

The



Covenant Nations

VOLUME 1, NUMBER 1, 2007



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▲ In 867 AD Danish Vikings landed at Whitby, and attacked the settlement and destroyed the monastery of Streonshalh, (founded in 657 AD by the Saxon King of Northumbria, with Lady Hild as the Abbess). Abandoned until 1078, it was re-founded by Regenfrith (Reinferd), a soldier-monk, under the orders of his protector, William de Percy. The second monastery lasted until The Dissolution in 1540. The name of Whitby is Viking and could mean white village, but is more likely to be Hvitabyr - the village belonging to a Viking settler called Hviti. Early variations of the name Whitby are numerous and include Witebi, Witeby and Wytebia as well as Quiteby and Qwyteby, which reflect slightly different pronunciations.

◀ COVER PICTURE: *The Palace of Westminster in London, England.*
Regarded as the Mother of Parliaments. It comprises the House of Commons and the House of Lords. A magnificent structure in Gothic Revival style design by architects Charles Barry and A W Pugin, built 1840-60, the previous building having burnt down in 1834. It incorporates portions of the medieval Palace of Westminster.

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Disclaimer: The views and opinions expressed in the articles are generally well-researched and considered. However, they do not necessarily reflect those of the publisher.

OUR MISSION

To teach the Covenant Nations their Kingdom Identity
and unique Destiny to lead all nations in peace.
To proclaim the imminent Return of our Risen Lord

OUR IMMEDIATE TASK

To alert the people of God's servant nation to the fact that the
deepening global crisis now facing them is a spiritual crisis,
satanically inspired, and that if they are to restore their
integrity and freedom as a Sovereign Company of Nations they
have only one course open to them –

**TO RETURN TO THEIR COVENANT KEEPING
GOD AND OBEY HIS DIVINE LAW.**

An interdenominational magazine emphasizing the
need for the closest possible co-operation between
the English-speaking and kindred peoples as the vital
factor in the preservation of the freedom inherent in
the Kingdom of God on Earth, through the Code of
our Lord Jesus Christ.

We believe that they embody the great bulk of the
descendants of God's servant, Israel – irrespective of
world Jewry, among whom we find only a residue of
today's Israel folk.

**“I will make a new covenant with the HOUSE OF ISRAEL,
and with the HOUSE OF JUDAH”**

Jeremiah 31:31 and Hebrews 8:8

EDITORIAL

‘To The Utmost Of Your Power’



▲ The Gates of Buckingham Palace, London

With her hand on the open Bible, Queen Elizabeth II at her coronation on 2nd June, 1953, took the Oath promising to govern her people at home and abroad “according to their respective laws and customs,” to “maintain the Laws of God and the true profession of the Gospel” and to “maintain in the United Kingdom the Protestant

Reformed Religion established by law.”

Her Majesty was asked by the Archbishop of Canterbury, if she would do these things “**to the utmost of your power**” to which The Queen answered, “I solemnly promise so to do.”

In the past 54 years from that commitment, whatever the Queen’s private thoughts may have been, the fact facing

the nation in 2007 is that successive Administrations in the Queen’s name, i.e., “The Queen-in-Parliament” have put into effect an ever increasing and serious curtailment of her sovereign power to govern her peoples through Parliament to fulfill her promise.

Through the now to be seen infamous *European Communities Act 1972*, which committed the Sovereign Realm of the United Kingdom to observe the Treaty of Rome of 1957, the laws and customs of this nation and the legislative power of Parliament have been eroded to the point that the United Kingdom has become somewhat like a vassal state of the European Union. There is even a Bill now going through Parliament at Westminster which actually proposes giving the EU banner, with its ring of twelve stars, the same status as the United Kingdom’s Union Flag.

Parliament, in addition to some 70-80 percent of our laws coming from Brussels, has dismissed the Laws of God in areas that have weakened the cultural, religious and racial integrity of the nation. It has destroyed the sanctity of human life, the indissolubility of marriage, the just punishment for murder and violent crime and the holiness of the Lord’s Day (Sunday). It has corrupted our children through sex “education” in our state schools; it has legalized sodomy and it has sanctioned state gambling.

As a result of this avalanche of rebellion against Almighty God, the God of our forefathers in ancient Israel, we are now experiencing the breakdown of society on a scale without precedent in our history.

When the Queen does wrong at law, she is described as having been “deceived in her grant.” The position at law in 2007 is that the Queen, who is married to her peoples both at home and abroad, is being looked to by her subjects to evoke on their behalf their lawful request to bring us back to honour her Coronation Oath and the Covenant system of government under which we find our destiny, which is to lead the nations in peace.

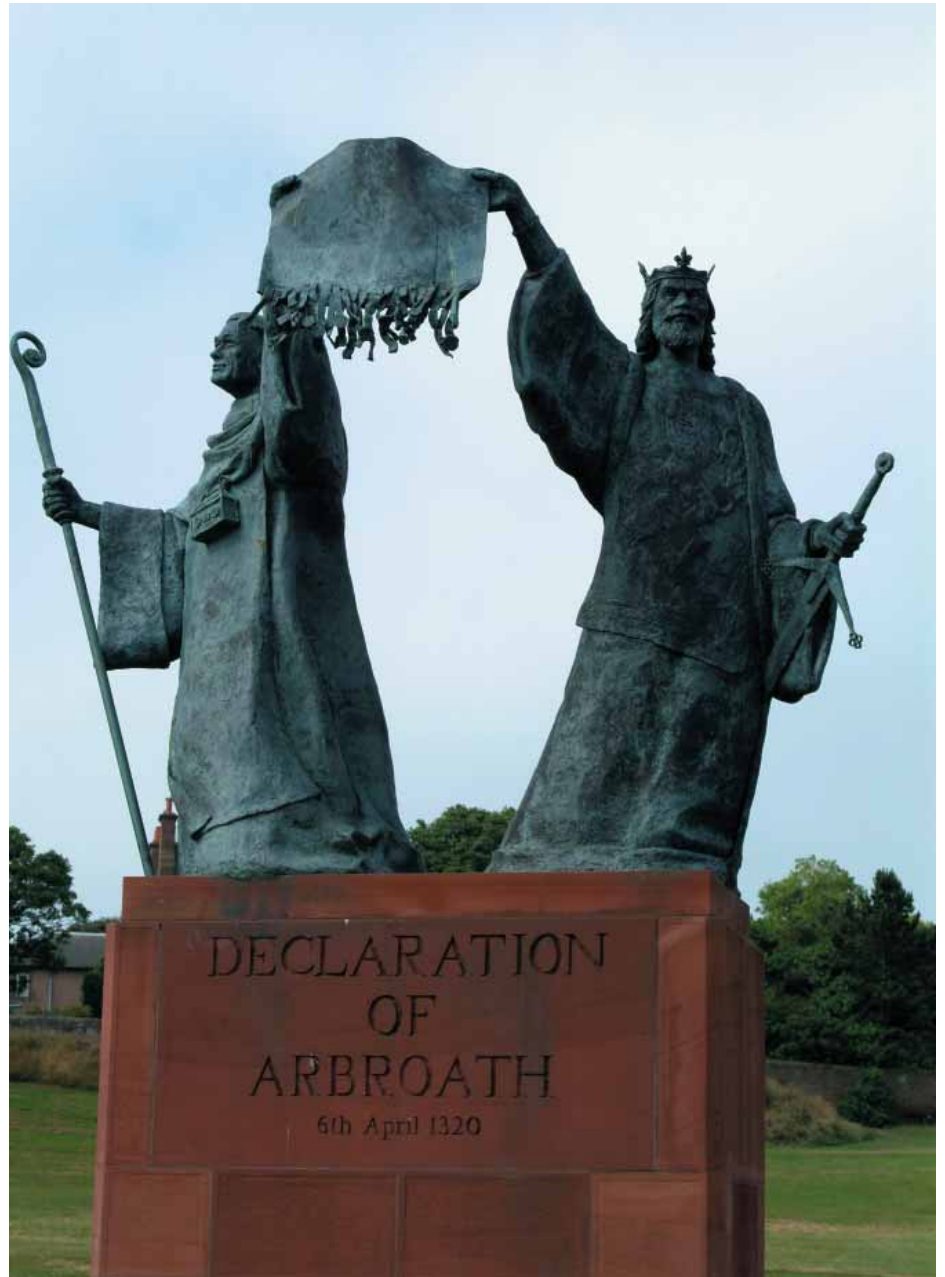
THE UNION OF T

A Prophetic Destiny to lead the Nations in Peace

‘The Two Kingdoms of Scotland and England, shall upon the 1st May next ensuing the date hereof, and forever after, be United into One Kingdom by the Name of GREAT BRITAIN’

Words from the Act of Union 1707

The First of May, 2007, marked the 300th anniversary of the Act of Union which created the United Kingdom of Great Britain by merging the parliaments of Scotland and England. In the history of the Covenant People this union became a most significant moment in their prophetic restoration as a kingdom of people called by God to lead the nations in peace.



▲ Statue to commemorate the Declaration of Arbroath, 6th April 1320

The Union of the Crowns in 1603 when James VI of Scotland became James I of England marked a watershed towards the development of the Kingdom of God upon earth that has perhaps never been fully understood, even by students of the Kingdom Identity. After 1603 both England and Scotland shared the same monarch, but still had two separate parliaments. A period of political and economic instability followed including a civil war and the temporary replacement of the monarchy by the Protestant ‘protector,’ Oliver Cromwell.

The religious struggles during the Reformation itself were in fact a vital part of

the *re-formation* of the Covenant People, this as the Kingdom under the authority of Almighty God destined to expand to the four corners of the world. Viewed from this perspective, our history and the Bible are seen to be joined in a continuity of prophetic fulfilment from Mount Sinai to the present day that is wholly inspiring. In this connection, it is crucial to remember that ancient Israel was Hebrew, *not Jewish* – a historical blindspot which dominates the thinking of all theologians, permeates secular history and distorts Western foreign policy in the Middle East under the leadership of the United States.

The twelve tribes of Israel were never

easy to hold together in a union as one kingdom. Ephraim in particular regarded Judah’s power with increasing envy. A split had threatened under King David’s reign (II *Samuel* 20). The vital ingredient to national unity and strength always lay in the bond of common worship of the one God, Jehovah. The monarchy in itself was no substitute – a significant fact when we consider the multi-faith advocacy of our present day. Without the unity of faith among the tribes, the king and people were warned that they would be reduced together in judgment, as Samuel so clearly foresaw at Saul’s coronation (I *Samuel* 12:14-15).

