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EDITED BY THOS. W. PLANT

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INDEX TO VOLUME V.

PAGE

Affair of Uriah the Hittite, The. *By Elliot FitzGibbon* 8
Afghans and the Lost Ten Tribes, The 55
Ancient Phœnician and Hebrew Overseas Traffic and Exploration. *By Edwin Jordan* 23
Anglo-Israel Distribution Fund. 57, 81, 98, 115, 122, 147, 165, 183, 194.
Appeal for Help Fund. 110, 119, 147, 158, 183, 194

Association News :
- Askern and Doncaster 196
- Bournemouth 114
- Grange-over-Sands 65, 97, 196
- Leeds 18, 33, 50, 65, 98, 165, 181, 196
- Preston 32
- Pretoria 18, 97
- St. Leonards 81
- Scarborough 82

Balfour Forest, The 119
"Basis for Faith, A." *By M. Vincent Cox*... 130
"Battle is Not Yours, but God's, The" 43
"Big Family, A." *By W. J. Hassall* 188
Birth of Jesus Christ and of John the Baptist. *By D. Parker* 120
"Blessed are the Meek." *By Elliot FitzGibbon* 178
Brief British-Israel Talk, A. *By Daniel Farmer* 179
Britain Not a Part of Europe : Interview with Lord Melchett 195
British-Israel in the Limelight. *By M. Vincent Cox* 69
British-Israel Standpoint and Missions. *By "Padre"* 96
British-Israel National Union 82
British-Israel Caravan Mission. 17, 34, 51, 66, 75, 114, 147, 167, 183, 196
British-Israel Forward Movement. 12, 28, 47, 63, 79, 99

Christmas Presents, Appeals and Reminders. 198
Coming of the Messiah, The 89

PAGE

Correspondence :
- A Solution Wanted. *By "R."* 145
- Birth of Jesus Christ, The. *By F. S. Dobbs* 144
- Derivations : An Answer. *By Elliot FitzGibbon* 33
- Derivations. *By H. Eden Smith* 48
- D'Israeli and Sharon Turner. *By "E.I."* 165
- Dividing Line Between Old and New Covenants, The. *By Lieut.-Colonel A. G. Shortt* 182
- Dividing Line Between Old and New Covenants, The. *By F. S. Dobbs*... 189
- Dry Bones, The. *By Luke Pearce* 33
- Gog's Invasion of Palestine. *By Sladden W. Wells* 164
- Great Pyramid, The. *By F. S. Dobbs*... 33
- Great Pyramid, The. *By B. Stewart* ... 18
- Other Descendants of Abraham. *By C. Wiseman* 131
- Press and the Great Pyramid, The. *By B. Stewart* 82
- 666 and Gog. *By Sladden W. Wells* ... 91
- Stone Kingdom, The. *By E. M. Woodward* ... 34
- Vision of Dry Bones. *By M. Woodward* 18
- Wonders of the Great Pyramid, The. *By F. S. Dobbs* 164

Date of the Nativity, The. *By F. S. Dobbs* 7
Did Christ Visit Britain? *By James Short*... 48
Did Jesus Christ and John the Baptist Visit Great Britain During the Eighteen Years of Their Early Life? *By D. Parker* ... 152
Disparaging the Old Testament. *By M. Vincent Cox* 103
Dr. Driver's Famous Pronouncement on Prophecy. *By the Editor* 149

Easter Island : A Link with the Antediluvians. *By M. Jerrim* 72
Editor of *The Dawn* and British-Israelism, The. *By James Griffin* 87
Elijah on Carmel. *By the Editor* 96
Emigrant, The 73
Englishmen Play the Game 165

Digitized by Google

PAGE

"From a Great-Grandmother's Armchair" ... 195
"From Cover to Cover." *By M. Vincent Cox* 194
Further Light on the One-Year Ministry of Our Lord. *By F. S. Dobbs* 106

Genesis of the Mandate, The 27
German Tribute, A 98
God's Channel of Blessing to Men. *By Daniel Whitelaw, Senr.* 80
God's "Forget-me-nots" to Israel. *By Geo. T. Harris* 171
Great Pyramid, The: A Warning. *By Lieut.-Colonel A. G. Shortt* 14, 26, 42
Great Pyramid Inch, The 158

Has Daniel a Message for Our Day? *By M. Vincent Cox* 61
"Heritage of the Anglo-Saxon Race, The." *By M. H. Gayer, O.B.E.* 17, 75, 89
"Heritage" Book and Reading Room, The... 13, 146
House Established for Ever, The. *By Bro. W. England (Rotorua)* 57
How Christianity Came to Britain. *By H. Van der Vord* 40, 70

"I will Join Israel's Fragments in One." *By the Editor* 85
Important Notice 46
"In a Foreign Tongue will He Speak to This People." *By the Editor* 169
"Inspiration." *By the Editor* 53
Islam Disestablished 127
Israel's Mission. *By M. Vincent Cox* 25

Jews in Soviet Russia 183
Jonah and the "Higher Critics." *By James Cuthbert* 190
Joseph and Benjamin were Not Judah. *By the Editor* 133

Kingdom of Heaven, The. *By Daniel Whitelaw, Senr.* 172

Lectures. 18, 19, 32, 35, 50, 51, 65, 66, 81, 82, 97, 181, 182, 191, 196
Link Between England and the United States 25
"Lion and the Unicorn, The" 66

Manifestation of Israel and the Urim and the Thummim. *By Rev. Frank Hancock, U.S.A.* 3
March of Empire 122
"Mene-Mene Tekel" (—?) *By "Nemo"* ... 110
More Bible Detractors. *By M. Vincent Cox* 143

Nativity of Our Lord, The. *By Ed. Mansure Woodward* 22
North of England Anglo-Israel Council. 82, 131

Obituary 65, 81, 115
Order of the House of Israel 50
"Our Father Abraham." *By the Editor* 185

PAGE

Our Jewish Page. *By the Editor.* 10, 30, 44, 60, 76, 92, 108, 128, 141, 157, 176, 192
Our Monthly Headline 154, 182, 196

Palestine Archæology 140
Palestine Excavations 9
Pax Britannica 46
Pharaoh v. God. *By Luke Pearce* 21
Pipes of Pan, The. *By Elliot FitzGibbon*... 78
Points from Sundry Papers. *By M. Vincent Cox* 45
Postponed 191
Progress in Palestine 124
Prophecy. *By H. Helm* 15
Prophecy Fulfilling. *By Mrs. Ghosn-el-Howie* 49

Response to *The British-Israel Herald* Appeal 62
Reviews 98, 112
Robbing Peter to Pay Paul. *By E. B. Speeding* 90, 111, 130, 142, 154

Sabbath Day Observance 156
"Samaria Colonised by Pagans." *By the Editor* 118
Scriptures Some Clerics Ignore. *By M. Vincent Cox* 94
Seven Thousand Kisses 110
666 and Gog. *By Sladden W. Wells* 64
"Someone at the Back of Him." *By H. Beckwith* 39
Some Historical Corrections. *By James Cuthbert* 74
"So Near and Yet So Far." *By M. Vincent Cox* 160, 177
"Son of Zeruiah, The." *By Elliot FitzGibbon* 24
Soviet and Hebrew, The 195
Subscription Rate 138
Suggested Improvement of *The British-Israel Herald* 159

"The Only One." *By M. Vincent Cox* 2
The Terra Australis. *By Henry Proctor, F.R.S.L.* 29
The Two Editors and a Great Pyramid Student 29
Thoughts on the 122nd Psalm. *By Luke Pearce* 49
Tithing System of Israel and its Modern Application, The. *By P. W. Thompson, M.A.* 123, 139
To My Readers. *By the Editor* 7
"Tuatha De Danaan." *By H. Eden Smith*... 95

Vital Link, The 156

Were Jesus Christ and John the Baptist in Palestine During the Eighteen Years of Their Early Life? *By D. Parker* ... 180, 193
What Use Is It? An Answer. *By Elliot FitzGibbon* 37
Wider View, The. *By the Editor* 101
Wonders of the Great Pyramid, The. *By Rev. W. M. H. Milner, M.A.* 104, 125, 135, 161, 174, 188

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Bring forth the blind people that have eyes (Isa. 43 8)

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE

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CONTENTS

	PAGE
1928. By the Editor	1
The Only One. By M. Vincent Cox	2
The Manifestation of Israel and the Urim and the Thummim. By Rev. Frank Hancock, U.S.A.	3
The Date of the Nativity. By F. S. Dobbs	7
To My Readers	7
The Affair of Uriah, the Hittite By Elliot FitzGibbon	8
Palestine Excavations	9
Our Jewish Page. Compiled by the Editor	10
British-Israel Forward Movement	12
The Heritage Book Room	13
The Great Pyramid: A Warning. By Lieut.-Col. A. G. Shortt	14
Prophecy. By H. Helm	15
"The Heritage of the Anglo-Saxon Race"	17
The British-Israel Caravan Mission	17
Lectures and Correspondence	18
Lectures During January	19

1928.

