

The



# Covenant Nations

VOLUME 2, NUMBER 11, 2013



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▲ Mount Cook is the highest mountain in New Zealand and lies in the Southern Alps in South Island. It was named in honour of Captain James Cook in 1851. Aorangi, its Maori name, means 'cloud in the sky.'

◀ COVER PICTURE: The Captain Cook Memorial Jet in Canberra was built to commemorate the Bicentenary of Captain James Cook's first sighting of the east coast of Australia and was inaugurated on 25 April 1970 by Her Majesty Queen Elizabeth II.

*Join us in the Great Cause  
to Wake Up God's  
Covenant Nations!*

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Volume 2, Number 11 2013

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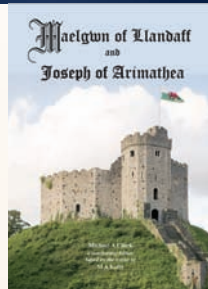
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Disclaimer: The views and opinions expressed in the articles are generally well-researched and considered. However, they do not necessarily reflect those of the publisher.

# The Ranger Uranium Mine in Kakadu National Park, Northern Territory, Australia

“A land wherein thou shalt eat bread without  
scarceness, thou shalt not lack any thing in it; a  
land whose stones are iron, and out of whose hills  
thou mayest dig brass”

*Deuteronomy 8:9*



## EDITORIAL

# THE *FOUNDATION* PEOPLE OF AUSTRALIA – *their heritage is God-ordained and not to be despised*

**T**he *People of Australia – Australia’s Multicultural Policy* was launched on 16 February, 2011 by the Australian government and reaffirms “the importance of a culturally diverse and socially cohesive nation.”

While the White Australia Policy was dismantled after World War II by various changes to immigration policy, the full political introduction of official policies encouraging and supporting multiculturalism did not develop until 1972. Following this, in just over a decade, multiculturalism was threatening to transform Australia into what was described by the high-profile Australian historian, Geoffrey Blainey, as a “cluster of tribes” in his book *All for Australia* (published 1984).

Blainey criticized multiculturalism for tending to “emphasize the rights of ethnic minorities at the expense of the majority of Australians” and also for tending to be “anti-British,” even though “people from the United Kingdom and Ireland form the dominant class of pre-war immigrants and the largest single group of post-war immigrants.”

According to Blainey, such a policy, with its “emphasis on what is different and on the rights of the new minority rather than the old majority,” was unnecessarily creating division and threatened national cohesion. He argued that “the evidence is clear that many multicultural societies have failed and that the human cost of the failure has been high,” and warned that “we should think very carefully about the perils of converting Australia into a giant multicultural laboratory for the assumed

benefit of the peoples of the world.”

This is where the destiny of the servant people is evidenced as being so very relevant and essential to the long-term vision of **the foundation people of Australia**. It is also where the Christian Church needs to become fully awake to God’s Plan for Australia and the covenant nations at large. Especially in this Age-end world crisis when violence is engulfing the Arab World, which is also being exported to Europe and North America through immigration and entrenched multiculturalism. The article on the **Great Southland** in this issue (page 12) reveals a most fascinating providential pattern for the Elect people on this huge continent.

In the original Israel nation and developing Kingdom of God, the question of the “*stranger that is within thy gates*” (*Deuteronomy* 31:2) was never a problem as long as these people were truly assimilated and observed the Law of the Lord. In the modern world the ability to travel and the range of alien cultures and religions is imposing immense strains on the covenant nations and is preventing assimilation. This dislocation to society can only increase if the heritage of the foundation people is not preserved. There are wider strategic dangers as well.

To further quote Geoffrey Blainey, who wrote: “For the millions of Australians who have no other nation to fall back upon, multiculturalism is almost an insult. It is divisive. It threatens social cohesion. It could, in the long-term, also endanger Australia’s military security because it sets up enclaves which

in a crisis could appeal to their own homelands for help.”

The question of the preservation of culture made its appearance in Australia under the Whitlam administration (1972-75). Since then the preservation of traditional cultures *at all costs* has been the insistent politically correct agenda. It declares: ‘Cultures are good: civilization is bad.’ In Australia this has involved the integration of Aboriginals into the modern capitalist economy taking second place to identity politics. Later there has been the influx of Asian culture into Australia on an increasing scale.

Until very recently, the political elites have seemed so very desperate not to offend the forces that in various ways conspire to weaken and destroy the integrity of the covenant nations. Today, Australia has an estimated population of just over 23 million with one million Australians living outside the country. It is still 92% white (not all speaking English), but the foundations of Australia’s God-ordained heritage need to be preserved and not despised.

Undoubtedly it was Britain’s entry into the European Project forty years ago that caused Australia to turn to Asia for trade. Britain is at last now beginning to realize that it made a terrible mistake in forsaking Australia and New Zealand for Europe’s federal agenda. It is to be hoped that a new beginning can soon be made to restore the foundations of the British family of nations and their unique heritage; this for the preservation of civilization and that all the families of the earth may once again be truly blessed.

# ‘THE KING COMES NOT ALONE TO HIS HALLOWING’

This year we celebrate the Diamond Jubilee of Her Majesty’s Coronation. A coronation which clearly revealed that the British monarchy is a Christian institution and is in no way similar to the secular European monarchies appointed by their respective parliaments. The coronation service of our kings follows, almost exactly, the Coronation Service of Solomon of some 3,000 years ago.

It is a consecration of the monarch unto God and unto the people. When the grandfather of our present Queen, King George V came to his coronation in 1911 the then Archbishop of York, Dr Cosmo Lang, pronounced: *“The King comes not alone to his hallowing. He bears his people with him. For the national life, as well as for its representative, this is a day of consecration ....”*

For over a thousand years, there has been the strong thread of Christianity

running through the monarchy, the Constitution and the Common Law. Three Instruments of governance that were bequeathed to Realms, such as Australia, and which protect and nurture a unique democracy which sets us all apart from other countries.

For this, we all owe much to our early Saxon kings, and particularly to Alfred the Great who adopted the Ten Commandments as England’s constitution and based his Common Law on the Holy Bible. Winston Churchill in his *History of the English Speaking Peoples* wrote of this time: *“we are witnessing the birth of a nation.”* It was a birth which commenced the long pathway towards constitutional government up until today when all who are under the Crown are ensured of their freedom and their democracy, whatever their back-

ground, whatever their religion and whatever their original nationality. The same thread of Christianity also runs through the Australian Constitution. Our Preamble opens with the words: *“Humbly relying upon the blessing of Almighty God”* and is one of the only constitutions in the world to do so.

It is a preamble that the Australian Monarchist League had, in 1999, to fight to retain, even battling against an alternative preamble put forward by a conservative prime minister.

On 4 June, a service was held to celebrate the Sixtieth Anniversary of Her Majesty’s Coronation at Westminster Abbey. At that service the Archbishop of Canterbury, Justin Welby, spoke on *Mark 10:44*: *“And whosoever of you will be the chiefest, shall be servant of all.”* He said: *“The very nature of being British follows this simple logic. It is founded on liberty under authority.”*



Parliament House, Canberra

*Her Majesty the Queen is servant of the King of Kings, and so she serves us, as we serve her, in liberty and under authority."*

The inspiration of service has been The Queen's maxim from her early years. In 1947, on her 21st birthday, during a tour of South Africa with her parents, the then Princess Elizabeth outlined, in a broadcast, the principles upon which she would reign with the extraordinary and inspiring vow: "*I declare before you all that my whole life, whether it be long, or short, shall be devoted to your service and the service of our great Imperial Commonwealth to which we all belong. But I shall not have strength to carry out this resolution unless you join in it with me, as I now invite you to do; I know that your support will be unfailingly given. God bless all of you who are willing to share it.*"

Five years later she came to the Throne and, in 1953, was crowned and anointed Queen in an impressive coronation ceremony full of symbolism, meaning and intent.

The Anointing which includes the Blessing and Consecration is the most important part of our Coronation ceremonies. It is known (from the Book of Kings) that in 1015 BC "*Zadok the priest and Nathan the prophet anointed Solomon king*" and this has been sung at our coronations for over a thousand years.

In the early coronations, sacred oil was brought across from the Holy Land and when that was exhausted some two hundred and fifty years later the oil used since has been very specially prepared and blessed. However it really matters not what comprises the oil. What is significant is the actual Act of Anointing. When Her Majesty herself was anointed with the Holy Oil she had said that it imbued her with a conviction of something irrevocable and that she felt that she had to do everything

within her power to maintain the Gift of Royal Privilege and Obligation bestowed upon her.

Another important aspect of the Coronation ceremony is the Oath. Indeed, since the time of William the Conqueror and most probably long before, monarchs of England have sworn to uphold the law. Indeed The Queen was required to swear several oaths: the Accession Oath before the Privy Council following her father's passing, the Accession Declaration before the parliament later in 1952 and the Coronation Oath in 1953.

At that time, the Archbishop of Canterbury asked: "*Will you solemnly promise and swear to govern the Peoples of the United Kingdom of Great Britain and Northern Ireland, Canada, and Australia (etc.) according to their respective laws and customs?*" To which The Queen replied: "*I solemnly promise so to do.*" Her Majesty then laid her right hand upon the Holy Gospel in the great Bible saying these words: "*The things which I have here promised, I will perform, and keep. So help me God.*" She then kissed the Book and signed the Oath.

There has been concern that what appears to be a liberal attitude towards the giving of Royal Assent by The Queen, particularly to those Bills essentially transferring sovereignty to the European Union and that such Assent contravenes the Oath given by Her Majesty.