TWO KINGDOMS

The division of the twelve tribes into two kingdoms – the House of Judah and the House of Israel – took place as a direct consequence of Solomon’s idolatry. Both eventually became prey to stronger neighbouring powers and were taken into captivity. The LORD had an overruling purpose in the division of the Kingdom – **“this thing is from me”**, He said (I Kings 12:24) – and in the moving of most of the population of all *twelve* tribes northwards into Assyria. A small remnant only of the Kingdom of Judah was in the end taken captive to Babylon.

At this point the vast bulk of the Hebrew race disappears from the pages of history as it is taught, even, it is sad to say, from the mind and concerns of Christian theologians. This despite the unfailing stated Word of the LORD that He could never forget the people that He chose to be a great Covenant Nation and indeed a “company of nations” in the earth. Could anything be plainer than the words recorded by the Prophet Isaiah?

“Can a woman forget her suckling child, that she should not have compassion on the son of her womb? Yea, she may forget, yet I will not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me” (Isaiah 49: 15-16).

It has never been in the compass of God’s Great Plan to just write off the people of His covenant bond (Ezekiel 20:37-38) and it is time that Christians everywhere woke up to this glorious fact. Why do they pass over the oath and promise of Almighty God to the covenant people? Is it beyond credibility that Jehovah would not do what He said he would do from the very beginning? Why go down the road of the Romish replacement theology? All these are questions that need the thunder of God’s Word to disturb the stifling atmosphere of theological jargon that says God cannot be believed when *He declared* that He would make Israel and Judah one kingdom again, making them a light unto the Gentiles:

“Is it a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth... I will preserve thee, and give thee for a covenant of the people, to establish the

earth, to cause to inherit the desolate heritages” (Isaiah 49:6 and 8).

Setting the Captives free from the Appointed Place

A land was appointed (II Samuel 7:10) for the Covenant People *when Israel were already in Palestine*, in which, after being taken away in captivity, they were to be planted to dwell as a place of their own and move no more in order to grow and develop into a restored Kingdom. This land is described as **“the isles that shall wait for his law”** in which God’s Israel people **“my servant, whom I uphold: mine elect, in whom my soul delighteth”** shall be used **“for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house”** (Isaiah 42: 1, 4, 6-7).



▲ James I of England

We are given a great vision here of the purpose of God for a civilization that was to become of global influence. This expansion happened only once in the history of the world and it was a Christian civilization, with the laws of Moses as its foundation, that accomplished the mighty task of spreading forth to the four corners of the earth as prophesied (Genesis 28:14). Who were these people in the Elizabethan Age, delivered from the bondage of Rome

and taking the light of the Gospel to the nations if they were not of Israel? Who led the world in ending slavery and whose Royal Navy made sure that this was observed upon the high seas if they were not of Israel? It seems almost absurd to ask the question, the identity of these people being so very obvious.

The House of Israel, or Ephraim, was of Joseph who was given a double portion (Genesis 48:22). Through the powerful tribes of his sons, Ephraim and Manasseh, who were to grow into a multitude in the midst of the earth, the greatest empire the world had ever seen was to be born – and let it not be forgotten, the world’s only non-totalitarian empire. Christian theology never takes account of the literal *birthright* that was Joseph’s (I Chronicles 5:1-2). The promise to Joseph in Genesis 49:22 states clearly:

“Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall.”

The Resurrection Vision of the Whole House of Israel

We now turn to the powerful prophetic vision of the valley of dry bones given to the Prophet Ezekiel in chapter 37. This is a progressive coming together of the bones and body – a resurrection not in a sudden instant, but over a long period of time. The identity of the bones could not be more clearly stated by the LORD through Ezekiel in verses 10-11:

“So I prophesied as he commanded me, and the breath came into them, and they lived and stood upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel.”

What follows is symbolized by the joining of two sticks. Each stick is written on, one for the House of Judah and one for the House of Israel (Ancient British *Coe-lbren* means “writing on wood”). Again, what is happening could not be more clearly stated – it is the coming together of two peoples of Israel gathered from being dispersed among the other peoples of the then known world into a land of their own. The prophecy given is as follows:

“And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations,



▲ *The Crown carved in stone*

neither shall they be divided into two kingdoms any more at all.” (*Ezekiel 37:22*).

The mountains here refer to nations and as Israel was never reunited under one king in Palestine after the captivity periods, we have to look elsewhere for this reuniting of two kingdoms under one monarch.

In the Scottish Declaration of Independence, or the Declaration of Arbroath, in 1320, there is a direct reference to the fact that the Scottish royal line is in direct descent from the monarchs of Israel. Why would Robert the Bruce and all the Scottish nobles of the day make such a statement to the Pope, if they were not absolutely certain of their royal heritage? It is beyond any doubt whatsoever that they knew what they were setting down in the Declaration. They were a people that came out of Israel and their heritage was not going to be overwhelmed by the temporal power of the papacy – the vast religious system that, in error, purported to be the centre of the Kingdom of God upon earth. The flesh was covering the dry bones of Israel with the sinews. A great national shaking had been taking place as the bones were reassembled. All that the body of the people needed was the breath of life for them to live again as one king-

dom in God’s sight.

When on 1st May, 1707, the merging of the parliaments of Scotland and England took place, the breath of life truly came back into the body of the whole House of Israel. Thereafter a great and unprecedented history began to unfold in which “an everlasting covenant” of peace was being worked out (*Ezekiel 37:26*). This has now covered a period of 300 years, a very defined and perfected period. What does it mean now that Scotland is talking again of independence for the kingdom? In 1996 Jacob’s Stone of Destiny was returned to Scotland after 700 years residing in Westminster Abbey and in the Coronation Chair. It seemed to symbolize something of immense significance. The new Scottish Parliament is beginning to flex its muscles.

The Kingdom Union vs The European Union

The former Scottish Parliament met for the last time on 25th March, 1707, with the Act of Union taking effect from 1st May, 1707. On 25th March, 2007, the EU Declaration of Berlin took place marking the 50th anniversary of the signing of the Treaty of Rome on 25th March, 1957. There appears to be a certain correlation

and tension here linked to the union of the United Kingdom and the European Union project aimed at creating a European State with a constitution. The increasing federalization of the EU is causing the sovereignty of the United Kingdom to be in a growing state of eclipse. In this respect, an independent Scotland, which the EU is encouraging, particularly through the Roman Catholic Church in Scotland, could undermine the union of the two Kingdoms and in turn their destiny to lead the nations in peace. Germany also, with its long term strategy in Europe, has an agenda here which does not bode well for the Kingdom union in the British Isles.

A great world purpose has been working out for the Covenant Nations developing and spreading out from the union of two kingdoms 300 years ago. Although the Act of Union itself was deeply controversial at the time and since, it was in fulfilment of a prophetic resurrection for the Israel of God, effectively creating the largest free trade union in the world. It nurtured economic and political stability for both Scotland and England, which we would do well to acknowledge and remember today.

We are indeed One Kingdom under God.

MICHAEL A CLARK

SLAVERY TODAY AND THE BATTLE OVER HISTORY

When I was invited to lecture on: “*Slavery – The Rest of the Story*” at three university campuses in Minnesota, I expected that it would engender some opposition. What I could not have foreseen was the intensity of hostility and emotion that would be whipped up by some radical students against myself and those who had invited me.

Karl Marx declared: “*The first battlefield is the rewriting of history.*” Evidently, many of Marx’s disciples have been very busy on the university campuses rewriting history, rearranging reality and brainwashing students.

The University of Minnesota has 37,000 students, including over 2,900 international students from more than 130 countries, including China, India, Korea, Japan, Saudi Arabia, Pakistan, Somalia, Sudan and many others.

I have been invited to lecture at the university campus before, on the persecution of Christians in Sudan. Those presentations received some opposition, but nothing like what we received on this occasion.

Muslim students from Somalia, Pakistan and Saudi Arabia expressed great hostility, anger and emotion in opposition to my presentations on *Slavery – The Rest of the Story*. At one of the lunch time presentations in a university auditorium, the questions and answers and discussion went on for over 3½ hours after the end of the presentation. One Somali stood up and made a long and vitriolic speech against “*President Bush’s war of aggression against the people of Iraq,*” and attacked me for not dealing with this. In response I pointed out that I was not an American citizen, that I had never worked in Iraq, that I am an African, and the subject that I had been invited to speak on was: “*Slavery – The Rest of the Story.*” I had spoken on what I had personally witnessed and researched in Sudan, but I could not speak with any authority on Iraq, as I had never even visited that country.

However, I did point out that I was not aware that America was waging “*a war of aggression against the Iraqi people.*” It was my impression that the Allied forces had freed the people of Iraq from one of the most brutal dictatorships in the Middle East. In fact, I asked, didn’t Iraq now

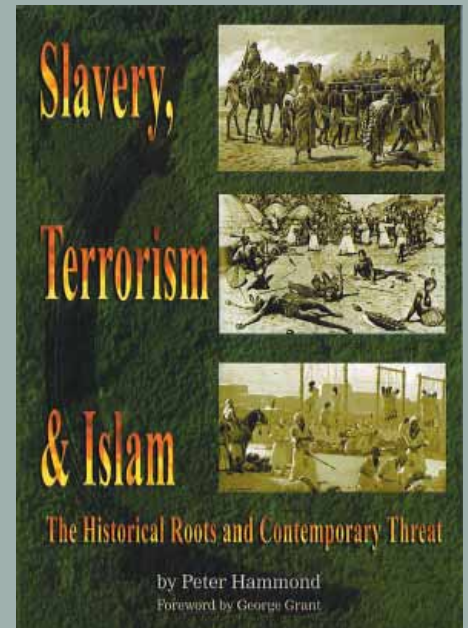
have the first elected government in its history? So, perhaps it would be more accurate to refer to the conflict in Iraq as a civil war where the US forces are assisting the first elected government in Iraq’s history against local insurgents?

The position of a woman being oppressed in Islam was raised, claiming that woman are ‘completely free and equal’, yet the reality is that a Muslim man can have up to four wives but a woman can only have one husband. Woman cannot vote in Saudi Arabia, nor drive a car. In the USA a woman can drive a car and have many rights and freedoms compared to the home countries of Muslim women. The reaction to freedom met with hostile views of America and its government, which leads one to think why they come to study at a University in such a horrible country, under such terrible conditions when there was a perfect freedom in Saudi Arabia to enjoy!

After being told that it was wrong to suggest that Muhammad had owned slaves and that he never mistreated anybody, and that Islam is a peaceful and tolerant religion of brotherhood it had to be pointed out that the Quran and the Hadith confirm that Muhammad was a slave owner and a slave trader. Muhammad gave detailed instructions concerning the treatment of slaves, including that Muslim slave masters could lawfully “enjoy” their female slaves sexually or even hire them out as prostitutes.