To My Readers.

This January issue begins the Fifth Volume of *The British-Israel Herald*, and although its circulation has not been doubled, as I had hoped, I have many reasons for being gratified and thankful for the progress made during 1927. From the numerous letters that reach me, not only from the United Kingdom, but also from our Colonies and the U.S.A., it is evident that *The British-Israel Herald* is performing a great work by its sound, logical and interesting British-Israel exposition.

The Modern Outlook

demands reality; it has no use for amiable theorising and sermonising. The Great War brought the flower of our manhood face to face with the facts of life and death, and they rightly ask: Why? and seek for the purpose—if there be one—underlying our national emergence from that ordeal, strangely stronger than ever in the Councils of the world, and with greatly increased responsibilities in governing Mandated territories.

The Head and not The Tail.

"For the Lord will make you the head, and not the tail! *And you shall continually rise higher and not be depressed,* whilst you attend to the commands of your ever-living God, which I command you to-day to preserve and practise" (Deut. xxviii. 13, F.F.). This was a Divine promise made to Israel no less than 3,378 years ago, *and it holds good to-day,* God being ever ready to honour His promises to Israel obedient. What a Divine optimism! It is the outlook on world affairs which we seek to present in our monthly contents. It is worthy of your whole-hearted support. Will you, therefore, strive to widen our influence by ever seeking to increase the circulation, and in this way help

Your Editor.

Hall Cross Cottage, Doncaster.

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The Only One.

By M. Vincent Cox.

We have been in no doubt at all, if we have studied British-Israel literature closely, that the Anglo-Saxon race does correspond to the prophetic forecasts of latter-day Israel; but have we sufficiently taken into consideration the fact that this race, and more particularly the British part of it, is the *only* one which does present this perfect correspondence? And, indeed, that (eliminating Britain) no people on the face of the earth (and certainly *not* the Jews) can by any stretch of imagination be shown to be the originals of that graphic pen-portrait to which all the Hebrew seers have contributed their quota of artistry?

Turning to the "facts and references" concerning the Chosen People which are regularly tabulated in *The British-Israel Herald,* we will put a few of them to the test, and see if this case has been overstated.

Firstly, then, "the scattered Israelites would be gathered unto a place of their own, evidently islands, north-west from Palestine." Now to no other race but Israel was such a place of safety ever promised, and on no other people but the British has such a place been bestowed. There are no other isles north-west of Palestine which have been inviolate from the invader's foot ever since the Normans, the last tribe to rejoin their fellows, reached the "appointed place." If the British are not Israel, this promise has failed *in toto,* for no other people is in possession of a place which is, geographically and historically, such as 2 Sam. vii. 10 and other prophecies describe, and also immune from invasion. We have only to recall the defeat of the Armada, the downfall of Napoleon, and the failure of the Kaiser to land a single German soldier on our shores (you remember how, in the autumn of 1914, the German Press told its readers that by Christmas in that year we should be quite accustomed to seeing German policemen guarding Buckingham Palace, *but it didn't come off!)* to be quite sure that our island home was under Divine protection.

Another point: "Israel would find her lands too small for her, and would spread out to the ends of the earth." To realise the significance of this, take a map of the world and note the astounding contrast between these tiny islands and the enormous areas of the Dominions. It is so wonderful to compare the little old mother in the north-west with her stalwart sons and daughters in all the zones, yet all indissolubly bound to the Homeland. Truly a company of nations, and *the only one.* Said an opponent to me once: "We are not the only company of nations. Spain, at the zenith of her glory, was a mighty company of nations." She was, indeed, a dominant and tyrannical Power, grinding her subject peoples under her heel, but those peoples were not of her own flesh and blood, and they bore her no loyal love nor allegiance. It was the same in remote ages with the Roman Empire, and pre-war Germany had several colonies, *not* of her own race, but crushed under the iron heel of a military despotism. Our Commonwealth is unique, the only *family* of nations. Look where you will, you will find no other. This is the fulfilment of the promise to Ephraim in Gen. xlviii. 19, and *there is no other;* we seek for it in vain.

Another point: "They (Israel) were to possess the gate of their enemies." Now that may mean a world-engirdling chain of strategic points, or, the word being in the singular, it may mean the sea; but, in either case, Great Britain is the one and only gateholder. There is just one gate she has not as yet—Constantinople—but she will have it eventually. The supremacy of the sea was greatly desired by Germany. By every means in her power she sought to obtain it, but to-day her vaunted fleet is beneath the waters of Scapa Flow, and the trident is still in Britannia's grasp.

There is another respect in which Britain is unique—she is the only nation from which one colony has cut itself adrift and independently constituted itself "a great people." Nobody now thinks the British Government was right in imposing on this colony taxation without representation, but British-Israelites do see that, as in the case of another disruption, God said, "This thing is from Me." Had not events so fallen out, Manasseh's destiny could not have been accomplished. It was a feud between brothers, but it was healed when America came into the war. Yet, alas! there are some to-day across the Atlantic who are trying hard to stir up the old hatred against the British, though we believe they are a *very* small percentage of the American people. For our comfort let us remember the promise: "Every tongue that shall rise against thee in judgment, thou shalt condemn." So we need not be unduly distressed at the pronouncements of the Mayor of Chicago. Great Britain will still be the paramount Power long after the names of Big Bill Thompson and his sympathisers have sunk into an ignoble oblivion. There are several other identities, but space forbids us to treat of more than one other. "They were to be a blessing to all the families of man."

Israel Britain is the only one who has carried the Gospel of Salvation to every part of the habitable world; the only one who has translated the Bible or portions of it into nearly 600 languages and dialects, and whose rule everywhere is a civilising and elevating force. Now consider, if there were some other nations who shared these characteristics. If any of the other great Powers could be shown to have in common with Britain even one or two of these traits, how our argument would be weakened! But it is not so; one portrait, one original, correct to the minutest detail! What conclusion can you arrive at but that Britain is undoubtedly the Israel of the prophetic Scriptures?

The promise, "No weapon that is formed against thee shall prosper," was verified in the Great War, and we shall need the comfort of it in days to come. What do British-Israelites think

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of the disarmament proposals of M. Litvinoff? Even Lord Cecil calls them fantastical. Even *The Daily News* points out that, while Russia is self-supporting, we depend on our Merchant Service for food supplies. Yet the following day several letters were printed, in which the paper was severely censured for viewing with distrust the *generous proposals* of a Great Power! It was certainly a most brilliant idea! Supposing it were possible to get *all* the other nations to disarm, what is to prevent the production of aeroplanes, submarines and munitions *ad lib* in a country where every spy is shot at sight? "Quo Usque," of *The British Weekly*, has just been telling us what the next war will be like; here is his pleasant (?) forecast:—

> Will there be another war? If there is, it will not last very long—neither will civilisation. It will be entirely different from all past wars, for civilian populations will be annihilated before military and naval forces can start operations. Frontiers and fortifications no longer exist. The bombing aeroplane has rendered them useless and superfluous. All the civilised nations have laboratories full of chemists discovering and preparing the deadliest poisons with which civilians can be blinded and suffocated directly the next war breaks out. There will be no time for leisurely citizens to buy maps and stick flags in them—an occupation that used to show, as Mr. Galsworthy said, "what the nation could do when it was roused." The great manslaughter will be sudden, swift and final.
>
> There is a new school of thought regarding the next war. It sees that a war which takes four years to win may not be worth winning. But by a sudden attack with thousands of modern aeroplanes, equipped with deadly poisons, you could bring a nation to its knees in a few hours. During the last war enemy aeroplanes dropped explosive bombs on London, but it was very difficult to aim accurately at anything. When they discharge poisons from the air it will not matter in the least where they fall. A very small quantity will carry suffering and death to a wide area. There is no possible defence against attack by aeroplane; the utmost you can do is to make reprisals on enemy capitals; but if the belligerent who gets in the first blow is fairly successful there may be no one alive to carry out the reprisals.

