utopia of monetary union feasible...The "phoenix zone" would impose tight restraints on national governments. There would be no such thing, for instance, as a national monetary policy. The "phoenix" supply would be fixed by a new central bank, descended perhaps from the International Monetary Fund...This would mean a loss of economic sovereignty..."

Reassured, perhaps, by the fact there was no public expression of outrage at such an idea, **The Financial Review, January 29** 1988 went a step further. In an article by P.P. McGuiness, headed STEPS TO A WORLD CURRENCY, the author reported:

"...It is being realised that the only long-term solution to exchange rate instability is a world currency...The modern world is not far from seeing its first international currency, as distinct from a national currency, like the U.S. dollar, used for international transactions and reserve purposes...Some 25 years ago American economist Robert Mundell put forward the idea of "Optimum currency areas", that is regional or economic groupings of countries which might develop common international currencies...**The first stage in breaking free of international reserve currencies will be, however, to accept the need for superanational currency authorities.** The most obvious first stage for Australia, therefore, would be to move towards a common central bank and, ultimately, a common currency with New Zealand. This could easily be fitted into the framework of international reserve deposits with the I.M.F. Given the records of the two central banks, the obvious location for the headquarters of the new Reserve Bank of Australasia would have to be Wellington. (emphasis added)

Thus, we begin to see what C.E.R. (i.e. Closer Economic Relations) is all about. Foremost in pushing this has been the New Zealand Minister for Agriculture, and member of the Fabian Society, Mike Moore. A keen advocate of world government, and member of the organisation "Parliamentarians For Global Action", Mike Moore is a relentless advocate of a Pacific Parliament, with regional Eco-

nomic Union.

What would this mean for Australia? It would mean, to start with, the elimintion of Clauses (i), (ii), (iv), (xii), (xiii), (xvi), (xx), (xxx) of Section 51 of the Constitution. It would mean the end of national sovereignty and an independant Australia in the sense we know it today.

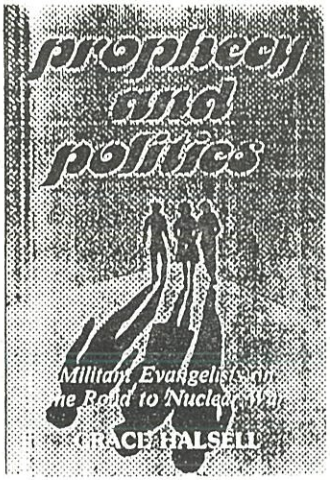
There is only one hope — that enough Australians wake up in time to stop the insanity of global power-seekers before it is too late.

New World Order department consumes one billion yearly

The AUSTRALIAN INSTITUTE OF INTERNATIONAL AFFAIRS receives each year a grant of $40,000, plus $200,000 contribution towards construction of new headquarters, from taxpayers through the Department of Foreign Affairs.
This Department, alleged to have been set up at the behest of the AIIA, consumes over ONE BILLION DOLLARS each year. (Appropriation paper, Dept. of Foreign Affairs).
Britain and USA pulled out of THE UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANISATION, (UNESCO) but Australian doubled their support from $2,112,511 in 1985/6 to $4,750,600 in 1986/7.
Gough Whitlam was our Ambassador to UNESCO. Bob Hawke is expected to leave politics soon to take up the top job with the United Nations International Labour Organisation.
Other Foreign Affairs grants included:

International Labour Organisation	$3,134,200
UN Food and Agriculture Organisation	$5,971,500
The United Nations	$18,455,900
UNESCO	$4,570,600
UN Peacekeeping Force in Cyprus	$158,800
Organisation for Economic Co-operation and Development	$4,476,900
UN Disengagement Observer Force	$940,900
International Commission of Jurists	$23,900
UN Environment Fund	$18,500
Australia — (Red) China Council	$660,000

Recommended Book



The book PROPHECY AND POLITICS by Grace Halsell is certainly one book that I can recommend. It is full of interesting quotes. The intrigue and deceit by well known evangelists is well documented. The following 2 quotes will hopefully wet your appetite to buy this most valuable and timely book.

This book is available from
Heritage Bookshop
P.O. Box 2957
G.P.O. Sydney 2001

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On the 1985 Falwell tour, I discussed U.S. aid to Israel with an Israeli, Hebrew University Professor Israel Shahak, chairman of the Israeli League for Human and Civil Rights. A survivor of the Bergen-Belsen concentration camp and a critic of Israel's expansionist policies, Dr. Shahak came to the Plaza hotel where the Falwell group was staying, and he and I talked over cups of coffee in the hotel's lobby-restaurant. After preliminary greetings, Dr. Shahak turned his attention to U.S. aid to Israel, saying that in 1985 the American taxpayers sent $5 billion to Israel.

"This means that you Americans send the equivalent of $1,700 to each Israeli man, woman and child, or, to put it another way, you send nearly $8,000 annually to each Israeli family of five. You give us about $14 million a day, 365 days a year, with no strings attached. You do not expect us to pay interest on this money, nor do you ask that we repay the capital. You make your billions an outright gift.

"Some of us in Israel as well as a few American friends, Jews

and Christians, question whether the huge amount of aid is helping Israel in the long run. I feel that giving billions of dollars to Israel is the same as giving more narcotics to an addict. America does nothing to encourage us to take charge of our own lives, our own destinies.

"The nature of Zionism has always been to seek a protector, a provider. In the beginning, the political Zionists looked to England and it provided. Now the Zionists look to and depend entirely on the United States. And they have formed this alliance with the New Christian Right, which endorses any military or criminal action Israel takes," Shahak said. He concluded by saying that even if a few Israelis and Americans realize the unlimited flow of billions of U.S. dollars actually cripples and harms Israel, "the alliance of the Israeli Right with the Christian Right will insist that you Americans continue to send an ever-increasing amount of aid."

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One day just prior to leaving Jerusalem, I sought out on my own Brother Joseph Loewenstein, a Christian and President Emeritus of Bethlehem University, with offices within the old walled city. As we sat over small cups of Arabic coffee, I asked him how the Israelis benefited by encouraging Falwell's followers to negate—to make invisible—the native Christians.

"The main goal of militant Zionists is to control the hearts and minds of the American Christians," he began. "If they can convince American Christians that the Palestinian people do not exist, or that they do not matter, then whatever the Israelis do, the Christians will approve.

"The Israeli stranglehold over Palestine means that the older Christians will stay—and die—and the younger Christians who cannot leave will have to remain, but they will not find a future here. The Zionists continue their illegal settlements on Palestinian land. The Palestinians continually lose land, and nobody seems to do anything about it. I am not at all pleased with the American policy, which goes along with the Israeli takeover I consider it the genocide

of the Palestinian people—without the furnaces.

"The Christians who are leaving or dying under this oppressive yoke are the same Christians who throughout Christian history have continually kept alive the flame of the mother church. Now they are enduring their greatest persecution since Christ called them to forsake all that Falwell now espouses—power and a 'king' such as Begin, Arens or Sharon. If Christ had been Falwell, he would have approved everything that was wrong, and would not have died on a cross.

"Falwell comes to Jerusalem. There are Christians all around him, but he refuses to see them. He closes his eyes and his heart to Christians who have lived here since the time of Christ. He forsakes the suffering—to please the Zionists. Falwell would have the Christians revoke their own heritage as followers of Christ. Would Christ be so unseeing, so uncaring, of the individual Christians, as Jerry Falwell? No, I do not think so," Brother Joseph concluded. "I would imagine he would say, 'For the least of these are my brothers and sisters.' He would call on all Christians to bear witness to the suffering of the Palestinians."

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We rightly seek to counter the Conspiracy by turning the light on actions at home and inactions abroad, and by exposing fools or traitors in high places who would tumble us into low places. This we must never cease to do. But we must also not forget that so brainless and brutal a thing as Communism - that ancient regime of primal night and antiquated terror - succeeds most easily when it encounters only the spiritual vacuum of minds that have lost faith, hope, and love; that have eradicated vital affirmation and will-to-be; that are so fouled by intellectual nihilism (*i.e., the love of nothing)* that they hate the joy of man and the glory of God.

- E. Merrill Root

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threatening demonstrations. The boat was brought near enough to them for it to be possible to parley, and Tupia, finding that the Maori language was closely akin to that spoken in Tahiti, attempted to explain that the intentions of the visitors were peaceable, but was unable to prevent a further affray in which four more natives lost their lives.

Perhaps a Dutchman's comments on this incident may be accepted by some readers as being more impartial than one written by an Englishman. 'Compare the way the early navigators had shot and hacked their way through the territories of the Black Man to the grand manner in which James Cook dealt with the natives,' writes Van Loon. 'When on one occasion – in absolute self-defence – it had been necessary to kill four Maoris (during the attempt to land in Poverty Bay, on New Zealand) you will find this astonishing reference made by Joseph Banks, the scientist of the expedition: "This was the most disagreeable day my life has yet seen." A hundred years before, during the struggle for Java, the Dutch commander-in-chief would have slaughtered whole armies of Jacatrans and would have rejoiced in God's mercy as it had manifested itself in the destruction of his enemies. Not to mention the American Puritans who had accepted the wholesale demise of the New England natives as the result of an illness they themselves had imported as a sign of divine approval of their cause.'[1]

Actually, Van Loon quotes only the words given above from that day's entry in Banks's journal. The complete passage shows that Banks's feelings were deeper and stronger still – 'Thus ended the most disagreeable day my life has yet seen; black be the mark for it, and heaven send that such may never return to embitter future reflection.'

This prayer at least was emphatically answered, for their subsequent relations with the natives were on an altogether more satisfactory footing, though signs of hostility were sometimes met.

[1] Quoted from *The Story of the Pacific*, by Hendrik Willem Van Loon (London George Harrap. New York: Harcourt Brace)

On the 11th Cook hoisted sail to begin his extraordinarily thorough exploration of the coasts of New Zealand, and the natives frequently showed a remarkable willingness to be friendly. 'When we went into their homes,' wrote Banks on one occasion, 'men, women and children received us; no one showed the least sign of fear. The women were as coquettish as any Europeans could be, and the young ones as skittish as unbroken fillies!' In some places canoes were actually lent to Banks and his fellow scientists; at others they were given displays of military exercises. In one locality Banks asked permission to inspect their fort, 'which with joy they invited us to do, and immediately accompanied us to it'. And while the explorers were sailing up a river, 'the people came out in flocks upon the banks, inviting us in; they had heard of us from our last friends.'

Here and there a tribe were unfriendly, but, generally speaking, Banks was able to make an arrestingly close study of the manners and habits of the islanders. He was shown how they slept. And he was shown, too, what they ate! A 'family were employed when we came ashore in dressing their provisions, which were a dog, at that time buried in their oven. Near by were many provision baskets. Looking carelessly upon one of these, we by accident observed two bones pretty cleanly picked, which, as appeared upon examination, were undoubtedly human bones.

'On asking the people what bones they were, they answered: "The bones of a man." – "And have you eaten the flesh?" – "Yes." – "Have you none of it left?" – "No." – "Why did you not eat the woman we saw today in the water?" – "She was our relation." – "Whom, then, do you eat?" – "Those who are killed in war." – "And who was the man whose bones these are?" – "Five days ago a boat of our enemies came into this bay, and of them we killed seven, of whom the owner of these bones was one."

'The horror that appeared on the countenance of the seamen on hearing this discourse, which was immediately translated for the good of the company, is better conceived than described.'

Some days later, Banks made friends with an aged Maori who appeared one morning 'with the heads of four people, which

were preserved with the flesh and hair on, and kept I suppose as trophies, as possibly scalps were by the North Americans before Europeans came among them. The brains were, however, taken out; maybe they are a delicacy here. . . .' To this statement Banks ironically adds: 'As we have not seen the least appearance of cultivation, I suppose they live entirely upon fish, dogs, and enemies.'

Yet all the while, Banks and his party 'botanized with their usual success', while Captain Cook explored and mapped with incomparable skill and thoroughness, continuing his work until the circumnavigation of New Zealand had been completely achieved, thus demolishing the idea that New Zealand may have been a fragment of the fabulous Southern Continent – Terra Australis Incognita – and showing that, on the contrary, it consisted of two large islands divided by a sheet of water whose name of Cook Strait immortalizes his memory.

The moment had now come when a decision had to be taken on the next course to be set. By far the most attractive project was the proposal to search for 'Terra Australis' – that continent with its 'rivers of gold', with its 'fantastic lights', its 'advanced civilization'. 'That a continent exists,' wrote Banks in his journal, 'I firmly believe; but if asked why I believe so, I confess my reasons are weak.' Furthermore, he admitted that if the supposed continent did actually exist, it must, as a consequence of Cook's discoveries, 'be much smaller in extent than the theoretical continent-makers have supposed it to be. . . . As for their reasoning about the balancing of the two poles, which always appeared to me to be a most childish argument, we have already shorn off so much of their supposed counter-balancing land, that by their own account the south pole should already be too light, unless what we have left should be made of very ponderous materials!'

Seated in the little, cramped cabin of the *Endeavour*, Cook, Banks, and others now discussed the alternative tasks before

them, but it may be doubted whether any of them fully realized the importance of the decision which they were about to make. After taking into consideration the impaired seaworthiness of the ship, the amount of provisions available, and all other necessary circumstances, it was very reluctantly decided that the sails and rigging, after all the storms they had encountered off New Zealand, were in no condition 'to weather the hard gales which must be expected in a winter passage through high latitudes'. This meant that all idea of searching for the great Southern Continent must perforce be abandoned; and it was therefore resolved instead to sail westward until, in Cook's own words, 'we fall in with the east coast of New Holland, and then follow the direction of that coast to the northward, or what other direction it might take us, until we arrive at its northern extremity'.

This was indeed a momentous decision. *Turning their backs on the shadow, they unknowingly set their faces towards the substance.*

After hoisting the British flag and formally taking possession of New Zealand in the name of King George the Third (an act which was subsequently repudiated by the British Government), Cook hoisted sail, and on the 31st March, at the point they named Cape Farewell, New Zealand was left behind them.

On the 19th April (1770), with the very first light of dawn, land was once more sighted – land that consisted of hills covered in part with trees and interspersed with large tracts of sand.

Australia! – the land for which Joseph Banks was destined to work, plan, and appeal with such heroic, lifelong, unshakable persistence that he became most felicitiously known as the 'Father' of the continent. Meanwhile, however, the only entry that he made in his journal dealt with three waterspouts. This was by no means living up to the popular idea of an 'Empire-builder'.

On the 28th an opening was at last discerned which promised to do service as a harbour, and Cook steered in directly for it.

This was one of the crucial moments of history – the birth of a great Dominion; and it is not without interest to pause to

compare the scene with the many word-pictures that have been painted of such occasions – often pictures of the most diabolically planned aggression aggravated by the ruthless employment of all the resources of war.

Joseph Banks sat in his uncomfortable quarters in the *Endeavour* to write his own account as an eye-witness of what actually happened. And this is what he wrote:

'We came to anchor abreast of a small village consisting of six or eight houses. Soon after this an old woman, followed by three children, came out of the wood; she carried several pieces of stick, and the children also had their little burthens. When she came to the houses, three younger children came out of one of them to meet her. She often looked at the ship, but expressed neither surprise nor concern; she then lighted a fire, and four canoes came in from fishing; the people landed, hauled up their boats, and began to dress their dinner, to all appearances totally unmoved by us, though we were within little more than half a mile of them. On all these people whom we had seen so distinctly through our glasses, we had been unable to observe the least signs of clothing; myself, to the best of my judgment, plainly discerned that the women did not copy our mother Eve even in the fig-leaf.'

It has often been remarked by those who have taken part in events that have afterwards proved to be of far-reaching importance how very *ordinary* the circumstances seemed to be at the time. Surely this particular occasion must have seemed ordinary enough to all those who took part. In spite of one minor misunderstanding due to the want of an interpreter, no lives were lost during the whole week that the *Endeavour* remained in this now famous bay which Cook, at Banks's request, named Botany Bay because the number of plants collected was 'so immensely large'. So important, indeed, was Banks's work in the cause of science on these shores that Linnaeus, the great Swedish naturalist, afterwards suggested that the whole of 'the new-found country ought to be called Banksia'. For other and even stronger reasons which had not suggested themselves to Linnaeus, no more appropriate name could have been chosen.

On the 6th May (1770) Cook put to sea again (without actually entering Port Jackson, although he marked it on his chart), sailing to the north, and intent upon the task of charting what proved to be 2,000 of the most perilous miles ever charted in the cause of navigation. Encountering the extremely formidable Great Barrier Reef, he decided not to sail away from it, as a less courageous navigator might well have been pardoned for doing, but rather chose the born seaman's course of exploring and charting its treacherous extent for the benefit of his brother seamen of all nations, born or unborn.

The *Endeavour*'s crew, now facing the constant peril of immediate destruction, rose like one man to the ordeal in a spirit of loyalty and courage which were themselves the best testimony to the inspiring leadership of the great sailor. Time and again they just escaped shipwreck by the narrowest possible margin, and had they been cast on that savage and desolate coast, so far from the beaten track of men, a terrible end would have been inevitable.

During the small hours of the morning of the 11th their peril was extreme. Banks was in bed and asleep when he was called on deck – to find that the *Endeavour* had struck and was now aground upon a sunken coral reef. The sharp points of the coral rock were already grinding and cutting through the ship's bottom, and by the light of the moon he could see her sheathing boards floating thickly round her. 'The officers', he wrote, 'behaved with inimitable coolness, free from all hurry and confusion.' The false keel came away, and ballast and six cannon were thrown overboard to lighten the ship, but neither this nor the incessant work of all hands at the pumps could prevent the water from rising in the hold. Dawn broke, and throughout the whole day and far into the night that followed everyone worked might and main to save the ship, if possible. The spirit of the ordinary seamen under the cool command of Cook and his magnificent officers made the deepest impression on Banks. 'No grumbling or growling', he wrote in his journal 'was to be heard throughout the ship, not even an oath, though the ship was in

general as well furnished with them as most in His Majesty's service!'

But the situation grew more and more desperate. Everyone played his part nobly, and Banks himself laboured with the best, as his modest entry in his journal reveals: 'I myself, unused to labour, was much fatigued, and had laid down to take a little rest when I was awakened with the alarming news of the water having gained so much on the pumps that the ship had four feet of water in her hold.'

Death at this moment, without any shadow of doubt, stared them full in the face, and 'the anxiety in everybody's countenance was visible enough', but disaster was ultimately averted, mainly, according to Banks, 'owing to the cool and steady conduct of the officers, who, during the whole time, never gave an order which did not show them to be perfectly composed and unmoved by the circumstances, however dreadful they might appear'.

In the last resort it was the expedient of 'fothering' (suggested by a young midshipman) that saved the *Endeavour* and all on board from total destruction.[1]

Meanwhile, the ship, having been got off the reef into deep water, was brought into the mouth of a river (now known as Endeavour River) for the most urgent repairs, after the completion of which the voyage was calmly enough continued, Cook mapping and Banks botanizing. The vast territory explored seemed to be almost entirely uninhabited. Only once were as many as thirty natives (men, women, and children) seen together, and these gave but scanty evidence of possessing any knowledge of even the simplest arts and crafts – not even the most primitive form of cultivation. They appeared to rely almost entirely upon the sea to provide them with food. They were, in Banks's words, 'naked as ever our general father was before the fall', and, he adds, 'their reason must be supposed to hold a rank a little superior to that of monkeys'.

[1] Fothering is passing under the ship a heavy sail which has been closely thrummed with yarn and oakum.

Yet there was one art, after all, to which they devoted themselves as whole-heartedly as any Europeans. This was the art of self-adornment, on which they bestowed unlimited time, trouble, and patience. The effect they most admired was gained by daubing their bodies with paint, which they also lay in circles round their eyes and in patches on different parts of their faces. They wore necklaces of shells, rings of cord round the upper parts of their arms, and belts of string round their waists. The article which they seemed to think added most to their charms was a piece of bone five or six inches long and as thick as a man's finger, which was thrust through a hole made in the nasal 'septum' (the membrane between the nostrils). As described by Banks, with his usual sense of humour, 'it sticks across the face, making in the eyes of Europeans a most ludicrous appearance, though no doubt they esteem this as an addition to their beauty, which they purchase by hourly inconvenience, for when this bone was in its place, or, as our seamen termed it, when their spritsailyard was rigged across, it completely stopped up both their nostrils, so that they spoke in a manner one would think scarcely intelligible'.

Rounding the northerly point of Australia, they reached a small island where Cook landed; and on the hoisting of the British flag and the firing of a salute, he declared in a rough-and-ready sailorman's speech that he had taken possession of 'the whole eastern coast by the name of New South Wales', on behalf of King George the Third. This island is still known as Possession Island.

How near the expedition had been to disaster was not realized until October, when Batavia was reached and it was possible for the *Endeavour* to be thoroughly overhauled. Then it was found that, in Cook's own words, 'the keel had been diminished to the thickness of the under-leather of a shoe!'

And now, with the famous voyage about to enter upon its last stages, and with the thoughts of the entire ship's company turning eagerly to their long-deferred homecoming, the then unhealthy climate of Batavia began to take its inevitable toll.

Man after man went down with various kinds of fever, more especially malaria. Eight were buried, including Doctor Monkhouse, the ship's surgeon; John Reynolds, one of Banks's two surviving artists; and the unfortunate Tupia, who had not only made himself exceptionally useful but had won the affection of all. Banks also soon lay helpless in the grip of fever, and even Captain Cook fell seriously ill. Doctor Solander's condition became so critical that his life was despaired of; but by the end of December, a number of survivors, including Cook and Banks, had been restored to a moderate measure of health, and on Christmas Eve Doctor Solander was carried on board 'now tolerably recovered'. On Christmas Day – the third Christmas during the course of their voyage – sails were set for home, though with at least forty of the company still very ill, and the rest – with but one exception – in an enfeebled condition. The one man who had avoided illness was nearly eighty years old and throughout the whole of their stay in Batavia had never really been sober.

On the 26th January, Sydney Parkinson, the third of Banks's artists, died and was buried at sea, to be followed on the very next day by Charles Green, the astronomer who had been appointed to observe the Transit of Venus. Yet more died before England was reached, and this long and terrible series of losses profoundly distressed Captain Cook, who had done far more than any other commander of those days to promote the health of his crews, which, indeed, even on this voyage, had been almost perfect before they put in at fever-infested Batavia.

At last, however, on the 10th July 1771, the boy Nicholas Young, who had been the first to sight New Zealand (at the point shown on maps as Young Nick's Head), now sighted land once again – and this time it was England.

At three o'clock in the afternoon of the 13th, the survivors of this epoch-making expedition landed at Deal. Of the ninety-four men and boys who had left England nearly three years before, thirty-eight had died on the voyage; and of the party of nine engaged by Banks at his own expense for botanical work,

only Doctor Solander and the two English servants survived.

Captain Cook's historic first voyage was (in the words of Professor Scott) 'a larger piece of geographical discovery made at one time than has ever been achieved by one navigator before or since'; but it was even more than that, for it gave to his country the beautiful islands of New Zealand and the continent of Australia – nothing less. For this outstanding service the petty reward that he received was promotion to the rank of Commander – and that in days when any officer might become a post-captain at the age of twenty-one.

THE PROMISE

"I do not doubt that this country will prove the most valuable acquisition Great Britain ever made. We have come today to take possession of this fifth great continental division of the earth on behalf of the British people and have founded here a State which we hope will not only occupy and rule this great country, but will become the beneficial patrons of all the nations of the Southern Hemisphere.

"How grand is the prospect which lies before this youthful nation."

Captain Arthur Philip, 1788.

Australia, don't feel guilty!

The following letter by one of our readers was placed in a country paper. I believe it conveys the thoughts of most Australians.

The Australian public has, by the media, trendy do-gooders and pop groups, been made to feel guilty. At this the beginning of a 200 year white colonisation feast, the heat will no doubt be on to increase guilt.

Australia at the time of Colonization was almost an empty land. The natives had no means to defend the land from any aggressive nation. The European cultures particularly those of Anglo Saxon Celtic origin are by and large civilized, and contrary to popular media views, blessed the lands they colonized. We (of Anglo Saxon Celticdom) brought wealth and stability.

The group Midnight Oil sings "It belongs to them (Australia to the aboriginals) let's give it back". This traitorist song is a hit in Australia. The song suggests we give this land back to the aborigines. Why then hasn't Midnight Oil left Australia to set an example? Why, for them to be consistent, don't they sing give England back to the English and ship out the 5,000,000 coloured people over there? Are 14,000,000 whites to give this land back to 100,000 aborigines everything we built up? Think about it.

And if we did, where would we go? Do these socialists think the neighboring lands would let a handful of natives peacefully hunt and gather in this massive land? I doubt it. If we left, do they think the Indonesians (for instance) with their great population, would let this land be near empty and leave it alone?

Let their history show you what they would do:

When the Dutch moved out of Dutch New Guinea, they illegally moved in , when the Portuguese grip weakened in Timor they again moved in, they even tried to claim Malaysia.

The Russians have been sniffing around this land like dogs on heat, if the Indonesians wouldn't move in, the Russians will. The trendies would do well to know, the remaining aboriginals would be slayed by both invaders till none are left.

The Anglo Saxon Caltic folk of the world are for ever condemned by the socialists\humanists, but who is it that spends millions on aid to feed the starving lands, sends relief to natural devastated lands? Who is always there with aid? Not the Chinese or Russians. NO! It is us, the Anglo
Saxon Celtic lands, Australia, USA, Canada, New Zealand, South Africa, England, Holland, Denmark, Germany, Sweden, Belgium and Norway.

One more thing, the line in Midnight Oil's song "it belongs to them," is a lie. The land belongs to God. We are keepers of this land. Were are not answerable to the Communists\humanists-socialists, but God. Don't let them make us feel guilty for being here, it is our birth right. As the motto of the British crest reads "God and my right."

It is interesting to note the foes of the majority only have their power because our taxes are given to them without our consent. Mansel is one such trouble shooter that bites the hand that feeds him.

The Internationalists (another name for Communists or humanists) are trumping up a case against Australia over alleged discrimination against the aboriginals, in much the same way they have done against South Africa. There is even talk in international circles of sanctions against our land. What a joke. The sad thing is that the joke is not funny.

Jerry Verhoeff

Jesus Christ Is a National Question

COURTESY: DESTINY

THE FEARFUL FACT which somehow we must realize — for it is part of this judgment that has fallen upon our people — is the fact that thus far we have rejected Jesus Christ.

In all his offices we have voted against Him.

Jesus Christ is a prophet: We will not have His foretellings as part of our outlook on the future; we will not make it a part of our general informative plan of education that our people should even know what Jesus foretold. What He has said regarding the future is simply of no account amongst us. No one reckons on it. And yet of all people we are the most insistent on demanding to know what is going to happen.

Jesus Christ is a philosopher. Every reader of the Memoirs of the Lord, the four Gospels, is aware that a philosophy of life interweaves itself with the special personal Gospel pertaining to the Lord himself. It was not a "pep" philosophy which Jesus uttered, not the efforts of a Plato or a Seneca to reduce the experiences of life to formula or law. Jesus gave us glints of the basic principle of life and plain directions how to link ourselves with it by means of personal attitude and conduct. All that this frustrated and disillusioned generation unconsciously lacks is to be found in Jesus.

Jesus Christ is a law-giver: In times of stress our people show ability and willingness to bow themselves under the yoke of the most stringent law to overcome a great difficulty. We recognize the need of doing this, as long as it is not Jesus' law. We instantly reject the notion that any such subordination to Jesus' law is necessary or desirable — we often add, or possible. And yet we know beforehand that all our human laws will falsify their promises. We know beforehand that all our national programs will fall short of their intended good. We publicly say, in the utter collapse of our wisdom, if this scheme does not work we will try something else. All this, while the world lacks a single instance of failure on the part of Jesus' law which we reject. He came to bring the moral, economic and spiritual law of God into human affairs again. We have built him churches; we indite hymns to His praise; we quarrel about the interpretation of some of His words; we have erected a whole ecclesiastical world for Him to occupy — with the understanding that He must not trespass in the world which we value more highly. Into none of our executive sessions may He come.

Jesus Christ is the Redeemer. Men are willing to be saved, but they do not

want to be redeemed. Anyone who will halt and neutralize the evil consequences of our course, is very welcome; we will exalt him to the highest honor within our gift. But to redeem us, to lift us out of that evil course into a righteous one, not only rescue us but also regenerate us — no, we don't want that. We need a physician, that we admit, but we do not wish him to change our course, we want him to patch us up so that we can return to our revels. If we may pray to Jesus, and if He will graciously counteract the effects of our mistakes, that will be very pleasant; but if He insists on taking our old nature and making us over anew so that we shall not desire the things that now comprise our life — no, we will not have that. In this, the greatest of His offices, our rejection of Him is more absolute than in any other. For it matters little what Jesus may be as Prophet, Philosopher, Law-Giver — if we will not have Him as Redeemer, we will not have Him at all.

It was never Christ's intention that we should live His type of life in this present world; it was His intention that by living His type of life we should introduce a new world in which His type of life will be natural. Christ's life cannot be lived in harmony with this world, but it can be lived so that *this world will give way to one we have been praying for* whenever we use the prayer Jesus taught us. We pray "Thy kingdom come; Thy will be done on earth" — for it is *on earth* the new world is to come. Christ's world is to *shove this present world off the earth* and occupy its place. Yet we reject the new world; we prefer this jungle world, this dog-eat-dog world, this every-man-for-himself world of poverty and crime and utter confusion.

The total rejection of Jesus Christ nationally is one of the most terrible facts of our times. It is not that we omit to say: "Lord, Lord"; but we omit to do the things He says. And we shall continue to do that nationally *until we cease to do it individually*. When Jesus saw Himself nationally rejected He turned to individuals and said, "Come you to me; be seedlings of the Kingdom," and such as received Him, he endued with life; because He had redeemed them. He regenerated them and saw in them the beginnings of His Kingdom.

This bears heavily on those of us who claim to be of Israel. He said it was to us He was sent and through us to the nations. We have accepted His name and we have transmitted that to the nations, but what else? We transmitted all that we accepted — for it is an unvarying rule, not that a man cannot transmit more of Christ than he has; but that he will transmit all of Christ that he has. We may measure how little we have of Christ, nationally, by what we have transmitted. We do acknowledge God. We do acknowledge Christ. But to make Him the lord and ruler of life — we have not done that

yet, *and Israel must yet do it.* Otherwise there remains that judgment on those who say "Lord, Lord" and "do not."

It is a great pity that the sight of those printed words "Jesus Christ" induces the American mind to think that something esoterically religious is being spoken of. A terrible twist was given our mind when it was turned in that way. *From now on Jesus Christ is a national question.* He is not a matter of theology or doctrine or church or religion. He is challenger and judge of the United States of America . . . and first of us who know ourselves to be of Israel, to whom the Lord Christ was "sent." Let Israel be known to this land, not merely as proponents of the identity of the Ten Tribes, but as the visible human earthly kingdom of Jesus Christ.

Hymn for the Month

Now Israèl may say, and that truly,
If that the Lord had not our cause maintained;
If that the Lord had not our right sustained,
When cruel men against us furiously
Rose up in wrath, to make of us their prey.

Then certainly they had devoured us all,
And swallowed quick for aught that we could deem;
Such was their rage, that we might well esteem,
And as fierce floods before them all things drown,
So had they brought our soul to death quite down.

The raging streams, with their proud swelling waves,
Had then our souls o'erwhelmèd in the deep,
But blest be God, Who doth us safely keep,
And hath not given us for a living prey
Unto their teeth and bloody cruelty.

Ev'n as a bird out of the fowler's snare
Escapes away, so is our soul set free:
Broke are their nets, and thus escapèd we.
Therefore our help is in the Lord's great Name,
Who heaven and earth by His great power did frame.

(SCOTTISH PARAPHRASE OF PS. CXXIII).

*

Nature's Way

THE STOMACH INSULTED.—This habit of eating too much of the right things, of eating things that have no food value, and of eating too frequently, is a never ending source of revenue to the doctors and the chemists. Gluttony fills the hospitals, the asylums, the graveyards; it leads to mental, moral and physical degeneration, and must result in national decay and race suicide.

Owing to wrong habits of eating and pandering to depraved taste, most people have lost the sense of natural hunger and have developed an abnormal sense of what is called appetite. There is a vital difference between genuine hunger and false appetite. The former is a natural sign that the system requires food for the repairing of bone, muscle, nerve, etc. The latter is an artificially cultivated sense which is impossible to satisfy—the more it is given the louder it clamours.

The feelings in the stomach of emptiness, craving, gnawing or faintness are not indications that more food is needed, but the unnatural cravings of an inflamed and frequently ulcerated stomach. Real hunger is not confined to the stomach; it is felt all over the body.

Appetite is a hard and merciless tyrant, whose victims number millions. The more one yields to its demands, the more inflamed and enlarged does the stomach become, until it sags and increases to twice its natural size. Instead of emptying itself and contracting after each meal, the stomach loses the power to expel its contents as it should.

The fermenting, decaying food, constantly present in the folds and pockets of a dilatated stomach, causes irritation and stomach pains that are mistaken for hunger. To relieve this distress by taking more food only aggravates the difficulty. Indigestion is followed by gastritis and dyspepsia of many kinds, by catarrhal conditions and stomach ulcers. In this way a suitable seed-bed is provided for internal growths, including cancer.

O.T. Charts

R. Hourigan

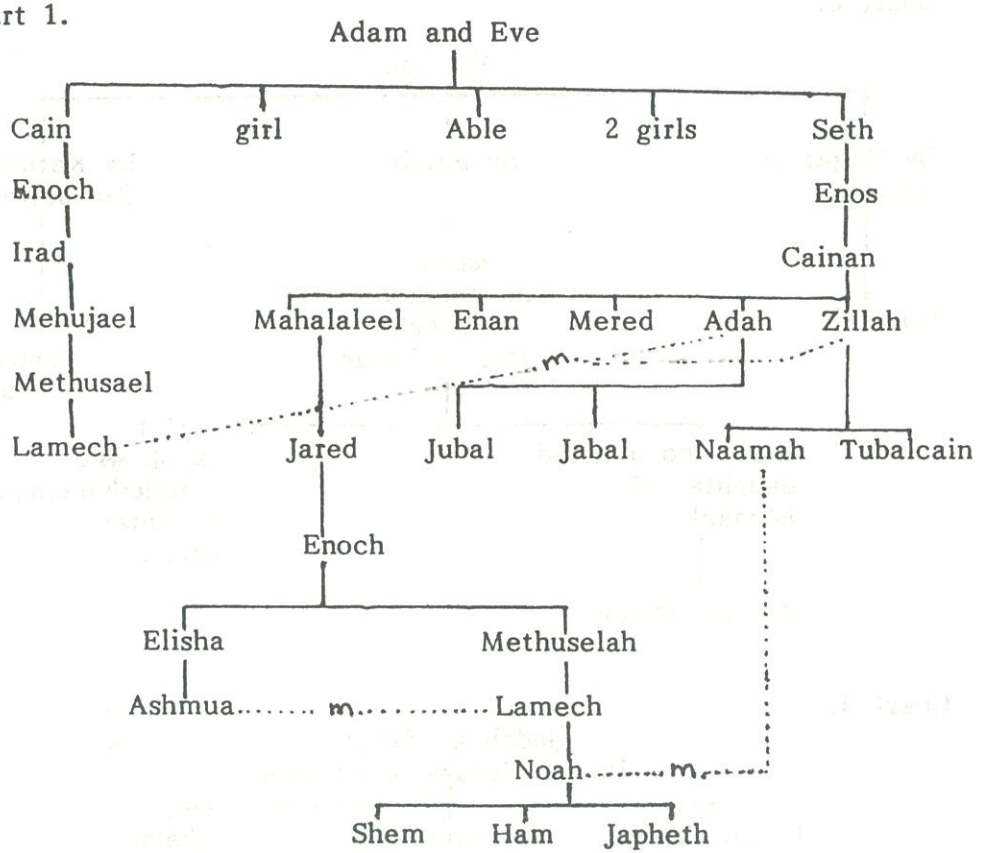
The following genealogy chart and article has been inserted at the request of one of our readers. Considerable thought has been given to the ideas suggested in this article. As the editor, I suggest you read this article with the understanding that there have been presented over the years many interesting viewpoints on this little known subject. Thank you.

Enoch was translated to heaven, but the Book of Jasher says he rode away on a horse. He was reputed to have been a very good man. The skins that God gave to Adam and Eve, when they realised they were naked, were given to Enoch. His son, Methuselah, inherited them. Then they were given to Noah, whose horrible son, Ham, stole them from him and gave them to Cush, who gave them to Nimrod, who wore them. After that I expect they were worn out.

Noah was 500 years old and had not taken a wife because of all the evil he saw around him. He did not want to have children to bring them into so much evil. But God told him to build the Ark and to marry and beget sons to take with him into the Ark. Before entering the Ark he told his sons to marry three daughters of Methuselah; which they did. Noah's wife was pure bred and so were the wives of his sons. As we are told in the Scripture,Noah was "perfect in his generations". We can now see that this is quite true.
(Refer to chart 1.)

Numbers 24:20 "....Amalek was the first of the nations; but his latter end shall be that he perish forever". Exodus 17:16 ".....Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation". From Esau came the Amalekites, Ishmaelites, Edomites and Idumeans: all enemies of Israel. Herod, who played a major part in the crucifixion of Christ, was an Idumean. You will notice from Chart 2 that Sarah was Abraham's niece, not his sister. One wonders why he said,"sister". (Genesis 20:2)
(Refer to chart 2.)

Chart 1.



m. = married.

Judah took a wife, Shuah, daughter of Keturah, the Canaanite (his father's concubine). This was a wrong marriage. Judah had been blessed by Jacob who said: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come ....."(Genesis 49:10) The marriage to a Canaanite would have made all his family by her not eligible.

Chart 2.

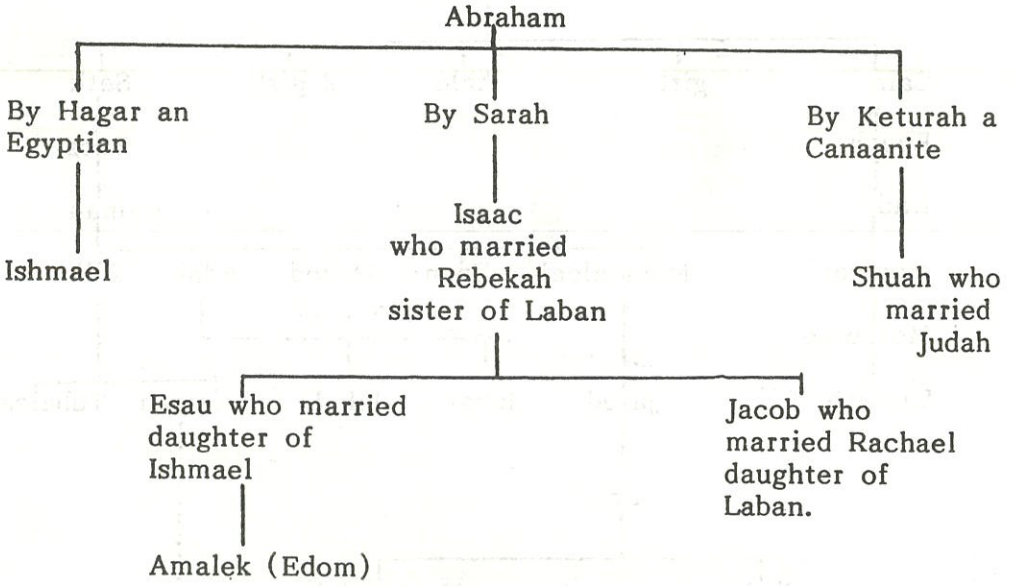


Chart 3.

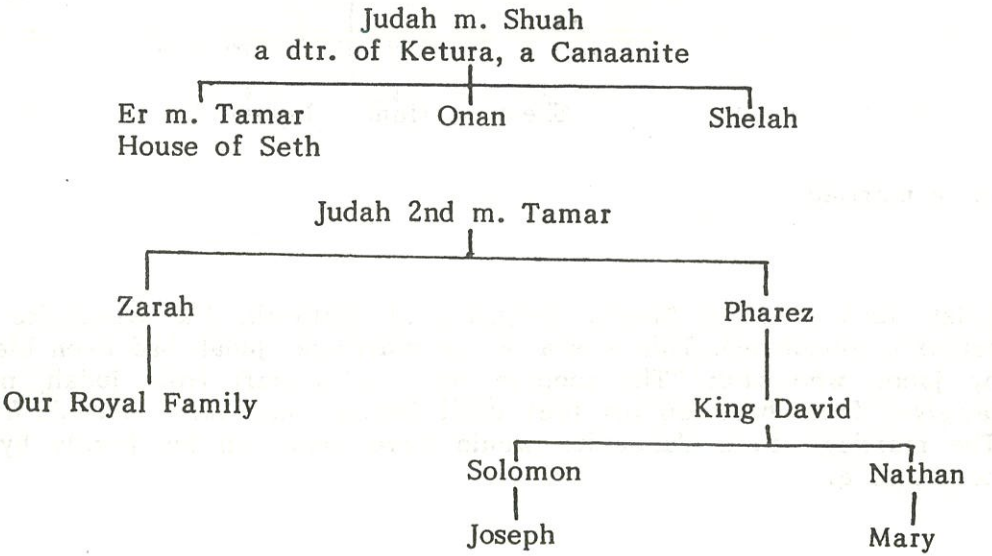
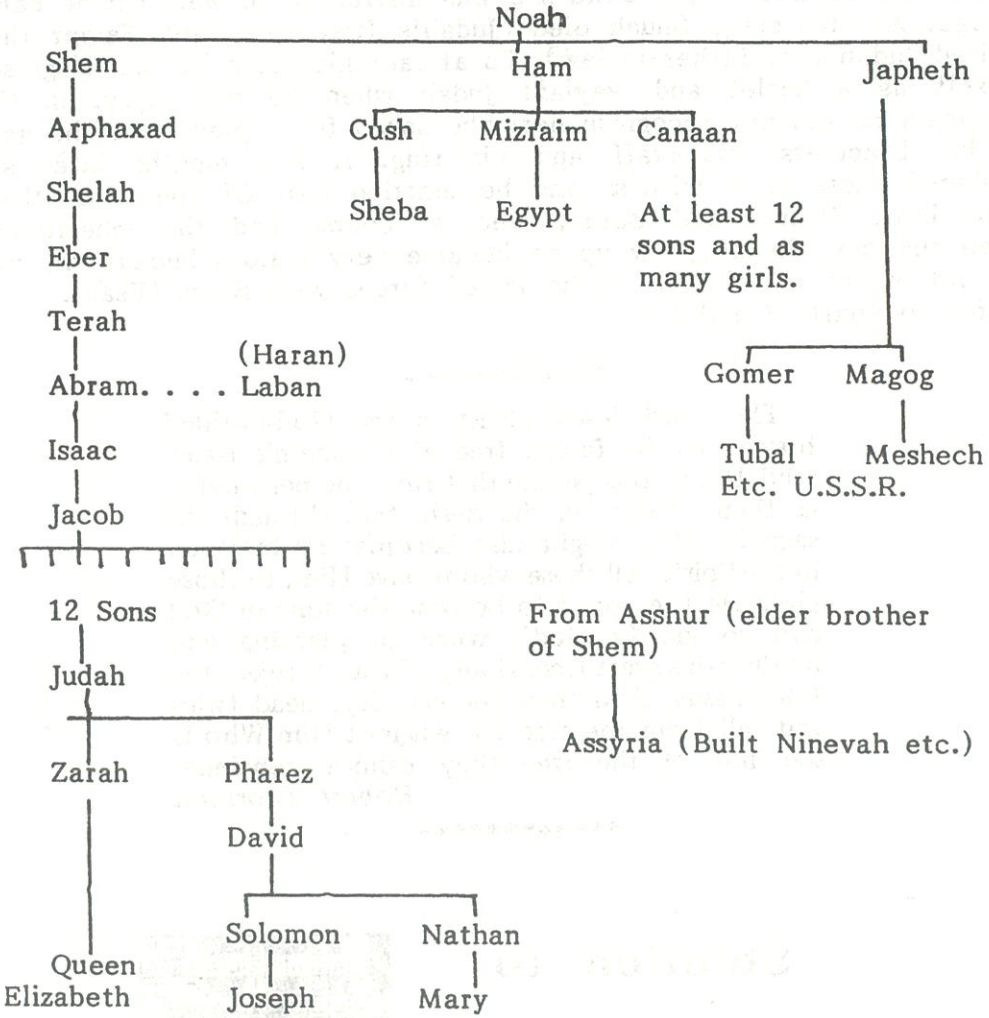


Chart 4.



Judah knew it was an unacceptable marriage so he thought to help matters by finding Tamar of the House of Seth and arranging for her to marry his eldest son, Er. But before they could have a child, Er died.The Bible says, "The Lord slew him". So Tamar was told she must marry Onan, the second son. But there was no child by that

marriage either, and Onan died. So Judah told Tamar she must marry Shelah. As he was only a child she was instructed to wait till he came of age. At this stage Shuah died (Judah's first wife) and Tamar then desired Judah (her father-in-law). To attract his attention she disguised herself as a harlet and waylaid Judah when he was tipsy. In this condition he did not recognise her. She asked for a pledge and he gave her his bracelets, his staff and his ring. A few months later she produced these as a witness and he married her. Of the union there were born, Pharez and Zarah, who of course had the inheritance. When the boy, Shelah, grew up he became very jealous because he was cut out of the inheritance, so he joined forces with Edom (Esau). (Refer to charts 3 and 4.)

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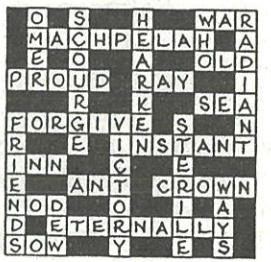
The Lord Jesus Christ is the God-in-filled branch in the family tree of Abraham's Isaac-seed. It is to this people that He came personally, as their brother in the flesh, that through His sacrifice they might also become His brethren in the Spirit. All those who receive Him, to those gives He the power to become the sons of God and so glorify God's work in planting and tending this great tree. If any of Isaac's reject the Lord Jesus, then they become dry, dead twigs and fall from the tree for without Him Who is the life of the tree they cannot continue.

Robert Thornton

****

Solution to B.I. Crossword

From Page 30



Youth *is not a time of life... it is a state of mind.*

Nobody grows old by merely living a number of years; people grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair... these are the long, long years that bow the head and turn the growing spirit back to dust. Whether seventy or sixteen, there is in every being's heart the love of wonder, the sweet amazement at the stars and the starlike things and thoughts, the undaunted challenge of events, the unfailing childlike appetite for what next and the joy and game of life. You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

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).

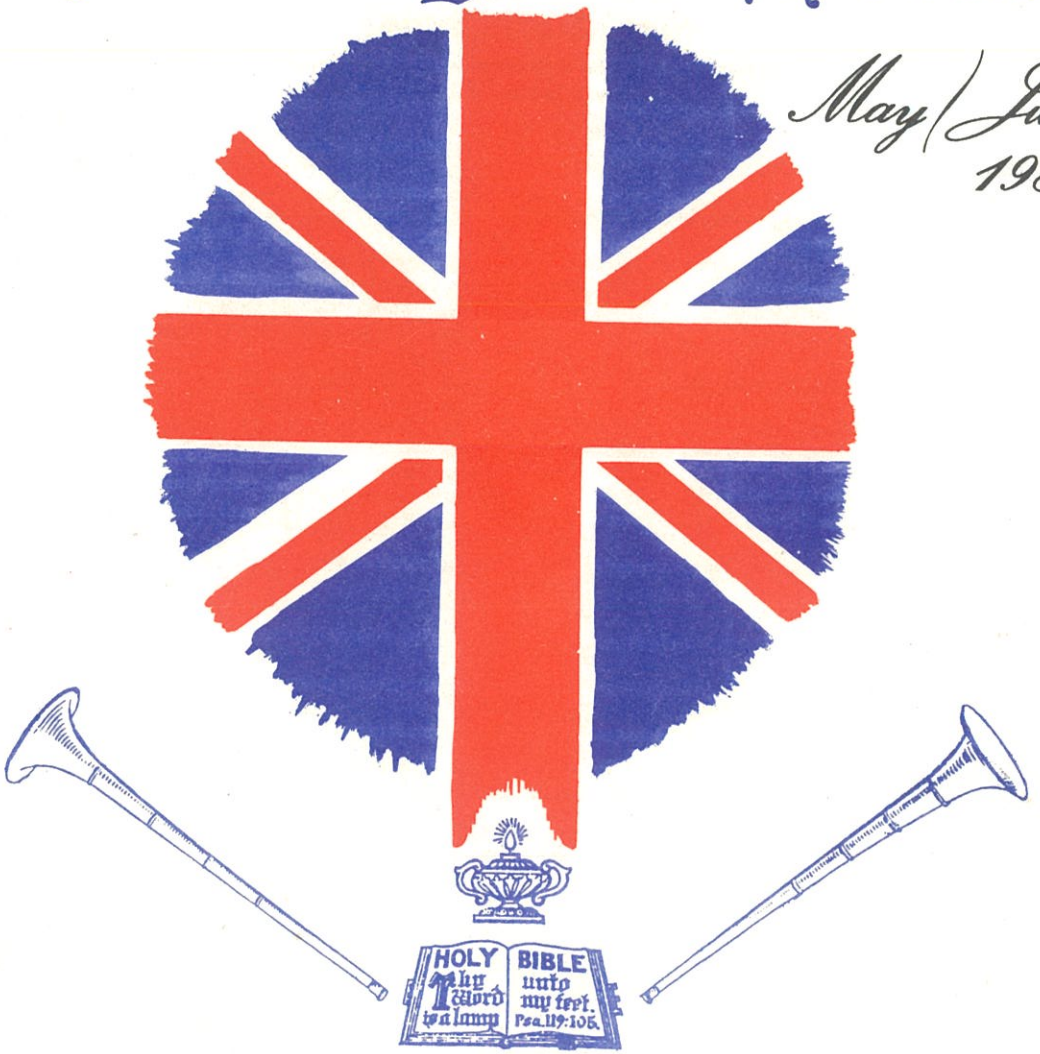
We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendents of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa.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

May/June 1988



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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Dear Identity Reader

There are many paradoxes in the world. One of these, is that whilst the Bible is still the number one best seller it is the least understood. This is especially true with the Kingdom message. So many words like that of Redemption are also not correctly used.

As a consequence, the church has failed to concern itself or investigate many vital day to day issues. Such examples are taxation and the role of governments as expressed in the Scriptures. It is therefore no surprise that the churches are not attracting the people. Many are turning to the occult and other religions outside the "Christian Faith"

As one reads the Scriptures, especially the words of Christ, it becomes obvious that certain aspects of the message He taught were meant only for a few. Three examples are given in Matthew 11:25, 13:11 and I Corinthians 1:26-28. We are even told in Amos 8:11 that there will be a famine of the word of God.

When one introduces viewpoints that differ to the accepted ideas you will soon find yourself in a very small minority. Another paradox presents itself here. The book "The Dispossessed Majority" by Robertson shows that it is the minority groups who have had a greater say in the affairs of the United States. You soon realise that it is not a matter of whether you are in a minority or a majority; it is what you believe and why. A recent discussion with a friend, as to why Christ had to die showed again that the Identity Believer is a minority within a minority. In the few minutes a point of view was expressed that she had never heard of in all the years of attending church.

The "ears to hear" that Christ referred to, I believe does not refer to the message of Him being our Saviour. The Scriptures are quite clear about the fact that one day in God's plan, all nations will recognise who Christ is and what is His plan and purpose for mankind and the whole of His creation. This fact, even though vital, does not bring into question the meatier aspects of Christ's teaching about the Kingdom and the method in which God is to call out those who are to reign

with Him on this earth. This understanding is again left to a very few.

From the point of view of keeping ones sanity, when involved in discussion, it is important to realise that the wise of this world are quite oblivious to this wonderful message. We have been privileged; we are a peculiar people within a small remnant of Israel. On so many issues that have become controversial we do not have to apologise.

Down through the history of the English speaking people there have been only a few at any one time to carry the Kingdom Message to the next generation. We are a silver thread. Like the leaven in the bread we go quietly about our destined business. Even though our understanding has been given little support by our fellow Israelites, we are nevertheless emblematic of that remnant who reminds God, not that He needs to be reminded, that He has established forever a Covenant with Abraham and his descendants.

St. Paul says we can present ourselves before the Throne of God with boldness.(Hebrews 4:16) May we, with the same confidence present our case as Identity Believers, before all who ask questions. I believe it is time we stopped being timid,but rather show courage. Be a little daring in our presentation. Out there are people, ordinary people, who are looking for answers. Let us equip ourselves with discernment and truth so as we might be a light that is set upon a hill. In the short time remaining this is our bounden duty.



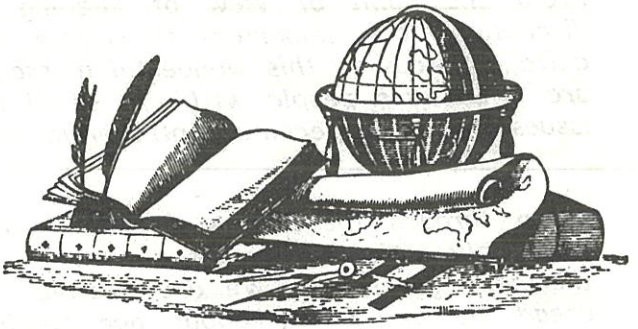
The Prayer Book of Queen Victoria's time contained the following collect for June 20th: ''Let there never be wanting one in her house to succeed her in the government of this United Kingdom, that our posterity may see her children's children, and peace upon Israel. So that we thy people and sheep of thy pasture, shall give thee thanks for ever, and will always be showing forth thy praise from generation to generation. Amen''.

★

The Accusing Word

by W.G. Finlay

Part 2 of 4



COURTESY: COVENANT MESSAGE

UNIVERSALISM *NOT* IN THE BEGINNING

There can be very little doubt that the ecclesiastical establishment which was controlled by the Pharisees at the time of the First Advent, was more than a little perturbed at the trend which was developing because of the Teaching of the Man from Galilee. Devoting most of His Ministry to the people in Galilee, He was penetrating the Pharisaic web of delusion (John 8:47) and was re-awakening an Israel nationalism which had lain dormant since their forebears had allowed non-Israel scribes (1st Chron. 2:55; Jer. 8:8) to fool them about the non-efficacy of the Law of the Lord. His continual references to the Pharisaic perversions of the Law; His in no way subtle usage of the Law-principles such as in the Parable of the Sower which clearly showed fundamental genetic differences in men and His outright condemnation of the Pharisaic practice of proselytism (Matt. 23:15) – all this was beginning to have an effect on the Galileans. As He continued with His Ministry, they began to grasp something of the significance of His early statement: "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24) and as they listened to Him, the writings of the Law and the prophets took on a new meaning (Luke 16:29-31).

A renewed faith in the Promises of God was being inculcated in the Galileans and although there is no specific reference to this, it is quite possible that the remnant of the tribes of Zebulon and Naphtali – the Galileans – who sat in darkness (Matt. 4:15-16; Isa. 9:1), began to see the light of the 'sure word of prophecy' (2nd Peter 1:19) which carried God's Promise of national re-emergence and resurrection (Hos. 6:1,2; Ezek. 37:1-14). From the Pharisaic point of view, these were danger signals which threatened to expose their masquerade and also their doctrines which were aimed at proselytising all people – particularly true Israel – in conformity with their *faith*. Something had to be done and through perjury and every devious means possible, they contrived to have Him condemned to death little realising that in the success of their intrigues, they were providing an opportunity whereby the Promises of God *to Israel* could be demonstrated in a very real and tangible way. On the eve of His Betrayal, the Lord had warned of His coming Death and against the background of the hope which had been inculcated because of His Teaching, He said: "Because I live, ye shall live also" (John 14:19) – thus further reinforcing the words

of the prophets. While the priests, scribes and Pharisees tried everything to discredit the Person, Teaching and Context of His Advent, the power of expectation which had been generated by the Lord to those who heard Him refused to be dissipated under the pressure from the Pharisees. They then resorted to subtlety and as one looks at the doctrines *about* the Christ of God and doctrines *about* His Teaching, there can be very little doubt that one-world Pharisaism has succeeded in intruding itself and entrenching itself as the very essence of the Teaching of the Lord.

Eighteen centuries later and after the Bible had been freed from priestly prerogatives and open to diligent searching by sincere students, the spectre of Pharisaism and its doctrines still permeated the true Israel people – now in their identity of Anglo-Saxondom. While there was a limited awakening to the national message of the Bible, forces were at work which were designed to entrench doctrinal theory more firmly in the minds of God's People than ever before – forces which used Darwin's 'Origin of Species' to support their 'brotherhood of man', one-world Pharisaic doctrine. Just as Darwin's theory provided for a single common ancestry for all forms of life on this planet, nineteenth century theology seized on the increasing political popularity of this theory to justify their attempts at proselytising all people into a one-world religion. All men, so they said, as had been taught right through the Christian dispensation, owed their descent to Adam and as he was the common father of all mankind, whatever differences may have developed, these could be obviated if all mankind could be brought into the status of 'being in Christ'. This theory underlies the earlier mentioned statement by clergymen in which, so it was contended, God gives a new identity 'to all Christians in Jesus Christ and unites us all who belong to Him'. In support of this contention, theology points to the universal fatherhood of Adam as is claimed in 1st Cor. 15:45 where Adam is indeed said to be 'the first man' and that because of his sin, all humanity comes under the condemnation of it. "As in Adam *all* die, even so in Christ shall *all* be made alive" (1st Cor. 15:22). There appears to be some contradiction here for in the Gospel account of His Ministry, no such contention is to be found which, if it was indeed so, would make Him in error when He said that He was 'only sent to the lost sheep of the house of Israel' (Matt. 15:24). Be that as it may, does the *original text* of the Old Testament support the claim that Adam was the 'first man'?

What Is 'Man'?

As has been seen previously in analysing the 'Parable of the Sower', the four *types* in this Parable are related to the same four *types* which have four differing relationships to Israel in the Law which God gave to the nation at Sinai. In this analysis, it has been seen that the English translations from the original text have unfortunately hidden this fact by simply translating the four Hebrew words: *ger, towshab, nokriy* and *zuwr* as the English *stranger*. The same feature is clearly evident in this subject of the word 'man'.

According to the *Shorter Oxford English Dictionary*, the English word 'man' is used to describe the human race as a whole without any reference to its sub-divisions. Thus, when one reads the word 'man' as this appears in the English translation of the Bible, *this* is the sense in which the word is generally accepted. However, when one turns to the text from which the translations have been made – even through the elementary use of a concordance – it becomes obvious that the English 'man' is a poor and misleading rendition of the original. There are *ten different Hebrew words* which have been translated as 'man' and are: *ădâm; îysh; zâkâr; nephesh; gulgôleth; ba'al; geber; enôwsh; bên* and *'elem*. The literal English meanings of these words as presented hereunder, are taken from *The Complete English-Hebrew Dictionary* by Reuben Alcalay and issued by the Massada Publishing Company, Jerusalem, *Hebrew and English*

Lexicon by Gesenius and Strong's *Exhaustive Concordance of the Bible.*

ădâm: whiteness and ruddiness differing from swarthiness or blackness; to show blood in the face; to blush; to be ruddy.

îysh: a male person; one who marries; a husband.

zâkâr: a memorial; something marked to be remembered; a male person.

nephesh: a living breathing creature, irrespective of shape or size.

gulgôleth: a skull or in general terms, a face.

'a'al: to exercise lordship over others; to be a master.

geber: a warrior or valiant person.

enôwsh: a person of no rank or particular attribute; an individual.

bên: usually indicating male offspring; a son.

'elem: hidden; kept out of sight; usually applied to younger generation.

It should be recalled that each of the ten words have been translated as 'man' throughout the Old Testament and is such a generalisation as to obscure the true meaning of what is conveyed in the Hebrew text. To many people, the original text is of little importance and because they dismiss what was originally written and instead accept translations as valid, the anti-God conspiracy can capitalise on this and get away with their one-world propaganda as being fully in line with the Word of God.

Who Was First?

In passing to the Scripture which is generally used to support the theory of a single progenitor for all mankind – Genesis 2:7 which is *said* to be a reiteration of Genesis 1:26 which it certainly is not as will become evident presently – one finds the well-worn and oft-quoted phrase namely, that after having been 'breathed upon', Adam became a 'living soul'. The point at immediate issue here is whether or not this English translation, plus of course the accepted meaning derived from this translation, is an exact representation of the Hebrew text. The English word 'soul' means so many things to so many people that it becomes necessary to look at the dictionary definition of it and which, according to the *Shorter Oxford English Dictionary* means: "The principle of thought and action in man, commonly regarded as an entity distinct from the body; the spiritual part of man in contrast to the purely physical". If this is an accurate definition of the English word 'soul', why the translators chose to use it as the English equivalent of the Hebrew *nephesh* will ever reamin a mystery. Consider the following Scripture. "And whatsoever man (Heb: *îysh*) there be of the house of Israel, or of the strangers (Heb: *ger*) that sojourn among you, that eateth any manner of blood; I will even set my face against *that soul that eateth blood*, and will cut him off from among his people . . . And every soul that eateth that which died of itself, or that which was torn with beasts . . . " (Lev. 17:10,15). If the 'soul' is that 'spiritual part of man in contrast to the purely physical', how can it eat blood or how can it be warned against eating things that 'die of itself'? In the Hebrew text of the verses just quoted, the word translated as 'soul' is *nephesh* which immediately shows that the English word 'soul' is a very inaccurate translation of the Hebrew *nephesh.*

Nephesh in Genesis I

While the English word 'soul' appears for the first time in Genesis 2:7 and because of which many have contended that Adam was indeed the first

man as only mankind have 'souls', it may come as a surprise to realise that the Hebrew word *nephesh*, which has been translated as 'soul', is recorded in Genesis I and has been translated as 'creature'. "And God created great whales, and every living creature (Heb: *nephesh*) that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good" (Gen. 1:21). "And God said, Let the earth bring forth the living creature (Heb: *nephesh*) after his kind . . . And to every beast of the earth and to every fowl of the air, and to every thing that creepeth upon the earth, wherein is life (Heb: *nephesh*), I have given every green herb for meat . . ." There can thus be very little doubt – and this is confirmed in all Hebrew-English Lexicons – that the Hebrew word *nephesh* literally means 'living creature'. In Genesis 2:7 the English translation reads: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul (Heb: *nephesh*). There can thus be very little doubt that more than a little confusion has been created by the translators who, following what was popularly believed *about* the scriptures, presented a translation prompted by what would be accepted by the people.

To underline the fact that translations were made against popular beliefs, it will be noted that in translating either the Greek New Testament or the Old Testament Hebrew, the specific article which precedes certain words, have been ignored and because of this practice, have given rise to many misconceptions about God's Word. The original text of Genesis 2:7 is written in such a way as to make any suggestion that *he* was the first 'man' completely untenable. "And the Lord God formed *the* man (Heb: *âdâm*) of the dust of the ground, and breathed into his nostrils the breath of life; and *the* man (âdâm) became a living soul." The inclusion of the article *'the'* before the word *âdâm* indicates that there were others of his type but that he was something different and specific. What was it?

The Order of Creation

Insofar as land creatures are concerned, the Bible states: "And God said, Let the earth bring forth the living creature after his kind, cattle, and the creeping thing, and the beast of the earth after his kind: and it was so" (Gen. 1:24). In considering the Hebrew text, one finds that while the English translation clearly establishes three distinct and separate forms of land life, the identification of these – cattle, the creeping thing and the beast of the earth – leaves much to be desired. The use of any reliable concordance will immediately show that this verse indicates that the earth (Heb: *erets*, dry land masses) brought forth the 'living creature' (Heb: *chay nephesh*, flesh creatures) after its kind, the first of which was the *behêmâh* which Dr. Strong, supported by most Hebrew scholars, contends indicates the quadruped animal kingdom as a whole and not merely 'cattle' as suggested in the English translation. The Septuagint Version renders it as quadrupeds i.e. four-legged animals. It may be noted that the birds, or 'winged fowl', after its kind, i.e. in the various family component parts, is referred to in verse 21. Thus far, insofar as the land creatures are concerned, verse 24, in dealing with 'flesh creatures', establishes the quadrupeds as the first. The next in order was the 'creeping thing' or, as it is in the Hebrew text, the *remes* or *râmas* which covers the reptilian family.

Thus far and up to this point, the scripture records the creation of marine life, bird life in all its families, animal life as this is defined as quadrupeds and finally, the reptilian family in all its various phases. This would and should conclude the account of the world's population with the exception of that type of life which is generally referred to as 'mankind' today. However, in passing to the closing passage in verse 24 of Genesis I, the English translation reads: " . . . and the beast of the earth after his kind: and it was so." Now, who or what

was this 'beast of the earth'? Under usually accepted definitions, a 'beast' should fall under the category of 'quadrupeds' but as this has already been covered by the Hebrew word *behêmâh*, it would appear that there is either a repetition in the account, or the translators have taken liberties with the Hebrew text. The English translation – the beast of the earth – is taken from the Hebrew *chay erets* which literally translated – and this according to the previously mentioned Hebrew Dictionary and Lexicon – simply means 'living of the earth'. As the various living creatures of the earth have already been mentioned namely, the animals, birds and reptiles, this *chay erets* must obviously be a different life form – but what?

By way of answer to this question, a clue is provided in the Hebrew text of Genesis 2:7 which, as has been stated before, is the account of the formation of that type of life which is 'white' by reason of 'showing blood in the face' – or in other words, 'man'. If one considers the text which has been translated as 'living soul', it will be noted that it is written as *chay nephesh* – the word *chay* being common to both Genesis 2:7 and Genesis 1:24 and consequently must have the same meaning in both cases. The word *chay* simply means *flesh* and by reason of the fact that this *flesh* in Genesis 2:7 is described as being able to show 'blood in the face' i.e. a White man and no such qualification is present in Genesis 1:24, it would appear to suggest the same life form with one being able to 'blush' and the other not having this ability. If these facts are correct, and there appears to be general unanimity among Hebrew scholars concerning the meaning of the words *chay* and *âdâm*, then the *chay* of the *erets* in Genesis 1:24 would account for the existence of the coloured races in the world.

The Creation of 'Man'

There are of course, those who would say that as the word 'man' does not appear in Genesis 1:24, the above contention cannot be correct. It will however be recalled that it has been demonstrated that the English word 'man' has been forced into the translation of the Hebrew text in such a way as to hide the true meaning of ten different Hebrew words. The *chay* in Genesis 1:24 had no other attribute than being of the 'earth' (Heb: *erets*) by which he could be identified, whereas the *chay* in Genesis 2:7 had this identification in that he was *âdâm* – he could show blood in the face – and in the text, this difference is perpetuated in the name. Strangely enough, even though the Old Testament narrative – from Genesis 12 – is mainly occupied with the Israel story, the name *âdâm*, of which Israel is a part, was still used. In the last Book of the Old Testament which was written round about 455 B.C. or even later, the name *âdâm* is also used – "Will a man *(âdâm)* rob God . . . ? (Mal. 3:8). The context in which this charge is levelled, is of course the Law and particularly, the Law of the Tithe which immediately poses the question as to whether or not, the adamic people knew the Law *before* it was given to Israel at Sinai.