One of the most surprising aspects of my visit to the university campuses in Minnesota was the hostility of many university lecturers against Christianity and America. As a missionary who has spent almost 25 years ministering to restricted access areas in Africa, I expect opposition from Muslims and Marxists. However, as experienced during these campus outreaches in Minnesota, some of the most fervent opposition we received came from nominal Christians who seem either infatuated with, or in fear of, Islam. They seemed most antagonistic towards Biblical Christianity and even hostile to the Christian civilisation, which they benefit from.

One university professor stood up during the question and answer time and declared that he was most disappointed with my presentation. It was “the most bigoted, narrow-minded lecture” he had ever heard



▲ *Slavery, Terrorism & Islam - The Historical Roots and Contemporary Threat* by Peter Hammond

in his life. He had brought his students from his history class to hear me, expecting that I would speak about the American involvement in the slave trade. He didn’t understand why I would have dealt with such “hurtful” and “offensive” material as the Muslim involvement in the slave trade. Why hadn’t I given more time and attention to America’s involvement?

To this I had to respond that surely the advertised title of my presentations: *Slavery – The Rest of the Story* should have made it abundantly clear that it was not my purpose to come to America to repeat again what most Americans are so familiar with, and what ended over 150 years ago. As an African missionary, who had witnessed the ongoing slave trade in Sudan today, I had undertaken a research project into the history of slavery in Africa and the result was the book: *Slavery, Terrorism and Islam – The Historical Roots and Contemporary Threat* – on which these lectures had been based.

The American involvement in the slave trade lasted for less than 3 centuries; however, the Muslim involvement in the slave trade has continued for 14 centuries and is still continuing to this day. Considering that 95% of the African slaves who were transported across the Atlantic went to South and Central America, mainly to Portuguese, Spanish and French possessions, and that less than 5% of the slaves who crossed the Atlantic went to the

United States, it was remarkable that the vast majority of academic research, films, books and articles concerning the slave trade concentrated only on the American involvement, as though slavery was a uniquely American aberration. The vastly great involvement of Portugal, Spain and France seems to be largely ignored. Even more so the far greater and longer running Islamic slave trade into the Middle East has been so ignored as to make it one of history's best-kept secrets.

Now, I pointed out, if I had concentrated on the American slave trade, that would have been ignorant, bigoted and prejudiced.

Numerous Sudanese university students stood up to confirm the truth of my presentations, that there was indeed slavery continuing in Sudan today. *"It is a fact! No one can deny it! The facts and the documentation are there, for anyone to see. We ourselves have seen and experienced it. The Americans are very honest and admit their involvement in slavery over 150 years ago. Why can't you Muslims be honest and admit what is going on in your own countries, and deal with it?"* Challenged one student from Sudan.

Another man from Mexico spoke up: *"My ancestors were the Aztecs. We were the biggest slave traders, and the slaves were used for human sacrifice - to make the sun rise each day! Our Aztec priests ripped out the beating hearts from living slaves who were sacrificed in our temples. Men were enslaved and sacrificed like that. I don't like it. I am not proud of it, but it is a fact. It is part of our history. We have to face up to it. And the slavery and human sacrifice in Mexico only stopped when Christianity came and brought it to an end. That is the fact of history. When are the Arabs going to face up to the facts of their own history, and to what is going on in many Muslim countries today? When are they going to rise up like the Christians to bring this slavery in their own countries to an end?"*

The atmosphere in the university auditorium was electric, as various students and some lecturers took part in the very vigorous question and answer time, and debating, arguing and discussing these volatile topics.

At one of the university campus meetings, I was still surrounded by about 10 students, including some from Somalia, Pakistan and Saudi Arabia, 4 and a half hours after the beginning of the presentation. Suddenly I realised that all the discussion had stopped and everyone was silent. They were all listening to me. After hours of shouting and argument, it was

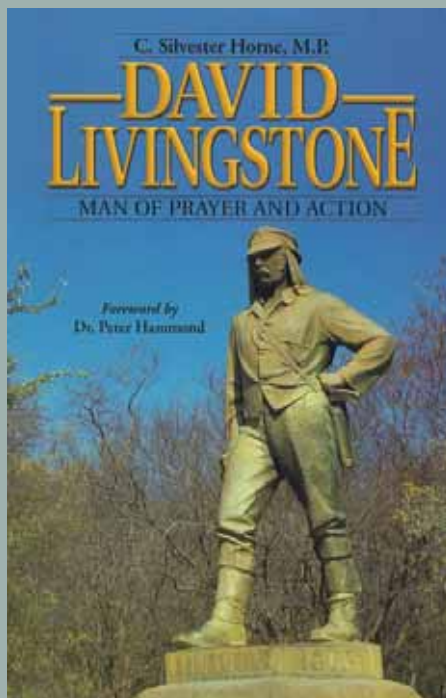
an eerie experience as I related the parables of Christ, particularly of the two men who went up to the Temple to pray: the one was a religious leader, a Pharisee; and the other was a tax collector – a sinner. I related the contrast between these two men. The one self-righteous, convinced of his own goodness and moral superiority, and the other man humbled and repentant only crying out: *"Lord, have mercy on me, a sinner!"* Then I asked them which of these two men were justified in God's sight? Whose prayer did the Lord find acceptable? The Muslim students remained silent as one of the Christians responded: *"The tax collector, because he was repentant."* This seemed to shock the Muslims as they would have thought that the religious leader, with his fasting, was the righteous one.

I also had the opportunity to share the Gospel in the story of Abraham being willing to sacrifice his son and how God Himself provided the lamb. I pointed them to Jesus, who is the Lamb of God, who takes away the sins of the world (*John 1:29*). He died in our place, the Just for the unjust.

After all the heated emotions, anger and shouting, it was an extraordinary experience to be able to communicate calmly and clearly the Gospel presentation to these Muslims who had been so emotive and hostile for so many hours.

DR. PETER HAMMOND

▼ *David Livingstone - Man of Prayer and Action* by C. Silvester Horne, M.P.



THE POL

On A bright day in early summer, the splendidly named HM Brig Pantaloon gave chase to a large ship some 100 miles off Lagos, on the west coast of Africa.

At the height of the chase, the wind dropped so Cdr Edmund Wilson hoisted out a cutter and two whale boats and sent them after his quarry with about thirty sailors and Royal Marines on board.

For about half an hour, they endured heavy fire from grape shot and musketry but eventually they caught up. Splitting into two parties, they boarded and captured the ship, which finally surrendered after a desperate hand-to-hand fight in which 11 men were killed or wounded.

That sounds like a classic boat action from the great wars against France. In fact it happened in May 1845 – and Pan-



POLICEMEN OF THE WORLD

A monument to the Royal Navy should be erected in London for defeating international slavery

taloon's capture was a Brazilian slaving ship *Borboleta*.

Cut now to 2006 and the front page of August's *Navy News*. It carried a picture of MA Gavin Hastings of HMS Gloucester cradling a small child in his arms as he and his shipmates helped in the dramatic relief exercise in Lebanon. Apart from the fact that he was clearly dressed in modern naval working rig, that image could have come from any moment in the Royal Navy's long and distinguished history.

The Victorians liked to call their blue-jackets, 'The Policemen of the World'.

We call it 'humanitarian aid' nowadays. Look that phrase up in the index of *The Royal Navy Day by Day* and you will find entries that read like a gazetteer of the world – from Anguilla and the Cayman Islands to East Timor via Greece and Iraq.

Helping the victims of disaster – be they man-made or natural – has always been an essential part of the work of the Royal Navy since the days of sail.

In 1909, for example, the cruiser HMS *Minerva* was one of the first foreign ships on the scene when a devastating earthquake hit the Sicilian port of Messina. On board were nursing sisters from the newly-established Queen Alexandra's Royal Naval Nursing Service, who were later awarded a silver medal by a grateful King of Italy.

Undoubtedly one of the finest examples of the Navy's commitment to humanitarian aid must be the long fight it has sustained – and is still sustaining – against slavery.

Having renounced the trade in slaves in 1807, Britain committed herself to stamp-

ing out the evil – and particularly the vicious trans-Atlantic trade between West Africa and the Americas. A special squadron was stationed off the West African coast with orders to stop slaving ships. By 1845, when the *Pantaloön* made her dramatic capture, this squadron numbered over 30 ships, with some 3,000 men serving on board.

Most of the squadron's work was at sea. But occasionally, landings were made to try to stamp out the trade at source. One particularly successful raid on Porto Novo on the River Niger in 1861 resulted in the complete destruction of the 'barracoons' in which the slaves were imprisoned to await their transfer to a ship.

A key figure in this attack was Cdr Henry Raby. Five years before, he had been the first man ever to receive a Victo-

ria Cross from the hands of Queen Victoria herself. Apparently, she pinned it straight into his chest – but history records that he did not flinch!

But there were no medals for the men who endured the dangers of the anti-slavery patrols. Danger not just from the violence of the enemy but also because of disease – above all, the dreaded Yellow Fever. One ship alone, HMS Eden, lost 110 men out of her ship's company of 160 between May and December 1829.

All the same, it is clear that the men of the West Africa Squadron were sustained by a strong sense of moral crusade and they were particularly kind to the slaves they had freed.

One captain remembered seeing some of his sailors carrying women and children around the ship in their arms because their feet had been badly cut running on sharp rocks on the shore. That image of MA Hastings again.

This year – the bicentenary of Britain's abolition of the trade in slaves – will be marked by many events, exhibitions and other activities highlighting this important milestone on the long road to freedom.

And the Royal Navy's key role in this great story will not be forgotten.

DR. COLIN WHITE

BIBLICAL ORIGIN OF

When Queen Victoria died in 1901 her funeral was attended by members of royal families from practically every country in Europe yet fifty years later, when her great, great grand-daughter was crowned as Elizabeth II, most of those same countries were represented by non-royal heads of state. The monarchy in Britain has had many ups and downs in its long history and even the present royal family has been through some troubled periods and has had to endure a certain amount of criticism, but is nevertheless firmly entrenched in our constitution. When so many crowned heads have disappeared from the European scene, many as a result of revolution in their respective countries, we may well ask why Britain should be different. Why has our monarchy not gone the same way as those of France, Italy, Germany, Russia and the Balkan states? It even survived the crisis caused by the abdication of Edward VIII and its attendant circumstances. One possible answer to that is the life and character of his brother, George VI and his niece, Elizabeth II who succeeded him in turn.