Does not this make your blood run cold? Take courage! We have still Isaiah liv. 17 to enhearten us. That chapter is *entirely* addressed to Israel, the erstwhile divorced, but now recovenanted wife—not to the Church, which never was divorced—and therefore cannot be recovenanted. Israel will be the subject of sinister propaganda and deadly attack, but attacks on her have a way of returning like a boomerang to their perpetrators. It has ever been so, and always will be, because the Stone Kingdom (and that is *the only one)* is absolutely indestructible.

The Child Mind.

Visitor (to little girl in the garden, the daughter of the vicar, who is a keen cricketer): "Is your father at home, Kathleen?"

"No. Daddy's gone to play in the match, Clergy against Deity."—*Morning Post.*

Editor's address.—Thos. W. Plant, Hall Cross Cottage, Doncaster (Yorks).

The Manifestation of Israel and the Urim and the Thummim.

BY THE REV. FRANK HANCOCK, U.S.A.

IN the study of the Bible there is no method more helpful, interesting and instructive than to see the place that Israel, the Divinely-chosen seed, plays in the whole structure of the Book. And, strange to say, this is an almost entirely neglected field of Biblical study and interpretation; yet to any who have discovered the method it seems quite clear that the Bible is incapable of correct interpretation without it. It must be apparent to every reader of the Bible what a part Israel plays in the whole work; indeed, so much so, that had there been no Israel, there would have been no Bible. Israel was chosen for the purpose of making known to the world the revelation made known in the Scriptures, and nowhere does the Bible neglect to show forth Israel's place and mission to the world. With the exception of the first few chapters of Genesis, the whole Bible is concerned with Israel, with her mission in the world, and destiny among the nations.

This is the age of the internationalist, and they are in grave danger to-day who say anything of a strictly nationalistic character. Nationalism is looked upon by many as the most dangerous of all evils, and powerful organisations are at work in every land which claim to be international in character and aims. But when we come to the reading of the Bible we find here a strictly nationalistic piece of literature, one which never ceases to extol the virtues of the race of Israel, and everywhere speaks of this race as the one in which lies the sole hope of mankind. It is refreshing in these days, when turning to the Bible, to find it so decidedly nationalistic, because there are so many writers, and even preachers, who constantly remind us that nationalism is anti-Christian. With this we do not agree, because nowhere in the Bible do we find proof of it, but rather to the contrary. We find ample support to sustain the view that it is through a race that the world will be blessed, and the more conscious this race becomes of its Divinely-appointed work, and of its many and varied gifts with which it is endowed, so much the better for this race and for the whole world at large. This, we believe, is one of the great teachings of the Bible, and in these days of universal disturbance and unrest it is timely to hark back to this essential element in the Scriptures. It should, however, be constantly kept in mind that the nationalism of the Bible is not a narrow, selfish nationalism, but one which ever keeps in view a world mission and programme, but this mission is not that of a world ruler, so much as a world benefactor; not so much one of receiving what can be had from others, but in giving and bestowing upon others that which they need. The supreme and sublime mission of Israel can be expressed very tersely—

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namely, to be a blessing. This mission of Israel was constantly in the minds of Abraham, Isaac and Jacob, and of the great prophets in Israel.

It would be worth while in this paper to say something of the menacing features of internationalism, which, in some of its phases, is one of the most serious problems of the modern world, and will sooner or later need to be strenuously combated. That internationalism has some good features we do not seek to deny, but these are more than offset by the dangerous elements that are in it. We shall in this paper, however, deal with the call and purpose of Israel in the world, keeping closely to the nationalistic, even tribal, mission that she has to fulfil to mankind.

We find this tribal element running through the whole of the Bible, and it may be worth while to refer to several important passages where reference is made to the twelve tribes of Israel. These instances are very significant and well worthy of close and thoughtful study. We shall make reference to several such occasions. The first is found in Exodus xxiv. 1-4, where we read :

"And he said unto Moses, Come up unto the Lord, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the Lord, but they shall not come nigh, neither shall the people go up with him. And Moses came and told the people all the words of the Lord, and all the judgments, and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel."

This is the beginning of the story of Moses going up on Mount Sinai to receive the ten commandments. But here is a very striking incident, nay, something apparently more than an incident, for a very important thing had been done when Moses had built an altar and twelve pillars. These twelve pillars were to represent the twelve tribes of Israel. There is another striking instance of twelve stones being taken to build an altar to God, and that was when the Children of Israel were about to cross over the Jordan in similar manner as they had come through the Red Sea, and before doing so we read : "And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the Ark of the Covenant stood : and they are there unto this day" (Joshua iv. 9). Again, as in the incident on Sinai, we have the use of twelve stones being built into an altar, this time in the bed of the Jordan.

Coming into the New Testament, we find this same idea prevailing, so much so, and on such important occasions, that some great significance must be attached to them. For instance, when Jesus chose his disciples, He did not choose nine, or five, or fifteen, but just twelve, because there were twelve tribes in Israel, and these twelve disciples were to be representative of the twelve tribes, and, being representative, were to continue their work in the world. The names of the twelve disciples are "Simon Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew (the Publican), James (the son of Alphæus), Lebbeus (whose surname was Thaddæus), Simon (the Canaanite), and Judas Iscariot" (see Matt. x. 2-6). Among these twelve it is worthy of notice that one was a Jew—namely, Judas Iscariot; all the others were Israelites. It would be interesting, indeed, to know if each disciple was a descendant of each tribe in Israel. So we find that in the choice of these disciples Jesus is strictly nationalistic, even tribal, having in mind a company of followers numbering twelve—according to the twelve tribes of the Children of Israel.

When we come to the closing book of the Bible we find the re-appearance of Israel, and the twelve tribes again figure, and as prominently as they do in the Old Testament. Whatever may be the meaning of the sealing of the hundred and forty and four thousand, one thing stands out prominently—namely, the selection of this number is not taken from any ecclesiastical organisation, not even the Seventh Day Adventists, of whom John knew nothing. But the selection is taken from the twelve tribes of Israel (see Rev. vii. 4-8). As the reader will see, each tribe contributes twelve thousand each; so 12,000 × 12 = 144,000 of the sealed, all taken from the tribes of Israel.

But an even more suggestive use of the twelve tribes is made by inscribing their names on the portals of the heavenly city, as recorded in the 21st chapter of Revelation. It seems that this is one of the most sublime uses of the tribes that is made of them in the whole of the Scriptures. Here the apocalyptic seer paints a picture of wondrous splendour which must ever be a source of hope and inspiration to the believing soul. The Bible would, indeed, be incomplete without this picture of the heavenly city coming down to earth. We believe it prefigures the ideal state which shall yet dawn in the world. It was towards this ideal state the prophets in Israel cast their wistful eyes, and it was for the bringing in of this state on earth that Christ came. He is its harbinger, and His Gospel has in it the material out of which this city shall be built. John was fully conscious of this, for he makes this city to rest solely upon Christ, for the "first foundation-stone was jasper." Christ is the jasper stone; He is the first stone of this city, and all the glittering colours that come from the others are a reflex of His. But in reading this description of the New Jerusalem into which the nations are to come, and the kings to bring their honour, we find that the entrance is significantly, we think, through *twelve* gates, and on the gates is written the "names of the *twelve tribes* of the Children of Israel" (see Rev. xxi.).