However, before considering this question, attention is once again focussed on the first use of the English word 'man' in the Bible and this, of course, is found in Genesis 1:26: "And God said, Let us make man (Heb: *âdâm*) in our image and after our likeness and let them have dominion etc." There is a wide body of opinion which holds that this account of the first *âdâm* or the first 'ruddy-faced' type, is repeated in Genesis 2:7 but as there are several points of difference, it would serve at this point to note them. Many would claim that the following is 'hair-splitting', but as the differences are in the text, attention is focussed on them.

In Genesis 1:26, it will be noted that God (Heb: *Elohim*) created (Heb: *bara*) âdâm both 'male and female'. In Genesis 2:7 it is stated that the Lord God *(Yahveh Elohim)* formed (Heb: *yatsar*) THE âdâm out of the dust of the ground.

In both the Greek version of the Old Testament text and the Hebrew text itself, the article *'the'* appears before the word âdâm in Genesis 2:7, but it is not found in either text of Genesis 1:26. Splitting hairs? The ậdâm of Genesis 1:26 was given 'dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth' – no such dominion is given in Genesis 2, indeed, being placed in the 'garden (Heb: *gan* a fenced enclosure) it would have been impossible to exercise 'dominion' over the 'fish of the sea'. Splitting hairs?

In considering this word 'dominion' which is certainly *not* associated with the âdâm of Genesis 2:7, one finds that it is translated from the Hebrew *râdâh* which means: 'to tread down'; 'to prevail against'; 'to rule over'; 'to spread over' or 'to be enriched by'. There is however, absolutely no reference as to *how* this 'dominion' was to be achieved or exercised and from the statement in Genesis 1:29,30 it would appear that instinct, rather than any specific given law, was the order of the day.

The âdâm and Law

Without any explanation and certainly without any indictment levelled against the behaviour of creation, the story of Genesis begins to focus on *the* âdâm who was formed out of the dust of the ground and who was put in the 'garden eastward in Eden' and which effectively separated him from the others and certainly militated against the 'dominion' which had been given to âdâm in Genesis 1:26. In describing this 'garden', the scripture states: "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." (Gen. 2:9) "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." On the surface, this statement would appear to be purposeless repetition because this is precisely what had been stated in verse 8 but in the Hebrew text it is written in such a way as to guard against any mistaken identity. In the text, it is written: "And the Lord God took *'eth ha âdâm* – this same âdâm – and put him in the garden . . ." not another âdâm but this same one who had been formed out of the dust of the ground. The Hebrew phraseology therefore shows that *this* 'ruddy-faced' individual was not the first, but rather the second of this type.



ADAM AND EVE EXPELLED FROM EDEN
By Paul Gustave Doré

"And the Lord God commanded the man (Heb: *ha ădâm* i.e. the same ruddy faced individual) saying; Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16,17).

It will be noted that this is the first reference to the consequence of disobedience which, in fact, makes it a judgment, and as judgment is only valid when law is violated, the statement: " . . . for in the day that thou eatest thereof thou shalt surely die", implies that the 'tree of the knowledge of good and evil' is a symbolic reference to Law. In support of this contention, attention is focussed on Moses who had been appointed by God, to transmit His Law to the children of Israel and who, having presented the Divine Law, said: "See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes, that thou mayest live and multiply . . . " (Deut. 30:15,16). "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deut. 30:19). There can be very little doubt but that what Moses told the children of Israel about God's Holy Law was exactly the same as Yahveh Elohim told Adam in the context of the 'tree of knowledge of good and evil'.

The Great Lie

"Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman (Eve – see Gen. 2:21,22), Yea, hath God said, Ye shall not eat of every tree of the garden?" (Gen. 3:1). The choice of the word 'serpent' here (Heb: *nâchash*) was very deliberate for it indicates a 'type' very different from the *chay*. The serpent would belong to the *râmas* or the reptilian family while the *chay*, whether in Genesis 1 or 2, certainly does not. If one passes to Revelation 12:9, and bearing the symbolism of this Book in mind, it states: "And the great dragon was cast out, that *old serpent*, called the Devil and Satan, which deceiveth the whole world . . . " Dr. Bullinger in his *Companion Bible* states of this passage: "Indeed, the explanation added there, that the 'old serpent' is the Devil and Satan, would immediately lead one to connect the word 'old' with the earlier and former mention of the serpent in Genesis 3 . . . '

Be that as it may, there can be absolutely no doubt that Eve was deceived into believing that the judgment for transgression – ' . . . in the day that thou eatest thereof thou shalt surely die' – was no longer valid, indeed, because the judgment was not valid, the Law too had no effect. However, just as Eve's later progeny too were to learn, the Law was not subservient to either the deceptions of Satan or the intellect of the Adamites – it took its toll when violated and it offered its blessing for obedience.

The Aftermath

One point stands out very prominently when one considers the Adam and Eve story and that is that they did not plead 'not guilty' when charged with Law-violation and they did not appeal against the sentence. Likewise Cain, when judgment was passed did not appeal against this – only the severity of it. "And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me" (Gen. 4:13,14). If one looks at this statement in the Hebrew text it will be seen to confirm what has already been written above.

Cain said: "Thou hast driven me out this day from the face of the earth . . . " – the word 'earth'

here is translated from the Hebrew *adâmâh* – that part of the earth which derived its name from its adamite occupants and where 'the face of God' was in evidence because of His Law. Cain continued: " . . . and I shall be a fugitive and a vagabond in the earth . . . " – the word 'earth' here is translated from the Hebrew *erets* which covers the area inhabited by the *chay* who are merely called the *chay* of the *erets*. He continued' " . . . and it shall come to pass that *every one* that findeth me shall slay me."

"And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch" (Gen. 4:16,17). Cain thus completed the quartet of people whose existence may be seen in the relations between Israel and the others in the Law and in the Parable of the Sower as given by the Lord. They are (1) the chay of the earth; (2) the adamites who were given the 'dominion' but no Law, (3) the adamites who *were* given the Law and (4) the Cainites who built a civilisation in opposition to that of the 'seed of the woman'.

Nature's Way

DO NOT WASTE VITAL ENERGY.—The average person eats seventy-five per cent more food than he needs. Most of the energy that he derives from the remaining twenty-five per cent. is expended in getting rid of the unnecessary seventy-five per cent. What ever is eaten more than is needed is harmful, because vital energy must be used in eliminating the excess food. This sinful waste of energy leaves the culprit feeling "more dead than alive," lazy, sleepy, "good for nothing," unable to discharge the responsibilities of life without frequent stimulants and tonics.

The human stomach is man's battleground. What he puts into it either nourishes him or kills him. Three and more times a day he charges his digestive apparatus with seemingly harmless substances, but which, when mixed in the process of digestion, create gases that poison and permeate the whole body.

Unwise combinations of even good food cause fermentation in the digestive tract that have disagreeable and untimely very serious results. When it is remembered that more vital energy is required to digest, assimilate and eliminate an ordinary three course dinner, than is required to do a day's manual labour, then it can be understood why the more people eat, the more tired they are prone to be. Sufficient is all that should be used in the activities of life. The old saying that certain foods will do no harm, even if they are not good, is not true.

The Spirit of ANZAC

COURTESY: HERITAGE, MAY 1978, JUNE 1979.

Whilst the facts of history show that the Gallipoli Campaign was an event of human tragedy, it can not be denied that the spirit of ANZAC as we know it today began on those foreign shores. If that spirit dies then this nation will die. This same spirit has expressed itself many times since those days. Just as in times past, when the enemy makes himself known, so the people will be reunited again. The following articles are included to remind us of that spirit that transcends the politics of man.

ANZAC DISPLAYS COOL COURAGE

An old story worth re-telling

Private John Simpson is an almost legendary figure in the history of Australia at war. He was a man who, by his selfless devotion to duty and deep compassion for the wounded, in the brief time allowed him, set a standard of unostentatious bravery and self-sacrifice that has captured the imagination of all who have read of his deeds.

Born John Simpson Kirkpatrick (he chose to enlist under the name of John Simpson) in County Durham, England, on 6 July 1892, he enlisted at Blackboy Hill Camp, Western Australia, on 25 August 1914, in the 3rd Australian Field Ambulance. Of stocky build, the possessor of a carefree and cheerful nature, there was that touch of individualism which gave added colour to his qualities of kindness and courage. Passionately fond of animals – every dog was his friend in camp – he even managed to take a young possum with him on the trip to Egypt. It seemed right that he would later seek the assistance of an animal in his work of saving life.

Simpson was the second man ashore from his boat at the landing at Gallipoli. The first and third men of "C" Bearer Section were killed. Because of the heavy casualties suffered by the section on that first day and the loss of equipment, it has been suggested that this is the reason that Simpson got the idea of commandeering a small donkey to assist him on his errands of mercy.

"MURPHY"

Various reasons have been given to explain the presence of a number of donkeys at Anzac Cove. Members of the 16th Battalion Machine Gun Section said that two were purchased by the battalion



at Lemnos for the purpose of carrying gear and ammunition and that one of them was recognised as being the donkey commandeered by Simpson. However, it has been said that he operated with two donkeys. There is also some confusion about the name of the donkey used by Simpson. "Murphy", "Duffy" and "Abdul" are three of the names by which the animal was known. Simpson himself was known by various nicknames one of which was "Murphy" this, no doubt, arising from an incorrect assessment of his accent.

There are conflicting reports on the manner of his death and widely varied are the numbers mentioned of wounded men he brought to the safety of the dressing station on the beach. None of these conflicting reports, however, alter the fact that he was a supremely brave man motivated by no other desire than to help his comrades when they were so desperately in need of help. The terrible conditions of those early days were such that, at a later date, blurred reports must inevitably have resulted. The main aspect on which all are agreed, is that during the short period of his service on Gallipoli, Simpson behaved with almost superhuman bravery, carried a great many of his wounded comrades to safety and earned the admiration of all who saw him at work.

The shortages of bearers and equipment after that first day were so great that Simpson, acquiring his small donkey, assumed a free hand and ran his own casualty-clearing service from Shrapnel Gully (later renamed Monash Valley) to the beach ambulance stations. For 25 days – he was killed on 19 May – he worked untiringly in his dedicated role administering to his comrades, completely oblivious of the heavy machine-gun fire, bursting shrapnel and deadly sniping down the valley. He would give the slightly wounded man first aid, loosen the equipment of a dying man and for the leg wounds, and those who had enough strength and presence of mind to hang on, he would carry on his donkey.

PRAISE

The profound impression he made on those who saw him at work is evident in the following extracts from the Official

History of the War of 1914-18. The Medical Historian, Colonel A.G. Butler wrote:

"A stretcher-bearer of the 3rd Field Ambulance, of quiet disposition, enlisted as 'Simpson' had obtained a small donkey, and with this animal (known as 'Duffy') he for many hours daily traversed the valley, bringing down in this way an extraordinary number of cases. When warned of the extreme danger that he ran, he would always reply 'My troubles!' On May 19th, at the same spot as General Bridges, Simpson was shot through the heart. No cross of bronze has marked his valour, but in the memory of his brief service he gained a monument more enduring. 'Simpson' has been selected for mention because the quality of his courage and the nature of the service in which he lost his life are typical of those demanded of the stretcher-bearer, who must carry his case undeviatingly without haste but without rest, through long periods of exacting and dangerous toil. Conduct such as his, and the high standard set from the first in the rescue of wounded, gained for the stretcher-bearers what they desired – not a halo of sentimental eulogy, but the confidence of the men who fought and comradeship on terms of equality with them".

And the Official War Historian, Dr. C.E.W. Bean has this to say:

"One bearer there was whose name has become a tradition in Australia. A number of donkeys with Greek drivers had been landed on April 25th for water-carrying. The Greeks were soon deported, and after the first days the donkeys ceased carrying and fed idly in the gullies until they gradually disappeared. Private Simpson of the 3rd Australian Field Ambulance, was seized with the idea that one of these might be useful for moving men wounded in the leg. On the night of April 25th he annexed a donkey, and each day, and half of every night, he worked continuously between the head of Monash Valley and the beach, his donkey carrying a brassard round its forehead and a wounded man on its back Simpson escaped death so many times that he was completely fatalistic; the deadly sniping down the valley and the most furious shrapnel fire never stopped him. The colonel of his ambulance, recognizing the value of his work allowed him to carry on as a completely separate unit. He camped with his donkey at the Indian mule camp, and had only to report once a day at the field ambulance. Presently he annexed a second donkey. On May 19th he went up the valley past the water-guard, where he generally had his breakfast, but it was not ready. 'Never mind, he called, 'Get me a good dinner when I come back'.

He never came back. With two patients he was coming down the creek-bed, when he was hit through the heart, both the wounded men being wounded again. He had carried many scores of men down the valley, and had saved many lives at the cost of his own."

JOHN MONASH

Colonel (later General) John Monash, at that time Commanding Officer of the 4th Brigade, in a letter dated 20th May 1915, to H.Q. New Zealand and Australian Division, wrote as follows:

"I desire to bring under special notice for favour of transmission to the proper authority, the case of Private Simpson, stated to belong to "C" Section, 3rd Field Ambulance. This man has been working in this valley since 26 April, in collecting the wounded, and carrying them to the dressing stations. He had a small donkey which he used to carry all cases unable to walk.

Private Simpson and his little beast earned the admiration of everyone at the upper end of the valley. They worked all day and night throughout the whole period since landing, and the help rendered to the wounded was invaluable. Simpson knew no fear and moved unconcernedly amid shrapnel and rifle fire, steadily carrying out his self-imposed task day by day, and he frequently earned the applause of the personnel for his many fearless rescues of wounded men from areas subject to rifle and shrapnel fire.

Simpson and his donkey were yesterday killed by shrapnel shell and inquiry then elicited that he belonged to none of the A.A.M.C. units with this brigade, but had become separated from his own unit and had carried on his perilous work on his own initiative."

The story of Simpson is to a large extent the story of all stretcher-bearers. Unsustained by the hot-blooded heroism shown by men in violent action, unable to retaliate, with only the often meagre protection afforded by a red cross flag, these men calmly exposed their lives to danger to save their comrades and so built up the tradition of selflessness and cool courage that is a feature of their service.

A fallen digger

by Robert Murray

We pay tribute to Mr. Frank Mitchell (85) whose Anzac Day story appears below. A Gallipoli veteran, Mr. Mitchell is one of only 12 survivors of the old 28th Battalion, Australian Imperial Force.

The one mile march down the city's main street was just too much for one old Great War veteran. As he and the thinned ranks of his former army unit neared the parade ground, the old digger lost grip of the colourful but tattered standard he was so proudly bearing. His legs crumpled beneath him as two fellow veterans, without fuss, came quickly from behind to support their weakening comrade. Once comfortably seated after his ordeal the old gentleman displayed no outward signs of distress. In fact, through his gritted smile I detected a look of determination that to me spelled ANZAC. But that short respite from the rigours of a tiring march did little to dampen the spirit of this old digger. A minor set-back like that wasn't going to be the end of his big day!

In only a few seconds he was in the care of a different "soldier", an officer of the St. John's

Ambulance. Fearing for the worst the anxious crowd kept a close watch on our Great War veteran, while the marching ANZAC parade passed by their fallen comrade.

The ANZAC determination grew stronger in that old digger as each minute passed. It was obvious from his actions that he didn't want to miss the parade he had so patiently waited for over the past year. With the aid of his two companions, the gallant gentleman was soon on his feet, much to the relief and delight of the cheering and clapping crowd. The first few steps were faultering. I held my breath. But those unsure steps soon became giant strides as the old digger, flanked by his two mates, proudly strode out to catch up with his unit. He was determined to be there when we all stood in silence and remembered those who would never see an ANZAC Day parade. He carried that standard again for the march-past.

The thoughts on the faces of every smiling witness to the old man's triumphant struggle came from the lips of the elderly lady beside me, when she said, "That's the sort of stuff they're made of"

Promises

ISAIAH, 26.

12 ¶ LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.

13 O LORD our God, *other* lords beside thee have had dominion over us: *but* by thee only will we make mention of thy name.

14 *They are* dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed *it* far *unto* all the ends of the earth.

16 LORD, in trouble have they visited thee, they poured out a prayer *when* thy chastening *was* upon them.

17 Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

19 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.

20 ¶ Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

SPECIAL NOTICE

ALL MEMBERSHIPS & SUBSCRIPTIONS ARE NOW DUE

For greater efficiency and easier administration the Board has agreed to begin yearly membership and subscription to the Kingdom Herald from July 1st. of each year.

If you have already paid your membership fees and subscription to the Kingdom Herald please disregard this "SPECIAL NOTICE".

BUT if your membership fee and/or subscription have not been paid please fill in the appropriate section overleaf and forward to Head Office. By so doing this shall mean that your membership and subscription will be paid to 30th June 1989.

It would be appreciated if you complete the form overleaf as soon as possible. This will help to keep the records accurate.

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Facets of the Great Story

H. R. Tourtel

For the next 4 years articles from a book, FACETS OF THE GREAT STORY, by H.R. Tourtel will appear in the Kingdom Herald. Whilst a few comments from the book must be read with the understanding that it was printed in 1954, the 26 chapters provide an excellent resume of the Identity Teaching. Each chapter is complete in itself. All the chapters are like little streams of truth, all eventually emptying themselves into one river; it is only then that the full realisation of who we are is finally appreciated. The last 3 paragraphs of the book serve as an excellent introduction to this series. They read as follows:

> We add our own humble testimony of faith, that in British-Israel Truth has come to light, by Divine Providence, a vast and noble vision of the plan and purpose of God, to be fulfilled in a Chosen Race, chosen for service; and, to that end, governed by Divine appointment from "the Throne of the Lord over the Kingdom of Israel," by the Davidic dynasty "until Shiloh come," to whom "the Lord God shall give . . . the Throne of His father David, and He shall reign over the House of Jacob forever," so that in that House of Jacob, called in Isaac, of the seed of Abraham, at last shall "ALL THE FAMILIES OF THE EARTH BE BLESSED."
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> The "facets" here presented, and there are many more that could have been dealt with, all reflect one Light, the Light of Covenant Kingdom Truth. This is the truth of God's Word concerning His immutable purpose for mankind, to be effected through that nation which He has formed for Himself, that they should shew forth His praise. This nation, the House of Israel of this New Covenant Age, is set forth as the nucleus of the Kingdom of God on earth, which is, nationally, the Anglo-Saxon-Celtic race.
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> It is in the hope that this truth may here shine forth, a veritable

"Jewel of Truth," a little more brightly, that this book has been written. May God speed it on its way!

RACIAL ORIGIN

THE race whose origin is here in question is that which denotes the members of the Anglo-Saxon-Celtic peoples. These form, in the main, those nations of the British Commonwealth and Empire who are of Anglo-Saxon origin, those of the United States of America, and other nations such as those of Scandinavia, Denmark, Holland, etc., and settlers from those nations in various parts of the world, including the two main European peoples of the Union of South Africa and Rhodesia.

Who then are these Anglo-Saxon-Celtic peoples and where do they come from?

To answer that question we must go back thousands of years to the history of the nation of Israel as recorded in the Bible. There the story is told of how the twelve tribes, descended from the twelve sons of Jacob, whose name was changed to Israel, were formed by God into a nation and a kingdom. That record will be found in Exodus, chapter 19, verses 1-9.

In course of time the kingdom was divided, through the revolt of ten tribes against the ruling House of David, resulting in the formation of separate kingdoms. The tribe of Judah, from whom is descended modern Jewry, was joined by God's direction by the tribe of Benjamin, to form the southern kingdom of Judah, while the ten-tribed nation formed what was known as the northern kingdom, retaining the name of Israel, and known as " the House of Israel."

Eventually each of these two kingdoms was defeated in battle, taken into captivity, and exiled from their native land. First the kingdom of Israel was defeated by Assyria and the people taken in successive stages to " the cities of the Medes " in what to-day is modern Persia. One hundred and thirty years later the kingdom of Judah was defeated by Nebuchadnezzar, king of Babylon, and the people taken to Babylonia, hundreds of miles to the south of the place of the captivity and exile of the northern kingdom of Israel.

When Babylon conquered Assyria, the House of Israel took the opportunity to remove, and began their long and widely scattered wanderings through Asia into Europe, then finally came into the coastlands of north-west Europe and into the " Isles of the West," the British Isles.

Ancient monuments and inscriptions describe these captivities in which Israel was variously known by names largely determined by the language used in the inscriptions themselves, or by the language of the peoples of the countries through which they passed during the centuries of their migrations. One of these monuments, the Behistun Rock in Persia, gives records in three languages, in which the fact is established that Israel was known to the Babylonians as Ghimiri, and to the Persians as Sacae.

Heredotous says that the Sacae were Scythians, which is not strictly a racial identification, but a descriptive term meaning " wanderers," which is exactly what, among other peoples, the Israelites were. In the course of their travels, by different routes, passing through various countries in many different groups and sections, they were given other names, such as Saksuna, Saxon, Getae, Massagetae, Goths, Anglae, Angae, and Angles, etc.

In II Esdras (13: 39-47) we have a description, in a vision granted to Esdras (Ezra), in the same way as visions were granted to Daniel and others in the Bible record, of their journey from the place of their captivity into the region of Arsareth, in the Caucasus, where archaeological research has unearthed ancient tombstones with inscriptions in pre-exilic Hebrew, identifying those buried there with the Israelites of Palestine. The passage reads:

" And whereas thou sawest that he gathered another peaceable multiude unto him; Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river For the

Most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half; and the same region is called Arsareth. Then dwelt they there until the latter time: and now when they shall begin to come, The Highest shall stay the springs of the stream again, that they may go through; therefore sawest thou the multitude with peace."

Josephus, the Jewish historian, testifies to the fact that the Israelites of the northern kingdom did not rejoin their brethren of Judah, but even at the time of writing (about A.D. 70) were " still beyond Euphrates, an immense multitude." Josephus would have no information concerning the wanderings; but testifies to their continued separation from the House of Judah.

We have seen that during the wanderings of the House of Israel they became known as Scythians. Sharon Turner, in his "*History of the Anglo-Saxons,*" says, " The Scythians, formerly inconsiderable and few, possessed a narrow region of the Araxes . . . the migrating Scythians crossed the Araxes, passed out of Asia, and suddenly appeared in Europe."

It is the British Israel belief that these migrating Israelites were one and the same as the Anglo-Saxon-Celtic peoples of modern history, and important confirmation of this claim comes from the researches and conclusions of historians, ethnologists and archaeologists.

Starting as it were from the other end of the story, the origin of the Anglo-Saxon-Celtic peoples has been traced back to their original habitat, which proves to be the very same region from which exiled Israel of the northern kingdom began its wanderings. This by itself would naturally not provide conclusive proof, but as it is pointed out in an interesting letter written as long ago as 1889, by Rev. W. A. Bowyer, and recently published in the journal "*Destiny*" of June, 1952, " That there are other peoples beside the Anglo-Saxons who trace their ancestry back to Asia is, in our estimation, no argument against the Anglo-Israel theory; for when Israel was taken into captivity, they were placed among other people then living in that country, and it is plain that, after being thus placed, they must have formed an element among them,

which was afterwards separated from them again, as indicated in the prophecy of Amos 9: 9. So Israel must be known as distinct from other people coming from the same place by a series of marks that must be found with them."

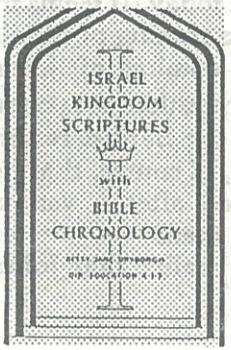
Some of those "marks" will be dealt with in future chapters; but it is to our present purpose to note the confirmation of the identity of these Israelite wanderers from the captivity in south-eastern Europe. In *British-Israel Truth* we read: "Sharon Turner had indeed suggested that the Saxon folk had migrated into North-West Europe from the Asiatic side of the Araxes, during the Seventh (B.C.) and subsequent centuries."

That is the *very period* during which the captivity and exile of the kingdom of the House of Israel took place by their Assyrian conquerors, which covered the years 741-676 B.C.

The location and the period in time coincide in such a way as to form a strong witness to identity.

In conclusion we quote a remarkable passage by the French author Du Chaillu, in his book *"The Viking Age"*: "A careful perusal of the Eddas and Sagas will enable us, with the help of ancient Greek and Latin writers, and without any serious break in the chain of events, to make out a fairly continuous history which throws considerable light on the progenitors of the English-speaking peoples, and their migrations northwards from their old home on the shores of the Black Sea, their religion and their settlement in Scandinavia and England."

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Before Peace!

COURTESY: DESTINY

By REV. JOHN W. SHENTON

THERE is a flood of talk about peace. Hundreds of plans are being made to build a "New World Order" when military operations cease. Everywhere one reads and hears of plans, plans and more plans. The one outstanding thing about all the plans that man is making for the New World Order is the fatal absence of God, and Christ, and God's Kingdom plan. That fact is the most alarming thing of the present crisis. We are actually planning a Godless peace and a Godless and Christless New World Order!

We must realize there can be no New World Order, no real peace, without God. There can be no new condition in Great Britain or the United States of America or anywhere else in the world until there has been a national change of heart and a national cleansing.

How will this be accomplished?

It seems that a clue is given in the Scriptures, for Malachi 4: 5, 6 *R.V.* reads:

"Behold I will send you Elijah the prophet before the great and terrible day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse."

The Gospels in the New Testament also contain three important references:

Luke 1: 17 *R.V.*: "And he [John] shall go before His [Christ's] face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for Him." Please note there is to be "a people prepared for the Lord."

Matthew 2: 14 *R.V.*: "And if ye are willing to receive it, this is Elijah, which is to come."

Mark 9: 11–13 *R.V.*: "They asked Him, saying, The scribes say that Elijah must first come. And He said unto them, Elijah indeed cometh first, and restoreth all things; and how is it written of the Son of man that He should suffer many things and be set at nought? But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him."

These references to Elijah are of great importance today. It seems that in some measure the coming of Elijah was fulfilled by the coming of John the Baptist. But the question now comes to mind, Did John the Baptist restore all things? We know, of course, that he did not; he was killed after a very short ministry — what then?

First, we must realize that John was



JOHN THE BAPTIST IN THE WILDERNESS. *By Sir John Gilbert,* R.A.

the forerunner of Jesus. We know that the first phase of the great work of Jesus Christ was to be Redeemer of Israel and Saviour of the world. He came the first time to save. Though He was a King; though He had been promised and given a throne — the throne of David; though they would at one time have taken Him by force and made Him King, He knew that could not be until after His work as Saviour had been completed.

Thus the work of John the Baptist, the forerunner, was to make or prepare the way for the Saviour of mankind. He, John, had to call upon men to repent and become reconciled to God through His Son Jesus Christ. This work was all absolutely necessary before the "restoration of all things" could take place.

The important point to grasp is that the first coming of Christ as Redeemer of Israel and Saviour of the world was preceded by one coming in the power and spirit of Elijah. Will the second coming of Christ as King and Judge be preceded by one (or by a movement) coming in the power and spirit of Elijah to do an "Elijah work"? That is, to prepare the way of the Lord and to make His paths straight.

Turn to the work of Elijah in the Scriptures.

Why Elijah?

More than once the question has been asked, Why out of all the prophets was Elijah chosen; why not Moses, Joshua, Daniel, Isaiah, Jeremiah or

any other? Surely there must be something of a special nature for us to learn from this choice. Let us not be slow to learn the great lesson God has for us in this message.

Who is this central figure in all the scene depicted in the 18th chapter of I Kings? Why, the prophet of the Lord — Elijah. He is there before a national assembly. He stands in front of Israel who is suffering from drought, famine, confusion, internal chaos and uncertainty. Notice the reason why the Israel people were suffering these dreadful things:

"Ahab the king did more to provoke the Lord God of Israel to anger than all the kings before him."

Now what had Ahab done? He had approved of the arranging of the nation's policies according to the statutes of Omri (his father) who had set aside the Divine Laws and Constitution. This point is of supreme importance to us as a nation today. Ahab had allowed and probably encouraged the persistent political and economic rebellion of the nation Israel against the Lord their God. These, however, were not the nation's only sins! There was also in the nation spiritual or religious rebellion against God, for Ahab had permitted Baal worship: with 450 or more priests in the land! Thus the whole political, economic and religious life of the Israel nation was in such a state as to provoke the anger of the Lord God Almighty. The nation *was under man-made systems* in all departments of its life.

The Challenge of Elijah

We can now get a glimpse of the work and mission of Elijah. He challenged the iniquity of the whole nation in all its departments. He challenged its open and national rebellion against God. He challenged the political rebellion. He challenged the economic rebellion. He challenged the religious rebellion against God.

Elijah challenged iniquity in the high places of the nation. Similarly today, that is where the "change of heart and mind" must be made. We must stop trifling with sin and playing about with little things. We must challenge the real sin of our nation, which is an absolute and almost brazen refusal to obey God's Divine Laws for all departments of national life.

Elijah brought the whole nation to a point of decision:

"How long halt ye between two opinions? If the Lord is God, follow Him, If Baal, then follow him."

Elijah emphasized that God must be God, and He must be obeyed, served and followed. There could be no political soundness, there could be no economic security, there could be no spiritual purity, no national peace and prosperity until the whole nation obeyed the Lord God. That is the work Elijah did. That is the work God wants us to do today.

Our Present Position

It is not difficult to see that we are, as

nations, just where Israel was in Elijah's day. Our statesmen and leaders have done what Ahab did. They have ignored the fact that God has made a code of special laws. They have set aside these laws of God and continued to make their own laws and go their own self-chosen ways.

In every department of national life there is open and vulgar rebellion against God. There are a few men who mention the name of God. There are those who thank Him for victories on the field. But this is not enough. We must do more than ask God to help us. We must obey Him. For our own good we must live obediently under His laws for our land. The real test is, "If ye love Me, keep My Commandments."

The Elijah Work Now Necessary

The time has now come when we must go forth throughout our land in the power and spirit of Elijah to do two things: *1*) To prepare a highway for the coming King. *2*) To make ready a people prepared for the King.

Is there any work more necessary and more important than this today? This is the work which must precede "the restoration of all things."

What Is the Spirit and Power of Elijah?

It is the spirit which challenges sin in high places. It is the spirit which condemns political, economic and spiritual rebellion against God. It is the spirit which challenges all false worship and false religion. It is the spirit which teaches the Law of the Lord. Surely we need this spirit today. We need to go forth in the power and spirit of Elijah. We need this power to bring back the nations to the Divine Law of God.

Even among thousands of sincere Christians we find that Jesus Christ is accepted as Saviour, but they will not hear of Him coming back again as King. Yet all the Scriptures assure us that there will be no peace, no prosperity, no international harmony, no solution to the world's problems, no New World Order without the reign and administration of the Lord Jesus Christ as King.

We must prepare the way of the Lord as Coming King. We must instruct the nations that there can be no peace apart from the reign and government of Christ.

Peace, the Result of Christ's Government

The reason it is time for the Elijah work to begin is to be seen from the fact that in all the talk and writing about peace no mention at all is ever made of *the only One who can make peace!*

Our leaders today are ignorant of the plain statement of the Scriptures that there is only one peace, and that is the peace to be established by Jesus Christ. Turn to Isaiah 9: 6–7:

"For unto us a child is born, unto us a son is given: and the government shall be upon

His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

Notice that peace is the special prerogative of the Lord Jesus Christ. It is a state of affairs which He alone is going to bring about. Peace is a special work which God the Father has commissioned His Son Jesus Christ to accomplish. None other can ever accomplish this work. It is not within unaided man's power to establish a righteous order in the earth and bring peace.

Notice, too, that there is special machinery set up to bring peace into the world. It is a result of the administration and government of Christ. Peace will never result from any other form or system of government. It is one of the many blessings of the Divinely created constitution given to Israel at Mount Sinai. That is why the United Nations cannot make peace without this specially created machinery.

Peace will not come from Moscow, Rome, Tokio, or Berlin. It will come from the Throne of David. That is why it is so necessary to teach the Anglo-Saxon nations something of their great responsibility. That is why it is important that these nations are instructed in the meaning of, and the blessing of the Law of the Lord.

We have to become nations fully prepared for the Lord. We have to respond to the Kingship of Christ and His rule over us as nations. We have to live under His law and righteous administration; not only for our own good, but in order that other nations will be able to appreciate the value of God's Kingdom Laws.

A prepared people means a people who have been cleansed from their national sin of rebellion against God's Laws, against God's King, against God's Plan and Purpose.

A prepared people involves national cleansing, it involves national education, enlightenment and knowledge of the Divine Laws of God's Kingdom.

A prepared people means a people responsive in national life to the Will of God in all its affairs.

A prepared people is a people standing ready as a willing instrument to carry out the world-purposes of God.

A prepared people is a people ready to show God's glory by living according to the God-given pattern; demonstrating to the whole world the meaning and purpose of the Kingdom of God on earth.

Surely we need such a prepared people at this time. We need men and women to go forth in the power and spirit of Elijah. We need an army of men and women who will prepare a way for the coming of the Great Prince and Author of Peace.

I have at times heard people asking, "Where is the Lord God of Elijah?" But I am fully convinced that the most important of all questions at this mo-

ment is not "Where is the Lord God of Elijah?" but "Where are the Elijahs?" Yes, Where? Are *you* ready to go forth on the Elijah work?

The first step toward world peace is a returning by the Israel Peoples toward the Divine Laws. The promise of God is:

"You shall continually rise higher and not be depressed whilst you attend to the commands of your Everliving God." (Deut. 28: 13 *F. F.*).

It is Israel's responsibility and privilege to lead the nations toward God's Kingdom ideals. It is we who must "Seek first the Kingdom of God and His righteousness." This must be done before there can be peace!



TWAS A SHEEP - NOT A LAMB

'Twas a sheep,not a lamb, that went astray
In the parable that Jesus told;
'Twas a grown-up sheep that wandered away
From the ninety and nine in the fold;
And out on the hilltop, and out in the cold,
'Twas a sheep the Good Shepherd sought;
And back to the flock and back to the fold
'Twas a sheep the Good Shepherd brought.
Now, why should the sheep be so carefully fed
and cared for, even today?
Because there is danger if they go wrong
They will lead the lambs astray.
The lambs will follow the sheep, you know,
Wherever they wander, wherever they go.
If the sheep go wrong, it will not be long
Till the lambs are as wrong as they;

So still with the sheep must we earnestly plead,
For the sake of the lambs today.
If the lambs are lost, what a terrible cost
The sheep will have to pay.

(Author Unknown).

DO YOU HAVE SOMETHING TO SAY?

The small town of Wilcannia is situated on the Barrier Highway - about halfway between Cobar and Broken Hill. The Barrier Highway is an important route for traffic between Sydney, Adelaide and beyond to Perth. A lot of traffic passes through Wilcannia, especially during the holiday seasons. However, it is the daily bus service between Adelaide and Sydney, and the heavy transports and road trains carrying sheep and goats to market, that make their presence felt in a small community.

St. James Anglican Church is situated on this busy route through town, right opposite the Shell roadhouse, hub of activity, where many travellers break their journey to eat and refuel. On a hot morning in January, the chalk board outside St. James announcing "Christians Worship Together, 10a.m." attracted the attention of a truckie ..... Inside the church a small group of Christians noticed a stranger enter - rather late, but the truckie sat quietly and attentively as far back in the pews as was possible. The service concluded and just as the minister was about to announce the last hymn - a voice from the back of the church announced, "I have something to say!"

Can you imagine the hush and perhaps the apprehension, that awaited the stranger's words?

"I came into this church today with murder in my heart - my wife has left me and I planned murder for the man who has taken her away from me! I thank God that in this church He has given me a new direction for my life, and I thank God for this little group of faithful Christians here today, and pray that He will bless the shepherd of this flock". As quickly as he came, the truckie was gone. All I know is that he faced a long lonely drive across the Nullabor to Perth. He left behind him a congregation wonderfully encouraged, rejoicing and lifted up - it is sometimes difficult to maintain the enthusiasm worthy of our worship of God when numbers are few.

Over the following days we prayed that the Spirit of God would continue to speak to the truckie's heart, and that there will be healing and indeed a new direction in his life.

Phyllis Collie, Wilcannia.
Courtesy: BUSH CHURCH AID SOCIETY.

The Throne and The Coronation

E. V. BRAKE

COURTESY: NATIONAL MESSAGE



The moment of Crowning of Her Majesty Queen Elizabeth II by the Archbishop of Canterbury

THE BRITISH THRONE, which we believe to be the Throne of David, is today under many subtle attacks from politicians and factions throughout Britain and the Commonwealth. There is no overt attack upon the present Royal Family, but merely upon the Throne as an institution. It is therefore advisable from time to time to remind ourselves of the tremendous significance the Coronation Service has in relation to the Word of God. It is also most interesting to read contemporary accounts written at the time of the last Coronation.

It was reported in the *Daily Graphic* (9.2.52): 'In the year of our Lord 1952, the proclamation of the accession to the British Throne of Her Gracious Majesty, Queen Elizabeth II, was made at Totnes, Devon, from the Brutus stone which, tradition says, marks the place where

Brutus the Trojan landed. It has been claimed as the birthplace of Britain.'

Picture Post (20.3.52) stated: 'The Crown is the guarantee of our future . . . and will save us from the two extremes of revolution and reaction. The Monarch is the guardian of our liberties.'

We believe this is so because the British Throne is the Throne of David, which belongs to the Lord.

Mr. F. O. Salisbury, C.V.O., L.C.D., who executed the portrait of King George VI, is quoted as saying: 'His Majesty pointed out that the *Colobium-Sinbonis,* the under-tunic in which he was anointed King, must show in the picture, as it had a great significance, indicating that he was head of the Church. The garment symbolizes His Majesty's priestly functions and represents our Lord's clothes after they had cast lots for His garments at the Crucifixion.'

The Lord's Anointed

The History of the Coronation, by W. J. Passingham, states: 'Apart from the sightseers' point of view, there is a more serious and intensely interesting aspect of the ceremony. The difference between the new monarch proclaimed in the streets of London by the heralds, almost immediately after the death of his predecessor, and the monarch to be anointed, crowned, sceptred according to ancient custom in Westminster Abbey, is very significant. On his accession he is the people's accepted monarch; after his coronation he becomes the "Lord's Anointed".'

The Revd. F. C. Ratcliffe, M.A., Fellow of Queen's College, Oxford, in *The English Coronation,* points out: 'It is easy to connect the Coronation of a Christian King with that of Israelite Monarchs, because the consecration was held to be affected by the anointing of the king with oil. The singing of the anthem, "Zadok the Priest and Nathan the Prophet", gave the Service the Scriptural authority to the theory associated with it. It was that the Christian rite was ever modelled on the Israelite form from the beginning. . . .'

If there is one thing that establishes our identity of being the lineal descendants of ancient Israel, it is the Coronation Service, so much of which is of Israel.

The Coronation Service, by the Revd. J Pemberton, emphasized: 'The anointing with oil in the Divine Offices is symbolic of the inward anointing of the soul with the unction of the Holy Spirit. . . . It was from being anointed with the sacred oil that our kings have received the style *Dei Gratia* (by the Grace of God). The King . . . at his coronation becomes "The Lord's Anointed", holding that office as the representative or agent, to the people of his realm, of "the King of kings and Lord of lords".'

The following remarks made by the Revd. W. Foxley, K.C.V.O., D.D., are very significant when taken into consideration with history and heraldry: 'There is a close resemblance between the consecrating of a Bishop and the hallowing of a King. Truly, then, the King at his Coronation does become "The Lord's Anointed". The making of a king in Britain is not merely elevating a person

to that rank, but is the consecrating of a king to the rank or equivalent to that of "The High Priest of the House of Israel".'

The following extract is from the leading article of the *Daily Telegraph* (16.2.52): 'A monarch's authority derives, not from popular or other suffrage like an elected president, nor from control of an apparatus of terrorism like a totalitarianism dictator's. He rules because, by virtue of his birth, he is destined to rule. He is elect, not elected; anointed by his fellows. In this sense the Throne does veritably express a transcendental, as well as an earthly concept. It provides a bridge between time and eternity, is an outward and visible authority which governs all things.'

Broadcasts of King George VI

It is profitable to note some of the broadcasts made by the late King George VI. In 1941 he said:

'I think of you, my peoples, as one great family, for that is how we are learning to live. We all belong to each other. We all need each other. It is in serving each other and in sacrificing for our common good that we are finding our true life . . . brightest of all stars. . . it is our faith in God.'

We were at war then with a great enemy that claimed to be the 'Master Race'. A generation is emerging in our land that had not been born when that terrible war was on, and it would be well for them to be informed of that message. In twenty-five years a growing disbelief in God has risen from the leaven of modernism.

In 1949 the King said: 'Many of you will feel, as I do, that the troubles of these times are greater than can be resolved by human wisdom alone'—a timely message for our Government and Nation today. In 1950 the King gave a note of warning: 'We stand at the beginning of a new half-century. Man will have to decide between these two creeds, perhaps the most momentous choice that he has had to make in his whole history. What each one of us will have to determine is whether to consolidate what past generations have achieved for us, or to consent to its being brought to naught; whether to preserve the spiritual inheritance common to our mother country and her kindred nations, or to witness its extinction.'

In 1951 the King spoke thus: 'We are living in an age which is often hard and cruel, and if there is anything we can offer to the world of today, perhaps it is the example of *tolerance and understanding* that runs like a golden thread through the great and diverse family of the British Commonwealth of Nations.'

When we ponder these messages of the late King we sense the still greater importance of the Throne rising above its pageantry; being reminded that the office of Priest and King, delegated to him, was from Christ the Lord, Who is Head of the Church which is His Body, and the King of Israel.

Speaking of Princess Elizabeth, it is reported that the late King said on one occasion during the Royal Family's tour

of South Africa, 'Her life will be always lonely.'

We can imagine His Royal Majesty pensively looking at his elder daughter when he thought about the new half-century just born and his own failing health. He knew she would fulfil his trust in her, because her faith was centred on God.

The Coronation

The *Daily Graphic* (18.2.52) reported the then Archbishop of Canterbury, Dr. Geoffrey Fisher (who, in St. Paul's Cathedral, considered there was a challenge to Britain at the outset of the new reign of a Queen who had 'clear, shining grace and goodness') as saying: 'Is that not a challenge to all good citizens to be more active in their service, and to all indifferent citizens to lay aside their indifference and lack of spiritual effort?'

Was it not a challenge to 'bad spouses and bad parents, and to all self-seekers and spiritual parasites to become workers for the common good and contributors to the common stock of spiritual power and obedience to truth? Let there be a reformation as eager, as Scriptural, as comprehensive, as creative as the Reformation under the first Elizabeth'.

The Recognition

It will profit us to consider briefly the Queen's Coronation Service. At the commencement of the ceremony in Westminster Abbey the Recognition took place. The Queen, standing by King Edward's Chair, turned and showed herself to the people at the East, the South, the West and North sides, the Archbishop saying:

> 'Sirs, I here present unto you Queen Elizabeth, your undoubted Queen: Wherefore all you who are come this day to do your homage and service, Are you willing to do the same?'

Then followed the acclamations with one voice: 'God Save Queen Elizabeth.' 'God Save the King' was the cry of Israel from the days of Samuel at the anointing and crowning of her kings.

The Oath

Following the Recognition, the trumpets were sounded. The Archbishop stood before the Queen and asked her if she was willing to take the Oath:

1. To 'solemnly promise and swear to govern the Peoples of the United Kingdom of Great Britain and Northern Ireland, Canada, Australia, New Zealand, the Union of South Africa, Pakistan, and Ceylon, and of your Possessions and the other Territories to any of them belonging or pertaining, according to their respective laws and customs?'

2. To 'cause Law and Justice, in Mercy, to be executed in all your judgments?'

3. To 'maintain the Laws of God and the true profession of the Gospel . . . maintain in the United Kingdom the Protestant Reformed Religion established by law . . . maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline, and govern-

ment thereof, as by law established in England? . . . preserve unto the Bishops and Clergy of England, and to the Churches there committed to their charge, all such rights and privileges, as by law do or shall appertain to them or any of them?'

The Queen then went to the Altar and laid her right hand upon the Holy Gospel in the great Bible and, kneeling upon the steps of the Altar, said:

'The things which I have here before promised, I will perform and keep. So help me God.'

She then kissed the Bible, and signed the Oath.[1]

'Wedded to Her People'

The following is from an article by Louis Wulff in the *Evening News* (25.5.53):

'Because the Archbishop of Canterbury puts a ring on the Queen's finger during the service, the Coronation is often likened to a marriage, at which the Queen is "wedded" to her people. And at least one of the old wedding customs will be observed at Westminster Abbey. There will be "something borrowed" for use at the Coronation Service. It is the silver standish, or stand with pen and writing materials for the Queen's use when she signs the Oath after the Recognition. The standish is a family heirloom of Earl Spencer, who will lend it for the Coronation, as his ancestors have done for every Coronation during the past three centuries.'

The symbolism of the Queen 'wedded' to her people is significant, for she occupies the Throne of David, which is the Throne of the Lord over Israel on earth. The Queen is the Lord's representative on His Throne and His Anointed. As another writer has said: 'The Queen is the personification of the State.' It typifies the Lord's relationship to His people being redeemed and re-betrothed; the Nation is the Bride of Christ under the New Covenant.

Presentation of the Holy Bible

After the Oath there was the presentation of the Holy Bible, and the Archbishop said:

'Our gracious Queen: to keep your Majesty ever mindful of the Law and the Gospel of God as the Rule for the whole life and government of Christian Princes, we present you with this Book, the most valuable thing that this world affords.'

The Moderator of the General Assembly of the Church of Scotland continued:

'Here is Wisdom; This is the royal Law; These are the lively Oracles of God.'

The Introit

The beginning of the Communion Service now followed with the Introit:

'Behold, O God our defender: and look upon the face of thine Anointed. For one day in thy courts is better than a thousand' (*Psa.* 84:9, 10)

[1] This is the only time the Monarch signs a formal contract with her people binding on both before the Most High God.—ED.

but, before the actual taking of the bread and wine, there took place the Anointing leading up to the Crowning, the Enthroning and the Homage.

When the prayers were ended the people stood and the choir sang the Anthem, 'Zadok the Priest'. The Queen rose from her devotions; her crimson robe was taken from her and, clad in a simple linen robe, she went before the Altar and sat in King Edward's Chair screened by a pall of cloth borne by four Knights of the Garter. The Chair was placed in the midst of the area over against the Altar, with a faldstool before it. Set into the base of this Chair is the Stone of Destiny.

There is a Monkish legend that not only published the rhyme: 'Or Fate is false, or where this stone is found, a King of Scottish race will there be crowned' but also declared 'that it was the identical stone which served the patriarch Jacob as a pillow when he saw the heavenly vision in Bethel' (*The King*, by W. S. Shears).

Thus our gracious Queen was anointed seated upon the Stone of Destiny. The Coronation Service was a spiritual one before the Unseen Presence of the King of kings and Lord of lords, Jesus Christ.

The Ampulla and the Anointing

The vessel used in the Anointing is called 'The Ampulla'. It is in the form of an eagle made of pure gold and holds about six ounces of oil. There is also an Anointing Spoon. The Ampulla is symbolic of Deity. We read in *Exodus* 19:3, 4: 'The LORD called unto him [Moses] . . . Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.' And, in *Deuteronomy* 32:11, 12: 'As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings . . . so the LORD alone did lead him.' The eagle shape of the Ampulla therefore reminds us that the Queen is the Lord's representative, and we are the descendants of the Children of Israel who were redeemed from ancient Egypt.

The Times (13.5.37) gave the full meaning of the ancient rite of anointing when King George VI was anointed:

'As the golden canopy was held over King Edward's Chair, and the Archbishop went under it to the King, bearing the consecrated oil, as into a tabernacle, it seemed that those two men were alone with God, performing an act greater than they knew, more solemn than any person present could understand. Upon the great congregation who watched the ancient rite performed, on the same holy ground where their ancestors had seen the unction of so many English Kings, there could not but descend some of the feeling of those same ancestors, that a man who had sat in that chair and passed through that experience must rise up something other than he had been . . . George VI, anointed, crowned and enthroned, is become a sacramental, even a sacrificial man, in one sense set apart from his fellows, but in a far deeper and more ancient sense made one with them as never before . . . he has become the mortal vessel of an immortal idea, and the idea is the life of his people.

'This is the truth upon which the Christian Faith is built; and in the Coronation, where the King becomes the Lord's Anointed, *Christus Domini*, its two expressions, religious and secular, are visibly fused into one.'

High Priest and Monarch

This description tells us how solemn was the act when the Archbishop anointed the Queen in the presence of the Lord. The Anointing Oil, symbolic of the Holy Spirit, sanctified Her Majesty unto the Lord and elevated her to the rank of High Priest as well as Monarch—Head of Church and State.

The Archbishop received some of the Holy Oil from the Ampulla poured into the anointing spoon and anointed the Queen in the form of a cross on the palms of both hands, saying:

> 'Be thy Hands anointed with holy Oil.' On the breast, saying, 'Be thy Breast anointed with holy Oil.' On the crown of the head,
>
> 'Be thy Head anointed with holy Oil: as kings, priests, and prophets were anointed: and as Solomon was anointed king by Zadok the priest and Nathan the prophet, so be thou anointed, blessed, and consecrated Queen over the Peoples, whom the Lord thy God hath given thee to rule and govern, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.'

Head of the Church

After the final prayer of anointing the Dean of Westminster, assisted by the Mistress of the Robes, put upon Her Majesty the priestly garments, the *Colobium-Sindonis* and the *Supertunica*, or close Pall of cloth of gold, together with a Girdle of the same. The Queen in this way became invested as Head of the Church, being also Sovereign, given power and authority to act in God's Name.

This is the day of democracy, but it will be superseded by theocracy, in the Lord's good time. 'The Lord's Anointed' is no idle expression.

The Salt Cellars

Mention of the twelve golden *salt cellars* among the royal Regalia is necessary. In the days of ancient Israel salt was used to confirm a solemn oath and covenant. We read in 2 *Chronicles* 13:5: 'Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?' Salt was an emblem of abiding faithfulness. It stands for purification. The twelve salt-cellars stand for the twelve tribes of Israel under the covenant of salt made to David as King. Thus, where the Throne of David is, it reigns over the House of Israel by the Grace of God in Christ Jesus, the Kinsman-Redeemer.

The great golden spurs signifying knighthood were then taken from the Altar, handed to the Queen and returned to the Altar.

The Sword of State

The Sword of State was deposited in St. Edward's Chapel and, in lieu thereof, another sword in the scabbard was

placed by the Archbishop on the Altar, who said·

'Hear our prayers, O Lord, we beseech thee, and so direct and support thy servant Queen Elizabeth, that she may bear the Sword in vain; but may use it as the minister of God for the terror and punishment of evildoers, and for the protection and encouragement of those that do well, through Jesus Christ our Lord. Amen.'

The Sword was taken off from the Altar by the Archbishop who delivered it into the Queen's hands, saying:

'Receive this kingly Sword, brought now from the Altar of God, and delivered to you by the hands of us the Bishops and servants of God, though unworthy. With this Sword do justice, stop the growth of iniquity, protect the holy Church of God, help and defend widows and orphans, restore the things that are gone to decay, maintain the things that are restored, punish and reform what is amiss, and confirm what is in good order: that doing these things you may be glorious in all virtue; and so faithfully serve our Lord Jesus Christ in this life, that you may reign for ever with him in the life which is to come. Amen.'

The Queen rose up, went to the Altar, offered the Sword there in the scabbard, and returned to King Edward's Chair. One hundred shillings were offered to redeem the Sword, and then the Dean of Westminster took it from the Altar, removed it out of the scabbard and gave it to the Peer, who redeemed it. It was carried naked before the Queen during the rest of the service

The rest of the Regalia were received in the following order

The Armills

'Receive the Bracelets of sincerity and wisdom, both for tokens of the Lord's protection embracing you on every side; and also for symbols and pledges of that bond which unites you with your Peoples: to the end that you may be strengthened in all your works and defended against your enemies both bodily and ghostly, through Jesus Christ our Lord. Amen.'

The Imperial Robe

'Receive this Imperial Robe, and the Lord your God endue you with knowledge and wisdom, with majesty and with power from on high: the Lord clothe you with the robe of righteousness, and with the garments of salvation. Amen.'

The Orb

'Receive this Orb set under the Cross, and remember that the whole world is subject to the Power and Empire of Christ our Redeemer.'

The Ring

'Receive the Ring of kingly dignity, and the seal of Catholic Faith: and as you are this day consecrated to be our Head and Prince, so may you continue stedfastly as the Defender of Christ's Religion; that being rich in faith and blessed in all good works, you may reign with him who is the King of Kings, to whom be the glory for ever and ever. Amen.'

The Royal Sceptre

'Receive the Royal Sceptre, the ensign

of kingly power and justice.'

The Rod, with the Dove of Equity and Mercy

'Receive the Rod of equity and mercy. Be so merciful that you be not too remiss; so execute justice that you forget not mercy. Punish the wicked, protect and cherish the just, and lead your people in the way wherein they should go.'

The Crowning

Then followed the crowning ceremony. The congregation stood, and the Archbishop, taking the St. Edward's Crown from the Altar, said:

> 'O God the Crown of the faithful: Bless we beseech thee this Crown, and so sanctify thy servant Elizabeth upon whose head this day thou dost place it for a sign of royal majesty, that she may be filled by thine abundant grace with all princely virtues: through the King eternal Jesus Christ our Lord. Amen.'

The Queen, still seated in King Edward's Chair and upon the Stone of Destiny, the Archbishop reverently held the Crown over her and placed it upon her head. Then went up the cry, 'God Save the Queen.'

The Enthroning

From this time all people assembled remained standing until after the Homage was ended. The next part of the ceremony was the Benediction, followed by the Enthroning. The Queen was led to her *Throne* (not to St. Edward's Chair) and was lifted up by the Bishops and Archbishops, surrounded by those officers carrying her Regalia. The Archbishop, standing before the Queen, said:

> 'Stand firm, and hold fast from henceforth the seat and state of royal and imperial dignity, which is this day delivered unto you, in the Name and by the Authority of Almighty God, and by the hands of us the Bishops and servants of God, though unworthy. And the Lord God Almighty, whose ministers we are, and the stewards of his mysteries, establish your Throne in righteousness, that it may stand fast for evermore. Amen.'

The Homage

The Homage now took place. The Archbishop placed his hands between the Queen's, representing the Church paying homage to the Head of the Church. He then kissed the Queen's right hand. Then followed the Duke of Edinburgh's homage:

> 'I Philip, Duke of Edinburgh, do become your liege man of life and limb, and of earthly worship; and faith and truth I will bear unto you, to live and die, against all manner of folks, So help me God.'

Thereafter the Duke of Gloucester and representatives of every degree paid their homage.

The Homage ended, the drums were beaten and the trumpets sounded, and all the congregation shouted:

God save Queen Elizabeth
Long live Queen Elizabeth
May the Queen live for ever

Head of Church and State

Joint headship of Church and State in the British Monarchy is of greater significance than is generally understood. The Throne rises above its earthly pageantry because it is of Heaven, and draws our attention to *Hebrews* 3:3, 4, 6: 'For this man [Christ Jesus] was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God . . . But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.'

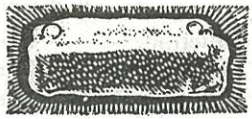
The good news is that Christ is the 'Son over his own house [Israel]' (cf. *Isa.* 2:3; *Micah* 4:2). Christ is the Head of the true Church (His Body); holding the office of Priest and King vested in Him, co-equal with the Father and the Holy Ghost.

The Roman Catholic historian, Cressy, wrote of the constant championing and protecting of the Christian Church by the British monarchy. 'There have been long and bitter struggles between the British Monarchy and the Popes of Rome which have been more than a contest between individuals. The battle has been one of principles, forasmuch that the British Monarch is Head of the Church and King by Divine Right, and this stands for the Hebrew conception of worship, in that the Church is portrayed as the Body of Christ, which is the opposite of that upheld by the Roman Church, which is the well-known "mother church".'

The British Crown, therefore, cannot be allowed to submit to the Roman Church, even if individual kings or queens thought it was right to embrace Roman Catholicism, because the Scriptural symbolism is that redeemed Israel by the Lord Jesus Christ is His Bride and the re-marriage is to take place by the reunion of the true Church and the State (national regeneration) in the New Covenant, made with the House of Israel (cf. *Jer.* 31:33-37)—thus, to be one in Christ the King and the vanguard nation when the New Era is instituted. This could not take place through the substitution of the so-called 'Mother Church' and the present organized Church of various denominations, claiming to be the New Israel in place of the National Israel of God's choice, as is generally taught and believed.

Those who think to destroy the Throne of Britain are doomed to failure for they would be fighting against the Lord. His Throne and Kingdom stand for ever.

'Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire' (*Heb.* 12:28, 29).



OUR BRITISH HERITAGE

Southward from the misty Isle,
Our venturous fathers sailed;
And o'er the torrid waters
Till the Westerlies prevailed;
And bore them ever eastward,
To a land of virgin soil,
To found a greater Britain,
With sweat, and tears, and toil.

We are the proud descendants,
Of this sturdy Northern breed;
Of Briton, Saxon, Norman,
And of Dane, and Norse, and Swede;
Blood of Valiant Vikings,
Men of Armada fame,
Down to the Duke and Nelson,
Who foiled Napoleon's game.

Sons of valor immortal,
The progeny ne'er could fail
To guard our British Traditions,
While shades of Anzac prevail.
What though the storm clouds lower,
And the wind takes a sombre tone,
Let's remember against the aggressor
How Britain had stood all alone!

Attacked throughout the ages;
Impregnable still she stands;
Steeped in eternal glory,
Respect in full she commands.
Not alone is martial glory
The pride of our legacy;
Ever we treasure the knowledge
Of her lead in democracy.

Hard by yon noble River,
The Mother Parliament stands;
And sheds her beams like a beacon,
To brighten less happy lands.
And Freedom gained through ages past,
Is dear to our hearts today;
And who would threaten that freedom
Shall know that he's in the fray!

We've fought for the home of culture,
And our mode through ages grown;
The land of Scott and Dickens,
And the bard we call our own.
Though we admire the greatness
The mighty minds have gained;
Yet ever we treasure the merit
Our local bards have attained.

Banjo's Waltzing Matilda,
And Lawson's men of the bush;
And Dennis in masterly fashion
Depicts the Sydney push.
Not yet can we boast a Shakespeare,
Nor yet a Byron or Gray;
But in the wake of our kinsmen,
We know we are on the way.

For those who speak the language,
Though scattered around the world;
Are bound by a bond unbroken,
Till tyrants' flags are furled.
The Crown hath united The Empire
In loyal fraternity,
And quelled the foolish babble,
Of immaturity.

Around the World our Empire grew
Where the sun could never set;
Since Drake aboard the Golden Hind,
And gallant Raleigh met,
To plant a little England
On that bleak Virginia shore.
The march of Time hath turned the wheel:
An Elizabeth reigns once more.

Resplendent in her regal robes,
A Queen of Royal birth;
A credit to the British throne,
The greatest throne on Earth.
And so we pray for Royal health –
Long live our Gracious Queen;
And happiness in all her realm,
The best the World hath seen.

D. PRIZEMAN, QUEENSLAND.

The Constitution of an Australian State

COURTESY:

THE STRUGGLE FOR FREEDOM

WALTER MURDOCH, M.A.

The following article is from a school textbook,The Struggle for Freedom, dated 1911 by Walter Murdoch M.A. From the contents of the book it becomes obvious that history as taught in those days was very different to the history, or Social Studies taught today.

In view of the attempts to destroy our hard fought Constitution and the Upper House, the following article is very timely. There is one short sentence that needs repeating: "An American writer has called the Upper House, 'the saucer into which we pour our cup of tea to cool it' ". Editor.

1. **The Constitution** of any State simply means *the way it is governed.* The Australian States have all adopted pretty much the same method of government; or at least, the points of difference between their constitutions are small and unimportant compared with their points of similarity. We need not therefore consider each State separately; we shall take one as typical of all, and that one shall be Victoria.

2. Victoria, then, is one of those colonies to which Britain long ago granted self-government. We now understand what self-government means. We mean that the country is governed by a committee, or Parliament, chosen by the whole people and representing the majority of the people. This Parliament is divided into two Houses, an Upper and a Lower. These two Houses make the laws of Victoria, and those laws are carried into effect by a Cabinet of Ministers chosen from both Houses, and representing the party which has the majority in the Lower House. At the head of the State is the Governor, who is sent out by the king to represent him, to act for him, in this distant part of his dominions.

3. It is clear, then, that the Constitution of Victoria is modelled very closely indeed on the British Constitution. Like Britain, we have government by the majority of the people; like Britain, we have a Parliament consisting of two Houses; like Britain, we have the party-system, and a ministry representing the more powerful party in the State. The likeness is made more complete by our having someone to represent the king. It shows how skilfully the British have applied themselves to the problem of government; that not only the British colonies, but almost all the civilized nations of the world, have copied more or less faithfully the British Constitution.

4. **How the Laws are made.** Parliament makes the laws of Victoria; not the Upper House, nor the Lower, but both Houses. When a member of either House wishes a certain course to be taken or a certain rule to become law, he writes out his proposal, and

reads it to the house of which he is a member. In this first stage it is called a Bill. There is generally no opposition to this "First Reading," as it is called, because the House has not yet had time to consider whether the Bill is good or bad. The Bill is now printed and handed round among the members, who have had some days to read it and think it over. Then it is read a second time; and it is on the second reading that the debate occurs. The member who proposed it makes a speech to explain why it is desirable; another member makes a speech to show why it should not be accepted; other speeches follow, for and against the Bill. When the debate is over,—and it may last for many days,—the House is asked to *vote,* to show whether it considers the Bill *as a whole* is a good one. If a majority of the members vote for it, it is said to have "passed the second reading." The House now takes the Bill part by part, clause by clause, and discusses each clause separately. If a member thinks one clause might be bettered, he proposes an "amendment" on that clause, and the House votes on each amendment. After all the amendments or alterations proposed have been either agreed to or rejected, the Bill "passes its third reading." It may now be a very different Bill from what it was when its proposer had it printed, because the House may have made some alteration in each clause. But in its main purpose, of course, it remains the same.

5. As thus amended, it is taken now to the other House, where it has to go through the same process. The majority in this House may not like the Bill, in which case they "throw it out"; in other words, they refuse to allow it to become law. Or they may like it on the whole, but object to certain parts of it; in that case they "amend" it in these points. Then, if they pass the Bill, it must go, with the new amendments, back to the House from which it came, where these new amendments have to be discussed. If this House thinks it can accept the amendments made by the other House, then the Bill has passed both Houses of Parliament; but, even now, it is still only a Bill, not a law. It has to get the assent of the king, through his representative, the governor. That is, the sovereign, as well as both Houses of Parliament, has to pass the Bill. But, now-a-days, the sovereign never refuses to agree to anything that Parliament may decide, so we may say that, if a Bill passes both Houses of Parliament, it becomes an "Act of Parliament," and takes it place among the laws of the land, and must be obeyed by every citizen.

6. **Use of an Upper House.** We see, then, that, generally speaking, a law may originate in either House, and may be thrown out by either House: so that it is possible for one House to prevent the will of the other from being carried into effect. In English history, we find the House of Lords, over and over again, standing in the way of the House of Commons, refusing to pass Bills which the House of Commons had set its heart on passing. This cannot fail to suggest the question, what is the use of having two Houses? In the matter of the Reform Bill of 1832, the House of Lords ventured to oppose the House of Commons, which represented the will of the whole nation. How is it, then, that a nation, which has fought for and won the right of self-government, has not long ago done away with a House which could oppose its will, and which is not representative of it in any sense? And why is it that we in Victoria, with the belief that self-government is the only form of government for free men, and although we had no peers to make up a House of Lords, have yet deliberately set up an Upper House in imitation of the House of Lords?

7. The House of Lords is, for the most part, hereditary, not elective: that is to say, a man does not obtain a seat in it by being chosen by the people, but simply by succeeding to his father's title when his father dies. Members of the House of Commons know that there will be a new election before long, and that, if they wish to remain in Parliament, they will have to go back to their electorates, and get themselves re-elected: they know that if they do not in the meantime rule the nation as the nation wishes

to be ruled, when the next election comes they will be *dismissed*—that is, they will not be elected again. Thus the House of Commons is responsible to the nation, and can be dismissed by the nation. But the nation has no power to dismiss the Lords; they are not elected by the people, and are, therefore, not dependent on the people's will; and so they have no reason to be timid about resisting the pepole's will if they think it right to do so.

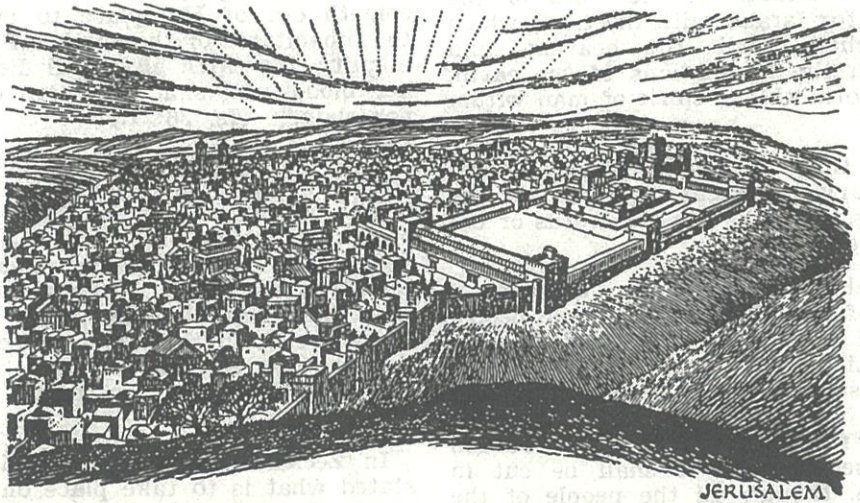
8. Now the British people have had the wisdom to see that it is not always good to get their own way at once, and that it is beneficial to have a House not dependent on their pleasure, a House which will dare sometimes to resist their wishes. The business of the House of Commons is to do the bidding of the people; but the bidding of the people only means, as we have seen, the bidding of the majority, and the majority is not always the wisest class of people. Sometimes the majority clamour for a law which would not really be a good law, and the House of Commons might be apt to pass that law hurriedly because it saw that the nation wanted it. This is where the House of Lords is useful; it is a *checking* or *steadying* power; it prevents the Lower House from taking a hasty step or passing a law without sufficient thought. And though, in the long run, the Lower House can always get its way if the nation insist on it, yet the House of Lords can delay the process, and so give people time to think the matter over. An American writer has called the Upper House "the saucer into which we pour our cup of tea to cool it."

9. **The Legislative Council.** In Victoria there is no House of Lords, because there are no lords; that is, no body of men whose titles descend to their sons, and who by their possession of a title have a seat in Parliament. But those who framed the Victorian constitution saw that some substitute for the House of Lords was desirable, so they devised an Upper House which in many ways resembles the House of Lords. This is called, in Victoria, the Legislative Council, and it differs from the Lower House in this, that whereas almost anyone can be chosen to sit in the Lower House, only those possessing some property can become members of the Upper; that whereas almost anyone can vote in the elections for the Lower House, only those possessing some property have votes for the Upper; and that while the members of the Lower House have to retire or be re-elected every three years, there is never a general election for the Upper House. The arrangement is that only a few members of the Upper House have to seek re-election at one time: the House, *as a whole* has never to be elected, and therefore it can never, *as a whole*, be dismissed. The two great differences between the two Houses are—(*a*) the Upper House does not represent the whole people, but only a section, and (*b*) the Upper House, through its different system of election, is not so dependent on the people's will as the Lower. It is not liable to be dismissed every time it opposes the people's will, and in this way it is intended to exercise the same influence on the government of Victoria as the House of Lords exercises on the government of Great Britain —a steadying, slowing, checking influence.