There is, however, a much deeper reason for the continued existence of the monarchy in Britain and that is to be found in the Bible and the belief that the British people are the lineal descendants of God's ancient people, Israel. It is not the purpose of this article to produce any of the huge body of evidence which points to the truth of that belief. Taking that belief as the basis on which to build a picture of the British monarchy, we find that there is evidence in the Bible that Israel was intended by God Himself to be a kingdom and we can see that intention being worked out in history.

The story begins in Egypt where the family of Joseph had been settled to escape the famine which threatened them. Jacob, Joseph's father, was nearing the end of his life and he called his twelve sons together to give them his final blessing and to outline the future development of each tribe. When it came to the turn of Judah, Jacob said to him, "The sceptre shall not depart from Judah nor a lawgiver between his feet until Shiloh come and unto him shall the gathering of the people be..." (*Genesis 49:10*) A sceptre is a symbol of royal power, yet Judah was not a king and some six hundred years were to pass before a descendant of his wielded a

sceptre in Israel.

The process of establishing Israel as a kingdom came a step nearer when the children of Israel reached Mount Sinai some three months after their escape from Egypt. There they were constituted as a nation before God with a code of laws governing every aspect of their individual and national life. There at the foot of Mount Sinai Moses was instructed by God to speak to the assembled people in these words, "Ye shall be to Me a kingdom of priests and an holy nation." (*Exodus 19:6*) Yet still Israel as a kingdom was a promise for the future not a present fact. The words "a kingdom of priests" did not mean that everyone in Israel would be a priest in the accepted sense of the word but that Israel would as a kingdom-nation fulfil a priestly role in leading men everywhere to worship the one true God.

The next step forward came when the Israelites were nearing the end of their desert wanderings and were looking forward to entering and possessing the Promised Land. Knowing that the time would come when the people would want a king to reign over them as other nations had, God issued certain instructions about how the king was to be chosen and about how the chosen king was to behave (*Deuteronomy 17: 6-20*) but still the kingship remained something for the future.

Exactly as God had foreseen the time came when the people demanded a king so that they would be like other nations. ("Keeping up with the Jones" is no new thing in Israel!) the prophet Samuel was reluctant to grant the request but eventually gave way when instructed to do so by the Lord God Himself. Accordingly, Saul was chosen and appointed as the first king of Israel. Details of the events leading to his appointment may be read in I *Samuel* chapters 9, 10 and 11.

However, Saul was of the tribe of Benjamin so the prophecy of Jacob that the sceptre would belong to the tribe of Judah was yet to be fulfilled. And fulfilled it was when David the shepherd boy turned court musician, turned soldier, became King of Israel. The story of his rise to fame and kingship is one of the most fascinating stories in the Old Testament and can be read in the First and Second Books of Samuel. The people of Israel kept very careful records of their ancestry and David's can be traced right back to Judah, son of the patriarch Jacob. This meant that he



F THE BRITISH ROYAL THRONE



▲ Statue of Queen Victoria

not only had a divine right to the throne of Israel but also the right to found a royal dynasty. Moreover, the Lord God, speaking through His prophet Nathan, promised David that his throne would endure for ever. (II *Samuel* 7: 11-16) This promise was renewed to Solomon, David's son, (I *Kings* 9: 4-5). It was an unconditional promise which could not be abrogated. However, both David and Solomon were warned that if they, or any future king of Israel, turned away from the Lord, they would receive chastisement but the throne would remain intact.

It was not long before this chastisement came, for Solomon, after a promising start to his reign, disobeyed the commandments of God. However, for the sake of David, who had been a true servant of the Lord, the punishment was delayed until Solomon was succeeded by his son, Rehoboam. At the beginning of his reign, because of the disobedience of himself and his father, the kingdom split into two separate kingdoms. The tribes of Judah and Benjamin remained loyal to the house of David reigning in Jerusalem, but the other ten tribes broke away to form a separate

kingdom. From that time onwards the two sections of Israel developed along quite different lines, the ten northern tribes retaining the name of Israel, while the two southern tribes, centred round Jerusalem, became known as Judah. Their separate histories are recorded in the books of *Kings* and *Chronicles*.

As far as the royal sceptre, promised to Judah, was concerned it was handed down in direct succession from David until Zedekiah became king and there, apparently, it stopped. Zedekiah's sons were put to death by the Babylonian conquerors of Jerusalem; Zedekiah himself was blinded and taken away as a captive to Babylon where he died. So, where did that leave God's promise of a perpetual throne?

Because it was a divine promise it could not be broken and its continued fulfilment came about through Zedekiah's daughter, Tea Tephi. According to Israel law a man's inheritance could pass to a daughter if there was no son to inherit. (*Numbers* 27: 8). The only inheritance which Zedekiah could pass to his daughter was his right to the throne of Israel. Tea Tephi had no actual throne, no subjects and no land for they had all been taken by the Babylonians but her right to the throne could not be taken from her. She herself was taken into the care of the prophet Jeremiah who took her first to Egypt, then to Spain and finally to Ireland. There she met and married King Eochaidh who was himself a descendant of Judah through an earlier migration of Israelitish people. The story of this marriage and the progeny who followed from it is well authenticated in ancient Irish manuscripts.

The descendants of Eochaidh and Tea Tephi reigned in Ireland until in A.D. 506 King Fergus transferred the throne to Iona and the royal line continued to reign in Scotland until James VI became James I of England. The rest, as they say, is history.

The descent of our present Queen from James I can be traced in any reliable history of England. After the succession of James I Scotland and England became a united kingdom simply because the same king reigned in London and Edinburgh. However, full political union did not come about for another hundred years and it was then brought into being by negotiation, not conquest.

CAROL CREAM



▲ Ernest Gage (left) and Matthew J Browning

AN APPRECIATION OF MATTHEW J BROWNING

On the 7th October, 2006 at the 87th BIWF Congress I had the privilege to be the chairman for Mr Matthew Browning's last Presidential address and to make a presentation afterwards of gifts contributed by the Federation in appreciation of his long and memorable Presidency. Mr Browning was our President for 19½ years, a much longer sentence than that for murder these days, but the difference is, in the service of the Lord the sentence for good behaviour increases rather than decreases. Matthew took over the Presidency in June 1987 after the retirement of the Reverend Victor Harper, who had an arduous Presidency with factions attempting to hijack the Federation for their own ends. Some were still active when Matthew took the reins but were frustrated eventually, nevertheless not all was subsequently a bed of roses.

In the last few years the Federation has attained a much sounder structure. There have been changes in location and personnel. Matthew was instrumental in finding our new headquarters at Low Etherley.

Strangely, or maybe not so strangely, Matthew had been President for 7,000 plus 121 days when he retired, figures provided naturally, by our new President Mr Michael Clark. 121 is significant as we moved headquarters from 121 Deodar Road, Putney, to 121 Low Etherley, and the decision to move was made at 1.21 pm by the Board of Management, bringing to mind *Psalm* 121 verse 8: "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore". This move initiated by Matthew's discovery of 121 Low Etherley has led to opportunities of investment putting the Federation on a sound financial footing. Moreover, with the staff and equipment possible in this venue, we are reaching more people with the Israel Identity. Covenant Publishing has also been able to extend into the United States. All this because Matthew casually looked at a free newspaper. Of course, nothing is casual when the Lord decides to act.

In his tenure of 19½ years, Matthew has presided over some 120 Board meet-

ings, also 20 Annual General Meetings at our yearly Convention, plus one or two others between when necessary. He has given about 40 Presidential addresses at our Conventions and Congresses as well as dashing around the country speaking at rallies and branch meetings. He deserves a bit of a rest, but only a bit. He may have retired from the Presidency and editorship of our magazine, but he has not retired from the Federation or the service of the Lord. We shall not waste his gathered knowledge and experience.

Matthew was presented with an Edinburgh Crystal decanter and glasses; an inscribed silver tray; a digital camera and a Cross fountain pen. Mrs Browning (May) was presented with a box of hand made chocolates to her astonishment and delight.

The presentation was not a farewell occasion but a celebration of a long and successful Presidency. God Bless you Matthew and May.

ERNEST S. GAGE
(Deputy President)

JOHN ALEXANDER DOWIE

Though “he being dead yet speaketh” *Hebrews 11:4*

As a forerunner of what God has prepared for His people in the next generation, He always sends a messenger “to make ready a people prepared for the Lord” (*Luke 1:17*). Usually, that messenger is thought of as being strange by the religious standard of the day and often strongly rejected by the ruling church authorities. One such God-ordained messenger who was the forerunner in preparation for the Twentieth Century ministry of divine healing was John Alexander Dowie.

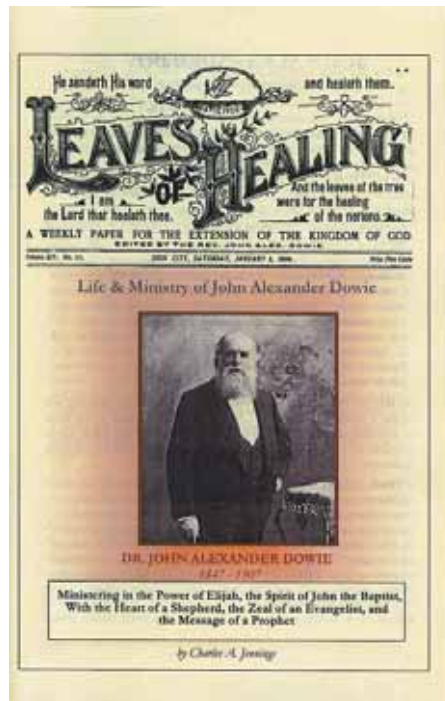
On May 24, 1847 Dowie was born into the home of highly educated and devout Christian parents in the city of Edinburgh, Scotland. It was there he attended church and was converted to Christ at the early age of seven years old.

When at the age of thirteen years old, his family moved to Australia where he began working and earning his own money as a salesman in his uncle’s shoe shop. At the age of sixteen, he was divinely healed of chronic dyspepsia. At the age of twenty, he surrendered to a divine call for Christian ministry and returned to his native Scotland to attend Edinburgh University. While there he studied at the Free Church School for three years and then returned to Australia. In the Spring of 1872 he accepted the pastorate of the Congregational Church in Alma. The following year he accepted a pastoral call to a church in the city of Manly Beach. In 1875, Dowie moved again and accepted the pulpit at a church in the Sydney suburb of Newtown. On May 26, 1876, he married his wife Jeanie, in the city of Adelaide, South Australia.

While pastoring the Congregational Church in Newtown, Dowie experienced his first miracle of divine healing that would revolutionize his life and ministry.