Many more instances of the use of twelve as signifying the place of the tribes of Israel in their mission of world redemption and restoration might be given. There is one more, however,

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to which we will call the attention of the reader, that is, to the mysterious breastplate which was worn by the High Priest as he entered the Holy of Holies. This is sometimes called the Urim and Thummim, the word "Urim" meaning "lights," and the word "Thummim" meaning "perfections," so that the High Priest carried on his breast the lights and the perfections. There are two accounts in the Book of Exodus of the Urim and the Thummim; one is found in Exodus xxviii., and the other in the 29th chapter.

As the reader knows, the furnishings of the Tabernacle, with its gorgeous draperies and ornamentations, were symbolic, so that things were used as a ritual to direct the minds of the people to spiritual things. There is still something to be said in favour of outward suggestions to aid people in the acts of Divine worship, and while in Protestantism, particularly in its American form, the effect of church architecture on the minds of the people has been almost entirely ignored, and the use of outward forms and suggestions to worship have been tabooed, yet these things have a value, and it is well that such an authority as Bishop Gore should remind us that we may go too far in plainness in our churches. It is not a digression to say that the Roman Catholic Church has always been cognisant of the value of external aids to worship and devotion, but this does not imply that Protestantism should follow her lead. However, in the building of the Tabernacle in the wilderness, and in the furnishings and draperies thereof, as well as in the dress of the priests, we find that external suggestions were used, suggestions which must have been a distinctive aid to the people in their Tabernacle services. It should be clearly pointed out, however, that in these external aids to worship there was nothing of a sacrilegious or heathen character, no images of diety, or anything that would tend to suggest that God Himself could be approached through figures or carvings made with hands.

But in this dress of the High Priest there is something more than an aid to worship, or something which signified the dignity and importance of the priestly office. The three distinctive features of the priest's dress were the mitre, the breastplate, which was the Urim and Thummim, and the ephod. A full description of these different articles of attire may be found in Exodus xxviii. and xxxix. Here we have two accounts of them which are well worthy of close and careful study. It is with the breastplate that we are interested, which had in it the Urim and Thummim. It will be noticed in the reading of these two chapters in Exodus that the ephod which rested upon the shoulders had six names on either shoulder; these were the names of the tribes of the Children of Israel; while upon the breastplate there was inscribed the names of the tribes also. The description of the breastplate is told in fifteen verses in Exodus xxviii. 15-30.

The significant thing about both the ephod and the breastplate is that both contain the names of the twelve tribes of the children of Israel. This is most important and should not be overlooked. It should be noticed that the ephod had the names in it so as to rest on the shoulders of the High Priest, while in the breastplate the names rested near the heart. The shoulders are the place of strength, while the heart is the seat of the affections.

But what were the Urim and the Thummim? Some speak of them as a mystery incapable of description. But we are not of that number, as a careful reading of the context, and making reference to the other places where the twelve tribes are used symbolically, the interpretation seems clear. We lean to the opinion that the twelve stones constituted the Urim and Thummim, but not by any reason of any supernatural illumination of the letters, and that the stones rendered the breastplate the ornament, or emblem, which qualified the High Priest for making inquiries of Jehovah. "They shall be upon Aaron's heart when he goeth before the Lord." There seem to have been three reasons why these stones were called the "lights and perfections." First, because of their own account. Among all precious stones, these are the most precious and lustrous, and emit light of themselves. Like the stars, they shine at night-time, and for that reason they have been called "the stars of earth." But they are not only light, but also perfection, and these stones are also used in the Scriptures as the emblems of perfection, because of their beauty and brilliancy; they are sometimes regarded as the emblems of truth and perfection. So they are called the Thummim. A second reason why they are called by these names may be because they were used as a badge for the High Priest during his approach to Jehovah. The object of the High Priest was to get light on some dark subject, or to arrive at truth, and so impart these things to the people to train them in upright living and perfect behaviour. Hence they were called the Urim and the Thummim. But the third reason why they have this striking name so full of meaning and significance was because they had inscribed upon them the names of the *twelve tribes of the Children of Israel.* These stones represented what the children of Israel might become; indeed, they were a symbol of what their characters should be, and also of their mission in the world. From the use which was made of this breastplate, which was worn by the High Priest before Jehovah, it is clear that Israel, the Israel of the twelve tribes, and not the so-called spiritual Israel of ecclesiastical creation, is the Urim and Thummim, from whom should shine forth in the world the lights and the perfections which this old earth needs so much. The moral, political, international, and spiritual mission of Israel is contained in the Urim and Thummim—her mission is to be light and perfection among the nations. And if the Anglo-Saxon world will only recognise this, ere it is too late, she will save herself, and, in so doing, will save others. The Urim and Thummim does not inspire a people with a hard, selfish egotism, but it imbues them with a sense of their Divine call and moral respon-

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sibility to all mankind. It is in view of this that we cannot feel that the leading statesmen of America and Britain are stating a false truth when they say that the Anglo-Saxon world is the hope of mankind. This we believe it is, not only in a political sense, but also in a moral and spiritual one. The Anglo-Saxon race is to-day, as in the days of the wilderness wanderings, the Divine Urim and Thummim.

There is, however, a yet deeper significance to the Urim and Thummim. We have already seen that one of the things for which the Urim and Thummim stood was "perfection," and it signified to Israel what the number twelve always signified—*"perfection of government,"* or *governmental perfection.* In the Scriptures twelve is a multiple in all that has to do with rule. Hence the sun, which "rules" the day, and the moon and stars, which "govern" the night, do so by their passage through the twelve signs of the Zodiac, which completes the circle of the heavens of 360 (12 × 30) degrees of divisions, and thus govern the year.

Twelve is the product of three (the perfectly Divine and heavenly number), and four (the earthly) the number of what is material and organic.*

Now there were twelve tribes in Israel, though actually thirteen, but there are never more than twelve mentioned in any one list. Always one tribe is omitted; generally it is Levi, but not always. In Rev. vii. both Dan and Ephraim are omitted, but the enumeration is still twelve, Levi and Joseph being introduced for this special sealing of the remnant which shall go unscathed through the great tribulation. Then there were twelve judges or saviours in Israel.

Now *twelve* has to do with *government,* with *governmental perfection.* It will be remembered that Israel was to be a ruler and a governor. Unfortunately, there are many who believe that the Jew in the day of the great restoration will become the ruler of the world. This is often taught by that school of thought which teaches the Second Coming of Christ with the elevation of the Jew to world power and dominion. But the Jew is only two of the tribes in Israel, Levi having been absorbed in the tribe of Judah. But for perfection of government there must be twelve, and at no time has the Jew by himself revealed capabilities as a ruler. It is in view of these facts that no surprise should be expressed at the fact that the Anglo-Saxon is the world's ruler, and that for ideal government and strict administration of justice the world to-day looks to the Anglo-Saxon, and particularly to England. Even Americans do not fully understand the genius of government, nor the correct administration of law.

One of the phenomena of the modern age is the constant overthrow of Governments, and the veritable bewilderment of the peoples of the earth with governmental changes, which oft-times take place over-night. Yet while Russia is experimenting with Bolshevism, and Italy with Fascism, and Germany with a Republic, yet England reveals a stability in government which is the marvel of the world. As one American writer expressed it at the close of the war, "English institutions have been tried and tested, the very bulwarks have creaked, but the government of Britain has remained and withstood the terrific tests of the Great War, when other great dynasties and Powers have been swept away."† Nowhere, at the present time, does government seem too secure, and in every land there are propagandists at work seeking the overthrow of the existing order of things. In America the leading Judges admit a breakdown of the administration of law and order; crime, murder and theft, for the large part, go unpunished in America, and American papers are constantly referring to England as an example of what a well-governed land should be. But everywhere England rules well, and what would prove too severe a test for almost any other nation, yea, even the ancient Romans, does not seem to daunt or materially weaken her; witness India, Egypt, China, and the great Coal Strike; yet through all she comes with her powers of government unimpaired, having endured and won.

It is this breakdown in government throughout the world, except among the Anglo-Saxon Powers, that constitutes the most serious omen of the twentieth century, and in this respect things go from bad to worse, until it seems that every form of government is threatened with overthrow.