However, Her Majesty does not herself give Assent. In fact, the last time a monarch personally gave Assent to a Bill of the parliament was on 12 August 1854. The Commissioners are usually five Peers who are Privy Councillors and include the Lord Chancellor. As 'The Lords Commissioners' they occupy a special place in constitutional convention. When announcing Assent a Lord Commissioner will rise and declare: "*My Lords, in obedience*

*to Her Majesty's Commands, and by virtue of the Commission which has been now read, We do declare and notify to you, the Lords Spiritual and Temporal and Commons in Parliament assembled, that Her Majesty has given Her Royal Assent to the several Acts in the Commission mentioned."*

The practice of a Royal Commissioner formally granting Assent originated during the reign of Henry VIII when he shied away from personally signing the Act of Attainder to execute his fifth Queen, Katherine Howard, and a clause was incorporated into the Act to enable it to receive Assent from commissioners. The precedent virtually fell into disuse thereafter but was resurrected from time to time and utilised more frequently during the ill health of George III prior to the establishment of the Regency until the seclusion of Queen Victoria rendered it accepted custom.

George III was the last king to chair a Cabinet Council (in 1781). Thereafter the 'First Minister,' who was the leader in the parliament, chaired government meetings and, over time, assumed the exercise of the prerogative powers. (The term 'Prime Minister' was only first used in an official document when Disraeli signed the Treaty of Berlin in 1878.)

Today, although the Royal Prerogative continues to be exercised in the name of the monarch, it is the prime minister who makes the decisions.

In his memoirs, Charles C F Greville, Clerk of the Privy Council from 1821 to 1859, wrote: "*From the Revolution (1688) to the time of the Reform Bill, that is during 150 years, the system of Parliamentary Government has been consolidating itself and was practically established; the Sovereign nominally, the House of Commons really.*"

In January of 1999 the Labour luminary Tony Benn admitted that under Blair: *"We have shifted from a parliamentary system to a presidential one because the British Constitution allows that to happen because the powers of the Crown are at the disposal of the Prime Minister."*

However, the Royal Prerogative must always remain with the monarch who has the right to take back these powers, just as the monarch must always have the right to refuse Assent. But, if she does so, it could well create a confrontation between the monarch and the parliament. The people, largely unaware of the prerogative, would most likely side with the parliament.

Having gone through the Abdication crisis, The Queen has done everything in her power to not cause any sort of confrontation and ensures that any debate is always behind the scenes and never in public. Her Majesty is greatly influenced by the dictums of Walter Bagehot according to whom: "The Sovereign has, under a Constitutional Monarchy such as ours, three rights: the right to be consulted, the right to encourage and the right to warn. And a king of great sense and sagacity would want no other."

Even though The Queen may not personally sign Bills into law, Her Majesty does closely study all Bills and often raises concerns which have to be alleviated prior to formal Assent being issued by the Commissioners. If there is a stalemate, then it is usual for the Bill to be signed into law and for its opponents to take the matter to the Courts.

In her Coronation Oath, Her Majesty swore to govern according to respective laws and customs. What is misunderstood is that 'respective laws' are, under our Westminster system, determined by the parliament as elected by the people. That

is part and parcel of our democracy where The Queen is 'chiefest' amongst us and yet is the servant of the people.

However, the problem is that the Constitution of the United Kingdom is vested in the parliament. There is no written constitution, as such, only a few documents which, although vitally important, such as Magna Carta and the Bill of Rights, fall far short of making up a documented constitution. Britain's governance is therefore almost totally reliant upon convention which is why the UK parliament is relatively unfettered and has been able to pass insidious laws such as the several European Acts. The European Union is an undemocratic institution and to subjugate our democracy to this, or indeed to any alien entity, is a betrayal of British sovereignty and would, in normal times, be considered treasonous.

It is very easy to blame The Queen for not doing enough, but it is the people who sat idly by, most welcoming the increased power of the parliament and the relegation of the monarch to a constitutional cipher. Today it is held that the Queen no longer rules, but reigns and that her main duty is to keep politicians from absolute power.

Had the British Realms of Australia, Canada and New Zealand remained close together, it is possible that things would have been different, for we were once family and, I believe, should be family again. It was, of course, Harold Macmillan who, with his Cape Town 'winds of change' speech in 1960, ended the 'white commonwealth' and created a future with the non-white nations of Africa.

His actions were in no way intended to embrace the wider Commonwealth, but were rather a part of a greater plan whereby the strong

links that once existed between the British Realms could be severed to allow Britain to move into Europe. Indeed, fearing what was evolving in Macmillan's mind, the Australian Prime Minister Sir Robert Menzies wrote in May 1961 to say: *"Your European partners would require obligations of you in respect of world political and strategic problems and in respect of United Kingdom decisions on these matters. What, in these circumstances, would be the United Kingdom outlook towards Australia, towards Canada, towards the Commonwealth collectively?"* With an utter disregard for the truth, Macmillan responded with an assurance that no approach to Europe would be made until *"satisfactory arrangements to protect Commonwealth interests had been found."*

As far back as 1948, Sir Robert warned that the British Nationality Act of that year would, by the: *"very unnecessary Act of separation performed by British Parliaments and States bring new hope to those who would destroy us and new confusions in the minds of our friends."* In his speech he said: *"We cannot hack away at the foundations and then express surprise when some day the house falls."*

Wise words indeed. A pity they were not heeded.

The separation of our peoples was, I believe, planned to purposefully destroy us and create new confusions. Regrettably, so very few today care about the rich and spiritual nature of our monarchy reaching back into the times of Israel, but the Coronation Service of Solomon belongs to us all under the Crown, creating a communion between the Monarch and God and between the Monarch and us, the people.

May God Bless and guide The Queen

**PHILIP BENWELL MBE**

# GOD'S PLAN FOR HIS PEOPLE IN OUR END OF THE EARTH — AUSTRALIA

Charged with a “back to the future” picture of Australia’s growth since Captain Cook set foot in Australia and the subsequent Christian development of our great nation I am reminded of St Paul’s words “*I see through a glass darkly.*” One can only embrace this vast subject through the eyepiece of miniscule reflections - a cameo only of Australia’s Christian Constitutional heritage.

## The path of Constitutional Independence

The formation of our Commonwealth first developed when Governor Arthur Philip under commission from the British Government, brought a party of sailors, soldiers and convict prisoners to eastern Australia—already named New South Wales by Captain Cook, the British Explorer in 1770—and took possession of the land in the name of his Britannic Majesty King George III on 26 January 1788. From then until 1815 the colony remained in substance an open-air prison. After 1815 pressure from an increasing population of free settlers began a movement towards representative government. So began the dividing up of NSW into five separate colonies—Tasmania (1825), South Australia (1836), Victoria (1850), Queensland (1859) leaving NSW as it is today and Western Australia (1829).

## One indissoluble Federal Commonwealth

Whilst the six colonies were asserting their independence from each other it took the best known and frequent advocate Henry Parkes (1815-1896) to convince the state colonies to participate in a series of National Australasian Conventions (1891-1898) to draft the Commonwealth Constitution.

Public participation was encouraged and from all over our nation people began to write to their representatives demanding that the acknowledgement of God be included in the original draft. Tasmanians suggested: “Duly acknowledging Almighty God, as the supreme ruler of the universe and the source of all true government.” Western Australians suggested: “Being grateful to Almighty God to secure and perpetuate His blessings.” And so it was decided to include Almighty God in the Preamble to The Constitution:

“WHEREAS the people of New South Wales, Victoria, South Australia, Queensland; and Tasmania, humbly relying on the **blessing of Almighty God**, have agreed to unite in one indissoluble Federal Commonwealth under the Crown of the United Kingdom of Great Britain and Ireland, and under the Constitution hereby established: ...”

## Section 49 of the Commonwealth Constitution

One of the most historic sections of the Constitution Act that derived its source from British law is Section 49 which provides freedom of speech in Parliament:

“49. The powers, privileges, and immunities of the Senate and of the House of Representatives, and of the members and the committees of each House, shall be such as are declared by the Parliament, and until declared shall be those of the Commons House of Parliament of the United Kingdom, and of its members and committees, at the establishment of the Commonwealth.”

Freedom of speech is a fundamental value in Western society. Historically, suppression of dissent has been associated with oppressive governments and social intolerance. The first specific reference to freedom of speech in English legal and constitutional history was in the **Bill of Rights 1688** (UK), s 1 Art 9 of which provided:

“That the freedom of speech, and debates or proceedings in parliament ought not to be impeached or questioned in any court or place out of parliament.”

“Freedom of speech in parliament and the courts continue as the two examples of absolute privilege in Australian defamation law” — *The Laws of Australia*.



The opening of the first Commonwealth Parliament, 9 May 1901 at the Royal Exhibition Building in Melbourne

## **Constitutional Imperial Enactments legislated by Australian State Parliaments**

The Australian States within the Commonwealth also played a major constitutional role in preserving within their domestic legislatures the best of British laws. The Australian Courts Act of 1828 adopted some of the great English Statutes namely:

- 1297 Magna Carta; Edward I
- 1627 The Petition of Right; Charles I
- 1640 The Habeas Corpus Act 1640; Charles I
- 1688 The Bill of Rights; William and Mary
- 1700 The Act of Settlement; William III
- 1702 The Treason Act 1702; Anne
- 1707 The Succession to the Crown Act 1707; Anne

These Imperial enactments are the foundation stones of our liberty and remain in force today, they are the 'lively stones' of Statute precedent, reminding the courts that Australia is still a Constitutional Monarchy determined to stay under the Crown of the United Kingdom of Great Britain and Ireland.