Leaving Australia in March, 1888, he went through New Zealand, crossed the Pacific, and passed through the Golden Gate at San Francisco on June 7, 1888. Dowie did not have long to wait after landing at San Francisco to have an opportunity to minister to suffering humanity. An aged woman who had come with her crutch all the way from Sacramento was healed immediately.

Chicago newspapers attacked him as an imposter, and informed him that he was not needed nor wanted in the city of Chicago. At this particular time, as he was about to close a convention on Divine



Healing and was delivering the final address on August 7, 1890, a lady brought a prayer request to him, asking prayer for Mrs. Jennie Paddock, who was lying at home suffering from fibroid tumor - the doctors having abandoned the case because mortification had set in.

Dr. Dowie took this as a test of whether he should open a mission in the city of Chicago. Then and there he knelt down and prayed for the dying woman. She was instantly healed and lived for many years. This wonderful miracle startled many people in Chicago; and even the *Chicago Inter-Ocean* published the details of the case in the issue of August 28, 1891.

Dr. Dowie with an entourage of family and friends took a five month tour of Great Britain and Europe starting in the fall of 1900. While there, he visited and/or established Zion Churches and a Zion Publishing House in London. He was well accepted by the common people as his public meetings were well attended. From October 10-31, 1900 he held capacity crowd meetings at St. Martins Town Hall, Charing Cross, London, each weekday afternoon and evening. While there, a gang of ruffians opposed to his message, attacked him and his party and attempted to kill him.

Upon his return to his home base in Illinois, Dr. Dowie continued to pursue the construction of Zion City and promote his ministry throughout the United States and

overseas. He suffered a stroke in September 1905 following several major confrontations with his critics in New York and Australia where his attacks on the vices of the reigning British Monarch gained international press attention. He continued his travels on behalf of Zion City in 1906, but suffered a fatal stroke and went to his eternal reward on March 9, 1907. He was buried in Zion City, Illinois.

“I AM A FIRM BELIEVER”

By Dr. John Alexander Dowie

(The date following each of Dr. Dowie’s direct statements below indicates the issue in which they were published in the *Leaves of Healing* magazine.)

I believe the Anglo-Saxon race to be Isaac’s sons. I believe that the British and American people form one great Israel; not Judah. That they are the descendants of the ten tribes of Israel. That you can trace the migration of Dan that took to the sea in ships, from the Danube to Dan’s mark, (Denmark) and therefore the whole great British nation; that, if we were not the natural descendants of Abraham according to the flesh, we have all the rights, all the claims, all the privileges, because ‘if we are Christ’s,’ then we are Abraham’s seed and heirs, according to the promise. Hence I speak to Israel; and I say, ‘Hear, O Israel. Jehovah thy God, the one God that in the days of Moses led thee out of Egypt, and through the howling wilderness into the land of plenty, gave thee liberty, and has taken thee out of slavery; given thee healing when thou wert sick, established the covenant of God, and given thee the great rich land. Hear, O Israel, the Lord thy God is still thy deliverer.’

God still blesses the world only through Israel. God confines His workings among the nations to His Israel still. You will notice that the nations which are not Israelitish are in darkness.

We are Israelites. I know it. If I could not prove it any other way, I have the feeling in my very flesh and blood and bones that I belong to the Israelitish race. My own sympathy is with all the Covenants and promises of God which are made in Christ Jesus to the glory of God the father. (December 15, 1900)

Now these Israelites are essentially Danites everywhere they go, it is just as Sir Walter Scott put it; his motto was the prevailing practice of the Highland Clan, and by the way the Highlanders of Scotland are clearly Hebrews. The Gaelic language is full of Hebrew. John Stuart Blackie, who founded the Gaelic chair in my own native city University, where I also studied, declared that his conviction was that Gaelic was essentially Hebrew. All good Hebraists, I think without exception, find the same conditions to exist. (December 14, 1901)

Our Lord Jesus Christ came to establish a kingdom. The Gospel of the Kingdom of God is the Gospel that He preached. In every parable, in every simile in which He put his Gospel before His disciples in the world, He used that expression, the "Kingdom of the Heavens," or "The Kingdom of God" is like unto this or that. The Kingdom of God is the whole aim and purpose of God's Great Gift to humanity. (April 19, 1902)

I hold to the Israelitish origin of the Anglo-Saxon race. (June 28, 1902)

CHARLES A JENNINGS



THE BIWF SUMMER CONVENTION

22nd to 27th July 2007

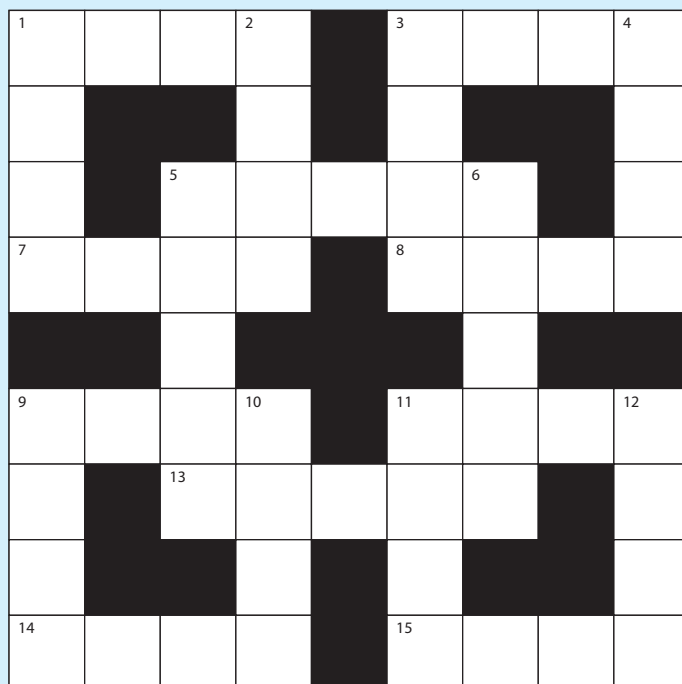
Hothorpe Hall, Theddingworth, Leicestershire, LE17 6QX

CONTACT BIWF FOR BOOKINGS

THEME

ONE KINGDOM UNDER GOD

CROSSWORD NO. 1



ACROSS

1. Father
3. A mountain climbed with no return
5. Famous lady or princess
7. Occupied by Esau
8. Descendant of Gad
9. Shoe cast out over
11. An unlawful worship
13. A minor Prophet
14. Bringing almag trees
15. A mother-in-law's complaint

DOWN

1. A countryman called to God's Service
2. "that which gendereth to bondage"
3. Survivor of a catastrophe
4. Maker of evil laws
5. Foreign King
6. A loyal friend and neighbour of a king
9. Arcady
10. Six ladies share the name
11. Ancestor of Nimrod
12. Renowned for gastronomic prowess

Please see page 26 for answers

KEEPING COOL IN THE GLOBAL WARMING PANIC

The heat is on – sometimes it feels as if we live in a pressure cooker where the anxieties and stresses of modern life are kept at such a pitch that it becomes impossible to think coolly and calmly. Different factors bombard us from food scares and health worries to crime statistics and the current favourite – global warming. Alarming statements like:

“We have just 10 years to avert a major catastrophe that could send our entire planet into a tailspin”

So says the website for *An Inconvenient Truth* which is the Oscar-winning documentary about the environment by Al Gore, former vice-president of the USA.

While it is undoubtedly true that the climate is changing and that there are consequences for all of us, the debate has been conducted in overheated tones by politicians, activists and scientists all of whom have a vested interest in presenting

the most frightening scenario possible to their audiences. They do not want people to stop and think and ask what God has planned for such a time as this. As in all other situations there is an answer in the scriptures.

In *Genesis 6:5* “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually”. This state of affairs led to the Flood and that was followed by the Covenant with Noah. This covenant, in *Genesis 9*, is remembered by everyone but not applied to the current situation. The promise of God has been made not only with Noah and his descendants but also with “...every living creature that is with you, ... from all that go out of the ark, to every beast of the earth”, verse 10. However much the waters of the sea rise and the conditions on the continents change, there is the everlasting covenant between God and every

living creature which He said, in verse 15 “...I will remember...”.

This is not an argument in favour of unrestrained industrial growth, pollution and the extinction of animals. On the contrary, our duties are to be faithful stewards of the world for succeeding generations and it is put forward as a plea for calm and for reliance on God’s word.

There is also another aspect to consider which should bring peace and joy to our hearts. In *Matthew 24: 37-39* our Lord Himself referred to the days of Noah and linked the signs of them to “...the coming of the Son of man ...”. If then, these days are indeed as bad as those days of wickedness and corruption there is an inconvenient truth for the world to consider: we must watch and pray with hope and the expectation of the coming of our Lord Jesus Christ in glory.

PHILIPPA CLARK



THE ORIGINS OF BRITAIN – THE TROJAN LEGENDS*

I had a letter recently enquiring about the legendary origins of the British nation. These are easily accessible in Geoffrey of Monmouth's *History of the Kings of Britain*, an excellent translation of which was published by Penguin Classics. Many will be familiar with the legends immortalised by Homer, Virgil and other ancient writers of Paris and Helen and the ten-year war between the Greeks and Trojans ending with the capture and destruction of Troy. Once dismissed as legend, archaeology has shown these stories to have a sound basis in fact – Paris

himself is otherwise known to history. The fall of Troy is presently dated to 1170 B.C. Many, however, are said to have escaped from the destruction of Troy, among them Antenor, from whom various royal dynasties were to trace their origin. More famous was Aeneas, hero of Virgil's great poem, who, after many adventures, settled in Italy, married a local princess, and became the ancestor of Romulus and Remus, who founded Rome in 753 B.C. The fact that both Antenor and Aeneas were drawn to Italy suggests a possible connection between the Trojans and the Etruscans.

Aeneas was succeeded by his son Ascanius and he in turn by his son Silvius. Our interest is in the latter's son, Brutus. A prophecy said that he would slay both his parents. His mother in fact died in giving him birth, and when still a youth, Brutus accidentally killed his father Silvius while they were out hunting. For this, he was exiled for life. Gathering a band of companions, he embarked on adventures rivalling those of his great-grandfather. Finally he came to the island called Albion (the White Land), forecast to him by the Goddess Diana. He landed at Totnes in Devon. Either



* Datings are now subject to the revised chronology for the ancient world which is showing the fall of Troy to be as late as circa 650 B.C. See *The King Arthur Conspiracy*, chapter 8, *In Search of Brutus*, by Grant Berkley. Covenant Books, £19.50.



he or his son Corineus overthrew the local giant, Gogmagog, hurling him off a cliff into the sea. Brutus then established the kingship and divided the country among his followers. The island was named after him 'Britain'. Generation gaps are hard to estimate, but the fourth generation after the fall of Troy might give a date towards 1000 B.C., subject to the coming upheaval in ancient world chronology.