10. The Lower House, corresponding to the House of Commons in England, is called in Victoria the **Legislative Assembly.** We have seen that Bills might originate in either House: there is one kind of Bill however, which can originate only in the Assembly and that is the money-bill, the Bill dealing with taxation or with the spending of the money obtained by taxation. Hence the Assembly, like the House of Commons, has the sole control of the national purse. The Assembly represents the whole people, for almost every grown-up man in the country—every man who is not a lunatic and not a criminal—has a vote for the Assembly. As the whole country is taxed, it is only fair that the whole country should control the spending of the money, through the House which is responsible to the country. We have seen the importance of this point in the struggle between Parliament and the Crown in Great Britain.

Jerusalem To-Day and To-Morrow

A. G. Eastman



Before very long Jerusalem will be the focal point for the eyes and ears of all the world: for it will be in that famous city that the final scene of this age will be played, and also the first scenes of the new age which is to follow.

The final scene of this age will be terrific destruction on a world-wide scale: and the first scene of the new age will be one of the commencement of the most gigantic world reconstruction scheme ever undertaken on this earth, under the direct personal supervision and control of the Lord Jesus Christ, Who is to return to this earth to the Mount of Olives to the east of Jerusalem, and reign in the new Jerusalem as King of kings.

To-day, Jerusalem is in a chaotic state, with the Jews and the Arabs holding different sections of the city and fighting one against the other. This is the exact condition which Russia seeks to exploit, and may lead very soon to Russian intervention on a grand scale, in accordance with all the prophecies as given by God in His word.

You see, Palestine does not belong to either the Jews or the Arabs: it belongs to all the twelve tribes of Israel, who are to-day the Anglo-Saxon-Celtic peoples, with their headquarters in Westminster, in the British Isles; ;and when the destruction is over, the whole of the twelve tribes will representatively take up

their Divinely allotted sections of the land as laid down by God, and given by Him to His prophet Ezekiel and written down in chapters 47 and 48. God has also, through His prophet Zechariah, given warning to Israel-Anglo-Saxondom of what He is about to do.

"The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man within him."

In these words we have a preliminary statement to show that the words to follow are the words of the Creator Himself.

"Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day I will make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

"In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open Mine eyes upon the house of Judah, and will smite every horse of the people with blindness." (Zech. 12:1-4.)

In Ezek. 38 we are told that the gigantic forces under Soviet Russian control, and led by Gog, of the land of Magog, the chief prince of Meshech or Moscow, are to come down on horseback. (v. 4.)

God states that He is going to smite all those horses with blindness, and their riders with madness: and when they besiege and take Jerusalem they will indeed find it a burdensome stone, for they will all be cut to pieces.

This siege and battle at Jerusalem will be the last scene of this age, and its repercussions will be felt throughout the whole earth, for it will be the battle of that great day of God Almighty, when the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity, the earth also shall disclose her blood, and shall no more cover her slain." (Is. 26:21.)

At this stupendous moment of world history, God is placing His people of Anglo-Saxon-Israel in their own lands which will be their Armageddon, or fortified place of safety, for He says: "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." (Is. 26:20.)

In Zechariah (chap. 14) God has stated what is to take place on this great day at Jerusalem, and the amazing changes which will be brought about.

"Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."

It will be at this moment that God Himself goes into action against the inhabitants of the earth for their iniquity, when the great Gog confederation of anti-Christian nations meet their destruction, for we read:

"Then shall the Lord go forth, and fight against those nations as when He fought in the day of battle."

Just read through the history of Israel in the Bible and see what happens when God goes into action. In one case He sent just one angel and killed 185,000 Assyrians in a single night: but now we read He is coming out of His place in the heavens Himself: and woe betide any of those who are His enemies, for this will be the Divine clean-up of a satanically controlled world, and all the tares, or the children of the Devil, will be taken away by the angels and destroyed: so that when the great clean-up is over the righteous can shine forth in the kingdom of their Father.

Immediately after this destruction is ended, and the great tribulation on the earth is finished, then the Lord Jesus Christ will return to this earth as King, to commence the gigantic reconstruction scheme on the earth, the scheme of His Kingdom: for we read in the next verse:—

"And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof towards the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

So the moment when the Lord Jesus Christ returns, His coming will shake the whole earth, and in Palestine it will bring about completely different contours: for the Mount of Olives will split in halves, causing a great valley to be formed, and down this valley will flow living waters released by the earthquake from their now pent-up state under the city, where there is a huge lake of water.

"And it shall be in that day that living waters shall go out from Jerusalem: half of them towards the former sea (Dead Sea) and half of them toward the hinder sea (the Mediterranean Sea); in summer and in winter shall it be." (v. 8.)

Thus the new Jerusalem will have a marvellous stream or river of living waters running through it, which is described in Ezekiel 47:6-12. This will connect the Dead Sea with the Mediterranean.

I have mentioned previously that Jerusalem will then be at sea level: but I have recently received a delightful letter from Colonel Mackendrick, of Canada, known to many of you as "The Road-builder," the author of some of the finest books on British-Israel truth and a reader of these broadcast talks. Colonel Mackendrick points out a verse which shows that Jerusalem will be in an elevated position: and I am sure he is quite right. Here is the verse:—

"All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up and inhabited in her place." (v. 10.)

When you come to think of it, the City of the Great King, in which the Lord Jesus Christ will be reigning, is hardly likely to be at sea-level: it will be exalted so that all can see it and dazzling in its beauty and brilliance, for it will have the glory of the Lord shining in it.

Probably, also, this Divine waterway of living waters which will pass through Jerusalem will never have ships to pollute it, for we read of

the glorious conditions in the new city in these words:—

"Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down: not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ships pass thereby." (Is. 33:20-21.)

"And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one." (Zech. 14:9.)

This will be the commencement of the Kingdom age, with the Lord Jesus Christ, the King of kings, reigning upon the Throne of David in this glorious new city of Jerusalem: and He will be reigning over the House of Jacob, or the Anglo-Saxon-Celtic peoples who make up the twelve tribes of Israel, with their headquarters then returned from Westminster to this New Jerusalem.

To-day, Westminster is Jerusalem from the national point of view, because Jerusalem always denotes the seat of the Throne of David and the Government of the Kingdom: and both of these are to-day situated in the British Isles: but when the Lord Jesus Christ has returned, then "Jerusalem shall be inhabited again in her own place, even in Jerusalem." (Zech. 12:6.)

To this magnificent city, the City of the Great King, all the anti-Christian nations under Soviet Russian control, which are now Christ haters, will be commanded by the Great King to send their representatives up to Jerusalem each year to worship Him, Whom they now hate; and they have been warned beforehand what the penalty will be for disobedience to His command: a complete drought in their countries.

"And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem, to worship the King, the Lord of hosts, even upon them there shall be no rain." (Zech. 14:16-17.)

The prophecy of this chapter then ends up with these wonderful words, which show that the tares will indeed have been taken out of the Kingdom: the evil seed on the earth, which is responsible for all the corruption and rottenness now in the world brought about by their control of the gold and money of the present system:—

"In that day there shall be no more the Canaanite in the house of the Lord of hosts."

The money-changers will have been driven out of the Temple.

Xavier Vallat, the Commissioner for Jewish Affairs under the Vichy Regime, wrote the following lines in April 1942 in the magazine La Legion: 'The Jew is a foreigner who is not content simply to want to live on the soil he has adopted momentarily; his natural rights as a member of a superior race, made to dominate the world, make him want to rule it' ".

Selections from

COWPER'S POEMS



THE STATESMAN.

(CHATHAM.)

In him, Demosthenes was heard again,
Liberty taught him her Athenian strain ;
She clothed him with authority and awe,
Spoke from his lips, and in his looks gave law.
His speech, his form, his action, full of grace,
And all his country beaming in his face,
He stood, as some inimitable hand
Would strive to make a Paul or Tully stand.
No sycophant or slave that dared oppose
Her sacred cause, but trembled when he rose,
And every venal stickler for the yoke
Felt himself crushed at the first word he spoke.

Table-Talk.

THE CHRISTIAN.

A Christian's wit is inoffensive light,
A beam that aids but never grieves the sight ;
Vigorous in age as in the flush of youth,
'Tis always active on the side of truth ;
Temperance and peace insure its healthful state,
And make it brightest at its latest date.
Oh I have seen (nor hope perhaps in vain,
Ere life go down, to see such sights again)
A veteran warrior in the Christian field,
Who never saw the sword he could not wield ;
Grave without dulness, learned without pride,
Exact, yet not precise, though meek, keen-eyed ;
A man that would have foiled at their own play
A dozen would-be's of the modern day ;
Who, when occasion justified its use,
Had wit as bright as ready to produce,
Could fetch from records of an earlier age,
Or from philosophy's enlightened page,
His rich materials, and regale your ear
With strains it was a privilege to hear !
Yet above all his luxury supreme,
And his chief glory, was the gospel theme ;
There he was copious as old Greece or Rome,
His happy eloquence seemed there at home,
Ambitious not to shine or to excel,
But to treat justly what he loved so well.

GRACE AND PROVIDENCE.

Almighty King ! whose wondrous hand
Supports the weight of sea and land ;
Whose grace is such a boundless store,

No heart shall break that sighs for more;

Thy providence supplies my food,
And 'tis Thy blessing makes it good;
My soul is nourished by Thy word:
Let soul and body praise the Lord!

My streams of outward comfort came
From Him who built this earthly frame;
Whate'er I want His bounty gives,
By whom my soul for ever lives.

Either His hand preserves from pain,
Or, if I feel it, heals again;
From Satan's malice shields my breast,
Or overrules it for the best.

Forgive the song that falls so low
Beneath the gratitude I owe!
It means Thy praise, however poor,
An angel's song can do no more.

HUMAN FRAILTY.

WEAK and irresolute is man;
The purpose of to-day,
Woven with pains into his plan,
To-morrow rends away.

The bow well bent and smart the spring,
Vice seems already slain,
But passion rudely snaps the string,
And it revives again.

Some foe to his upright intent
Finds out his weaker part,
Virtue engages his assent,
But pleasure wins his heart.

'Tis here the folly of the wise
Through all his art we view,
And while his tongue the charge denies,
His conscience owns it true.

Bound on a voyage of awful length
And dangers little known,
A stranger to superior strength,
Man vainly trusts his own.

But oars alone can ne'er prevail
To reach the distant coast,
The breath of heaven must swell the sail,
Or all the toil is lost.

Under the Law

The trees of autumn stand bedecked in robes of red and gold—Obedient under the laws of Nature as the year grows old. . . . .Roots and branches in their season life and colour draw. Every living thing on earth must keep God's Holy Law.

For what is law but the Word of God at work on every plane? Without it chaos and confusion through the world would reign. . . The Law of the God of Israel our one great hope must be—founded upon the Truth revealed in Christianity.

PATIENCE STRONG

LET THE GREAT STORY BE TOLD

By
H. WOOD JARVIS

THE TRUTH ABOUT BRITISH EXPANSION

The "Father of Australia"

Sir Joseph Banks

'We are a wonderful people: it was never our Government which made us a great nation: our Government has been ever the drag on the wheels.'

GENERAL GORDON.

AT this point we are obliged to part company with Captain Cook in order to remain with Joseph Banks, for Banks was prevented from sailing with Cook on his second great voyage – which was to be an attempt to discover the supposed Southern Continent. Banks had been extremely eager to accompany Cook, because his confidence in the existence of such a continent had not as yet been shaken, and he was convinced that its discovery would at least be of outstanding scientific interest.

Lord Sandwich had actually invited him to join the expedition as naturalist, and he had at once thrown himself into the task of preparing for the voyage with his characteristic energy, generosity, and enthusiasm. He had arranged for special plant cabins to be constructed on board the ship; had engaged a painter, three draughtsmen, two secretaries, and nine other skilled assistants. Indeed, the expenses to which he had committed himself had been so large that even his considerable resources had proved inadequate and he had found it necessary to raise money specially for the purpose. It was clearly a notable example of unselfish effort for the public weal.

But alas, the red-tape of officialdom had soon become too much even for Banks's exceptional strength of mind. Human as he was, *and* an enthusiast, he may conceivably have deserved some criticism, though there is no proof that he did. He was certainly given much to try his patience. For example, he had invited the chemist Priestley (the 'discoverer' of oxygen) to join the expedition, and had offered him most generous, and even lavish terms, which were to come out of his own pocket. But Priestley, besides being (as Cuvier described him) the 'father of modern chemistry', was also the minister of Mill Hill Chapel, Leeds, and a profound theologist; a fact which gave the Board of Longitude an 'obvious' excuse to prevent him from joining the expedition as a scientist on the score of – his 'religious principles'! And in the end the attitude of the Admiralty became so insupportable that, according to Sir George Barrow (a former Secretary to the Admiralty), Banks's 'indignation was so far excited as to cause him, though reluctantly, to abandon the enterprise altogether'.

The Admiralty then precipitately appointed in his stead two German scientists, and it was these two Germans who accompanied Cook on his second great expedition. Banks, having thus been baulked of his supreme desire, settled down in England and became one of the outstanding characters of the age. For a time he contemplated an expedition to the North Pole (and did actually lead an expedition of his own to Iceland), but the wide range of his interests, his immense energy, and his magnetic character, soon drew him into the very centre of all the activities of the time – of which the only one to concern us is that which earned him, in a manner incomprehensibly but characteristically British, the title of the 'Father of Australia'.

Incomprehensibly – for Captain Cook's gift of a continent to his country had aroused anything but enthusiasm among the politicians of those strange days. Indeed, for the position to be comprehensible at all to the modern reader, he must begin by understanding that in those days *no Englishman could possibly have imagined an Empire such as we have today*—nor could anyone else. The strange truth is that the Empire had actually to come into existence before it could even be imagined, much less criticized or coveted! It was doubtless because the politicians

of those days could not *imagine* a British Empire of the kind that exists today that they did little, if anything, to create it and, beyond all peradventure, did everything that politicians could do to hinder and handicap it. Yet, in the end, they did wake up, rather late in the day, to find that it was actually there! They were then compelled, very much against their will, to put up with it as an immense and intolerable nuisance. It had just 'happened' – like any other of our incredible blunders!

At the time when Banks settled down in his London home in Soho Square, where his work became one of the foundation stones on which the Empire *was* built, it was dangerous even to whisper the word 'colony' within the hearing of a Minister of the Crown, for was not war between England and her American 'colonies' imminent? Naturally enough – and inevitably – the Government of His Britannic Majesty had no desire to be plagued by any more colonies – or colonists either. Actually the American War of Independence soon broke out, and England's Daughter States went so far as to ally themselves with France, the hereditary enemy of the Motherland. That was a bitter moment! But – the 'United States of America' were the fruits.

After this brief experience of 'empire', Britain felt that she had had enough of such enterprises, and from that time forward, whenever an overzealous officer of the Crown, or even the private servant of a trading company in any part of the world, showed any marked proof of possessing exceptional genius (such as might be dangerously conducive to the expansion of Britain's interests and responsibilities abroad) he found himself regarded as what might now perhaps be called 'Public Nuisance Number One'.

Yet it was one indirect result of the loss of the American colonies that eventually drove His Majesty's Government to devote some slender attention to Captain Cook's unvalued 'gift', not because it seemed to offer to that Government an unexpected prospect of redeeming a wasted opportunity, but because – America being independent and therefore no longer available as a 'dumping ground' for so-called 'felons' – a fresh settling-place was necessary to which the 'undesirables' of the overpopulated prisons of Britain could be transported. It seems to have been quite a long time before the people of England could grasp the

fact that with the loss of the American colonies they had lost the right to consign their surplus prison population to American shores, for as late as 1789 Pitt's Foreign Minister found himself compelled to write: 'The landing of convicts in the territories of the United States, even if the masters of the ships perform their contracts, is an act highly offensive to a country now foreign and independent; and as such very improper for this Government to authorize.'

Long before that letter had been written Banks had been summoned to give evidence before a House of Commons Committee appointed to inquire into the state of our prisons and into the problem of transportation, and had given it as his opinion that the climate, soil, and general conditions of Botany Bay were not unsuitable for a penal settlement.

Now, this was an opinion which the Press of those days regarded as supremely ridiculous. The *Gentleman's Magazine*, the then great organ of literature and science, sagely informed its readers 'with what alarm they read in the public prints that so wild a project was actually to be carried into execution', stating that 'it could never be countenanced by any professional man after a moment's reflection. Not only the distance, but the utter impossibility of carrying a number of male and female felons across the line without ravages of putrid disorders sweeping them off by the score, must for ever render such a plan abortive. The rains, the heats, the tempests, tornadoes, and mountainous seas to be encountered, were enough to deter the most reckless of human life from such a hazardous enterprise. If such desperadoes could be found', they 'ventured to foretell that their fate would for ever be a warning to others not to repeat the event'.

But whatever the Government itself may have thought of the dangers from 'putrid disorders', 'rains', 'heats', 'tempests', and 'tornadoes', all ideas of using Botany Bay in the manner proposed were conveniently shelved for some years, and it was during this interval that we find Banks (now Sir Joseph Banks, for he was created a baronet in 1781) engaged – however surprising it may appear – in studying the possibility of peopling New South Wales (not with convicts but) *with American Loyalists.*

These American Loyalists had by this time become a most pressing problem. In the treaty just concluded between Britain

and her former subjects every effort had been made to protect those Americans who had remained loyal to Britain throughout the American War of Independence. These efforts had not proved successful, and the Loyalists had found themselves the objects of the most vindictive persecution in every American State. Those who had fought on the side of Britain were marked men. Their property was in many cases confiscated, debts owing to them could not be recovered, and their lives were often rendered so intolerable that uncounted thousands streamed over the frontier into Canada (where they formed the hard core of a staunchly loyal population). England herself, too, was soon swarming with these refugees. Many of them were entirely destitute and had to be helped out of the public funds. They were known as the 'United Empire Loyalists'.

Sir Joseph Banks, with his personal and penetrating knowledge of Australia, was quick to realize the immense possibilities that New South Wales held as a home for these unfortunate loyal 'colonials'. There can in fact be little doubt that even while 'botanizing' on its shores he had been impressed by it as a place designed by nature for colonial enterprise. And it would seem that he had now brought together a number of influential men, including Lord Sandwich, Lord Mulgrave, and Sir George Young, to study this matter of such crucial importance.

It was during this period that James Mario Matra[1] – one of the United Empire Loyalists – wrote the historic letter to Banks in which he referred to a plan to establish a settlement in New South Wales under Banks's direction – a project in which he expressed a desire to play an active part. James Mario Matra – another of England's all but 'Forgotten Worthies', to use Froude's immortal phrase – has sometimes been described as a Corsican, but he was an Englishman – an Englishman, too, of position and influence – though descended from one of Corsica's most illustrious families. He had served as a midshipman in the *Endeavour* on Captain Cook's first voyage of discovery, and was therefore well known to Banks. Banks and Matra met – no doubt

[1] Cf., the paper by Captain J. H. Watson in the *Journal and Proceedings of the Royal Australian Historical Society*, vol. x, part iii, 1924.

on repeated occasions – and together prepared for Lord Sydney the 'Proposal for establishing a settlement in New South Wales', to 'afford asylum to those American loyalists to whom Great Britain is bound by every tie to protect and support, where they may repair their broken fortunes and again enjoy their domestic felicity'.

Matra further intimated, as might be expected, that Sir Joseph Banks, whose powerful support would be given to the project, would be prepared to recommend it to the Government whenever they chose to consult him.

Meanwhile, the number of convicts awaiting transportation had already grown so large that when Matra at length obtained an interview with Lord Sydney, it soon became crystal-clear to him that the Government were far more concerned about the convicts than about the Loyalists; hence the scheme was eventually amended to enable provision to be made for the reception of convicts in New South Wales as well as of American Loyalists.

Next, in 1787, the King's Speech informed the country that 'owing to the crowded state of the jails in different parts of the Kingdom' a plan had been formed for the transportation of convicts. But not a word was said about the Loyalists. An astounding omission! Pitt had lost a unique opportunity. Yet Banks's faith in the possibilities offered by New South Wales remained unshaken.

Meanwhile, the Government's decision meant that when the first emigrant fleet sailed to Botany Bay in 1787 the 700 odd emigrants transported were convicts. Of these, some were certainly felons, though by no means all, for transportation in those days was only too often the lot of men who might well in these days have been rewarded by elevation to the peerage. Such enforced migration was, in fact, a convenient sentence for people with too advanced political views, or for members of societies for the promotion of parliamentary reform, or even for Irish rebels. Hundreds of offences were in those days punished by transportation, and these included a very large number for which the sentence would appear to us to be excessively harsh; among them were the slaughtering of butchers' meat without a licence, the poaching of oysters from an oyster-bed, the defacement of marks on Government property, and the alteration of a hat-stamp!

Australia's early population thus became most curiously mixed. To quote Professor Scott: 'There were rogues with the incomes of millionaires jostling persons born to rank who had encountered the fate of the man who once 'went down from Jerusalem to Jericho'. . . . A former sheriff of a county might have been seen upon the footpath alongside a clever French forger who had essayed to help his own country by ruining the Bank of England. A high-minded political idealist like Skirving rubbed shoulders with a boisterous ruffian like Sir Henry Brown Hayes. Men who sought relief in adversity by reading the dialogues of Plato and the poetry of Lucretius, lived cheek by jowl with those who could not read anything.'[1]

Thus it was fortunate that the early Governors of New South Wales – naval officers who possessed many qualities commonly acquired afloat in addition to their dauntless courage – happened to be great men (though their country has forgotten them), for only men of exceptional quality could have coped successfully with excessive food shortages, the turbulence of the convict element, the perpetual arrival of men and women of the least suitable type, and the hundred-and-one problems caused by the immense distance of Australia from the Mother Country. 'Send me bricklayers, carpenters, farmers' would be the almost despairing appeal of a harassed Governor. And the next ship to arrive would probably bring hundreds of female convicts, many of them ill, some even decrepit, while the colony lacked even a sufficiency of food for their nourishment.

Eventually it was our large-hearted botanist in London who had to 'right' so many things that were 'wrong' and to plan for a better future. Governors, as well as civil and military officers, plied him continually with letters from Australia. Everybody consulted him; and, above all, everybody trusted him.

And yet it would have been impossible to find anyone more fully occupied than Banks on whom to shelve the responsibility of guiding the infant colony. He was not only President of the Royal Society, but one of the founders and an active member of the Royal Horticultural Society, being named as one of the persons to whom its Charter was granted in 1809. He was a

[1] Quoted from *A Short History of Australia*, by Professor Ernest Scott (Oxford University Press).

keen archaeologist and a Trustee of the British Museum. He was the King's scientific adviser; it was during his period of service as honorary director of the Royal Gardens that Kew acquired its present unique character, for it was Banks who conceived the idea of making Kew a centre for the cultivation and study of every plant in the world that could be either useful or ornamental, so that before long, as a result of a world-wide correspondence which he undertook, nearly 7,000 new exotics had been introduced into England, most of them by Banks's own collectors; it was Banks who first brought indiarubber into notice, and he was one of the early advocates of the cultivation of tea in India; he established botanic gardens in Jamaica, St Vincent, and Ceylon; he drew up plans for the exploration of tropical Africa; it was, indeed, under his auspices that Mungo Park (one of the greatest of all explorers) performed those deeds of heroism which had so great an effect on the development of Africa; Banks, in fact, set no limit to his activities, and both science and humanity owe him an incalculable debt for his quiet, unostentatious, and wholly disinterested services – ranging from such acts as the securing of the King's guarantee for Sir William Herschel's forty-foot telescope to the restoration of collections of foreign naturalists, captured during the wars of those days by British vessels.

It is not surprising that his reputation grew until it became world-wide, and his home in Soho Square became the Mecca of all who were interested in natural history. Here he established his famous *herbarium* (now included in the Natural History Museum, South Kensington), together with his wonderful library, the contents of which were subsequently valued for insurance purposes by the Trustees of the British Museum (to whom they were bequeathed) at over £7,000.

Yet, in spite of his varied activities, he never lacked the time to attend to the problems that arrived by every ship from New South Wales. However limited the horizon of Britain's statesmen, Banks, like Cook and also the early Governors of New South Wales, had full confidence in the future of the new colony. 'I see', wrote Banks as early as 1797, 'the future prospect of empires and dominions which cannot be disappointed. Who knows but that England may revive in New South Wales when it

has sunk in Europe!'

And, later, he wrote to Governor Hunter: 'Your colony is already a most valuable appendage to Great Britain, *and I flatter myself we shall before long see her Ministers made sensible of its real value*. Rest assured in the meantime that no opportunity will be lost by me of impressing them with just ideas of the probable importance to which it is likely before long to attain, and to urge them *to pay to it that degree of attention which it clearly deserves at their hands*.' (The italics are mine.)

This promise he kept, and Ministers who, but for their genuine friendship and personal respect for him (as well, perhaps, as their regard for his international reputation), would have begrudged any time spent on problems of so seemingly remote a character, attended to things which, but for Banks, would have been completely neglected. In this way Banks became known as the 'Father' of his big Australian family – a 'father' who listened, helped, encouraged, and occasionally found fault by turns, but ever with the same charming, unfailing tact. His letters are models compounded of sound commonsense and level-headed 'fatherly' advice with practical assistance.

In so far as it was without the faintest trace of any definite design or method, this happens to be a typically British commencement of one of the greatest colonial enterprises, but it is of the utmost importance to realize that it was by no means due to accident or lack of method that Banks kept clear of politics, working in an entirely unofficial capacity. On the contrary, this was the outstanding feature of his public work. For it was his deliberate intention from the very first to keep Australia's fortunes off the gaming table of what then passed for party politics. He foresaw the chaos into which the rapidly growing colony would be plunged if the 'wrong thing' were done just because the 'right thing' happened to form part of the policy of the opposite political party. He was determined, therefore, that things should not happen such as those which have since threatened other parts of the Empire with ruin.

This is made clear by the fact that he declined time after time to stand for Parliament; and when on one occasion he was offered high office, his reason for refusal was expressed with unmistakable clarity. '*I could not take office*', he wrote, '*and*

do my duty to the colony. My successor would naturally oppose my wishes.'

Hence, as a private gentleman, from his house in Soho Square, he applied himself to tasks that ought to have been the work of Under Secretaries of State, writing with his own hand one invaluable report after another about the distant colony, and keeping up the spirits of the sorely tried naval officers who had been charged in their place of exile with the thankless responsibility of governing New South Wales. Every ship brought him a letter with a problem to solve, and whenever anyone arrived in England from the colony, one of the first on whom he would call would almost certainly be Sir Joseph Banks, in spite of the fact that, distinguished as he might be as a scientist, he had no official position, no seat in Parliament, no connection with the Government, no interest in politics, and, indeed, no more influence of any kind than that which came from having the confidence of Ministers, as well as having to a considerable extent the ear of Royalty itself.

In this way Australia developed and grew slowly but surely into a 'colony'.

It will now be manifest, as one chapter succeeds another, and the story unfolds itself still farther, why the name of Sir Joseph Banks recurs so often in connection with men and events as to suggest that his power over the destinies of Australia was really unbounded.

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It is more than a little apparent that the insidious war of attrition, begun when the anti-God conspiracy determined to 'hide' from Israel its true identity, should be intensified in such a manner as to preclude any possibility of the nation realising its place and responsibility in the overall world Plan of Almighty God. Thus, while the Jews, so-called, retained their usurped position of substitution for true Israel, a flood of propaganda was released as a counter to the work of the commissioned Apostles which suggested that notwithstanding the Jews' claim to special relationship to God, all men were equal and part of a universal fraternity.

W.G. Finlay

A Prayer for Repentance

O LORD OUR GOD, Who art of purer eyes than to behold iniquity, we do humble ourselves before Thee and acknowledge our manifold sins.

GRANT we beseech Thee that our repentance shall not be sorrow only for our sins, but because of a lively sense of our short-comings, a greater and more determined devotion to Thyself, Thy Law, Thy Righteousness, and the fulfilment of Thy Will.

GRANT, at all times, O Lord, that our repentance shall not be in word only, but by our lives we may continually demonstrate that we are wholly given up to Thee and to Thy service; that we present our spirit, and soul and body unto Thee a living sacrifice.

GRANT, we beseech Thee, merciful Lord, to Thy Covenant People, pardon and peace; that they may be cleansed from every sin in our individual and national life. Direct, sanctify and govern both our hearts and our bodies, in the ways of Thy Laws, and in the works of Thy commandments; that through Thy most mighty protection we may be preserved to fulfil all that Thou hast promised in those sacred Covenants made to our fathers and ratified by the precious blood of Thy Dear Son, Jesus Christ, our Redeemer, Saviour and King. Amen.

Introduction to Sensitivity Training

Whilst the following article is written with an American bias, the implication of Sensitivity Training is worldwide. One of the effects of Sensitivity Training is that the people involved become desensitised to absolutes, especially in the area of moral values. Sensitivity Training is not only a programme within the education curriculum but is widely used in church gatherings. One of the objectives of those in control of this humanist programme is to slowly establish in the minds of those participating, the idea that they can establish their own values and consequently govern their own future. Those in society who have been traditionally our guiding influence, for example parents, are invariably looked upon as having little influence. One could say a lot more, but I am sure, as you scan the crumbling society in which we all exist, Sensitivity Training has helped to bring about a generation of people who obviously have little incentive and therefore lack any lasting cultural understanding.

Masterminding the drive for sex education in the nation's schools is the organization called Sex Information and Education Council of the United States - SIECUS.

According to the SIECUS newsletter of December 1968, in a SIECUS study of 30 colleges and universities which offered sex-education workshops or institutes for preparing teachers in sex education during the 1968 summer, over one-half indicated that:

> **"Sensitivity training has been an integral part of the offering....Several who had responded in the affirmative, in indicating modifications planned for the future, stated there would be an increased emphasis in sensitivity training."**

According to Dr. Gordon V. Drake in his booklet, "Sensitivity Training: Attack on Christian Values and American Culture":

> **"Sensitivity training is part and parcel of training the sex educator. And SIECUS provides organizational know-how and close supervision whenever it can."**

The promoters of sex education are well aware that the teaching of sex education to young children - particularly the way it is being taught - is contrary to the moral values held by the majority of America's teachers. Hence, a way had to be found to break down the teachers' resistance to teaching such immorality. Sensitivity training provides the means.

An article in the October 1971 issue of *THE EDUCATOR* discussed

a study made by Michigan State University entitled "Feasibility Study for the Behavioral Science Teacher Education Program." According to the Michigan report intensive sensitivity training will be employed both in teacher training and in elementary classroom application.

WHAT IS "SENSITIVITY TRAINING?"

While a California State Senator, prior to being elected to Congress, John G. Schmitz described sensitivity training as follows:

> "Sensitivity training is aimed at destroying the independence, self-confidence, and self-reliance of the individual - the foundations of both liberty and good government."

According to the Most Reverend William L. Adrian, Bishop of Nashville, Tenn., in an editorial in *THE WANDERER* of June 26, 1969, "sensitivity training is meant to break down norms, manners, and traditional civility."

Discussing sensitivity training for children, Dr. Gordon Drake had this to say:

> "Sensitivity as it is now practiced should not be used in any degree or form with children. Basically, it operates outside of moral law, outside of values learned in the home and in the community."

Further commenting on the subject, Schmitz had this to say:

> "If your child thinks for himself; if he respects sound moral values; if he dares to be right when the majority is wrong - then sensitivity training is like a gun aimed at his head."

Sensitivity training may be described as a form of instruction given to small groups of children, teenagers, or adults by a trainer who uses the power of persuasion to induce individuals to abandon "self" and personal privacy of body and thought and to submerge themselves into the group. This homogenized group then becomes an entity which is subject to the direction of the leader, or trainer.

Sensitivity training is a well-developed psychological technique whereby a leader of a group promotes each individual's self-criticism or confession and draws each member of the group to criticize each other for the purpose of "self-improvement" through throwing off old values and supposedly becoming more "sensitive" to other people.

This group criticism compels the participating youngster to bare his soul before 10 or 15 other children who are required to do likewise, under the direction of the group leader. The child is pressed to seek out real or imagined shortcomings in his personality and in his thinking, to humble himself and give up his independence of mind and judgement, to make himself utterly dependent on the good opinion of the others in the group and the leader of the group. In time, as planned by the promoters of sensitivity training, this eats away the very foundation of individual resistance to indoctrination by forces outside the family.

SENSITIVITY TRAINING TRAVELS UNDER MANY NAMES

Because of the rising parental opposition to sensitivity training for children and teenagers, its promoters are now adopting the device of masquerading sensitivity training under a number of innocuous-sounding names such as "enhancement of human potential," "truth" sessions, "self-awareness," "self-honesty session."

Or, the sensitivity-training pushers may try to awe parents with the new psychological terms of "sociodrama" and "psychodrama." However, anyway you cut it - it's still sensitivity training with all its inherent, potential and proven dangers to America's rising generation.

HAS YOUR CHILD BEEN SUBJECTED TO SENSITIVITY TRAINING?

Sensitivity training in its various forms is being introduced in elementary and high schools throughout the country.

Many times parents are unaware that a form of sensitivity training has been given to their children as a part of a regular course such as Health. For example, Gym and Drama courses may include "body awareness" exercises.

The *SAN FRANCISCO CHRONICLE* September 7, 1968, reported protests by irate parents because high school students were encouraged to touch and embrace each other in a darkened room and then asked to write a theme on the sensations they experienced.

Other forms of sensitivity training are called "psychodrama" and "role-playing." This requires students to divulge home-family situations. As a consequence, family authority is undermined by student acceptance of "peer" judgments. Assignments may include diaries of innermost feelings or essays incorporating self-critcism or confessions. Students may volunteer for "peer analysis" - criticism by classmates - and encouraged to make personality changes deemed by the class to be necessary.

One way to ascertain whether any elements of sensitivity training are being given to a child, is to find out if he has been invited to, or has participated, in any of the following group practices: sitting or lying on the floor; new seating arrangements with the children facing each other instead of the teacher; darkened classrooms; "truth" sessions; group criticism; blindfolding students; "new responses," "new morality," "new theology"; group confessions; questionaires of a frank or intimate nature (written or oral); essays on family relationships; compositions on how they "feel," their emotions, etc. "dive-ins;" "pile-ins;" feeling each other; removing shoes or any wearing apparel; requests to go to a "marathon;" "group encounter," "self-awareness" group meeting.

HOW SUCH PROGRAMS AFFECT CHILDREN AND TEENAGERS

An article in the *NATIONAL DEFENDER* of March 1969, published by the Daughters of the American Revolution, contained a summary of what sensitivity training can do to children and teenagers participating in group-criticism and sensitivity-training sessions. According to the DAR article:

> **"After hearing 10 - 20 others confess their 'faults,' one is inclined to feel that his own are not so bad, thus encouraging him to accept lower moral standards.**
>
> **"Discovery that one's own or family standards are different from those of the group creates doubts as to whose standards are correct.**
>
> **"Discourages, in fact penalizes, individual responsibility and decision-making, causing one to feel inadequate and unable to make decisions without approval of the group or group leader.**
>
> **"Encourages participants to bring problems to the group instead of to family and church.**

"Since all such programs are 'geared to change,' they tend, unless one is of unusual integrity and character, to realign loyalties away from home, family and the church, and cause the individual to conform more nearly to the standards and ideals of the group."

Which group is controlled by the sensitivity trainer!

When sensitivity training floods the minds of children with thoughts of doubt and fear, it forces problems on them before they have acquired the maturity necessary to deal with such personal problems. This can only result in the child's seeking security not from his family - because his faith in them has now been shaken - but from the sensitivity trainer and the group as a whole. This can be accomplished because the trainer meticulously *guides the thinking of the group so as to build up the picture that security lies only in being a member of the group*. Thus is a wedge driven between the child and his family.

EXAMPLE OF SENSITIVITY TRAINING COURSE

An editorial in the *Santa Ana (Calif.) REGISTER* of December 17, 1967, described a course designated as Speech 132 in the official bulletin of California State College at Long Beach. The course satisfied graduation requirements.

According to the *Santa Ana REGISTER:*

"At the first class meeting, the young men and women learned that there was no textbook, no term paper, no final exam, and they could write their own grades!...The academic speech course was not taught. Something was substituted, a shocking debauchery called sensitivity training.

"Pledged to secrecy, no talk (was permitted) outside the laboratory (the class)....Sex became the recurrent and everlasting topic of discussion.... Values came toppling, absolutes such as family unity, religious faith, personal integrity. 'Everything is debatable,' (was) the class cliche."

The official description of this course - Speech 132 - was:

"Basic principles and techniques of discussion. Survey of the importance of discussion in contemporary society, including a study of and practice in informal group discussion, symposium and forum."

Surely, this sounds innocuous enough, and yet as related above, it turned out to be a course in sensitivity training!

MEDICAL EXPERTS WARN OF DANGERS

An article in the *CHICAGO TRIBUNE* of January 26, 1969, by Donna Gill, discussed the views of Dr. Ross Snyder, professor of religious education and pastoral psychology. Miss Gill quoted the professor as stating:

"There are great dangers that can be done by people who do not know what they are doing. You get things roused up that you might not have the knowledge to really cope with....

"Potentially, it could be very dangerous to teens....A teenager's identity is very fragile. You may tear him apart without knowing that you are."

Dr. Snyder is also quoted as saying:

"In some sessions, everybody will go after one person for what he is doing or not doing for the group. No holds are barred, in some forms. This is more than most teenagers can take."

On December 5, 1968, the Cali-

fornia Assembly Interim Committee on Education met in San Diego. At this meeting, Dr. Terry McNeal, a practicing psychiatrist, discussed the effect of sensitivity training on children.

According to Dr. McNeal:

"What happens to the child in his formative years? Does he become so dependent that when he is alone he cannot function? If minors are subjected to sensitivity training, without permission of their parents, is this a usurpation of the parents' rights?.... If the child's character is to be changed and he is to become one of our all-too-numerous sexually promiscuous youths, or turns to drugs, what does the future hold for that child?"

And then Dr. McNeal continued:

"Can the non-medical leader of a T-group be sure that he will not destroy a school child's balance or bring insanity upon him by fostering the exposure of his secret faults and feelings and dissecting them in public view?"

Hymn for the Month

WALKING WITH GOD.

Gen. v. 24.

OH for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb!

Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His word?

What peaceful hours I once enjoyed!
How sweet their memory still!
But they have left an aching void,
The world can never fill.

Return, O holy Dove, return!
Sweet messenger of rest!
I hate the sins that made Thee mourn,
And drove Thee from my breast.

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee.

So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

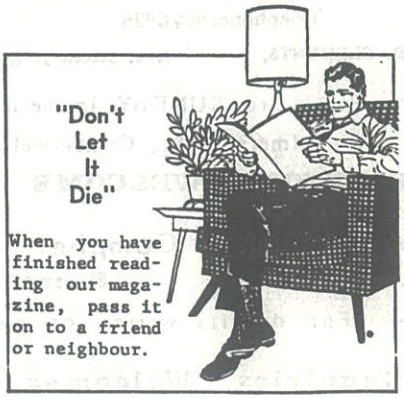
by Cowper

SHAKESPEARE AND THE BIBLE

Shakespeare and the Bible. So our language became the bright expression of the nation's thoughts. And at last it blossomed in full strength and glory in Shakespeare and the Authorized Version of the Bible. A language, like a man, has its good fortune as well as its misfortunes. It was fortunate that Shakespeare was born at a time when Englishmen were thrilled in heart and mind by visions of new worlds, discoveries both in thought and in geography. All the mental excitement and the elemental passions of those days colour his words. He enriched our speech for all time. The second stroke of good fortune was that the Authorized Version of the Bible was translated at a time when English was at the height of the first, vigorous manhood. Mr. Baldwin at the opening of the New Shakespeare Theatre at Stratford-on-Avon put this point well:—

" It requires some imagination on our part to throw our minds back to when England was a land of music and song and when the Bible was translated, by the infinite mercy of Providence, at a time when the English language was at its best and noblest and purest, when the Bible was the reading of the common people of this country and their lives and conversations were coloured by it just as now they are coloured by the penny press and the cinema."

Apart from any question of religion nobody who wants to speak good, simple, strong English can afford to neglect to read the Authorized Version.



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).

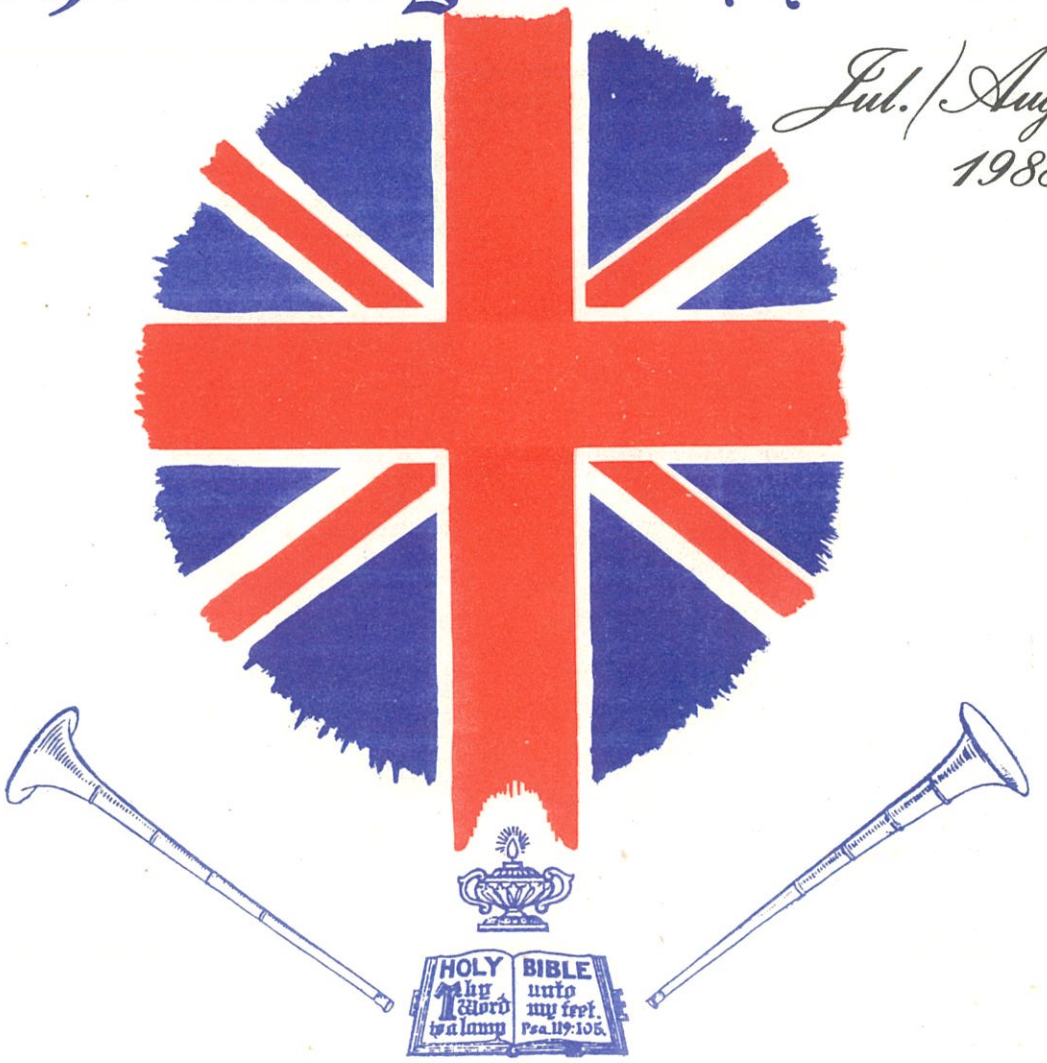
We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendents of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa.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

Jul./Aug.
1988



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

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.

Dear Identity Reader

St. Paul in 1 Cor. 14:8 asks an interesting question: "For if the trumpet give an uncertain sound who shall prepare himself to the battle?" Because of the desperate situation that mankind finds itself in, we are hearing many different trumpet sounds. Many of these sounds are warning the people of some imminent doom. Confusion is also apparent because of the many solutions that are being suggested.

Throughout Scripture the trumpet was used to warn the people that they must prepare themselves for battle. Usually someone was appointed to this task. There was a distinct sound, played in such a manner that was known to the people. Even amidst the noise of the camp, if the person appointed, blew the trumpet, the people prepared themselves to confront the enemy. As so aptly described in Ezekiel 33, the trumpeter was the watchman. The people were also fully aware as to who the enemy was.

Just who is telling the truth has been confused by the fact that there are so many trumpets. Because the enemies of freedom are generally not physical this has made it more difficult with those who have ears of understanding to be seen as the watchmen in Israel. It is also quite obvious that those who should know who are the enemies of Christ and His Kingdom have little understanding in this area. To add to the confusion a form of Pharisaaism , called legalistic bureaucracy has helped to strangle freedom of thought and action.

Because those people who control the political and economic system have been unable to present effective solutions, the people as a whole have become very cynical of our leaders. To suggest that solutions are to be found in the Scriptures is to arouse scorn and derision. I must admit there is a slow awakening but it is in its infancy.

It is my firm belief that the Identity Teaching provides the necessary fertile ground in which can be planted seeds of thought

that will evaporate all the reasons for the confusion. Whilst there are minor differences of opinion in some areas, there is nevertheless contained within the Identity Teaching an understanding of how history and prophecy are reflections of each other. It is surely from the experience of history that solutions can be found. What better starting point can there be if we accept the fact that the stories of the Old Covenant (Testament) are there for our reflection. This reflection becomes more of a reality, if we accept the view that we are Israel, the sheep of His pasture.

The acceptance of this belief helps to discern those sounds from all other sounds that are false warnings. In these times when we will see many rising to a level of general acceptance, we must not rush in and believe every one who is giving out warnings.

Our role is to occupy till He come. Our business between now and then is to show Israel her sins in meekness. Whilst we are to remain in the world, we must not forget that we are not of it. To help us in this battle of mind control, we must not presume that we are going to change the world system. THAT IS GOD'S DOING. The choosing of a people called Israel is not to be considered a prize or a compliment. It is rather a matter of service, which involves a great responsibility to mankind.

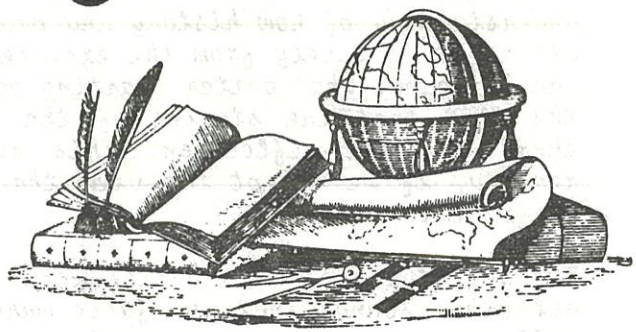
It is fortunate for mankind and especially for true Israel, that the final battle for the control of this earth, is the Lord's. Remember it is the angels who will gather the tares, that were sown amidst the wheat, and burn them with the fire of His Word. When the voice of Christ as King of Kings thunders out to the four corners of the earth, we will see many rushing to hide themselves amidst the rocks. Then will begin the era when Jacob will rule in righteousness and Esau be the servant in submission. AMEN.

It isn't the style, nor the stuff in the coat
Nor is it the length of the tailor's bill
It's the stuff, in the chap, inside of the coat.
That stands for good or ill.

The Accusing Word

by W.G. Finlay

Part 3 of 4



COURTESY: COVENANT MESSAGE

FACT VERSUS FICTION

To many people, the story of Cain leaving 'the presence of the Lord', dwelling in 'the land of Nod', having a son by his un-named wife and building a 'city' (Heb: *âyar*, a place where people collectively live) and naming it after his son, is just that – a story. Few have attempted to find the point in time when the Bible narrative links in with the main-stream of human history and because of this, the early chapters in the Book of Genesis and indeed most of the history of the Old Testament, have been thrust into an analogous role – a symbolic fiction designed by God for man's convenience. Because of this attitude, many historically significant and far-reaching points are lost when, unable to find an appropriate lesson in some event, it is relegated to the limbo of irrelevant things. The story of Cain is certainly a case in point.

To fully appreciate the significance in Cain's story, it is necessary to consider all the recorded facts and when these are correlated, apply his response to the Lord's judgment against this. In the first instance, Cain was not born in the 'garden' – Adam had been expelled from this separated area (Gen. 3:23) *before* he 'knew Eve his wife' – thus Cain's knowledge of the situation was not limited to the 'fenced enclosure' and its environs but to the situation outside of its borders. If there were other people in the near vicinity, he would know of them and if he was inquisitive by nature, he would know something of their way of life. His response to the Lord's judgment would appear to fall within this knowledge. "Behold, thou hast driven me out this day from the face of the earth . . . and it shall come to pass that every one (literally: *any one*) that findeth me shall slay me." There can thus be very little doubt that Cain was not only aware of the existence of other people who could not and did not claim Adam as their father, but that he was also aware of their customs in which he would be a prime candidate for killing.

It has been suggested in certain Jewish reference books as well as in some Christian ones that Cain's statement had to do with a *future* 'avenger of blood' in which, because of the murder of his brother Abel, Cain's infamy would pursue him until one of Adam's children caught up with him and put the Law into operation. This, however, is not in accord with the scriptural story. In the first place, the Lord Himself had not demanded the death penalty

because the 'law of witness' (Num. 35:30) could not be applied and as any 'future avenger' would be entirely dependent on hearsay evidence, whoever he was, he himself would be guilty of murder because he could not legally establish that Cain had indeed murdered his brother. There was absolutely no ambiguity in Cain's statement – 'any one that findeth me shall slay me' – and to suggest that a 'blood feud' or 'revenge' motivation was behind this statement is simply without scriptural foundation.

Cain's words suggest that he was personally familiar with what went on outside of his immediate family and when he contended that he would be killed because of being driven away from Adam and Eve where, despite Adam's transgression, the Presence of the Lord still hovered, he was relating the custom as it had developed among other people. If one considers the many reference books which deal with the prehistoric religions of man, it will be seen that it became customary, some time in the sixth or seventh millenium B.C. for 'strangers' to be considered as 'messengers from the gods'. These 'strangers', having been treated to the best that the people could offer, were then sacrificially killed and returned to the gods to report on how the people were exercising their particular stewardship. It is quite possible and more than a little likely that this fear lay behind Cain's lament at the severity of his punishment.

Having thus seen Cain's reaction at the prospect of being driven into a world inhabited by pre-adamic people and their customs, the Lord's reaction to what must be considered as an appeal for clemency, is very illuminating. "And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him" (Gen. 4:5). Unfortunately, this English translation leaves much to be desired and creates more problems than it solves – not the least of which is the identification of the so-called 'mark' which was put upon Cain. Remembering that the Lord's statement was a direct response to Cain's contention that he would be killed in the outside world, the Septuagint renders the Lord's response as: "And the Lord God said, Not so (in place of 'therefore'), any one that slays Cain shall suffer seven-fold vengeance . . . " which immediately suggests that while the Lord acknowledged that this was indeed the common practice, He could and would invalidate this custom insofar as Cain was concerned.

If one looks at the structure of the Hebrew text which has been translated as: "And the Lord God set a mark upon Cain . . . ", it will be seen that the word 'mark' has been translated from the Hebrew *ôwth* which, far from implying some physical mark, carries the meaning of a token or a pledge. For those wishing to confirm this, the following scriptures are set out in which the same Hebrew word *ôwth* has been translated as 'sign', 'token' and 'pledge' – Genesis 1:14; 9:12,13,17; Exodus 4:8,9, 17,28,30 and Ezekiel 20:12,20. Thus instead of creating the problem of identifying some physical mark placed on Cain, the original text merely indicates the pledge of God by way of His assurance that the prevailing customs among the non-adamic people would not succeed with Cain.

Where Did Cain Go?

Having received this assurance, Cain left his parents and dwelt in the land of nomads – the literal meaning of the word 'Nod' – and there he built a city and named it after his son Enoch. The point at issue here is: where was this 'land of nomads' and where was Enoch's city built? To answer these questions it becomes necessary to research the many historical reference books which are available and while it is possible to piece together various bits of information, conclusions arrived at must remain in the sphere of hypothesis. Accepting this view, attention is now directed to the area which most reference books claim as the cradle of modern civilisation – the Tigris-Euphrates valley.

Man, so it is contended, belonged initially to what is called the 'hunter society' i.e. he was constantly on the move following after wild game to supply him with food and clothing. Somewhere in either the seventh or sixth millenium B.C. – the reference books are rather uncertain in fixing specific times – it would appear that the broad fertile valley between the Tigris and the Euphrates attracted a nomadic people who set up settlements on the lower regions of the two rivers. These people, according to archaeological finds, depicted themselves as a type which modern ethnologists have identified as the north-European or Nordic people. As has been stated before, they were, before settling in the fertile valley of the Tigris-Euphrates basin, a nomadic people wandering in search of the wild game which provided them with food. Is this a possible clue to identify the 'land of the nomads' to which Cain went?

By the fourth millenium B.C. it would appear that the fertility of this new region was such that while they still hunted for food, agriculture was not only lessening their dependence on game, it was forcing a transition from a nomadic way of life into that of permanent settlements. Buildings made of sun-burnt bricks began to make their appearance and with the passage of time, three 'cities' were developed along the banks of the Euphrates which were subsequently called Ur, some 200 miles upstream from the Persian Gulf, Uruk or Erech, 40 miles further north and Nippur, 100 miles south of modern Baghdad. Of these major 'cities', one was attributed to late-comers who were said to have come from the mountains to the north and who intruded and infused themselves among the earlier settlers. The city which they built was Uruk.

The ruins of Uruk were excavated in the last century by Professor Sayce who in his lectures (*The Hibbert Lectures 1887* by John Rhys) made some interesting observations about the city and its people – not the least of which were direct and indirect references to Cain as the builder of that city. Professor Sayce contended that the name of the city was Uruk – 'a place of settlement' – which he associated with the name of Enoch, the son of Cain who 'builded a city, and called the name of the city, after the name of his son Enoch'. Further evidence resulting from the excavations suggested that this city spear-headed the development of agricultural enterprises with bronze alloy implements appearing to originate from this point. This fact poses the question as to whether these implements were evolved because of the growing need or whether they were brought in by the late-comers? The question can of course, never be satisfactorily answered, although the fact that Cain was a 'tiller of the soil' and therefore acquainted with the needs of this industry, *could* have something to do with it.

The Fertile Crescent – A Further Addition

According to Professor C.D. Darlington in his work *The Evolution of Man and His Society*, the Tigris-Euphrates valley experienced *three* distinct incursions by people who were racially identical but who made three different contributions to the society which developed in that region. The first of these was characterised by not only their considerable numbers, but also an ingenious capacity for adaptability to a new and strange environment and in which they had time to indulge in the arts – many fine specimens of which are still being uncovered as excavations proceed. The second incursion – that which is described as the Uruk stage and which probably took place *about* 3 800 B.C. – saw the development of organised agriculture which became so successful that surpluses above the immediate need of the people were so abundant that people who neither tilled the soil or raised cattle were supported from these surpluses. The third incursion, estimated to be some 600 years later, while comprising a mainly pastoral people, saw a tremendous contribution toward the setting up of a priestly government in which the dictates of the gods, spoken through the priests, were held to be inviolate.



Early record of business transactions.

One would have thought that this amalgam of racially identical people would have given rise to tremendous developments in the Fertile Crescent and while there were certainly developments, these were both good and bad. The early pictograms which have been unearthed in that area – there are some 2 000 in number – was the first attempt at writing which soon gave way to the cuneiform or wedge-cut figures made in clay which carried a history of that time and from which the history of those people can be traced. This was a good development. However, coinciding with this, city-states began to develop which saw the rise of warlike kings who took to sharing ceremonial authority and material wealth with the gods with whom they had compromised and partly displaced. Wars between the city-states broke out and violent conflict characterised the history of that region from roughly 2 700 B.C. from which date, dynastic texts begin to show sales of slaves. These slaves would appear to have been the spoils of war taken when a town or city fell and the male inhabitants killed and the females brought back to be sold.

Does the Bible History Join at this Point?

As has been seen, the Bible narrative – insofar as Cain is concerned – leaves him departing from the 'presence of the Lord' and going to live in the 'land of nomads' where he built a city for his son Enoch. What happened to Adam, Eve and their descendants? "And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord (Yahveh)" (Gen. 4:25,26).

Attention is drawn to this phrase – 'then began men to call upon the name of the Lord' – because it marks a trend which culminated in the judgment of the flood and appears to characterise the behaviour of the descendants of Adam over the next 1 400 odd years. In the margin of the Authorised Version, it is suggested that the descendants of Adam began to call *themselves* by the Name of Yahveh while it appears to be the general consensus of most Hebrew scholars that the text indicates the beginning of the profanation of the Name of Yahveh – they began to call *something* by the name of Yahveh. In most of the older Rabbinic commentaries it is held that they called 'their gods', i.e. the sun, moon and stars and their idols, by this Name. Whatever is the ultimate in Truth here, it is patently obvious that the descendants of Adam profaned the name of the Lord by indulging in practices which culminated in the judgment by water.

The Bible narrative, apart from providing a genealogy from Seth to Noah, has nothing to say about where they went or what they did during that more than one thousand year period. Did they remain on the outskirts of the 'garden' or did they move away from it? No answer is provided in the

Bible story. Whatever the situation, it is very sure that they came in contact with other people if for no other reason than that Genesis 6 records that the 'daughters of Adam' bore children to the 'sons of God' and that these children 'became mighty men, which were of old, men of renown' (Gen. 6:4). As this chapter has been and still is an area of considerable controversy, attention is directed to the Hebrew text and the literal translation of this.

"And it came to pass, when men (Heb: *âdam*) began to multiply on the face of the earth (Heb: *âdamah*), and daughters were born unto *them*, That the sons (Heb: *bên*) of God (Heb: *Elohim*) saw that the daughters of men (Heb: *âdam*) that they were fair; and they took them wives of all which they chose." There can of course, be no question about the English translation – 'the daughters of men' – losing its identity for the Hebrew word translated as 'men' is undoubtedly *âdam*. In respect of the phrase, 'the sons of God', this is held by man to be 'fallen angels' i.e. those 'which kept not their first estate' (Jude 6) but as marriage as such is unknown among 'angels' (Matt. 22:30), the phrase must be intended in a different sense. If one passes to Exodus 4:22, it states: "Thus saith Yahveh, *Israel is my son*, even my firstborn" – which while definitely establishing that Israel was the 'son of Yahveh' certainly did not make the nation 'angels'. Likewise the sons (Heb: *bên*, the beginning of a family) of Elohim could be those created by Elohim in Genesis 1. The fact that the Lord said: "My spirit shall not always strive with man, for that he also is flesh . . . " would appear to indicate that 'flesh' and not 'spiritual sons' are involved in this story.

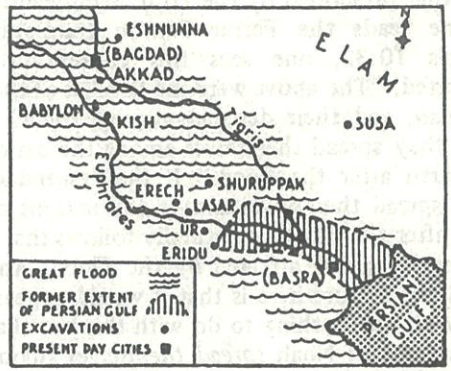
Be that as it may, if one looks at the indictment of the Lord in verses 5, 6 and 7 in Genesis 6, it will be seen to relate to the picture which secular history, based on archaeological finds in the Tigris-Euphrates valley, paints of that time. It may be recalled that the third incursion into the valley circa 3 200 B.C. saw the establishment of religion based on the worship of stars and the heavenly bodies. Is this not precisely the picture as seen in the literal meaning of Genesis 4:26 when the descendants of Adam began to profane the Name of Yahveh? Was not the violence and the corruption of the *âdamah* (Gen. 6:11) graphically portrayed in the wars between the city-states? The points of similarity are too great to be purely coincidental.

In considering the story of the great Flood, it should be borne in mind that it was a judgment because of the violence (Heb: *châmac*, wrong-doing) which filled the âdamah and as 'wrong-doing' can only be determined against a principle of 'right-doing', it naturally follows that law was being violated. As 'law' is very definitely evident in the 'Adam and Eve, tree of knowledge of good and evil' story, they were the only people to whom transgression or wrong-doing could be imputed. There can of course, be no doubt that the Adamic race, with the exception of Noah and his immediate family, was destroyed in this catastrophe. It naturally follows that other people – the man or *âdam* of Genesis 1:26 plus the 'chay' of the earth of Genesis 1:24 – not having had access to the 'garden' and consequently to the 'tree of the knowledge of good and evil', could not come under judgment – not having been given the principles of good and evil. As judgment could only be valid where the Command of the Lord was operative and as Adam and Eve are the only ones to whom the Commandments were given, only they and their descendants could justifiably be brought under that judgment.

There are three main accounts of the Flood in existence today which, while telling the same story, are told from different points of view and concern the same event covering the same region, the Tigris-Euphrates valley. The first of these is of course, the Bible account which, when shorn of theological encrustation and dogma which demands that Adam was the first and only man, tells of the disaster which overtook the Adamites who had not only profaned the Name of Yahveh, but who indulged in practices which warranted the

judgment by water. Before passing to the second account, it would serve to note that the early Sumerian Dynasty which ruled from Shuruppak came to an end because of a great flood and that after this, a new dynasty was begun at Kish of which dynasty Hammurabi, contemporary with Abraham, was one. However, to continue with the second account which is found recorded on the fragment of a Sumerian tablet which was found at Nippur, this was written from the viewpoint of one looking on the devastation but not actually caught up in it. The Biblical account is written from the personal experience of Noah as it were while this Sumerian tablet carries the sense of one standing on the sidelines and reporting on what was seen. Devastation and death by the great deluge is said to be the anger of the sun-god in this fragment. The third account, which it has been suggested incorporates the story told by the Nippur tablet, is that which has been called the epic of Gilgamash, a copy of which was made for the Library of Ashurbanipal at Nineveh in the seventh century B.C. This account tells essentially the same story of a great deluge which devastated the great valley sweeping away men, women, children and cattle and it tells too of Utnapistim, the man in a boat, whose ship came to rest on mount Nisir.

During the 1920s, the English archaeologist, Sir Leanard Wooley in digging at the site of the Royal cemetery at Ur, uncovered the evidence of some tremendous flood catastrophe which has been calculated to have occurred some time in the second millenium B.C. As the diggers began to find pottery and other objects of art, they were encouraged to dig deeper which they did, bringing stratified pottery and what has been described as household 'rubbish' to the surface. They then reported that they had come to the bottom of the original delta as they were now working in perfectly clean clay. However, calculations showed that this could not be the case and they were then told to dig deeper which they did until, eight feet lower down, they once again came upon signs of human



settlement which was characterised by hand-painted pottery. This eight foot deep pure clay deposit was evidence that Ur, at some time before the second millenium B.C. had been destroyed by a flood of unprecedented magnitude and which, after further investigation, proved to be approximately one hundred miles in breadth and some three hundred miles in length. All evidences would appear to indicate that this was caused by the Flood recorded in Genesis 7.

Significantly, and immediately after the Flood, one finds the descendants of Noah once again living in this valley and that one section of this family attempted to build the tower of Babel in the land of Shinar – the Biblical name for that great Tigris-Euphrates valley. Why did they attempt to build this tower in *that place* as a safeguard against a second judgment by water if it was not the region of the first judgment? The answer is surely self-evident.

If, as is suggested by the Nippur Sumerian tablet, the Flood was witnessed by people who lived on its fringes and were not involved in it and if, as suggested in the Sumerian dynastic lists there was a break in the dynasty at Shuruppak occasioned by a flood and begun again at Kish – all this presupposes a continuity among others – presumably the white *ādam* of Genesis 1:26 – of a Structure in society which was not in accord

with that prescribed by the Lord. Significantly too, as one reads the Ferrar Fenton translation of Genesis 10:32, one sees this contention fully supported. "The above were the families of the sons of Noah, and their descendants, by tribes. From them they spread themselves among the nations of the earth after the flood." If the descendants of Noah spread themselves *among* the nations of the earth after the Flood, it naturally follows that those nations were not affected *by* the Flood. Another significant feature here is that it would appear that the Lord had nothing to do with this but that the descendants of Noah *spread themselves* among the other nations.

As the descendants of Noah are positively recorded as living in the land of Shinar and having spread from this region into the northern and western regions of Mesopotamia and there being infused among other nations, this would suggest that they linked themselves into the exact situation which had caused the judgment on their forebears. At a much later stage, the Lord, through Joshua, related that despite the evidence of the judgment by the Flood, the sons of Noah allowed themselves to be sucked into the vortex of life as it was lived by those other nations and that just 300 years after the Flood, they were worshipping 'other gods' (Jos. 24:2). Against this background, it is small wonder that the Lord called for the separation of Abraham – a call that was repeated twice to ensure total separation. In Stephen's account (Acts 7:2,3), it would appear that 'the God of Glory' appeared to Abraham while he was living in the rebuilt, post-flood Ur, and called for a separation from his kindred living in that region and significantly, no reason appears to have been given for this demand – Abraham was merely told to get out of that environment. Genesis 11:31 records the response and while the account states that 'Terah took Abram his son... and they came unto Haran and dwelt there', this move was in all probability prompted by Abraham whose subsequent record shows that he was inherently God-responsive. Haran was situated some 600 miles to the north-west of Ur in the foothills of the Mitanni mountains and where there appeared to be the greatest concentration of the Shemite sons of Noah.

Today, as there is considerable confusion about the word 'Shemite', a brief comment is necessary here. One is of course, very familiar with the term 'anti-semitic' which is used when any statement is considered to be 'anti-Jewish' which immediately places the word 'Semite' into a racial framework. Nothing could be more ridiculous. In the first instance, world Jewry cannot be forced into the context of race because there is absolutely no racial uniformity in them. Secondly, the term 'Jew' – a 16th Century *English* invention – is derived from a geographical and religious terminology which has absolutely nothing to do with the patriarch Shem – 'Jew' is derived from 'Judaea' a territory which was so named in the 4th Century B.C. According to the *Century Dictionary* and under the heading of 'Semite', it would appear that two German professors in 1790 proposed that the word 'Semite' should mean 'oriental' and since that date, the word has been used in this context by most Assyriologists and those involved with Mesopotamian affairs. From the scriptural point of view, a 'Semite' is one who owes his descent to Shem, one of the three sons of Noah who were racially identical and certainly part and parcel of the Caucasian White race.

The Second Call

If one looks at the geographical position of Haran, it will be noted that it was on the outer fringes of the Mari Kingdom which was the northern of the city-states which embodied identical characteristics with those obtaining in Ur from which Abraham had been called. After the families had been settled in Haran, Abraham was told to separate himself from his father's house and significantly Terah was still living at that time. It will be noted that Terah was 70 years of age when Abraham was born (Gen. 11:26) and that he died at the age of

205. Abraham was 100 years of age when Isaac was born (Gen. 21:5) thus making Terah 170 and still living in Haran when Isaac was born in Canaan. To return with the second call of Abraham, he was told that God's Purpose was that he should be a great nation and that all the families of the earth should be blessed in him (Heb: *ădamah*). Again Abraham responded and if one follows his route it will be seen that he travelled in a south-easterly direction entering the land of Canaan just north of the Sea of Galilee and then moving due south to Beer-sheba.