### **Two Historic Events**

i. **Federation Day—1 January 1901 at Centennial Park Sydney**  
Federation Day began with the swearing in of Australia's first Governor General Lord Hopetoun representing the reigning Monarch of Britain as head of the Commonwealth. Lord Hopetoun read Queen Victoria's proclamation of the Commonwealth of Australia at the special ceremony in Centennial Park, Sydney on the 1 January 1901.

ii. **The opening of the first Commonwealth Parliament—9 May 1901 at the Royal Exhibition Building in Melbourne**

The Duke of Cornwall and York (later King George V) opened the first Commonwealth Parliament in Mel-

bourne on 9 May 1901. Thousands of people watched the royal procession as it made its way through the streets of the city to the Royal Exhibition Building where the ceremony was witnessed by 12,000 invited guests.

The Commonwealth Parliament continued to meet in Melbourne until 9 May 1927 when its own Parliament House was opened in Canberra. Until this time the Victorian Parliament met in the Royal Exhibition Building.

### **Timeline of Commonwealth Parliaments**

**Royal Exhibition Building Melbourne**—opening of Australia's first Commonwealth Parliament on the 9 May 1901.

**Parliament House Melbourne 1901 - 1927**—this was the home of the Federal Parliament for 26 years.

**Old Parliament House Canberra 1927 - 1988**—Old Parliament House was Parliament's home for 61 years.

**New Parliament House Canberra 1988 - 2013**

### **25th Anniversary of Parliament House**

This year marks the 25th anniversary of the New Parliament House Canberra (1988-2013). It was opened by Queen Elizabeth II on 9 May 1988, the anniversary of the opening of both the first Federal Parliament in Melbourne on 9 May 1901 by the Duke of Cornwall and York (later King George V), and of the Provisional Parliament House in Canberra on 9 May 1927 by the Duke of York (later King George VI).

The theme for the 25th anniversary is "**Celebrating threads of our nation.**" Under this theme, the anniversary will celebrate the artists, designers and craftspeople who produced the commissioned art and craft work in Parliament House and the internal fit out and fabric of the

building. It will also recognise the development of the building since its opening and the many ways in which this meeting place brings together the diverse threads of our nation.

### **Centenary of Canberra 1913 - 2013**

Canberra is the capital city of Australia with a population of 367,000. The site of Canberra was selected for the location of the nation's capital in 1908 as a compromise between rival cities Sydney and Melbourne. Following an international contest for the city's design a blueprint by the Chicago Architects Walter Burley Griffin and Marion Mahony Griffin was selected and construction commenced in 1913. Canberra was officially named at midday on 12 March 1913.

As the seat of government of Australia, Canberra is the site of Parliament House, the High Court and numerous government departments and agencies. It is also the location of many social and cultural institutions of national significance, such as the Australian War Memorial, Australian National University, Australian Institute of Sport, National Gallery, National Museum and the National Library. The Australian Army's officer corps are trained at the Royal Military College, Duntroon and the Australian Defence Force Academy are also located in the capital.

### **Australia's Christian Church/School Heritage**

Education in Australia was first established not by the government, but by the Christian Church. Australia's first church building also served as a schoolhouse. It was erected by Rev Richard Johnson, the colony's first Chaplain, in 1793 and served the dual purpose of church and school for some five years. The majority of schools established in the infant colony were started by clergymen and supported by small grants from religious bodies and missionary so-

cieties including the London Missionary Society.

### The History of Ebenezer Church/School

In 1809 Australia's oldest church in Portland Head, Hawkesbury River near Windsor NSW was completed and named Ebenezer; the name Ebenezer means 'Hitherto hath the Lord helped us' (I *Samuel* 7:12). It was solidly built and has defied the weather for more than a century. This was the first Presbyterian Church erected in Australia. Also the first erected entirely by voluntary contributions, and it is now the oldest Church building in the Commonwealth belonging to any denomination and is still used for public worship. It was originally intended to serve the purpose of both Church and school, and was divided into two sections by a partition.

The work of Christian churches and schools represents a great force for Christian truth and righteousness, the greatest influence for good in this Commonwealth. If it stands in the future as in the past for the truth of the Gospel, freedom of conscience, simplicity of worship, toleration of spirit, the religious observance of God's Day, Christian education, the duty of public service and democratic principles with a representative government guarding the rights and liberties of all people, it will continue to fulfil its mission in the purpose of God and take an important place in the life and the moral and spiritual welfare of its people.

### The best of British—the Eight Hour Day

Australia's social links with 'the old country' continue to play a major role in our social life as well, for example, the eight hour day.

The eight hour movement originated in Britain, where the Industrial Revolution had transformed work-

ing life, replacing handcrafts by machinery, and taking men, women and children who had previously operated as outworkers in their homes into large factories where the hours and conditions of work were unregulated with consequent effects on health, welfare and morale. The British socialist and factory owner, Robert Owen, coined the slogan of '**eight hours labour, eight hours rest, eight hours recreation.**'

On 21 April 1856, following negotiations between building tradesmen and contractors, and with the approval of the colonial government, an eight hour day was introduced into the building trades in Melbourne. The movement was led by the stonemasons who argued that eight hours a day was appropriate in the Australian heat. It would also give them time to improve their 'social and moral condition.'



Their achievement established a national and international standard to which working people everywhere could aspire. It was widely celebrated as a world first and formed the basis of Australia's reputation as a 'workingman's paradise.'

This historic event was celebrated with an ode to the Eight Hours' Pioneers by Hamilton Mackinnon, 21 April 1856:

"In this Victoria, our dear land,  
The first that dared be free,  
To show the world what freedom meant  
In new lands 'cross the sea'."

### Historic Sydney

The Council of the City of Sydney played a major role in the formation of a new society which continued to favour its links with Britain. Whilst

the official foundation of Australia took place on the 26 January 1788 when Captain Arthur Phillip landed at Sydney Cove, hoisted the National Flag and fired a salute, the Municipal Council of Sydney was created by Act 6, Vic. No.3 passed on the 20 July 1842.

Council's motto on its Coat of Arms is "**I take but I surrender**" describing the English naval landing party who took possession from the Aborigine but in turn surrendered it to that growing nation of which the settlement of the City of Sydney was the foundation.

### Australia's Christian Heritage

Perhaps the simplicity of Australia's Christian Heritage could be summed up by an ordinary man's ministry who, after his conversion to Christ, spent years writing one word on the streets of the City of Sydney—'Eternity.'

On the evening of the third millennium Arthur Stace's legacy was the centrepiece of Sydney's Year 2000 New Year celebrations. Marvelled at around the world, was the single word blazoned across the Sydney Harbour Bridge 'Eternity.'

The tapestry of Australia's Christian/Constitutional Heritage had many hands that laboured through an unforgiving landscape to forge a land which had its beginning on the foundation stone of the Gospel. Often the lofty pillars built on that stone forget their beginnings and the voices who believed in it.

**PAUL L OWENS JP**

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# AUSTRALIA — THE GREAT SOUTHLAND

*This article is reproduced from a lecture given in early 1966 by the late Mrs Dorothy Price of Swan Hill, Victoria, Australia. Events before and since then reveal a startling overruling providential pattern for the Elect people in this growing and prosperous covenant nation.*

**S**tanding here in this great city of Sydney, New South Wales, where the first British settlement in Australia was formed, I recall again the Promise made by Almighty God to Jacob, the son of Isaac, and the heir to the Abrahamic Covenant:

*“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 shall 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” (Genesis 28:13-14).*

This Promise is often quoted, but seldom do we give much thought to the actual fulfilment or to the fact that the fulfilment is governed by Divine Time Measures.

## **Thou shalt spread to the South**

The South includes South Africa, New Zealand and Australia, but in the early days it was Australia which was known as **The Great Southland**. As late as the year 1851 one of my forebears, whilst on a voyage from England to Australia in a sailing ship, wrote in his diary: “I am keen to visit and see for myself the Great Southland everyone is talking about.”

In his book *Divine Time Measures* [Covenant Publishing 1933], Mr Bernard Nicklin of England, pointed out that a Seven Times cycle, or 2,520 years of punishment, from the first invasion and captivity of Northern Israel in 741 BC, ended in AD 1780.

Whilst the Seven Times cycle from 741 BC was drawing to its close the Ameri-

can colonies declared their independence, but the land to the **South**, on the Eastern seaboard, in the year 1770, still awaited discovery and settlement.

The Bible clearly says that a portion of the seed of Jacob would migrate “to the SOUTH.” Yet when the actual migration to the **South** began, it was the British Race which crossed the seas, not the Israelites.

Did Almighty God change His mind? Surely not, for He had declared: “*I AM the Lord, I change not*” (*Malachi 3:6*). No, the explanation is that the descendants of ancient Israel were to be known by a new name (*Isaiah 62:2*).

The discoverer of Eastern Australia was an Englishman, Captain James Cook, RN, who was born in Yorkshire in 1728.

Cook did notable work as a surveyor in the St Lawrence River



in Canada, thereby preparing the way for the eventual capture of the French citadel of Quebec by General Wolfe.

Being the outstanding sea-captain of his day, James Cook was commissioned by the Royal Society of England to lead an expedition to the South Seas to observe the transit of the planet Venus which was to occur on 1 June, 1769. The object of the voyage was to collect data for the Royal Society to determine the distance of the Earth from the Sun.