How much credence can we give to all this? Geoffrey claimed to have his information from an ancient book in Welsh which has long since disappeared – some scholars have questioned whether it ever existed. But recent research has shown that Geoffrey did draw on earlier sources, some of which (in a characteristic Celtic way) were probably passed down orally for generations. Even the most sceptical will acknowledge that there is archaeological evidence for trade and even settlement from the Near East even before this. Cultural links are plausible at least between Asia Minor (or Phoenecia) and the West Country, the tin trade forming a vital link. When the Romans arrived, the area to the east and north-east of London was inhabited by the Trinovantes, whose name possibly means 'the New Trojans'. Many theories have been advanced as to the origin of the name 'Britain' which may originally have been 'Prydein', p mutating to b

in Welsh. Many Welsh families trace their origin to Brutus, these genealogies being passed down by oral tradition.

Some aspects of the legend are questionable. Brutus is said to have found the island virtually uninhabited, apart from a few giants. But we know that long before the arrival of Bronze Age settlers, Trojan or otherwise, there was a widespread and highly sophisticated society here which created Stonehenge, Scara Brae and numerous other monuments. Legend has it that the earlier inhabitants were driven to live in the hills. There may be some memory here of an earlier culture – possibly palaeolithic – who lived in caves, skilled in concealment and secret arts; not giants but 'the wee folk' who may have survived as a separate society well into historic times.

Supposing that there is at least some basis to these legends, what are the implications for our Celtic (or Israelite) ancestors, arriving in these shores half a millennium later? One is that they would have found a society with which they already had economic, cultural, perhaps even linguistic ties. Their arrival may well have been peaceful. With knowledge of iron tools (as distinct from Trojan bronze), it would have been possible for them to clear and settle new sites alongside the indigenous population, much as the An-

glo-Saxons did a millennium later. In due course, intermarriage and intermingling are likely to have taken place. Certain aspects of the legend seem to echo parts of the Old Testament. The giants seem to be a parallel to the 'sons of Anak' in Canaan before the Israelites arrived. Half-forgotten memories brought from the Holy Land may have been grafted onto the tradition. It is certain that when the Romans arrived, they found here a society whose cultural roots were millenia old, who might have become a great imperial power but for the tribal rivalries which so beset the Celts.

Geoffrey of Monmouth's legends were retold by Edmund Spenser in Book Two, Canto Ten, of his vast poem, *The Faerie Queene*, which he headed

A chronicle of Briton kings
From Brute to Uther's reign,
And rolls of Elfin emperors
Till time of Gloriane.

'Gloriane' is of course Queen Elizabeth I. Spenser was trying to connect up his own age to the heroic legends of our nation. Apart from Tennyson's magnificent *Idylls of the King*, this is the nearest we have to a national epic. Is this a reconnection which our own unheroic age needs to make?

REV BARRIE WILLIAMS

‘Ian Smith was right after all...’

The above headline we have waited for many years to see appeared in the Daily Mail, London, for 19th March, 2007, under Peter McKay’s column. The disaster of Zimbabwe is now so terrible that it has become possible to say in a British newspaper what for decades it has not been possible to say and remain credible in politically correct terms.

What is even more significant is that the article’s main reflection was on the words of leading anti-apartheid campaigner of yesteryear, Peter Hain, now a Cabinet Minister in the New Labour Government. Hain has said: “It’s high time the world united and told [Robert] Mugabe to go. To go now. And then, through sanction and support for the brave Zimbabwean resistance to his despotism, to make sure he does.” McKay says: “Bravo! Hain is said to have ‘put his job on the line’ by saying this ... [he] made his name by fighting white rule in Africa. He’s proud of his anti-apartheid activism. But the world has moved on ... The white minority rule of Ian Smith was infinitely better than the black majority rule of Robert Mugabe. Hain could never see that. That’s why he is part of the problem and not of the solution.”

McKay reflects on the past stability of the country and the realities in the present



The Covenant Nations

disaster:

“Smith’s Rhodesia (as it was then called) was a land of milk and honey compared with Mugabe’s starving, destitute Zimbabwe. Blacks were better fed, better educated and enjoyed greater access to medical care ... There’s nothing much we can do about it. Regime change is not an option. Zimbabwe doesn’t pose a military threat to the West and South Africa’s government wouldn’t let us interfere anyway.

Zimbabweans, God help them, must sort out their own problems. They must find a way of removing Mugabe without filling the vacuum with someone who will turn out to be worse.”

It was on 3rd February, 1960, that the then British prime minister Harold Macmillan, speaking in Cape Town to the South African parliament said: “The wind of change is blowing through this continent.” We are now 47 years on from that famously remembered speech and phrase. It is a period that will alert all students of the Divine Time Measures in that 47 years is exactly 60 displacements, or 60 x 286.1 days. When UDI was announced at 11.15am on 11th November, 1965, it was exactly 47 years, or 60 displacements, from the Armistice in World War I which was announced at 11am on 11th November 1918. When Ian Smith and his Cabinet took the decision to declare UDI they appreciated that it was taking place on Armistice Day and they deliberately made the announcement 15 minutes later than the 11am remembrance time. They also held a Day of Prayer. Ian Smith and other others knew that they were a Covenant Nation.

The British Labour Government under Harold Wilson led the charge against Ian Smith. It distracted his party comrades in Britain from noticing the sheer uselessness of his administration. It was also an attack on the covenant British World Order, which was under threat of displacement generally in Africa, marked in time by Macmillan’s “wind of change” speech. How fitting therefore and supremely ironic, that after 47 years of displacement we



see a New Labour Government in Britain under Tony Blair witnessing the consequences of forcing Black majority rule on peaceful Rhodesia. When we consider the increasingly serious situation in Zimbabwe and also in neighbouring South Africa where murderous crime is out of control, we wonder what 47 years from UDI will bring by 11th November, 2012.

In Matthew 24: 31 Jesus Christ spoke of the four winds of world conflict from which His angels will be sent forth to gather, or rescue, His Elect from their extremity. The severity of the winds of change and conflict against the Covenant Nations is increasing. It may become even more severe in the days ahead. The tragedy is that millions in the Black populations have died, or are threatened with death, because the Israel nations have abandoned their role of leading the nations in peace. That essentially was what White minority rule was about and events have now proved that not only was Ian Smith right, but that God’s Great Plan was and is right.

That plan is the great calling of Abraham and his descendants to remain in a leadership role among other peoples and nations, this in order to administer government in His righteousness.

MICHAEL A CLARK



The Tercentenary of the Anglo-Scottish Act of Union

[With the Anglo-Scottish Act of Union Great Britain came into existence on 1st May 1707]

In 1603 there was a Union of the Crowns of England and Scotland when James VI of Scotland became James I of England but contemporaries viewed it as ‘an imperfect union’: a union of sovereign states under a common authority, without a union of laws. ‘A perfect union’, such as that achieved between England and Wales in 1536, would have involved full integration. Despite James I’s wishes, the two countries remained independent states until 1707 (except for a brief period of legislative union during the Interregnum when the entire British Isles came under the rule of the Parliament at Westminster). A tract in 1604 advocating perfect union observed that the Union of Crowns was like the union of Portugal and Spain, ‘wherein there can be no great assurance of continuance’. The candid admission at the end of the seventeenth

century by Robert Harley, who became Speaker of the (English) House of Commons in 1701 and Secretary of State for the Northern Department in 1704, that he ‘knew no more of Scotch business than of Japan’ did not suggest permanence.

After ‘the Glorious Revolution’ of 1688 William III attempted to promote a union and in 1700 the House of Lords approved a bill authorizing the appointment of commissioners to negotiate a union but the Commons did not share the enthusiasm of the Lords. On his deathbed William III commended a union of England and Scotland to his subjects. After the accession of Queen Anne in 1702 proposals for a union were revived but commissioners did not meet until April 1706, as there was a great deal of indifference and opposition in both countries. English politicians were given a strong incentive to negotiate a union when

on 13 August 1703 the Scottish Parliament passed an Act of Security allowing Scotland to choose a successor to the Scottish crown on Anne’s death, putting the Protestant succession at risk. Andrew Fletcher of Saltoun, a figure much revered by modern Scottish nationalists, volunteered the view, ‘If we live free, I little value who is king’. It was not a view which could be readily shared by English politicians who feared that if Queen Anne died childless the Scots would opt for James Edward Stuart, her exiled Roman Catholic half-brother, rather than a member of the safely Protestant House of Hanover.

Ostensibly, the fears of English politicians were unjustified because the Act of Security clearly stipulated that if Anne died without an heir the Scottish Parliament should nominate her successor to the Scottish crown who should be both a Prot-

estant and of the royal line of Scotland but not the same person designated to succeed in England unless 'there be such conditions of Government settled and enacted as may secure the honour and sovereignty' of Scotland, 'the freedom, frequency and power of Parliaments', and 'the religion, liberty and the trade of the Nation from English or foreign influence'.

The articles of union negotiated by the commissioners formed the basis of the Acts of Union passed by both the English and the Scottish Parliaments. The Scottish Parliament ratified the Union on 16 January 1707 by 110 votes to 69. The Union went rapidly through both houses of the English Parliament, passing the House of Commons on 1 March 1707 by a vote of 274 to 116.

Great Britain came into existence on 1 May 1707 - a full century after James I's dream of a union of his kingdoms - with Anne as queen and the Protestant succession guaranteed in the House of Hanover. The Scottish Parliament was abolished and Scotland given representation in the new Parliament of Great Britain: 45 MPs and 16 representative peers. Scotland's representation in the new Parliament was based on the respective size of the economies of the two countries. With specified exemptions, free trade was established between Scotland and England and taxation would be equal and uniform. England's colonies were thrown open to the Scots. However, the Anglo-Scottish Act of Union of 1707 cannot be described as 'a perfect union', to borrow the terminology of the early seventeenth century, or be equated with full integration because it was a union that accommodated diversity. The House of Stuart's efforts to impose uniformity, especially at the end of the 1630s, had ended in disaster. The Scots retained their own legal system based on Roman law rather than the English Common Law, although the House of Lords became the highest court of appeal from the Scottish courts. The Scots initially retained their own Privy Council but it was abolished in 1708. Presbyterianism remained the established church in Scotland, recognition that Scottish Presbyterians could never be reconciled to Anglicanism.