It has been stated previously that Abraham appeared to have an inherent God-responsive capacity and at a later stage when the first step toward the creation of a nation had been reached in the birth of Isaac, it will be noted that in confirming His Covenant Purpose to Isaac, the Lord indicated that *total obedience* to His Word was imperative. He told Isaac that Abraham had been chosen "Because that Abraham obeyed my voice (Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee), kept my charge (Get thee out from thy country, and from thy kindred, and *from thy father's house* . . .) my commandments, my statutes, and my laws" (Gen. 26:5). The fact that the Lord's 'commandments, statutes and laws' were in existence and were being kept – at least by Abraham of all the Adamic family – plus the fact that the Covenant heir was specifically told of this points to the Lord's requirement insofar as the whole Covenant is concerned.

As one follows the blue-print for the construction of the physical nation which was pre-destined to accomplish the Purpose of the Lord, a very vital fact begins to emerge in that the blue-print points unerringly to a physical political structure through which the 'way of the Lord' could function and be seen functioning amid the chaos of men who create gods and who worship them because they are amenable to whatever man wishes to do.

IS-RA-EL

Jacob wrestled all night with an Angel of God, and neither did prevail,
Till the Angel touched the patriarch's thigh, and caused his strength to fail.
But faith and endeavour claimed a reward, and so it thus befell,
The Angel bestowed on that wrestler strong the title of Is-ra-el.
Is-ra-el, Ruling with God, the noblest name for man,
That ever could come to a child of earth since measured time began.
The name was bequeathed to Rachel's sons, 'twas Benjamin's by right,
And Jacob bestowed it on Joseph's heirs before his soul took flight.

ARTHUR EXLEY.

The Australian Constitution

by Mr Ron Love.

It is more opportune than ever that all Australians be led to understand and become aware just what IN REALITY our Constitution represents. The simplest way of describing it could be to say: it is a CONTRACT OF AGREEMENT BETWEEN SOVEREIGN STATES.

This contract was properly presented to and ratified by all the People of all the States at the time(1900-1901). Intended to be the property of ALL the people in perpetuity representing all the States and not the thing of power-play politicians seem to think it is: but the birth-right, the sole safeguard of all the people of all the States of Australia. Certainly not to be watered down by tricks or the people persuaded to sell their birth-right by persuasion of hired, alien, blandishment of advertising agents.

The Laws of England began, I believe, with King Alfred the Great, after he became the Ruler of most of England in 850 A.D. and he said that ALL - including himself - were subject to these laws, based as they were by him on the Scriptures. If the Judges law was found to be mistaken, that finding was to be corrected by legislation of the parliament, the King had set up.

But as time passed, the people gradually forgot the essence of the law. The people and the rulers had to be forcibly reminded of the law from time to time, until such Contracts as the Magna Charta (1215) was able to be reduced to writing, and repeated several times in later years.

Again forgotten, the Bill of Rights, the name commonly given in England to the 1689 Act declaring the rights and liberties of the subject and settling the succession of the Crown, which embodied the Declaration of Right drawn up by a committee of the Commons and presented to William III and his wife. It reaffirmed the ancient rights and liberties of the nation: it declared illegal the dispensing and suspending powers, the ecclesiastical courts and similar commissions,

the levying of taxes without the consent of parliament, and the maintenance of a standing army in peacetime. It stated that all subjects have the right to petition the Crown; all protestant subjects the right to bear arms for their defence; the parliament should be frequently elected, that it should meet frequently and that it should have freedom of speech.

The Bill of Rights passed into the laws of Australia when Australia was colonised in 1788, and is still an integral part of our law in 1988; the reason that parts of it were not necessary to be written into the Constitution. Why was this not brought to our notice by the Constitutional Commission? I do not know, but maybe we should find out! Nothing new was added to this law; it was just re-stated and is the law today.

It may be a surprise to most readers, but the Swiss Nation's Citizen's Initiative and Referendum Law was considered by our own Founding Fathers to be included in our own Constitution! What a "boon" to us at the present time, had this view prevailed. However, it is never too late to effect the right thing. For myself, I do consider it to be my "mission" to raise voice and effort to place Citizens Initiative and Referendum Law within, and save our own Constitution. I and many others submitted this proposition to the Constitutional Commission - but seemingly by-passed by the originating Authority. But those who care will never give up 'til success is assured!

I conclude by quoting the following:

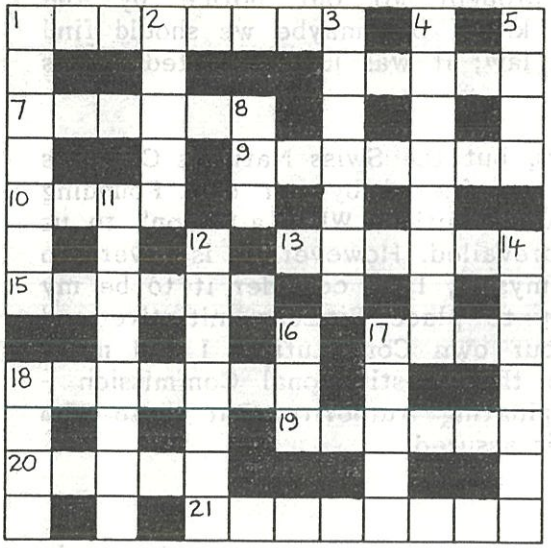
> "Contract is one of the most important forms in which the declared will is legally effective . . . Where the law renders effective the expressed will only of some person other than the person detrimentally affected by the legal efficacy of that will, that will does not constitute a contract but a command".Page 4. 2nd Edition Salmond and Williams on "Contract".

and the following:

> "To whom shall I speak, and give instructions, that

they will hear? See! They have artificial ears, that cannot listen! The word of the EVER-LIVING has become their scorn; they have no pleasure in it! Therefore I am full of the spirit of the EVER-LIVING. I am unable to restrain myself". Ferrar Fenton, Page 81.

B.I. Crossword



ACROSS

1: Nomad
6: Many that sleep in the dust of the earth shall __ (Dan. 12:2)
7: By the __ of Babylon
9: High priest at Jerusalem; Roman sympathizer
10: I will no more do thee __ (Sam. 26:21)
13: I will __ thee out of the hand of the terrible (Jer.15:21)
15: Went by
17: Jesus said on the cross"__ finished (2 words)
18: "__ on the Lord Jesus Christ"
19: It is easier for a camel to go through the eye of a __
20: Get thee behind me, __
21: Ex. 20:14 forbids it

DOWN

1: O come, let us __ (Psa. 95:6)
2: Reverie
3: Laid waste
4: Plainly evident
5: Tidings
8: Why is thy countenance __ (Neh. 2:2)
11: Pursuing a fixed purpose; unwavering
12: Hell; place of torment
14: Unexplainable phenomenon
16: Number
17: Still
18: Burnt with fire but not consumed (Ex. 3:2)

Solution on Page 64

*

SPECIAL NOTICE

ALL MEMBERSHIPS & SUBSCRIPTIONS ARE NOW DUE

For greater efficiency and easier administration the Board has agreed to begin yearly membership and subscription to the Kingdom Herald from July 1st. of each year.

If you have already paid your membership fees and subscription to the Kingdom Herald please disregard this "SPECIAL NOTICE".

BUT if your membership fee and/or subscription have not been paid please fill in the appropriate section overleaf and forward to Head Office. By so doing this shall mean that your membership and subscription will be paid to 30th June 1989.

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Some notes on the History of Ireland and its relevance to Australia today, and to the United Kingdom

by Mrs O. Voigt.

In the first century A.D.the Romans invaded England. Ireland was never invaded by the Romans. In the 7th century A.D. the Church of England officially adopted the Roman Catholic religion with the Pope as head. The Christian Church in Ireland remained free from Roman Catholicism until, in the 12th century, when King Henry II of England conquered all Ireland in the name of the then Pope in Rome, and decreed that Roman Catholicism be the official religion of all Ireland.

At the Reformation, England threw off the yoke of Rome. So, too did all Ireland, where practically every Bishop and his congregation turned "Protestant". All Roman Catholic idols and accoutrements were removed, and Communion Tables were established again in place of altars in the church buildings. Those who still adhered to the Roman Catholic religion had to build new chapels.

From the above it will be seen that whereas England was officially Roman Catholic for about 900 years, all Ireland was only so, for less than half that time. Although the Roman religion partly survived in both Great Britain and all Ireland from the Reformation onwards, it was only a minority religion in both Islands. At this time the population of all Ireland was around 8 million, and as the present stately homes and the Georgian and Victorian grandeur of cities witness, the island was rich, fertile and prosperous.

In 1588 survivors of the wrecked Spanish Armada settled along the coasts of the British Isles. In 1601 A.D., when the Roman Catholic Archbishop of all Ireland was a Spaniard, two massive forts guarding the "Gateway to Ireland" at Kinsale, Co. Cork were demolished by a Spanish flotilla carrying 6,000 fighting men, only 3,000 of whom returned to Spain. The remainder settled in coastal towns and villages,

and some preserve their Spanish costumes to this day. These are as cold and cruel a people as were the Spanish Inquisitors. They have been a thorn in the side of the indigenous Irish ever since.

In 1641 there was a small, abortive uprising in this south-eastern corner of Ireland. In 1798, with French assistance, another uprising was attempted but again failed through lack of indigenous support.

In 1800 A.D. all Ireland joined the rest of the Isles to form the United Kingdom of Great Britain and Ireland. The Irish flag being the red cross of St. Patrick, was amalgamated with the crosses of St. Andrew and St. George to form the present Union Jack.

Early in the 20th century a Spanish-American immigrant named Devalera formed a small guerilla group calling itself the "Irish Republican Army". This group was defeated in 1916. Six years later the British Prime Minister, Lloyd George, organised a referendum offering all Ireland, the status of Free State, within the British Commonwealth. Lord Carson campaigned to warn the people, and six of the counties of the Province of Ulster resisted. These counties are now known as Northern Ireland, and have not yet fallen into the hands of the republicans. The people of the northern counties are known for their fine linen, this being a skill attributed to Shelah-Judah.

In 1945 the Free State clandestinely became a republic, outside the British Commonwealth and dominated by the Roman Catholic hierarchy. The flag of the new republic is of the colours of the Pope of Rome, green, white and yellow - the new colours of Australia. In 1947 the new Republic applied to rejoin the British Commonwealth and so reunite with Northern Ireland. The British Government rejected the application.

In the 1960's the population of the new republic had dropped to about two million. Only 3.75% of these were "Protestant". The Roman Catholic hierarchy's goal being nil indigenous "Protestants". In the 1960's the new Irish Republican Army (I.R.A.) officially and voluntarily disbanded. In the 1960's the Roman Catholic population of Northern Ireland had increased from 8.5% in the 1940's to 47%. This increase has largely come about due to the hundreds of Catholic families having been sent northwards by the Republican hierarchy.

The British Government has now formulated the Anglo-Irish Agreement which allows interference in the Northern Irish section of the United Kingdom by a foreign government of the Republic. From the foregoing it will be seen, firstly that a number of Spaniards settled in Ireland in the 17th century and secondly that there has been a vast exodus, mainly of "Protestant" from Ireland.

In the first case; although only a very small percentage of the then eight million indigenous population, after their arrival, there were several anti-British uprisings in the area where they had settled. History records the hatred of Spain and Rome towards the British Throne. None of these uprisings had the support of the indigenous predominantly "Protestant" Irish population. Two years after the last effort, all Ireland joined Great Britain to create the United Kingdom and the Union Jack, a Union fractured over a century later by the Westminster Parliament, with dreadful consequences for the betrayed indigenous citizens of north and south Ireland alike.

In the second case, the European potato famine, together with the lack of land for an increasing population in all Ireland, the dissatisfaction of the indigenous Irish of both religions with the new regime, the psychological pressure employed by the hierarchy to drive all "Protestants" from the Island and added to this, the Republican policy of sending hundreds of Roman Catholic families to swell their numbers in Northern Ireland; as a result of all this,the population of the Republic was drastically depleted over the years and the "Protestants"practically disappeared.

Despite the failure of the Republic to ensure housing for them when they arrived in Northern Ireland, those sent northwards settled quite happily there. In order to isolate Great Britain completely, as is necessary for a potential aggressor, her access to the U.S.A. must be blocked and as long as ships and aircraft may use Northern Irish harbours and airports, as they did in 1939-1945, this blockade cannot be achieved. Following the failure of the cross-border infiltration plan, an aggressive campaign of terror had to be mounted to this end, and descendants of the 1601 Spanish invaders are ideal for the cold-blooded killings now carried out and wrongly attributed to indigenous Irish Catholics and "Protestants". Incidentally, Roman

Catholics who refuse to co-operate with the present "I.R.A." are in a very great deal more physical danger than are others.

If a world-wide organisation wishes to attack the basic freedom and the basic religion of any people their method of approach is: 1. to offer "freedom", 2. discredit "religion" and 3. alter and distort "history": introduce a new religion.

These 3 points are now explained:
1. A free state was offered to Ireland and the unsuspecting came under the heel of Rome. Now "freedom from British domination" is being offered to Australia and the United Nations boot is poised in the wings.
2. The vicious attacks on the Northern Irish by the hierarchy of the relatively new Republic is being quite falsely reported as a religious or sectarian struggle, whereas history shows that it is nothing of the sort. The 160,000 from the then sparse Republican population who fought as volunteers in every arm ofthe British Forces in 1939-1945 were Roman Catholic and "Protestant" alike. There are similar struggles going on in many places around the globe and to each of these is allotted a "religious" motive.
3. The I.R.A. is taught that Britain conquered and settled Ireland and paid the people to become "Protestants".

What better way for the one-worlders to win Australia than to follow the Irish pattern: allow a hostile people to settle, alter history, change the colours and introduce a new flag, rig a referendum to pave the way for freedom from British monarchical rule of law and religion, claim that all extant religions cause and have caused wars and that the new religion will bring peace and safety; elevate the hostile minority to government and deprive the majority of freedom, then proceed to label the defendants as "bigots, hardliners, aggressors"; equate them with a middle-eastern occupying power, etc.? At the same time offer them overseas holidays vastly cheaper than those at home, to make one-world government seem eminently reasonable: a successful ploy used in the drawing of the United Kingdom into Europe.

The Celto-Anglo-Saxon Irish have been able over the decades to escape to the east, west, north and south of the globe. Where can Australians escape to? May I suggest? AUSTRALIANS MUST DO AS THE NORTHERN IRISH ARE DOING: STAND FAST.

The Defeat of the Spanish Armada

By Albert Close

Protestant Truth Society (1933)

Mrs Voigt's above article is a most appropriate introduction to the following extracts pertaining to the Spanish Armada. August 1988 is the 400th Anniversary of that great battle between the forces of good and evil. Of course we must not forget that God, did blow with His mighty winds.



The Spanish Armada in the Channel, July 31st, 1588.

1. **Falsifying Our National Annals.**

A tremendous underground campaign is going on to-day in Britain to falsify our National History of the REFORMATION, ARMADA, and the GREAT WAR periods. In 1929 Cardinal Bourne and the Westminster Catholic

Federation threatened to boycott the History Books used in the L.C.C. schools if something like 1,250 pages were not altered to meet with Roman Catholic approval. They also threatened about 12 Publishers. Only one yielded.

My attention has been recently drawn to the statement of Professor Callender, who succeeded Sir John Laughton as Professor of History at Greenwich Royal Naval College, that the story of the storm breaking out after the English Fleet ran out of ammunition and food, and was forced to turn back, is a myth. This, of course is the present-day Jesuit story of the Armada. They term it " re-written history," and the strange thing is Jesuits have succeeded in planting Anglo Romanists and Roman Catholics in the Professors' Chairs of some of our great Universities and Naval Colleges, where they teach Jesuit "history" !

Sir John Laughton, who edited the Armada Papers for the Navy Records' Society, was a Roman Catholic, and married a Spanish Roman Catholic lady from Cadiz. His sympathies naturally were with the Jesuit Records. and not the British. Yet he was mysteriously appointed Chairman of the London Committee to celebrate the 300th Anniversary of the Defeat of the Armada !

The Spanish Commanders' Report of Weather.

The great Spanish authority, Captain Duro, states that 63 Spanish ships were lost, 35 of them without any trace ! Surely this fact in itself shows the violence of the storms.

The Spanish Commander-in-Chief, Medina Sidonia, in his Official Report states that

"It was impossible to return to the English Channel (after the English Fleet turned back, because of the wind in the North Sea from the S. West) though we desired it." "Duro, II.," p. 314. *Spanish State Papers IV.*, 404, 447.

Captain Fenner's Report from Sea, Aug. 14th, 1588.

Captain Thos. Fenner, who commanded the Queen's ship NONPAREIL, in his letter from sea to Walsingham on August 14th, 1588, wrote

" On August 12th (N.S.) at noon we hauled West to the Firth of Forth. At 10 o'clock August 13th we were 15 leagues from the coast. The wind was from the N.W On the 14th it still blew from the N.W." Fenner then continues: " Two hours after writing this letter the wind changed to S.W., and continued a very great storm." The storm was so great that he states that Drake had to ride out to sea. He then concludes: " THE MIGHTY GOD OF ISRAEL STRETCHED OUT BUT HIS FINGER AGAINST THEM."

(Signed) From the good ship " NONPAREIL "
THOS. FENNER.

Howard to Walsingham, Aug. 18 (N.S.), 1588.
Armada Papers, II., p. 59, Laughton.

"We have put the Spanish Fleet past the Forth, and I think past the Isles, yet God knoweth whether they go either to Norway or to Denmark or to the Orkney Isles, to refit then return.

"I think they dare not return (to Spain) with this dishonour and shame to their King and overthrow of their Pope's credit. A Kingdom is a great wager ; and if God had not been our best friend, we should have found it so. I pray to God that we may all be thankful to Him for it, and that it may be done by some order, that the world may know we are thankful to Him for it."

Signed "HOWARD."

Drake to Walsingham, Aug. 18, 1588, II, p. 61

"To conclude, let us all with one accord praise God the Giver who of His own Will hath sent this proud enemy of His Truth where he has tasted of His Power, as well by storm and tempest as He doth and did by putting away from the Coast of (Scotland). Aboard the Good Ship 'Revenge'."

Signed "FRA. DRAKE."

Drake's Letter to Queen Elizabeth, Aug. 18, 1588, II., p. 68.

'On Friday last we left the Navy of Spain so far to the Northward that they could neither recover England nor Scotland. Within three days after we were entertained with a great storm, considering the time of the year, which in many of our judgments hath not a little annoyed the enemy.

Written aboard your Majesty's good ship 'REVENGE.' Aug. 18. 1588."

Signed "FRA. DRAKE."

After the shattered ships of the Armada had returned to Spain, Philip II wrote to the Bishops instructing them to cease their prayers for the success of the great Papal Expedition, as all was lost. He wrote :—

"Most Reverend.—In the foul weather and violent storms to which the Armada has been exposed, it might have experienced a worse fate and that the misfortune has not been heavier is no doubt due to the prayers which have been offered so devoutly and continuously"

"From the ESCURIAL, October 13, 1588."

See *Duro*, II., p. 314, Brit. Museum Library.

MARTYRS OR TRAITORS.

During Elizabeth's reign about 125 Priests and Jesuits

were executed as spies and traitors. Spanish and Papal State Papers now prove that they were spying out the land for 6 years before the Armada came, and that they were justly condemned and executed.

The Church of Rome falsely describes these traitors as " martyrs for their religion." She even organises annual Processions to Tyburn to commemorate the so-called " martyrdom " of these men. Papal Documents giving full details of these plots were discovered in the Vatican Archives in 1882-86 A.D. by Mr. W. H. Bliss, the British Government Research Official at the Vatican. Verified copies were made and sent to the old State Paper Office, known as P.R.O., Chancery Lane, W.C., where they are now open to the public to inspect and consult.

In 1932, the Protestant Truth Society challenged Cardinal Bourne, Father Woodlock, S.J., and Father MacNabb, the Dominican, to come to the Public Record Office to inspect these Plot Documents. All three declined. The Deputy Master of the Rolls had arranged for permits for the Cardinal and his Priests. They knew that if they once admitted having seen these documents it would put an end to their " Martyr " claims and " Martyr Processions " in England, so they quietly stayed away. *Daily Mirror*, also *Scotsman*, *September* 22, 1932.

In 1586, the great Babington Plot to murder the Queen, assassinate the Prime Minister, shoot down the whole Cabinet, seize the Tower of London, and place Mary Queen of Scots on the Throne, was hatched at Cardinal Allen's Seminary at Rheims by the Jesuit Parsons, and Fathers Ballard and Gifford. Walsingham, Elizabeth's Foreign Minister, by means of intercepted letters and of spies in Allen's College, and actually by one spy in the College of Cardinals at Rome, discovered the whole Plot, and had fifteen of the conspirators, including Mary Queen of Scots herself, hanged or beheaded.

CARDINAL BOURNE'S LIE AT CAMBRIDGE.

In 1928, on May 6th, Cardinal Bourne preached a sermon to Roman Catholic students at Cambridge, in which he asserted that the R.C. Priests put to death in Elizabeth's reign, were put to death for their religion and not as traitors to their country, as Elizabeth and Lord Burleigh claimed. Here is what the Cardinal said :—

" Unlike the Protestants in Mary's reign, they had no design or thought of changing the succession to the Crown. They were in no sense revolutionaries, but law-abiding Englishmen, strongly attached to the traditions, civil as well as religious, of their native land."

The Cardinal knows perfectly well that that was a false statement in every sense of the word, because the Pope's Bull of May 5th, 1570, definitely purported to dethrone the Queen, and absolve her subjects from all obedience to her laws. Furthermore, Pope Sixtus V, in his Despatch to Philip of Spain dated Feb. 24th, 1586 agrees with Philip that in giving his support to sending of the ARMADA against England that:

> **"The end and declared ground of the enterprize shall be to bring back that Kingdom to the obedience of the Roman Church, and to put in possession of it the Queen of Scotland." See CARDINAL ALLEN'S MEMORIALS, P. LXXVI, also SPANISH STATE PAPERS III, 562.**

When Cardinal Bourne can tell such a bare-faced falsehood in a sermon, what must be expected from ordinary priests.

The Jesuit Henry Walpole, who was hanged as a traitor, April 17th, 1595, has his name scratched on the walls of the Tower of London. Rome has canonized him as a Martyr. I have a photostat of his first and his last written confessions, signed in a clear hand on every page of the 18 pages. He confesses he was a traitor in the pay of the Jesuits and King of Spain and had illegally landed in the night at Flamborough, Yorks.

Rome states he was cruelly racked 14 times. Would these signed confessions, 2½ months between, be in a clear unshaken hand if he had been stretched on the rack 14 times? Never! That is a lying report by Father Rishton, another Priest who was imprisoned in the Tower. Rishton and Father Gerard, S.J., the Gunpowder Plotter, wrote all those false harrowing R.C. stories of the torture of Jesuits in the Tower of London. Anyone can see Walpole's Confession at the Public Record Office, Chancery Lane, W.C. S.P. 12—249, 1594.

A.C. Sept. 1st 1933

2. Why the R.C. Bishops Gardiner and Bonner were not put to Death by Elizabeth.

The fact is, that it is impossible to show that a single individual was put to death under Elizabeth simply because he believed in or professed the Popish faith; every one of these State executions was for promoting or practising treason. If the Protestant Government of Elizabeth had ever thought of putting Papists to death for their creed, surely the first to suffer would have been Archbishop Gardiner and

Bishop Bonner, &c., who had had so deep a hand in the bloody tragedies under Mary. But even the men who had murdered Cranmer and hundreds besides, were never called to account, but lived in ease and peace all their days amid the relations and contemporaries of the men they had dragged to the stake.

When the Bible began to circulate freely in Britain it soon changed the character of the people, and put an end to the Romanist bloodthirsty methods. In some instances Roman Catholics were treated with unnecessary cruelty, but that was a period of transition, when the nation was just emerging from the Romish school of blood after centuries of training. Britain and North America are to-day what the Bible has made them; Spain and South America are what Romanism has made them.

3. Elizabeth Grudges Ammunition for her Fleet.

The force now mustered in England looks much more formidable when set forth on paper than when drawn up in front of Philip's army. These 100,000 men were simply militia, insufficiently drilled, poorly armed, and to be compared in no point, save their spirit, with the soldiers of Spain, who had served in every clime, and met warriors of all nations on the battle-field. And although the English fleet counted hull for hull with the Spanish, it was in comparison but a collection of pinnaces and boats. The queen's spirit was admirable, but her thrift was carried to such an extreme that she grudged the shot for the guns, and the rations for the men who were to defend her throne. The invading navy was the largest which had ever been seen on ocean since it was first ploughed by keel. The Spanish half alone was deemed more than sufficient to conquer England, and how easy would conquest become when that Armada should be joined, as it was to be, by the mighty force under Parma, the flower of the Spanish army! England, with her long line of coast, her unfortified towns, her four millions of population,

including many thousand Papists ready to rise in insurrection as soon as the invader had made good his landing, was at that hour in supreme peril; and its standing or falling was the standing or falling of Protestantism. Had Philip succeeded in his enterprise, and Spain taken the place of England, as the teacher and guide of the nations, it is appalling to think what at this hour would have been the condition of the world.

4. A Night Never to be Forgotten in England.

The storm subsiding, the Armada once more gathered itself together, and setting sail entered the Channel, and on the 29th of July was off the Lizard. Next day England had her first sight of her long-expected enemy, coming over the blue sea, her own element, to conquer her. Instantly the beacon-fires were kindled, and blazing along the coast, and away into the inland, announced alike to dweller in city and in rural parts that the Spanish fleet was in the Channel. Long as the Armada had been waited for, its appearance took England by surprise. Its sailing from Lisbon two months before had been known in England; but next came tidings that storms had dispersed and driven it back, and orders had been sent from the Admiralty to Plymouth to lay up the ships in dock, and disband their crews. Happily, before these orders could be executed the Armada hove in sight, and all doubt about its coming was at an end. There it was in the Channel. In the afternoon of Saturday, the 30th of July, it could be descried from the high ground above Plymouth harbour, advancing slowly from the south-west, in the form of a crescent, the two horns of which were seven miles apart. As one massive hulk after another came out of the blue distance, and the armament stretched itself out in portentous length on the bosom of the deep, it was seen that rumour had not in the least exaggerated its size. On board his great galleon, the *St. Martin*, in his shot-proof fortress, stood Medina

Sidonia, casting proud glances around him, now at the mighty fleet under his command, moving onwards as he believed to certain victory, and now on the shore under his lee, that land of which the Pope had said to Philip, "To thee will I give it."

That was a night long to be remembered in England. As another and yet another hill-top lighted its fires in the darkness, and the ever-extending line of light flashed the news of the Armada's arrival from the shores of the Channel to the moors of Northumberland; and across the Tweed, all through Scotland, where, too, beacon-fires had been prepared, the hearts of men were drawn together by the sense of a common danger and a common terror. All controversies were forgotten in one absorbing interest, and the cry of the nation went up to God on His throne above, that He who covered His people in Egypt on that awful night when the Angel of death passed through the land, would spread His wing over England, and not suffer the destroyer to touch her.

Promises

MICAH, 7.

14 ¶ Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old.

15 According to the days of thy coming out of the land of Egypt will I shew unto him marvellous *things.*

16 ¶ The nations shall see and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf.

17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

18 Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy.

19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

Recommended Reading

A...	AMAZING BOOK OF REVELATIONS	T.Foster	$5.00
	AS BIRDS FLYING	J.M.Stears	1.50
	ARMAGEDDON RENDEZVOUS WITH DESTINY	H.B. Rand	2.50
	ANTICHRIST REVEALED IN HISTORY AND PROPHECY	A. Campbell	3.50
	APOCALYPSE OF BARUCH	Charles	10.00
	ABRAHAMIC COVENANT	E.R.Capt	2.50
	ASSYRIAN INVASIONS & DEPORTATIONS OF ISRAEL	A. Campbell	3.50
B...	BOOK OF BARNABAS	C.Davies Min.	4.00
	BOOK OF ENOCH	R.Charles	7.00
	BEHOLD HE COMETH	H.B. Rand	10.00
	BIBLE CHRONOLOGY	I. Panin	7.00
	BIBLE STORIES FOR CHILDREN	M. Gascoyne	.75
	BETHESDA OR JESUS CHRIST	Rev. W. Pascoe Goard	3.00
	BRITAIN'S ROYAL THRONE	T. Foster	3.80
	BIBLE NUMERICS	I. Panin	3.00
	BLIND IS MY SERVANT	L.Buxton Cresty	1.00
	BOOK OF JUBILEES	G.H. Schodde	6.00
	BOOK OF JUBILEES	Goodrich	6.00
	BOOK OF NICODEMUS	C.Davies Min.	4.00
	BRITAIN'S ROYAL THRONE	B. Williams	4.50
	BRITAIN'S FUTURE	M. Bennett	1.20
	BIBLE LAW INDEX	W. & J.Fennell	6.00
	BRITAIN, THE PIVOT OF THE WORLD	Rev. Couper	.30
	BIBLE, HISTORY & BRITAIN	Rev. C. McKelvey	2.50
	BABYLON MYSTERY RELIGION	R.Woodrow	9.00
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	BEHOLD YOUR KING	M. Bennett	.30
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	COMING BATTLE FOR WORLD SOVEREIGNTY	J. Collins	4.00
	CONSPIRACY CALLED CONSERVATION	D. Jensen	6.00
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Cephalic Index

H. R. Tourtel

PROFESSOR RIPLEY, in his book *Races of Europe,* says: "The ethnic history of the British Isles turns upon two significant geographical facts which have rendered their poulation decidedly unique among the other States of Western Europe. The first of these is their insular position, off the coast, midway between the north and the south of the Continent. That narrow silver streak between Calais and Dover which has insured the political security and material prosperity of England in later times, has always profoundly affected her racial history."

The relationship between ethnic history and geographical location serves to introduce the modern discovery of what is called "*the cephalic index,*" that is, "the extreme breadth of the head, expressed in percentage of the length from front to back."

Thus measured, ethnic groups are classified into three sections, called *meso-cephalic* or long-headed (75-80), the middle group; *brachy-cephalic,* or Alpine group (above 80); and the *dolicho-cephalic* (below 75). It is interesting to note the groups into which some of the European Continental countries fall.

France shows various types, including all groups, the Netherlands are near the meso-cephalic, or long-headed. Eastern Europe and Russia are brachy-cephalic. Germany shows variety. Norway is mainly meso-cephalic, Austria brachy-cephalic, or Alpine. Italy is mainly brachy-cephalic, *except for the "toe" and "heel,"* which are meso-cephalic, where it pokes out into the Mediterranean Sea. Spain is almost entirely meso-cephalic, including the Basques in the north.

What happens when we come to the British Isles? "On the Continent," says Ripley, "the range of variation averages never less than ten points. In the British Isles it is *practically uniform* from end to end. Highland or lowland, city or country, peasant or philosopher, all are practically alike in respect of this fundamental

characteristic. We have to do with a population in which the round-headed or Alpine race of Continental Europe is totally lacking (an ethnic element which constitutes a full half of the present population of every stage of middle-western Europe, that is to say, of France, Belgium, Italy and Germany)." Again, " this curious absence of the broad-headed Alpine race in the British Isles therefore is merely another illustration of its essentially Continental Character. Have we here to do in Britain with the type of the Teuton, or of the Iberian, race? "

This is interesting, because Professor Ripley, whose book was written over fifty years ago, still adhered to the Teutonic affinity of the British race though, as we see, impressed with the alternative of its Iberian origin. He says, concerning this, " We conclude that the sole evidence worth considering of an Iberian or Mediterranean substratum in the British Isles is that derived from *physical characteristics* and *geographical probabilities*; Professor Rhys, the best living authority, assents to this, being content to leave the question of origin mainly to those who study *skins* and *skulls*. Skulls are indeed Mediterranean in their dolicho-cephaly, but they are unfortunately just as much Teutonic. The difficulty, as we have said, is that *all head forms* in Britain to-day are similar. Skins, including therewith of course hair and eyes, supply the necessary proof; they render *the Iberian theory highly probable*."

One additional fact on this point is of particular interest.

"The Romans came in considerable numbers; they walled cities and built roads; they introduced new arts and customs; but when they abandoned the islands they left them racially as they were before. For they appear to have formed a ruling cast, holding aloof in the main from intermarriage with the natives, not even a heritage of Latin place-names remains to any considerable degree . . . The people manifest *no physical traits* which we are justified in ascribing to them."

The introduction of Mediterranean, which shares dolicho-cephalic characteristics with the British race, and of the probable Iberian origin of that race, raises an important point as to the Israel identity of the Anglo-Saxon-Celtic peoples, and particularly the inhabitants of the British Isles.

Iberian indicates Hebrew origin, hence common origin with the other great section of the Hebrew Israel nation: true Judah, together with the House of David. As we know David was " ruddy and of a fair countenance." We are accustomed to think of the Jew as being swarthy, with dark brows and hooked nose, but that is far from being evidence of pure Judaic origin; indeed it is exactly the opposite. " The shew of your countenance doth witness against you "; that is, it proved mixed origin, the adulteration of the pure Israelic stock with that of other races.

It is important therefore to know and understand what was the appearance of the Jew during the time of his residence in Palestine, before the dispersion, with its consequent intermixture with other races.

The *Bible Research Handbook* informs us: "As a result of his extensive researches in Egypt and Palestine, Sir Gardner Wilkinson became convinced that the facial characteristics which are now generally referred to as 'Jewish' (large nose, dark eyes and black hair), are of 'Syrian' (as distinct from Hebrew) origin. These non-Israelite features do not appear in the traditional portraits of the Jew of Christ's day. Wilkinson found that the Jews living in Jerusalem in the early 19th century were blue-eyed, often red-haired with a 'nose of delicate form and nearly straight.' Their children had 'the pink and white complexion of Europeans'."

Again: " Dr. Nordau " (an eminent Jew) " affirms that the arched nose popularly and erroneously styled 'Jewish' is not Semitic, but is of non-Hebrew origin. It occurs in modern Jewry because in time past the Jews 'became strongly intermingled with the Hittites.' The true Israelite nose is perfectly straight."

Another important witness is the famous artist Holman Hunt, renowned for his pictures of the Saviour. He went in person to Jerusalem to see for himself the type of the true Jew. At that time (1854) there were very few Jews in Palestine; only a handful in fact; long before the modern influx of Jews from the west. The Jews whom he saw and interviewed were descendants of ancestors who had been dwelling in the Holy Land from time immemorial. The point is that Holman Hunt, supported by the opinion of reliable authorities of his day, satisfied himself that he had found the true

Jewish type, and that Jews of that type were " fair "—in fact, that they were of the classification now known as *Nordic,* and far removed in appearance from the type popularly known as " Jewish."

We must remember that Judah was of the same family as all the other sons of Jacob; thus we would expect a family resemblance. Unfortunately the fact is that the Jews of to-day do present an inter-racial mixture, so that they have ceased to be in any real sense a separate race. As Professor Ripley says: "It is paradoxical, yet true, we affirm. The Jews are *not a race*, but only a *people,* after all. In their faces we read its confirmation: while in respect of their other traits we are convinced that such individuality as they possess — by no means inconsiderable — is of their own making from one generation to the next, rather than a product of an unprecedented purity of physical descent."

A great contrast is, as we have seen, presented by their brethren of the ten-tribed "House of Israel." Measured by the cephalic index the uniformity in cranial type all through the British Isles is so perfect that it cannot be represented by shaded maps (as in the case of other countries). "Here in the British Isles it is practically uniform from end to end."

Support for this uniformity of the British race is abundant. Sir Arthur Keith (Robert Boyle Lecture, 1919) says: "But, except for a trick of speech or local mannerism, the most expert anthropologist cannot tell Celt from Saxon, nor an Irishman from a Scotsman . . . From a 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. It is often said that we British are a mixed and mongrel collection of types and breeds; the truth is that, as regards physical type, the inhabitants of the British Isles are the most uniform of all the large nationalities of Europe."

Professor Freeman also, in his *Origin of the English Nation,* has the following: " Tribe after tribe, Angles, Saxons, Jutes, Frisians, poured across the sea to make new homes in the Isles of Britain. Thus grew the English nation—a nation formed by the union of various types of the same stock. The Dane hardly needed assimilation. He was of another kindred tribe, coming later than the others. Even the Norman was a kinsman."

Also Professor Huxley, in *Racial Origins,* shows that the invasion of the Saxons, Jutes, Danes and the Northmen changed the language of Britain, but added no new physical element. Therefore . . . we must not talk any more of Celts and Saxons, for they are all one. "I never lose an opportunity of rooting up that false idea that the Celts and Saxons are different races."

How far back then can we go, for the origin of our Anglo-Saxon-Celtic race? It certainly looks, even from the ethnic point of view, that we may go right back to the days of Abraham, the founder of the Israel race. As Professor C. S. Coon, reported in the *Bible Research Handbook,* says, "It can be shown that the Sumerians, who lived over five thousand years ago in Mesopotamia, are almost identical in skull and face form with living Englishmen . . ."

Clearer indications as to the purity of the race, and its Hebrew origin, can hardly be desired, or more independent testimony to the care and precision with which Divine Providence selected, preserved and perfected the physical characteristics of the human instrument —the *"earthen vessels"*—designed and destined to convey to all the world the plan and purpose of God. *"This people have I formed for Myself; they shall shew forth My praise."*

Hymn for the Month

Great God of heaven and earth, arise!
And hear our loud united cries;
See Britain bow before Thy face
Throughout her isles, and seek Thy grace.

Our trust is not in mortal hosts,
Nor in the fleets that guard our coasts;
Thine is the land, and Thine the main,
While human force and skill are vain.

Our guilt might draw Thy vengeance down
On every shore, on every town;
But view us, Lord, with pitying eye,
And lay Thy lifted thunder by.

Forgive the follies of our times,
And purge our land from all its crimes;
Reformed, and decked with grace Divine,
Let governors and people shine.

P. DODDRIDGE (1702-1751).

Wealth and the Kingdom

COURTESY: KINGDOM DIGEST

J. A. Lovell



JESUS CHRIST INSTRUCTING THE RICH YOUNG MAN HOW TO ATTAIN ETERNAL LIFE.
By Henry Le Jeune, A.R.A.

LET IT BE UNDERSTOOD at the beginning of this address that we are not discussing something in the sky; instead, we are talking about something on the earth—the Kingdom of God. So many of us have thought only in terms of heaven, or something in the sky, we find it difficult to get people to believe the many, many literal Bible teachings that deal with heaven on earth; that is, the Kingdom of God and the many other things that will take place literally and actually here on this earth during the next age, known in the Bible as the Kingdom Age, and also in the ages to come.

In speaking of wealth, let it be understood that it is erroneous to believe and teach that wealth keeps people out of the Kingdom of God. It is not money

that does this; instead, it is the love of money! The Bible declares that the love of money is the root of all evil.

Concerning the Scripture we are about to discuss, there seems to be many mistaken notions and ideas, so we feel that this is a good time to clear them up. We realize this message is not particularly appropriate, for the average person is not wealthy, but if we can help you to understand all the thoughts found in our Scripture lesson, we feel we will have done you a real favor. Looking now to our Scripture lesson found in Mark 10th chapter, verses 17-31, let us concentrate on the following points:

The Plan of Salvation. It seems that the modern idea of being saved is quite different from the Bible plan of salvation. In too many of our modern churches nowadays, the idea is that all one has to do to be saved is just to be a member of a good family and then be rushed into the church in infancy, or at the junior age, depending on the denomination of which we are a member. This may sound good, and may be traditional, but it is not the Biblical way, for all have sinned and come short of the glory of God. There is none good, no not one, and since we bear the taint of Adam's sin, we are conceived in sin, we live in sin, and to be rid of this sin, we must have the new birth, or be born again, which is accomplished quite differently from what modernism would have you believe. Now, to the other extreme, there are those who think that there is nothing we DO concerning salvation, but it is all a matter of BELIEF. Now we are perfectly willing to agree with you that we are saved by grace, through faith, all of which is made possible by the blood of Jesus Christ, which He gave on Calvary for the sins of the world. However, let us look at the following Scripture and see if the matter of salvation isn't a little more serious than what most people think it is. Verse 17: . . . *Good Master, what shall I do that I may inherit eternal life?* Verses 19, 20, 21: *Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross, and follow me.* Now looking at the Scriptures we have just quoted, aren't there some things that we can DO regarding salvation! Yes, there are. We can realize that we are a sinner. That is doing something. We can realize that we are lost and without hope, that Jesus Christ is our only Saviour. We can repent of our sins, making a complete confession of all of our wrong doings; then we can accept Jesus Christ

as our atonement for sin, and let Him become our precious Saviour. Truly, this is DOING something, even though salvation is a gift accomplished by faith through the shed blood of Jesus Christ.

The Love of God. Unfortunately, too many ministers have pictured God in the wrong light. The impression is left that He is brutal, harsh, and cruel; that He has made the way of life so complicated and difficult only a little handful of people will make it; and that He is standing on the sideline to see that even they have great difficulty in making it! This is not what the Bible teaches concerning this vital matter. The truth is, God is love, He is the essence of love. He is filled with love. He is love itself; thus, He is gracious, forgiving, forbearing, patient, loving, fair, just, and kind. Please notice concerning this man who approached Jesus, instead of his being frowned upon, censured, and turned away, the Bible Says, "*Then Jesus beholding him loved him.*" No, in this case, Jesus didn't despise the man because he had become selfish, greedy, stingy, and unwilling to give what he had in the way of wealth to the poor; instead, the Lord put His arm around him, drew the man up to him, and looked him in the eye with a kindly, loving, tender glance. He loved him with a love of pity and charity. So we want you to know that Jesus is that kind of a Saviour and Friend, for we are told that He loved the world so much He gave His only begotten Son that mankind might be saved. We are also told, concerning Israel whom He ransomed and redeemed, that He left the ninety and nine and went wandering away through the darkness across the jagged rocks into the forests, hunting the one sheep that was lost, which represented the lost sheep of the House of Israel. Upon finding him, He placed him gently in His tender hands and carried him back to the fold. In so doing, He illustrated the love He had for the lost sheep of the House of Israel, even though they had gone astray. They had turned from their Husband, they had sinned, and they had broken the heart of their Husband, Jehovah; yet He loved them enough to die to redeem them, that He may remarry them and live with this wife throughout eternity! Sinner friend, God loves you! Wayward Israel, God loves you!

Wealth and The Kingdom. Since there seems to be a gross misunderstanding concerning the matter of one's wealth and his relationship to God, I would like to quote the following Scriptures, and then explain them a bit, applying them to spiritual matters in their practical sense of the word. Verses 23, 24, 25: *And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God; And the disciples were astonished at his words. But Jesus answereth again, and saith unto*

them, Children, how hard it is for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. In reading the foregoing Scriptures, it would seem that it would be an impossibility for someone who is wealthy to ever enter the Kingdom of God! It would seem that the Lord is placing a premium on poverty and condemning wealth. This is not what these Scriptures teach! In the first place, concerning the statement that it is very hard for a rich man to enter the Kingdom, keep in mind that it is not his money that keeps him out, but the LOVE of his money, and because he puts his TRUST in his wealth, instead of in his Saviour, Jesus Christ! Other things being equal, a wealthy person can honor the Lord more than a poor person, because he has more money to give for the work of the Lord, more influence, more time to devote to such matters, and just about more of everything else to help in the work of the Lord. The trouble is that while one is getting his wealth, he usually becomes hardened, selfish, arrogant, and greedy. We thank God for these people who have given their time, influence, and money for the promulgation of the gospel of our Lord and Saviour, Jesus Christ. Yet we know many people who have formed bad habits in connection with their wealth, thus making it virtually impossible for them to become a Christian, or at least to be consecrated and to be used and blessed of God as He would like to use and bless them. However, to prove that God does not condemn wealth itself, remember that Abraham was one of the world's wealthiest men, and so were Solomon and Job. They were certainly consecrated, and God used them. Then, regarding the matter of a camel going through the eye of a needle, this is not a literal needle, according to Bible scholars, but refers to a relatively small gate through which smaller animals could go, but camels found it difficult. To get through, camels would have to get on their knees and squeeze themselves through such a gate. The Lord, observing such a scene, declared that the average wealthy person would have just that much difficulty getting into the Kingdom. However, we assure you this is not so, if that person uses his wealth wisely, consecrates himself to God, remains humble, has a forgiving spirit, and has a tender heart. Such a person would call upon the Lord, and the Lord would save him as quickly as He would a poor man. Such a person could consecrate his wealth and his life to God, and He could use him and his wealth more than He could a poor man!

Consecration. Please notice it is not so much a matter of one having a million dollars which will keep him from being saved or from being fully consecrated. It is a matter of his having the wrong attitude toward any particular

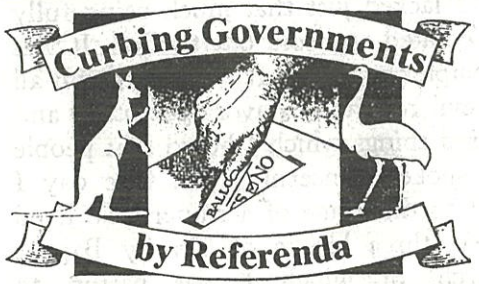
sin in his life, whether it be greed and covetousness toward a hundred dollars or a million dollars, or whether it be some other sin in his life that he hasn't given up, thus causing his Christian influence to be limited and his Christian activities to be curtailed in making it possible for God to fully bless him. In the case of this man who came to the Lord, we find the Lord saying, "One thing thou lackest." In this particular case, it was the great amount of wealth that this man had which he wasn't willing to give up in order to accept Jesus Christ and to go all out for God. However, in the case of many people, the wrong attitude of selfishness and greed toward even a hundred dollars would be just as bad as it was in the case of this man who had the wrong attitude toward perhaps a million dollars. Remember, too, that sometimes laziness, stinginess, pride, gluttony, prejudice, unforgiving spirit, and a cruel heart are things that represent the one thing we lack in being fully consecrated to God and keeping Him from blessing us fully. So we beg you, whatever that one thing is that you lack in being fully sold out to God, to be willing to give it up and to consecrate yourself completely to Him, that He may fully and completely bless and use you for His glory and for the good of mankind!

In my own life many years ago, I found there was one thing I had not conquered, which was quite deep-rooted, and I lacked just that much being fully consecrated and sold out to God. It was a complex on my part to track down all the evil reports, unfavorable gossip, and unkind things which I heard that people had spoken concerning me. One day I went to the home of a sinner who lived within three blocks of Trinity Baptist Church, of which I was pastor, to remonstrate with him over some unsavory things he had said concerning me. As I neared his house, the spirit of the Lord convicted me, and under that conviction I decided that I thought too much of my reputation and was spending too much time to try to defend it, instead of proclaiming the gospel and magnifying Jesus Christ. I met the man, and, instead of remonstrating, told him I appreciated the favor he had done, the reports he had circulated, and the lesson he had taught me, and from that moment on I would give up that habit and yield all I had to the Lord. That began a revival in my own life, which flowed into our church, and resulted in many, many blessings to many, many people. Will you not search your heart and give up whatever is in your life that you should, and then take up your cross and follow Him!

When people support the mechanism of evil, they become responsible for their own slavery.

3 September Referendum Vote NO

NO
NO
NO



COURTESY: WAKE UP

Dr David Mitchell

Dr David Mitchell B.A., L.L.B., Ph.D., L.L.M., also holds a Graduate Diploma in International Law and International Diploma in Human Rights. Dr Mitchell, a lawyer of 35 years experience, worked in the Commonwealth Attorney-General's Department for 16 years, and was Attorney-General of the African nation of Lesotho for two years.

Much has been alleged about possible hidden agendas in the current proposals for changing the Australian Constitution. But is there a HIDDEN agenda?

Gough Whitlam wrote in his book: "The way of the reformer is hard in Australia. Our parliaments work within a framework which enshrines Liberal policy and bans Labor policy. Labor has to persuade the electorate to take two steps before it can implement its reforms: first to elect a Labor government, then to alter the Constitution."

Bob Hawke, in his well publicised address to the Fabian Society on 18 May, 1984, said: "We all have to face the fact that, if our Government is to make really great and worthwhile reforms that will permanently change this nation then it is not enough simply to obtain a temporary majority at an election or even successive elections.".

Does this mean Prime Minister Hawke looks towards a permanent Labor government whether elected or not?

A Labor government has been elected! That government is now proposing four changes to the constitution, some of which might have little significance on their own. But if they have little significance, why change? Attorney-General Bowen gives the answer — "Our proposals should be seen as a first instalment in a steadily maturing process...". (Hansard 10 May, 1988. P. 2383).

What are the four referendum proposals?

1. To provide for 4-year maximum terms for members of both houses of the Commonwealth Parliament;
2. To provide for fair and democratic elections throughout Australia;
3. To recognise local government;
4. To extend the right to trial by jury, to extend freedom of religion and to ensure fair terms for persons whose property is acquired by any government.

Four year terms

It is relatively insignificant whether the House of Representatives has a four year term or three year term except for the question of costs of elections which could usefully be spread over the longer period.

Part of the argument for four year terms has been that federal elections occur too frequently. Indeed, since 1949 there have been 21 federal elections! This large number has been due to elections being called before the expiration of the governments full term of office. There is no current proposal for "fixed term" parliaments and, therefore, no guarantee that elections will be called less frequently.

If it were possible to consider the House of Representatives separately from the Senate it would be difficult to mount arguments demonstrating the danger of change. However, the two cannot be separated. If the proposal were to have four year terms for the House of Representatives and continue with the present arrangements for the Senate there would, at very least, be a Senate election every three years and a House of Representatives election every four years. That is NOT the proposal!

The proposal is for the Senate to be reduced to a four year term with concurrent elections of Senate and House of Representatives. This would mean that ALL elections would be double dissolutions with the consequence that the quota needed for election would be just over 8%. This would favour sectional interests which might be a good thing.

On the other hand, it would also mean Senate voting could be expected to mirror voting for the House of Representatives thereby reducing the effect of the review function of the Senate. The proposal for requiring Senate and House of Representative elections to be held simultaneously has already been rejected twice. It is now being proposed a third time.

Included in the proposal is the removal of the function of issuing writs for Senate elections from the States and vesting it in the Commowealth.

Fair and democratic elections

To say the least, this proposal is misleading. It would be an unusual voter who voted against a proposal for fair and democratic elections. What the proposal is fact is to seek to include in the Constitution the present provisions for elections for the House of Representatives. It does not seek to change the present voting law for the Commonwealth but seeks to impose that law on the States as well, so that States will no longer be able to decide the appropriate means of distributing electoral boundaries. It would mean that the people of Sydney could, by virtue of the Constitution, outvote the whole of the rest of New South Wales put together.

That the idea "one vote, one value" is a myth is demonstrated by the following hypothetical table.

A small country with 500 voters and three political parties establishes 5 electorates of 100 electors each and, at a particular election, the following voting

pattern occurs:

Electorate	Voters	National Party	Labor Party	Liberal Party
A	100	51	49	No Candidate
B	100	51	49	No Candidate
C	100	51	49	No Candidate
D	100	No Candidate	70	30
E	100	No Candidate	70	30
	500	153	287	60
		30.6%	57.4%	12%

In this example the National Party with only 30.6% of the vote (with "fair and democratic" boundaries as defined in the proposal for constitutional change) gains 60% of the seats while Labor with nearly 60% of the vote gain only 40% of the seats.

One might easily think there is something wrong with the example or that "it just wouldn't happen that way."

A simple glance at the voting and results for the House of Representatives election in July 1987 is revealing. With 45.83% of the total formal vote Labor obtained 86 seats while with 46.07% the combined Liberal/National parties obtained only 62 seats. It does happen as the example shows! With a minority of votes Labor has a majority of seats.

This is the system it is proposed to entrench in the Constitution! The proposal extends to the States but does not extend to the Senate. If it is so important, why not? Tasmania with 500,000 people has the same number of Senators as New South Wales with 5,000,000 people. The vote of a Tasmanian has five times the value of the vote of a Corn-stalk.

Why? Because the framers of the Constitution took the view that regional representation should be recognised, because the States were equal partners in the Commonwealth irrespective of their size or population.

If this proposal is intended to reflect a principle it does seem unusual not to seek to apply it to the point of the largest discrepancy. Is extension to the Senate to be a subsquent "installment in the steadily maturing process"? And what about Australia's position in the United Nations General Assembly — if one vote one value is a proper principle, should not our country immediately recognise that China should have 160 votes to our 1?

The proposal makes no difference to Commonwealth elections — it is directed only at the States, in particular Queensland, Western Austraia and the Tasmanian Legislative Council.

The question I must ask is: Why extend Federal power to restrict the rights of States in this way? There might be an answer but I can only guess at it. My guess is that one of the immediate intentions in putting this proposal to referendum is to enable the people of the whole of Australia, particularly Sydney and Melbourne, to outvote the people of Queensland on a matter of Queensland state rights.

Local Government

As the Constitution at present stands

local government is entirely within state jurisdiction.

Suggestions have been made that local government is starved of funds by some State governments and should be funded directly from Canberra. Such funding would, of course, bring local government under Canberra control, for it is a truism that "he who pays the piper calls the tune". Of course, State governments have been known to close City and Municipal Councils but this is within State jurisdiction. Indeed, local government is already entrenched in the State Constitutions of Victoria, Western Australia, South Australia and New South Wales.

It is significant that this Constitutional change would apply **ONLY** to the States and in some cases would have the effect of changing State constitutions. Again, this is a proposal to put to a referendum for the whole of Australia to determine how individual State Constitutions will be effected. The proposal requires each State to provide for the establishment and continuance of a system of local government but does not give the Commonwealth Parliament power to establish local government bodies in the States.

It must be noted that this proposal does not apply to the Australian Capital Territory or Northern Territory.

Both the Constitutional Convention that was terminated in 1985 and the Constitutional Commission whose first report was tabled in the House of Representatives on 10 May, 1988 have recommended inclusion of a clause recognising local government.

As drafted, the proposal appears to have no effect other than placing an extra control on the States. Even then, the Attorney-General said: "The provision is not intended to prevent State Governments from providing for the amalgamation of local government councils or for their dismissal on grounds of incompetence or malpractice."

So, what effect does it have? Does it require a local government for Western Australia when the government specifically recognises that "local government might not be appropriate for remote and sparsely populated areas in the Northern Territory"? (Hansard 10 May, 1988, P. 2385) The effect it does have is to reduce the authority of State Governments.

To extend trial by jury; freedom of religion; and to ensure just compensation for compulsorily acquired property.

These are fundamental freedoms already referred to in the Constitution. These freedoms do not exist because of the Constitution — they exist independently of it, they existed before it was framed and would continue if it were repealed.

Including "freedoms" in the Constitution is a "back-door" method of introducing a Bill of Rights.

It is true Prince Charles said in his speech on Australia Day 1988: "The true celebration of this nation is in its Constitution. In those dry sounding but hard-fought-for rules and regulations, every family in this remarkable country has its rights protected and cherished". Indeed the constitutional freedoms in Australia, inherited through the English Common Law, are second to none. It is not because

they are set out in a Constitution (as is the case in Soviet Russia and other Eastern Block countries where freedoms like ours are limited) but because they exist independently of the Constitution.

TRIAL BY JURY

The Constitution was a compact among the States to create a Federation; It was not, and was not intended to be a Bill of Rights. Section 80 does confirm a right to jury trial when charged with a Federal offence and Section 51 confirms a right to just compensation when property is compulsorily acquired by the Commonwealth. The proposal is to extend these provisions to establish the Constitution as the source of these rights and to bind the States as well as the Commonwealth. Of course, the rights cannot and should not be criticised. The issue is not whether to support or oppose the rights — the issue is whether the Constitution should become a Bill of Rights; the issue is whether the fundamentals of the criminal law and property law should be controlled centrally; the issue is whether the exclusive powers of State Governments should be reduced; the issue is whether the very nature of the Constitution should be changed!

I must repeat, the Attorney-General has made it clear this is intended as a first instalment. A change now on the basis proposed could pave the way for drastic change in the future. "Gradualism" is a basic Fabian doctrine. Is the proposal part of a gradual process? Although the proposals sound mild their implications, even now, are far greater than first meets the eye.

Religious Freedom

Freedom of religion is already dealt with in section 116. This section currently prevents the Commonwealth from making any law for establishing any religion, imposing any religious observance or prohibiting the free exercise of any religion. It also forbids any religious test as a qualification for any office of public trust under the Commonwealth.

The proposal not only extends this limitation to the States but also changes the wording. It might be thought that the change of wording does not change the meaning but the rules of legal interpretation provide that changed wording creates a presumption of changed meaning.

If the import of the existing section is that the Commonwealth can make no laws about religion and if the import of the changed wording would be that neither the Commonwealth nor the States or Territories can make laws discriminating between religions the difference is dramatic.

The United Nations has made a Declaration on the Freedom of Religion (1981) and is now proceeding towards a Convention. The nature of the Declaration is to guarantee that all religions or beliefs (whether recognising a Supreme Being or not) must be regarded as equal and any proclamation of a religion or belief to a person who does not already hold it would be discrimination.

It seeks to ensure that religion can be proclaimed to its own believers in places approved for the purpose, that the religious beliefs of parents will be taken into

account as one of the factors in the training of children (but the best interests of the child are always to be paramount) and thatchildren are to be taught that their highest duty is to their fellow man. Under this Declaration I would be committing a discrimination if I taught my children (as I do) that the "chief end of man is to glorify God and to enjoy him forever"

I also question, WHO takes into account the factors for the training of a child and WHO decides its best interests?"

If the government can make no laws relating to religion, it cannot introduce the United Nations proposals as law in Australia. If, on the other hand, it can make no laws discriminating between religions it can introduce the United Nations proposal.

Perhaps fears on the score of increasing the threat of religious discrimination by a change that appears to give greater protection are groundless but perhaps they are not. Perhaps, indeed, it could happen even without change to the Constitution but it is certain that change in the way proposed will not increase protection against such possible legislation.

Summary

Some or all the proposed changes have the ring of advance and increased protection for the people. It has often been said that not everything that glitters is gold. Those proposals need to be carefully understood for what they are — increased centralism, changed parliamentary structure, reduction of State rights and possible (though probably not intended) reduction of personal rights.

The great modern master of simile and metaphor is Mr. Lloyd George—that is why he never fails to grip his audiences, whatever their political convictions. See how he described the government in 1923. "You cannot navigate a great ship through uncharted seas, full of submerged rocks and reeds, in tempestuous weather, with a scratch crew of third-rate mariners whose sole qualification for their post is that they are also mutineers."

A Patriot or Not?

What is a Patriot you ask, and well you may!
He loves his country very much, and knows he's here to stay.

No compromise for him, it must be said,
his indestructive spirit of devotion, this zealot knows where he is "being led"!

Perhaps it was the battlefield, the anguished cry
that stirred our patriot's blood and yet, did he ever ponder WHY?

Defend he will Democracy and Constitution,
this patriot will go for broke, oh yes, including revolution.

Obsessed with "Country, Queen and Flag"
no flies on this old hand you see, old soldiers never die or lag.

This patriot can do it all, can do it every time,
with Rallies, Anthems, fiery speeches, our orators sublime.

Petitions East, Petitions West, we've lost the count
but Onward Patriotism, hang the cost; the money will be found!

Our man will fight for honour, glory, even emptiness
Indeed, the media crooks will set him up, we know it as "The Press".

"Laws of the land" this patriot gets,
the "laws" which make him slave, and delusion him besets.

The scoff and scorn of traitors, tyrants, crims,
oh patriot why don't you listen, read, observe, from early morn till sunlight dims .....?

Observe the signs and times our God gave Israel,
to get yourself out of this mess, but will you EVER hear the BELL?

How can you love your country, but not your Living God,
Why are you not aware it seems, of Yahweh's terrible ROD?

Why don't you know HIS WORD enough HIS PROMISE made to you,
don't you trust HIM, don't you care, why can't you say "I do"?

Don't you know that HE is the POTTER, and YOU are ONLY CLAY
It means that YOU don't have a choice, HE has the final say!

Consider, foolish patriot, WHO'S MAKER of it ALL,
the land came long before you did, so did HIS LAW, RECALL?

Patriotism's MAKE BELIEVE, when in GOD you do not trust,
the "golden age" went long ago, or was it "boom or bust"?

Learn to love your MAKER first, and seek HIM very early
the rest is humbug, folderol, there are no "gates" called "pearly"!

A patriot? Without a God? who NEVER HIM INVOKES;
is DEAD my friend STONE DEAD, and NUMBER ONE among the jokes.

Our land is full of "patriots", who fight for FLAG AND QUEEN
BUT FIGHTERS FOR OUR LIVING GOD
ARE FEW AND FAR BETWEEN !!!

(The above poem was kindly presented by Mr L. de Bruin, Cardwell Qld.)

A Prayer of Archbishop Bradwardine, who died of the Black Death in 1349:
seen in Canterbury Cathedral.

"My God, I love Thee Thyself above all else, and Thee I desire as my last end. Always and in all things, with my whole heart and strength and with increasing labour I seek Thee. If Thou give not Thyself to me Thou givest nothing. If I find Thee not, I find nothing. Grant to me therefore, most loving God, that I may ever love Thee for Thyself above all things, and seek Thee in all things in this life present, so that at last I may find Thee and keep Thee forever in the world to come. *Amen.*"

LET THE GREAT STORY BE TOLD

By
H. WOOD JARVIS

THE TRUTH ABOUT BRITISH EXPANSION

Discovery and Exploration

Introducing Bass and Flinders

THAT the early Governors of New South Wales were exceptional men is illustrated by the fact that the French spy, Péron, was so impressed with what he saw that he reported that 'everything in these vast regions presents a picture of . . . unlimited foresight, swollen ambition, and a policy as deep as it is vigilant'. Seeing that His Majesty's Ministers begrudged every minute spent on the affairs of the distant colony, that they showed no foresight, and that they had no policy whatever, vigilant or otherwise, Péron's conclusions were a remarkable tribute to the 'men on the spot'.

Captain Phillip, the first Governor, broke down in health towards the end of 1792 after a solitary but gallant struggle that would have brought a lesser man to despair. He was succeeded by Captain John Hunter, R.N., and it is essential, if we are to appreciate the full significance of the amazing adventures of the two young men who now enter the story, to realize how very *little* was known of the Australian continent when they sailed with Captain Hunter from Plymouth to Australia on board the *Reliance* in 1795.

In the seventeenth century the captains of the Dutch East India Company's fleet found that if, on setting a course from the Cape, they sailed due east for about 3,000 miles and then turned north to the Malayan Archipelago, they would in this

way gain the immense advantage of sailing with far more regular and favourable winds. Then, on one occasion, one of their captains (Dirk Hartog) sailed farther to the east than usual, and thus, quite accidentally, reached an island only a few miles from the west coast of Australia. This was in the year 1616.

Thereafter, Dutch seamen proceeding from the Cape had orders to sail due east until land was sighted before altering their course to the north. The ships did not all arrive at the same identical place – a gale might blow a vessel far out of her course – so that different parts of the west coast of Australia gradually came to be mapped, and in the course of time the whole extent of the west coast thus visited by these Dutch vessels began to be known as New Holland.

Other parts of the coast of what we now call Australia had also been visited. Willem Janz, a Dutch explorer, had already reached Cape York in 1606 and nine of his crew had been murdered there by natives. Later in the same century that supremely great Dutch navigator, Abel Tasman, had been given orders to explore the southern portion of the globe in order to discover 'whatever God had ordained to be there'. He had set out on his first voyage in 1642, and, without actually sighting the Australian continent, reached the west coast of the island that lies to the south of it, and which now immortalizes his great name. Then, after coasting round the southern shores of Tasmania, he took an easterly course, with the result that (as we have already noted earlier in this narrative) he at length came upon New Zealand at Massacre Bay. After skirting the north-west corner of New Zealand, he then made for the Friendly Islands – *thus completely missing the east coast of Australia.*

The next step forward was taken when Cook discovered and explored the east coast of Australia. The south coast still remained almost entirely unknown, as did also those portions of the east coast which Cook had passed during the night, and others which he had seen during the day, though at such a distance that accurate charting was impossible.

Lastly, nothing whatever was known of anything beyond a few miles from any part of the Australian coast. Botany Bay and Port Jackson were cut off from the interior by the apparently impassable Blue Mountains which for long defied every explorer – sometimes barring the way by a sheer wall of rock and at others ending all progress at the edge of a dizzy

precipice.

No one therefore knew whether the land discovered and claimed for Britain by Captain Cook was a part of the same territory as New Holland, or whether the various discoveries – Dutch and British – were the parts of several large islands.

Such was the general ignorance about the continent of Australia when Governor Hunter left Plymouth for Sydney on board the *Reliance*, taking with him, at the suggestion of Sir Joseph Banks, large quantities of growing vegetables to be transplanted in New South Wales at appropriate seasons.

The *Reliance* sailed on the 15th February 1795, as part of a convoy consisting of a large number of naval vessels and merchantmen escorted by the Channel Fleet until they were far enough to be safe from French attack – Britain and France being then, as usual, at war.

There were two young men on board H.M.S. *Reliance* who could not get too much of each other's company. The friendship that had sprung up between them was founded on the sharing of a common interest, a common ambition, and the common worship of their one great hero – Captain Cook.

Whether they were leaning against the bulwarks, or pacing the spray-swept decks under the billowing sails, or poring over maps and charts, they devoted every moment off duty to the planning of exploring expeditions such as those on which they were longing to embark – expeditions which they intended should unveil the mysteries of the 'extensive space' which then appeared as vacancy in the maps of New Holland and New South Wales.

Matthew Flinders, the younger of these two men, was twenty-one. His friend, George Bass, was about ten years older. Both hailed from Lincolnshire – the county which had also produced Captain John Smith, Sir John Franklin and Sir Joseph Banks; for the fact that Sir Joseph Banks happened to have been actually born in London did not make him a whit less for that a Lincolnshire man. Flinders was born in the village of Donington, where his family had been settled for generations, Bass in Aswarby, ten miles away. Both had been intended for the medical profession, but both had heard, and answered, the insistent call of adventure and had felt the

'beauty and the mystery of the ships
And the magic of the sea!'

Flinders had succeeded in persuading a disappointed but yet discerning father to allow him to follow his own ambition and enter His Majesty's Navy; Bass, whose nautical instincts were at first thwarted, had begun to find a doctor's life tolerable so long as he could serve as surgeon on board ship – though he was already dreaming and scheming in preparation for the adventures which were to bring him immortality.

Each of these two young men bore the stamp of outstanding personality. Flinders was lithe, well-knit, perfectly proportioned, though not more than 5 feet 6 inches in height; one of the most pronounced of his characteristics was the remarkable buoyancy of his step. His wavy hair was almost black, his brow was high – described by a friend as 'noble' – his eyes were dark, clear, and unusually penetrating. His animated expression showed strong signs of vigour, vigilance, and the power to command. His friend Bass was of very different though no less remarkable appearance. Six feet in height, broad, muscular, agile, he too was the possessor of clear, fearless eyes which, indeed, were even more penetrating than those of his friend Flinders, who used to call him the 'penetrating Bass'. He had a dark, healthy complexion, and his features were strikingly handsome.

Governor Hunter's shrewd glance often fell on these two close friends; scraps of their conversation reached his ears; and the significance of their uncommonly keen interest in maps and charts was naturally not lost upon a man who was being sent to govern a small colony forming part of a vast territory of which very little had yet been seen. Hunter's eyes had also, no doubt, frequently fallen on a boat which Bass was taking out with him – a very small boat, and decidedly 'bluff', as seamen will have it, 'in the bows'. Bass had named it the *Tom Thumb*, and Captain Hunter may well have wondered what sort of exploration the ship's surgeon might hope to undertake in so diminutive a boat.