On 26 August, 1768, the sailing ship *Endeavour* with Captain Cook in charge, sailed from England across the Atlantic Ocean to Rio de Janeiro in South America; then around the treacherous Cape Horn into the Pacific Ocean and up to the isle of Tahiti in Central Pacific. After completing his scientific observations, Captain Cook decided to search for the Great Southland thought to lie somewhere in that region. Cook eventually reached New Zealand which he circumnavigated, proving it was two islands and not part of a great land mass.

Sailing due west from there, Captain Cook sighted the eastern shores of Australia at a point which he named Point Hicks. The *Endeavour* then turned north and sailing along the eastern coast discovered and entered a bay which they named Botany Bay. This was on Sunday, 28 April, 1770. A boat was lowered and Captain Cook, with a small landing party, was rowed to the shore. As the prow ran up on the beach, Cook said to his wife's cousin, "Now then, Isaac, you go first."

Jumping ashore, fifteen-year old Isaac Smith became the first descendant of his famous namesake, Isaac the heir to the Abrahamic Covenant, to stand upon the golden shores of Eastern Australia, the **Southland** of prophecy – a continent of nearly three million square miles which had lain for an eternity, remote and unavailable.

All this occurred as the great cycle of Seven Times punishment upon Northern Israel was running out. Now day-cycles begin to appear. Captain Cook's long voyage of exploration from England to Australia took 612 days, or in Divine Time Measures,  $4 \times 153$  days. The number **153** is mentioned in the 21<sup>st</sup> chapter of St John's Gospel where it is written the disciples fished all night, but caught nothing (presumably

from the left side of the ship). In the early dawn of the new day, the Risen Lord, standing on the shores of Galilee, directed His disciples to cast their net on the right side of the ship. The result was – **153 great fishes**.



It is a remarkable fact that Australia, the **Great Southland** is situated between longitude  $116^{\circ}$  and  $153^{\circ}$ . Look at the map of Australia. The left-hand side (West Australia) is on longitude  $116^{\circ}$  and the earlier discoveries led to nothing.

However, when the right-hand (or Eastern) side was discovered by Captain Cook as he sailed along longitude  $153^{\circ}$ , the way was opened up for the first settlement by Britons in the **Great Southland**. There is more in this acted parable of the 153 great fishes than meets the eye. Mr Nicklin, our mentor in the study of Divine Time Measures, considered the number **153** to be the symbol of The Elect, or in a national sense, the number for the completion of Israel.

In the history of Australia the Time Measure of 153 days or years constantly appears, even in the lifespan of Captain Cook, the discoverer of Eastern Australia. Born in England on 27 October, 1728, Cook was killed by natives in the Sandwich Islands on 14 February, 1779, after having lived  $120 \times 153$  days (allowance is made for the 11 days dropped from the calendar in the year 1752 and the difference of one day in time between England and the Sand-

wich Islands). Not only did the Time Measure of **153** govern the lifespan of Captain Cook, but also his voyage of discovery to Eastern Australia.

British settlement in Australia began on 26 January, 1788, when Captain Philip arrived in Sydney Harbour with a small fleet and transports, comprising 1007 people in all. On this day, shortly after the American Colonies had declared their independence, began the fulfilment of that remarkable prophecy in *Isaiah 49:20*: "The children which thou shalt have after thou hast lost the other, shall say again in thine ears, The place is too strait for me; give place to me that I may dwell."

On 2 May, 1829, Great Britain claimed the whole of the continent of Australia, and 153 years later will bring us to 1982, a year which will have some very interesting links with Age-end dates. [In the event, by 1982 adverse developments with multiculturalism were threatening to transform Australia into a "cluster of tribes" – *All for Australia* by Geoffrey Blainey, 1984].

The settlement and exploration of Australia proceeded until the year 1900 when all the separate six States decided by referenda to join the federation to be known as the *Commonwealth of Australia*. West Australia, the last State to vote, decided to join the federation in a referendum taken on 31 July, 1900; 153 days later, 1 January, 1901, the Commonwealth of Australia came into being.

#### Australia and Jerusalem

General Allenby's army which liberated Jerusalem from the Turks in 1917, included the Australian Light Horse regiments and units of the Australian Army Nursing Services, both of which provide interesting links with *Isaiah 43:6*: "I will say to the north, give up; and to the **South**, keep not back: Bring my sons from far, and my daughters from the ends [or extremity] of the earth."

Australia. First British settlement.  
26 January, 1788

↑  
(47,433 days)  
301 x 153 plus 10 x 138 days  
↓

Jerusalem liberated by Allenby's army  
9 December, 1917

The time cycle **138** frequently appears in Australian affairs. It is the symbol of the 'Porters' of the tribe of Levi whose

chief task was to guard the Temple and prevent anything unclean entering therein (see II *Chronicles* 23:19 and *Nehemiah* 7:45). The Porters or Temple Guards of Levi from the **South** turned up in full force in the Palestine Campaign of 1917-1918.

We remained in unchallenged occupation of this **Great Southland** until 1941, when Japan began the conflict with the ultimate object of adding Australia to her empire. The British peaceful settlement of Australia had lasted 153 years.

On the 153<sup>rd</sup> day of the Pacific War, 9 May, 1942, the Japanese Fleet retired after heavy losses in the Battle of the Coral Sea, the invasion of Australia being prevented by the combined American and Australian fleets. The cycles of 153 days continued throughout the Pacific War, mainly linked with sea battles.

The Pacific War won, the Time Measures reveal some unusual features:

First Fleet arrives Sydney Harbour  
26 January, 1788

↑  
57,544 days  
↓

Pacific War won  
15 August, 1945

The 'Elect' people -	153 x 200 =	30,600
Displaces -	286 x 4 =	1,144
(displacement cycle = 286)		
The desolator -	1290 x 20 =	25,800
( <i>Daniel</i> 12:11)		
	<hr/>	57,544 days

The 'Elect' people (30,600) defeated the desolator (25,800) and the difference between the two sets of numbers is 4,800 days, or 3 x 1600. According to *Revelation* 14:20, 1600 is the symbol of Divine judgment.

### The Government of Australia

In 1954 Queen Elizabeth II was the first British reigning monarch to visit and open the respective Parliaments of New Zealand and Australia, 153 years after the first Parliament of the United Kingdom of Great Britain and Ireland was opened in 1801. The Queen's visit to Canberra, the capital of Australia, is linked with the previous visit of her grandfather, King George V, then Duke of York, to open the first Parliament of the Commonwealth of Australia on 9 May, 1901 in Melbourne.

Duke of York opens the First Parliament of the Commonwealth of Australia.

9 May, 1901

↑  
126 x 153 days  
↓

Queen Elizabeth visits Canberra and opens Parliament (15 February, 1954)  
13-18 February, 1954

On 1 July, 1963, the longest serving Prime Minister of Australia, Sir Robert Menzies, was installed as a Knight of the Most Ancient and Most Noble Order of the Thistle by Queen Elizabeth in Edinburgh, Scotland. 153 days later, Sir Robert led his party again to victory at the Federal elections, the last which he was to contest before he resigned as prime minister on Australia Day 1966 and retired from Parliament 21 days later on 16 February, 1966.

Two days prior to this, on 14 February, 1966 [the anniversary of Cook's death in 1779], Australia changed her currency from £sd to the decimal system. This historic event occurred 49 x 153 days from the beginning of the Atomic Era on 6 August, 1945, when the first atomic bomb was exploded over the city of Hiroshima, in Japan, which was destroyed (Many will see an analogy in this!!).

Fifty cycles of 153 days from the close of the Pacific War, 6-15 August, 1945, are due to end on 17-26 July 1966, but time alone will reveal the significance of this week [Significantly, Asian affairs and particularly the Vietnam war, permeated Australian national politics in the latter half of 1966].

### The mineral wealth of the Great Southland

In February 1966 the home consumption price of wheat to be paid to Australian wheat-growers, (that is wheat sold in Australia and not to the Chinese or Indians) was fixed at 153 cents a bushel!

As the 49<sup>th</sup> and 50<sup>th</sup> cycles of 153 days run out from the close of the Pacific War, the most significant signs to watch are the great mineral discoveries in Australia. In West Australia, whole hills and mountains of iron, like the Hamersley Ranges and Mount Tom Price, contain riches beyond anything man has ever dreamed.

*"A land wherein thou shalt eat bread without scarceness, thou shalt not lack*

*anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass [copper]" (Deuteronomy 8:9)*

And now the discovery of mineral gas and oil off the south-eastern shores. The development of these vast mineral resources will change the whole face of the Australian economy. In the years which lie ahead we will find that Australia possesses the greatest mineral resources of any land on this earth.

Yet, with all this new found mineral wealth, is not Australia in danger of forgetting this Eternal truth that: *"Righteousness exalteth a nation: but sin is a reproach to any people"?* (*Proverbs* 14:34).

### A heritage not to be despised

Over large areas of Australia, particularly new South Wales, during the past months and years, Almighty God has withheld one of His greatest blessings: *"rain in due season."* In these days of drought, read and study well the three little books in the Old Testament, *Haggai*, *Joel* and *Malachi*. These three writers deal with the serious problem of lack of rain and convey God's message to us – *"Consider your ways."*

Although Australia is the great and wonderful heritage in the **South** promised by Almighty God to the seed of Jacob, many are too blind to see our identity with ancient Israel, or if they do – *what does it matter?*

*"The ox knoweth his owner, and the ass its master's crib, but Israel doth not know, my people doth not consider" (Isaiah 1:3).*

Undoubtedly, the Time Measure of **153** governing the history and development of Australia is a reminder that *"He that keepeth Israel shall neither slumber nor sleep" (Psalm 121:4).* To say that all this is sheer coincidence is shallow thinking indeed.