However, the ideal form of government is yet to come upon the world, and doubtless the present unrest and decay of ancient systems of power is preparing the world for a better and larger government, one which shall be ideal, satisfying all men and attending to the intricate needs of men with insight and skill. But this perfection of government can only come through the union of the twelve tribes of Israel; then in unison they will work and make their contribution to the good of all mankind. England has something in government which America lacks—namely, the will and power to administer even-handed justice, and to deal honourably and well with crime and all forms of wrongdoing. But America has also something which England lacks—the idea of equality is worked out with marvellous skill in America, so that class distinctions hardly exist. This must come in the ideal state, yet America has not discovered how to have equality among her people and a firm and just administration of law. The Jew has undoubted qualities here, though they are not yet as much in evidence as they are in England and America. What Anglo-Saxondom needs, and what the world needs, is the blending of the best of Great Britain, America, and the Jew, and when this is accomplished then all mankind will benefit, and the age is rapidly moving to that event. This seems to be no more nor less than the meaning and significance of the Urim and Thummim, with their lights and perfections.

*See "Number in Scripture," by Bullinger, page 253, in which he deals with the number twelve.

† Dr. Lyman Abott.

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The Date of the Nativity.

BY F. S DOBBS.

IN your issue of February, 1927, you printed an article under the above heading. Now that Christmas time has again come round, perhaps the following historical evidences would be of interest to some of your readers. They make a good supplement to the article in question.

It is acknowledged that the records containing the registration of Christ's birth were on view in Rome for several centuries. Surely, then, it is not unreasonable to suggest that, if during that period a false date of the event were circulated, some critic who had seen the said register would have cited it to disprove this alleged date of Christ's birth. The question was one of fact and record, and we have it on record that the facts were investigated, and their evidence considered sufficient, even by the Eastern Church, which would have been the last to accept it had it been merely a dogma of the West. It would seem to be without reason to maintain that this date (December 25th) was foisted on the Christian Church by Papal Rome. Papal Rome was not in existence in 140 A.D., when Justyn Martyr wrote in Rome with the Pagan records before him. Papal Rome was not in existence when Tertullian wrote, nor when Chrysostom wrote in 386 A.D., nor in the day of St. Augustine, who was 56 years old when the Goths, under Alaric, sacked Rome, since which date the archives have been lost. It was as a result of these vandal inroads that the ten semi-Christian kingdoms arose, over which "the little horn" of Papal Rome gradually gained control between the years 513 and 555 A.D. Therefore the latter could not have originated a belief that was actually in existence 185 years before the Council of Nice, which took place in 325 A.D. Yet it is said the evidence to prove that Christ was born on December 25th was manufactured in Rome during the fourth century, to support the teaching of the Gospels, and the British Encyclopædia is cited to prove that this date was originated in 354 A.D. by certain Latins choosing the Pagan festival, *"Natalis invicti solis,"* for Christ's birthday. Surely this substituting the commemoration of Christ's birth for a heathen feast was hardly the way to prove the veracity of the Gospels!

By a strange coincidence, as we go to press, *The Jewish World* of December 15th has something to say about Christmas Day being the natal day of the Founder of Christianity. It is always interesting to quote more than one point of view on every subject, and so we print the opening paragraphs from the page entitled "Through a Woman's Eyes," by Gaza :—

"The very much discussed question whether Jews living in Christian countries should or should not celebrate Christmas, shows no signs of abatement in the interest it evokes. Like King Charles' head to poor Mr. Dick, it pops up regularly to confront our community, and each year one section of our people registers its disgust and disapproval of the other, which seems quite impervious to the criticism it arouses. Moreover, every year, as the commercial possibilities of Christmas increase, it is more and more difficult for even the most pious Jew to ignore its existence. Naturally we all know, and must feel if we stop to think about it, that it is incongruous, inconsistent and undignified for people racially and religiously antipathetic to the dogma of the Christian Church to go out of their way to celebrate the birth of its Founder. Still, there is another side to the picture. If we are inconsistent, then so also are the very Christians whose mirth and jollity we would share. For, as everybody knows, the 25th of December is no more the actual natal day (even supposing it were possible to calculate that event in the civil calendar as we know it) of the Founder of Christianity than are any of the wintry days immediately preceding and following that date.

"The origin of the festival is, of course, the Pagan mid-winter festivity which marked the definite withdrawing within doors of man and beast as the rigours of winter set in. The association of mistletoe, the Drudical sacred bough, and of certain rich roasts and dishes, are all relics of a time when the seasons themselves were the main concern of man, whose life they regulated. There is really as little Christian as Jewish religious meaning in the proceedings. That the Church for nearly two thousand years has definitely adopted Yuletide, and made it part of its ritual, naturally makes it into a Christian festival in one sense, but fundamentally it is quite otherwise."

To My Readers.

THE Editor is pleased to announce that the donations towards the four-page enlargement of *The British-Israel Herald* have reached the necessary amount. He is sure his readers will join him in thanking the friends who have come forward with their financial help. This January issue is, therefore, an enlarged one, making a good beginning for 1928.

The Editor has been very gratified by the number of letters which have reached him from all parts of the kingdom with reference to his leading article in the December issue, entitled "Where is the Promise of His Coming?" Many of the writers express their thanks that he has had the courage to state his personal reasons for being a long-dater. It would be invidious to single out any of the letters for quotation, so he will content himself by sincerely thanking his numerous correspondents.

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The Affair of Uriah, the Hittite.

BY ELLIOT FITZGIBBON.

I HAVE never met anybody who was not ready to throw a stone at David for his part in this affair, even amongst the best of professing Christians, and that notwithstanding the bitter sarcasm of our Lord directed against the stone-throwing inhabitants of glass houses, who thought to snare Him by forcing a public demonstration of his clemency for sinners.

I am not concerned to palliate or excuse the dreadful crime recorded against David in the indelible record of Holy Scripture. But some people's acquaintance with the Bible seems to begin and end with a more or less false impression of this incident, or, if not altogether false, wholly inadequate. It is well, therefore, to emphasise some of the points which are usually overlooked.

"It was a grievous fault, and grievously hath Cæsar answered it." How many of those who so readily pass judgment upon David, and who delight to sharpen their wits at his expense, have ever paused to consider the real judgment which was passed upon him for this, his most grievous fault? "Whom the Lord loveth He chasteneth," and David himself has declared, "Blessed is the man whom Thou chasteneth." We may take it that this is so, for if ever man had reason to know something of the chastening of the Lord, that man was David; since it would appear, at least from his example, that not only does the Lord chasten whom He loveth, but that chastening is, moreover, in some proportionate relation to the love. Never was man more sorely punished! Never did stripes descend more surely, or cut deeper. And never did faithful slave bow more humbly to his Master's whip; no, nor chastened cur lick more faithfully and contritely his Master's hand.

I have said that I am not concerned to excuse David's crime, but that does not mean that I must ignore everything which might be said in his defence, for these things were surely not ignored by the great Judge who sentenced him after he had already pronounced his own sentence: "The man that hath done this thing shall surely die." This extreme sentence was reduced. "The Lord also hath put away thy sin; thou shalt not die." But "The sword shall never depart from thine house," and "The child also that is born unto thee shall surely die." Let us consider, therefore, briefly, what are the facts which may be adduced in David's defence.

First, it is recorded that "in an eveningtide . . . . David . . . . walked upon the roof of the king's house, and . . . . he saw a woman washing herself, and the woman was very beautiful to look upon." Now it may be fairly certainly assumed that if the king was in the habit of walking on the roof of his house in the evenings everybody in the immediate neighbourhood was well aware of it. Why, then, did Bath-Sheba select that time to wash herself—presumably in the courtyard, or on a verandah, or some other such place, in full view from the king's roof? We may be quite sure that she well knew what everybody else knew—that she "was very beautiful to look upon." She must also have well known what everybody else knew—to wit, the king's susceptibility to such charms as she evidently possessed. I am aware that there is a suggestion in these remarks that she laid a trap for the king—but so it seems to me, and it is certainly far from incredible. It is, moreover, evident that David's emissaries had little difficulty in persuading her to the king's purpose.