Although the Union secured the Hanoverian succession, it did not eradicate the distrust between the two nations. For much of the eighteenth century there was little love lost between the English and the Scots. The fact that the Scots disapproved of the very terminology 'English' and 'England', gave rise to the terms 'British' and 'Great Britain' and even 'North Britain' (Scotland) and 'South Britain' (Eng-

land) becoming common currency. In 1715 and 1745 many, but by no means all, Scots, rallied to the Jacobite cause. Several decades were to elapse before the Scottish economy benefited from the Union. After 1750 Scottish economy flourished, growing faster even than the English economy. Between 1750 and 1800, Scotland's overseas commerce grew by 300% whereas England's grew by only 200%. Urbanization offers another measure of economic progress. In the same period the proportion of Scots living in towns doubled whereas England's more substantial urban population increased by only 25%. Edinburgh's New Town remains a striking monument to the success of the Union. Many ambitious Scots took the road to England and found a wider stage for their talents and abilities. Scotland's intellectual life also flourished in the years after the Union. Nothing comparable to the Scottish Enlightenment took place in England. These were the years when David Hume, William Robertson, Joseph Black, John Millar and Adam Smith were extending the frontiers of knowledge and expanding our understanding of philosophy, of history, of science, of social theory and of economics respectively. And the Father of the Scottish Enlightenment was the philosopher, Francis Hutcheson, who, like Joseph Black, was an Ulsterman.

THE IMPACT ON IRELAND

At the end of the seventeenth century and the beginning of the eighteenth century a variety of voices in Ireland were raised in support of an Anglo-Irish union. At least some of these calls in support of an union were prompted by or stimulated by the prospect of an Anglo-Scottish union.

The celebrated William Molyneux, the MP for Trinity College, Dublin, from 1692 to 1693 and again from 1695 until his death in 1698, and author of *The Case of Ireland's Being Bound by Acts of Parliament in England Stated* (1698), probably the most famous political treatise in Irish history, contended that if the English parliament was to legislate for Ireland the people of Ireland ought to be represented in it 'but this is a happiness we can hardly hope for'.

Henry Maxwell, the MP for Bangor (and subsequently Killybegs and then Donegal Town) argued in his Essay towards a Union of Ireland with England (1703) that a union would 'greatly increase the manufactures, trade and supply of each nation ... and will be the common interest of manufacturer, merchant, land-

lord and of the monarchy'.

The Presbyterian-born Bishop King of Derry (subsequently Archbishop of Dublin) in a letter to Sir Robert Southwell in July 1697 contended that a union was the only way to make both countries 'flourish effectively'.

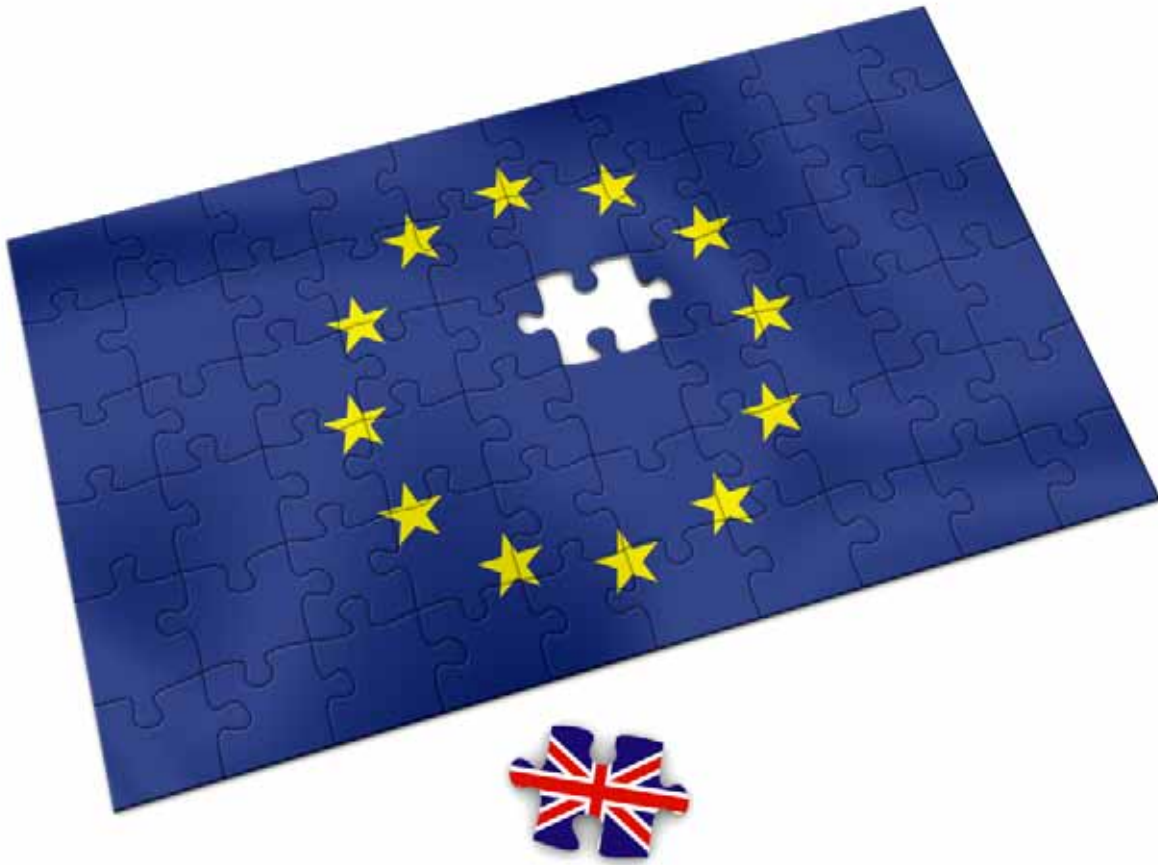
In October 1703 the Irish House of Commons had suggested to Queen Anne that 'a more firm and strict union with your Majesty's subjects in England was an appropriate remedy to Ireland's ills'. However, Queen Anne's reply offered no comfort. A union offered both political and economic advantages to the Protestant community in Ireland, by making them feel less isolated and by including Ireland within the English economy. The latter was precisely the chief objection of the English mercantile class.

The Act of Union between England and Scotland in 1707 revived the idea. The Irish House of Lords presented an address to the British House of Lords expressing the hope that Irish union with England would follow the Scottish Union. The Viceroy replied that he had no directions from Queen Anne to comment on the matter. The Irish House of Commons made no reference to a union on this occasion.

Interestingly in the first half of the eighteenth century interest in an Anglo-Irish union, or more correctly, after 1707, a British-Irish union, invariably originated on this side of the Irish Sea but after circa 1750 advocacy of a union almost always came from the other side of the Irish Sea, a point which may be readily demonstrated. For example, in December 1759 rumours that there was to be a parliamentary union with Great Britain resulted in a furious crowd invading the Irish House of Commons and compelling MPs to swear that they would oppose any such measure. Dublin Castle believed, rightly or wrongly, that some members of the opposition in the Irish House of Commons had instigated the riot.

In 1779 the Duke of Buckinghamshire, the Lord Lieutenant, revealed himself to be in favour of a union but aroused such opposition that he dropped the idea. The agricultural reformer Arthur Young in *A Tour of Ireland* (1780) remarked that in the event of a union between Great Britain and Ireland, Ireland would probably lose 'an idle race of country gentlemen and in exchange their courts would fill with ships and commerce'. The economist Adam Smith in *The Wealth of Nations* (1776) argued that a union might be the prelude to the removal of religious disabilities.

A CONTRIBUTOR FROM ULSTER



The Commonwealth – An effective world force?

The British Foreign Secretary, Margaret Beckett, said recently that it was time to look afresh at the Commonwealth. Has the Foreign Secretary been thinking more deeply about things relative to other overblown organizations like the European Union? Has she decided that in the 53 nations – a third of the world's population – Britain has a unique forum for influence, co-operation and international comity that ought to be better used?

Michael Binyon in *The Times*, London, for 21st March, 2007, asks this question and points out that if this is so, there is plenty she could do. "More money would help: every Briton pays £54 a year to the EU, £10 to Nato, £2 to the UN and 20p to the Commonwealth.* She could attend in person sessions of the Commonwealth Ministerial Action Group – the world's only standing human rights body that has power to suspend members violating

agreed standards. She could recognize that Don McKinnon, the current Secretary-General, has slimmed the bureaucracy, cleaned up the accounts, cut out the waffle from the biennial summits and focused the Commonwealth on what it does best: frank talk behind closed doors on the main issues, with no communiqués, little posturing and a refreshing realism about what can be done."

Binyon points out that the Commonwealth in Africa is in pretty good shape compared with the rest of the continent. Envoys working behind the scenes have done a lot for the Camerons, Togo and Guyana. The Commonwealth is fighting for fairer trade with the Caribbean, for civilian rule in Fiji and is one of the few bodies still pressing Pakistan on democracy which like India, now takes the Commonwealth very seriously. Is it not time that Britain did as well as the leader of the Covenant Nations by putting in more than

20p for every Briton?

Just think of this by way of misplaced priorities for Britain, whose greater destiny among the nations awaits a great revival. The 50th anniversary of the Treaty of Rome and the European Union was celebrated in Berlin on 25th March and Britain has pledged to pay £42 billion to this vast and fraudulent monster over the next seven years, even taking into account the subsidies the UK receives back. This is an increase of more than 60%. Yet not even EU auditors have been able to tell us – for 12 years running – where the majority of money that is given to the EU ends up! "Come out of her, my people" (*Revelation* 18:4).

MICHAEL A CLARK

* We might also reflect that in respect of the £54 a year every Briton pays to the EU, each one only pays 65p for the Monarchy – the cost of *The Times* newspaper on one day!

Find of Roman coin shows ancient Britons in a new light

Experts are excited about a rare coin unearthed by an amateur treasure hunter which could change the accepted ancient history of Britain. *The Daily Telegraph*, London, for 26th February, 2007, reported that the silver denarius which dates back to the Roman Republic – before Julius Caesar made Rome an empire – was unearthed near Fowey in Cornwall.

Dating from 146 BC, it shows how ancient Britons were trading with the Romans well before the country was conquered in AD 43. Anna Tyacke, Finds Liaison Officer at the Royal Cornwall Museum, said: “It proves that there was a lot more going on between the continent and ourselves.”

It is always difficult for people in our day to realize that the British Isles were part of the commerce of the ancient world well before the time of Christ. Cornwall and Wales had trade significance because of the tin and copper they produced, but that economic activity is not well documented before the third century AD.

Coins were relatively rare, of high value and often stayed in circulation for more than 100 years. The silver coin that has been discovered was minted in Rome and carries the likeness of Roma wearing a winged helmet, plus the name of a Caius Antestius, its maker.