In the difficult, yet challenging days which lie ahead, remember, Israel's heritage in the Great Southland is our heritage – despise it not, but strive to be worthy of it.

*"This people have I formed for myself; they shall shew forth my praise" (Isaiah 43:21).*

**DOROTHY PRICE**

# Maelgwn of Llandaff and Joseph of Arimathea

## NEW EVIDENCE REVEALED

*An exciting new publication in large format just published by  
The Covenant Publishing Company*

*For the first time this original research is available for all to read.*

**T**he **Introduction** to the book explains the importance of this work:

“The purpose of this booklet is to bring to the notice of Christians and historians alike the fascinating history of South Wales that has been neglected and covered over by the passage of time. It will, no doubt, come as a considerable surprise to many to consider the evidence that the grave of Joseph of Arimathea – who arrived in South Wales in AD 37 – still exists in Cardiff. Also, that the original Island on which it was placed, now known as the Castle Grounds is plain and obvious to see and that any modern map of the city exhibits it.

“Until now all the emphasis of early Christianity coming into the south-west of Britain has centred on Somerset and in particular, on Glastonbury, when in fact the centre of power at that time was resided at Cardiff in South Wales.

“The evidence of the grave of Joseph of Arimathea being on an island surrounded by water on all sides as described by the Prince Maelgwn of Llandaff is very solid indeed. The old maps in this booklet show the changes in the course of the River Taff in Cardiff and that the river split in two just south of Llandaff Cathedral to be rejoined just south of the south-west corner of Cardiff Castle.

“There is no doubt, but that when the knowledge of the immense Christian heritage of South Wales is fully appreciated, which has remained hidden for centuries, it will stir a very powerful interest in the heritage of the early British Church of South Wales and in the kings who ruled Britain in defiance of the Roman occupation.”

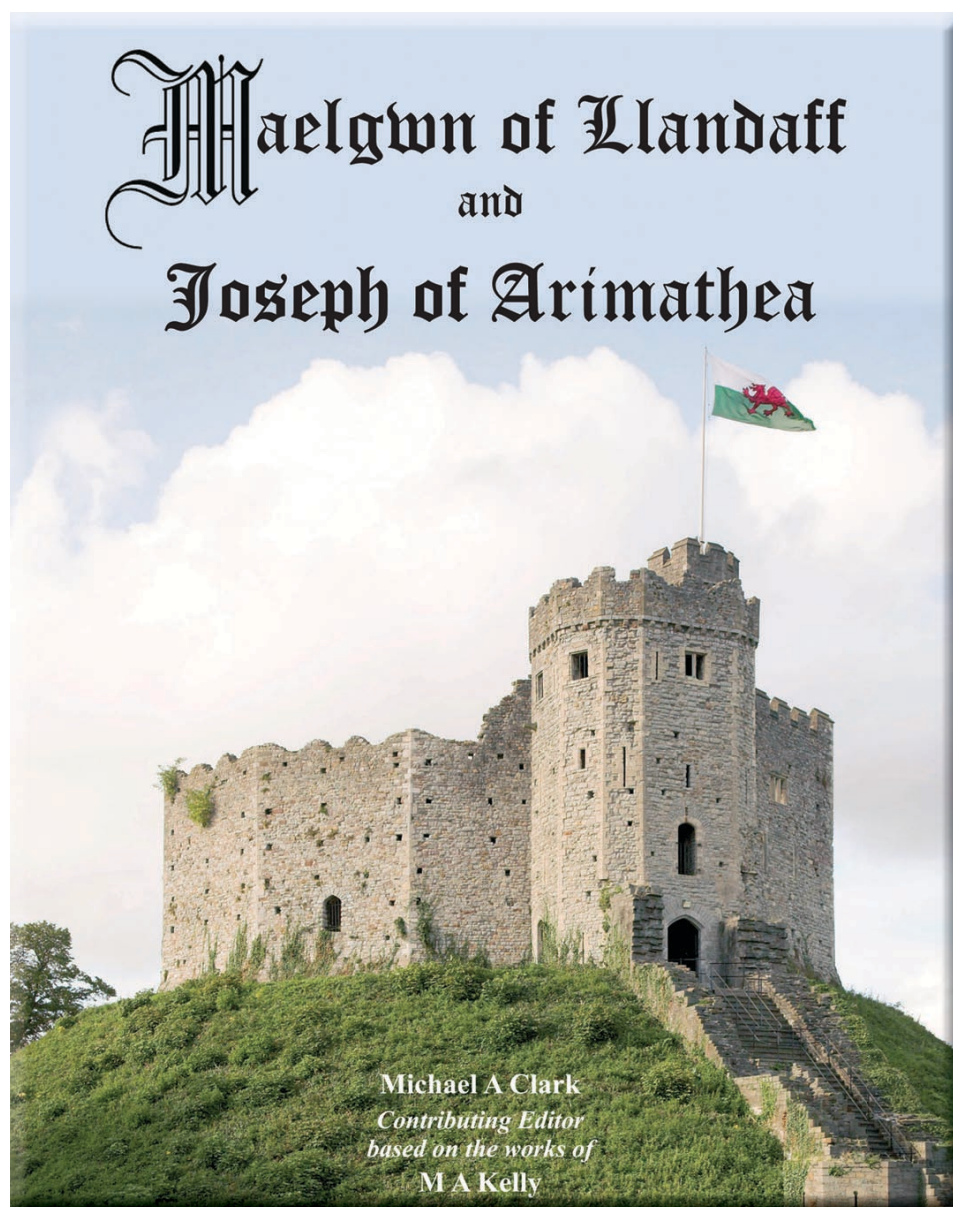
For far too long the narrative of our history has been dominated by those who want to suppress all knowledge of our origins and of our early British Christian culture and civilisation. The popular view promotes our dependence on Rome, especially Roman religion. It is time that the truth was told and that people reclaimed their history and their sense of nationhood.

The publication explains how the story became focused on Glastonbury at the expense of South Wales. It provides evidence and draws conclusions from this history and presents an exciting picture of our ancestors which has been hidden from view.

This booklet needs to be read as widely as possible. It is in impressive A4 format with large print including family trees and tomb diagram, in 35 pages plus 4 pages of colour

pictures and site plans with maps of old Cardiff showing the changes in the course of the River Taff. There are Notes plus five informative Appendices and a Bibliography – all at the very reasonable price of **£4.00** (plus p&p of £2.00 for 1-2 copies and £2.50 for three copies).

We encourage you to buy at least two copies – one for your own library and one to give away. This is a great opportunity for you to be involved in this outreach.



# GOD'S EXIT STRATEGY

There is a verse in *Revelation* 18:4 which says, “*Come out of her, My people.*” This call from God to His people Israel clearly refers to sometime future to when the words were written. It is however, a call which has particular relevance to the present situation in view of the ongoing debate about Britain’s continued membership of the European Union. In 1975, when a referendum was held to decide whether Britain should join The Common Market, as it was then, the result was a ‘Yes’ vote. Since then what was apparently an agreement to promote free trade among member states has evolved into something not far short of complete political union. In 1975 there were many people who feared that this indeed might come about, but, in spite of assurances from politicians that there was no such threat, Britain’s sovereignty has been gradually and drastically eroded. Opposition to Britain’s continued membership has been gaining momentum during the present century. It will be interesting to see whether the Prime Minister will keep his promise to hold a referendum in the next Parliament, if indeed he is in a position to do so after the next election.

The economic, political and commercial consequences of a referendum are hotly debated by both sides of the discussion. However, there is one strong argument in favour of a ‘No’ vote and that is a spiritual one. Whenever the people of Israel (of whom the Anglo-Saxon-Celtic people are the modern day descendants) have been in a situation which is not part of God’s plan and purpose for His people, there has been a call to “*Come out of her, My people.*”

It began with Abraham, who was called by God to leave his home in Haran and follow the guidance of God Himself on a journey which would bring him to a land which

would be the future home of his, Abraham’s, descendants. Because Abraham obeyed that call he started a chain of events which would have worldwide consequences.

Abraham’s call was to one man but that one man was to become the ancestor of a nation, the nation of Israel, which God formed to be His servant nation through which He would achieve His purpose for the world He had created. This embryo nation, in other words the large family of Abraham’s grandson, Jacob, eventually found themselves living in Egypt as a result of a series of events which are recorded in the book of *Genesis*. At first they were

“Come out of her, my  
people, that ye be not  
partakers of her sins”  
*Revelation* 18:4

honoured guests because of what Jacob’s son, Joseph, had done for the Egyptians at a critical time of their history. But that gratitude was short lived and the time came when these Israelite people had greatly increased in number and were treated as slaves, doing forced labour for their Egyptian masters. Four hundred years passed until the time came when God decided that it was the right moment to rescue His people. This was the first exit call to the nation and the man chosen by God to organise the rescue was Moses. God Himself performed a number of miracles which enabled Moses to lead the people out of Egypt. This is all recorded in the book of *Exodus*.

There followed forty years of life in the wilderness between Egypt and Palestine but the people of Israel eventually came to the land which God had promised to Abraham and his descendants. They had to face

many difficulties and fight many battles before the land was well and truly theirs, but at last, under the rule of King David Israel was finally established as a secure and prosperous land. This happy state of affairs, however, was not destined to last. David’s grandson, Rehoboam, made some unwise decisions and provoked a rebellion which split the kingdom in two. The ten northern tribes broke away and formed a separate kingdom, retaining the name Israel. The two remaining tribes, Judah and Benjamin became the kingdom of Judah, with Jerusalem as their capital.