Secondly, we must consider the nature of David's feelings towards this woman. They were clearly of no ordinary kind, and were not even to be placed in one category with those which he experienced towards any other of the numerous women who bore him children. His love for Bath-Sheba was the great passion of his life, second only to his love of God. It eclipsed and transcended all his other emotions where women were concerned. It was the great passion of a great man for the one woman of all others which his nature needed. No doubt he would have been given this, as he was given all else, if he had waited his Master's pleasure. But he presumed to help himself, relying on the powers he had been given, rather than on the Power which gave them. For it is recorded in his indictment. "I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the House of Israel and of Judah; and if that had been too little, I would, moreover, have given unto thee such and such things." That he did not consider this—when he, of all men, should have *known* it—must be attributed to the height and the depth of the passion which so suddenly seized him, and the enduring nature of which was so strongly attested throughout his life.

Thirdly, we have to consider his attempt to retreat, when it was, unhappily, too late to do so with honour. He sent for Uriah, the Hittite, and for three days tried all the arts and wiles of persuasion and hospitality to induce him to return to his house and his wife, where her beauty would doubtless be sufficient to retain him, and when she would, no longer being deprived of the guardianship of her husband, be no longer an unendurable temptation to David to possess her. Thus the temptation which he knew he could not resist he bravely tried to push beyond his reach. Could he have done more? Men were not used to bridle their passions in those days, when, almost from boyhood, they took to them wives such as they would. But Uriah was a mighty warrior, who cared more for the thrills of battle than for the joys of love. No doubt he was a splendid animal, but it is at least doubtful whether he was really sensible of the exceptional beauty of his wife. What gall to the artist, the musician, the poet, "the sweet Psalmist of Israel," that such a woman—the woman for whom his whole soul yearned—should be possessed by a man who was uncon-

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scious of her worth! So "he wrote in the letter, saying, 'Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die.'" Well, well, we shall say no more about it. That letter was sufficient to weigh down ten thousand excuses. Poor David! He sinned ("for there is no man that sinneth not"), but let us now see how he was punished—for "grievously hath Cæsar answered it."

First, the child of his offence, the little child of his most loved, his only *really* loved wife, is taken from them. How ardently he hoped! How fervently he prayed that his Master would yet relent this dreadful penalty! That he loved this child as he had loved no other is sufficiently evident. "It was very sick. David therefore besought God for the child, and David fasted and went in, and lay all night upon the earth." But no; it was not to be. "It came to pass on the seventh day that the child died." "And the servants feared to tell him that the child was dead." "How will he vex himself if we tell him that the child is dead?" But God knew His servant David, if David's servants did not. "He arose from the earth, and washed and anointed himself, and changed his apparel, and came into the House of the Lord and worshipped." This was the man who had slain Goliath with a smooth stone from the brook. To the brook he must needs return for yet another smooth stone; for yet another Goliath stood before him. So he "came into the House of the Lord and worshipped."

Now, after this child, there was none of his children whom David loved as he loved Absalom. Not even Solomon, who was given to him in place of the child he had lost, and who, as such, was to succeed to his crown; not even Solomon held such a place in his father's heart as did the beautiful, the wayward, the proud and rebellious Absalom. It is so that I read the evidence. Yet this son also, the pride of his royal father's life, was likewise to be taken away, in execution of the judgment pronounced against David for the murder of Uriah, the Hittite. "Now, therefore, the sword shall never depart from thine house, because thou hast despised me." The instrument of this penalty was his favourite son, Absalom. When Absalom rose in rebellion against his father, and had all but succeeded in usurping the crown, David's love for him never faltered. Rather it grew stronger, as he recognised (for he *must* have recognised) that Absalom's rebellion was but part of the judgment given against him by God. When the tide of battle turned at last in David's favour, all his thoughts were for the safety of his erring son. "And the king stood by the gate side. . . . . And the king commanded Joab and Abishai and Ittai, saying, 'Deal gently, for my sake, with the young man, even with Absalom.'" All during the battle David stood by the gate, trembling with anxiety for his son. One fear only gripped his heart. Whether the battle were lost or won he cared not, if but Absalom were saved. The battle is over, and "Behold, a man running alone. And the king said, 'There is tidings in his mouth.'" And "Behold, another man running alone. And the king said, 'He also bringeth tidings.'" And Ahimaaz called, and said unto the king, 'All is well.' . . . . And the king said, 'Is the young man, Absalom, safe?' . . . . And behold Cushi came, and Cushi said, 'Tidings, my lord, the king.' . . . . And the king said unto Cushi, 'Is the young man, Absalom,' safe?'" Absalom, only Absalom; no question of the battle; only one thought, one dread, one question: "Is the young man, Absalom, safe?" Was he safe? What a question! Who could be safe while that treacherous and blood-thirsty monster, Joab, was alive?

In all the literature of the world there is nothing more poignant than the heart-broken cry of David as he received this final, crushing blow, as he stumbled blindly up the steps "to the chamber over the gate, and wept; and as he went, thus he said, "O my son, Absalom! My son, my son, Absalom! Would God I had died for thee, O Absalom, my son, my son!"

No; it will not do to throw stones at David for this affair of Uriah, the Hittite.

At least, if there be any without sin among you, let him cast the first stone. But let him first seek David in "the chamber over the gate," where, a crushed and crumpled heap on the bare boards of the watchman's loft, he will find the king, an easier mark and less formidable opponent than he ever was before. For at last is the dauntless spirit crushed, the stoutest heart broken and consumed with unquenchable grief. The Giant Despair at last exults over his fallen enemy. Here, having searched him out, let him bring his stone to cast.

Well! I wonder, will he throw it?

Palestine Excavations.

THE American School of Archæology has now completed the preliminary soundings at Beitin, north of Jerusalem. The director, Dr. W. F. Albright, said that the primary motive for the initial work was to determine the correctness of the traditional identification of the spot with Bethel, the place of Jacob's dream, and Jeroboam's golden calf, and religious centres in Bible history. The work has proved unexpectedly successful. Both early Iron Age and Bronze Age remains have come to light, belonging respectively to the Israelite and pre-Israelite occupation of Bethel.

A matter of considerable importance is that two or three acres on the summit of the ancient tell (hill) are unoccupied by houses, so it is hoped that more elaborate work can be undertaken later, now that the identification with Bethel is confirmed, and the depth and importance of the ancient remains have been established.—Reuter. —*The Jewish Chronicle,* November 25th, 1927.

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

"Scatteredness."

IN looking through some Jewish weeklies, the following quotations caught my attention. The question of the total number of Jews in the world is always an interesting one, and in *The Jewish World* of November 24th there appeared this paragraph :—

> Mr. Schneiderman, the Editor of the "American Jewish Year Book," gives the estimated number of Jews in the world as 15,000,000. Not a large population, to be sure—about a couple of Londons. But just for that reason we are all the more prejudiced by being scattered everywhere over the face of the earth. Thus placed we are helpless and dependent, whereas as a concrete nation we might be able to look after ourselves quite as well as other peoples no greater or even less in numbers. And while we suffer this disability of "scatteredness" we all the while bear a common responsibility, not alone as regards the opinion of others—their good-will, their amenity towards us, and so forth—but very much more important in respect to our future destiny!—*The Jewish World*, Nov. 24th, 1927.

The dictionary informs us that to "scatter" means "to strew about, to sprinkle around, to cause to separate in different directions." Surely a true description of Jewish dispersion, and on looking through the prophecies you will find this an almost copyright expression for describing the future "scatteredness" of the House of Judah.

Just as this is their descriptive word, so the Ten Tribes of the Northern House of Israel have their copyright descriptive word, *viz.*, "the *outcasts* of Israel," in contradistinction to "the *dispersed* of Judah." To the prophets these terms are never interchangeable.

Israel was to be "outcast" from the Mosaic covenant, and to become, in the eyes of the Jews, *Goyim*—Gentiles. Judah could never be "outcast" in that sense; their racial devotion to the Mosaic and Temple ritual is proof of this statement. They could never, therefore, become "*Goyim*," and yet this is the word used to describe the racial descendants of Abraham, Isaac and Jacob. Here, on the threshold of their origins, we meet the ever-present dissection of the diverse destinies of the two sectional groups of

JACOB'S TWELVE SONS.