All this lends considerable weight to the evidence that Joseph of Arimathea, the most prominent and powerful tin merchant in the days of the Roman Empire and at the time of Christ, regularly visited Cornwall and the surrounding area. Referred to as the ‘nobilis decurio’ by Maelgwyn of Llandaff, Joseph of Arimathea was the only man the Sadducees dared not

oppose. As the great uncle of Jesus, he by all tradition brought his great nephew to England on his sea journeys. Here the young Christ – missing from records in Palestine between age 12 and 30 – met and talked with the (Hebraic) Druidic order who then readily adopted Christianity which arrived in Britain shortly after the Crucifixion in AD 36-37. The Ancient British royal kingdom under Caradoc, or Caractacus, in South Wales were part of this great story.

There is a fascinating account of the

spread of Christianity to Britain and from Britain to Rome through the members of the British Royal Family in exile and their relationship with the Apostle Paul in the book *Drama of the Lost Disciples*. A best-seller now in its 14th Edition.*

MICHAEL A CLARK

* *Drama of the Lost Disciples* by George F. Jowett, 255 pages. Published by and available from Covenant Books, 121 Low Etherley, Bishop Auckland, Co. Durham, DL14 0HA, England. Price £7.95 excluding postage and packing.



PHOTOGRAPH BY APEX

Some Light Relief...

A temporary Sunday School teacher was struggling to open a combination lock on the supply cabinet. She had been told the combination, but couldn't quite remember it.

Finally she went to the pastor's study and asked for help. The pastor came into the room and began to turn the dial.

After the first two numbers he paused

and stared blankly for a moment.

Finally he looked serenely heavenward and his lips moved silently.

Then he looked back at the lock, and quickly turned to the final number, and opened the lock. The teacher was amazed.

"I'm in awe at your faith, pastor," she said.

"It's really nothing," he answered.

"The number is on a piece of tape on the ceiling".

Send us your jokes and we'll enter you into our competition to win one of our coveted pens



FAQ

Q Of the two supporters of the British Royal Coat of Arms – the lion and the unicorn – which represents England and which represents Scotland; and how did they come to be used?

A This question will be best answered by JH Stevenson, author of *Heraldry in Scotland*, who as Unicorn Pursuivant was a recognised authority on heraldry:

‘The Royal Arms of the Kingdom of Scotland do not appear with even a single supporter till the reign of James I. In that reign, a unicorn sejant is placed with the king’s shield on a coin, and two lions support his arms in the Privy Seal, and remain on the Privy Seal almost continuously until the Union.

‘The unicorn as a single supporter was meanwhile never abandoned. At times it supports the arms of James IV and James V. Two unicorns, it may be noted, support the arms of James III in the hall at Cumbernauld Castle... and those of James IV in the boss in the Blacader aisle of Glasgow Cathedral; and on the buttress of Melrose Abbey Church, and over the gateway of

Whithorn Priory. They also, it may be noted in passing, support the arms of James, Duke of Ross and Archbishop of St Andrews, younger brother of James IV, and also the arms of the next archbishop, Alexander Stewart, that king’s natural son.

‘James V took unicorns as his supporters on his Privy Seal; and his successor, Queen Mary, while retaining the lions on her Privy Seal, adopted unicorns for her Great Seal. She was the first monarch to do so. The monarchs’ practice of having two distinct sets of supporters at one time is an illustration of the freedom exercisable in that matter before the advent of our modern notions, a freedom, however, more excellently illustrated in the royal heraldry of England, whose kings changed their supporters at least twenty times in twelve reigns.

‘James VI continued the unicorns as his principal supporters till his accession to the English throne, and his adoption of a quartered coat of arms. He then took one supporter of each kingdom on the same principle as that on which he had taken their arms into his shield. The supporter he took for England was the golden lion rampant guardant imperially crowned and

langued azure, the Scottish unicorn being rampant argent, langued, armed, maimed and unguled or, and gorged with an open crown and chain, also or’ (p.397)

Q What is the prophetic significance of the Israeli State, the reason for the conflict in Palestine and what may happen in the future?

A “Again the word of the LORD came unto me saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the [British] house of Israel wholly, are they unto whom the [Jewish] inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession” (brackets and emphasis added; *Ezekiel* 11:14-15)

The first thing to be clear about is that what happened in Palestine in 1948, after a campaign of assassination and kidnap by the Zionist Jews and in 1967 at the Six Day War, was a total contradiction and reversal of the miracle of the Deliverance of

Jerusalem on 9th-11th December 1917 by the British (Israel) Forces under General Allenby.

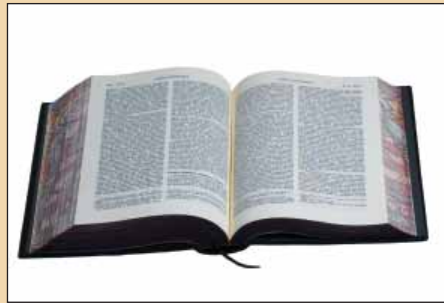
The Turks, who had never seen an aeroplane, fled from Jerusalem when aircraft of the Royal Flying Corps flew over the city around 8th December. No shot was fired in Jerusalem at the time of that deliverance. It was a fulfillment of the prophetic signal given in the Church of England's First Lesson for Morning Prayer on 8th December in the 1662 *Book of Common Prayer*. The Lesson included the words of Isaiah 31:5: "As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it."

Since 1948 there has taken place large scale immigration into Palestine by mainly European Askenazim-Khazar Jews, who are not Israelites by blood descent, but by religion only. This has displaced the Palestinian Arab population provoking continuous conflict. In the Balfour Declaration of 2nd November, 1917, one month before the British deliverance of Jerusalem, it was clearly stated that the protection of the Palestinian people was all important, i.e. "nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine."

Many true Sephardic, or Spanish Jews, hold the view that the Israeli State should not have been created. The fact that it took conflict to bring it about and that conflict has not ceased since 1948 does support this view. It is surely not a fulfillment of the prophecy of *Zephaniah* 3:20 which declares of the restored and regathered of dispersed Israel: "I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD."

A significant further prophetic evaluation concerns the unfruitful fig tree that Jesus cursed and which in a short while

withered away (*Matthew* 21:18-19; *Luke* 13:6-9). With the fig tree the leaves come before the fruit, so when Christ saw leaves only on the fig tree he knew something was wrong. Nearly 60 years have passed since 1948 and it would appear that since the important 50th year of the Israeli State an increasing withering of this barren fig



tree has been witnessed.

Under the Divine Law, in the 50th year of jubilee land is returned to the original owner. Thus in 1998 the Mandate of Palestine, taken forcibly from Britain (Israel), should have been returned to Britain. This did not happen, but it may be why Britain and America have now been drawn into direct conflict in the Middle East. On 28th September, 2000, Ariel Sharon, then leader of the right-wing Likud party in Israel, provoked conflict with the Arabs by trespassing on an area of Muslim sanctuary in the Dome of the Rock in Jerusalem. This triggered the new Intafada conflict which has continued until now with increasing violence.

With no fruit, like Christian Israel in the West, this withering will continue. If the Messianic Jews could convince the Israeli Jews about Jesus Christ, the Messiah, or if the identity of true Israel in the West became known by the Rabbis in the Israeli State – and a few of them *are* convinced – then there might appear a measure of the fruit of peace.

The time scale of things may prove important in 2007 as this June 40 years will pass from the Israelis taking the Old

City of Jerusalem in the Six Day War of 5th-10th June, 1967. Forty is the trouble factor for Judah. Then in December, 90 years will pass from the Deliverance of Jerusalem in December 1917. Ninety is the number of Divine order (10) connected to judgment, nine being the number of finality or judgment.

Jesus Christ told a parable in *Luke* 13 about leaving the fruitless fig tree for three years, plus one year for dunging, which if it did not bear fruit then was to be cut down. Adding four years to the 50 provides a total of 54 years. Fifty-four years after Suez in 1956 is 2010, while the same measure after the 1967 Six Day War will bring us to 2021. Events may overtake the Israelis well before then with Iran (Persia in the Bible) conducting massive nuclear development at a rapid pace. The Israelis have nuclear weapons also and may well strike Iran before that country can develop a nuclear bomb, with or without American sanction.

It is a fearful thing to fall into the hands of the living God and to take the name Israel, meaning "ruled by God" or "Prince with God" when you are not Israel, can but bring curses rather than blessings. In *Luke* 19:27 Jesus spoke prophetically of the coming destruction of Jerusalem in AD 70 under the Romans, but this may also apply to the present situation in Palestine.

There is a kind of Masada complex about the Israeli State. In their final stand against the Romans (AD 66-72) after withstanding a year-long siege, the Jewish population of 953 at the rock fortress above the western shore of the Dead Sea, committed mass suicide rather than be conquered and enslaved. It could be said that the Israeli State is the only truly anti-Christ state in the world, the Jews rejecting Christ the Messiah to this day. Jesus said "slay them before me." These words could prove ominous. It would suggest that the ultimate judgment is timed to take place at the point of the Return of Christ as King of kings, but only time will tell.

MICHAEL A CLARK

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 - 7 - SEIR (Gen. 36:8)
 - 8 - HURI (1 Chron. 5:14)
 - 9 - EDOM (Psa. 60:8)
 - 6 - HURAM (2 Chron. 2:3)
 - 5 - SHON (Num. 21:21)
 - 4 - OMRI (Mic. 6:16)
 - 3 - NOAH (Gen. 8:18)
 - 2 - AGAR (Gal. 4:24)
 - 1 - AMOS (Amos 7:14)
- Down:
- 12 - FISH (Jonah 1:17)
 - 11 - CUSH (Gen. 10:8)
 - 10 - MARY (New Testament)
 - 9 - EDEN (Gen. 2:8)
 - 10 - MARY (New Testament)
 - 13 - NAHUM
 - 14 - NAVY (1 Kings 10:11)
 - 15 - HETH (Gen. 27:46)



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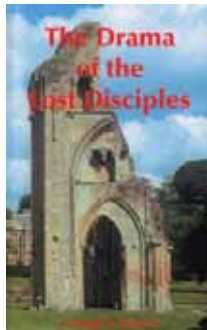
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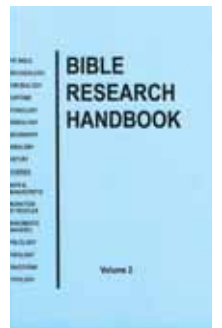
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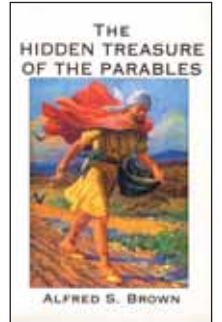
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