Because of the widespread corruption of religion and morals Israel was weakened and fell an easy prey to the Assyrians and the people were carried away into Assyria as captives. Once again Israel was living in a foreign land, a conquered people, but this time there was no direct intervention by God, no great leader to organise a rescue and no spectacular escape. All we are told in the book of *Esdras* in the Apocrypha is that the people “*took counsel among themselves that they would leave the land of the heathen.*” Nevertheless it cannot be gainsaid that God was at work influencing their thinking, for it was no part of God’s plan that His people should remain in captivity, or even return to their home in Palestine. In II *Samuel* 7:10 we read a message which God sent to David by His prophet Nathan. “*I will appoint a place for My people Israel and will plant them that they may dwell in a place of their own and move no more.*” This prophecy clearly did not refer to the Promised Land for Israel was already there. Isaiah’s references to the isles of the sea north and west of Jerusalem clearly refer to the British Isles and that is where the Israelites who left Assyria finally arrived about a thousand years later. By that time they

had forgotten their identity and had undergone many changes of name and had come to be called Anglo-Saxons, our ancestors.

The biblical record of the history of the kingdom of Israel ends with their departure from Assyria, but their subsequent history has been carefully researched and they have been traced from Assyria to Britain. However, there was another calling out much nearer to our own day and it happened in quite different circumstances. In 1776 the British colonists in America issued their Declaration of Independence and fought a war to make it a reality. This too was a fulfilment of prophecy. In *Genesis* 35:11 we read that God said to Jacob, “A nation and a

*company of nations shall be of thee.*” Two things happened as a result of America’s break with Britain. The new independent America was able to expand its territory westward and southward until it became the great nation it is today. Britain, having lost her colonies in America, turned her attention elsewhere. During the remainder of the eighteenth century and during the nineteenth century Britain’s overseas territories became the British Empire. This is not a popular concept today but it must be said that many of these territories were acquired through the force of circumstances rather than by deliberate conquest. Be that as it may, the twentieth century saw many of these colonies achieve their independence, but instead of an empire

disappearing it was reborn as a commonwealth (or company) of nations of which Elizabeth II is the head.

Exactly what the future holds we do not know, but it would seem that the time is fast approaching to heed God’s call to “*Come ye out of her, My people.*” Maybe a great leader will arise to bring about Britain’s exit from the European Union; maybe God will intervene in some spectacular way as He did in Egypt; maybe it will come about by common consent of the people and Europe, like Assyria of old will make no move to prevent it. Who knows? We can only wait and see and pray that God will guide us.

CAROL CREAM

## THE FLAGS OF “DOWN UNDER”

The flags of Australia and New Zealand are very similar, both in appearance and time of adoption. The Australian flag was chosen in a worldwide competition in 1901 after the formation of the Commonwealth of Australia. It was first flown in Melbourne on 3 September, 1901, and this date has been proclaimed Australia National Flag Day. New Zealand’s flag, having evolved over a period of some 60 years, was adopted as their national flag the following year.

The banners of both nations are modified British blue ensigns; i.e. having a dark blue field with the Union Jack, the flag of Great Britain, in the place of honour – the upper hoist quarter – recalling their colonial ties



Australia

to Britain. On the fly of both flags is depicted the four or five stars of the diamond-shaped constellation, Crux, or the Southern Cross, with the stars on New Zealand’s flag being coloured red and white to distinguish it. The Southern Cross is a circumpolar constellation, meaning it never sets, and is visible only in the southern hemisphere. Though the constellation Crux is small, it is very notable, as three of its four main stars are among the thirty brightest in the sky. And its shape, forming a cross, is reminiscent of the cross of Calvary, a fitting symbol for two nations founded on Christian principles. The flag of Australia also features a large seven-pointed white star, known as the Commonwealth Star, below the Union Jack, representing the Commonwealth of Australia’s seven states and territories.

Both flags display only the three colours, red, white and blue – the colours associated with biblical Israel and with the Godhead – something they share in common with virtually all the flags of the nations

of modern-day Israel. And by retaining the Union Jack as part of their flags they show that they are under the dominion and protection of Almighty God, whose name, “the First and the Last” is symbolized by the three crossed crosses of the Union Flag.\* What a blessing for these two nations that they have brought to pass the prophecy in *Psalms* 20:5: “*In the name of our God we will set up our banners!*” It is a precious legacy that should be guarded and passed down to future generations.

PATRICIA BAGWELL BA

\*The significance of the crosses and the colours is explained in more detail in the booklet *The Union Jack* available from Covenant Publishing.



New Zealand

# THE CHRISTIAN FAITH – THE HISTORICAL DEBT OWED BY THE WEST

This article was given by the author as part of a lecture at the Renfield Centre in Glasgow at the conference *Has Christianity a Future?* on 14 April 2012

I want to argue that **Religion** (and especially our historic Christian faith) is **not** just some optional extra that can be discarded at will. It was Lord Acton who said that, “*Religion is the key to history*” – and it is the key to our British history in particular. A recent writer has stated that “*Culture is fatally enfeebled once it becomes adrift from its roots in religion*” (Terry Eagleton in *The Idea of Culture*, 2008).

To illustrate what our own history has demonstrated about the beneficial effects that Christianity has had on our social, economic and political development, I will refer to two important commentators – M Stanton Evans and J Wesley Bready. First, I refer to M Stanton Evans’ book *The Theme is Freedom: Religion, Politics and the American Tradition* (1994) – he is a distinguished journalist and broadcaster.

In his Introduction he makes the point that “*Though religion [i.e. Christianity] is a central focus, this book makes no pretensions as a work of piety or theological doctrine. It [rather] is an effort to trace, conceptually and as a matter of historical fact, the nexus between religious values and the rise of our political system.* (p xiv) ...[and]...*It is impossible, for example, to understand our [American] revolution or constitutional founding without some knowledge of the original settlers and their faith, the English common law experience*

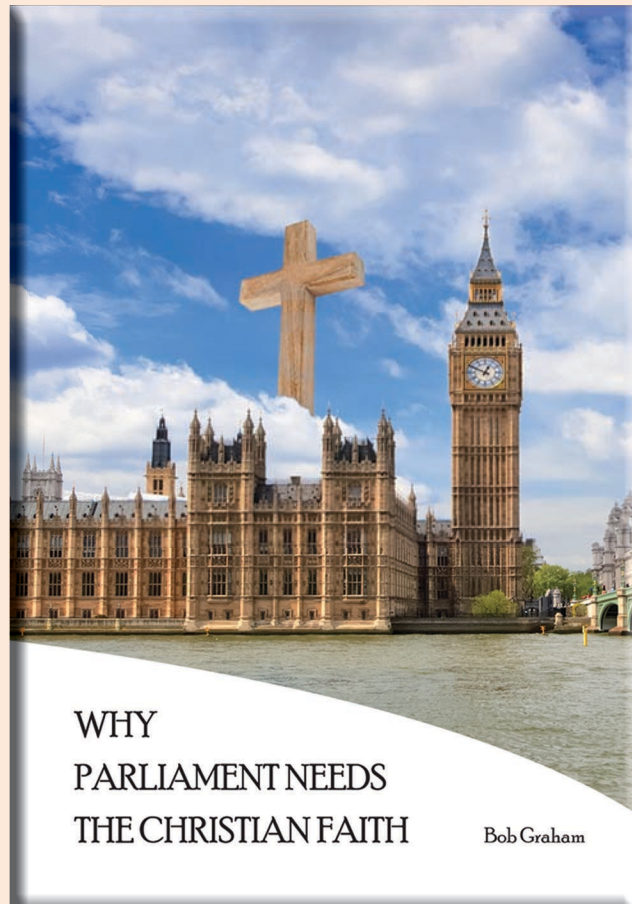
*that lay behind them, and the medieval background from which all this developed. Typically, these are glossed over or ignored entirely in our histories, which portray ideas of popular sovereignty, limits on royal power, or the right of resistance as “radical” concepts invented in the modern epoch. In fact, however, all these ideas had been expressed with utmost clarity (and repeatedly) in the Middle Ages. This is commonplace for students of the earlier era, but seems unknown to those who write the history of our nation*” (p 20).

He thus rejects the “*liberal*” teaching of history which claims that freedom, democracy and intellectual enquiry flourished in the pagan

era of classical Greece and during the political supremacy of Rome; were crushed by the **Christian** Middle Ages; and revived only when Renaissance humanists threw off the shackles of **Christian** belief.

Instead, “*Whenever personal freedom and limited government have existed, they have done so within the writ of western religious [i.e. Christian] tradition. It is precisely those societies that have been most clearly formed by Christian religious affirmation – Western Europe, England, the United States – that have experienced limited government and personal freedom in some substantial measure. Societies where this influence has not been felt, or to which it has only lately been exported, have a totally different view of human beings, personal freedom, political power, and the legitimate scope of authority...*

[Thus] *the ideas of political freedom and limited government were distinctive products of Western Christian teaching. In the biblical view, the claims of the secular state were sharply reduced...The characteristic medieval ideas were constitutionalism, based on the Christian notion of a higher law; the contractual basis of political authority, based on the biblical idea of covenant; the mutual individual worth of human beings entitled to reciprocal rather than unilateral treatment, and the contractual nature of the feudal tie; diffusion*



of power through the feudal equi-  
poise; the horizontal limitation of  
the secular powers by the authority  
of the church; and representative  
assemblies for the granting of mon-  
ey to the crown, a practice made  
necessary by the diffusion of power,  
armed strength, and wealth that ex-  
isted under feudal conditions... Our  
[political, economic and social] tra-  
dition is a tradition of liberty, and  
our freedoms have been nourished  
and exercised in keeping with tra-  
ditional conceptions of **Christian**  
order.”