Soon after he arrived in Sydney and had taken up his duties as Governor of New South Wales his curiosity was satisfied, for he then heard that provisions had been put on board the *Tom Thumb*, that a boy (named Martin) had been engaged, and that a party consisting of Bass, Flinders and the boy had sailed out

of Port Jackson on a course to the southward. And soon the astonished Governor began to receive accurate and invaluable reports about various places along the Australian coast which had never before been visited by any European; reports which– as he recalled with the admiration of one who was himself a sailor – were the outcome of voyages in a crazy cockleshell of a boat which could only have escaped destruction by feats of sustained, heroic and, indeed, marvellous seamanship.

One of the earliest of these reports that he received induced him to examine the George's River, and it was as a result of this examination that he founded one of the pioneer towns of Australia – Bankstown.

One day, the two young explorers took aboard two natives who offered to pilot them to a place where they would find fresh water, fish and wild duck. For some reason or other, Flinders decided to amuse himself (and them) by cutting their long, untended hair and their equally lengthy and unkempt beards, a whim which in all probability had a considerable effect upon the history of Australia, for it may well have been the means, very shortly afterwards, of saving the lives of these two young pioneers whose exploits had so important an influence on its destiny.

The two natives showed them the way to a stream up which they rowed for about a mile. Then the *Tom Thumb* was beached, and the powder having been drenched by heavy seas, Flinders and Bass unloaded it and spread it out under the hot sun to dry. Natives began to appear, a few at a time, until at last about twenty had gathered round. As the blacks in those parts were believed by the inhabitants of Port Jackson to be not only ferocious but, possibly, cannibals too, the situation appeared to the two explorers to be full of possibilities – for muskets loaded with soaked powder would be poor protection against twenty cannibals.

The natives, however, were far less interested in the white men than in the strangely spruce appearance of the two blacks who had accompanied them. They crowded round their two fellow-countrymen, gazed in wonder at their neatly trimmed beards and hair, listened unbelievingly to the incredible story of the miracle that had wrought the transformation, and at last began, by degrees, to yield to the temptation to test its truth for themselves. Flinders, not slow to turn this comical situation to advantage, produced the magical instruments – his scissors!

One after another the blacks submitted to the treatment.

And each successive countenance, as the scissors snipped, betrayed a ludicrous blend of pleasure, fear and pride. By the time that all had been attended to the powder was dry, water had been put aboard, an oar had been mended, and the delighted blacks crowded to the aid of the two explorers, dragging the *Tom Thumb* back to the stream, singing aloud for joy.

The old *Reliance*, now almost on the point of falling to pieces, was given as thorough an overhaul as was possible with the limited facilities of Sydney. Flinders, therefore, was kept fully occupied, and the voyages of the *Tom Thumb* ceased. George Bass, being merely a surgeon, and not needed for work on the *Reliance*, after first making a courageous but unsuccessful attempt to cross the Blue Mountains (a feat that was not actually accomplished till many years later), still found himself with time on his hands, so he approached Governor Hunter with a request for the loan of a good boat, manned, if possible, by volunteers from the King's ships – men who would be ready to share with him the dangers of a voyage of discovery that might make a heavy call on their stamina and their courage.

The Governor agreed, and the young surgeon was soon provided with a whaleboat, 28 feet 7 inches long, with six bluejackets to man the oars. In this open boat and with these six men Bass set out on the historic expedition which literally and metaphorically put his 'name on the map'.

On the evening of the 3rd December (1797), Bass and his crew left Port Jackson and sailed south to the point where Captain Cook had first picked up the Australian continent. Then, in the teeth of foul winds and mountainous seas, he began his famous voyage along the unknown and uncharted south coast. The six bluejackets earned the right to all but equal recognition with the doctor for the part they took in one of the most gallant feats in the history of exploration. Without any prospect of honour or reward, these six nameless sailors[1] faced constant danger in an

[1] Actually only five of these valiant men can be correctly described as 'nameless', since one of them is known to have been John Thistle, who volunteered as one of the crew to man the ship in which Bass and Flinders embarked on the next exploit which is to be described in these pages. Thistle later studied nautical astronomy and was later promoted by Flinders to the rank of midshipman, and subsequently became master of the *Investigator*, the ship in which Flinders sailed on the most historic of all his explorations. During this expedition Thistle was drowned, but his memory is kept alive by the name of Thistle Island which was given by Flinders to an island in Spencer's Gulf as a memorial to this brave man, whose loss affected Flinders deeply.

open boat which soon became storm-battered to a point far beyond mere ordinary unseaworthiness. She not only began to leak but at times the water poured through her sides – so much so that although Bass had strong reasons for wishing to turn her nose southwards, he had no option but to keep as close as possible to the shore. Bass thought so highly of these men that in his entries in the diary which he kept during this exploit he invariably used the first person plural.

When Christmas Day came they were being lashed by a fierce southwesterly gale, and had no breathing space for festivities; and when the New Year dawned, 'with bright moonlight, the sky without a cloud', they were riding precariously over great rollers, with the sound of huge waves breaking against an unknown shore.

In this way was another long stretch of Australia's lone coast charted for posterity, but the importance of the expedition arose most of all from the fact that during the course of it Bass had come to the conclusion, from the rapidity of the tide and 'the long S.W. swell that seemed continually running in upon the coast to the westward', that he had been through a *strait*! If so, Tasmania could not be part of Australia, but was an island.

On the 5th January, still setting a course to the westward, he steered the whaleboat into a harbour which he named Western-port – now a naval base – but soon after this was obliged to turn the course of their boat homewards. 'We', he records (not 'I', be it noted), 'did it reluctantly.' Had he gone but one day's sail farther west he would have been the discoverer of the site on which Melbourne now stands.

On the 25th February they reached Port Jackson once more, after a voyage of 1,200 miles in their little open boat – a voyage which, according to Flinders, 'has not, perhaps, its equal in the annals of maritime history'.

Although, as usual, no notice whatever was taken of this daring exploit in England, it made a profound impression in New South Wales, where the high qualities for which it called were self-evident; so much so that Péron, the French spy, left it on record that in 1802 the whaleboat was still preserved in Sydney with a kind of 'religious respect.' Governor Hunter lost no time in reporting the feat to the authorities in London, though they were far too occupied with their own affairs to show any interest in it. Bass felt no disappointment at this absence of recognition

in London, his modesty being as notable a characteristic as was his handsome appearance. All he asked for was a life of adventure aboard a ship in the service of his country. He, personally, desired neither reward nor thanks.

Flinders was naturally eager to determine whether Bass had really entered a strait, and whether (as a corollary) Tasmania was an island, or a part of New South Wales. The Governor, equally interested, gave Flinders the command of a vessel called the *Norfolk*, and arranged for Bass to sail in his company.

The *Norfolk* was a sloop of 25 tons which had come perilously near to a state of complete disintegration; but there was nothing better available, and neither Flinders nor Bass felt that anything better was necessary. Indeed they stepped aboard this leaky old 'death-trap' of a ship with thrills of pleasurable anticipation far beyond anything that could be felt by a modern magnate surveying the chromium-plated magnificence of his luxury yacht.

Fortunately there was no Harbour Authority with power to condemn the ship as 'unseaworthy', nor was one needed, since the crew of eight hardy volunteers were ready to sail anywhere in any ship that was good enough for their young captain and the big, handsome surgeon whose exploits in the *Tom Thumb* and the whaleboat had so thrilled them.

And so, on the 7th October 1798, the *Norfolk* sailed out of harbour 'to ride', in the words of Flinders himself, 'over seas that were apparently determined to swallow her up'. Those were days when the shortcomings of ships were time and again overcome by the sheer force of great seamanship, and this was what now happened in the case of the *Norfolk*, so that after three months, during which perils and obstacles without number had been encountered and overcome, she reappeared once more at Port Jackson, having triumphantly proved that Tasmania was an island in the most conclusive manner possible by sailing completely round it.

This and the previous daring exploits of the two friends is kept alive in the maps of today by the names which Flinders gave to the places they discovered – Martin's Isles, Hunter Islands, Norfolk Bay, Cape Grim! Yet of all the places discovered, mapped, and named on this, their last adventure together, the two that are most relevant to this story are Mount Chappell and Chappell Isles, for there crept into the naming of these places a touch of sentiment, reminding us that Flinders was not

only a great sailor and an intrepid explorer, but also a man!

These two places were named by Flinders after Ann Chappell, and they tell us that throughout all the dangers and excitements of those hazardous months there was always a woman present in his thoughts – the woman who was destined to play so important a part in his dramatic career.

Flinders and Bass, by circumnavigating Tasmania, surveying and charting its coasts, and exploring much of its interior, had accomplished the most notable feat of geographical discovery since the days of Captain Cook, and the enthusiasm of Sir Joseph Banks, both in regard to the discovery and the discoverers, was now thoroughly roused.

Still, His Majesty's Ministers would appear to have been unmoved. 'The political situation is so difficult,' wrote Sir Joseph Banks to Governor Hunter in February 1799, 'and His Majesty's Ministers so fully employed in business of the deepest importance, that it is scarcely possible to gain a moment's audience on any subject but those which stand foremost in their minds; and *colonies of all kinds, you may be assured, are now put into the back-ground.*'

This letter, it is true, was written just before the news of the achievement of Bass and Flinders reached England, but it is nevertheless an accurate reflection of the attitude of the authorities; indeed, Sir Joseph Banks provided an even more significant indication of their outlook when he wrote later on to the effect that: '*We had a succession of First Lords of the Admiralty, no one of them favourable to discovery.*'

This voyage of the *Norfolk* was the last of the series of adventures shared by the two friends, for George Bass afterwards vanished, his tragic end being still an unsolved mystery. Not long after the return of the *Norfolk* to Port Jackson he sailed to England, married Elizabeth Waterhouse, sister of the captain of the *Reliance*, and then became part owner of the brig *Venus*, in which he set out on a trading venture. He took the *Venus* to Port Jackson, sailed from there in February 1803, and then, together with the *Venus* and all her crew, completely disappeared. Later in 1803 the master of a ship named the *Harrington* reported that the *Venus* had been captured by the Spaniards in South America

and that Bass and his mates were working as slaves in the silver mines. That was the last ever heard of him except for two vague reports which were devoid of credence; one of these was to the effect that a man named Bass had been seen in Lima, and another that he was alive in South America in 1814.

The report of the master of the *Harrington* appears to be true, and it is probable that this great-hearted doctor spent the remainder of his life as a slave in the mines of Chile. Such was the end of a great and fruitful friendship – a friendship founded on the mutual admiration of high qualities such as are brought out under the stress of extreme difficulty and danger.

The strait separating Tasmania from the mainland of Australia was named the Bass Strait by Governor Hunter at the request of Flinders, and that was the only sign of recognition that Bass ever received.

On the 3rd March 1800 Flinders sailed back home on the *Reliance*. This unseaworthy old ship survived a storm-battered voyage during which she often made as much as ten inches of water an hour, but eventually reached Deptford in October of that year.

Meanwhile Governor Hunter, who, with his unlimited powers, had ruled over his small kingdom not only with much wisdom but with great success, was recalled by the home authorities, who had been only too ready to believe anonymous charges that had been levelled against him.[1]

It will therefore be Captain King whom we shall next meet as Governor of New South Wales.

Captain Flinders in Command

WE may be sure that on his return to England Flinders would have liked best of all to go straight to Lincolnshire to see Ann Chappell. But pressing duties to his country first demanded his attention, so, immediately on reaching London (even before reporting his arrival at Whitehall), he made his way to Number 32 Soho Square, the home of Sir Joseph Banks.

[1] Captain Phillip had suffered from similar lack of appreciation despite the high qualities shown as first Governor of New South Wales. Even his burial place could not be found for over eighty years.

He had been looking eagerly forward to this visit to Banks, and was placing high hopes on its outcome. For he had set his heart upon solving the great mystery of what we now know as the continent of Australia, the interior of which (to use his own words) 'strongly excited the curiosity of geographers and naturalists. . . . Was it a vast desert? Was it occupied by an immense lake – a second Caspian Sea, or by a Mediterranean to which existed a navigable entrance in some part of the coasts hitherto unexplored? Or was this new continent rather divided into two or more islands by straits communicating from the unknown parts of the south to the imperfectly examined north-west coast, or to the Gulf of Carpentaria, or both?'

He was determined that the mystery should be solved – and by himself. And who but Sir Joseph Banks could be relied upon to provide him with the means?

There were strong reasons why, at that particular moment, the Government should regard with special favour a proposal such as that which Flinders made to Banks. For one thing, the French were beginning to show a quite exceptional interest in Australia. Two French scientific expeditions had already been sent to that part of the world, one of which had been lost by ship-wreck and the other checkmated by their own failure to find fresh water. A third, under Baudin, had actually started before a decision on Flinders' request was reached.

These and other circumstances were no doubt of some assistance to Banks when he approached his friend Earl Spencer, then First Lord of the Admiralty – the outcome being the appointment of Flinders to the command of a 334-ton sloop, the *Xenophon*, which was to be renamed the *Investigator* and equipped for a three years' voyage of discovery.

In due course, Flinders was able to travel north to Lincoln-shire, and there is no doubt that Ann Chappell was awaiting him with high expectations, naturally stimulated by a letter from Flinders in which he wrote that she was 'one of those friends whom he considered it indispensably necessary to see!'

But meanwhile the hand of Sir Joseph Banks was almost everywhere evident in regard to the equipment of the *Investigator*. His mind must often have wandered back to a time nearly thirty-five years before when he had thrown himself with all the fire of youth into the arrangements for equipping the scientific side of the *Endeavour* expedition – out of his own pocket. And his

thoughts must have turned even more frequently to his attempts, thirty years before, to equip the *Resolution* for Cook's second expedition; his smile, indeed, may well have been both 'grim and gay' when he recalled how, in those unlucky days, 'such a system was adopted by the Navy Board to thwart every step of his proceedings . . . as to cause him, though reluctantly, to abandon the enterprise altogether'. Now, however, in 1801, on writing to the Secretary of the Admiralty to make sure whether a proposal which he had made had been approved or not, the reply he received was: '*Any* proposal you make will be approved; the whole is left entirely to your decision.'

Times had certainly changed. He had by this time well earned the right to be regarded as the 'Father of Australia'.

Meanwhile, in April, Flinders married Ann Chappell, and the extreme rapidity of his movements appears from a letter written at the time: 'I set off on Wednesday evening from town, arrived next evening at Spilsby, was married next morning,[1] which was Friday; on Saturday we went to Donington, on Sunday reached Huntingdon, and on Monday were in town. Next morning I presented myself before Sir Joseph Banks with a grave face as if nothing had happened, and then went on with my business as usual. We stayed in town till the following Sunday, and came on board the *Investigator* next day, and here we have remained ever since. . . .'

It was at this point that the gargantuan spider, Fate, began – slowly and imperceptibly at first – to weave her subtly complex web round the newly-married pair. Flinders knew that the expedition was one that would necessitate a very protracted absence from his young wife *if she remained in England.* He therefore planned to take her with him to Sydney, and to arrange for her to stay there while he completed his discoveries. There was no reason to expect opposition from the Admiralty, since it was not at all unusual in those days for commanders of ships to take their wives with them, even when they were not protected by a 'safe-conduct' from being attacked – as the *Investigator* would be. There were instances when commanders' wives were actually on board during engagements.

Unfortunately, in this case, the Admiralty commissioners

[1] Spilsby is 133 miles from London, and the journey, it must be remembered, was performed by coach. The wedding took place in Partney, a village situated two or three miles from Spilsby.

came on board to make their official inspection at a moment when Ann was not only on board, but was even seen without a bonnet! Never before or since can a bonnet have had such a prejudicial effect on the happiness of a newly-married couple. Had Ann been wearing her bonnet her presence might have passed unnoticed, but Ann with her bonnet off looked far too much at home – so, at any rate, the commissioners decided – and therefore Authority put its foot down. The Lords of the Admiralty promptly decreed that Mrs Flinders must not be allowed to sail. So to Sir Joseph Banks fell the unpleasant duty of acquainting Flinders with their displeasure. 'I am convinced by language I have heard,' he wrote to Flinders, 'that their Lordships will, if they hear of her living in New South Wales, immediately order you to be superseded, and in all likelihood order Mr Grant to finish the survey.'

Thus, even if Ann had travelled to Sydney by another ship, Flinders, notwithstanding his outstanding achievements, would have been deprived of the command of an expedition which had called forth the rivalry of the best explorers of France.

Meanwhile the *Investigator* sailed from the Nore to Spithead to await detailed sailing instructions while the unpleasant correspondence about Ann was still in progress. Ann, moreover, was still on board, and, unfortunately for Flinders, not only did the Admiralty fail to provide him with a pilot, but they did actually provide him with a *faulty chart*, as a consequence of which the *Investigator* grounded on an uncharted sandbank one evening in a perfectly calm sea. Flinders, a skilled and experienced navigator, soon got her off, but held it to be his first duty to notify the Admiralty of the accident, giving them the exact position of the shoal, so that steps could be taken to prevent similar mishaps to other ships.

The Lords of the Admiralty, however, chose to attribute the accident, not to the shortcomings of their chart, but to the carelessness of the captain, and even went so far as to ascribe it to the presence of his wife on board. 'I heard with pain many severe remarks on these matters,' wrote Sir Joseph Banks (who was as yet not aware of the facts), 'and in defence I could only say, that, as Captain Flinders is a sensible man and a good seaman, such matters could only be attributed to the laxity of discipline which always takes place when a Captain's wife is on

board, and that such lax discipline could never take place again because you had wisely resolved to leave Mrs Flinders with her relations.'

The prospect of a happy honeymoon-voyage was now changed to a very sad leave-taking, for Ann was in no doubt about the exceptional dangers to which her young husband would continually be exposed before she could hope to see him again. Flinders himself felt most keenly both the indignity and the injustice of his position.

Ann returned to Lincolnshire, disappointed indeed, though she was spared the misery of foreseeing the full extent of the cruel anxieties which she would have to face during the long years ahead.

When the *Investigator* arrived at Spithead on the 2nd June (1801) the French expedition under Baudin had already been nearly eight months at sea; but the Lords of the Admiralty, who had found sufficient time and to spare to devote to the question of the captain's wife, quite unaccountably delayed to send their final sailing orders until another whole month had elapsed. These important orders did not, in fact, arrive until the 17th July.

The *Investigator* put to sea the following day. Flinders himself, however keenly disappointed he may have been over the attitude of his superiors, was no doubt cheered and encouraged by Sir Joseph Banks's parting message, in the form of a letter sending him his 'sincere good wishes for your future prosperity, and with a firm belief that you will in your future conduct do credit to yourself as an able investigator, and to me as having recommended you'.

Flinders soon found that the *Investigator* leaked quite as freely under her new name as she had done under her old one! But he had serving under him one of the finest crews that had ever manned a ship; a crew that had been chosen with all the skill and care that could have been expected from a veteran commander. Indeed, in reading of his methods of choosing and managing his men and organizing the work of his ship, it is hard to realize that he was still no more than twenty-seven. His measures, too, for the health of his crew – which were based on Cook's own methods – were not only systematic, but efficient.

When the Cape was reached on the 16th October there was not a sick man on board, and if the ship had been in as satisfactory

a condition as her crew, all would have been well. She was, however, leaking so rapidly that she had to remain at the Cape until her seams had been recaulked, while Flinders, who had by no means yet recovered from his disappointment, found time to write a letter to his wife which shows how deeply he had felt their sudden separation. 'Write to me constantly,' he begged her. 'Write me pages and volumes. Tell me the dress thou wearest, tell me thy dreams, anything so but talk to me of thyself.'

The Cape was left behind on the 4th November, and on the 6th December the south-west coast of Australia was sighted. Then began the first stage of a voyage of discovery which raised the leaking, rotten-timbered old *Investigator* to a place of the highest honour among England's most famous ships.



Our Hand In HIS

We Australians love our country,
Our great and wonderful nation,
And while we gaze and ponder,
We look at its origin and foundation.

At first we see a Commonwealth,
God conscious and God fearing,
But now we see that Commonwealth,
In trouble since faiths disappearing.

Oh nation, I call you to repentence,
Look up from self destruction,
Look up from round about you,
And seek the Higher Powers.

We know how sick we are,
Of apathy and dissatisfaction,
Let's look to Heaven now,
And call Gods Help and Super-action.

Our Saviour longs to have us call Him,
He longs to heal our land,
If only we will call to Him,
To take us by the hand.

We thank you Lord, our Father,
For this great and prosperous soil,
And with our hearts linked with Yours,
We'll get back to sweat and toil.

Elizabeth McColl.

The Whole Dragon System

by Mrs Dell of Cudal N.S.W.

To discover the whole Dragon System I have worked backwards from Revelation 19:19-20. "And I saw the beast and the kings of the earth, and their armies gathered together to make war against Him, that sat on the horse and against His army. And the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image.These both were cast alive into a lake of fire burning with brimstone".

The False Prophet is that 2nd beast of Rev. 13 which had two horns like a lamb and caused many to worship the IMAGE OF THE WHOLE BEAST having seven heads and ten horns. This whole beast system came up out of the sea (people). We now see that the whole beast system is Dragon inspired and as described in Daniel 7 and Revelation 13 is a wild beast with the likeness of a leopard, with feet of a bear, and a mouth of a lion. Its power was from the Dragon. This power from the Dragon indicates it had ten horns and great iron teeth.

In Revelation 17 John is shown the whole Beast with 7 heads and ten horns with a woman sitting on the Beast. This woman is Babylon - "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth". She is in control of the seven heads. This now shows us that the seven heads are a separate section yet part of the beast, because the beast is carrying Babylon, known also as a woman.

"Mystery" indicates religious control. So also do the two horns, like a lamb. Babylon also is a combination of money power, political power and religious power in absolute control of the whole beast until the ten horns hate the woman and give their power to the beast, thus creating the crash of the money power of business and luxurious evil living,making world commerce come to nought.

This comes about because God has put it in the hearts of the ten horns, to fulfill His will; "Babylon the Great has fallen". But the false prophet section of all the religions of the world continue their false

teachings, along with the beast's world government. So now we see the complete beast being powered by the Dragon with world control as the objective (Rev. 16:13-14). The verses heading this paper tell us in Rev. 19:19-20 that war is organised against Our Lord and Saviour Jesus the Annointed and the Beast and False Prophet are thrown into the Lake of Fire.

In Rev. 18:4 John heard a voice from heaven saying: "Come out of her My People thatye be not partakers of her sins and that ye receive not of her plagues. For her sins have reached unto heaven and God hath remembered her iniquities". This call by God, is a call to us Israel-British to get away from the influences of the Beast System just as the fall of Babylon is to commence and all money power collapses. Isaiah 26:20-21 states: "Come My People enter thou into thy chambers and shut thy doors about thee: hide thyself as it were for a little moment until the indignation be overpast. For behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood and shall no more cover her slain". This same message is to be found again in Zephaniah 2:1-3 and 3:8 which Dr. Bullinger states; "that this verse takes in the whole purpose of Jehovah concerning Israel". All this shows that we Israel-British are protected by God if we heed His instructions for we are not part of the Beast System of "the earth".

Solution to B.I. Crossword

From Page 14



The Lame Man at the Gate

Elder Warren Ziegler.



Peter and John

In John 14:12-14 among other things Yahshua told His disciples the night He was betrayed : "Amen, amen, I say unto you, he that believeth on Me, the works that I do he shall do also and greater than these he shall do; because I go to my Father. And whatsoever ye shall ask in MY name, that will I do, that the Father may be glorified in the Son. If you shall ask anything in my name, that will I do".

Shortly after our Master's death, burial and resurrection and His

ascension, on the day of Pentecost His chosen apostles were filled with the Holy Spirit and did GREAT THINGS through the mouth of Peter. Three thousand souls were delivered and baptized. Greater works indeed.

And now let us study in Acts 3 this truly amazing act of "healing the lame man at Gate Beautiful". A miracle - YES - but also a SIGN (Acts 4:22). See the margin. Verse 1 of Acts 3 says: "Peter and John were going up into the temple (they were still following the custom of their forefathers, the Children of Israel) at the hour of prayer the ninth", Nine in Scriptures denotes finality and judgment; so we read, and as we do, letus observe the healing ministry, but more importantly the NATIONAL SIGN which shows Israel from her inception at Sinai till the days of her restoration, for JUDGMENT MUST PRECEDE RESTORATION. That will be indeed "our hour of prayer", we the Anglo-Saxon,Germanic, Nordic and kindred peoples in the near future. AMEN.

So the lame man was such from his mother's womb. To use a modern expression, "the ink was hardly dry" upon the "two tables of the testimony, tables of stone, written with the finger of EL", Exodus 31:18, than the new nation violated the very FIRST commandment by making " a molten calf" saying: "These are our gods, O Israel, which brought us up out of the land of Egypt" Shame on them! So practically, like the lame man, we became lame or halting (between two opinions) at birth and had to be CARRIED like the lame man. Yes, Israel had to be carried since that awful sin; by priests, judges and prophets; but only "to the door" to worship Yahweh. Now the door or gate was BEAUTIFUL, typical of Israel's entrance or approach to the Elohim which was beautiful indeed. (Remember Solomon's Temple?) But the lame man like the sons of Jacob asked alms or help (he was over 40 years of age the account says and forty is the number of probation). We have been begging for twice that long from the International Bankers and Federal Reserve since 1913, but he and we failed to ask help from the right source. According to the narrative two bona-fide agents of our Redeemer come on the scene (see also Revelation 11:1-12) in the persons of spirit filled Peter and John (note total of 9 letters in their name). Now the crisis! the turning point! LOOK ON US! The man heeded hopefully. Peter said,"I do not have silver and gold (best things in life cannot be purchased with money)

but WHAT I HAVE, THAT I GIVE YOU,in the Name of Yahshua Messiah of Nazareth (see 4:12) WALK".

This beloved will be our first step nationally when the Kingdom is about to be set up; but modern Israel will also need a strong RIGHT HAND to raise her up and be made WHOLE like the lame man in our story. Then we will STAND, WALK AND LEAP to enter into the worship of our Eloah (see Luke 1:67-79). Yes, Israel's redemption will be COMPLETE in that day. We will STAND, WALK AND LEAP (as the hart) and Praise our God: three things and this is the number of completion. And the nations of the world will, like the people who witnessed this miracle "be filled with wonder and amazement", and the credit and glory will be the same as Peter declared that day in verse 13 to 16: "the Elohim of Abraham and of Isaac and Jacob, the Elohim of our Fathers, glorifies Yahshua; whom ye have delivered up and denied before the face of Pilate; when he had determined to release Him. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Inaugurator of Life, whom El raised from the dead(this proved He was the Messiah, Yah's annointed One) of whom we are witnesses. And on the ground of His name, hath His name made this man strong, whom ye behold and know; yea the faith which is through Him has given him this perfect soundness in the presence of you all".

Yes, Jacob-Israel will truly know and rejoice in THAT GREAT DAY that "El having raised up His Son, sent Him to bless you, in turning away every one of you from your iniquities."Acts 3:26 HALLELUYAH!

A friend, a treasure;
A companion, a must.
But the dearest of all
Is the one you can trust.

(J. Moylan of Stanford Merthyr N.S.W.)

British-Israel World Federation

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'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.

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 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).

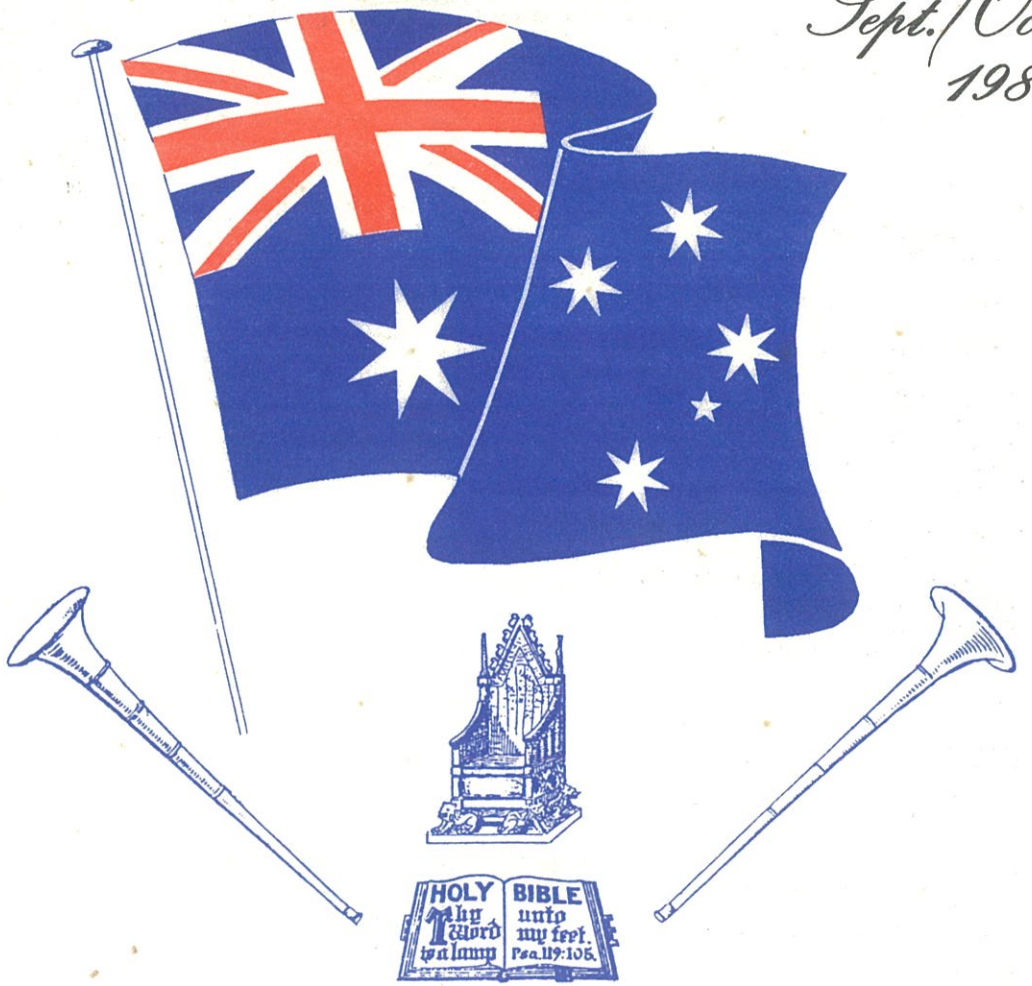
We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendents of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa.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

Sept./Oct.
1988



PROCLAIMING

THE HERITAGE OF THE ANGLO - SAXON - CELTIC
AND KINDRED PEOPLES AS GOD'S SERVANT NATION
AND THE IMMINENT REIGN ON EARTH
OF OUR
LORD JESUS CHRIST

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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.

Dear Identity Reader

Loneliness due to lack of communication has become a serious problem. This not only applies to the aged, but to many middle class families who have allowed technology to excessively interfere in the affairs of a stable family. Thus has arisen an inability for many to try and understand another persons' feelings and reasons for ones belief.

I believe this matter of loneliness especially applies to any group who attempts to think differently to the main stream of thought. The media, no matter what form it takes, is endeavouring to shape and condition our thoughts into clone type containers. It is essential that if we believe in the Spirit of Truth, then we must be alert to any attempt to mould our thoughts into the accepted "consensus" of the masses. Might I remind you that the word "consensus" is a favourite Fabian word that is used in conjunction with that obscure word "Democracy".

Unless we transmit ideas, even if wrong, we will stagnate and like the stagnant pool, nothing of any worth can live in it. "Whatsoever a man thinketh so is he". The end result of all this mind control is to not only minimize communication but to restrict discussion to only revolve around accepted opinions. These opinions initiate from within the bureaucracy of state controlled education as used in its broadest meaning. Not only is it their intention that private property become State owned but so will the thoughts of people be State manipulated. One of the effects, is loneliness, due to a belief that if you express an opinion different to the State authority there might exist a law, unknown to the people that can be enforced to quieten the rebel.

Just think for a moment of the number of subjects, or matters of interest where already the mass of the people find themselves believing the same. This in itself is probably not all that wrong, but what is of great concern is the fact that if you openly express different views on certain subjects you are looked upon as a disturbing influence and probably unbalanced in your mind.

The few that speak out on certain subjects, like that of immigration

and credit creation, especially if they oppose the present trend, are hounded and crucified by the manipulated press. The fact that the majority of Australians express the same concern does not worry the mind controllers. Of course numbers in God's scheme of things has no bearing on the end result. Surely, if we obeyed the laws of a perfect God there would be no need for debate on many issues.

We who believe in the Identity Teachings and the national message of the Parables, I am sure have already experienced the problem of loneliness. This not only applies to our direct families and friends, but most definitely amongst the Church Fundamentalists. To contemplate such opinions as those above, not only brings the shutters down upon any hopeful discussion but brings to the fore at times many unchristian remarks from socalled followers of the Truth.

The question: "What does one do?" is a personal choice. How we deal with this loneliness will be determined to a large extent by our own interpretation of how we see ourselves in the scheme of God. We can not afford to be critical of how others might deal with this matter. During these last days we have got to realise that we are different and peculiar. This loneliness is another way of saying that we are to be separated. We have been set apart to do a special work. This I believe will help us to live with our loneliness. As we witness the demise of a crumbling civilisation, the God of Our Fathers is still preparing His people for separation and therefore loneliness for a special task of communicating to the world a plan of reconciliation.

May we find our assurance in the following verses as read in II Timothy 4: 16-18. "AT MY FIRST ANSWER NO MAN STOOD WITH ME, BUT ALL MEN FORSOOK ME: I PRAY GOD THAT IT MAY NOT BE LAID TO THEIR CHARGE. NOTWITHSTANDING THE LORD STOOD WITH ME, AND STRENGTHENED ME; THAT BY ME THE PREACHING MIGHT BE FULLY KNOWN AND THAT ALL THE GENTILES MIGHT HEAR: AND I WAS DELIVERED OUT OF THE MOUTH OF THE LION. AND THE LORD SHALL DELIVER ME FROM EVERY EVIL WORK, AND WILL PRESERVE ME UNTO HIS HEAVENLY KINGDOM; TO WHOM BE GLORY FOR EVER AND EVER. AMEN." So be it.

The Accusing Word

by W.G. Finlay

Part 4 of 4

COURTESY: COVENANT MESSAGE



"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" (John 8:56-58).

Before considering the implications of the national blue-print which is recorded in the unconditional Covenant and which the Lord God calls 'my covenant' (Gen. 17,2,7), it is necessary, because of the prevailing attitude of so many to the Old Testament, to consider the above statement by the Lord Jesus Christ. Unfortunately, far too many today hold the opinion that most of the Old Testament and particularly the earlier chapters of Genesis are allegory and myth which of course, would place the Lord Himself into that same category for He stated that before Abraham was born 'I am' (gr. *ego eimi*). It should be noted that the Lord was projecting Himself into a very real situation – not an imaginary one – and in such a way that the Jews were prepared to stone Him for they recognised His use of the phrase *'ego eimi'* as being identical with the *'ehyeh'asher'ehyeh* – 'I AM THAT I AM' (Exodus 3:14) – when Moses asked for a Name to be presented to Israel in Egypt. There can be absolutely no doubt about this for He used the same phrase when the officers of the chief priests and the Pharisees came to arrest Him and it will be noted that 'they went backward, and fell to the ground' when He said: *'ego eimi'* (John 18:6-8). For those not familiar with the additions which the translators have inserted, it should be noted that in the Authorised Version, they have translated *ego eimi* as 'I am he' – the word 'he' being in italics to indicate that it *is* an insertion and not found in the original text.

The Word

As one passes to the Book of the Revelation of the Lord Jesus Christ, one finds the Resurrected Lord using the same phrase three times in the first chapter and always in the context of the 'Alpha and Omega' – the beginning and the ending – and as one reads John 1:1 it will be noted that the Word was in the beginning just as the Word is to come at the ending of this age to usher in the age of righteousness (Rev. 19:11-16). Thus, when the Lord said: "Before Abraham was, I am", He was referring to His identity of the Word of God which was in existence in the days prior to Abraham and thus

tangibly real in the history of events which led up to the call of Abraham. This was the Word Who said: "But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" – this was the Word Who said: "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" – this was the Word with which Enoch walked and this was the Word which pronounced the judgment on the Adamic race and Who scattered the descendants of Noah who, instead of simple obedience, tried to make provision against a further judgment by building a tower.

"Now the Lord (Heb. YHVH) had *said* unto Abraham, Get thee out of thy country . . . " (Gen. 12:1) and again the Word is operative declaring a purpose which, unlike that which had gone before, carried the Honour of the Name of the Lord with it. It will be noted that in Genesis 3:15, i.e. after the 'serpent' had capitalised on Eve's addition to the Word of God and caused both Adam and Eve to transgress, that a Sovereign declaration is made – "I WILL put enmity between thee and the woman . . . " and if this I WILL fails to materialise, the Integrity of the Name of the Lord is at stake. Likewise, the same Integrity becomes involved with the call of Abraham for the same Authoritative Word said: "I WILL make of thee a great nation, and I WILL bless thee, and make thy name great; and thou shalt be a blessing" (Gen. 12:2).

The Word of Promise

"For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Saying, Surely blessing I WILL bless thee, and multiplying I will multiply thee . . . Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel (Gr. *boulé*, purpose), confirmed it by an oath" (Heb. 6:13-17). There can thus be very little doubt insofar as the Lord's attitude to His unconditional Covenant with Abraham – He assured its fulfilment by sealing it with His Oath – a feature which is not associated with any other promise recorded any-



Abraham receiving the Promises of God - from an old woodcut.

where in the Bible. If one returns to the Old Testament account in which the oath-bound promise is made – namely Genesis 22:17 – it will be noted that the overall context is a logical extension of the 'counsel' or purpose of God in which He had promised the creation of a 'great nation' (Gen. 12:2) which would become a 'great and mighty nation' (Gen. 18:9).

The first step toward achieving this status required a considerable population and here again, within the unconditional Covenant, one finds the promise that the Covenant heirs would become as numerous as the stars of heaven and as the sand which is on the sea shore (Gen. 13:16; 15:5 and 17:3). It was on the fourth occasion when this multiplicity of seed was promised that Abraham was told that 'thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed' (Gen. 22:17,18). If one looks at the Hebrew text here, it will be noted that the impression created by the English translation can and has given rise to considerable misunderstanding. In the first instance, the word 'possess' has been translated from the Hebrew *yârêsh* which means 'to expel', 'to occupy' or 'to inherit' while that which is to be 'expelled', 'occupied' or 'inherited' is said to be the 'gate' of his enemies. The word 'gate' in this instance, is translated from the Hebrew *sha'ar* which is used to indicate great assemblies of people (Prov. 1:21), a place for reading the law or making proclamations (2nd Chron. 32:6; Neh. 8:1,3) and a place for the enactment of punishment for crimes (1st Kings 21:10). In general, most authorities hold that the word could mean a city (The Septuagint and the New English Bible translate it as such) while they also contend that it is summed up as referring to the polity or way of life of a community. The word 'enemies' is correctly translated from the Hebrew *âyab*. Thus the counsel of God in this instance is the declaration that the multitudinous Covenant heirs would ultimately displace the authority of those hostile to them.

Thus far, the counsel or the purpose of the Lord as communicated directly to Abraham, was confined to the determination to build a nation and while the subject of *obedience* is inferred (Gen. 22:18) and while the blessing of the nations of the earth is stated as the end result, the actual mechanism by which this end was to be realised was not given to any of the patriarchs. It is absolutely true that in His soliloquy the Lord said: "For I know him (Abraham), that he will command his children and his household after him, and they shall keep the *way of the Lord*, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19), but apart from the fact of the 'way of the Lord' being the means of implementing 'justice and judgment', its actual formula was dependent on oral transmission and thus subject to variations. None of the patriarchs – Isaac, Jacob or his twelve sons – ever received any further light on the mechanism of the 'way of the Lord' during the ensuing four hundred years – this period being taken up with the enlarging of the 'counsel' of the Lord to the Covenant heirs.

Apart from the fact that the Lord emphasised that 'in Isaac shall thy seed be called' (Gen. 21:12) plus the fact that the Covenant was passed to Isaac (Gen. 26:3), no further enlargement to the counsel of God appears to have been given to Isaac. However, to the next Covenant heir – Jacob – one finds a significant enlargement in that while the land of Canaan was promised as *a* national home for the developing nation, it was patently obvious that the purpose of God could not be fulfilled if the nation was limited to the geographical boundaries of that land. Thus the Lord said to Jacob: "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed" (Gen. 28:13,14). Some twenty-five years later one finds that Jacob – as had his father – married into

the same Shemitic family (Gen. 28:2 and 29:18) in Padan-aram and had eleven sons and one daughter and to show the fallibility of 'word of mouth' transmission, the scripture recounts that Jacob's household had lapsed from the pristine faith which had characterised Abraham. In responding to the Lord's instruction, Jacob " . . . said unto his household, and to all that were with him, Put away the strange gods (Heb. *nêkâr elohiym*) that are among you, and be clean, and change your garments . . . " (Gen. 35:2). It was after the household had complied with this instruction that a further enlargement to the Covenant was made. "And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins" (Gen. 35:10,11).

Up to this point in time, the counsel – purpose – of the Lord had been very specific in that it declared that the nation – the great and mighty nation – as distinct from other existing political structures, would comprise exclusively people from the same patriarchal origins. This promise to Jacob-Israel, coming as it did after the dictate that his progeny would spread West, East, North and South, indicates that notwithstanding the geographically separate nations which would develop because of this, they would become a nation and company of nations – *all of the same stock*. This fact is emphasised when one considers the Hebrew text for in this instance, the word 'company' is translated from the Hebrew *qâhâl* – which is later also used to distinguish between the 'mixed multitude' which accompanied Israel in the exodus (Ex. 12:38) and the Israel people themselves.

Thus, insofar as God's unconditional Covenant was concerned, if one reads the I WILL and THOU SHALT as these terms express the Sovereignty of the Lord, it will be seen to involve the creation of a national instrument which would spread abroad, form itself into an alliance, be a blessing by displacing the stranglehold which its enemies (and consequently God's enemies) have on the nations of the earth. This, in a nutshell, is what the oath-bound 'counsel of God' involves. What is not told in this Covenant is HOW the whole national instrument was to function.

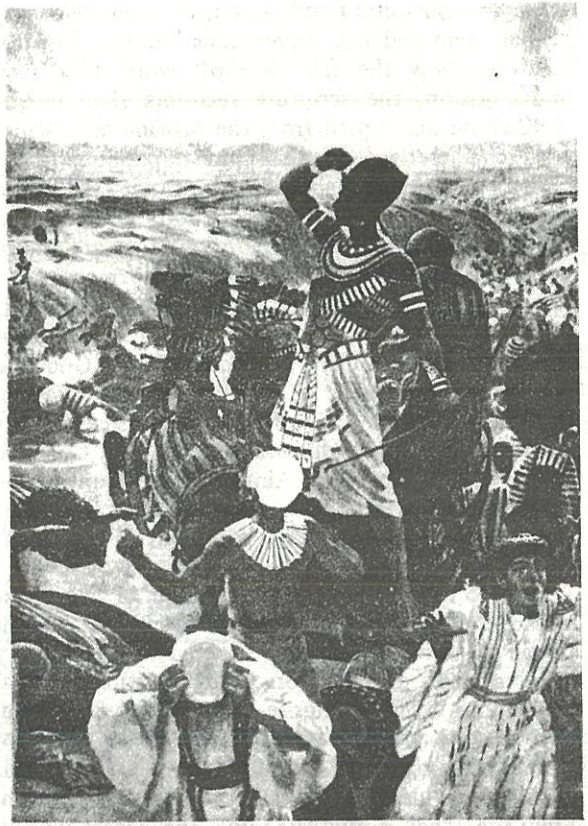
The Law Covenant

As has been stated previously, the selection of Abraham in terms of the purpose of God has been based on his inherent capacity for obedience – not only in terms of responding to the calls of the Lord, but also in terms of keeping the commandments, statutes and laws of the Lord. Up to that time, the commandments, statutes and laws of God had been passed from generation to generation by word of mouth and as has been shown in the case of Jacob's household, this oral method of transmission had no safeguards against the hazards of interpretive inclusions or omissions. However, some two hundred and fifteen years were to pass before the Lord saw fit to provide His Law to the children of His Covenant in a very tangible way. While men may speculate over the reasons for this delay, it is quite possible that there were two very good reasons for it – both being very necessary in the national life of Israel in later times. In the first instance, the delay established very clearly that the Lord was not prepared to deviate from His Word for, it will be recalled, He had stated that Abraham and his seed would be a stranger in a land that was not theirs and that they would serve and be afflicted four hundred years (Gen. 15:13). If one calculates the time according to the lives of the patriarchs, it will be seen that from the time that Abraham first went into Egypt to the time when Moses led the Israelites out of the land, exactly four hundred years had indeed passed *just as the Lord had said.*

In considering the second point, the intensification of the affliction of the Egyptians served to create a sense of total dependence upon God Who, because of His Holy Name, was prepared to give nations as a ransom for His Word (Isa. 43:3).

Thus, when Israel went out of Egypt after a long and agonising delay, it not only had a wealth of experience of the reality of the Word of God which had been vindicated at considerable cost to the Egyptians, it now had the tangible experience of The Deliverer in the 'cloud by day' and the 'pillar of fire' by night as the people marched to a rendezvous where they would receive, from the hand of God, the national machinery by which they should live.

As a prelude to the giving of the Law, it will be noted that God commanded Moses to tell the children of Israel: "Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation . . . " (Ex. 19:4-6). This prelude was thus an invitation to the nation to become actively and consciously involved in the overall purpose of the Lord. The Covenant which had been made with Abraham, Isaac and Jacob and their seed after them which involved development into great national proportions was solely the prerogative of God and nothing could prevent this from being fulfilled – it being an oath-bound Covenant. Now, the Covenant heirs, the seed of Jacob-Israel, were being asked to involve themselves in Covenant relationship with God in terms of agreeing to the national machinery which would give content and meaning to the Covenant with Abraham. Significantly, none of the patriarchs were asked to enter into a Law-covenant with God for Moses, forty years after the invitation was extended to Israel, said: "Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us at Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day" (Deut. 5:1-3). And so Jacob's descendants were asked to participate in a Covenant



"Ye have seen what I did unto the Egyptians..."

which would give content and meaning to the name 'Israel' – ruled by God.

The people of Israel responded unreservedly to the invitation – "All that the Lord hath spoken we will do" (Ex. 19:8) and this was followed by more than just 'thunders and lightnings' on Mount Sinai. Just before his farewell to Israel, Moses told the people something of what went on at Sinai for he said: "The Lord came from Sinai, and rose up from Sier unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them" (Deut. 33:2).

At a later stage when David was recounting this tremendous national organisation at Sinai, he wrote: "O God, when thou wentest forth before thy people, when thou didst march through the wilderness; The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel . . . The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, *as in Sinai*, in the holy place" (Psalm 68:7,8,17). In the Acts, Stephen is recorded as having stated that 'the law was given by the disposition of angels' (Acts. 7:53) while in Hebrews 2:2 the same feature is to be seen. So then the giving of the Law at Sinai was something very much out of the ordinary – its importance being established by the presence of the heavenly host when it was passed into Israel's keeping.

Insofar as the whole body of Law was concerned, bearing in mind that the Lord had stated that His Purpose in creating a national instrument was to bless the nations of the earth, Moses picked up this theme when he told Israel: "Behold I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. (It will be noted that Moses *only* mentioned statutes and judgments i.e. constitutional and civil law – nothing else.) Keep therefore and do *them*; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people" (Deut. 4:5,6). This theme highlights the activity of Moses as he instructed the generation of Israelites who were to pass into the land of Canaan and as one follows his teaching the picture of God's Constitution for His Witness nation Israel begins to take shape. One may see separation required (Deut. 7:2-8) and within the framework of a nation thus comprising people of the same stock, the instruction concerning a king demands that 'thou mayest not set a stranger over thee, which is not thy brother' (Deut. 17:15) thus preventing any political contamination with other systems. Capitalism underlies the economic system (Deut. 8:18) while the 'sabbatic year' or the year of release (Deut. 15) militated against any possibility of exploitation within this system. 'People to people' relationships insofar as they involve neighbours in the Israel community are catered for (Deut. 22:1-4) while the most stringent prohibitions are set out barring the 'bastard, Ammonite and Moabite' from entering the *qâhâh* – the separated polity of Israel (Deut. 23:2-3).

As one continues with these statutes, one is confronted by a machinery which caters for every need in a community – from regulations which are to operate within a family which protects the integrity of each member of the household through dietary laws, agricultural laws, community responsibility laws, laws of warfare, judicial responsibility plus the deterrent factor insofar as crime was concerned. All this fell within what Moses stated as being the 'wisdom and the understanding' of Israel in the sight of the nations. This Body of Law having been given to Israel and witnessed by the heavenly host on Mount Sinai could be nothing less than perfect – a fact which is confirmed in Psalm 19:7 which reads: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." This being so, it is small wonder that Moses wrote: "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it" (Deut. 12:32).

The Alternative to the Law

After Moses had completed his instruction concerning the Law and demanding that all in Israel be kept informed concerning its requirements, "Moses and the priests (Heb. *kohen*, administrators) the Levites spake unto all Israel, saying, O Israel; this day thou art become the people of the

Lord thy God. Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes, which I command thee this day" (Deut. 27:9,10). This is followed by the incentive to be obedient to this body of Law in that blessings are guaranteed and success in all ventures assured in a state of society which would lack for nothing. "And all people of the earth shall see that thou art called by the name of the Lord: and they shall be afraid (Heb. *yârê*, to revere) of thee . . . 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 do them" (Deut. 28:10,13).

Moses, to whom all are indebted for recording the Law, knew only one alternative to this Law – Lawlessness – with absolutely nothing inbetween. Either Israel obeyed by accepting the Law and its Divinely guaranteed blessings or Israel rejected the Law by transgressing its clauses thus suffering the recorded consequences. "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee" (Deut. 28:15). The detailed consequences for Lawlessness (this is what transgression really means) is frightful ranging from failure in agriculture, ill-health, immorality, economic exploitation and 'stranger' dominance in the Israel polity. The point is that Moses said that the people should either obey or disobey – the choice was theirs, either blessings or cursings – but, having chosen Lawlessness, Moses made it very plain that *they, and no substitute*, would have to suffer the consequences of their choice. This fact dominates the history of Israel from the time that they took possession of Canaan and as shall be seen, the nation was conned into believing that they could break the Law and then offer a sacrifice which then invalidated the consequences of their transgression.

At a very early stage in Israel's history, it became obvious that sacrifice took precedence over the Law – an instance of which is found in the history of Saul who became the first king in Israel after the nation had rejected the Theocracy. This account is taken from 1st Samuel 15:18 (*The New English Bible*) and is Samuel's indictment against Saul. "The Lord sent you with strict instructions to destroy that wicked nation, the Amalekites; you were to fight against them until you had wiped them out. Why then did you not obey the Lord? Why did you pounce upon the spoil and do that which was wrong in the eyes of the Lord? Saul answered Samuel, But I did obey the Lord; I went where the Lord sent me, and I have brought back Agag king of the Amalekites. The rest of them I destroyed. Out of the spoil the people took sheep and oxen, the choicest of the animals laid under ban, to sacrifice to the Lord your God at Gilgal. Samuel then said: Does the Lord desire offerings and sacrifices as he desires obedience? Obedience is better than sacrifice, and to listen to him than the fat of rams." Despite what Saul said, he did not obey the word of the Lord and sought, through the sacrifice of the choicest of the animals, to appease the wrath of God. It was not because of the sacrifice, but because Saul failed to obey God's word that he forfeited the position of king in Israel (1st Sam. 15:23).

As one proceeds with the story of Israel, it becomes a history highlighted by increasing violation of the Law of the Lord and increasing recourse to animal sacrifices. In the fulness of time and notwithstanding the accentuation of sacrifice, the Law began to take its toll and the new divided Israel family – two separate kingdoms had resulted from Solomon's transgression of the Law – began to erode away under successive waves of invasions by the Assyrians. Finally, the northern and ten-tribed majority of the family of Israel passed into captivity as had been prescribed by the Law, leaving a small remnant in the region of Galilee (Isa. 9:1). The kingdom of Judah i.e. the southern kingdom com-

prising that tribe, Benjamin and the Levites were all that remained in the land and to this surviving remnant, Jeremiah the prophet levelled the accusing word of God against them.

Standing in the gate of the Lord's house, he said: "Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place . . . For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between man and his neighbour; If ye oppress not the stranger (Heb. *ger*) the fatherless, and the widow, and *shed not innocent blood in this place*, neither walk after other gods to your hurt: Then will I cause you to dwell in this place . . . " The charge therefore was that the people were violating the Law and shedding innocent blood in the Temple in the vain supposition that this sacrificial act exonerated them in terms of the Law. Jeremiah then continued: "Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely . . . And come and stand before me in this house which is called by my name, and say, We are delivered to do all these abominations?" There can be absolutely no doubt about this situation for Judah was deliberately breaking the commandments of God – stealing, murdering and committing adultery – *believing* that they were absolved in these crimes through the 'shedding of innocent blood' and that through the substitution of animal sacrifice, they were covered from the consequences of their transgression. To expose this folly, the Lord through Jeremiah said: "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I commanded you, that it may be well unto you" (Jer. 7:22-23).

If, as is stated in this writing by Jeremiah – one of the prophets whose work was sanctioned by the Lord Jesus Christ (Luke 16:31) – the Lord did not command burnt-offering and sacrifices when giving the Law to Israel at Sinai, how did these come to be accepted as efficacious in the matter of Law-transgression? It will be noted that the Lord continued to charge Judah: "But they (the Israelites) hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward" (Jer. 7:24). Instead of going forward in the Law, the children of Israel had added the traditions of the Canaanites to and above the Law – a fact confirmed when the 'pen of the scribes' was said to 'falsify' the Law of the Lord. When it is realised that the scribes were 'Kenites' (1st Chron. 2:55) and that the Kenites were Canaanites (Gen. 15:18-21), the inclusion of Canaanitish ritualism is understandable.

The foolishness of those Judahites in believing that the shedding of innocent blood expiated their sin and invalidated the consequences of this is forcibly demonstrated in Jeremiah 19 which is a direct reference to Deuteronomy 28:49 which reads: "The Lord shall bring a nation upon thee . . . " and verse 52: "And he shall besiege thee in all thy gates . . . " and verse 53: "And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee . . . " In Jeremiah 19:8 and against the background of the custom of the shedding of innocent blood, the Lord states: "And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness wherewith their enemies, and they that seek their lives, shall straiten them." In the Babylonian siege and subsequent pillaging of Jerusalem, this grim drama was enacted despite the fact that the people were offering sacrifices almost daily.

The Accusing Word Today

As has been stated earlier, God's 'counsel'

which had been sealed by His Oath, was that Abraham's seed would become a great nation, a people who would spread abroad to the West, East, North and South and that they would become a *qâhâl* of nations which would displace the authority of the enemies of God. At the time of the First Advent, the enemies of God (John 8:44-47) had not only capitalised on sacrifice as above the importance of the Law, but had actually perverted the Law itself. It is of course, most significant that the Lord, after forgiving the man sick with the palsy of his sins, never told him to go and offer a sacrifice in the Temple (Matt. 9:2).

Be that as it may, the Judaeans, the nation which comprised a multiplicity of people whose origins were certainly not in Jacob-Israel, could not, by its very composition be that entity concerned in the unconditional Covenant of God. There are of course those who contend that the Christian Church became the 'new Israel' in the Christian dispensation but how the 'Church' could ever substitute for a 'great and mighty nation' whose function was to bless the nations of the earth through obedience to God's Law is best left to the imagination. The reality of the situation is that the Anglo-Celto-Saxon and kindred European people have become a great *qâhâl* of nations – they have spread abroad as prescribed in the Lord's counsel and they have inherited lands which had been set aside for their use in God's service (Deut. 32:7-8). The Lord has been faithful all along the line but when it comes to national involvement, just like their forebears in Biblical times, the modern development of true Israel believes that "We are delivered to do all these abominations". As with the history of the past when 'stealing, murdering and committing adultery' was considered permissible under the 'grace' provided in the 'shedding of innocent blood' – so too today, these crimes – these Law violations are tolerated because the Divine judgments are considered as no longer valid. The Accusing Word thus points to the Bible history of God's Adamic race and says: "Ye deaf, hear; and ye blind, look to see. Who is blind but my servant? And deaf as my messenger I send? Who is blind as he who is at peace, Yea, blind as the servant of Jehovah" (Isa. 42:18,19 *Young's Literal Translation*). The Anglo-Celto-Saxon and kindred people today are indeed nationally blind for apart from giving their own inheritance and identity to the very people of whom the Lord Jesus Christ charged that they were 'not of God' (John 8:47), they persist in following the lying pen of the scribes whose work has been to inject 'lying words' which ostensibly free Israel from keeping God's Law. They cannot see that national blindness is one of the consequences of Law transgression (Deut. 28:28) and in this blindness, cannot see that the pretensions of the Jews to Israel's inheritance is the very mark which militates against their claims.

The Accusing Word today is: "Hear ye deaf; and look ye blind, that ye may see."

★ ★ ★

The coming again of Jesus Christ to this earth and the gathering of the faithful unto Him will surely be the most marvellous and mighty event ever known before angels and men! The woes of all mankind will be dissolved, all bondage will cease, and the faithful will at last be safe, with Jesus! There is One on Whom we can depend to equip us physically, mentally, spiritually, and in every way—IT IS JESUS!

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A Language Clue

H. R. Tourtel

COURTESY: FACETS OF THE GREAT STORY.

HAS the English tongue any organic connection with Hebrew, sufficient to provide evidence of a common origin for the peoples who use them? Many writers can be quoted in the affirmative; laying stress on such claims as Canon Lyson's " five thousand Hebrew words from the English Lexicon," and " the English language contains four thousand Hebrew words from eight hundred Hebrew roots."

Perhaps even nearer the actual truth is Commander Roberts' " As to the idiomatic structure of language, the British is nearest to the Hebrew whereas German is akin to the Assyrian." One may also remember the famous words of Tyndale (who made the first translation of the Hebrew Bible and Greek New Testament into English): " The Greek agreeth more with English than the Latin, and the properties of the Hebrew tongue agree a thousand times more with the English than with the Latin." The important word here is "*properties.*" That does not mean necessarily that there are a lot of Hebrew *words* found in English, though that may substantially be true. As the late Dr. Courtney James stated: " There are words in English whose derivation is purely Hebrew; but these *in themselves* do not constitute evidence of identity."

We know that words come into a language from many other languages. Long lists of Greek or Latin words might be produced which have taken their place in the English tongue, as also words like " trek " and " outspan " from Afrikaans. That does not mean, however, that in the one case the early Britons spoke Greek or Latin as their racial tongue, or, in the other, that the English-speaking peoples of South Africa are *necessarily* related to the Afrikaners, though as a matter of fact they may well be. It is not *words* in a language that alone prove identity. As Archbishop

Trench, in his *Study of Words* declares: " It is not always that races are true to the end to their language; external forces are sometimes too strong." The French Huguenots in South Africa witness to the truth of that statement. We may agree with the words in Boswell's *Tour of the Hebrides*: " If you find the same language in distant countries, you may be sure that the inhabitants have been the same people; that is to say, if you find the language *a good deal the same,* for a word here and there will not do."

Dr. James gives an instance of this " sameness "—" the likeness between Welsh and Hebrew is much more than ' a word here and there.' There is much evidence for believing that the *Khumri,* who were known in Assyria 700 B.C., were the Ten Tribes of Israel, and the Cymri of Wales are an ethnological kinsfolk."

But let us come to grips with what Tyndale called " the properties " and Dr. James " the psychic and linguistic likenesses " of the Hebrew and the English tongues. " It is to be noted," says Dr. James in his *Hebrew and English,* "that the likenesses belong rather to *Old English* than to the modern language. This will be clear when it is remembered that Anglo-Saxon is *a pure language*—that is, it contained no foreign elements—whereas modern English has a vocabulary enriched from many sources. . . . We are thinking more of types of mind, of spiritual vision, of psychic elements, and of fundamental conceptions of life, duty, religion, and the future." Thus we may say that the real likenesses of language are not superficial, but basic. " The important fact to remember is that Hebrew, though a very ancient and peculiar language, is capable of expressing all the thought of the human mind, and all the depths and heights of human experience, with perfect ease and clearness."

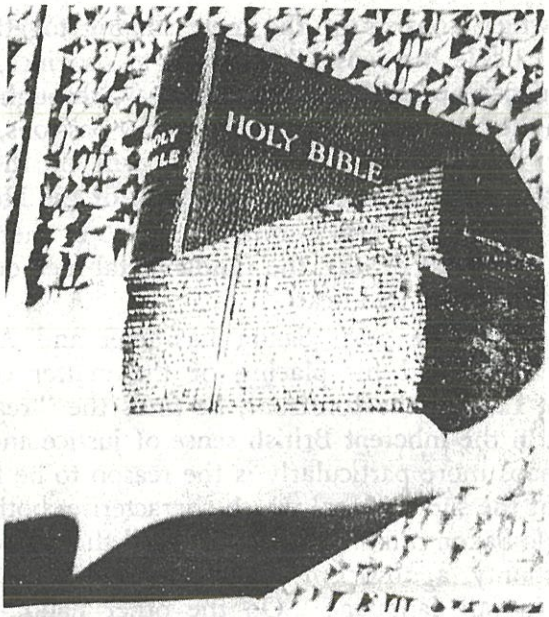
There are many ways in which this basic likeness between Hebrew and Anglo-Saxon, from which our English tongue derives, becomes apparent. Dr. James gives many in his book, *Hebrew and English,* from which we can only give a few examples here.

Concerning the likeness of the effect produced on the mind and on the heart: " Behind the Hebrew eloquence is the compelling argument which finds a response in the mind and soul of the reader." Pointing out that there is sometimes a mechanical kind of eloquence

in English which consists of the mere linking together of words which only " tickle the senses," but fails to convince, he goes on: " True eloquence appeals in a twofold way, through the passions and through the intellect. Men are roused by passions, but reasoned into truth. Upon close examination it will be discovered that these characteristics are peculiarly true both of the Hebrew and of the English language. Real similarity is not in mere words and phrases, but in mental depths; the fundamental method of bringing conviction to the mind and heart."

Dealing with the great Saxon Lawgiver and Administrator, Alfred the Great, and his placing of the matter of the divine origin of the Law in the forefront, he finds the " real reason " is to be sought in the inherent British sense of justice and administration. " Perhaps more particularly is the reason to be found in that recognition of the supernatural which characterises both the Hebrew and the Anglo-Saxon mind. It may be noted that words suggesting doubt, uncertainty, agnosticism and rationalism generally are *later innovations* in our language. On the other hand, words representing certainty are older elements. The ideas of faith, wisdom, knowledge, holdfast, truth, will and others expressing assurance are Anglo-Saxon. *They perpetuate a type of mind germane to the Hebrews."*

This brings us naturally to the English Bible and particularly to the Authorised Version. Dr. James calls this the best proof and illustration of the argument: " To say that Hebrew is ' supremely translatable ' scarcely conveys the full idea. The Hebrew is characterised by clearness, simplicity, directness and immediate appeal. In all these respects the English speech ' can meet the Hebrew on equal terms! ' No translation can equal, much less excel, the original of Homer, Virgil or Dante. The English translation of the Bible not only equals, but ' if anything it excels the original.' The reason is that the spirit behind the original and the translation is one in ethnological origin and religious outlook. In Hebrew and English we have two bodies, but only one soul. " In passing from Hebrew to English that soul was ' reincarnated.' In one of his essays, Matthew Arnold marked the distinction between the spirit and temperament of the Hebrew and the Greek. This



pyschic distinction accounts to a considerable extent for the difference between the Semitic and Aryan languages. On the other hand, the affinity of spirit between the Israelites of the Old Testament and the Anglo-Saxons largely explains the facility with which the language of the Hebrews can be rendered in the speech of the English."

Again: " There is nothing in all literature to surpass in diction and sublimity passages in Isaiah, for example in the sixtieth chapter: ' Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. . . .' ' The sun shall be no more thy light by day. . . .' In such passages the Hebrew tongue and spiritual elevation reach a climax that is ' utterly magnificent,' and the humblest English reader experiences an elevation of soul which cannot be otherwise produced. Such affinity finds expression in equal linguistic eloquence." " The Hebraic mind of the Authorised translators unerringly caught the spirit of the prophet, and produced a version unparalleled in all literature."

With regard to *idiom* and *thought-forms,* Dr. James has this

to say: " The British in language and thought-forms reveal a strong likeness to Hebrew modes of thought and expression. Language changes but mind-bent persists. The popular but ephemeral romance literature of to-day *does not express* the true heart of Britain. We must listen to the great authors past and present who have uttered the *real soul* of the Anglo-Saxon race. . . . It is not without significance that modern British writers turn to the Hebrew Scriptures for types of composition. The *cadence* and *voice modulation* of Hebrew alluringly suit some of the most enchanting English literature.

"One illustration must suffice. Laurence Binyon was asked whether in writing the lines, 'At the going down of the sun, and in the morning, we will remember them . . .' he had in thought the passage in Genesis: 'And there was evening and there was morning, one day.' He replied that he had not in mind the words in Genesis, but in seeking a *rhythmical basis* for his poem he was influenced by Biblical language. . . . Not only in words (therefore) does this affinity exist between our original mother tongue and the Hebrew, but in the *arrangement of ideas* and in the simple structure of the sentences it has also a new agreement."

Writing of the difficulty, almost the impossibility, of rendering *poetry* adequately in a translation, Dr. James mentions one *significant exception.* " The Hebrew language, including its poetry, can be translated into English with wonderful accuracy. There is nothing in all literature to surpass or even to equal the Authorised rendering of the great poetical passages of Isaiah, the book of Job and many of the Psalms . . . and because Hebrew and Briton think in similar fashion they express themselves in corresponding types of speech. Simplicity and directness are outstanding elements in Hebrew, and equally characteristic of the English language."

Love of Homeland is another subject that bears on our theme. To passages cited by Dr. James, from 2 Samuel 7: 23: "What one nation in the earth is like thy people, even like Israel . . .? " Deut. 4: 8 (R.V.): " What great nation is there that hath statutes and judgments so righteous as all this law? " and Psalm 147: 20: "He hath not dealt so with any nation"; we would like to add

the magnificent one hundred and thirty-seventh Psalm, beginning " By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion." The Psalm should be read and pondered in its entirety. The British have manifested a similar love and devotion to their homeland. And with a similar basis in their attitude, British poets could be cited, like Scott, Kipling, Charles Churchill (*The Farewell*) and many others. We can only give here, and in support of Dr. James' contention that " the secret is spiritual—an inherent appeal to God," the illustration he himself transcribes from Carlyle: " 'The poor, persecuted Scottish Covenanters' said I, to my enquiring Frenchman, in such stinted French as I could command: 'Ils s'en appelaient a:' 'A la posterite,' interrupted he, helping me out, 'a monsieur, non, mille fois non. They appealed to the Eternal God, not to posterity at all. C'tait different.' "

The sense of *Divine guidance* and of vocation must only be briefly referred to, but they are common to both Hebrew and English; the same " genius " of language and thought are evident. The appeal to Jehovah: " This is the Lord's doing, it is marvellous in our eyes": "The Lord wrought a great victory." "This psychological recognition of God in national affairs has been inherited by the Anglo-Saxons and comes out in great utterances of leading statesmen." Citing Winston Churchill's words, " I sometimes have a feeling, in fact, I have it very strongly, a feeling of interference. . . . I have a feeling that we have a Guardian because we serve a great Cause. . . ." Dr. James remarks: " *This is the Hebraic and prophetic spirit* which, however it originated, can never die. It has been perpetuated through the ages by the Tribes of Israel, and is to-day more evident in the English than in any other people."