For instance, in Gen. xlix. we only have nine verses allotted to the three tribes, *viz.*, Judah, Levi and Benjamin, who made up the kingdom of Judah. Chapter xlviii. belongs *entirely* to the double-portioned tribe of Joseph—Ephraim and Manasseh. All the other predictive verses in chapter xlix. belong to the tribes composing the Northern Kingdom of Israel, and even Benjamin was only "lent" to Judah for eight centuries, and they left before the Roman sack of Jerusalem, and arrived in these islands under William the Conqueror, whose battle-cry was "Beware of the Wolf" (Gen. xlix. 27). It is interesting to note that the verses relating to the three tribes are *consecutive* in the "blessing" given by Moses in Deut. xxxiii.—namely, 7-12—therefore only these six verses refer to the kingdom of Judah; all the others refer to the Ten-tribed Kingdom of Israel.

The next paragraph to be noticed is taken from *The Jewish Chronicle* of November 25th, from the "Sermon for the Week," the subject being

ISAAC.

> "And these are the generations of Isaac, Abraham's son: Abraham begat Isaac."—Genesis xxv., 19.
>
> A short enough summary, but none the less noteworthy for its brevity. The Rabbis suggest that the son bore a striking resemblance to his father. But Isaac was in a larger sense his father's son. He is emphatically so described at the great trial of Abraham's faith:—Thy son, thine only son, whom thou lovest, Isaac." And the father's love is evidently reciprocated to the full by the son. When, on that journey to Mount Moriah, Abraham lays the wood significantly upon his son, as when he answers that son's moving question about the "lamb for the burnt offering," "they go both of them together." The father, the model for all time of perfect faith, the son, the exemplar of willing sacrifice, they both tread the same path in perfect harmony. Just as Abraham by his faith becomes the father of the faithful, so Isaac by his self-sacrifice, proves himself the true heir, the seed in whom all the nations of the earth are destined to be blessed. — *The Jewish Chronicle*, Nov. 25th.

Unfortunately, the writer of this sermon does not tell us in his exposition how, when and where the seed of the *Jewish* descendants of Isaac have blessed all the nations of the world. "The Century Bible" notes by Dr. Bennett are also significantly silent on this point. The doctor does not even ascribe to Christ, as being of the seed of Isaac, the mission or honour of blessing all nations. Certainly we have every right to expect this is to be fulfilled some time in the history of the seed of Isaac, and therefore the fulfilment hinges on the correct answer to the question :

WHO ARE THE SEED OF ISAAC?

In Gen. xxi. 12, Abraham is commanded by God to listen to Sarah, and to send Ishmael and his mother away, "for in Isaac shall thy seed be called."

But we never hear of the Jews being called by a name derivable from the name of Isaac. They speak of themselves as Children of Abraham, or of Israel, also as being of the House, or Tribe, or Kingdom of Judah, but never Isaacites, or by any variation of the word Isaac. This is very significant, but is generally overlooked.

A footnote on this verse by "Oxonian," in his "Verse by Verse," reads :—"*Sack.* The old Hebrew form was Isaak, which, however, subsequently was written *Shack*, and by the Jewish translators of the Scripture into Greek, *Saak*. This spelling represents, therefore, the sound which the word bore in its latest developments." In Amos vii. 16, we find that *then*, for the *first* time in history, Israel of the Ten Tribes was officially called "the House of Isaac."

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OUR JEWISH PAGE.

(Continued.)

Read from verse 7 to the end of the chapter, and, noting verses 9 and 16, you will see that Isaac and Israel are synonymous terms, while in verses 12 and 13 Amos is strongly advised to cross over the border into the territory of Judah, as Bethel was in the territory of the House of Isaac.

Go, you Visionary,—fly to the land of Judah! and eat your bread there, and preach there, and never return to Bethel to preach;—for it is a Royal Temple, and Royal Palace!—(F.F.)

From *Saak* we naturally derive our racial name of *Sak*-sones, Saxons, the sons of (I)Saac. How absolutely necessary it is to "rightly divide the Word of God'!!

In the following news paragraph we have foreshadowed one of the coming factors in the industrial development of the Middle East, and the commercialisation of Mesopotamia and Palestine. In the light of my leading article in the December issue, this paragraph is especially interesting; it will take much longer than the next six months to carry out this project.

HAIFA AS AN OIL PORT?
KING FEISAL'S SUPPORT.

The arrangement recently entered into between the principal oil-producing and oil-selling companies of the world concerning the exploitation of the Iraqian oil wells, has brought up again in an acute form the question of a pipe line to be laid down from the wells to a Mediterranean port from which the oil would be shipped to the western countries. Two schemes are understood to be under consideration. The first, which is supported by the Syrian participants in the oil concerns, is that the pipe line should be laid from Iraq to Alexandretta in Syria; while the second, which is supported by another group of participants, including the British interests, is that the pipe line should be laid from Iraq to Haifa, in Palestine. The Jewish Telegraphic Agency understands that King Feisal, who is at present on a visit to England, is extremely anxious to see a railway and pipe line built from Iraq to Haifa, and his view has been brought to the notice of the Anglo-Persian Oil Company and the Turkish Petroleum Company.

The Palestine Administration and the Jewish population of Palestine are watching the situation very closely, because if the pipe line is laid to Haifa, in conjunction with the building of the harbour there, which is to be undertaken shortly out of the funds of the 4½ million pound loan, it would make the Palestinian port the chief link in a chain communication between east and west, which would replace the old Baghdad Railway Scheme, in which Alexandretta figured as the Mediterranean port, and would have a tremendous influence on the rate of industrial development of the northern part of Palestine.—*Jewish Chronicle*, Dec. 2nd, 1927.

Also, in the following we have an early reference to the future linking up of the railways of the three Continents of Europe, Asia and Africa by the projected network of railway connections, radiating from Palestine and Syria.

A regular train service between London and Cairo, passing through Palestine, is to be inaugurated by the International Sleeping Car Company (Wagon Lits) and will be in full operation next month. With the exception of a ferry crossing between Turkey and Europe and Turkey and Asia and a six hours' motor car journey in Syria, the whole journey from Calais to Cairo will be made in sleeping coaches. — *The Jewish Chronicle*, Nov. 25th, 1927.

Another paragraph that caught my attention was one from *The Jewish World* of December 1st, under the caption :—

THE HEALTHY JEW.

Sir W. Arbuthnot Lane had something encouraging to say for and about Jews at a meeting a few days ago. He is President of the Health Society, and should surely know something about the subject:

"What is the use," he said, "of telling the people they are fools living in a mad world? The people are clamouring for education and guidance in health; it is the subject that interests them above all others. They cram theatres and great halls in all the big towns to hear about it.

"If only our clergy would take a leaf from the book of Moses, who was, with the possible exception of Hippocrates, the greatest hygienist of all time, they could do enormous good. The law of Moses is largely a law of good health with some religious observances thrown in. Its practice has made the Jews the healthiest, the most industrious, and richest among the races of mankind.

"Eugenics are most important, but the country need not be sparsely populated to be healthy. I agree that education in the laws of health is much needed, and wish the Church would make it a practical part of its teaching."

So that Dr. Moses is the best Doctor after all! I am particularly intrigued at the last words of the great physician I have quoted. Happy idea! Why do not the Churches devote themselves to the health education of their own and leave Jews religiously as well as physically to Moses? If they were to, both Christians as well as Jews would be so much the better.—*The Jewish World*, Dec. 1st, 1927.

In my reading of various prophecies I note that it is stated that the national health of Israel will show remarkable improvement in that future, when they of the Ten Tribes *return to the practice of* Mosaic hygiene. Note, these predictions must refer to us, as the Jews have not ceased to observe these restrictions, and this is yet another instance of the ever-present automatic dissection of prophetic utterances relating to Israel and Judah.

I will conclude my ramble through the Jewish weeklies with the following quotation :—

COTTON GROWING IN EGYPT.
JEWISH AGRICULTURIST'S DISCOVERY.

An important Cotton Conference was held this year in Cairo. Its technical adviser, Mr. Victor M. Mosseri, is President of the *Institut Egypt*, which was founded by Napoleon, corresponding member of the *Academie d'Agriculture de Paris*, and is at present advisor to the *Societe Royal d'Agriculture*.