Note here that a similar position  
was argued by Lord Acton when  
he stated that: “In all of classical  
literature, three things are wanting  
– representative government, the  
emancipation of slaves, and liberty  
of conscience. They had to wait un-  
til the fullness of times brought forth  
the Christian gospel...divine limits  
upon governments and freedom for  
individual persons...and Christ’s  
words ‘Render unto Caesar’ were  
the repudiation of absolutism and  
the inauguration of freedom.”

And if I may be permitted to quote  
from my own booklet (*Why Parli-  
ament Needs the Christian Faith*,  
2009)\* – namely that “...our Brit-  
ish culture and institutions reflect  
[some] two thousand years of Chris-  
tian faith and practice. And this (in  
turn) has produced those great legal  
and political principles of the **Rule  
of Law; Freedom Under the Law;  
the Separation of Powers; Demo-  
cratic Accountability; and a Con-  
stitutional Monarchy** – all of which  
have become the central character-  
istics of our British Constitution.”

A point very much worth noting is  
on page 119 of Stanton Evans’ *The  
Theme is Freedom* stating: “The Su-  
preme Court [of the United States]  
has said for instance: ‘Among reli-  
gions in this country which do not  
teach what would commonly be  
considered a belief in the existence  
of God are Buddhism, Taoism, Ethi-

cal Culture, Secular Humanism, and  
others’ [Torcaso v Watkins, 1961].”  
[Underlining mine].

Secondly, I refer to a much earlier  
book by church historian J Wesley  
Bready, *England Before and After  
Wesley: The Evangelical Revival  
and Social Reform* (1939). This  
book was published in 1939, just  
months before the beginning of  
the Second World War and thus its  
circulation and impact were very  
greatly reduced.

It recalls a largely (but now often  
quite deliberately forgotten) story of  
the work of evangelical Christians  
in the history of the United King-  
dom and its Empire; and it provides  
a timely warning of the spiritual,  
moral and social disaster facing our  
country as a clear result of the de-  
cline of Gospel preaching and ex-  
plicit Christian social and political  
involvement.

As Bready reminds us, “... *The  
purging Baptism of Fire [of the  
Evangelical Revival of vital, prac-  
tical Christianity] affected not only  
the personal, educational and social  
life of the British people, but also  
its political and national life...The  
spiritual awakening which abol-  
ished the slave trade, which laid the  
foundations of popular education,  
which humanised the prison system,  
which established a world mission-  
ary movement, which emancipated  
England’s “industrial slaves,” and  
which raised up a valiant leader-  
ship both in Trade Unionism and the  
Parliamentary Labour Movement  
– that same awakening inspired  
also the modern philanthropic and  
social service movement, which ex-  
tended its sympathy not only to all  
sorts and conditions of human be-  
ings, but even to the lower creatures  
of creation”*

“The sure hope of a better age, he  
[John Wesley] pleaded, was a better  
man. Only Christ’s new man could  
herald Christ’s new world. To Wes-

ley, ‘a scheme to reconstruct society  
which ignored the redemption of the  
individual was unthinkable’; [and]  
‘a doctrine to save sinning men with  
no aim to transform them into cru-  
saders against social sin was equal-  
ly unthinkable.”

It is worth noting the tendency of  
some contemporary commentators  
to (often quite deliberately) ignore  
the central and substantive contri-  
bution of the Christian biblical faith  
to the social, political and economic  
history of our own nation. For ex-  
ample, the refusal of the drafters  
of the European Union’s Lisbon  
Treaty to include in its Preamble  
any reference to the contribution of  
the Christian faith to the social, po-  
litical and economic history of the  
Western European nations should  
also be noted. It is therefore most  
important to stress the essentially  
“religious” nature of contemporary  
social, political and economic ideas  
and the often deliberate attempt to  
exclude the Christian faith from the  
public arena in modern society.

The quoted writers (Stanton Evans,  
Bready, etc.) indicate quite clearly  
the historic debt owed by the West  
(and our own nation in particular)  
to the Christian Faith. It clearly  
demonstrates the intensely practical  
and wide ranging nature of **biblical  
Christianity** in action. It also pro-  
vides an inspiring model of what  
can (and will) be accomplished **if**  
Christians will once again witness  
to and live out “the faith which was  
once delivered to the saints” – sure-  
ly nothing less than the recovery of  
the soul, and the unity and purpose  
of its people.

I believe that this can **only** be  
achieved by the faithful **proclama-  
tion, renewal and application** of  
our **Christian biblical faith** at this  
crucial time in our nation’s history.

It is worthwhile to note briefly  
some of the reasons suggested for  
the decline of Northern Christianity

– especially here in the UK.

Alister McGrath (in his book, *The Future of Christianity*) examples what he calls the *Challenges and Failures of Christianity in the West During the 20<sup>th</sup> Century* – failures have helped to bring about a radical loss of confidence within the so-called Christian nations of Europe to respond effectively in the twentieth century – to the Genocide of the Armenian Christians by Islamic Turkey in 1915; to the systematic enforcement of atheism by the Soviet Union under Stalin; to the failure of the vast majority of German Christianity to oppose Hitler and the growth of Nazism; and to the Spiritual and Moral Crisis of Confidence during the 1960s.

This last period McGrath considers marked “*a major reversal for Western Christianity*” and is a continuing one in which the mainline churches (especially here in Britain) and their theologians have shown an uncomfortable tendency to go along with the flow – to accept, endorse, and incorporate the latest cultural trends, without subjecting them to penetrating and critical examination.

For example, the “*Death of God*” movement in which God was announced to be dead - and that was the end of the matter. “*Christians and other unfortunates*” would have to find something else to do with their time and their lives. Bishop John Robinson’s book *Honest to God* (1963) suggested that Christians ought to dispense with a substantial number of their religious ideas, and come into line with some of the leading ideas of modern culture. The message was clear: Christianity had to update itself or die! And there was no shortage of those who hoped that Christianity was dying and would indeed die!

The sweeping aside of traditional morality was seen as purely liberat-

ing at the time. As one writer put it; “*A good deal of the more publicised theological writing of the 1960s gives the impression of a sheer surge of feeling that in the modern world God, religion, the transcendent, any reliability in the Gospels, and anything that formed part of the old ‘supernaturalist’ system, had suddenly become absurd.*”

It was also argued that the modern move towards globalization would necessarily lead to the secularization of culture, and this (in turn) would lead to the erosion of religion. And the leading figures in Sociology, Anthropology and Psychology had unanimously expressed the idea that their children (or surely their grandchildren) would live to see the dawn of a new era in which the infantile ideas of religion would be outgrown and left behind.

But this has not in fact happened – as McGrath comments – “*They spoke with much the same confidence as an earlier generation of Soviet theorists proclaimed the historical inevitability of Marxism-Leninism.*” Indeed, the very opposite has occurred – in two quite different ways.

Firstly, there has been a tremendous vitality and growth of Christianity in many of the nations of the **Global South**, in what used to be called the Third World.

Secondly, there are still small groups of Christians in the **Global North**, many of whom (but by no means all) are of the Pentecostal or Charismatic kind, while others are of the more traditional and evangelical type - and who are not only active but are slowly increasing. For example, here in Scotland the 2002 Scottish Churches census showed that there were some small denominations which were actually growing. For example, between 1994 and 2002 the Baptists were up by 1%; the Christian Brethren up by 6%; the Salvation Army up by 8%; and

the Pentecostals up by 11%. However, attendance at the Church of Scotland had declined by 22% and the Roman Catholic Church attendance was down by 19%.

In view of this overall picture of a serious and general decline of the Christian faith here in the Global North – and especially within our own United Kingdom – **What can (and must) we do?**

We must solve three major issues: the Question of **Authority**; the Pursuit of **Unity** and the Application of **Truth**.

### **The Question of Authority**

I believe that there is a clear need to return to the Authority of Holy Scripture – **the Bible** – as the objective standard of revealed truth and which therefore possesses divine authority for what we must believe (doctrine) and how we must behave (morality).

The evidence shows that those churches which hold to orthodox Christian teaching and demand traditional Christian morality are the churches which are growing – while those churches which have adopted liberal approaches to the interpretation of Holy Scripture and have aligned themselves with changing moral and cultural values do not grow.

The North American commentator D M Oldfield writes that: “The simple dichotomy between the ‘increasingly complex and cosmopolitan industrial (or, what is now called, post-industrial) society’ and an evangelical community ‘left behind by the forces of modernity’ does not square with demographic facts. In fact, evangelical denominations and congregations are thriving, while ‘mainline Protestant churches, with their active efforts to remain “relevant” in the face of intellectual trends...appear headed for extinction”

It was John Spong, the former Anglican Bishop of the Episcopal Church of America (ECUSA), who argued that Christianity needed to ditch its outmoded ideas if it were to survive, but what he thought to be a confident manifesto for future growth turned instead into a suicide note (“*the suicide of liberal Christianity*” as some have called it) – measured by the decline of church growth in Bishop Spong’s old diocese and among other liberal churches generally.