The spread of English, which is fast becoming, if it has not already done so, the *lingua franca* of all international contacts, and the significance of that fact as providing a vehicle for the transmission of what has become a sacred trust, must bring this study to a close.

" If Hebrew, or its source," asks Dr. James, " was the first

tongue, will it also be the last? Almost certainly not in its primitive form, but conceivably in a new form *under a new name.* It is safe to predict that the English language will play a leading and unique (if not universal) part in the future history of the race."

"The mission of Israel," says Dr. James, "was the perpetuation of the knowledge and purpose of the Eternal, 'min alma vead alma' ('from eternity to eternity'). This mission, however unrecognised, is being accomplished through the mediation and agency of Britain and America. History alone will demonstrate this statement. What the purpose may be in building up twin nations out of the Israel seed may not be determined immediately; at all events it is certain that the Anglo-Saxon race is in an unassailable position because of this fact. The confidence felt alike by Israel and Anglo-America is based on the same Divine assurance: 'Though an host should encamp against me my heart shall not fear; though war should rise against me, even then shall I be confident.' Our strength, as the strength of Israel, is unyielding, because backed by the arm of the Eternal. 'Chazak,' said Jehovah to Israel: 'Be strong,' and this word, which ran like a thread through the maze of Hebrew history, is just as truly sounding in the soul of England to-day. Let the inheritors of the ancient promises listen: 'Only be thou strong and very courageous, that thou mayest prosper withersoever thou goest.'"

Let the words of Archbishop Trench be our last thought here. "What a source of confidence when we are tempted to lose heart and to doubt whether we shall be able to carry through our work with any blessing or profit to ourselves or to others! *It is our vocation,* our calling, and He who called us to it will fit us for it, and strengthen us in it."

For those who believe, no explanation is necessary.
For those who don't believe, no explanation is possible.

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SPECIAL NOTICE

THE PURPOSE OF THIS SPECIAL NOTICE IS TO BRING TO YOUR ATTENTION THE VITAL NEED TO REMEMBER THE FEDERATION IN YOUR PRAYERS.

DUE TO INCREASED COSTS THE FEDERATION MUST SERIOUSLY CONSIDER SOME NEW CHANGES. SOME OF THESE CHANGES COULD INVOLVE NEW ACCOMMODATION.

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THANK YOU.

Theological Time Bomb

COURTESY : THE WATCHMAN

By: D.L. Gayman

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand;)" (Matthew 24:15). A theological time-bomb is ticking away in America and the world. This bomb will detonate May 14, 1988. On this historic date the fourty year period of probation will expire for the Zionist state of Israeli, which was born May 14, 1948, exactly forty years ago. For forty years the funadmentalist, dispensationalist, pretribulation theologians and millions of their followers have been building their theology on the ground and foundation that the Zionist State of Israeli in Palestine represents the fulfillment of Bible Prophecy made to Israel in the Old Testament, and that the Khazarian Jews that have gathered into the political boundaries of Israeli represent the completion of the Bible Prophecies calling for the regathering of Biblical Israel to the promise land deeded to Abraham, Isaac, and Jacob.

The Televangelist Ministries in America have been promoting the Zionist state of Israeli for many years and heralding the idea that the Jews who live there are the chosen people of God, that they are true Biblical Israel, and that America can be blessed only if we defend, support, and aid this zionist Political State which they claim is the rebirth and restoration of Biblical Israel in the land promised to Abraham and His descendants in the Bible.

The termination of the forty year existence of this Zionist Political State on May 14, 1988, at the very time that major Televangelist Ministers and their respective ministries are falling, is of extreme importance. Can it be mere chance that several of the major Fundamentalists Television Ministries in America have crumbled into oblivion at the very time that the world is being exposed to the ***abomination of desolation*** which was set up in the Holy Land forty years ago in 1948? Is there any correlation between the dismantling of multi-million dollar Television Ministries and the fact that the Zionist State of Israeli is finally being exposed as a fraud and scam by news media people all over the world?

For the past forty years, American Foreign Policy has been keyed to the existence of the Zionist State of Israeli in the Middle East, and the Fundamentalist Christians and their thousands of ministers have stood like a solid wall in support of the Zionist State. America has squandered billions in foreign aid in Israeli and has defended, armed, protected, clothed, and fed this outlaw political state for forty years. Millions of fundamentalist Christians have lobbied in support of Israeli and demanded American support of the Israeli Jews on the basis of their claim to being the children of Abraham and the inheritors of Palestine.

For forty years major Televangelist Ministers have warned the American public that if they did not bless the State of Israeli, God would curse America. Now, after forty years of blessing the political State of Israeli, what blessings has America reaped? In 1948, when America lent the full political and military support to the birth of Israeli, we were the strongest military power in the world. American factories supplied the world, and our work force was the envy of the world. The economic productivity of America was the wonder of the world, and every major strategic point on planet earth was under the control of the United States Army, Navy, and Air Force. Today, forty years

after blessing the State of Israeli, America has been reduced to a political, economic, and military shambles. We are now the largest debtor nation in the world, and our factories are silent and empty as foreign nations glut the American market place with their goods. We have surrendered our military superiority and have forsaken the major sea lanes and strategic points of the earth. Our blessings upon the State of Israeli have returned to us in curses that are unparalled in the annals of history.

For forty years the entire world has focused its eyes upon this tiny bit of real estate in the Middle East. Major world powers have scrambled to align themselves on the side of Political Zionism in the State of Israeli. The displacement of the Arab population from Palestine has brought the world to political and military brinkmanship. The present turmoil in the Middle East and the conflict that has raged there for the past generation between Jews and Arabs can be traced in a straight line to the Jewish confiscation of land that had been settled and occupied for eighteen hundred years by an Arab population.

The existence of the State of Israeli has been greatly assisted by the fundamentalist Church world here in America, and in particular by popular Televangelists who have used television stations to capture the American public in support of the Zionist State of Israeli. The fundamentalist churches in America built their theological future upon the birth of the State of Israeli in 1948. When David Ben-Gurian proclaimed Palestine as the State of Israel on May 14, 1948, the fundamentalist, dispensationalist, futurist ministers of America jumped on this event as the fulfillment of the "last days" prior to the return of Jesus Christ.

They taught that "this generation" spoken of by Jesus Christ in St. Matthew 24:34 represented the last generation of time on this earth before Christ would return. They concluded that a generation was a time period lasting forty years and that this last generation of time had its beginning on May 14, 1948. The last generation on God's time clock was to begin ticking on May 14, 1948. ***This generation was to expire May 14, 1988.*** Prior to its expiration in 1988, there was to be a secret rapture of the Church wherein Jesus Christ would secretly abscond with all the righteous. This secret rapture of the Church was to take place at the beginning of the last week of years prior to the ending of the last generation, or 1981. The rapture of the church was to have occurred May, 1981. This aborted rapture sent fundamentalist ministers scrambling to rechart their Bibles in 1981.

The beginning of the last week of the final generation (1981) was to witness two major events, the rapture of the church and the beginning of the Great Tribulation. At the beginning of this Great Tribulation the antiChrist was to make a covenant with the Jews, and a time of unprecedented trouble was to be ushered in. Midway through this last week of years or about 1985, antiChrist was to break his covenant with the Jews and the Battle of Armageddon was to commence. At the conclusion of this seven year week, or in May, 1988, Jesus Christ was to return to end the Battle of Armageddon, the Jews were to all be converted to Christianity, and the thousand year millennial reign of Jesus Christ would take place.

With various modifications this has been the basic theme of the fundamentalist church world in America for the past forty years, and major Televangelists have marketed this theology before major TV networks and merchandised this heresy for millions of people, while reaping billions of dollars in tithes and offerings. The birth of the Zionist State of Israeli in 1948 has enabled television ministries to grow rich, while at the same time raising public support for American defense and aid to the State of Israel.

The greatest theological hoax in the history of the human race has been made possible through the misapplication of the Word of God. Failure of the theologians for several succeeding generations to identify true biblical Israel created a tremendous void in labeling the chosen people of the Bible. In the late 19th century, Khazarian Jews in Eastern Europe and the Soviet Union sensed that the success of political

Zionism was contingent upon the identification of Khazarian Jews being one with the children of Abraham. Promoting themselves to be literal Israel descended from Abraham fueled the fires of political Zionism. Religious Zionism focused upon building Khazarian Jews as literal Biblical Israel. Political Zionism focused upon securing Palestine as the regathering place for Jews in confirmation of the promises made to Israel in the Holy Bible.

Theodor Herzl's ***Der Judenstaat, The Jewish State*** (1986), became the foundation for modern Zionism, and under his guidance the first Zionist Congress gathered in Basel, Switzerland, in 1897 and at that time the World Zionist organization was formed. The birth of Political Zionism was being born with the Belfour Declaration signed by the British Government in November, 1917, which called for a Jewish Homeland in Palestine. World War I (1914-1918) made it possible for wealthy Zionist bankers to underwrite England's participation in this war, and with the Jewish organized Bolshevik Revolution inside Christian Russia in 1917, America's entry into the war was made certain. Beginning in 1914 with World War I until the birth of the Zionist State of Israeli in 1948, and following the Second World War in 1939-1945, America and England, in cooperation with the League of Nations--then the United Nations, worked to secure the fulfillment of a Zionist State in the Middle East.

Political Zionism was made secure when religious zionism was launched from the pulpits of the fundamentalist church world in America and England throughout the early years of the 20th century and continuing on to the present time. Thousands of ministers formed a solid theological wall to present the Zionist state of Israeli as the rebirth of Biblical Israel, and the tens of thousands of Khazarian Jews as Biblical Israel regathering to the promise land deeded in perpetuity to Abraham and his descendants.

In order to fill the great theological gaps created by this scrambled Bible teaching fundamentalist ministers transferred everything that the Bible promises to Israel to the Zionists gathering over in Palestine. Not knowing what to do with the millions of Anglo-Saxon and kindred peoples who had adopted Christianity and who revered and loved Jesus Christ, they sought to place all these people in a Gentile church and continue to promote the Jews as God's chosen people. They continued to ignore the fact that the Anglo-Saxon, Scandinavian, Germanic, Slavic, and ***kindred*** people had embraced Jesus Christ, the Bible, and Christianity and were doing everything that the Holy Scriptures declared Abraham's seed would be doing in history.

Now, after forty years of probation, the theological paradox of the ages is coming to a close. At long last the truth about Political Zionism is dawning in America and the western world. For the first time in forty years, American television cameras are presenting the American public with the atrocities being committed against a defenseless Arab population by the ruthless and barbaric Israeli armies. At the same time that world opinion is beginning to expose the fraud of World Zionism in Palestine, the fall of major Televangelists is taking place in America. The congruence of these two major events represents one of the most stunning events in American history.

As time continues the Zionist fraud will continue to unravel before the American public. The subterfuge and hidden designs of World Zionism cannot continue forever. Moreover, millions of restless fundamentalist Anglo-Saxon and kindred Christians cannot be held in spiritual blindness forever. Discontent and mistrust with the Televangelist Ministries and a growing thirst to read the Bible for themselves is causing many weary Christians to take a new look at the world in which they live. Foremost in their search of the Holy Bible will be the issue of who is Biblical Israel. As they search for the true children of Abraham, they will be led to the realization that the people from the Volga who presently live in Palestine were never related to the people who once lived on the Jordan. Moreover, they will find that the Khazarian Jews never descended from Abraham and that their claim to Palestine is based upon fraud. Subsequent to this discovery, they are most likely to find that the Anglo-Saxon and kindred people of the western world

have for centuries been doing what Abraham's children were to be doing on this earth.

A theological time bomb is now ticking away. May 14, 1988, is detonation date for this theological explosion. The religious fraud is over. The fundamentalist church world cannot continue to teach that Khazarian Jews are Biblical Israel and that the Zionist state of Israeli is the rebirth of Biblical Israel. Moreover, it will become increasingly difficult for world Zionism to convince world opinion that the Zionist State of Israeli should be supported, defended, clothed, and fed by the American public. Now, if you really want to know why the Anti-Defamation Leaque of B'nai Brith, the Jewish World Congress, the Jewish Defense League, and other such organizations seek to control and mold public opinion in America, it is because they must continue to conceal the truth about Zionism or their fraud will become public. ***A theological time bomb is ticking away.*** The fuse is spent, and the noise of this theological bombshell will be heard by millions of Abraham's seed around the earth.

The above article by Pastor Gayman is of equal relevance to the churches in Australia. It has truly been a case of the blind following the blind and as a result all denominations have fallen into the pit. This article also shows that no one can accurately predict the signs of Christ's coming or of His literal return. We have nevertheless been told that the wise will understand the signs and hopefully be representative of the five wise virgins who entered into the marriage supper. I am sure you would agree that the time of our Redemption draweth nigh. When considering that a 1000 years is as one day, we are probably looking at a prophetic time of no more than a few seconds.
Editor.



The **Battle of Trafalgar** took place off the coast of Spain on 21st October 1805. The British Fleet was commanded by **Admiral Lord Nelson** from his flagship **'The Victory'.** As the British ships sailed into battle Lord Nelson signalled his famous message **'England expects that every man will do his duty.'**



Each man had to do his best to achieve victory. Nelson's sailors had to fight well because that was their duty — they owed it to their country.

A tremendous burst of cheering rang through the fleet, and the British went on to victory!

Solomon wrote in Ecclesiastes 12:13 **'Fear God and keep His commandments for this is the whole duty of man'.**

In other words, this is what we owe to God who is our Creator

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Debt Release and Land Tenure

C.F. Parker

COURTESY: MOSES THE ECONOMIST.

THE terms of land tenure under Mosaic law are closely linked to the ancient calendar, so it will be necessary to explain some details whereby the mechanism of this phase of our subject was affected. The reader is well acquainted with the shorter periods of calendar time—the day, week, month, and year—instituted by the ancients and which we still use with varying modifications.

The Israelites observed two more periods, the one, a "week" for financial purposes, being a period of seven years, beyond the expiration of which no financial agreement was valid. No debt might be paid or collected after the end of the sixth year of this "week," the seventh being the year of "release" and clearing.

"At the end of every seven years thou shalt make a release. And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the Lord's release. Of a foreigner thou mayest exact it again:

but that which is thine with thy brother thine hand shall release; save when (marg. 'to the end that') there shall be no poor among you" (*Deut.* 15: 1-4).

The exception to this release was that a foreigner's debt might be continued beyond the termination of the financial week, presumably because other nations did not practise the cancellation of debts, and because they were not citizens living according to the Israelites' own code.

The second period observed by the Hebrews was longer, being suited to the requirements of land tenure, and consisted of a "week" of financial weeks, or forty-nine years, with the addition of the fiftieth, the year of Jubilee, also the first of the next cycle. On the conclusion of the "week of weeks" land holdings were readjusted, and there followed the great Jubilee year which took the form of a national holiday and liberation in which no debts existed; all families were freed from their tenure and were granted a new lease:

> "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family" (*Lev.* 25 : 10).

It was recognised that individual life on earth is transient: that we are but "sojourners," and that the population constantly changes in composition, so that if each family is to receive its equitable portion in a fully divided territory, an occasional readjustment in landholdings is necessary. A system of leasehold was therefore adopted, whereby no family might acquire permanent ownership of its holding and thereby impede the welfare of the community.

We may ask, what is the most convenient leasehold period? This question may be the subject for considerable speculation. The laws of Moelmud, a codification of earlier Welsh laws, granted land to a family for four generations, after which "all land that was returned went into the chief's lands, as trustee of the tribe, and out of it he had to give the grants of eight acres to each child as it

grew up."*

"Our common field system points to a time when all arable land was held in undivided shares or divided periodically by lot. The ancient English agriculture was nearly identical with that which prevailed in Germany . . . in several parts of Germany, and especially in the district around Treves, peasants held all their land in common, excepting the houses and a few private estates: all the rest of the land was divided by lot, the drawings for the arable having originally been held once in three years, but afterwards at longer intervals."†

In the Old Testament is laid down a period of forty-nine years or the Jubilee period. Such a period is indeed long enough for the requirements of the average individual or family, for a family is reshaped every generation: yet not so long that the community could be hindered for an excessive period should the holding of the lease for its full period entail an undesirable effect upon that community.

Measures were enforced to ensure and maintain a balance of land distribution, so that no one tribe or family might encroach on the rights of others, even though they might scheme to do so.

"So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers. And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance" (*Num.* 36: 7-9).

Thus, twice every century the Hebrews had a great national holiday lasting for one year, marking the end of the old period of land tenure and the beginning of the new. Debts and financial agreements were cancelled, so the Jubilee or fiftieth year was free, and people moved to their new estates if so required. The fiftieth year of the

* Sir Wm. Flinders Petrie, *Some Sources of Human History*, 1919, p. 111.

† Charles Elton, *Origins of English History*, 1900, p. 405.

"Lord's release" from any form of bondage that men might have imposed upon themselves was also the first of the next Jubilee period.

We find that, in conformity with the conception of the community being a family, ownership of land was in the name of the head of that family—God: "The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me" (*Lev.* 25: 23).

The division of land among the people was strictly fair, and without regard to any one person more than another, as will be seen from the following passage:

"And the Lord spake unto Moses, saying, Unto these the land shall be divided for an inheritance according to the number of names. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him. Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few" (*Num.* 26: 52-56).

There is no more impartial document in the Scriptures; land was apportioned in parcels according to the numbers in the individual families and then lots cast between the families of equal entitlement. Would that our own system was as fair!

All land was liable to be surrendered by its holders every forty-nine years for re-allocation according to the new needs of the community. This did not mean that the whole country was thrown into a state of turmoil twice every century, for with the approaching end of the Jubilee period preparations were made for the readjustment of family inheritances, while with the ending of the forty-ninth, or year of release, the actual release was accomplished and new grants determined for the next forty-nine years. Surrender of land on the completion of the Jubilee period did not necessarily mean that a family was not permitted to retain that *same* land in the next period. Where the population remained comparatively stable no change of holdings might be needed, for the purpose of the fiftieth year was not to change everybody

around, but to apportion grants to new families in a land already fully held. Providing there was no reason for passing all or part of a holding to a new family whose requirements might necessitate such a change, there was no need for a family to depart from any part of its estate; so that with the commencement of the new Jubilee period most families might find themselves re-established on their previous estates should they so desire.

We have seen that an equitable portion of land was leased, free of cost, to each landed family. Such land might be developed by the holder until the expiration of the Jubilee period. It might happen that a landholder desired more than his free allotment; or on the other hand that he wished to rid himself of all or part of his land. Provision was made for such cases, and a simple set of rules governed the transactions.

Biblical law states that land, as such, may not be bought or sold, for it is free. Each family receives its land, together with what it may yield, free of charge for the duration of the lease. Should such land be disposed of, provision is made that the former holder receives compensation for the loss, not of the land, but of the yield of that land to which he is entitled under the terms of the Jubilee grant. Thus land may be sold for a price, not of the land itself, but the estimated value of the yield that will be lost by the former holder over the period of the sale, i.e. the value of the crops to be harvested during the years still outstanding to the Jubilee year.

"According to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee: According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee" (*Lev.* 25: 15-16).

The price of land decreases according to the length of time that remains to the expiration of the agricultural "week" of seven times seven years, or forty-nine years. There are certain implications in such a method of sale: firstly, that the probable future yield of the land is known; secondly, that it is expected of the purchaser that he will

maintain the crops, for, having already paid for its probable yield, should he allow the land to become derelict, he becomes the loser.

It is impossible, under the Mosaic system, to speculate in land, for at no time has it any commercial value; nor is it possible to gamble in crops through the sale of the land, for no profit is permitted except by so improving the land that its "increase" is raised above the price level for which it was purchased; but this calls for hard work, and any profit that may be derived thereby is the legitimate outcome of labour and is not a gamble. No encouragement is given to large-scale holding of land by a single family or vested interest, for this removes others from their heritage, and as we have read, the object of Mosaic legislation is to preserve the individual family-holding inviolate; this destroys one of the most vicious of "vicious circles" common to our own civilisation.

It will be seen that the Old Testament system of land tenure is impregnably strong; it is legally impossible to rid any family of its rightful heritage. This is perhaps the greatest single measure ever devised for the protection of the family as a whole, the poor, needy and the weak, for given its equitable portion of land inviolate, the normal family can be housed, fed and clothed by their own labours, and none may deprive them of these rights. Further, with the whole community existing in such security, mutually aiding one another, it is clear that the individual families will benefit far more than they could under their own isolated existence, so that in effect everything tends to encourage the gathering together of families into co-operating communities for mutual benefit.

The Economic System of the Kingdom of God will be a kind of Contributive Society, in which people will be more keen to give than to get; more eager to serve than to gain. The more they *give* the greater will be their *contribution* to the commonweal—the greater will be their *share* in the prosperity of the commonwealth—and the greater recognition will they *receive* from the community as a whole

Australian Constitution

There is much now spoken and written about the alteration or preservation of the Australian Constitution.

The truth of the matter is that the Constitution already has been altered fundamentally during the past few years. It is not generally known that this has been done without referendum and, therefore illegally.

Basic changes were made by two Acts of Parliament, with the assistance of the High Court, in the following manner and with the following results.

1. *The Royal Style and Titles Act 1973 altered the role of the present custodian of the hereditary Crown of "Great Britain and Ireland ..... heirs and successors in the sovereignty of the United Kingdom", which is one of the three bases of the Australian Constitution. This Act supported a division of the Crown and introduced a non-hereditary local "monarchy", the role of which may now be filled by any person. Thus Section 2 of the Covering Clauses was altered without referendum, and Constitutional executive power, originally vested in the hereditary Crown, was transferred to a new, temporary monarchy of Australia which has no permanent or actual foundation.*

2. *On the 4th December 1985, Sir Ninian Steven signed the Australia Act, 1986. This Act, in conjunction with a High Court decision in 1982, totally eradicated Sections 59, 73 and 74 of the Australian Constitution by ABOLISHING appeals to the Privy Council (which the Constitution only granted power to LIMIT) as well as denying Australians "any appeal to Her majesty". It also placed the Queen under the advice of the State Premiers and altered her role to one of "visitor", handled by the Overseas Visits Section of the Premier's Dept. (Australia Act 1986, Section 11,16 and 7(5).*

What Australia needs is not the preservation, but the restoration of the Constitution and of the hereditary Crown on which it is based.

Swift action is needed, before the possible passage of Sen. Macklin's September 1987 "Constitution Alteration (Election Initiative) 1987" Bill which will introduce a complete new Chapter IX and will allow qualified electors to propose a law on which, when submitted, "the vote shall be taken in such manner as the Parliament prescribes"; the success of which only requires "two-thirds of all the ELECTORS VOTING". This could spell the abolition of the entire Australian Constitution, or its domination by the United Nations, by a mere show of hands in some chosen venue.

Hymn for the Month

Hail to the Lord's Anointed,
Great David's greater Son.
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

He shall come down like showers
Upon the fruitful earth,
And joy and hope, like flowers,
Spring in His path to birth:
Before Him on the mountains
Shall peace the herald go;
From hill to vale the fountains
Of righteousness o'erflow.

Kings shall bow down before Him;
And gold and incense bring;
All nations shall adore Him,
His praise all people sing;
To Him shall prayer unceasing
And daily vows ascend;
His kingdom still increasing,
A kingdom without end.

O'er every age victorious,
He on His Throne shall rest;
From age to age more glorious,
All-blessing and all-blest:
The tide of time shall never
His covenant remove;
His name shall stand for ever,
His changeless name of Love.

J. MONTGOMERY (1771-1854).

Why be in the UNITED NATIONS?



COURTESY : COVENANT PEOPLE'S ALLIANCE

UNITED NATIONS QUOTATIONS.

Some of the following quotes are taken from Communist sources including the Comm. Party of the U.S.A. If the communist movement is supportive of the U.N. then this should provide greater reason why the western nations must work towards the extinction of the U.N.

POLITICAL AFFAIRS,APRIL 1945 (journal of the C.P.U.S.A.).

Great popular support and enthusiasm for the U.N. policies should be built up, well organised and fully articulate. The opposition must be rendered so impotent that it will be unable to gather any significant support in the senate against the U.N. Charter and the treaties which will follow.

PRAVDA,MARCH 23RD. 1946 (Joseph Stalin quoted).

I attribute great importance to U.N.O. since it is a serious instrument for preservation of peace and international security.

BOLSHEVIK,NOV. 1946.NO. 22 PAGE 51 (Soviet Publication).

The masses know that peace is possible only on the basis of

cooperation among the existing states. The Soviet Union is fighting to have the U.N. as effective as possible.

PEOPLE'S WORLD,OCT.7,1961 (West Coast paper of the C.P.U.S.A,Editorial entitled "Save the U.N.")

The U.N. commands a great reservoir of support in our country. This support should now be made vocal. People should write to President Kennedy, telling him, do not withdraw from U.N. Restore U.N. to the grand design of Franklin Roosevelt - the design for peaceful coexistence.

PEOPLE'S WORLD,JAN. 23, 1965 (On U.N. propaganda)

It is not a little horrifying that in our country at this time a pitch is needed for the U.N. and for peace, but that is the case and we are all for figuratively hitting people over the head with the message.

MOSCOW RADIO AUDIENCE,JUNE 27,1965 (Mikhail Lvov official Soviet spokesman on U.N. affairs).

There can be no doubt that with the U.N. constituted as it is at present the consistent line the Soviet Union is pressing for the U.N. to face fully up to the problems of strengthening peace and ensuring freedom, is producing more and more positive results.

PREAMBLE TO CONSTITUTION OF THE C.P.U.S.A.

The true national interest of our country and the cause of peace and progress require . . . . the strengthening of the U.N. as a universal instrument of peace.

LOS ANGELES TIMES APRIL 7,1970.

Secretary General U. Thant praised Vladimir I. Lenin, founder of

the Soviet Union, as a political leader whose ideals were reflected in the U.N. Charter. Thant released Monday the text of a statement sent to a symposium on Lenin at Tempere, Finland, sponsored by U.N.E.S.C.O. "Lenin was a man with a mind of great clarity and incisiveness and his ideals have had a profound influence on the course of contemporary history. Lenin's ideals of peace and peaceful coexistence among states have won widespread international acceptance and they are in line with the aims of the U.N. Charter".

VICTORY AND AFTER by E. BROWDER (Gen. Sec. of C.P.U.S.A.)

The American Communists worked energetically and tirelessly to lay the foundations for the U.N. which we were sure would come into existence.

LORD BEAVERBROOK,NOTED BRITISH PUBLISHER,told the U.S. Here in New York City you Americans have the biggest fifth column in the world - the United Nations.

HON. JOHN R. RARICK TO U.S. HOUSE OF REPS. ON 18th MARCH 1969.

Many Christian apologists of the U.N. are ever ready to point to the positive health, welfare and educational work of the U.N. and to its campaigns against the drug traffic and to the worldwide help given to refugees and so on. But do we require a dictatorial world instrument of government,which will clamp down a control on all citizens from the cradle to the grave and will turn the world into one vast collective, in order to carry on these humanitarian endeavours?

Very few people realise just how much of our sovereignty has been handed over to the United Nations. The above quotes are just a few of the many available. They have been specially chosen to show the hidden intent of the United Nations. Like the emblem of the Fabian Society, which is a wolf wrapped in a sheep's cloth, the United Nations does not declare its final goal, namely World Government.

AS THINKING INDIVIDUALS WE MUST RETHINK U. N. PLANS AND MEMBERSHIP.



The following poem was written by Engels prior to his conversion to humanism. The poem was written probably before 1837. The man who convinced Engels to become a Communist was the same Moses Hess who had previously convinced Marx.

Lord Jesus Christ, God's only son,
O step down from Thy heavenly throne
And save my soul for me.
Come down in all Thy blessedness,
Light of Thy Father's holiness,
Grant that I may choose Thee.
Lovely, splendid, without sorrow is the joy
with which we raise,
Saviour, unto Thee our praise.

And when I draw my dying breath
And must endure the pangs of death,
Firm to Thee may I hold;
That when my eyes with dark are filled
And when my beating heart is stilled,
In Thee shall I grow cold.
Up in Heaven shall my spirit praise
Thy name eternally,
Since it lies safe in Thee.

O were the time of joy but nigh
When from Thy loving bosom I
Might draw new life that warms.
And then, O God, with thanks to Thee,
Shall I embrace those dear to me
Forever in my arms.
Ever, ever, ever-living,
Thee abiding to behold
Shall my life anew unfold.

Thou camest Humankind to free
From death and ill, that there might be
Blessings and fortune everywhere.
And now with this, Thy new descent,
On Earth all shall be different;
To each man shalt Thou give his share.

The Judah Sanctuary and the Israel Dominion

COURTESY: DESTINY.

By REV. CLAUDE COFFIN

THE BIBLE is the record of a Divine Plan for the restoration of the world to the Sovereign Rule of God. At the center of that Plan there is the Divine Person of our Lord Jesus Christ, and as the point of contact between God and the Human Race we have a Divinely chosen People. The need for this program of restoration lies in the involvement of the Adamic Race in the aftermath of a vast Pre-Adamic Rebellion against the Sovereignty of God on the part of Satan. Brief glimpses of this are given us in the record of the program for restoration.

Let us examine the agency employed for the enactment of the Divine Plan and note its relationship to the Divine Person in and through Whom it is to find its consummation. To eliminate either the Divine Plan or the Divine Person or the Divinely Chosen People is to leave us not only with an emasculated Bible, but with no Bible at all.

Even the superficial reader of the Bible has to admit that a very large part of it is concerned with a People called Israel. More careful readers discover how in both Old and New Testaments Israel plays by far the most prominent role of any nations mentioned. As a matter of fact, other nations are only mentioned as they come in contact with Israel, and so contribute toward the enactment of the Divine Plan. What, however, is less frequently understood or taken into account is the striking fact that for the purpose of carrying out the Divine Plan, Israel is with definite intent divided into two sections with two differing histories and dual parts to play. Failure to recognize or understand this very evident fact has led to the inevitable confusion in Bible interpretation which is so prevalent. I would point out that not only was this division definitely intended, but that it was a historic necessity for the carrying through of the Divine Program.

As a keynote we will take the remarkable statement concerning Israel given in Psalm 114: 1, 2: "When Israel went out of Egypt, the House of Jacob from a people of strange language; Judah was His Sanctuary, and Israel His Dominion . . ."

We shall see how this distinction indicated, and was a forecast of, the Two-Part Program to be carried out by Israel during the progress of subsequent centuries. Israel and the House of Jacob are mentioned in their associa-

tion with Egypt. When Jacob went down to Egypt on account of the famine in Canaan, his family was seventy strong. When, some 430 years later, as a nation, it moved out it had become a vast multitude. Psalm 114 is a remarkable summary and record of that great historic event. A close study of the Psalm reveals it to be prophetic as well as a record of what took place at the time. The world of nations and peoples is moved as God's Nation is projected into their midst and launched on its world mission of blessing in accord with the Abrahamic Covenant. It was one of the greatest moments of world history, the Divine Sequence to that which had preceded it, when, at God's bidding, Abraham had lifted his eyes to the starry firmament above and then turned them down to the sand at his feet, and been told that innumerable as were those heavenly bodies or the grains beneath him, so multitudinous should his seed be. Thus, with its almost telegraphic brevity, does the Word of God relate the event around which future world changes were to revolve. Those 430 years in Egypt had been the preparatory school for the nation. It is very easy when reading the Bible to overlook the time factor. Over four centuries in the history of a people is a long time, time enough for many changes to take place, time enough for national roots to sink deeply into the life and customs and thought of their environment, time enough to make it very difficult to loosen a people from its surroundings. The loosening process employed by God had to be drastic. Roots that had become firmly embedded in age-old habits had to be torn out with the inevitable suffering. On the historic side a change of Dynasty turned Egypt into a House of Bondage; the walls closed in upon the people; their freedom was gone. But it served its intended purpose; it severed the ties with Egypt and at the same time inculcated into the very fibre of the nation that inherent hatred of bondage and slavery in every form that was to provide the peculiar character trait which would fit Israel for her task in the Latter Days when she would "proclaim liberty to the captives and the opening of the prison to those who were bound." Three months later Israel is constituted a "Kingdom of Priests and a Holy Nation" into Jehovah.

Before Israel in the course of time becomes a Two-Kingdom nation, it is interesting to notice how from the very beginning certain preliminary changes in its original constitution took place. We find first the Twelve Sons of Jacob (Israel). In their order of birth, Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Napthali, Gad, Asher, Joseph and Benjamin. The first change is when these men become the fathers of Tribes. Levi is divided among the other eleven and is not counted as a twelfth. Then Joseph is eliminated and in his place his two sons Ephraim and Manasseh are inserted, bringing the number back to its original twelve. The next change is when Judah becomes the Sanctuary tribe, leaving the other eleven to constitute the Dominion section. The Levites are still equally distributed among them. The further

development which gives us the two Kingdoms witnessed another change. Levi is gathered up and placed as a whole tribe again with Judah, and Benjamin — one of the Dominion section — is lent to Judah in order that "David may have a light always in Jerusalem." Thus in its final form we have the Israel Nation divided into its two preindicated sections as Sanctuary and Dominion: the House of Judah comprising the Southern Kingdom with its capital at Jerusalem consisting of Judah, Benjamin and Levi, and the House of Israel comprising the Northern Kingdom with its capital at Samaria consisting of the remaining ten tribes. They are now ready for their respective marches down the coming centuries and composed so as to fulfil their respective parts in the Divine Program and make their respective contributions toward its ultimate consummation. It is well to remember two things: firstly, that when the Divided Kingdom began its march along its respective and differing routes, the Jew, as we know him today, had not appeared on the page of history, and, secondly, that the two sections never completely reunited, nor have they done so up to our day. It is in the Plan that they are to be reunited, and there are many indications that the reunion is not far off. Our study of the subject may help us to understand why they have remained separate.

We come now to the consideration of how this dual mission of Israel has been carried out; how in its predetermined and ordained division it became God's Sanctuary and Dominion. It is essential to the understanding of the Bible to recognize and accept this difference between the two sections of the Chosen People. History has produced the division and maintained it in accord with the Divine intent. Historically, we shall look in vain for God's Sanctuary in Israel or for His Dominion in Judah. History always keeps to the prophetically indicated course because History is *His-Story!* Those who look for the fulfillment of the entire program within Jewry will be disappointed.

The outstanding Figure in the Divine Plan is that of our Lord Jesus Christ, and it is because the Chosen People stand in relationship to Him and His Work, constituting His point of contact with the world, that Judah and Israel were separated and kept separate. Our Lord, as the Central Person around Whom all the Program revolves, had a dual work to perform, i.e., that of Priest and that of King. As Israel's High Priest and Redeemer He needed a Sanctuary in which to perform His Mission. As Israel's Messiah (Anointed King) He needed a Dominion in which to reign. He had to meet the demands of both an Altar and a Throne, those of Priest and King. Now, as His dual mission was to be separated by *c.* 2,000 years as regards point of time, two Advents were necessitated. Thus the Sanctuary Section was to prepare for His First Advent and provide the environment in which He could offer the Sacrifice for the sin of the World, and the Dominion Section was to prepare for His Second Advent by providing the environment amid which He is to receive the Throne, and

Reign. Sanctuary and Dominion, Altar and Throne, are thus provided for in the Divine economy. One of the reasons why in some circles of religious thought there is no place for a Second Personal Advent of our Lord is the failure to recognize His dual work as Priest and King as being both literal and actual facts, the second to be as historically demonstrated as was the first. The Throne is to be as literal as was the Cross.

It is interesting to notice how all the major types of the Bible are dual, of necessity so. Although they all prefigure a single act on Christ's part, they are compelled to express it in two parts. The ceremonial for the cleansing of the leper entailed the bringing of two birds. One was killed over running water, and the other immersed in it and then liberated. It was the only possible way within the limitation of the human means to express death and resurrection to life. In the Person of Christ it found its fulfilment; He could lay down His Life and take it again. There was both the lamb slain as an atonement and the liberation of the scapegoat to signify the bearing away of the nation's sin. In Christ it was fulfilled: He both bore and carried away our sin. "The Lamb of God bearing away the sin of the world." This is why the Chosen Nation, God's point of contact with the world He is saving from its sins, had to fulfil this double part of Sanctuary and Dominion.

We ask the question, has it worked out? If so, how, as regards history? Let us see how Judah became God's Sanctuary and how Israel became His Dominion, how the history of Judah leads us to the First Advent of Christ and how that of Israel is leading us to the Second. We must, on account of limited space, only summarize and indicate direction. We pick up the thread of the history of Judah first, from the time-point of the Divided Kingdom, taking it in the order given in Psalm 114 — the House and Kingdom of Judah consisting of Judah, Benjamin and Levi, with its capital at Jerusalem. Certain historic events happen, with which readers of the Old Testament will be familiar, which lead to the Babylonian Captivity under Nebuchadnezzar. It is a Captivity limited to 70 years — in order that the land may enjoy its Sabbaths — and confined to the Southern Kingdom. When the time is completed a remnant, by permission of Cyrus, returns to Jerusalem to rebuild the City and the Temple. It is part of the Sanctuary task and therefore confined to Judah. The story is told in Nehemiah and Ezra, but certain prophetic indications are introduced into the historic happening. Daniel 9 foretells the future course to be kept by this remnant. For 70 weeks (490 years) the nation is to continue during which certain parts of the Divine Program are to be accomplished. These are indicated as being "To finish the transgression — to make an end of sin — to make reconciliation for iniquity — to bring in everlasting righteousness — to seal up the vision and prophecy and to anoint the Most Holy." (Dan. 9: 24.) It is definitely



Israel goes into captivity

Sanctuary work. Immediately following this certain other events will transpire. "Messiah shall be cut off — the City and Sanctuary shall be destroyed — the end shall be with a flood — and unto the end desolations are determined." We look back upon this part of the program and find it fulfilled to the letter. We note that the House of David — guardian of the Throne — is removed from over the House of Judah and transplanted to Israel the Dominion Section; that Judah returns and rebuilds the City and Temple (Sanctuary); that when the 70 weeks have run their course, Messiah — Who came of Judah — is "cut off" and that desolation follows. The Jewish people cease to be a nation and are scattered. Here is the story of Jewry as distinct and separate from Israel.

When Our Lord came He came of Judah. To the woman at the well He says, "Salvation is of (from or through) the Jews." At the very moment He utters His last cry from the Cross, "It is finished," the Temple Veil is rent in two from top to bottom. Thus was the Sanctuary Mission accomplished; thus did He redeem His people (Israel); thus did He make Salvation for the world possible. The finality of His Sanctuary work with its Sacrifice is indicated by the rending of the Veil from above. Thus was the first half of the Divine Plan fulfilled in Judah, God's Sanctuary. Thus the High Priest made Atonement and passed within the Veil to appear with His Own Blood in the Presence of God for us.

But it was only the first part of the Divine Program, the Sanctuary part. The second part was to follow. Let us trace it.

Round one hundred and fifty years before Judah went into Babylon, Israel, the Northern ten-tribed Kingdom with its capital at Samaria, had been deported to Assyria. It is from here we must pick up the thread that will indicate to us how the Second Part of the Divine Plan was to be carried through. We can only summarize, but it is the summary of both prophecy and history. Israel, God's Dominion, passes out of Assyria and is sifted through the nations. (Amos 9: 9): "I will sift (cause to move) the House of Israel among all nations; yet shall not the least grain fall upon the earth." Then Israel is regathered into "A land of their own whence they shall remove no more," and from now on the messages directed to "Israel in the Isles" are in force. There follows the restoration to Israel of the Covenanted Territory including Palestine in 1917, together with Egypt and Assyria. I wonder whether the vision is taking shape as we follow this Dominion part of the program? While the Sanctuary part is in process or enactment the Dominion part is being shaped. The long succession of Babylonian World Empires runs its course and, as indicated, the Stone grows to be a great mountain, the God of Heaven sets up His Kingdom (Daniel 2), His Dominion in Israel, never to be destroyed, never to be left to another people, but to break in pieces and consume all these kingdoms and to stand forever. The Christian Era, our dispensation, has witnessed the expansion of Israel-Britain and the United States of America, God's Dominion, together with other sections of Anglo-Celto-Saxondom assuming world dominion. Today we are witnessing the final phases of the Fall of Babylon the Great and a world dislocated and perplexed as the old world order disintegrates. Men ask us whither it is all leading? There is but one answer for those who believe God and His Word. The Dominion Part of the Divine Program is in process of enactment and the Advent of the King imminent. The world setting in which God's Dominion in Israel is developing is as real as was that in which His Sanctuary in Judah developed. The only difference is that of time. It is a very wonderful world in which we are living today from every point of view, but particularly from that of the Prophetic Scriptures. Just review the situation. The succession of world empires emanating from Babylon has terminated and the final phases of the disintegration of the old systems and world order are with us at the moment. The Church is at the Laodicean period of its history. The "Peace! Peace!" cry is abroad in the earth, when there is no peace. The Crisis of the ages is upon us. What has yet to be enacted to complete the final items on the Divine Agenda?

With the Sanctuary Part of the Program completed and the Dominion part almost complete, we look for the fulfilment of Gabriel's message to Mary concerning the Son she was to bear: "And the Lord God shall give unto Him the Throne of His father David,

and He shall reign over the House of Jacob (Israel) forever and of His Kingdom there shall be no end." That is to be the culmination of our Lord's Second Half of the Divine Program, as Calvary was the culmination of the first half. We await the reunion of the divided Nation of Israel. "I will make of them one nation in the land upon the mountains of Israel; and one King shall be king to them all; they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." (Ezekiel 37: 22.) We await the fulfilment of Zechariah's vision of Christ as "A Priest upon His Throne." (6: 13.) Thus will the dual purpose blend into one grand consummation. A Divided People re-united — a double type fulfilled in One Person and His work — Two Advents finding their goal in a Redeemed People and an Earthly Kingdom. Israel ruling with God — Christ the Redeemer and King of Israel on His Throne, the Throne of David preserved in the Dominion for His accession.

In view of all this it seems impossible to miss the Divine intention and purpose in the Division in Israel and the Two Advents of Christ. How history comments on the Holy Scriptures, how world happenings fulfil prediction and how the Divine Plan finds its enactment through human agencies are shown when we are willing and humble enough to be learners. The night is far spent, the day is at hand, we have reached the Midnight Hour and the cry is sounding, "Behold the Bridegroom cometh, go ye out to meet Him!"

Under the guidance of the Holy Spirit we are shown the "Mysteries of the Kingdom of Heaven," and how Judah and Israel have their respective places and parts in the Divine Plan for world blessings through our Lord Jesus Christ, the Great Redeemer of Israel and the Saviour of all men, especially those who believe. (I Tim. 4: 40.)

Israel

To MANY FOLK, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism.

God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen *for service.*

God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. Whilse performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed His own name upon them for Is-ra-el means "a prince with God" — and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is the subject of our story.

— From "Blind is My Servant"

By L. BUXTON GRESTY

Nature's Way

WHAT SHALL WE DRINK? People who live largely on fresh fruit and raw vegetables require but little extra fluid. These contain water in its purest state, distilled in Nature's own laboratory. Pure cool water is the best drink, to which may be added lemon and other fruit juices. Add the juice of a lemon and a dessert-spoonful of honey to a glass of water to make an excellent drink that can be taken freely and to advantage by people who are endeavouring to overcome the tea habit. The use of tea, coffee, and cocoa favours the development of stone in the kidneys, gall-bladder, and other parts of the body, and also induces hardening of the arteries. They are also harmful to the nerves, promote indigestion, and their constant use is cited as a supplementary cause of many other serious diseases.

A glass of the following cleansing and eliminating drink may be taken to advantage between meals, especially by persons endeavouring to lower the acid content of their bodies: Take any garden or wild edible greens, outside leaves of cabbages, cauliflowers, over-grown lettuce, tops of root vegetables, green pea or bean pods, chick weed, lucerne, etc., etc., flavour to taste with onions, garlic, or any garden herbs; cut them up fine, cover with water in an enamel saucepan with a tightly fitting lid, simmer (not boil) for thirty minutes. Many kinds of greens at a time are not necessary. Strain and use the liquor; it is rich in mineral salts, is an excellent neutralizer of acids and is an active cleanser of the body.

By using an extractor the juices (chlorophyll) can be obtained from herbage without heating, thereby retaining their cleansing and healing properties in their natural conditions. Raw vegetable and raw fruit juices are Nature's perfect cleanser and rejuvenators.

.....

Nature didn't make us perfect, but at least she made us totally ignorant of our faults.

.....

Mongrelization A Sin

COURTESY: KINGDOM DIGEST

REV. G. H. NICHOLSON
The Cross and the Flag



The 'new' Anglo-Saxon Society.

RACE IS A BIBLICAL subject. We should therefore approach it with reverence and godly fear, and in the sure conviction that in so doing we shall not be seeking the truth of God in vain. Race is not an accident. It was a deliberate creation of God who intended the races to remain separate. He has told us of the steps He took to effect this. He has told us also of the steps He took to check their efforts to come together and has given us copious exhortations to maintain purity of race.

Scientific facts also confirm that it is a sin to mix the races. There can be no such thing as a cross-breed race. Cross-breeds can never breed to a type, even when cross-breeds mate with similar cross-breeds. They produce more cross-breeds, but nature is always breeding out their offspring in the direction of both races. So much so, that in the words of an anthropologist, "Despite universal miscegenation (the interbreeding between dis-similar race groups) primitive racial types may still be recognized." Thus, in this sin, man is working against the declared purpose of God, which is manifested also in this act of nature. God has ordained that all His creatures should only breed "after their kind." The very fact that the birds, beasts and fishes, which get very mixed up, are made to conform to His will, ought to give us proper reverence for His Word.

If we seek God's prophetic Word upon our racial problems today, we have to recognize that He has committed Himself to work out a very beneficent purpose for mankind through a racial agency. This purpose is epitomized in the words of the covenant He made with Abraham, "*In thy seed shall all the nations of the earth be blessed.*" The Bible is the story of God's special dealings—past, present, and future

—with one race, in order that, by the training He would give them through the centuries, and after being hidden in the world for a time, they would attain to world leadership and become His instrument of blessing in various ways to all mankind, the chief of which being to bring the Christian faith to the world. We, unknowingly, have followed in this pathway of history seen in the prophetic vision that God gave to the prophets. The mission, to which God has called us as a nation, is therefore the racialism of beneficence.

The promised blessings began to be realized in marked degree in the days of the British Empire, when we put down internecine strife, slavery, disease, saved millions of lives, brought the blessings of peace, and above all the Gospel of Christ.

The best example of dissimilar race groups living in peace with each other was when we ruled India. We then practiced racial segregation. The Indians did the same. They kept to their racial groups, and the regiments of the Indian Army had to be recruited according to the racial groups. Segregation with good will and a beneficent administration worked great blessings for India.

This was expressed well, but not overstated, in the Royal Address presented to the Sovereign by the people of the Gonda district at the Delhi Dunbar of 1911. In it they expressed their sincere and heartfelt congratulations upon his "Glorious Reign, which for benevolence, impartiality and universal peace and prosperity has no parallel in the history of the world.

"Segregation was a constructive principle of the fellowship which we enjoyed with other races, each living with their own race, in their own country—and this is far more evident in the United States—that racial integration is destroying the good relationships we once enjoyed with other races under segregation."

What God has covenanted to do, must come to pass. It is for this reason, whether we know it or not, that we continue our spirit of beneficence to our immigrants. They immediately enjoy all the blessings of the Welfare State without having contributed a penny towards it, and many millions of pounds are given annually to the emergent nations. Our great error in trying to do good to other races is in trying to integrate these races with ourselves.

Let a lady of mixed blood now give her testimony. She lives in the West Indies and treats the subject from the experience of life. She writes me as follows:

"Dear Sir, I hope this letter reaches you . . . I would like you to know that the last sentence of that article (a report in a newspaper)—the words uttered by yourself—'I believe that the Scriptures prophesy

tragedy if the races mix' gave me the greatest 'uplift' I have had for many years.

"You see (although it pains me to admit it) I am one of those people described as 'nearly white' and I know the unhappiness of our kind. I therefore think it a sin to bring people into the world who are burdened with complexes (the consequence of race mixture) which in turn, give rise to positive anguish to their extremely sensitive minds."

"I believe it to be the work of the devil, and have been praying for a long time that God would reveal this fact to the world. I shall continue to pray for you and all those who believe in keeping the races as God made them, and I hope that you will pray for us who have been so sinned against. We try to forget it, but it remains like hidden cancer in our minds."

"I have had the courage to write to you because I sincerely believe it is a sin against God for spoiling what He made good, and against mankind for bringing 'unhappy'—or, I should say perhaps 'not perfectly happy'—people into the world by mixing the races. I think the government ought to send out a questionnaire among the mixed-race people to find out just how satisfied they are with their lot.

"There is a lot that needs to be disclosed concerning the mind of the 'Imperfect Race' of half-breeds. One thing they do know—it is that it is not true that blacks and whites are equal."

The gravest of all warnings comes from our Lord. He was speaking of a judgment that is yet to come, and now near at hand, upon the sin of race mixing which suffered the judgment of God at the time of the Flood. We should note His words very carefully. He said "*As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.*" In the days before the Flood, we are told, they ate and drank together. Was this a sin? They also got married as a result of this social intercourse. Was it a sin to get married? By referring us to what happened *before the Flood* our Lord clearly indicated the sin. Different races were involved, and they "took wives of *all which they chose.*" So no race was barred. This was racial interbreeding and as a result, we are told, "*all* (human) *flesh had corrupted his way upon the earth,*" and "*the earth was filled with violence through them.*" We are further told concerning their progeny "*God saw that the wickedness of man was great in the earth and that every imagina-*

tion of the thoughts of his heart were only evil continually." For this reason God said "*behold, I will destroy them with the earth.*" This is the very solemn warning our Lord gave us of the conditions He would find when He would come in supernatural glory to judge the world, and what He would do. Because our Lord foreknew the facts of our day, we cannot question the warning He has given us. The question is therefore clearly before us as to whether we are going to succumb to the Satanic forces that are deliberately designed to disintegrate our social order, our religion, our morality, our unity and cohesion as a nation. or are we going to preserve our racial integrity and run true to the will of God in a segregated racialism of beneficence towards all mankind that is required of God's people. We should therefore return the immigrants to their home countries with all assistance for their betterment just as we have lavished millions of money on the Black emergent nations. We say not only that we *should* do this. We say further that repatriation has got to take place. Nothing can stop the fulfilment of what God has spoken. In telling of the terrible things that will happen in the "*day of the Lord*" when He returns in wrath to "*lay the land desolate*" and to "*destroy the sinners thereof out of it*" He says that "*They shall every man return to his own people and flee every man to his own land.*"

As Christians, we would say with all sincerity to men and women of every race and creed, and for the good of us all, let us conform our ways to the will of God, and do all possible to preserve a spirit of brotherly charity one with another.



UNDER THE LAW

The trees of Autumn stand bedecked in robes of red and gold;
Obedient under the laws of nature as the year grows old,
Roots and branches in their season,life and colour draw.
Every living thing on earth must keep God's Holy Law.

For what is law? but the word of God at work on every plane.
Without it chaos and confusion through the world would reign .....
the Law of the God of Israel, our great hope must be,
Founded upon the Truth revealed in Christianity.

Patience Strong.

Fascism/National Socialism and Socialism/ Communism—is there any real difference?

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IN THE MIDST of the present violence and extremist rhetoric between such groups as the Socialist Workers' Party and the National Front, we should not be surprised if the vast majority of people think that these two groups seek different political objectives and stand at the opposite ends of the political spectrum — certainly, they themselves would claim this by the use of such terms as 'left' and 'right', 'socialist' and 'fascist'.

Yet, I am not at all convinced that there is in fact any fundamental difference between these two political groups.

Compare the following *descriptive* definitions of these (allegedly) opposite political expressions:

FASCISM—'any programme for setting up centralized autocratic national regime with severely nationalistic policies, exercising regimentation of industry, commerce and finance, rigid censorship, and forcible suppression of opposition.'

COMMUNISM (BOLSHEVISM) — 'a totalitarian system of government in which the state as owner of the major industries and acting through the medium of a single authoritarian party controls in large measure the economic, social and cultural life of the society.'

Firstly, note the clearly common characteristics of both systems:

Fascism/National Socialism

(a) 'centralized';
(b) 'autocratic' . . . forcible suppression of opposition';
(c) 'regimentation of industry, commerce and finance' . . . 'rigid censorship.'

Communism

(a) 'totalitarian system of government';
(b) 'single authoritarian party';
(c) 'the state as owner of the major industries' . . . 'controls in large measure the economic, social and cultural life of a society.'

Secondly, while the (alleged) differences between these two (fascism and communism) are not clearly spelt out in the above definitions, nevertheless, when

explicitly stated, they are just as interesting as are the similarities. They are basically two in number:

Fascism/National Socialism

(a) nationalistic;

(b) continuance of, but forced co-operation between, classes or functional groupings.

Communism

(a) internationalistic;

(b) the abolition of class.

But, when we examine a little more closely these so-called differences under the microscope of *political reality* we find that even these differences disappear!

For example, examination of the U.S.S.R. since the 1917 Communist (Bolshevek) Revolution indicates quite clearly that what we have is an essentially nationalistic and imperialistic power—even in relation to her own neighbouring communist states in Eastern Europe, never mind her policy towards the non-communist world (cf. J. A. B. Gawenda's *The Soviet Domination of Eastern Europe in the Light of International Law*).

And, secondly, if one makes the elementary but important distinction between ownership and control (or use) of property and avoids the confusion inherent in such concepts as 'social class', noting instead the continuing and contemporary importance of the functional contribution of various groupings to society as in the exercise of political power, the management of economic resources, differential income (and privileges), then the reality of 'class' reappears in the Soviet Union and other communist societies (e.g. Djilas' thesis of 'The New Class').

After all, Hitler was a National **Socialist** (it *was* the National Socialist German Workers' Party) and the communist U.S.S.R. is a **socialist** state (the Union of Soviet Socialist Republics). Indeed, what the Soviet Union already is, and what Nazi Germany was moving towards, was a state socialist society (cf. E. Weber's *Varieties of Fascism*)—not a 'state capitalist' society, which title is both a propaganda ploy of the extreme left to avoid the logic of their ideology, and is a contradiction if we are using the concept 'capitalist' in any serious sense at all. Indeed, the same basic point can be made by saying that the Soviet Union is, in effect, a *fascist* society!

A final point of similarity, and by no means an insignificant one, between both political expressions is their addiction to indiscriminate violence to achieve their common goals: the revolutionary take-over and totalitarian control of the economic, social and cultural life of the society.

And the reason why this cult of violence is inherent in humanistic-collectivist philosophy is because such

politico-religious views suffer from a defective anthropology in that they emphasize the socio-structural (i.e. environmental) location of sin (or imperfection) and thus believe in the ultimate perfectability (self-salvation) of man. Whereas the Biblical-Christian religion emphasizes the total inability (i.e. original sin) of man and the individual responsibility (and therefore ultimate accountability) of man before God.

What this in effect means is that in terms of the former (*humanist-collectivist* philosophy) man is only redeemable by the revolutionary destruction of contemporary social structures (i.e. society) and the revolutionary élite's forcible re-creation of society in terms of the (utopian) socialist blue-print; while at the same time destroying the already corrupt (and beyond redemption) sections of society (such as the bourgeoisie). In the *Marxist* expression of this viewpoint not all men are sinners, but only the bourgeoisie! Thus this viewpoint is inevitably totalitarian and destructive — as both fascism/national socialism (in Italy and Germany) and socialism/communism (in the Soviet Union, etc.) have demonstrated.

Whereas, the latter (i.e. Biblical Christianity) is both pluralistic and tolerant. And this is because, whilst it possesses a doctrine of original sin, man (whether bourgeoisie or not) is *not* inevitably lost, because by God's grace through Jesus Christ man can be regenerated, born anew. And, secondly, because sin is fundamentally a matter of the heart which cannot be reached by mere environmental change, nor coerced by mere force, the Biblical-Christian must seek *basic change* by the proclamation of God's Word in Jesus Christ and the sovereign work of God, the Holy Spirit in the heart of man. And only then can regenerated man undertake, with any hope of success, the task of reconstruction of his society in accordance with Biblical Law.



Caught between rival factions—a dramatic picture taken during the Lewisham affair

Now, it should be obvious from the above comparison that the similarities between both fascism/national socialism and socialism/communism are so startlingly significant as to cry out a basic underlying identity of belief. And instead of the often mistaken assumption that Fascism and Nazism are from the right, what we find (in fact) is their clear allegiance to the collectivistic philosophy of the left.

And we should note this point well. Because much of the deliberate confusion engendered by the left against the right (and therefore some of the misplaced support given to such groups as the S.W.P.) arises from the mistaken view that fascism is a political stance of the right. While quite clearly both fascism and socialism are collectivistic political ideologies antagonistic alike to individualism, freedom and capitalism (i.e. classical liberalism)—this was recognized by the Communist Party in the Germany of 1933 when it instructed its supporters to vote for Hitler because he and they were anti-capitalist and anti-democratic, and both sought political power in terms of centralized state control, i.e. the totalitarian state.

In view of the above comparison, therefore, the common confusion that fascism and socialism lie at the opposite extremes of the political spectrum is not only mistaken but mischievous. If one must make such a straight line analysis of politics, then instead of left, centre and right, a more realistic portrayal would distinguish between free (liberal-capitalist) and unfree (totalitarian) and place *both* fascism/national socialism and socialism/communism quite clearly *together* at the unfree end of the spectrum, and leave such political parties as the Conservative Party of Margaret Thatcher and Sir Keith Joseph (as expressions of the more classical individualistic and free market beliefs) well towards the free end of the spectrum.

Thus, at the end of the day, and in terms of political reality, the present clashes between the *so-called* extremes of 'left' and 'right' are fundamentally nothing more than disputes between sects of the same political complexion. Or, slightly to adapt Margaret Thatcher's perceptive phrase: socialism/communism and fascism/national socialism are nothing more than the left and right feet of humanistic collectivism/totalitarianism.

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The purpose for which Communism was perfected by Karl Marx and his associates was to place world political power in their hands, to give people power over other people. *From its outset, the movement was basically Marxism versus Christianity.*

—DR. OSCAR LEVY
The World Significance of the Russian Revolution
1920

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LET THE GREAT STORY BE TOLD

By
H. WOOD JARVIS

THE TRUTH ABOUT BRITISH EXPANSION

Exploits of Flinders

ENCOUNTER BAY

Rival Explorers Meet

ALTHOUGH seamen and scientists might perhaps welcome a detailed account of Flinders's masterly survey of the south coast of Australia, it does not happen to be the theme of this our next chapter; and hence only one or two of the most important features can be noted as leading up to the climax of the voyage.

The continent of Australia, wherever the explorers landed, was then so thinly populated that its inhabitants were but rarely seen. In fact, the birds and beasts at one place – named by Flinders Kangaroo Island – had apparently never before been disturbed by the intrusion of any human being, white or black. In this remoter Eden, emus, kangaroos and seals dwelt together in complete harmony, and the arrival of human beings evoked no sense of fear whatever, or even surprise. According to Flinders, the seal appeared to be a more discriminating animal than the kangaroo, 'for its actions bespoke a knowledge of our not being kangaroos, whereas the kangaroos not infrequently appeared to consider us to be seals!'

At one point, Flinders and Brown (the naturalist who had been selected by Banks to accompany the expedition) landed and ascended a hill whence they obtained a beautiful view of mountain ranges and forests. The silence was complete, and only a single wreath of smoke rose above the trees to indicate the presence of any human being. On that spot today there stands the beautiful

city of Adelaide!

Soon afterwards they reached the place significantly named by Flinders 'Encounter Bay', and it was here that he 'encountered' the first of the series of experiences which preluded the final and most tragic phase of his eventful life. To begin with, the watch reported a 'white rock' ahead. He had assumed the white object to be a rock because he thought it could be nothing else in these solitary waters. As, however, the *Investigator* drew nearer, it was seen to be a ship approaching from the east. Five months had passed since a sail had been last sighted, and a thrill of excitement passed through the ship's company, for the last thing they could possibly have expected to encounter in those unvisited and uncharted waters was a ship. Who, therefore, could the stranger be? Flinders at once thought of the French scientific expedition under Baudin, but it might also be a French warship – and Britain and France were at war. Flinders therefore gave orders for the decks to be cleared for action – this only, however, as a necessary measure of precaution.

'The stranger was a heavy-looking ship,' recorded Flinders, 'without any top-gallant masts up; and our colours being hoisted, she showed a French ensign, and afterwards an English Jack forward, as we did a white flag. At half-past five, the land being five miles distant, I hove to, and learned as the stranger passed to leeward with a free wind, that it was the French national ship, *Le Géographe*, under the command of Captain Nicholas Baudin. We veered round as *Le Géographe* was passing, so as to keep our broadside to her, lest the flag of truce should be a deception.'

A boat was now lowered from the *Investigator*, into which stepped Flinders and Brown, the botanist, who spoke French and was therefore qualified to act as interpreter. Flinders and Baudin having exchanged courtesies, the Englishman at once discovered that the scourge of scurvy had laid its hand so heavily on the French crew that they were in truly desperate straits. Fresh food was essential if the sick were to be saved, and Flinders was glad to be able to inform Baudin of the proximity of Kangaroo Island, a little to the west, where fresh meat in abundance could be obtained.

Baudin then informed Flinders that *Le Naturaliste*, her companion ship, had been separated from her by bad weather, and

asked Flinders to give her captain a message if he should happen to fall in with her.

At last, after Flinders had given the Frenchmen all the help and information in his power, the two ships parted, *Le Géographe* with its suffering crew continuing westward in the direction of Kangaroo Island, while the *Investigator* set a course for Sydney, manned, by contrast, by strong and lusty men whose health had been the special concern of her commander.

When the *Investigator* reached Sydney, *Le Naturaliste* was already there, while her crew were also slowly recovering from a bad bout of scurvy; then, six weeks later, *Le Géographe* appeared off Sydney Heads, obviously in such serious difficulties that it looked as though Flinders' advice about Kangaroo Island might have been received too late to save the afflicted men. Flinders therefore sent a boat to tow *Le Géographe* to an anchorage, when her crew were found to be in a pitiable plight indeed – not a man was free from disease, few could stand upright, and many of those who could, collapsed in a heap on the deck in a last supreme effort to obey their orders.

On hearing this, Governor King promptly mobilized the entire but limited resources of the settlement in an effort to succour the sick and dying Frenchmen, and on the morning after their arrival Captain Baudin received this letter from him.

'Although I had the pleasure last night of announcing that a peace had taken place between our respective countries, yet a continuance of the war would have made no difference to my reception of your ship, and affording every relief and assistance in my power; and though you will not find abundant supplies of what are most requisite and acceptable to those coming off so long a voyage, yet I offer you a sincere welcome. I am much concerned to find from Monsieur Ronsard that your ship's company are so dreadfully afflicted with scurvy. I have sent the Naval Officer with every assistance to get the ship into a safe anchorage. I beg you will give yourself no concern about saluting. When I have the honour of seeing you we will then concert means for the relief of your sick.'

Government stores were immediately requisitioned for the French sailors; the worst cases were accommodated ashore; the most grievously sick were taken to the hospital; sympathy and practical help were lavished upon them from all quarters of

the settlement.

The food stocks of the colony being already low, the Governor reduced the rations of his own people so that there might be enough for the strangers; and as fresh meat was particularly scarce he ordered the slaughter of cattle which had been sent from England for stock purposes so that there would be enough fresh meat to aid their recovery.

As they recovered, the Frenchmen were given freedom to roam wherever they wished without let or hindrance, so that while the convalescents were regaining strength and vigour the botanists botanized not less freely than Banks had botanized before them.

But it is here that a discordant note was struck – a note that, once sounded, reverberated to the very end of Flinders' tragic career. Two of the French visitors thought it to be part of their duty, 'for the good of France', to take advantage of the Englishmen's hospitality by adopting the role of spy. One of these two Frenchmen, Péron, the naturalist, wrote two reports from which we can now read his record of all the extreme consideration and kindness shown to him by Governor King. These reports also disclose how Péron had been treated by the commandant of the troops as though he had been his own son; how he had received nothing but hospitality from the surgeon, the surveyor-general, the commissary-general, and the chaplain. At the same time, however, Péron boasted that, as a naturalist, he had been able to put questions that would otherwise have been seen to be 'indiscreet', and that, in consequence of their good nature, his English friends 'had unsuspectingly furnished him with information as valuable as it was new'. He was thus enabled to write a minutely accurate description of Sydney and its neighbourhood, with particulars of the numbers of its troops and the state of its defences, which, incidentally, he showed to be hopelessly inadequate to withstand a concerted attack – indeed, finally, in addition to providing a mass of other detailed and most important information, he gave it as his own opinion *that the settlement should be destroyed as soon as possible.* 'We can do it easily now,' he wrote, 'but we shall not be able to do it a few years hence.'

At the same time, Péron's fellow-spy, Lieutenant Louis de Freycinet, under the pretence of examining the harbour in the interests of navigation and science, was supplementing his

friend's treachery by obtaining all the information required to enable French troops to disembark at any time when an attack had been organized.

These were the only two men who abused the hospitality shown to them. Baudin knew nothing of what they were doing. On the contrary, to his honour be it said, he was personally full of gratitude, and showed his goodwill in a practical manner by preparing a number of letters of thanks which he gave to Governor King, suggesting that they be handed to any British captains who might be expected to require the help of a French commander – a thoughtful act which had a very definite bearing on the tragic developments soon to be described.

After six months of British hospitality the French expedition once more set sail, its ships careened and refitted, its crews restored to health. In August, *Le Géographe* reached Mauritius, where Baudin fell seriously ill and died; and his ship did not continue her voyage to France until December – leaving Mauritius, by a most improbable coincidence, only a few hours before Flinders was destined to arrive there. Before leaving the island, Péron handed his 'report' to its Governor (General Decaen), giving the full details of his own discoveries as a spy in New South Wales. It must regrettably be added that Péron, in order to prove his contention that the settlement of New South Wales should be wiped out forthwith, went so far as to attribute the most aggressive designs to the British, asserting, moreover, that they intended to seize the rich Spanish possessions in South America! 'Mr Flinders,' wrote Péron, 'who is engaged in a voyage of discovery which may last five years, and who doubtless at the present moment is traversing the region in question, appears to have that object particularly in view.'

In July 1802 (about five months before *Le Géographe* left Mauritius – with Péron – for France) the *Investigator* sailed out of Sydney Harbour to complete the perilous task of surveying the remaining Australian coasts. She had been patched up so far as was possible with the inadequate facilities available at Sydney, which is as much as to say that she was still in a dangerously leaky and unseaworthy condition.

As they sailed northwards, however, many important discoveries were made, and at length Flinders, having decided to

make for Torres Strait with the utmost speed, sought and found an opening in the Great Barrier Reef through which he decided to make for the open Pacific. The navigation of this passage was aptly described by him as like 'threading a needle'. He went aloft, and there, from the masthead, whence the most complete view of the position could be obtained, he directed every delicate and perilous move in the difficult process of navigation. The response to every order had to be instantaneous, or disaster would have resulted. For three days, with the captain always at the masthead, they tacked through the mazy intricacies of this uncharted passage, a performance which demanded an almost unparalleled skill in seamanship on the part of the whole ship's complement, from the captain downwards. Flinders' advice to his brother captains as a result of this experience was to keep clear of the Great Barrier Reef unless their nerves were sufficiently strong to stand it!

As they rounded Cape York, the old vessel began to fill with water at the rate of from ten to fourteen inches an hour. Her carpenters replaced some of her rottenest planks with newly-felled timbers from the Gulf of Carpentaria; here, too, the bends were recaulked. Then the voyage was continued, all aboard being in good heart and undaunted, despite the knowledge that the old ship was coming perilously near to the end of her record.

Flinders, meanwhile, having the fate of the ship and the lives of her crew depending on himself, was obliged to modify his original plan, which had been to make 'such a minute investigation of this extensive and very interesting country that no person shall have reason to come after me to make further discoverics'. The story of the remainder of his hazardous exploits must, however, be condensed into a very few lines. By the time the west coast was reached, the ship was in such a condition that, as Flinders said in a letter to Ann, 'Had we met with a severe gale of wind, she must have crushed like an egg and gone down', and it was perhaps the greatest of all pieces of good fortune that the heavy winds encountered while returning along the south coast made her list in such a way as to keep the most dangerously defective side of the ship raised clean out of the water. Had the wind been from the opposite quarter, the *Investigator* would doubtless have gone to the bottom.

When Sydney was at last reached, and the vessel thoroughly

overhauled, it was found that only eleven out of ninety-eight timbers on the port side were still sound, and five out of eighty-nine on the starboard side, while the planks at the bows and amidships were so decayed that a stick could be easily poked through them.

It was in this 'floating death-trap' that the entire continent of Australia was first circumnavigated, its coasts explored and charted, the mouths and estuaries of its rivers located, and the fact proved that New South Wales and New Holland were parts of one vast island-continent. Such a feat was indeed work thoroughly well done; work that would have gladdened the heart of Captain Cook himself; and with this colossal task so nobly performed, this Newest World was brought one stage nearer to the high destiny which awaited it as the Commonwealth of Australia.

WRECK REEF!

Misadventures of the Porpoise, Bridgewater, *and* Cato

DURING the whole of the two years that had already passed since his marriage, Flinders had only been able to spend a few weeks with his wife. But at last, in the Autumn of 1803, he was able to board the Government ship *Porpoise* with the intention of sailing to England – and Ann. Or so he trusted.

The *Porpoise* was under the command of Captain Fowler, and Flinders – who was going to London in order to lay his charts and journals before the Admiralty and solicit a ship with which to complete his exploration of Australian waters – was a passenger on board her.

The *Porpoise* was to be accompanied by two other ships: the *Bridgewater*, belonging to the East India Company, and the *Cato*, a London ship.

On the 10th August 1803 the three ships sailed. Flinders, be it noted, had *not* taken with him one of the letters written by Baudin, since his passport clearly showed him to be the commander of a ship engaged on scientific discovery. There was, however, no apparent need for any special precautions, since, so far as was then known, there was no war between France and Britain.

At first all went well. But one night at half-past nine with a

clear sky, about a week after Sydney had been left behind, the watch was suddenly heard to shout: 'Breakers ahead!'

Flinders, at this moment, was chatting comfortably in the gunroom. Fowler hurried on deck, and Flinders, not suspecting any unusual danger, followed him at a more leisurely pace. But when he reached the deck he saw breakers within a cable's length. Aken, the master, had ordered the helm to be put down, but the ship was answering much too slowly, and presently an immense wave lifted her irresistibly towards the breakers. She heeled over; her foremast was carried away; and the reef was soon tearing a huge hole in her bottom. A moment later the *Cato* crashed into the same reef but a short distance away.

Flinders was determined, if possible, to save his charts and journals, so he ordered the gig to be launched in order to take them to the *Bridgewater*. As the gig was forced to remain some distance from the ship, Flinders jumped overboard and swam to her, but the gig failed to reach the *Bridgewater* after all, and the party had to spend the night drenched and shivering near the reef. An unforgettable night, too, was passed by those who remained on the two wave-battered wrecks fast on the reef. In the morning the *Bridgewater*, which had been fortunate enough to clear the reef, cruised once round it, and then, with incredible callousness, sailed away. The shipwrecked crews thus left to their fate could hardly believe their eyes. This was perhaps one of the most cold-blooded acts in the entire history of British seamanship. What explanation the captain of the *Bridgewater* would have given had he lived to be faced by the men he had so cruelly abandoned no one can say. Perhaps it never occurred to him that any of them would survive to tell the tale, but – as is so often the case – it was the unlikelier event that happened, for the *Bridgewater* herself never reached England; she went down with all hands after leaving Bombay.

At break of day a sandbank was visible about a mile away from the two wrecks, and to this refuge the crews and passengers of both ships succeeded in making their way, either by swimming or by paddling with the aid of boards, only three casualties being incurred. Provisions and water sufficient to keep them alive for three months were brought with incredible labour from the wrecks. Tents were constructed from sails and erected on the sandbank, clothing was served out to those who needed it, and a tendency to disorderly conduct that at first showed itself was

promptly suppressed by Flinders, who, with his rare instinct for the leadership of men, quickly re-established order, content, and discipline. Thus there came into being a strange little temporary 'colony' peopled by ninety-four inhabitants living on a sandbank 300 yards long and 200 yards broad – a strip of land but a few inches above high-water mark, and 800 miles from the nearest inhabited port!

And over it there floated a blue ensign, the union downwards as a signal of distress.

As soon as the 'colony' was established on a satisfactory footing, a council of officers was called, at which it was resolved that Flinders should take a six-oar cutter with an assistant officer and a double set of rowers (fourteen persons in all) and endeavour to reach Port Jackson, where a relief ship might be obtained. Three weeks' provisions were loaded into the cutter, which was given the appropriate name of *Hope*, and the heartiest ringing cheers rose above the lonely reef as the *Hope* started on her hazardous enterprise.

Thirteen days later, while Governor King was enjoying his dinner in Sydney, 'Captain Flinders and Captain Park' were announced by an attendant. It was an intensely surprised Governor who left his dinner and stood incredulously before two wild-looking men, sunburned almost to blackness, unkempt as to their beards, and with clothes that were tattered almost to ribbons. At first indeed, he failed to recognize the two spruce young officers who had left on the *Porpoise* and the *Cato* respectively but a few weeks before. It must be, he thought, some attempt to deceive him, 'but' (as Flinders wrote afterwards) 'as soon as he was convinced of the truth of the vision, and learned the melancholy cause, a tear started from the eye of friendship and we were received in a most affectionate manner'.

It was, however, far from easy to arrange relief with the limited resources then available in Sydney, but in spite of all difficulties three ships were got ready at the earliest possible moment and received instructions to proceed to the reef. These three vessels were the *Rolla*, a merchant ship bound on her course for China; the *Francis*, a schooner which was ordered to go first to the reef and then to return to Sydney; and the *Cumberland*, a schooner which was placed under the command of Flinders, who was directed to sail to the reef and then to make for England. The shipwrecked men were to be distributed among the vessels

in any manner that best suited themselves and their plans.

For six weeks the castaways had waited, cut off on their sandbank, and then the three relief ships were sighted at last. When Flinders leapt ashore he was surrounded by an excited crowd, eager to press on him their congratulations and their expressions of overwhelming gratitude. Flinders regarded this ever after as one of the most supremely happy moments of his life – a fact which is not surprising in view of the rarity of the occasions when his high courage and perfect seamanship ever met with any sincere recognition.

The shipwrecked men were quickly allotted to the different vessels, which thereupon went their separate ways. Flinders selected ten men to work the *Cumberland*, including John Aken (who had been master of the *Investigator*), John Elder (Flinders' personal servant), and Edward Charrington, his boatswain.

The *Cumberland*, an Australian-built vessel of no more than 29 tons, only intended for service in coastal waters, then began a voyage which was expected to extend to some 15,000 miles.

Flinders, who had almost forgotten what it was like to be on board a ship that was not in a dangerous condition, soon discovered that the *Cumberland* was an even leakier vessel than any he had hitherto been expected to navigate, the danger of this particular voyage being greatly increased by the fact that her two pumps were both defective. In time, one of them virtually ceased to function, and when Flinders put in at Kupang in Timor he found that there were no facilities there either for repairing the pumps or for stopping the leaks.

The voyage was therefore continued with the one remaining pump (and that defective) to keep the water from swamping a dangerously leaking ship. If that one pump gave out completely there could be but one result. Heavy seas were encountered and the solitary pump was kept in constant action by day and by night, but the water gained so rapidly that the possibility of the ship's foundering decided Flinders to make for land with all speed. The island of Mauritius, which then belonged to France (and was therefore then called the Ile-de-France), was the nearest land, but Governor King had instructed Flinders not to call there because he was reluctant to encourage communication between New South Wales and French territory. Flinders' choice therefore lay between obeying the Governor's

orders and risking the almost certain loss of the ship and her crew; but he considered that the Governor would never have given those instructions had he contemplated the possibility of such a catastrophe happening.

He therefore made for Mauritius – 'Ile-de-France'!



If I can help somebody...

A PRAYER IN THE TIME OF TROUBLE

O LORD GOD of our fathers we thank Thee that Thou art ever willing to hear the petitions of Thy Covenant People, and ever ready to answer their prayers in the time of trouble.

WE thank Thee that Thou hast given us Thy Word which bids us to "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me."

O LORD our God we plead Thy Own pledged word to come to our aid, be Thou a Guide and a Divine Helper and Deliverer from all those that seek our hurt. Glorify Thy Own Name by mighty acts of deliverance before the eyes of all nations.

GIVE to us O Lord a true spirit of repentance of all our national sins. Cleanse our land from everything that offends Thy Righteousness and Thy Holiness. Make us a people with one heart and one mind towards Thee and Thy Righteous Laws.

THOU hast promised O Lord, if we call on Thee, Thou wilt shew unto us great and mighty things which we know not.

IT is Thou, O Lord, and Thou alone, Who canst startle the nations by Thy mighty and glorious acts, and bring us and them in humble submission to Thy footstool. Do this O Lord for Jesus Christ's Sake. Amen.

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).

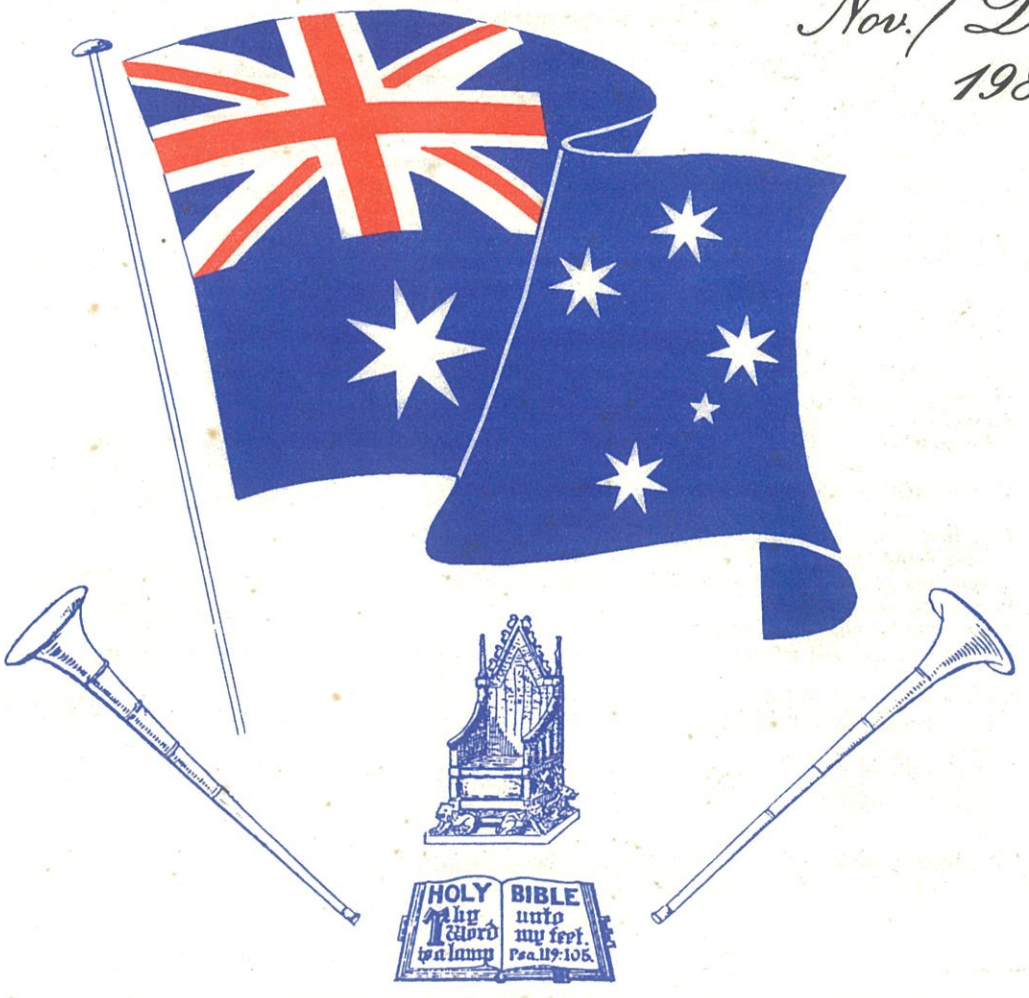
We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendents of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa. 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.
1988



PROCLAIMING

THE HERITAGE OF THE ANGLO - SAXON - CELTIC
AND KINDRED PEOPLES AS GOD'S SERVANT NATION
AND THE IMMINENT REIGN ON EARTH
OF OUR
LORD JESUS CHRIST

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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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Dear Identity Reader

The end of another year is almost upon us. This year has brought no surprises to those who are wise to discern the signs. The blessings and curses of Deuteronomy are good indicators as to whether we are obeying or disobeying God's perfect laws.

To every law in the universe there is a cause and effect. In the light of this and the statements expressed by Christ, concerning these unchangeable laws, it is no wonder that those who teach that these laws are irrelevant, will be least in the Kingdom. Even though Christ had strong words to say about these matters He was not saying that these people would not be citizens of the Kingdom; He said that they would be least in the Kingdom.

In every way we are seeing the words of "Holy Writ" being fulfilled. Individuals and nations will have to give account. For those of us who instinctively know right from wrong, based upon those perfect laws, will to a great extent be their own judge. We all know how each of us has willingly disobeyed. None has sought His face. We can blame no one else.

The fire of His Word will be as a searing heat that will purge the land of all sin. In a time not too distant we will find no place to hide or justify our sinful nature. But fortunately for us God's mercy endureth forever. God will appoint men and women to the role of cleansing the earth. A new law (or rather an old law) will be put into our hearts.

From my observation I believe the majority of people, especially in business, find it necessary to disobey God's laws to stay in business. The Babylonian system under which we struggle to exist, forces many honest people to be disobedient to God's laws.

Take for example the tithing and freewill offering laws. No business could survive today if the owner applied those laws. As in the days of Malachi, the people were cheating God in the area of tithing and freewill offering. This stopped God from blessing the land. A money system stunted any private enterprise endeavours.

The means of distributing the goods, namely money, had been given priority over the goods. Just think: what is the usual reason given as to why a product can not be produced? It is the shortage of money, we are told.

When the Kingdom of God is fully operational here on earth there will be no such excuse. The inspiration of man, which is a gift from God, will be allowed to blossom. The so called shortage of money will be no longer a hindrance. No longer will the love of money b the root of all evil. As it says in Isaiah we shall buy without price. A whole new value system will be applied.

At the moment about the only thing that is stopping the reality of such a system is the willingness and desire. There are still too many people today who can not see beyond the present system. Patching up the system will only forestall the inevitable collapse.

We have been assured that God has preserved for Himself a remnant who will help prepare the way to righteousness. In the time remaining we must at every opportunity declare our belief in the matter of God's laws and that these laws were given to a "servant nation". There is an alternative - it is to be found in these perfect laws. .

I'D RATHER HAVE JESUS

When King George VI and his Queen visited Washington, D.C., capital of the United States of America, in the year 1939, there was present at a celebration given in their honour an Indian chief named Whitefeather, who began his part in the programme by singing the British National Anthem. Then, to the surprise of all those present, he sang a Gospel hymn that commenced with the words, "I'd Rather Have Jesus than Silver or Gold."

After finishing the hymn he addressed the Queen, and sought her permission to ask a question. With a smile she consented. Then Chief Whitefeather asked, "Do you believe on Jesus?"

The Queen replied, "Some people know something about God, and some know something about Jesus Christ, but He is the possessor of my heart-and that of my husband also."

The King raised his head and added, smiling, "I'd Rather Have Jesus than Silver or Gold."

—*Selected.*

He Came to His Own

Courtesy: Covenant Message

By Rev. W.G. Finlay



Ain Karim - the supposed sight of Mary's announcement to Elizabeth

"He came to his own, and his own received him not, But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" **(John 1:11-12).**

It is part and parcel of the belief of the past generation that recorded history is the prologue to the present and that the present is the living sum-total of the past. However, in this age of change, such ideals are considered as reactionary to the current trend which, despising the past, pins its hope on a future Utopia as an inevitable result of the present

social convulsions. There can be no doubt that gambling in this nebulous future is an almost universal speculation today and yet, paradoxically, the Christian world with its clarion call of, 'it doesn't matter where you come from as long as you know where you are going', yearly commemorates the past in the Season known Christmas. The *Fact* of Christmas strikes a discordant note in modern thinking for it cuts right across the propaganda which suggests that history should be sacrificed on the altar in propitiation to the gods of the future.

While insidious men whittle away the importance of the Word of God in both individual and national lives, they stop short when it comes to abolishing such Seasons as that which commemorates the Birth of the Lord Jesus Christ. Apart from the loss in revenue which would result from this, it would deprive the subverters of a platform which has been used to present the Mighty Christ of God as a helpless Babe in arms or an insipid Universalist which they encourage Christians to emulate. This, too, would deprive satanic dupes who spare no pains in divorcing the Lord Jesus Christ from the historical record of His Incarnation by transposing the Scriptural facts into a mould which is more compatible *with what they would like* as a representation of Him.

The Truth, as it is recorded in God's Holy Word, continues to assert its eternal verity despite the ramifications of Satan and his minions and while theories and translations, interpretations and speculations may come and go, the Person and Mission of the Lord Jesus Christ stands above and beyond the unbelief and duplicity of men. While they may attempt to apply to Him the same character of change as personifies man today, thank God He remains unchangeable, indeed, the same yesterday, today and forever.

The Biblical Truth:

One of the most incredible facts concerning the Birth of the Lord Jesus Christ is that it vindicates the importance of the subject of prophecy which today is derided and rejected by most teachers of the Word. Notwithstanding what men may say, it is an incontestable Scriptural fact that the Incarnation of the Word (John 1:14) i.e., the Birth of the Lord Jesus Christ, was within the context of prophetic fulfilment. This is confirmed by the angel of the Lord who assured Joseph concerning the condition of Mary: ". . . thou shalt call his name JESUS: and he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1: 21-23). Here is the Biblical statement which concerns *the most unique* experience in human history – an experience in which the Eternal Word was made flesh and dwelt among men (John 1:14).

Vindicating the prophetic word which indicates unbelief among teachers at the end of the age, Peter wrote that they would '. . . privily bring in damnable heresies, even denying the Lord that bought them . . .' (II Peter 2:1). This denial may be seen in the fact that theology dismisses the 'virgin birth' as unimportant and irrelevant to the subject of soul-salvation – one minister stating to the writer: "My salvation is not dependent on whether Christ was born of a virgin or not"! One would have thought that a minister would be more concerned with the Honour of God and His

Word than with his own and rather nebulous salvation. If modern teachers feel that the subject of the Virgin Birth is unimportant, why do they disparage it and why do they go out of their way to show that the 'virgin' of Isaiah's prophecy could mean 'a young woman of marriageable age'?

It is absolutely true that the word *almah* which is translated *virgin* is not the word generally used in Scripture to indicate a damsel 'who had not known man' (Gen. 24:16) – this word is *bethulah* and means 'to be separated'. However, this latter word is used 32 times in the Old Testament whereas *almah* is only used once and in connection with the sign given by the Lord. According to eminent Hebrew scholars, the two words are interchangeable for both carry the same meaning and the fact that *almah* is only used on this one occasion singles it out as something infinitely different from the ordinary 'run of the mill' young women of Scripture. In the Greek Septuagint, i.e., the Greek version of the Old Testament Scriptures, the word *almah* is translated as *parthenos* – a word indicating 'maidenhood' and 'virginity' in the purest sense. This same word is written in Matthew's Gospel account of the explanation for the words of the angel of the Lord to Joseph.

The Basis for the Assault on the Virgin Birth:

The modern contention that Isaiah really meant that a 'young woman of marriageable age' would conceive and bear a son has no foundation whatsoever for it makes utter nonsense of the qualifying statement, namely, that the Lord would provide a sign which would be recognised as 'Immanuel' – God with us. All through human history young women have conceived and borne sons none of whom heralded events which could be equated with this status.

However, the theological interpretation of Isaiah's prophecy contains sinister implications for, apart from reducing the Lord Jesus Christ to the legitimate offspring of Joseph and Mary through the normal processes of procreation, it suggests an association with man's primitive concepts of Deity in which the figure of the 'woman' figures very prominently.

All down the ages, man, in his attempt to give expression to his concept of Deity, has created 'mother-goddesses' which become the life-symbol around which all early religions revolved. While archaeological evidence points unerringly to the 'woman' symbolism as the most prominent feature of prehistoric religions, the same subject is projected into historic times with the added feature of a child being added.

Semiramis:

Semiramis, the wife of Ninus who built Nineveh circa B.C.2182, appears to be the starting point of the 'mother-child' worship which became a sophisticated version of the gods worshipped on the other side of the flood' (Jos. 24:15). The addition of the child and the circumstances of this show that it is blasphemy to equate the Virgin Birth of the Lord with this history. Subsequent to the death of Ninus, Semiramis erected a tomb for him in Nineveh which had dimensions of a temple and served the same purpose in her attempt to elevate him to a position of deity. In his name, she built the city of Babylon and in his name conquered many nations in Asia, subdued Egypt and Ethiopia and was only halted by the defeat of her forces when she attacked India. In the process of all this, she gave birth to a

son whom, she gave out, was the son of her dead husband. Such was the efficacy of her propaganda that men accepted the son as the incarnation of his long dead father Ninus and henceforth he was worshipped as such. This son, known as 'Tammuz' in Scripture (Ezek. 8:14) and as Bacchus to classical writers, shared with his mother the worship of the ancient people. Thus was born the worship of mother and child – a worship which was extended to the lands subdued by Semiramis. In Egypt she was worshipped as Isis and her son as Osiris; In India, as Isi and Iswara; in Asia, as Cybele and Deoius; in Rome as Fortuna and Jupiter-puer; in Greece as Irene and Plutus; in China as Shing Moo and her son while missionaries found similar representations in Tibet and Japan.

This *was* a projection of prehistoric worship in that while the 'mother' of pre-history was depicted as the 'unmarried mother' – the personification of the divine principle in maternity – Semiramis produced a son who was presented as the father and son combined. There is, however, no justification whatsoever for projecting Isaiah's prophetic 'Virgin Birth' into this story for the unmarried mothers of pagan history were not 'virgins' nor could the original woman Semiramis be equated with this status. She remained a widow subsequent to the death of Ninus and explained the fact of her conception several years after this as the 'visitation of the spirit of her dead husband'.

It is, of course, very 'intellectual' to speculate as to the possibilities which prompted Isaiah to write as he did – if one does not accept the Bible as the Word of God written. If, on the other hand, one accepts that God intended to give Israel a sign in which His faithfulness to His Word of Promise would be vindicated, then one accepts the fact of the Virgin Birth of the Lord Jesus Christ. In those far-off days, just as today, there were very few who believed God – the majority trusting rather in the 'traditions of men'. However, the spotlight of Scripture focuses on one man, the story of which, puts the proverbial 'cat among the pigeons' for it presents the Birth of the Lord in a context totally unacceptable today.

The Birth – an Old Testament Continuity:

"And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, *waiting for the consolation of Israel . . .*" (Luke 2:25). His expectation, as is plainly recorded in the Bible, was not within the context of the world but rather in that of Israel to which nation, redemption had been promised. Significantly, the Holy Spirit did not correct or change this expectation nor was Simeon charged with 'racism' for believing that God was about to act on behalf of one people – Israel. Simeon is called a 'just and devout man' – a phrase which should be borne in mind for it implies one devoted to the Service of God and one who keeps the Law of God

As he was 'waiting for the consolation of Israel', it is more than a little apparent that Simeon was fully conversant with the Scriptures and particularly those which contained the promise of national redemption to Israel. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord" (Isa. 59:20). Simeon's belief was not tainted with scepticism nor with political bias as is that of many today. He did not approach the Scriptures with preconceived notions building his hopes on this. He accepted that *God had promised redemption to Israel*

and neither by hint nor suggestion did he attempt to incorporate others in this. This, of course, is the projection of what is written in the Old Testament Scriptures for while men today generalize the subject of Redemption, the old Scriptures show that it was very particular and limited to Israel in scope. "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" (Psa. 130:7-8).

One should note, too, the recurrence of the phrase 'THY REDEEMER' – not just a Redeemer of all and sundry but rather 'thy' Redeemer, limiting the scope to the people to whom the statement is addressed and which was Israel. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord THY REDEEMER" (Isa. 54:7-8). Thus Israel's Redemption was assured in God's Word of Promise and this Simeon believed and held on to not, as a justification of personal conviction alone, but as a vindication of the Honour and Faithfulness of God.

The Kinsman Redeemer:

Simeon knew, as did any true Israelite, that the promised Redemption had to be in accordance with the Law of the Lord for no action by God could or would be in conflict with what He had given to Israel as the principle of conduct. "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, *To redeem them that were under the law...*" (Gal. 4:4-5). Here indeed is a statement of exclusiveness for there was only one people under the Law who could be Redeemed – Israel. In Leviticus 25:25,48-49, one may read the strict injunction of the Lord pertaining to the subject of redemption and it will be found that *only a kinsman*, i.e., one of the same family, is able to redeem either persons or inheritance. This, as is natural, is the background to the statement by the angel of the Lord who said to Joseph: "He shall save his people from their sins" – a statement which had its context in the past rather than in the future.

In order to establish the legality of the Redemption and the conformity of this to the Law of Sinai, the Epistle to the Hebrews relates: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Heb. 2:16). It is interesting to note how men's preconceived notions against the national context of the Bible cause them to twist and translate the Scriptures to give them a meaning which is not in the original text. The following is taken from five translations in which may be seen the deliberate attempt to distort the national context of the latter portion of the above quoted 16th verse. ". . . but he giveth help to the seed of Abraham" (The American Standard Version); "But of Abraham's seed he is laying hold" (The Emphasized New Testament); ". . . but to the help of the descendants of Abraham" (The Twentieth Century New Testament); ". . . nay, it is the offspring of Abraham whom he is taking by the hand" (Weymouth); ". . . it is the sons of Abraham that he champions" (Knox). Phillips, The New Testament in Modern English says: "he became a man, in actual fact a descendant of Abraham" which, according to the context, is the true and literal translation of the text.

It should be noted how the context dis-

pels any doubt on the subject and establishes once and for all that the Lord Jesus Christ was Israel's Kinsman Redeemer. "Wherefore in all things it behoved him *to be made like unto his brethren* (Greek: *adelphoi* = blood brothers of the same womb), that he might be a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people" (Heb. 2:17). Herein lies the reason for the categorical statement by the Lord Jesus Christ when He said: "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24).

He Came to His Own:

In the light of that which has been written above, one is better able to understand why John wrote that "He came to his own, and his own received him not" (John 1:11). To many, this statement immediately throws the Jews into focus for they not only rejected Him but Crucified Him as well. However, nothing could be further from the truth for the Jews, while being in possession of the Talmud or 'tradition of the elders', were never under the Law as it was given at Sinai. At the time when the Redemption procedure was set out by the Lord, there were no such people as the Jews. This name derives its origin from the province of Judaea which only came into being during the Babylonian captivity (580 B.C.) and which gave the name of Judaeans to the heterogeneous population which settled in the territory, the majority of which could not even produce a family register with which to claim Israelitish identity (Neh. 7:64). While men may glibly speak of 'Abraham the Jew' or 'Moses the Jew', etc., they are, in fact, guilty of putting words into the Mouth of God for at no time did He call the patriarchs by this name. The simple expediency of a little mental exercise into the origin of the name 'Jew' will soon reveal why the Lord neglected to use that name.

Israelites were given the Law and *Israelites* were bound to keep this and it is more than apparent that only *Israelites* could be Redeemed from the Law and that only One of the same stock could accomplish this. Thus then, when John wrote that 'He came to his own', it is patently obvious that the Lord came to Israel — *a term which did not embrace the Jews.* Recalling that the Lord 'took on him the seed of Abraham' and that 'it behoved him to be made like unto his brethren', the Lord presented some potent arguments why the Jews were not 'his brethren'. He said to them: "Ye are from beneath; I am from above: ye are of this world (Greek: *kosmos* = world system); I am not of this world" (John 8:23). He then went on to widen the gulf between Himself and the Jews by stating: "He that is of God heareth God's words: ye therefore hear them not, *because ye are not of God*" (John 8:47). This accusation could not apply to Israel even though the nation was, at that time, steeped in transgression and utterly paganised. Israel was a people who were miraculously created in the womb of the genetically dead Sarah (Gen. 18:11 and Isa. 44:1-2) and thereafter called 'my firstborn' by the Lord Himself (Ex. 4:22 and Jer. 31:9).

Nowhere in the Scripture, which does not hide any facet of Israel's transgression, is there any suggestion that they are equated with Satan. While the Lord pronounced judgment on them — '. . . ye are not my people, and I will not be your God' (Hos. 1:9) — this sentence, through the direct intervention of God Himself, would be terminated and Israel called 'the sons of the living God' (Hos. 1:10). Conversely, the Lord Jesus Christ applied the

very antithesis of this status to the Jews when He accused them of being 'of your father the devil' (John 8:44).

In His Discourse on the 'Good Shepherd' the Lord reverted to the Kinsman Redeemer when He said: "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11) and in debunking any suggestion that the Jews were 'His own' sheep, He said: "But ye believe not, because ye are not my sheep, as I said unto you" (John 10:26).

If Not the Jews — Who?

It is thus more than a little apparent that the Lord Jesus Christ did not consider the Jews as 'His own' and as one searches the Scripture, one finds that *His own are Israel* — not Jewry. In the tremendous prayer of intercession, the Lord prayed for 'the men which thou gavest me out of the world' — which, of course, is a corroboration of His earlier statement in which He said: "No man can come to me, except the Father which hath sent me draw him . . . (John 6:44). A further clue is found in the next words of His Prayer: *". . . thine they were* and thou gavest them me . . . All mine are thine, and thine are mine" (John 17: 6-10). It serves absolutely no purpose here to speculate about future generations which would claim that God had called them for, the tense used by the Lord concerns the past — *'thine they were'* — and while men may disparage the Old Testament claiming that only the New has validity in the Christian experience, it is only in the Old Testament that one may find those, who, on the Authority of the Lord Jesus Christ, *are His.*

Israel are His:

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; *thou art mine*" (Isa. 43:1). This establishes, on Scriptural authority, that Israel belonged to God and as the Lord Jesus Christ denied that the Jews ever enjoyed this status, it is obvious that the 'lost sheep of the house of Israel' are to be found outside of the heterogeneous Jews.

Another very decided pointer is to be found in the further Petition of the Son Who prayed: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." As is positively stated in Holy Scripture, only one people ever received the privilege of having the Name of God placed on them and that people was Israel. "And they shall put my name upon the children of Israel; and I will bless them" (Num. 6:27). The promise of God to Israel was that He would not give His Glory, which was centred in His Name, to another (Isa. 48:9-12) and thus again, one finds Israel thrust into the context of His Prayer.

One final word on this prayer and it concerns the petition for oneness in Israel. This is the subject of the much misquoted Scripture in Galatians 3:28-29 which universalists use to enhance their one-worldism. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." True sections of Israel left in the north regions of Palestine after the Assyrian invasion (Isa. 17:6) were forced to accept the 'traditions of men' or Pharisaism if they wanted to go up to Jerusalem to worship on the Feast days. This was an extension of the fact that 'men *became* Jews for the fear of the Jews was on them"

(Est. 8:17). The word 'Greek' in this text is *hellene* – a person associated with the Greek culture and not necessarily a Greek by race. The next words in verse 29, in the *Greek text,* establishes beyond doubt that the whole context is Israel.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." As this has been translated, it appears that all believers become 'Abraham's seed' whereas the Greek text indicates something different. At the outset, one should realise that the word *'Christ' was not the surname* of the Lord. The angel had told Joseph that '. . . thou shalt call his name JESUS'. The English word 'Christ' is expressive of status deriving its origin from the Greek *chrio* meaning to smear or anoint. *'en xristo Iesou'* is literally 'the Anointed Jesus' or 'Jesus the Anointed'. In the Galatians statement, the Greek word *Xristou* appears and presents this picture: "If ye be the anointed, then are ye Abraham's seed . . ." and it does not require much study to realise that this is an extension of Israel from the Old Testament. Israel was called the 'anointed' (I Chron. 16:22 quoted in Psa. 105: 15 and also Lam. 4:20) where the Hebrew word is *mashiyach* which means exactly the same as the abovementioned Greek *chrio*. Was not Israel appointed to be a 'kingdom of priests' (Ex. 19:6) and a 'royal priesthood' (I Pet. 2:9)? Thus, far from encouraging universalism, Galatians 3:28-29 is a statement of the *oneness in Israel* for which the Lord Prayed the Father.

And His Own Received Him Not:

It is very convenient to state that the Jews did not receive the Lord and leave the matter there. However, as has been shown above, the Jews were and are not 'His own' which makes it imperative to understand what John meant when he used that phraseology. The Lord chose twelve disciples from Galilee in the north which was not a part of Judaea and which meant that these men could not be called 'Jews' in the strictest sense of the word. While there is no way of ascertaining to what tribes of Israel they belonged, only Judas who betrayed the Lord, gives some indication of *his* tribal associations. His surname was 'Iscariot' – literally 'the man from Kerioth a town in the southern regions of ancient Judah. As a whole, the disciples 'received' Him, i.e., they associated with Him during the years of His Ministry. However, from the accounts of their behaviour at the time of the Crucifixion and the Resurrection, it would appear that they did not 'receive' Him completely. It will be noted that the Lord had taught His disciples that "The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again" (Matt. 17:22-23). There was thus no excuse for the two on the road to Emmaus (Luke 24:21) nor was there any justification for the perplexity among them at the news of His Resurrection. To Mary, on the morning of the Resurrection the Lord said to her: '. . . go to my brethren (Greek: *adelphoi* = literal brothers, i.e., Israel) and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17). Note the disciples' reaction to the news for they 'doubted' (Matt. 28: 17) and others considered it as 'idle tales' (Luke 24:11) while rank unbelief was expressed (Mark 16:11). Truly they 'received Him not'

To As Many As Received Him:

Bearing in mind that God's promise to Israel was that they should be called 'the sons

of the Living God', consistent with this, the Scripture relates that 'as many as received him, to them gave he power (authority) to become the sons of God'. There has been no national transformation of true Israel into this status as yet and all down the history of the Christian dispensation during which the nation suffered the punitive measure of the Law of the Lord, men and women, as individuals, have attained this. With Israel, as a nation, now freed from the Seven Times punishment (Lev. 26:29) and with the Word of God an open Book, only satanic activity could prevent the national conversion into the status of 'the sons of the Living God'. However, as has been shown, the seeds of corruption have been sown in Israel and national blindness continues to characterize the people. As a composite whole, the many portions of Israel now living in the lands to which they were sent and which had been given them as an inheritance (Deut. 32:8) are all suffering from the same malady – national blindness and 'where there is no vision, the people perish' (Pro. 29:18).

While destruction looms on the horizon, peace on earth and good will to all men' is a hollow and unreciprocated wish. While Israel may attempt to show 'good will' to all men and in this she is encouraged by the arch-enemy – she has no right and certainly no authority to sell her birthright for a mess of pottage. Rightly or wrongly (datewise) Christmas should be a time when Israel turns to God's Holy Word and believes what He has caused to be written and to accept that they are His Witnesses and should show forth His praise. However, as seems probable, Israel will celebrate yet another Christmas in true bacchanial style, wallowing in the mire of Gentile persuasion, ignoring the significance of that which was accomplished so long ago. While modern propaganda insists that men should look to the future thus forgetting the past, let all Israel know that when 'ye see these things come to pass, then look up and lift up your heads, for your redemption draweth nigh' for 'He shall send Jesus Christ, which before was preached unto you: Whom the heavens must receive until the times of the restitution of all things . . ."

To fix one's faith on the Coming Again of the Lord is no gamble for in this, one is on sure ground for the Lord has promised and He is surely able to fulfil all things which He has said. The Lord is Coming Again and in this mighty Event Israel will truly be converted from her present iniquitous position into that promised by God – the sons of the Living God. May this day soon come for the need is desperate indeed.

"Everything has been taxed at one time or another, even smoke in Anglo-Saxon times was taxed by the king — a 'fumage', or tax on smoke, was levied on all hearths in the British kingdom. Chimney money was a yearly tax of two shillings for every working fireplace."

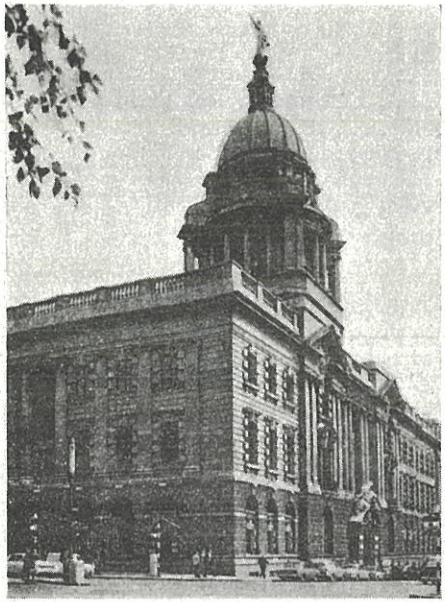
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The Central Criminal Court — 'The Old Bailey'

The Common Law

COURTESY: FACETS OF THE GREAT STORY.

H. R. Tourtel

LAWS and customs, like languages, change and develop through the years, but also they must bear some marks of origin and as long as historical records endure their development may be traced back with greater, or lesser, fulness to their source.

With regard to the laws and customs of the British race, it is remarkable to find definite connection with the laws and customs of the Israelites as we find them in the Bible, from the time when they became a nation with a national identity of their own. As Dr. James Mountain (*"The Triumph of British Israel"*) says: "As to the origin of our Common Law and its affinity with the Common Law of Israel, the evidence is conclusive." Again: " King Alfred's Code gives almost a literal transcript of the legal ' Judgments ' which occupy nearly the whole of those three chapters: 21, 22 and 23 of the Book of Exodus." Thus King Alfred declared for the direct reception of the Law at the hands of God.

On this point we may quote the " *Encyclopaedia Brittanica* " (11th ed.): " Alfred, the great Saxon Administrator during the Saxon period, places the matter of the Divine Origin of the Law

in the forefront . . . coming then to the task . . . we find Alfred's Code, or ' dooms ' . . . starting with an almost literal transcript of the Decalogue." While the great legal historian of the 18th century, Blackstone, is cited by later authors as one who takes " as the foundation of the Common Law the Law of the Lord, natural and revealed."

There are fundamental differences between the Common Law, as maintaining in the Anglo-Saxon-Celtic Race, and what is known as the Civil or Roman Law as it maintains on the Continent of Europe. Rev. Wm. Pascoe Goard, in his book *"The Law of the Lord, or the Common Law,"* says: " The Civil Law was buttressed by the Continental Empires. This because it was their inheritance from the parent Empire of Rome; and also because the distinction of classes recognised by it was dear to the soul of the rulers of the Continental peoples. The Common Law is the inheritance of the Anglo-Saxon races, and is being carried by them wherever they go, and established by them in all countries which fall to them to govern." Again: " The British people themselves are ruled by the principles of the Common Law, and when they institute that Law in other lands they bring the races occupying such lands up to their own standard of equality before the law, abolishing privilege of class, and holding every person innocent until he has been proved guilty." And once more: " For ages the Common Law has been the birthright of the Anglo-Saxon people. For ages before Christ the body of law which Mulmutius codified in the fifth century B.C. ran in these islands. The basis of Malmutius' laws, the King Alfred laws, and the Common Law, as expounded by Blackstone, was the same. The law arose ' from the natural and revealed law of God.' . . . Inasmuch as the Roman Empire adopted the Civil Law, or developed it (and the Civil Law is fundamentally different from the Common Law), it is manifest that Britain did not receive the Common Law through Rome."

A witness to this is to be found in the statement made by Judge Brettell Scott (U.S.A.), who said:

" One of the proofs of our identity with ancient Israel is that God gave the Ten Commandments, the basic laws underlying all our laws. There were the Statutes, which are the particular

applications, and then the Judgments, which were the decisions of the Courts of Justice in particular cases.

" There is exactly that system wherever you have English Common Law to-day, so that one can go back in all law books to find similar cases in which the principle of the case before the Bar is involved. I know no other countries in the world that have that system than the countries which speak the English tongue." (*The National Message,* 11/8/34.)

One of the first great principles of English or Common Law is that " ye should do to others as ye would that others do to you." The Sermon on the Mount is but the summing up of the Law as given to Israel on Mount Sinai.

Another provision of the Law of the Lord was that a man could not be convicted, no matter what the charge, even that of murder, on the evidence of one witness. That is not the law of any country where the Common Law has not penetrated.

'Another factor which shows that our Law (British Common Law), is based on the Law of the Lord is that fact of the " *presumption of innocence.*" If arrested, say, in France on suspicion of any crime, without any charge being made against you, you would be detained and might be kept some days without being allowed communication with friends, because *you are presumed guilty,* and it is entirely up to you to prove your innocence. What a different system prevails under English Common Law under which you are *presumed innocent* until proved guilty beyond a reasonable doubt!

W. F. T. Jarrold (*Our Great Heritage*) points out that our judges to this very day " go on Circuit " through the country administering justice as judges did in Israel of old. In I Samuel 7: 15 we read, " And Samuel judged Israel all the days of his life. And he went from year to year in Circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places." The same principle obtains in South Africa where much of the Common Law is found in operation alongside the Roman-Dutch Law.

Consider also our laws of *primogeniture.* It is well known that there was no " Salic Law " in Israel (Numbers 27: Josh: 17) whereby the female is debarred from inheritance when there is no direct male heir. British Law is also devoid of such a barrier, as

witness the repeated instances of inheritance of the female line in the Royal House of our British Commonwealth.

Another feature in Israel's national life was the provision of " Cities of Refuge." (Numbers 35.) As W. F. T. Jarrold says: " Consider . . . our churches with their Sanctuary knockers, depicting Cities of Refuge in the Holy Land, and guaranteeing safety of those fleeing from justice in England." Numbers 35: 11 reads: " Then ye shall appoint you cities to be cities of refuge for you: that the slayer may flee thither, which killeth any person at unawares." Adonijah (I Kings 1: 50), and Joab (I Kings 2: 28) both fled into the Sanctuary and caught hold of the " horns of the altar " from the vengeance of Solomon. Solomon's actions (I Kings 1: 52, and 2: 29-31) were strictly in accordance with the Law governing this provision.

Payment of tithes was enjoined in England about the year A.D. 786. In the year A.D. 1200 it became the law of the land and is extant to this day. Up to a century ago it was collected in kind. Tithe barns, for the reception of such, are still in existence, mute witnesses to the truth of this requirement. But the practice of tithing is first mentioned in the Bible, in connection with Abraham (Gen. 14: 20), and Jacob (Gen. 28: 20, 22). It was afterwards incorporated in the Law given to the nation of Israel at Mount Sinai.

In the days before the union of England, under one government, the Saxon king Ethelbert passed laws granting tithes on lands in the sixth century A.D., and Athelstan in 924 gave tithes of all he possessed, " basing his doings on the patriarch Jacob's promise to God and the laws of Moses." (H. Colquhoun: *" Our Descent from Israel."*)

The *Statute of Limitations* for recovery of debts is based on an old Hebrew law (Deut. 15: 1, 2). " At the end of every seven years thou shalt make a release. . . . Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the Lord's release." As a *principle* this still obtains in English Law, though six years is the limit, and the law has been altered in other ways. The enactment, however, still remains.

To sum up, Wm. Pascoe Goard, in *"The Law of the Lord or the Common Law,"* records that in 1927 a group of Jurists gathered in the United States from the nations of the world, " to consider the systems of law, and to learn which of these systems was proving of the greatest benefit to the human family. British and American Jurists represented the exponents of the Common Law.

" One of the greatest utterances of that great Conference was made by the distinguished Japanese Jurist. He said in effect: that Britain is the fountain-head of law and justice. That the British system had been established throughout the Empire, in America, and in the British dependencies. A study of the various systems of law obtaining among the nations led to the conclusion that there is no other system so essentially righteous and equitable. He went on to say that the Common Law emanating from Britain, as from a fountain-head, *is destined to become universal because of its essential righteousness.* Some nations might not like to take the law from Britain. But whether they like it or not, the nations will be constrained, by the essential righteousness of the law, to adopt the system. So the Common Law will become universal."

" The fact," says Dr. Goard again, " that the Law is found in this race, and in these Islands, is one of the great proofs that the people of these Islands are the people of the Lord to whom He gave the Law; at first writing it upon external tables of stone, but in the latter days writing it ' upon the fleshy tables of the heart ' of the people of Israel."

So another link is forged between the Anglo-Saxon-Celtic race and Israel of old. We may close with that great saying of the Saxon King Alfred a thousand years ago: " Be ye kind to the stranger within thy gates, *for ye yourselves were once strangers in the land of the Egyptians.*"

The tragedy of life does not liein not reaching your goal,
The tragedy lies in having no goal to reach.

The Minor Prophets Speak to All Generations

THE PROPHETS OF ANCIENT ISRAEL were primarily spokesmen for God. They not only spoke about the future, but also recalled the lessons of the past, and probed the meaning of the present for God's people. Often their awareness of the will of God led them to challenge the civil and religious establishment of their day.

The prophets spoke in vivid images taken from the experiences of everyday life, such as farming and sheep raising, the weather, marriage, warfare, and building. Their messages have survived because they turned out to be profoundly true. The disaster they saw coming took place. But even more important, God's people survived, as the prophets also foresaw would happen. Much of what they said, in spite of its ancient setting and imagery, has a distinctly relevant sound today.

Amos was the first prophet in the Bible whose message was recorded at length. He preached to the people of the northern kingdom of Israel about the middle of the eighth century B.C. It was a time of great prosperity, notable religious piety, and apparent security. But Amos saw that prosperity was limited to the wealthy, and that it fed on injustice and on oppression of the poor. Religious observance was insincere, and security more apparent than real. With passion and courage he preached that God would punish the nation. He called for justice to "flow like a stream," and said, "Perhaps the Lord will be merciful to the people of this nation who are still left alive."

Hosea, who also preached in the northern kingdom, appeared a few years after Amos. He was especially concerned about the idolatry of the people and their faithlessness toward God. Hosea boldly pictured this

faithlessness in terms of a disastrous marriage—his own! Just as his wife Gomer turned out to be unfaithful to him, so God's people had deserted the Lord. For this, judgment would fall on Israel. Yet in the end God's constant love for his people would prevail, and he would win the nation back to himself and restore the relationship. This love is expressed in some of the most moving words of Scripture: "How can I give you up, Israel? How could I abandon you? My heart will not let me do it! My love for you is too strong."

Micah, who appeared shortly after Hosea, was from a country town in Judah, the southern kingdom. He was convinced that Judah was about to face the same kind of catastrophe that Amos had predicted for the northern kingdom, and for the same reasons. Micah's message, however, contains more clear and notable signs of hope for the future. Passages especially worth noting are the picture of universal peace under God (4.1-4); the prediction of a great king who would come from the family line of David and bring peace to the nation (5.2-4); and, in a single verse (6.8), the summary of much that the prophets of Israel had to say: "What the Lord requires of us is this: to do what is just, show constant love, and humbly obey our God."

Prophecy

THE rapid development of events during the last twenty-five years has thrown an increasing light on the meaning of prophecy, illuminating the words of the prophets as well as the significance of our day and generation.

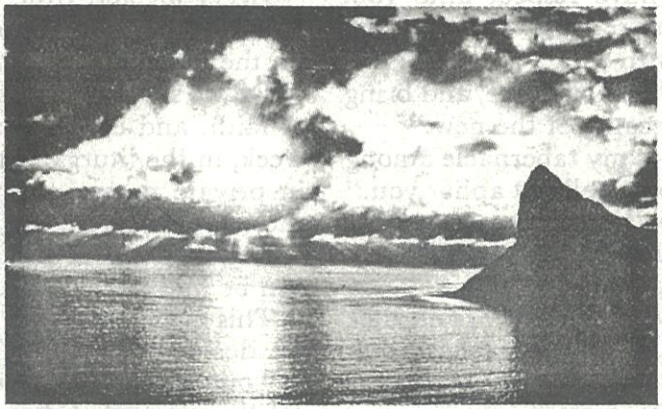
While prophecy is history pre-written, prophecy does not make history; rather, history verifies the accuracy of prophecy — which is a forthtelling of events before they happen!

Blind indeed is the man today who fails to see God's hand in the march of events, for we live in Bible times now just as much as did the prophets. The only difference is that the prophets lived in the day of prediction and *we live in the day of fulfillment.*

Immunity from War, Famine and Sickness

Courtesy: Destiny

By the Late W. PASCOE GOARD, LL.D.



A QUESTION is asked of Britain and America and the people of Britain and America today: What price are you willing to pay for immunity from war, famine and sickness?

There has arrived in Britain and America, and in every other nation, a most distinguished Ambassador from the Lord God Almighty. This Ambassador is authorized to offer in the plainest terms, on the honor and truth of the Lord God Almighty, the immunities referred to in this article's title.

The *conditions* are laid down so simply that all may read who will. They have been published more widely than any communication ever was from the Ruler of Great Britain, or the President of the United States, notwithstanding that both King and President — God bless them — speak to the world from time to time over the radio.

What are the offers made? Among them are the following:

"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."

"I will give peace in the land, and ye shall lie down and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land "

"And ye shall chase your enemies, and they shall fall before you by the sword."

"And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword."

"For I will have respect unto you, and make you fruitful, and establish my covenant with you."

"And ye shall eat old store, and bring forth the old because of the new."

"And I will set my tabernacle among you; and my soul shall not abhor you."

"*And I will walk among you, and will be your God.* I am the Lord your God . . ." (Leviticus 26: 4–16.)

"The Lord will take away from thee all sickness . . ." (Deuteronomy 7: 15 — also read Deuteronomy, chapters 5, 6, 7 and Deuteronomy 28: 1–14, which repeat the offer in other words.)

There are *three communications* from the Lord our God; *offering*, and *confirming the offer*.

Peace, plenty, health, happiness, immunity in war, even though the agents of the devil thrust war on us; and the ultimate privilege of making peace and plenty universal in the earth are all offered plainly and surely.

Messenger after messenger has the Lord sent to Britain and the other nations, with this precise and specific covenant of blessings. It was presented first as part of the ordinances of the Church in Leviticus, the handbook of organized worship.

It was ratified in the recitation *of the history of the covenant* as set forth in Deuteronomy, chapters 5, 6, 7.

It is confirmed in the *official digest of the constitutional law* as set forth in Deuteronomy, chapter 28.

Every part of this covenant is further ratified by later Prophets.

Every jot and tittle of this covenant is ratified by Jesus Christ in His Sermon on the Mount.

Do we say, "We accept this as an act of faith, and day by day and week by week, in the liturgy of the Church, and in private prayer we pray to God for these promised blessings"?

But, alas, this is not a blessing which can be had because we pray.

This is a blessing we may have when we decide to *pay, pay, pay*. Strike the "r" out of pray, then carry through the act thus spelled. *Let us pay the price; and the blessings will be ours.*

What shall we pay?

Let us turn to this communication, and read the simple requirements of the Lord, and see if we are prepared to pay the price of peace and prosperity.

Clause One: "Ye shall make you no idols nor graven image neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God."

Clause Two: "Ye shall keep my sabbaths, and reverence my sanctuary. I *am* the Lord."

Clause Three: "If ye walk in my statutes, and keep my commandments, and

do them."

Here are the conditions: are we prepared to pay the price?

It is objected, "that was the law for an older age, long before even Israel became a kingdom. It is obsolete now."

This offer and these conditions run through all the Old Testament Scriptures. We find them at every stage during the thousand years in which the Old Testament was being written. These, for instance, are the last words of the Old Testament (*See* Malaché 4: 3–6):

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

"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."

Still it is objected, "This is an *Old Testament Law.* But we are in the dispensation of the *New Testament*, and are free from that law, being made partakers of a better Covenant."

Listen to the voice of Jesus Christ at the very beginning of His Ministry:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

"For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall do and teach *them*, the same shall be called great in the Kingdom of Heaven."

Still some scholar says: "But Jesus Christ advanced in His teaching, and that which He preached just before His ascension is much in advance of that which He preached in the Sermon on the Mount, wherein He dealt not with the Gospel, but with the law!"

True. Jesus Christ advanced with His teaching and preaching, exactly as the Professor did at College; and as our teachers did in school. The latter began by teaching us laboriously *the alphabet*, and *the "three R's."* As we advanced, he advanced; until we were finally taking our *graduating subjects*, or even our *post-graduate work.* But before the Professor began to teach us, he knew his own subject from the beginning to the end.

Before Jesus introduced the advanced glories of the redemption accomplished, and the atonement made for the sins of the world, He brought forward *the Law and the Prophets*, and ratified them as the foundation of all which should follow.

Then He *accomplished* His redemptive work. Then He *explained* His redemptive work. Then He added the knowledge of the Gospel of salvation through the death and resurrection of Jesus, and the foretellings of those very things which are now coming to pass, and which we found in the Prophets from

the beginning.

The Holy Ghost at Pentecost, and thereafter, sent out the same clarion sound. In the Temple, before the assembled people of Judah and of Israel, St. Peter declared as follows:

"And when Peter saw it, he answered unto the people, Ye men of Israel . . .

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution* of all things, which God hath spoken by the mouth of all His Holy prophets since the world began." (Acts 3: 12–21. Read the whole of Acts, chapters 2 and 3, as part of this article.)

Let Britain and America, and our kindred nations, examine this, and see that until the repentance of Israel, which shall include the restoration of the law of the Lord, Jesus Christ must be retained in heaven until the last hour of our opportunity is past. So St. Peter declared. Shall we still keep Him banished from His Own throne and from His Own kingdom? Shall we act as enemies of our King and Lord by persisting in Israel's rebellion against His law?

Who Is the Ambassador Sent from the Father to Us His Kingdom Nations?

Let the Lord Jesus Christ tell us this.

* This includes the restitution of the law as given by Moses and ratified by Jesus.

But first a glossary of the terms He uses will save time.

The *vineyard* in the parable is national *Israel,* then including Judah. So other Scriptures tell us. The *messengers* were the prophets. The Son whom the householder sent is *Jesus Christ Himself.* The *husbandmen,* then named, were the Jews. From them the "kingdom" was taken away.

The nation to whom the vineyard was given is *Britain and America* and her *fellow Israel nations.*

Shall we also *withhold from the Lord the price of the fruits of the vineyard?* The vineyard consists of our national organizations, countries, and administrations. We keep Him from His own.

"Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

"And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

"And the husbandmen took his servants, and beat one, and killed another, and stoned another.

"Again, he sent other servants more than the first: and they did unto them likewise.

"But last of all he sent unto them his son, saying, They will reverence my son.

"But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

"And they caught him, and cast *him* out of the vineyard and slew *him*.

"When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

"They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

"Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?

"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

"And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

"And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

"But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet."

* * *

The Ambassador who waits on our government is Jesus Christ the Son of God.

Britain! America! and all other Israel nations, lovers of God and believers in Jesus Christ, what shall we do?

Shall we restore the Commandments, Statutes, and Judgments of the Lord as these Divine communications require us to do?

Shall we not give a restored constitution to the whole of the Commonwealth of Israel, and thus to the world?

THE SPIRIT OF TRAFALGAR

May the Great God Whom I worship grant to my country for the benefit of Europe in general a great and glorious victory: and may no misconduct in anyone tarnish it: and may humanity after victory be the predominant feature in the British fleet. For myself, individually, I commit my life to Him Who made me, and may His blessing light upon my endeavours for serving my country faithfully. To Him I resign myself and the just cause which is entrusted to me to defend. Amen.

(Written by Lord Nelson in his diary while in view of the enemy, on the morning of Trafalgar, October 21st, 1805.)

The Genesis of Jesus

by D. Wright.

It should not seem strange that both the opening and closing verses of the New Testament are virtually ignored by those who advocate the disregard of the Old Testament. However, it is truly remarkable that these few important verses seem to have made little or no impression on the average Christian.

The fearful warnings of the closing verses to those who would change the Word of God by either addition or subtraction have fallen on deaf ears, as we may observe daily. Not so obvious are the indignities placed on the beginning verses of Matthew.

In order to fully appreciate these deliberate affronts to God, it is important to recognize the purpose of the New Testament. The goal of the New Testament is to glorify God by demonstrating again and again that He always keeps His Word, that His Word is Christ Jesus Who was sent to fulfill God's promise of a Saviour and who testified that the words he spoke were those of the Father. In brief, the New Testament confirms the Old Testament in every respect, whether in fulfillment of promise or the reaffirmation of future promises.

Since the divinity of Christ is an essential part of the message of the New Testament, it is important that this be established in the opening verses. Therefore Matthew begins with "The book of the generation of Jesus Christ ....." It is a clear enough beginning and readily understood to mean that these verses are about the beginning of Jesus Christ.

Unfortunately, those who put light for darkness and darkness for light, that call evil good and good evil (1), have taught men that this passage (among many) does not really mean what it says. Rather, such critics of the Word refer the reader to Luke 3:23 which reads: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli". Here in Luke, so say these critics, is the genealogy of Christ, showing His descent

through Mary, with the Heli mentioned being fobbed off as though he were Mary's father or the father-in-law of Joseph, rather than Joseph being the son of Heli as is plainly stated.

Having distorted the passage in Luke 3, the critics are then at liberty to explain away the "begats" of Matthew 1, which is aided by the poor translation in verse 16 of ".....Joseph the husband of Mary ....." The Greek word "aner" translated as husband in verse 16 has the literal meaning of "man" and is translated as "man" 156 times in the New Testament as contrasted with a translation of "husband" 50 times, one time as "fellow" and 6 times as "sir".

A comparative translation using the word "man" can be seen in: "
"'After me cometh a man which is preferred .....(2)"
".....two men stood by them in white apparel(3)"
".....man of Ethiopia, an eunuch of great.....(4)"

In the comparatives, it is clear that in none of these cases could the word "husband" possibly have been applied. It is not, however, clear in many other passages whether "husband" would be proper: but it can be said in every case that the word "man" would be proper for all husbands are men, but not all men are husbands.

Matthew, however, clearly states that it is "The book of the generation of Jesus Christ ....." with the word "generation" being taken from the Greek word "genesis", meaning lineage or ancestry.

Inasmuch as Jesus Christ was the Son of God and not the son of Joseph ".....(as was supposed) .....(5)" Matthew made it unmistakable that the genealogy given was the earthly bloodline of Christ through His mother, Mary, rather than that of his non-blood father, Joseph.

The fact that Luke mentions 4 different Josephs in the genealogy of Joseph indicates the popularity of the name Joseph, but fails to restrict usage of the name to the husband of Mary, as appears to be the case with some "scholars".

In addition, Matthew is careful to advise that Mary ".....was found with child of the Holy Ghost(6)" and that Joseph ".....knew her not till she

had brought forth her first-born son: and he called his name Jesus(7)". Thus, Matthew again reiterates the divine Sonship of Jesus although begotten of Mary.

The multitude of unmistakable proofs of Christ's divinity clearly exhibit Christ's true lineage as being through Mary without the assistance of Joseph. However, there are other facts observable in Matthew's genealogical table which further verify that the lineage given in Matthew is that of Mary.

We are told that Matthew was a publican(8), or a tax collector. Taxes in the provinces under the Roman Republic were gathered by those who had won the bid for the privilege of collecting them in auction style bidding (9). Consequently, any tax gatherer or publican, had better be proficient at record keeping and arithmetic if he wished to retain his lucrative position.

Knowing that Matthew was a tax collector, it would be remarkable indeed, if he were unable to perform mathematical calculations. Certainly it is to be expected that Matthew could count simple sums. Therefore, verse 17 of the first chapter of Matthew is puzzling when the statement is made that "So all the generations from Abraham to David are fourteen generations: and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations". However, the counting of each group of fourteen does not yield fourteen in the third group .....unless Mary's name is also counted as given. Only by the inclusion of each name given, including Mary's, can the sum of fourteen be attained to match the clear definition of the genealogy. So, we see that Matthew could indeed count to fourteen and that he expected the reader to do likewise to verify the record given.

Both of the first groups of fourteen add to the correct figure also, but there appears to be a discrepancy in the second group, until it is properly investigated. In verse 8 it is stated that ".....Jehoram begat Uzziah (10)". Inasmuch as Matthew's occupation required him to be a methodical record keeper, it is not logical that he could have erred and skipped over the three kings intervening between Jehoram and Azariah. So, it behooves any scholar to determine why Matthew would make such an obviously false statement.

In 11 Kings 8:18 we see that Jehoshaphat's son Jehoram, had married the daughter of Ahab. Now the mother of Ahab's daughter, Athaliah (11) was Jezebel, who was the daughter of Ethbaal, king of the Zidonians (12). Zidon, or Sidon was a Canaanite city about 20 miles north of Tyre (13).

The son of Jehoram and Athaliah was Ahaziah, who ruled for one year following the death of Jehoram (14). After the death of her son Ahaziah, Athaliah ruled for six years after she killed all her grandchildren with the exception of Jehoash (15). The next king to reign was Jehoash (16), who is frequently referred to as Joash. Joash fathered Amaziah, who reigned after his death. It was Amaziah who fathered Azariah (17), called Uzziah in Matthew.

These three kings not mentioned by Matthew in his genealogy were not merely overlooked, but are the three generations which God's law required to be outside the congregation when Edomite (Canaanite) blood entered the congregation (18), as became the case when Jezebel, the daughter of the Canaanite, king Ethbaal, mixed her blood with the Judah line of kings. Consequently, we find that Matthew did not err in removing their names from his genealogical table.

However, in verse 11 Matthew states, ".....And Josiah begat Jechoniah and his brethren ....." Of course, Josiah was actually the grandfather of Jechoniah and did not "begat" him. We find that Josiah was the father of Jehoiakim (19) who ruled for eleven years in Jerusalem. It was Jehoiakim who begat Jechoniah, who is also known as Jehoiachin (20). Since no Edomite blood entered the Judah line at this point, it is perplexing why Matthew chose to omit Jehoiakim's name from the genealogy, until we discover that Jehoiakim ".....filled Jerusalem with innocent blood; which the Lord would not pardon (21)".

As the result of a thorough review of the words pertaining to the genealogy of Christ, we discover that Matthew was in fact a much better record keeper than a cursory reading would at first indicate. Consequently, we see that the genealogy of Christ is indeed that stated by Matthew, as the Word proves, and that the genealogy given in Luke is that of Joseph ".....which was the son of Heli (22)', as the gospel says.

BIBLE REFERENCES:

(1) Isaiah 5:20
(2) John 1:30
(3) Acts 1:10
(4) Acts 8:27
(5) Luke 3:23
(6) Matthew 1:18
(7) Matthew 1:25
(8) Matthew 10:13; Luke 5:27
(9) Dictionary of the Bible pg. 824 Charles Scribner's Sons,N.Y.
(10) Uzziah is also known as Azariah
(11) II Kings 11:1
(12) I Kings 16:31
(13) Genesis 10:15
(14) II Kings 8:25-26
(15) II Kings 11:1-21
(16) II Kings 11:21
(17) II Kings 14:23
(18) Deuteronomy 23:7-8
(19) II Kings 23:34
(20) II Kings 24:6
(21) II Kings 24:4
(22) Luke 3:23.

TELEVISION



SOME DATA ABOUT CHILDREN AND TELEVISION

In Australia, television is the most participated in recreation activity. 95.5% of Australians watched television for recreation, well ahead of reading (67.4%), visiting friends or relatives (64.5%), and walking for pleasure (31.1%).

by Dr. Peter Horsfield

Around three percent of primary school children are still watching television at eleven o'clock at night.

The television set is on in each Australian home for an average of around 31 hours a week, substantially more than that where the household head was a young woman, or of primary or early high school educational level.

By the time they are 18 the average Australian child has spent 20,000 hours or almost four years of their time awake watching television.

The average child watching television, by the time they reach the age of 16, would have seen 18,000 murders and watched 640,000 commercials.

Foodstuffs are advertised on television twice as much in children's viewing hours as in adult viewing hours.

Male characters on television outnumber female characters by three to one.

Commercials aimed at males have more noise, a higher level of aggression, less background music, and faster editing cuts than female commercials.



VITAL MINERAL ELEMENTS.—The human body is said to be composed of sixteen elements out of the ninety or more that have been discovered in the whole realm of Nature. Of these, oxygen, hydrogen, carbon and nitrogen, followed by calcium and phosphorus, are the most abundant. Of some others there is only just sufficient in the body to indicate their presence, as revealed in the testing tube of the chemist.

One fact is firmly established in connection with the principles of nutrition: All the sixteen elements are definitely necessary, it matters not how abundant nor how rare their presence in the body may be. If some of these elements are permanently lacking in our food, or even if they are insufficient in quantity, however infinitesimal that quantity may be, then food ceases to sustain. Degeneration and disease are the result. The vital organs falter in their functioning; chronic invalidism is established and premature death supervenes.

People may appear to be well fed, and still be sick and dying from malnutrition—a lack of one or more of these substances in an otherwise bountiful food supply. Under-sized, weakly children with poor appetites, ravenous eating adults, over-fat or emaciated old people, are all reasonable suspects of malnutrition.

The question arises: What are these elements that are so vital to health, and how can we be sure that they are contained in our daily food? The names of the substances, and the approximate quantities found in the body, may be obtained from almost any elementary book on physiology and hygiene. The most important and vital point is: How can every man know for himself what he should eat that every need may be supplied to enable his body to function perfectly, so that he may enjoy the heritage of radiant health and long life which are his by right?

Republicanism by Stealth?

Courtesy: Wake Up, Australia

POTENTIAL dictators are frustrated by our Constitution which clearly states, in Section 61 ... "The executive power (i.e. government) of the Commonwealth is vested in the Queen ..."

No Bills can become law unless they receive the Royal assent, and the courts dispense justice in the name of the Crown. Politicians, judges, the armed forces, and all public servants serve "The Crown" and the Coronation Oath binds the Monarch to be subject to Christ our Redeemer!

* For over a thousand years the framework of the Coronation Service has hardly changed. The service used for the Coronation of Queen Elizabeth II descends directly from the service used by Archbishop Dunstan at the Coronation of King Edgar at Bath in 973 AD.

During the service the Queen seeks the anointing of the Holy Spirit. Later, she holds the sceptre and the orb, one in each hand. The sceptre is the symbol of her kingly authority. But the orb — a gold sphere surmounted by the cross — is held at the same time to remind her 'that the whole world is subject to the power and empire of Christ our Redeemer'. Thus our kings and queens publicly declare to all, including those in positions of delegated authority, that use of the Crown's authority is only legitimate when under the Lordship of the King of Kings.

The Queen's promises and prayers at her Coronation include:

* Profess faith in Jesus as Saviour and Lord.

* Worship regularly with the church.

* Promise to govern lawfully, justly and mercifully and to maintain God's law and the true message of the Gospel to the utmost of her power.

* Regard the bible as the rule for the whole of life and government; as the most valuable thing that this world affords; and as the lively oracles of God.