As the Anglican Primate of Nigeria warned about Anglo-American sexual liberalism, “*If England adopts a new faith, alien to what has been handed to us together, they can walk apart... For no church can ignore the teaching of the Bible with impunity, and no church is beyond discipline.*” And the Primate of the Anglican Church of Uganda expressed similar sentiments when he said that, “*There is a tradition in human sexuality which was passed to us by the apostles, and if we are an apostolic Church, how can the Episcopal Church claim they are better than St Paul? Why do they turn their backs on the faith their grandparents brought to us?*”

Thus we must uphold the full **Authority** of Holy Scripture as the final standard for Christian doctrine and practice in our Churches here in the United Kingdom.

### The Pursuit of Unity

The prayer of our Saviour in *John 17* was that his people would come together in unity in order “*that the world may believe that thou hast sent me*” – but instead, the history of Christianity has so often been one not only of disagreement but also of physical conflict and mutual disparagement, even hatred.

Alister McGrath very helpfully reminds us of the high hopes in 1948 with the formation of the World Council of Churches (WCC) in post-war Europe. “**But,**” he says,

“*by the end of 50 years, the WCC had become something of a joke... It was widely seen as having been hijacked by a liberal clique, in much the same way as radical leftist groups had infiltrated local Labour parties in Britain during the 1980s... [And]... the Conservative Christians who had become dominant in Global Christianity by 1998, generally regarded the WCC as unfit to represent historic Christianity, and [had] ceased to pay any attention to it.*”

At the 1998 Assembly of the WCC, a group of evangelicals from nearly every continent called upon fellow evangelicals to come together anew for the defence of Christian orthodoxy, against secularism and non-Christian religions, and to collaborate on a limited number of moral, social and political issues – but while doing so, to be willing to recognise and respect their theological and confessional differences.

‘Where there is no vision,  
the people perish’  
*Proverbs 29:18*

I believe that such an approach (especially at this time when our Christian faith is under attack by an ever increasingly malicious and malignant form of secularism which is clearly attempting to drive Christian faith and practice out of the public arena) will be a powerful demonstration of **Christian unity** to a nation ever more confused about the meaning and purpose of life itself.

### The Application of Truth

The reason I discussed the writings of the political commentator M Stanton Evans and the church historian J Wesley Bready was to demonstrate the debt owed by the West (and especially by the UK and the USA) to the practical application of

the Word of God to all of life. The lesson for the future is that whatever belief system, political ideology or religious vision controls our nation – it is **that** which will determine the very moral, social and economic environment in which we as individuals, families and communities live.

And if the nation is controlled by values which are hostile to the Christian faith, then **not only** will citizens be constrained and often forced to act contrary to what they believe is taught by the Christian revelation – **but** the whole nation will experience cultural fragmentation, institutional breakdown and increasing national decline.

It is nothing less than the **future of our nation** that is at stake – for as Scripture reminds us: “*Where there is no vision the people perish: but he that keepeth the law, happy is he*” (*Proverbs 29:18*). And again: “*Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain*” (*Psalms 127:1*).

For change to occur, we must recognise that we stand before a holy, just, but loving God who tells us that “*Except a man be born again, he cannot see the kingdom of God*” (*John 3:3*). Once we are reconciled to God through our Lord Jesus Christ, we must obey Jesus’ own injunction to “*Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you*” (*Matthew 6:33*).

Finally – we started this conference with a question: **Has Christianity a Future?**

I believe that we have the answer: **Without Christianity there is no Future - neither in this life! Nor in the life to come!**

**BOB GRAHAM BSc (Soc)**

\*Available from Covenant Publishing

# MISSIONARY TO AUSTRALIA AND NEW ZEALAND

## Samuel Marsden (1764 – 1838)

*“Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him” (Genesis 18:18).*

### Chaplain to Convicts

Samuel Marsden was born in Farsley, Yorkshire, the son of a Wesleyan farmer. He won a scholarship and studied for the Church of England ministry at Cambridge. He was offered the influential post of Chaplain to the convict colony of New South Wales in Australia. His college friend, the Evangelical Member of Parliament, William Wilberforce, organised this appointment. Within a month of marrying Elizabeth Fristan, Samuel was ordained and sent off by ship to New South Wales.

### Missionary to Deportees

From 1787, Australia was primarily an extensive prison, where criminals were deported. In 1794, Samuel Marsden and his wife stepped ashore to begin an unusual and memorable Missionary work. The heathen to which he was called to minister were not people to whom the benefits of civilisation had not come; these were those who had spurned and abused those benefits. These were not heathen who had never heard the Name of Jesus; these openly profaned and blasphemed the Holy Name of Christ. Those to whom Samuel Marsden was sent were not savages who had never seen a white man before, these were whites who had violated the laws of civilization. Samuel Marsden's first sermon in Australia was from *Luke 4:18* proclaiming deliverance to the captives.

### Controversial

On landing near Port Jackson, present day Sydney, Marsden was immediately made the Magistrate. Being compelled to combine both demanding vocations in one person involved Marsden in one controversy after another. Samuel and Elizabeth Marsden had eight children, 5 girls and 3 boys.

### Visionary

He was also instrumental in persuading merchants and manufacturers of the importance of developing Australia as a wool-producing nation. Marsden introduced sheep and vineyards to New Zealand and was the first to ship wool from Australia to England.

### Reformer

Inspired by the renowned prison reformer, Elizabeth Fry, Samuel tried his utmost

to provide for female prisoners, to establish a school for orphans and to right the wrongs suffered by aborigines. His attempts to uphold principles of justice placed his life in danger, and he endured many threats to his life. On one occasion, he was compelled to travel to England to call the attention of the government to unacceptable conditions and to secure intervention. He presented the grievances to King George III himself. This he did, despite the dangers of travelling on the high seas during the Napoleonic Wars.

### Missionary to the Cannibals

By the time Samuel had returned to Australia, his vision had also extended to bring the Gospel of Christ to the cannibals of New Zealand. In 1809, sixty-seven seamen of the *Boyd* were killed, cooked and eaten by the Maoris at Whangaroa Bay. On Christmas Day, 1814, Samuel conducted the first public worship service in New Zealand. He preached from *Luke 2:10* *“Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.”* The Maoris he preached to were naked, with human teeth strung around their necks as ornaments. They all carried spears and wore fearsome war paint. In 1816, fourteen sailors were stranded at Poverty Bay and eaten by the cannibals. In 1820, a whale ship was cast ashore at Wanganui and all but two of the crew were eaten by the natives. When a Maori chief died in March, Marsden witnessed the depths of degradation, and hold of superstition, as the widow of the chief hanged herself with the approval and applause of her parents and brothers.

### Missionary to New Zealand

He was greeted by further trials, disputes and conflicts. On one of his journeys to New Zealand, certain missionaries had to be rebuked and one was expelled. Other missionaries who had deserted the field in Tahiti, dejected and despondent, were uplifted and encouraged to return to their field. To improve communication between the scattered missionary works in the South Seas, Marsden purchased a ship. In New Zealand, Samuel interceded between two warring parties and secured peace.

### From Cannibalism to Christianity

Samuel was to return to New Zealand on a further six occasions. He was never

allowed to forget the prevalence of cannibalism among the tribes. One village chief, in an attempt to reassure him that he need not worry about the safety of the missionaries he was leaving amongst them, declared: *“the flesh of a New Zealander is sweeter than that of the European because the white people eat so much salt!”* On one trip he wrote of natives killing and eating a young girl. One woman confessed that she had killed and eaten 19 children. Marsden learnt Maori, taught Maoris to speak, read and write in English and began the work of translating the scriptures into Maori. Twenty years were to pass before he saw the first conversions to Christ in New Zealand.

### Rescuing the Perishing

On one occasion, a man wanting to murder Marsden simulated drowning. When Samuel plunged into the sea to save the man, he was attacked and dragged under the water. By God's grace Samuel managed to restrain the violent man and bring him safely to shore. There he succeeded in bringing this murderous individual to repentance and faith in Christ.

### A Magnificent Legacy

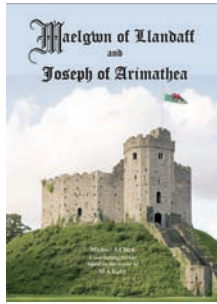
Samuel Marsden was much involved in introducing education, standards of justice and law and order in New Zealand. However, it was his sad experience to continually be a victim of malicious and unfounded charges throughout his time in Australia. His fearless denunciation of sin made him numerous enemies, but in the final analysis: Samuel Marsden was a man who upheld justice impartially, and who diligently preached the Gospel. Throughout his life he remained a humble, hospitable and generous Christian, who laid the foundations for the Christian Church in Australia and New Zealand. By 1845, it was reported that most of the Maoris had embraced Christianity.

*“Listen to Me, you islands, hear this you distant nations... you are My servant Israel ...to restore the tribes of Jacob... I will make you a light for the gentiles that you may bring My Salvation to the ends of the earth” (Isaiah 49:1-6).*

**DR PETER HAMMOND**

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View over Christchurch, New Zealand



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by Contributing Editor Michael A Clark based on the works of M A Kelly

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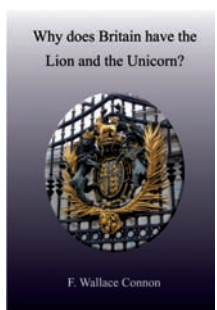
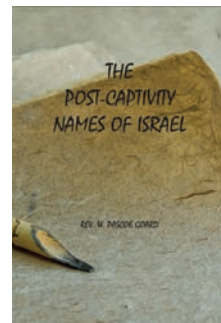
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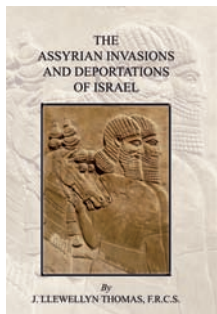
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*Psalm 121:4*

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