* Acknowledge publicly that only a powerful annointing of the Holy Spirit can equip a leader for government and preservation of a nation in wealth, peace, goodliness, wisdom and justice.

Obviously, the Coronation service of itself cannot turn Monarchs or their advisors into perfect people, but it does reveal the standard which the Queen of Australia sets for our nation — complete submission of our government, its institutons and leaders, to the Lordship of Jesus Christ and His word.

* From "Australia is a Christian Nation" By Richard Eason. BEc. (Hons).

QUEEN — NOT PM HOLDS POWER

Ambitious politicians and most of the power-lusting media barons would love us to believe that the Prime Minister is the one who holds authority. But the Constitution of Australia does not even mention either the Prime Minister or the Cabinet. They are temporary servants, elected to advise the Queen, the permanent head of the nation. Before taking office, every politician takes an Oath on the Bible, or makes an Affirmation to "be faithful and bear true allegiance to Her Majesty Queen Elizabeth, her heirs and successors according to Law."

This was the basis of citizenship of Australia — until the Hawke Government legislated to remove references to God and the Queen from the oath of allegiance in Australian citizenship ceremonies. They may now also retain allegance to their former country.

The Labor Party's Constitutional and Legal Reform policies, contained in pages 16, 17, 18 and 19 of ALP Constitution (1984) sets out the steps necessary to achieve a Republic. Many of these changes have been made, quietly, in true Fabian style, without Australians having the opportunity to approve or reject them.

Our National Anthem was banned by the Prime Minister, for you can hardly abolish the Queen while the whole nation is asking God to save her! Our historic flag, with its Christian crosses of St George, St Andrew and St Patrick, would have been banned too, but for a spirited fight by the Flag Association and Heritage groups.

The Australia Act (1986) came into force with the blessing of all political parties and stripped the Queen and her State Governors of all powers. Queensland and Western Australian state constitutions required approval of their citizens through State referendums before any changes could be made to the powers of the Queen and their governors. These were never held!

Sir William Knox, former Liberal Attorney General of Queensland, warned that the Australia Act would advance the establishment of a Socialist Republic, and enable the Prime Minister to replace the Governor-General with a Viceroy.

Sir William explained that appointing a viceroy would shift to Canberra the authority of the person of the monarch. "Once a viceroy is appointed, it will not matter how many governors are appointed by the States throgh direct access to the Queen, the viceroy on advice from the Commonwealth Executive Council, would begin to run over the lot of us. That is a significant step, and I do not have the slightest doubt that that is in the minds of Mr Hawke and company".

He said that even former Labor premiers like Mr Tonkin of Western Australia had most feared this, seeing it as the end of federation and heralding the operation of a centralist system in our nation. (Queensland Hansard).

Now Mr Hawke has had appointed as Governor-General, fellow Fabian Socialist Bill Hayden, a committed Republican and Atheist. The Prime Minister did not submit the usual short list of names so

the Queen could choose her Governor-General. This, and the wide protests over the appointment have annoyed the Queen.

The late Arthur Chresby ("Your Will Be Done") claimed in 1984, that the "Statute of Westminster Adoption Act 1942" gave political parties the power to declare Australia a republic, but fortunately this power was restricted by the fact that the States were not included. With the passing of the 1986 Australia Act, the States are no longer stumbling blocks to those wanting a Socialist Republic!



WHAT IS THE DIFFERENCE BETWEEN A VICEROY AND A GOVERNOR-GENERAL?

The Governor-General is the Queen's representative, he exercises only those royal prerogatives which are delegated to him by his instructions from the Queen or by some other instrument of delegation.

A Viceroy is a person who is vested with the whole of the royal prerogative so that the Queen would remain merely titular head of State.

— From Queensland Hansard, 30 November 1976



"What is important is not the power that the Queen exercises personally, but the power that she denies to others."

— Commentator TV Documentary on The Royal Family

Paul's Prophecy on Ludgate Hill, London

A. G. EASTMAN



THE WONDERFUL TAPESTRY OF TIME, PLACE AND PEOPLE

J. R. Herbert's painting captures the vision of the prophets who foresaw the response to the Christian Gospel by the paganised Israelites in the 'uttermost part of the earth' (Isa. 24)

God, in His great plan for the redemption of fallen man, and for the restoration of the earth back to its original perfection under His rule, has appointed His Son, Christ Jesus, to carry out this great work on the earth.

In addition, He formed through Abraham, Isaac and Jacob-Israel, a great nation to act for Him in this plan; and this great nation can be very easily traced to-day to the British or Anglo-Saxon nation. When Christ came to this earth, and became known as JESUS, the Son of man, He set about establishing this great nation as the nucleus of His coming Kingdom on earth.

Through their redemption, the price of which He paid in His own life blood, He enabled the scattered tribes of Israel to be led by God into

the British Isles, the place which He told David He was going to appoint for their permanent residence. (2 Sam. 7:10).

During His life time, there seems little doubt, from all the evidence available, that Jesus Himself, accompanied by Joseph of Arimathea, visited England, and at Avalon, or Glastonbury in Somerset, built the first Christian church in the world, outside of Jerusalem.

On His return to Palestine, at the age of 30, He chose 12 apostles, 11 of whom were Galileeans of the Tribe of Benjamin, and the other Judas Iscariot, who was a Jew, through whom He was to be betrayed. These apostles were to be witnesses of the crucifixion and the subsequent resurrection of Jesus Christ: and were instructed by Him as to what their work was to be in the world, after they had received power from God on the day of Pentecost. They were to go to the scattered tribes of Israel, and preach the Gospel to them: so that eventually when they came into the British Isles, where Jesus had already established Christianity, they would become a Christian nation, preparatory to their great work in the world.

For this purpose also, God appointed another man, who was known as Saul of Tarsus. He was for many years to persecute the new Christian church, probably so that he could gain the necessary experience until the moment came when his remarkable conversion took place when he came face to face with the living Christ.

From then onward, he was one of the most ardent of the apostles in preaching the Gospel, and wrote many letters to the scattered Israel people then among the nations of Europe.

There is also much evidence that Paul also went to Britain to preach the Gospel there, and among this evidence is that contained in a manuscript discovered in the Archives of Constantinople, which was presented by the Sultan Abdoul Achmet to a Mr. C. S. Sonnini, who translated it into English.

This manuscript is believed to be the long lost chapter of the Acts of the Apostles, which was evidently cut out by someone who did not want the facts known. It is of great interest, and reveals remarkable evidence of God's plan for Christianising Britain. I will read you part of it:—

"And Paul, full of the blessings of Christ, and abounding in the spirit, departed out of Rome, determining to go into Spain, for he had for a long time purposed to journey thitherward, and was minded also to go from thence into Britain. For he had heard in Phoenicia that certain children of Israel, about the time of the Assyrian captivity, had escaped by sea to 'the isles afar off,' as spoken by the prophet, and called by the Romans Britain.

"And the Lord commanded the gospel to be preached far hence to the Gentiles, and to the lost sheep of the house of Israel. (Acts 9:15.)

"And no man hindered Paul, for he testified boldly of Jesus before the tribunes and among the people; and he took with him certain of the brethren which abode with him in Rome, and they took shipping at Ostium, and, having the winds fair, were brought safely into a haven in Spain.

"And much people were gathered together from the towns and villages and the hill country, for they had heard of the conversion of the apostle and the many miracles which he had wrought.

"And Paul preached mightily in Spain, and great multitudes believed and were converted, for they perceived he was an apostle sent from God.

"And they departed out of Spain, and Paul and his company, finding a ship in Armorica sailing into Britain, they went therein, and passing along the south coast they reached a port called Raphinus."

(Raphinus is the Roman name for Sandwich, in Kent. In the time of the Saxon Heptarchy there was still standing in Sandwich an old house called "The House of the Apostles.")

"Now, when it was noised abroad that the apostle had landed on their coast, great multitudes of the inhabitants met him, and they treated Paul courteously, and he entered into the east gate of their city, and lodged in the house of a Hebrew and one of his own nation."

In Rom. 11:1, Paul informs us that he was an Israelite, of the seed of Abraham, of the tribe of Benjamin. He was therefore a Galilean and not a Jew. Here, as he entered the city of London, he lodged with a member of the great Israel nation: not a Jew, but one of those whose ancestors had escaped at the time of the Assyrian captivity. The Jews were a remnant of Judah, who were taken captive to Babylon in the Babylonian captivity.

"And on the morrow he came and stood upon Mount Lud; and the people thronged in the gate and assembled in the Broadway, and he preached Christ unto them, and many believed the word and testimony of Jesus."

Here, indeed, is a remarkable fact, for Mount Lud is now known as Ludgate Hill, at the top of which St. Paul's Cathedral stands: and it was upon this very site that Paul preached the Gospel to the assembled Londoners.

It should be noted that all great cathedrals in Britain are called after the city in which they stand, such as Canterbury Cathedral, Salisbury Cathedral, etc., but not so in London, the cathedral there is known as St. Paul's Cathedral: built on the very site where probably the Gospel of Jesus Christ was first preached by Paul in London.

"And at even the Holy Ghost fell upon Paul, and he prophesied, saying: 'Behold, in the last days the God of Peace shall dwell in the cities, and the inhabitants thereof shall be numbered; ;and in the seventh numbering of the people, their eyes shall be opened, and the glory of their inheritance shine forth before them. And nations shall come up to worship on the mount that testifieth of the patience and long suffering of a servant of the Lord.' "

This is a remarkable prophecy, which has been wonderfully fulfilled, and shows us that we are now in the last days of this present world, before the coming of Jesus Christ as King, to this Kingdom, which we British people are in charge of.

In the last days, the inhabitants were to be numbered; ;that is, a

census was to be taken. The first census was taken in Britain in 1801, the very year when the people of the old kingdom of Israel of the ten tribes passed out of their 2,520 years of punishment. At that time the British Government was gravely concerned at the static condition of the nation, and so they took a census, which showed that there were then rather more than 16 million inhabitants of the land.

The census was then taken every ten years, and at the seventh census, that was in 1861, the population had miraculously increased from 16 to nearly 30 million: and Paul prophesied that at this seventh numbering of the people "their eyes shall be opened, and the glory of their inheritance shine forth before them."

It was in this very year of 1861, at the time of the seventh census, that the facts of our British identity as Israel were first published in book form, and since that date the teaching and preaching of this great truth, and the glorious destiny of the British Empire, has gone ahead by leaps and bounds, so that to-day it is quite impossible to estimate the millions upon millions of our people who now know the truth, which some called British-Israel truth, which is in no way a new sect or church, but a great national movement, which has come about in these last days, as Paul prophesied upon Ludgate Hill in London long centuries ago.

"And in the latter days, new tidings of the Gospel shall issue forth out of Jerusalem, and the hearts of the people shall rejoice, and behold, fountains shall be opened, and there shall be no more plague.

"In those days there shall be wars and rumours of wars; and a king shall rise up, and His sword shall be for the healing of the nations, and His peace-making shall abide, and the glory of His kingdom a wonder among princes."

Here indeed is another remarkable prophecy, because in these latter days the Good News of the Kingdom has been going out from Jerusalem, which to-day is Westminster, for official Jerusalem is the seat of the Throne of David, and the government of the nation, which are both in Westminster. We have certainly had the wars and the rumours of wars since this present generation commenced, as our Lord Himself said we should, but here also is the glorious promise of the rising up of the King of kings, The Lord Jesus Christ, Whose sword will destroy the wicked and bring peace and healing to the nations, for He is also The Prince of Peace, and the Throne and Government of His Kingdom will be in His own hands, as He reigns upon the Throne of David over His glorious kingdom on earth, which will be the g r e a t e s t and most glorious wonder this earth has ever witnessed, far surpassing anything we can visualise, and that great day is now at hand. We can indeed rejoice at the Good News of the Kingdom which, as our Lord said, would be a sign of the end: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; ;and then shall the end come." (Hatt. 24:14.)

Throughout the length and breadth of the Anglo-Saxon world to-day this Good News of the Kingdom is being preached, which shows that we British people are in charge of that Kingdom to-day, holding it in trust until the actual return of The Lord Jesus Christ, as King of kings and Lord of lords. Let us lift up our heads and rejoice, for His return is at hand.

LET THE GREAT STORY BE TOLD

By
H. WOOD JARVIS

THE TRUTH ABOUT BRITISH EXPANSION

"Ile-De-France"

The Last Years of a Great Explorer

AS soon as Mauritius was sighted Flinders ran up the signal for a pilot.

Soon afterwards a small schooner sailed out from a bay, but her crew, on sighting an English ship, turned round and went back on their tracks, knowing (though Flinders was not aware of the fact) that France was once again at war with Britain. Flinders, assuming that he was being shown into the harbour, followed the French schooner, but her master, thinking he was being chased, made for shore with all speed and landed without even waiting to furl sails. He then proceeded immediately to warn the authorities with the result that a military force hastily appeared on the scene.

Thus did Flinders encounter trouble at Mauritius even before he landed.

He at once inferred that a state of war existed, and sent Aken ashore to explain the circumstances of the visit. Aken soon returned with a French officer who examined Flinders' passport, but, having done so, pointed out as politely as possible that the passport had been made out for the captain of a ship called the *Investigator*, and not for the captain of a small schooner of barely 30 tons named the *Cumberland*. He, however, was perfectly satisfied with Flinders' explanation, and, with the utmost courtesy, invited him to dine ashore that evening. He then wrote a report to the Governor – General Decaen – but, later in the day, the district commander informed him that the matter must be dealt with by the Governor personally.

That evening Flinders dined happily enough with the French officer and a number of French ladies and gentlemen who had been invited to meet him.

Unfortunately, General Decaen, as it happened, cherished an inveterate hatred of the English. Under the terms of the recently concluded peace treaty (which had been all too speedily followed by a renewal of hostilities) Britain had restored to her late enemies all the conquests of her arms with the two exceptions of Trinidad and Ceylon. This meant the return to France of her former possessions in India. Decaen, fired by the ambition to succeed where Dupleix had failed, and by the hope of creating an Empire for France in India, had sailed to Pondicherry to take up the post of Captain-General. 'Even if I have to spend ten years of my life', he said to Napoleon, 'waiting for an opportunity to strike against the English, whom I detest because of the injury they have done to my country, I should do so with the greatest possible satisfaction.'

He had barely reached Pondicherry, however, and had not actually landed, when a French brig arrived with a despatch informing him that war was again imminent and instructing him to proceed to Mauritius to take up the position of Governor there. He therefore sailed away from Pondicherry, leaving the Union Jack still floating over the Government buildings.

In August 1803 General Decaen reached Mauritius – four months before the arrival of Flinders, of whom, however, he soon heard through the revelations of Péron the spy in his references to the alleged aggressive designs of Britain. On the other hand, although Flinders himself had not thought it necessary to carry a copy of Baudin's letter with him, it is known that Governor Decaen had a copy in his possession in which he must certainly have read Baudin's statement that, 'whatever the duties of hospitality may be, Governor King has given the whole of Europe the example of a benevolence which should be known, and which I take great pleasure in publishing. . . . Having been a witness of the kind manner with which his countrymen have treated us on every occasion, I hope he will be convinced by his own experience that Frenchmen are not less hospitable and benevolent.'

On the morning after his arrival in Mauritius Flinders sailed the *Cumberland* round to Port St Louis, the capital of the island,

where he was to be interviewed by the Governor. He arrived there during the following afternoon, in the company of the French officer who had been acting as his host. At the moment of his arrival the Governor was dining, and, during the long wait that followed, Flinders had a talk with some French officers, from whom he learned that Baudin and his brother officers had told them a great deal about the voyage of Monsieur 'Flindare', and had spoken of Flinders in the highest terms of admiration and gratitude, though it was some time – owing to their method of pronouncing his name – before he realized that they were speaking of himself.

In due course Flinders was admitted to the presence of the Governor. Let him describe the interview himself.

'I was shown into a room where two officers were standing at a table; the one a shortish, thick man in a laced round jacket, the other a genteel-looking man whose blood seemed to circulate more tranquilly. The first, who was Captain-General Decaen, fixed his eyes sternly upon me, and without salutation or preface demanded my passport, my commission.

'Having glanced over them he asked, in an impetuous manner, the reason for coming to the Isle of France in a small schooner, with a passport for the *Investigator*. I answered in a few words, that the *Investigator* having become rotten, the Governor of New South Wales had given me a schooner to return to England; and that I had stopped at the island to repair my vessel and procure water and refreshments. He then desired the order for embarking in the schooner and coming to the Isle of France; to which my answer was, that for coming to the island I had no order, necessity had obliged me to stop in passing; my order for embarking on the *Cumberland* was on board.

'At this answer the General lost the small strain of patience of which he seemed to be possessed, and said with much gesture and an elevated voice: "You are imposing on me, Sir. It is not probable that the Governor of New South Wales should send away the commander of an expedition of discovery in so small a vessel." '

The interview closed on this unpleasant note, and Flinders, justly annoyed at his word being doubted, returned to the *Cumberland* accompanied by some French officers, who collected his papers, journals and charts and placed them in a chest which, at their request, he sealed. He was then requested to go ashore with the officers and to take up residence in a tavern to which he would be conducted.

'What!' exclaimed Flinders in surprise and indignation. 'I am, then, a prisoner!'

The officer in charge agreed that he was – politely expressing the opinion that it would doubtless only be for a very short time.

Flinders and Aken were then taken to a tavern in the centre of the town. A dark entrance and a dirty stairway led to the quarters which they were to occupy, and a sentry was posted in the passage outside.

The following day Flinders was led once more before General Decaen, who submitted him to a further interrogation. Soon after the termination of this enquiry the General, on behalf of Madam Decaen, sent Flinders an invitation to dine with them, stating that dinner was then about to be served.

Flinders replied that if the General would first set him at liberty he would accept the invitation to dine 'and be flattered by it'. The General's retort was a message with an ominous innuendo to the effect that he would renew the invitation 'when Captain Flinders had been set at liberty'.

Decaen, who was both short-tempered and overbearing, now made up his mind (in spite of the fact that he was by this time thoroughly convinced that Flinders was indeed the distinguished explorer he claimed to be) to show who was master.

An examination of Flinders' papers gave him his opportunity. They did certainly substantiate every statement that he had made, as he had known that they would, but unfortunately there was also found in a dispatch box which he was taking from Governor King to the British Government a recommendation that additional troops should be stationed at Sydney.

The carrying of such a document in a ship protected by a passport was not permissible. If Flinders had known that it was there he would have dropped it overboard as soon as he heard of the declaration of war. Even so, the offence was merely a technical one, as Decaen well knew, for the dispatch had been written *before news of the outbreak of war had reached the writer.*

Flinders' letters to Decaen therefore produced no effect. His request to be sent to France for trial was ignored. Decaen was the master and made the Englishman feel it. Time wore on; close confinement without exercise lowered Flinders' health; scorbutic sores broke out; he became very ill; and after three months of detention it became necessary to remove him to what was known as the Garden Prison, where conditions were somewhat better; but he was already so ill that he had to be supported by the arm of a kindly French colonel. His health im-

proved for a while during his stay in the Garden Prison, but after *sixteen months of exile* he once more became very ill indeed.

With two exceptions, the crew of the *Cumberland* had left the island when a general exchange of prisoners was made. The exceptions were John Elder, Flinders' body-servant, and a lame sailor who absolutely refused to leave him.

The French people on the island, apart from Decaen, showed him the greatest possible kindness, and in course of time a particularly charming Frenchman, Monsieur Pitot, was able to arrange for him to leave the Garden Prison and to take up residence in the annexe of a beautifully situated country house, a thousand feet above sea-level, and there it was hoped that the invigorating air and the possibility of exercise might restore him to health.

It would have been impossible to recognize the active, vigorous young commander of the *Investigator* in the pale, limping invalid who was escorted by the kindly Monsieur Pitot up the hillside, by easy stages, to his new home.

Flinders' hostess in this quiet retreat was Madam d'Arifat. This gracious lady set herself the task of bringing him back to health. John Elder and the lame sailor were accommodated in another annexe in her garden and Flinders was invited to take his meals with her family in her own house. The neighbouring French residents, moved by intense sympathy for Flinders, lavished hospitality upon him and did all they could to soften the effects of the Governor's treatment – even to the extent of petitioning France for his liberation, and offering him any money that he might need. The local literary and philosophical society addressed a memorial to the Institute of France in Paris declaring that he was a man in whose heart there had never entered a single thought, much less desire, that could be harmful to any member of any nation on earth, and urging them to use all their influence on his behalf. He was invited to join in all the social activities of the neighbourhood; he played the flute in chamber music; studied Latin and French, as well as Malay, which he thought would be useful to him when engaged in the further Australian explorations which he was planning and which he still believed he would live to accomplish. These, however, were merely his diversions. His three chief occupations were his work upon his charts, the writing of the story of his famous voyages, and the preparation of a paper setting out the general conclusions of his long and careful study of the marine barometer as an indicator of approaching changes of wind at

sea – a work which will be appreciated by all 'who go down to the sea in ships'.

On more than one occasion he could have escaped. A friendly captain of an American ship once prepared detailed plans, but Flinders could not bring himself to break his *parole*. From time to time he was able to send letters to England – to tell Ann, for instance, that he 'could not connect the idea of happiness with anything without her', and to let Sir Joseph Banks know that 'should a peace speedily arrive, and their Lordships of the Admiralty wish to have the north-west coast of Australia examined immediately, he would be ready to embark in any ship provided for the service'. When a British merchantman was captured (and her captain allowed to return to England) he was able to send some of his finished charts home. His paper on the use of the marine barometer also reached England safely and was read by Sir Joseph Banks before the Royal Society.

At the Admiralty in London, however, where the official mind revolved about rules and regulations, an expert in those matters discovered that it would be 'appropriate' to place Flinders on half-pay, despite the valuable services on which he was engaged even during his captivity, evidence of which was received from time to time when new manuscripts and charts arrived from him. Thus Ann, as though she had not already enough to bear, was now forced to live in straitened circumstances.

But although the heart of officialdom in Whitehall was unmoved, there was evidence elsewhere of considerable sympathy for Flinders – and not least among Frenchmen. That great and charming Frenchman, Bougainville (who had fought under Montcalm in the battle against Wolfe on the Plains of Abraham, and afterwards earned undying fame as an explorer, and whose name is perhaps now most of all associated with the lovely *Bougainvillæa*), was untiring in his efforts to clear France's honour and to help his brother adventurer. In Mauritius itself, Colonel Monistrol, Captain Bergeret, and Admiral Linois (in command of the French naval squadron in those waters) did all that was humanly possible to influence Decaen to change his attitude, while at the same time they assisted in making Flinders' life as tolerable, and even happy, as they could so long as he was forced to remain in exile. From British India, the Governor-General (the Marquess Wellesley) wrote personally to Decaen, and Rear-Admiral Sir Edward Pellew, Commander-in-Chief of the British naval forces in the East Indies, offered to liberate a French prisoner of equal rank in return for the release of Flinders. At

home in England, the immense energy of Sir Joseph Banks was also brought to bear on behalf of his young *protégé*. As President of the Royal Society he used his powerful influence with the nearest French equivalent to that body, the Institute of France, and the representatives of the *Institut* launched a sincere appeal to the French Government for Flinders' liberation.

In the end, the affair, for the second time, reached the ears of Napoleon himself. On the previous occasion (in 1804) he had been with his army at Boulogne while it was assembling for the then projected invasion of England – an event which was frustrated by the Battle of Trafalgar. But now, in 1806, Napoleon commanded the Council of State to examine the matter without delay. The result was that an order was sent for the release of Flinders 'as a sentiment of generosity', and this order was signed by Bonaparte on the 11th March 1806, more than two and a half years after Flinders had set sail from Sydney on his homeward voyage.

At this point it is probable that a Dumas or an Edgar Wallace, with a highly developed gift of imagination might invent an incident or a circumstance potent enough and probable enough even to nullify the power of the Napoleonic signature, and so prolong the reader's suspense and enjoyment. But this is a *true* story, quite strange enough already, and it would be too much to expect that the long arm of coincidence could possibly stretch it out any further!

Or could it?

During the period in Flinders' exile in Mauritius, Britain held undisputed command of the sea. Hence, although four copies of the order for the release of Flinders had been made and handed to the captains of four different vessels at four different times, sixteen months had nevertheless gone by and no French ship had yet been able to make Mauritius.

However, in July 1807, nearly eighteen months after Napoleon had signed the order, a *British* ship arrived off the island under a flag of truce, and Decaen had the mortification of receiving from the hand of a British officer a copy of Napoleon's order that had been found among the papers of a captured French vessel.

At long last, therefore, Flinders was to be free. There could surely be no doubt about it now. And Flinders, who had all but abandoned hope, immediately addressed a letter to Decaen on the subject of his release. But the General's reply was as unyielding as ever. 'As soon as circumstances permit,' he wrote,

'you will fully enjoy the favour which has been granted to you by His Majesty the Emperor and King.'

Flinders was dumbfounded, and even more so when he learned from Decaen soon afterwards that the order had been referred back to France 'for further instructions'.

Decaen's view was that Flinders had now been in Mauritius long enough to have learnt too much. Strategically, the island was of great importance, and Decaen did not feel disposed to release an English naval officer who by this time possessed much knowledge that would be of priceless value to the enemy.

This was indeed a stunning blow for Flinders. And again the months rolled by and grew into years, until at length three more whole years of heartbreak in exile from his wife and home began to tell upon him to an extent that was in the end bound to have serious effects.

By the time this period had elapsed Decaen had begun to realize that the island could hold out but little longer against the British blockade and it was this realization that led to the memorable day when Flinders' good friend, Colonel Monistrol, who had been so consistently considerate and helpful, brought him the news that Decaen had at last really granted him his liberty.

Flinders was hardly able to believe it now.

There was deep emotion when he took his leave of the little French community whose unwavering kindness had even stood the strain of the British blockade, together with all the deprivation that had followed in its wake.

Flinders was now able to return to Port St Louis, where he was met by Monsieur Pitot, whom he has described as 'the friend of every Englishman who has had the misfortune to be brought to this Island'. Before Flinders sailed, a farewell dinner was given in his honour. On the 13th June 1810 his sword was handed back to him, and after signing an undertaking not to serve in any hostilities against France, he boarded a British ship that was engaged in the exchange of prisoners of war.

'After six years, five months, and twenty-seven days,' wrote Flinders, 'I had the inexpressible pleasure of being out of reach of General Decaen.'

But of the other French residents he wrote: 'Never, in any place, or among any people, have I seen more hospitality and attention to strangers and more sensibility to the misfortunes of others, of whatever nation, than I have myself experienced in Mauritius.'

Flinders reached England in October 1810, nearly ten years after that abrupt separation from his young bride. Their reunion was an affecting one, for absence had immeasurably deepened their mutual affection.

Flinders' health, however, was completely broken by the hardships he had endured.

His first self-imposed task was to seek out such relatives of his great-hearted friends in Mauritius as were prisoners of war in England, and he succeeded in securing the release of five of them. He then began a search for the crew of the *Investigator* and was indignant at finding that none of them had received either promotion or any recognition in return for all their bravery and devotion to duty.

Before long, too, he found that he himself was called upon to suffer the same neglect. It is true that the Admiralty gave him what he described as a 'flattering reception'. He was received with honour, also, in scientific circles, and the Royal Society (to whom he was introduced by Sir Joseph Banks) gave a dinner in his honour. The Duke of Clarence (afterwards William the Fourth) expressed a desire to meet him, and he was presented to the Prince by one of his former captains, Bligh – now mainly remembered as the victim of the mutineers in the *Bounty*.

Flinders' only promotion, however, was to the rank of Post-Captain, to which he would in any case have been entitled six years earlier, had he not been taken prisoner by Decaen. But Red Tape was then – as ever – an obstacle to Justice. 'The hinge on which my case depends', wrote Flinders with a touch of irony, 'is whether my having suffered so long and unjustly in the Isle of France is sufficient reason that I should now suffer in England the loss of six years' rank.' Unfortunately for Flinders, he had not been, in the opinion of the most exalted Admiralty officials, a prisoner of war in the strictest accordance with the usual departmental definition of the term. With rapidly failing health, therefore, he settled down to work on half-pay (*half his lower rate of pay!*) after having already been on half-pay from the time he was taken prisoner.

And this was merely one of the many disappointments and misfortunes that clouded his closing years. The last had not yet been heard of the discordant note that had been struck eight long years before when Péron, the great French naturalist, and his fellow spy, Lieutenant Freycinet, had abused the hospitality of Governor King and the other British residents in Port

Jackson. These two chauvinistic, *soi-disant* 'patriots', on returning to France, had been engaged in the preparation of an account of the work of the Baudin Expedition, and in 1807, while Flinders was 'safe' in the clutches of General Decaen in Mauritius, a hurriedly compiled and very incomplete first volume of the 'official' account of the French explorations had been published. This, with the book of plates and the two maps which accompanied it, shamelessly credited the French explorers with the discovery and exploration of the whole of the south coast of Australia, which they named Terre Napoléon. French names had been given to all discoveries made previously by Flinders. Even the island to which Flinders had directed Baudin when he and his crew were in mortal need of fresh meat, and which Flinders himself had charted as Kangaroo Island, had been given a French name – Ile Decrès.

Péron died in 1810, during which year Flinders was set at liberty, whereupon Freycinet launched a frantic appeal to the French authorities to hurry on with the publication of the remainder of the work before Flinders could forestall them by publishing the true version of his own achievements. The second part of the French atlas appeared in 1811 and Freycinet's complete folio volume of charts followed in 1812.

Flinders most generously refused to believe that Péron would, of his own free will, have stooped to so great a depth of deception. 'Was he a man destitute of all principle?' he wrote. 'My answer is that I believe his conduct to have been equal to his knowledge and abilities, and that what he wrote was from overruling authority and smote him to the heart.'

But this contemptible plot to deprive him of the credit for his unique discoveries had stung Flinders to the quick (even though he did not know anything like the full story of all the mischievous activities of Péron and Freycinet)! *It is, however, to the eternal credit of France that her own geographers saw through the deception,* and rejected the claim – a claim which would hardly have been allowed by Baudin had he lived to prepare the account himself.

Meanwhile, Flinders was working on half-pay from ten in the morning till ten at night at the completion of his own charts and at the record of his own discoveries – though he did find time in addition, somehow or other, to complete his long study of the variations of the compass on shipboard and to evolve the compensatory device known as the 'Flinders Bar', that great invention which added so considerately to the safety of all at sea.

He would have liked to entitle his book *A Voyage to Australia*, but neither the Admiralty (under whose *aegis* the work was produced), nor Banks, nor the publishers, would agree to the adoption of the name 'Australia'! 'New Holland', was, in fact, used for many years afterwards.

But as Flinders' great work, *A Voyage to Terra Australis*, together with its accompanying maps and charts, gradually approached completion, his health failed more and more rapidly. The first two volumes are a soberly written record of courageous exploration, all-observant adventure, and high-hearted seamanship. They are the result of Flinders' unexcelled skill as a navigator – a great sea-captain who carried on, regardless of wind, weather, tides and currents, close enough to the shore for the breaking water to be always visible in order that no river-mouth or inlet could conceivably escape uncharted. When exceptionally severe conditions had made it impossible for these vital observations to be made from the deck, Flinders had stationed himself at the masthead. The third volume of the work consisted of his amazing and unique charts and maps. The whole result is a convincing revelation of his most outstanding genius.[1]

Now, however, at last, in spite of all the care of his devoted wife, Flinders' life drew rapidly to a close. The moment that the first copy of his book arrived from the printers, Ann tearfully placed the three volumes by his bedside and laid his dying hands upon them. But he was already unconscious, and never knew that they were there.

The following day, 19th July 1814, at the early age of thirty-nine, he passed away and was buried in the churchyard of St James's Church, Hampstead Road. Some years later, the ground having been levelled and rearranged, the site of the last resting-place of this great Englishman was lost and has never been rediscovered.

Flinders' widow, through the niggardly treatment of the Admiralty, was left, to England's shame, in peculiarly straitened and distressing circumstances. Efforts were made to induce the then Government to grant her a special pension, and Sir Joseph Banks declared that he could never die happy if justice were not done to her. But even so, nothing was ever done to

[1] It may be of interest to Australian readers to know that on the fly-leaf of the first volume of Flinders' *Voyage to Terra Australis* (G. & W. Nicol, Booksellers to His Majesty, 1814), with which I worked at the British Museum while writing this chapter, there was still to be read, in faded but perfectly legible ink, the name 'Jos: Banks' – and this was in Banks's own characteristically bold and flowing hand. It was, in fact, his own personal copy, which had been bequeathed by him to the British Museum together with the remainder of his invaluable library

help her.

Over thirty-five years later news reached an astounded and justly indignant Australia that the widow and married daughter of this great sea-captain were living in circumstances that were still a disgrace to the entire English nation; on hearing this, New South Wales and Victoria both took action, a pension of £100 a year being voted to be paid by each State to the widow (Mrs Flinders) with reversion to Mrs Petrie (the daughter). The widow, however, died before the news of this kindly action reached her; and it was left to the daughter, Mrs Petrie, to thank the two Australian States and to assure them that 'the handsome amount of pension granted will enable me to educate my young son in a manner worthy of the name he bears – Matthew Flinders'.

That young son eventually grew up to become Sir Flinders Petrie, the world-famous Egyptologist, whose death was announced while this chapter was being written. It may not be without interest to the many readers to whom the name of Sir Flinders Petrie must have been almost a household word to note the fact that he was separated by a relationship no more distant than that of grandson to grandfather from the man who proved that New Holland and New South Wales were part and parcel of the same great continent; and that only a single generation separated him from the great explorer whose name he bore – a naval officer who had not only sailed under Captain Bligh of the *Bounty*, but had also been associated with Captain Cook's friend and fellow-explorer – Joseph Banks, the 'Father of Australia'.

GOD'S PARTNERS

There is a Power that guides our ends, rough hew them how we will. All through the years it has been guiding our country to a nobler destiny, building up within it the strength to endure whatever blow should fall. We are God's Partners, you and I, and England, and the whole vast English-Speaking Commonwealth now laying down its life and treasure for mankind.

Well do we know that there is something not ourselves that comes with us through the years, that gives us strength in weakness, courage in failure, endurance in long-suffering, and the assurance that, whatever may befall, our destiny is sure. He guides us along our pathless way, and in His good time we shall arrive.

ARTHUR MEE.

Salute Australia!

Australia is our homeland the soil that gave us birth,
The opal of all seven seas a special place on earth.

Unfettered and unbounded by Nature's generosity,
Beloved land beholden to rich virginity.

She stands alone untrammelled, free, serene and grand,
We thank you God Almighty for blessing our homeland.

We pray you God to give us hearts to love her worthily,
And make our beloved homeland the bastion of the free.

Sons and daughters of Australia arise and stand erect,
Salute your flag and leader to your country pay respect.

Wear the laurel leaf of leadership for you are nobly born,
Show the other nations how a crown is worn.

In Justice, Truth and Honour destroy the traitor's spawn,
Rise above all others to greet the morrow's morn.

Australia our homeland the haven of the free,
We thank you God for blessing for Truth & Liberty.

Our homeland is our haven and we will abide in thee,
Until our God shall call us forth unto eternity.

We shall spurn the traitor and his wretched spawn,
Australia shall be free for generations yet unborn.

With pure hearts and pure minds and purity of race,
We shall fulfill our destiny in God's appointed place.

Australia my homeland your freedom shall prevail,
Hail, Hail, Australia, Hail, All Hail.

— CONTRIBUTED.



What is the Kingdom of God?

Courtesy: Kingdom Digest

CURTIS CLAIR EWING
Pasadena, California

A LOOK AT THE BOOKS which are flooding the market today makes it increasingly evident that men are thinking a great deal about the Kingdom of God, but that they are also in great confusion as to what constitutes the Kingdom of God.

No one can doubt that the Kingdom of God was given first and fundamental emphasis in the teaching of Christ. The word "Kingdom" is mentioned 47 times in Matthew, 13 times in Mark, 31 times in Luke, and 5 times in John. By way of contrast, Christ only mentions the "Church" 3 times on two occasions (Matt. 16:18; 18:15-17). There can be no honest study of the Gospels without being brought face to face with Christ's words and works on the kingdom of God. What, then, is embraced in the expression, "The Kingdom of God?"

It certainly is something over which God has control and is called "His Kingdom" because God is the originator, organizer, and preserver of it. But as to the extent of this Kingdom, many sincere Christians seem to have a limited understanding.

Some would make it appear that all references to the Kingdom are of heaven. But surely the commonly called, "The Lord's Prayer," shows the fallacy of this position. For we read, *Thy Kingdom come, Thy will be done in earth, as it is done in heaven* (something already accomplished in heaven). See also Rev. 5:10.

Others make the Kingdom entirely *spiritual*, based on a wrong understanding of Luke 17:21, where Christ is reported to have said, *Behold, the Kingdom of God is within you.* Charles Wesley Ewing has made an elaborate study of this text and translates it to read, *His Majesty, The King, is in your midst.* The context shows the controversy was over the person of Jesus Christ.

My Kingdom is not of this world (John 18:36) is quoted by others to give the Kingdom a far-off standing. The word "world" in the Greek text is "kosmos", meaning "arrangement, order or system." Christ never denied His Kingdom was to be set up on earth, but did emphasize that it was higher in origin and purpose, which was quite a contrast to that of the Roman system under which they were living. A close reading of Luke 13:28-29; 21:31 and 22:28-30 will show that the Kingdom of God is more than just a condition of the heart.

A question often asked by students interested in the Kingdom message is, "What is the difference, if any, between the 'Kingdom of God' and 'The Kingdom of Heaven'"? There are three answers which have been given to this question.

One, some say they are distinct terms, the "Kingdom of God" being used to tell of God's heavenly and spiritual Kingdom, while the "Kingdom of Heaven" is used to tell of the future reign of Christ on this earth. Two, others say the terms are supplemental, the "Kingdom of God" being an over-all term to express all of God's Kingdom or any one phase of it, while the "Kingdom of Heaven" is limited to the Kingdom as it relates to this planet. Three, we take the position that the terms are equivalent and interchangeable. Things that are equal to the same things are equal to each other.

This poses a good question, "Why is the term 'Kingdom of Heaven' found only in Matthew's Gospel, whereas the term the 'Kingdom of God' is used in the other Gospels? The answer to this question is found in the fact that Matthew wrote mainly for Jewish converts, who followed the custom of the Hebrew people of not using the name of God except in the sanctuary by the appointed priests, when they gave the sacredotal blessing, and by the high priest on the day of atonement. This led them to substitute other expressions, and Christ, because of the Jewish partiality for substitutions, adopted His language to appeal to His hearers.

One of the most common substitutes was "heaven." *I have sinned*

against heaven, and in thy sight, said the prodigal (Luke 15:21). Jesus questioned the Jews, *The baptism of John, whence was it? from heaven or from men* (Matt. 21:25)? We find similar expressions in I Maccabes 3:50, *And they cried aloud toward heaven.* Then again, *for we have the help that is from heaven to help us* (12:15).

In these examples (many more could be given) we have "God" substituted by "heaven", which makes it very evident, then, why Christ used the term in talking to the Jews. But the other evangelists used the term the "Kingdom of God" because they were writing to those who were not so partial in the use of the divine name. This simple explanation is the reason for the two expressions which Christ used to tell of the same Kingdom. But now let us try to define the Kingdom of God with the necessary prerequisites:

The Kingdom of God is a national institution, or institutions, over which there is a King. It functions under Kingdom law with civil and administrative authority to enforce its rule. It has geographical location with bounds to its dominion. Within it are the people subject to the laws of His Kingdom. An acceptable form of worship must also be present. Thus the Kingdom of God is the sovereign rule of God, manifested in the person and work of Jesus Christ, creating a people over whom He reigns, and issuing in a realm in which the power of His reign is realized.

There is but one Kingdom of God, but it has various phases. That Kingdom is fully operative in heaven, but only partially operative on earth among men. The Kingdom of God in the heavens is to be extended until it has permeated all the earth. So the Kingdom of God on earth is the manifestation of the rule of God's will on earth as it is now done in heaven. The Kingdom of God in the heavens is an accomplished fact. The Kingdom of God on earth is a progressive development. The Kingdom of God on earth is therefore an extension of the rule of God to the affairs of men on earth. The development of that Kingdom on earth is progressive, for it depends upon the increasing spiritual awakening to the laws of the Kingdom to be operative in the affairs of men. Prophetically, the final and fullest manifestation of that Kingdom on earth is to be a period of one thousand years, commonly called "the millennium," and is to commence with the second advent of Jesus Christ, who is to be the KING during that period. But this period is only the beginning of His reign.

In the progressive development of

the Kingdom of God on earth there is a material manifestation of the Kingdom centered around the development of the Israel people as God's instruments to form the original nucleus of His Kingdom and the demonstration of the laws of the Kingdom and eventually, through them, to bring all people into the Kingdom of God. The Israel people have been identified in our times by competent scholars as modern Christendom, more especially the English speaking peoples and their kindreds across the English channel where the Christian faith is dominate. For the Kingdom people, by every Bible test, are Christian.

The Bible deals primarily with the Israel people as they were formed into the Kingdom, the discipline and correction through which they were to go, their restoration and expansion, their corruption in modern times, and their cleansing preparatory to the ultimate rule of Christ in our midst and in our hearts. These are the people of whom Christ speaks in His parables of the Kingdom. These parables will never be understood unless the student realizes that they deal with one phase or another in the history of Israel, God's Kingdom people. With these thoughts in mind we note the following facts about the Kingdom of God as taught by the Scriptures:

Israel was established as the Kingdom of God at Mt. Sinai, and one phase or another of that Kingdom has been in existence ever since (Exodus 19:1-6).

As God's servant race they were to become the instrument through which God's will should become known, and His blessing conveyed to all the nations of the earth (Genesis 12:3; 18:26:4).

As to its government, it is a theocracy, since it brings God directly into the affairs of men, as King and lawgiver (Is. 33:33).

The Constitution of the Kingdom of God is the law of the Lord as given to Israel, expounded and expanded by the prophets and further clarified by Christ and His apostles (Ex. 19:7-9; Deut. 4:1-8).

Over this Kingdom God established a Davidic throne which was to exist for ever, and which was the throne of the Lord over Israel (II Samuel 7; I Chronicles 28:5; 29:11, 23; II Chronicles 13:8).

This Kingdom was finally divided (I Kings 10-12).

Both divisions of the Kingdom were carried into captivity for a period of chastisement and discipline, during which time the same people and throne were to be transferred to another location (Micah 2:12-13; II Samuel 7:10; Jeremiah 33:7-26; Ezekiel 17:22-24).

Israel having been redeemed, the Kingdom is to be restored to them again (Acts 1:6-7). And Christ is to rule over them from the same Davidic throne held in trust till He come again (Isaiah. 9:6-7; Luke 1:32-33, 67-75; Micah 4:1-3).

But until Christ comes to take the throne, the Kingdom is:

One, unclean with tares in it (Matthew 13:38-41).

Two, hidden from men, yet a great treasure (Matthew 13:44).

Three, not observed in its progressive development by men, nevertheless the Kingdom is a present reality (Luke 17:20-21).

Four, this same Kingdom was to be taken from the Jews and given to a new steward, ten-tribed Israel (Matthew 21:43).

Five, the goods and treasures of the Kingdom are entrusted to the same ten servants until He returns, and they are to occupy until that time (Luke 19:11-26; Matthew 25: 14-30).

Six, the Kingdom has old and new treasures in it, therefore it is the story of the Old and New Testaments (Matthew 13:52).

The people who constitute the Kingdom of God on earth are the Anglo-Saxon and kindred peoples of the earth. The King is the Lord Jesus Christ. His throne is now held in trust by the Royal House of Britain where His covenant throne is located. The laws of the Kingdom are embraced in the law of the Lord given to Israel at Mt. Sinai. The location of the Kingdom is the new home promised to Israel. The dominate faith of the Kingdom is the Christian faith. So any claimants to the Kingdom, apart from those who accept and believe in the Lord Jesus Christ, are imposters.

Hymn for the Month

Judge Eternal, throned in splendour,
Lord of lords and Kings of kings,
With Thy living fire of judgement
Purge this realm of bitter things;
Solace all its wide dominions
With the healing of Thy Wings.

Still the weary folk are pining
For the hour that brings release;
And the city's crowded clangour
Cries aloud for sin to cease,
And the homesteads and the woodlands
Plead in silence for their peace.

Crown, O God, Thine Own endeavour;
Cleave our darkness with Thy sword;
Feed the faint and hungry heathen
With the richness of Thy Word;
Cleanse the body of this Empire
Through the Glory of the Lord.

CANON HENRY SCOTT HOLLAND (1847-1918)

A Closer Look at "COUNTERFEITS"

Courtesy: These Bible Days

Joy Gaunt

One of the disturbing features of these latter days is the practice of substituting genuine products by something artificial. Applied modern techniques and skill make it almost impossible to distinguish the artificial from the real thing, the false from the true.

Counterfeits, however, can be of a more sinister order. For instance, perpetrators of counterfeit money, works of art, etc., create these things without authority for the sole purpose of deceiving the public and for personal advantage - a sinisterness which is alarmingly widespread.

The First Counterfeit - Careful study of the Scriptures reveals that even Almighty God's great universal plan of redemption and restoration has not escaped intrigues of this sort. From the beginning, Satan with his evil forces - subordinate "rulers of the darkness of this world ... spiritual wickedness in high places" (Ephes. 6: 12), have vigorously and subtly opposed that plan, often by means of some suggestive query. A classic example of this is to be found as far back as Genesis, chapter 3, verse 1: "Yea, hath God said ...?". thus insinuating that God did not really mean what He said, and thereafter cunningly using his own construction of God's statement in order to gain attention, affection, loyalty and power for himself, and that from God's highest realm of creation (look with amazement at Heb. 2: 5-8)!

Satan first appeared as Lucifer (the shining one), an angel of great prominence, graphically described by the prophet Ezekiel as "full of wisdom and perfect in beauty. Thou hast been in Eden, the garden of God. Thou art the anointed cherub that covereth and I have set thee so. Thou wast upon the holy mountain of God. ... Thou wast perfect in thy ways from the day that thou wast created, TILL iniquity was found in thee" (Ezek. 28: 11-15). Lucifer's excessive valuation of his merits (pride) is recorded also by the prophet Isaiah: "For thou hast said in thine

heart, I will ascend into heaven, I will exalt my throne above the stars (angels) of God; ... I will ascend above the heights of the clouds, I will be LIKE THE MOST HIGH" (Isa. 14: 13-14). In other words, resenting all authority, he decided to become self-sufficient and independent of his, the only ALL-KNOWING Creator. Let us bear in mind that it was this relatively simple decision taken in his perfection which produced such profound and far reaching consequences - the culmination of wickedness which is a fearsome feature of today. It is open to question whether Satan's obvious limited scope of knowledge could have visualized the full extent and dire outcome of his decision, no such self-determination having been witnessed before! Apparently, God has purposed through the ages of time to allow His whole Creation to witness and experience the effect of such wilfulness: "For we know that the whole Creation groaneth and travaileth in pain together until now" (Rom. 8: 22).

This attitude of mind resulted in immediate judgement and forthwith he became known as "the devil and Satan, who deceiveth the whole world" (Rev. 12: 9). This revolt in heaven established the presence of evil with its ensuing immeasurable suffering and marked the introduction of sin and death into the Universe. By subtlety he deceived Eve in the garden of Eden and secured the downfall of Adam, and through Adam the whole human race. "Wherefore", says Paul, "as by one man sin entered into the world, and death by sin, and so death passed upon all men, for all have sinned" (Rom 5: 12).

As Satan is the personification of the first counterfeit - "I WILL BE LIKE THE MOST HIGH", it is not surprising that one of the most effective weapons in his strategy to induce the world to pay homage to himself is his use of counterfeits. It is to be expected, therefore, that for every dogma of Satan there will exist a parallel Truth of God. Did not our Lord Jesus Himself say of him, "There is no truth in him ... he is a liar and the father of it" (Jn. 8: 44). Lack of space here permits us to give but a few of the major examples where Satan has used this evil genius to deceive the whole world - a method which up till now appears to have been very successful; even the "very elect" are vulnerable to this deception (Mt. 24: 22). However, at this time of culminant apostasy (Mt. 24: 24), Truth unearthed by the diligent Bible searcher can be most exhilarating and rewarding.

The Counterfeit Kingdom - The two main contesting forces in the world today are atheistic Communism and Christianity. They are generally

known as 'East' and 'West' - the 'goat nations on the left and the sheep nations on the right'!! (Mt. 25: 33). Prophetically, these are described by the prophet Daniel as the counterfeit succession of gentile empires - Babylon, Medo-Persia, Greece and Rome versus the Israel 'Stone' Kingdom (Dan. 2). Satan the usurper prince attempted to bribe Christ by offering Him back these self-same counterfeit kingdoms of GENTILE order on the following terms: "All this authority 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" (Lk. 4: 5-7). Had Satan's offer been accepted, his original declared ambition: "I will be LIKE (as) the Most High", would have been realised. But the conquering Lion of Judah confidently replied, "Get thee behind Me Satan, for it is written, THOU shalt worship the Lord, thy God, and Him only shalt THOU serve".

The Counterfeit Israel - Another Satanic attempt to deceive the world and which has for generations duped the majority of 'born again' believers is the claim that Jews represent ALL Israel. It has yet to be fully recognized and accepted that only a mere 49,697 people of the tribes of Judah and Benjamin along with a sprinkling of the tribe of Levi actually returned from BABYLON to Jerusalem after only 70 years in captivity (Ezra 2: 64-65 & Neh. 7: 66-67). However, the LORD is more precise in His conversation with the prophet Isaiah: "And He answered, ... a tenth ... shall return, so the Holy Seed (Redeemer) shall be the substance of it" (Isa. 6: 11-13). This leaves the bulk of Israel, the so-called 'lost ten tribes' of the Northern Kingdom deported to ASSYRIA to be accounted for in the light of the prophetic Word of Jer. 31: 36-37 and Rom. 11: 1-2. Secular history reveals these same peoples to be none other than Anglo-Celto-Saxondom - "A nation and a company of nations" (Gen. 35: 11) or "The Commonwealth of Israel" (Ephes. 2: 12) and their kindred peoples still abiding in Europe, all of them known as the 'West'.

The Counterfeit Jewry - Satan has hoodwinked Israel itself by possibly the greatest hoax of all time. Indeed, Jesus Christ warned the Church of "the blasphemy of them who say they are Jews, and are not, but are the synagogue of Satan" (Rev. 2: 9). Professor Lothrop Stoddard, an authority on ethnology, published in the Forum magazine, March 1926 - "There are two sharply contrasted types of so-called Jews". (1) The Ashkenazim from Eastern Europe which, he claims, is neither Jewish nor Semetic and are without lineal descent from Judah. He further states that 82% of Zionists are Ashkenazim and that there claim to Palestine has no racial or histor-

ical foundation. The late Arthur Koestler, also a well known Jewish writer who obviously had no axe to grind stated that "The whole Khazah Kingdom of South Russia was converted to Judaism about the year 704 A.D." - Jewish Encyclopedia, 1903 edition. Unfortunately, all these, undoubtedly of gentile origin, have been widely and wrongly accepted as Jews. (2) The Sephardim, on the other hand, are of true Judah origin, many of whom settled in Spain after their dispersion from Palestine. One of the sects of the Sephardim, namely the Chassids whose adherents are ultra orthodox - the fundamentalists of Jewry, have a considerable religious influence in Palestine. Fully aware of the oath and promises God made to ALL Israel, these Chassids maintain that the Zionist Israeli Government acted prematurely in setting up an Israeli State (a counterfeit). They rightly assert that the setting up of such a State or Kingdom is the sole prerogative of the coming Messiah.

The above facts concerning present-day Jewry have a most important bearing upon the legal ownership of 'the land of promise' and ought to shed some light on the bewildering happenings in Lebanon and the more recent Palestinian West Bank conflict. Because of the brutality used today by the Israelis to quell the Palestinian uprising it is easy to understand and more fully appreciate the prophet Zechariah's warning and vivid description of another imminent Jewish holocaust (Zech. 14: 2) and to understand why true Judah is seen by the prophet to be fighting at (against - margin) the Zionist population in Jerusalem (Zech. 14: 14). How wonderfully up to date is the Bible!

The Counterfeit Church - To the diligent seeker after truth it will soon become apparent that the Scriptures reveal, not only the true Church of Jesus Christ, but another ingenious deceptive counterfeit church system of Satan. Although similar in outward appearance the two are in striking contrast in divine prophecy. The one is composed of all truly 'born again' men and women worldwide; a spiritual ORGANISM transcending all denominational sects etc., having its foundation rooted and grounded in the eternal Son of God, Jesus Christ crucified, risen and ascended, saved by His precious blood and sealed by His Holy Spirit (Ephes. 1: 3-14). The other, a temporal ORGANIZATION clearly manifest as part of the Babylonian system. She is the 'whore' of Revelation 17, "drunk with the blood of the saints (Old Testament name for Israel - Rev. 20: 9, etc.), and with the blood of the martyrs of Jesus", verses 1 and 16. Her claim to be built upon Peter the 'rock' - a subtle misinterpretation of Mt. 16: 18-19, is a completely false foundation. As a result, every part of her super-

structure has been calculated by Satan to deceive and mislead millions of her followers down through the centuries. If, as she boasts, that her beginnings can be traced back to Peter the Apostle, how is it that the Church of Rome is not even mentioned or included in the list of the seven Churches of Christ to which the Apostle John was commanded by the risen Lord Himself to send letters concerning "The Revelation of Jesus Christ, which God gave unto Him, to show unto HIS SERVANTS things which must shortly come to pass" (Rev. 1: 1)? We have space to mention only three of her major dogmas.

(a) *"Vicarius Filii Dei"* - At the coronation of a pope, the triple crown bearing the above inscription which means "VICARIUS" - Son of God, is placed upon his head as he is proclaimed king of heaven, king of earth and king of hell. The Apostle John referring to his day as the "last time" (the beginning of the 'last days') warns Christians of the coming of antichrist (1 Jn. 2: 18). It should be understood that the word 'anti' means, basically, 'IN PLACE OF'. To any Greek scholar, therefore, the word 'antichrist' would immediately imply a person who stands in the place of Christ or instead of Christ. The Scriptures are in no doubt as to the identity of the Antichrist - the papacy as a whole. For instance, Paul in his second letter to the Thessalonians speaks prophetically of the 'man of sin': "so that he, as God, sitteth in the temple of God, showing himself that he is God". His claim to apostolic succession from Peter, his assertion of infallibility (Ex cathedra) and his acquisition of worshipful titles which belong to Christ and Him alone, reveal a cunning masterpiece of satanic counterfeit which for centuries has held countless souls in slavish obeisance (Rev. 18: 13).

(b) *The Mass* - This is based on the evil doctrine of transubstantiation when the priest officiating claims to have the power and the right to change at will the 'bread' and wine of the Eucharist into the actual body and blood of Christ. Surely, a most ingenious but blasphemous counterfeit of the sacred and deeply revered act of Christ's finished work of Atonement on Calvary. "The Holy Mass is one and the same Sacrifice with that of the Cross, inasmuch as Christ who offered Himself, a bleeding Victim on the Cross to His Heavenly Father, continues to offer Himself ... on the altar, through the ministry of His priests" (Roman Catholic Catechism); a counterfeit which is deceiving many of today's unsuspecting 'elect' who consider the daily Mass to be merely another form of the Holy Communion Service.

(c) *Purgatory* - According to Roman Catholic dogma, purgatory represents

a place of literal fire in which souls, after death, are purified from venial sins. The Church of Rome has successfully persuaded their people that only the Virgin Mary, their canonized saints and present priesthood can have audience of God and by the bereaved handing over large sums of money to secure from them prayers for their dead, their loved ones might gain a more speedy release from the otherwise eternal tormenting purgatorial flames; a repulsive counterfeit of 1 Cor. 3: 12-17 in which 'fire' is symbolic remedial chastisement based on the atoning blood of Jesus Christ.

Holy Writ provides us with ample and unparalleled coverage of God's final and particular judgement upon this major counterfeit - the 'whore' of Rev. 17 & 18 and her revived political and economical wings of the whole Babylonian System (Rev. 17 & 18; Isa. 47; Jer. 50 etc.).

A Possible Counterfeit Pentecost - In view of the anticipated great and final outpouring of the Holy Spirit predicted by the prophet Joel to take place "before" the second coming of Christ, is it too presumptuous to believe that Satan whose days of deception are now literally numbered will yet again seek to delude the whole world and particularly the 'very elect' by an unprecedented display of counterfeit pentecostal blessing?

We thank God for the wonderful visitations of the Holy Spirit in recent years, but, however sincerely, are we not in danger of engaging in a kind of organized pentecostalism worked up by mere exhibitionism in order to keep alive or to revive those original outpourings from the Lord?

Today, we are witnessing the phenomenon of a spirit of praise and worship in many churches, the like of which has not been seen for decades. This is good and praiseworthy for "Great is the Lord, and greatly to be praised" (Psa. 48: 1). Nevertheless, do the characteristics of the present Charismatic Movement bear true resemblance to the almighty miraculous power and holiness of God which was demonstrated on the Day of Pentecost and immediately afterwards? Is the oft quoted "This is that which was spoken by the prophet Joel", a valid comparison? Does what we are witnessing and experiencing today truly match up to the full expectation of Joel 2, and the reality of Acts, chapter 2? For instance:

Where today is the parallel confounding of the 'wise' and 'mighty' as was demonstrated on the Day of Pentecost when the 'unlearned and ignorant' Galileans manifested the miraculous initial evidence of their being filled with the Holy Spirit; such mighty gifted power as to break through all language barriers throughout the whole region? "And they were all filled

with the Holy Spirit and began to speak with other tongues (foreign languages - literal Greek) as the Spirit gave them utterance ... every man heard them SPEAK in his own language ..." (Acts 2: 4-8).

Where today is the demonstration of power in the preaching of the Word which brings devastating conviction of sin to the sinner; such powerful penetration of the 'sword of the Spirit' (Eph. 6: 17 & Heb. 4: 12-13) which produced the spontaneous heart-rending cry "men and brethren, what must we do?" from the thousands of souls who heard Peter preach under the anointing of the Holy Spirit? (Acts 2: 37; 4: 4).

Where today is exemplified the true presence of the HOLY Spirit whose scrutiny through the Apostle Peter discerned and judged by immediate DEATH the ulterior motive, deception and lie of both Ananias and Sapphira (Acts 5: 11); such piercing holiness that caused "great fear to come upon all the Church, and upon as many as heard of these things"? (verse 11).

Where today are the instantaneous miraculous healings and raisings from the dead which were an anticipated feature of the 'Acts of the Holy Spirit' through the apostles; manifestations which were to be but a foretaste or a "former rain moderately" compared with the "great things" God has promised to do after the retreat of the 'Northern Army' (Russian Confederacy) from Israel, and "before the great and notable Day of the Lord come? (Joel 2: 28-32).

Where today are the clear signs of NATIONAL repentance motivated by the Holy Spirit's power through the Church and the subsequent NATIONAL separation and holy living by obedience to The Law of the Lord which will be the unmistakable hallmark of the final pentecostal outpouring upon "ALL FLESH" in latter-day Israel? - promise made specifically to them, by God, as the 'firstfruits' of all the other nations of the world (see Joel 2: 28 -29; Acts 2: 39; 3: 25-26, also Ezek. 36: 25-27 & Jer. 50: 20).

It is obvious that as far back as Paul's letters to the young Churches A.D. 49-60, things had greatly changed and the spirit of apostasy and antichrist were already at work in their midst (Gal. 1: 6-9; 3: 1 & 3; 1 Jn. 2: 18-23; Jude 3-4; Rev. 1-3). In spite of the fact that the Corinthian Church was "in everything enriched by Him, in all utterance, and in all knowledge, ... So that ye come behind in no GIFT - endowed with all the gifts of the Holy Spirit", yet Paul found it necessary to remonstrate to their shame. Widespread carnality appeared to go unchecked, resulting in divisions, contentions, lack of wisdom, childishness, indiscipline at the

Lord's Table, confusion while exercising spiritual gifts, fraudulence, even homosexuality and such fornication, nay, such incest which was too obscene to speak of, even amongst the unsaved, etc. All this builds up a lamentable description of the Church at Corinth whose members were in fact "called to be saints" (1 Cor. 1: 2). On examination of the situation, it is evident that the Holy Spirit was not operating in His full capacity as demonstrated in Acts, chapter 5 ! Indeed, the possibility is that His HOLY presence was grieved away; this Church also, having a form of godliness while its actions denied the power thereof! Even the great and immortalized passages in Paul's writings to the young churches concerning LOVE - the greatest and only eternal quality of Christian living, deemed to be superior and surpassing all other gifts and graces of the Holy-Spirit-filled life (1 Cor. 13); the glorious triumphant resurrection of Christ and all men from death and the grave (1 Cor. 15: 1-58), and God's end time purposes through the repentance, forgiveness and restoration of all the tribes of latter-day Israel (Rom. 11), were dispatched because of the ignorance of some, the disbelief of others and the unwillingness of many to accept the central truths of God's Word! Let us remember with sadness that the unspiritual and immoral condition of this once greatly blessed and gifted fellowship at Corinth was a constant grief and disappointment to Paul: "For out of much affliction and anguish of heart I wrote unto you with many tears".

Such spiritual deterioration will never again be tolerated when the final and genuine outpouring of God's Holy Spirit is upon us as we enter Christ's righteous Kingdom of everlasting peace (see Isa. 9: 6-7 & Rev. 21: 27). Therefore, let every one concerned, prayerfully and sincerely before the Lord, examine his or her own standard of pentecostal witness for "Happy is the man that condemneth not himself in that thing which he alloweth" (Rom. 14: 22), "For it is by their FRUITS (not their gifts) ye shall know them" (Mt. 7: 20).

The only safeguard against being deceived and misled by yet another possible counterfeit of Satan which can be so akin and yet so far removed from reality, is to manly face up to the deficiencies of what we are seeing today, accept it for what it is, and in deep humility cry out with the spiritual remnant of true Israel in her final tribulation: "O, that THOU wouldest rend the heavens, and that THOU wouldest come down" (Isa. 64: 1).

The following excerpts from the article 'Back To Rome' written by Richmond N. Stuart, reveal a most alarming and phenomenal trend in the apparently unstoppable wave of neo-pentecostalism which at present is sweeping

the globe at an uncanny pace.

"Religious statistics estimate the number of Charismatic and Pentecostal Church adherents at about 50 million in the United States and 275 million around the world, making it among the most rapidly growing flanks of Christianity" - Bruce Buursma. Another researcher, John F. Mac Arthur, says "The Pentecostal movement began around 1900 and until 1960 was contained within denominations such as Elim, Assemblies of God, Foursquare, and United Pentecostal. ... In 1960, pentecostalism spilled over denominational lines. ... The Charismatic movement (a new dimension) has spread into mainline denominations such as Episcopalian, Methodist, Presbyterian, Baptist, Lutheran etc". The article goes on to point out that "the widening breech in Protestantism has not gone unnoticed by the Church of Rome". Indeed, says Leo Joseph Cardinal Suenens of Malines - Brussels in Belgium, who was one of the speakers in June, 1973, at the University of Notre Dame, "I think the Holy Spirit is renewing His Church (Roman Catholicism) in His own way".

"Borrowing from the informal spontaneity of sound Pentecostalism" the article continues, "the Charismatic movement ... now called Neo-Pentecostalism, started in Catholicism among students at Duquesne University in Pittsburgh in 1966 ... and has cropped up at other campuses and elsewhere. ... Although Catholic sponsored, their annual conference also draws a big turnout of Protestants of various traditions".

"A publication by 'Present Truth' magazine, namely, "The Protestant Era At An END", offers insightful observations by leading Protestant and Catholic scholars concerning the nature and effect of Charismatic Pentecostalism. "All share a common conclusion: It is moving the Reformation Churches inexorably back to Rome". "The Roman Catholic scholar and writer, Louis Bouyer, points out that Protestant revivals are unconsciously bringing the Protestant movement toward reconciliation with Rome". "The popular trend to make religious experience the centre of concern ... is the heart of Roman Catholic Principle". Thus says Father Edward O'Conner of Notre Dame, 'The spiritual experience of those who have been touched by the grace of the Holy Spirit in the Pentecostal Movement, is in profound harmony with the classical spiritual theology of the church'. ... Another Catholic author says, 'It was a very old doctrine. It was a very old Catholic doctrine.' ... Catholic scholar Bouyer looks on approvingly at what is happening, and calls it a 'process of rediscovery of Catholicism', an undoubted trend ... toward the Roman Catholic Church which 'would bring

in that way a reconciliation between the Protestant Movement and the Church'. The article admits that "the Charismatic Movement which embraces neo-Pentecostalism is no passing aberration". - 'Special Alert' - No. 98.

When this onrushing situation is pushed to its intended conclusion, it is easy to see and appreciate the amazing accuracy of Scripture when in The Revelation, chapter 18, it describes the latter-day revived, albeit transient, condition of the "great whore". The haughty, and covetous thoughts "in her heart" contribute to, and fix her immediate, unexpected, and final destruction - see Rev. 18: 8-9, & Isa. 47: 7-11.

Taxation — "Keating's Cuts"

"Tax-cuts tomorrow!" says Treasurer Paul,
"A bag full of goodies, for one and for all!
Just trust us, and vote for us — put us back in,
And then our tax program we're sure to begin".

"We know that the overall level of tax
Is more than sufficient to cripple your backs!
You all must work harder to pay off the debt,
And then a tax rebate is what you will get!"

"But in order to give you that cut in your hand
The overall tax-base we'll have to expand,
For if we're to bribe you when comes voting time,
We must tax you a dollar to give back a dime!"



Courtesy: Wake Up, Australia

SPECIAL THANKS

For another 12 months the Faithful have kept the doors open. Those special few have allowed the Federation to be a witness in a land where the God of our Fathers needs to be reinstated to His rightful position. Like any similar organisation, there exists a strong passion to extend His Kingdom. For this purpose many Israelites, with different personalities and backgrounds, have come together with a common bond. This bond will carry us forward into the new year.

The many humble duties needed to keep the doors of the Federation open must be seen as a means to an end. It is imperative to be not disheartened by the few in number. Great numbers in history have never taken us forward to the reality of visions of splendour. From the experience of history the masses have invariably only inherited the benefits from great discoveries, no matter what form that discovery has taken. Even the Kingdom of God on earth will not, initially, be carved out with great numbers, but only by a select few - A CHOSEN REMNANT. This is the HIGH CALLING OF GOD.

As we near the end of another year let us give thanks to the God who in times past brought us out of Egypt. 1988 was a year of many decisions and much soul searching. The year 1989 will bring greater opportunities for wise decisions and even deeper soul searching. Let us move forward into 1989 with the same vision and determination to ride the storm of a collapsing economic system. A vision which will turn to reality when we will see the elder brother Esau, overtaken by his brother Jacob.

To all those who participated in this vision, we say thank you. May the BLESSED ANNOINTED ONE be with us all.

Editor, on behalf of the Committee.

British-Israel World Federation

BRANCH INFORMATION.

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2nd. Floor MERCHANT PACIFIC HOUSE,
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PHONE 267-1520

MEETINGS – Every 2nd, 3rd and 4th SUNDAY in the month at 2-30 p.m. at our Headquarters

ALL WELCOME – Tea and Biscuits Provided.

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MEETINGS – Every 3rd SUNDAY in the month at 2-30 p.m. at 6 Palmerston St., Camberwell.

EVERYONE WELCOME.

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President: Mr. R.K. Phillips. **Secretary;** Miss J.M. Russell.

MEETINGS – For details write, or phone 48-9227.

Enquiries Welcomed.

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).