Mr. Mosseri has had thirty years' experience in research, and has been able to produce at last a new cotton plant known as *Maarad*. The yield of this plant is said to be about 30 to 40 per cent. higher that that of existing plants, and the quality of the fibre far superior and more resistent. If the new plant is found to be a paying proposition, increased prosperity will result for the country as the existing plants are tending to deteriorate, and concern is felt in the weaving industries of Lancashire, etc., at the poor quality of the cotton recently supplied. —*The Jewish Chronicle*, Oct. 28th, 1927.

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BRITISH-ISRAEL FORWARD MOVEMENT.

Communication No. 1. CHORLEYWOOD VICARAGE, HERTS.
December, 1927.

Dear Friend,

There are many who feel very keenly about the present position of the British Israel Cause, and who realise that if there were greater co-ordination and co-operation a far greater work could be done in the propagation of the knowledge of this great, momentous, and inspiring theme.

There are hundreds of believers who are unattached to any organization simply because they are dissatisfied with some of the methods of organization, generally on minor matters. There is no question that the B.I.W.F. has done conspicuous and effective work, by the means of its literature, and its speakers during the last few years, but the detachment of these believers does not mean that they are less keen for B.I. teaching, or less anxious that the knowledge should spread amongst our people.

If we desire the Divine Blessing of progress and prosperity, we ought to recognize that sometimes different and simpler methods are necessary to extend the knowledge of this great truth.

There is need of a great united council of B.I. Co-operation embracing all views, however varying. It is proposed to form a South of England Anglo-Israel Council comprised of representatives from Associations who are not linked up to other organizations. This Council will work along the same lines as the North of England A.I. Council, which was founded thirty-three years ago for the help of scattered believers and local Associations who require lectures.

At an Annual Council of Representatives, plans for the propagation of our Truth would be considered and suggestions made for the best means of reaching all classes of the community.

Our motto is:

Prepare for the Coming King and Kingdom by
KNOWLEDGE, PRAYER and SERVICE.

Cordially yours,
W. E. WOODHAMS-DENHAM.

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The Heritage Book Room.

AN INVITATION.

"FRIENDS and believers from the North and elsewhere are cordially invited "to visit the HERITAGE BOOK ROOM, 58a Brompton Road, when in London, "and use the same for a rest room, meetings and conferences in the Cause.

"In the New Year it will be known as the HERITAGE BOOK ROOM "ASSOCIATION, and it is hoped to have a series of weekly lectures. The Rev. W. E. "Woodhams-Denham holds a Bible Study Circle every Wednesday at 5 o'clock, "and all seekers after our Truth are very welcome. Other speakers will be "announced in due course."

SPECIAL ANNOUNCEMENT.

Two Illustrated Demonstration Lectures

(BY LANTERN) ON

1. "God's Call to Britain Through the Great Pyramid"
2. "The Bolshevisation of China, the World's Greatest Peril"

By REV. PRINCIPAL CHARLES H. COATES

(Twenty years in the East as Missionary-Explorer and Journalist).

AT THE HERITAGE BOOK ROOM,
58a BROMPTON ROAD, S.W. 1,

On Fridays, 6th and 13th January, 1928, at 3 p.m.

The Lecture will be followed by a

FORWARD CAMPAIGN APPEAL and
OPEN BUSINESS MEETING of the

British-Israel Truth Association.

REV. W. E. WOODHAMS-DENHAM in the Chair.

Admission Free. All believers in the British-Israel call to Britain are earnestly requested to book these dates, and to bring their friends. Book to Brompton Road Tube Station.

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The Great Pyramid: A Warning.

By Lieut.-Col. A. G. Shortt.

I.

In the year now beginning we are told with increasing intensity that trouble is to come upon us. The very day is given us, and on the 29th May it is to commence, and to continue for some eight years before it lifts.

The materials for this prediction are given as being embodied in the structure and measurements of the Great Pyramid of Ghizeh, a monument which has fascinated the minds of generations, and which is now held to have given up its secret.

Those who claim to have unravelled it are quite entitled to their views, but their forecasts of impending disaster are seriously frightening many people, and it is necessary to examine the basis for the claims put forward.

Before examining the facts alleged, however, it may be advisable to obtain some idea as to what we may expect to discover, and what is wildly improbable.

It is clear that as prophecy is the prerogative solely of the Deity, any signs of prophetical knowledge in the Pyramid must be of Divine origin, and must, in short, follow the lines of prophecy as revealed in Scripture. It must, if historical prophecy be shown, follow the course of the world's history, and more especially, as in Scripture, the history of the chosen people of God. The setting may be astronomical in its general dimensions, but Scripture has few examples of astronomical periods beyond the actual lengths of the year, month and week. Its whole outlook, for the Israelites, was that of detachment from the rest of the world, in manners, customs, chronology, and so forth. We should not, therefore, expect, and we do not find, Biblical periods cast in the same mould as those of Egypt or other countries. Moreover, we should expect a distinct history, such as Scripture contains, of the 6,000 years' work-a-day period, followed by the millennium of 1,000 years, and that the outstanding events throughout this period should be marked in some special way *en route*. Beyond this we must look for some simple method of progress, and a time-scale of some kind, which, when discovered, will connect the passage markings with the events of Biblical and modern history, and this modern history should be viewed with the detached eye of the prophet of old, rather than our own.

We can see the application of the above principles if we consider the work of the brothers Edgar, who have done much work in measuring the Pyramid. For they have fixed on the year A.D. 1874 as the opening of the millennium, a date which, however it may have been accepted before the Great War, cannot by any means be agreed to now, since the millennium, an era of universal peace, cannot possibly contain the War with all its horrors. Their application of history to the Pyramid, therefore, must fail.

We have, however, in Mr. Davidson's "Great Pyramid" a much more ambitious work, with much more ambitious claims. In it we are treated to a 6,000-year period, marked along a special time-scale running through the ascending passage produced both ways. It commences when this line cuts the north face of the Pyramid produced underground, and concludes in the Ante Chamber. This scale he abandons at or near the south end of the Grand Gallery, and in place of the one Pyramid inch to a year he adopts a scale of one inch to thirty days, not on the slope, but horizontally. Apart from the fixing of the year, 4000 B.C., he has no connection with Scriptural history before the Exodus, and does not attempt to define how the Israelites arrived at the junction of the descending and ascending passages. His Scriptural history ends with the Crucifixion at the beginning of the Grand Gallery, for his modern datings have no actual Scriptural basis. So far, therefore, as Scriptural chronology is concerned, he limits it strictly to the ascending passage, and, except for one reference to Solomon, to the two events, the Crucifixion and the Exodus, together with, I should add, the Nativity.

At this end of the scale his enlarged chronology finishes on the 20th August, 1953, with the people facing the south wall of the King's Chamber, and their backs to what we must consider to be the goal of the journey, the central point of the Pyramid under the apex. What then? Are the people to be left there? And what of the millennium? To this question we get no answer, and indeed there is none.

It is to be feared that Mr. Davidson's bent is rather astronomical than Biblical, and his limitation of Biblical history to the ascending passage does not encourage us to agree with his conclusions. It seems certain that a Biblical or prophetical history of 6,000 years, without an account of the further thousand years of the millennium, is unthinkable, and, as Mr. Davidson has arranged it, he has made any reference to the millennium impossible.

There is, however, one further point which may be mentioned. The first and second low passages are held to be times of tribulation, and this apparently from the fact of the length of the first passage coinciding, on a very carefully chosen time-scale of one inch to thirty days, with the period during which Great Britain participated in the war. It is unfortunate that this coincidence is not exact, for the Armistice was not effected till 11 a.m., 11th November, whereas the indications of the passage cannot be stretched beyond 9 p.m. on the 10th, although in his later writings Mr. Davidson refers to it as the 11th November. However, it is extremely doubtful if the passages can be held to have any really evil meaning, or that they are intended for anything more than the normal "way" of the people between chambers made to mark great events. We have to remember that the delivery at the Exodus, the accession of Solomon, the building of the Temple, and the

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whole life of Christ are shown in the low descending or ascending passages, all being times of exaltation for Israel; while the Napoleonic Wars, in which 8,000,000 people are said to have perished, and the religious wars of the seventeenth and eighteenth centuries, occur in the Great Gallery, which is such a feature of the building. If, therefore, we, with Mr. Davidson, consider the first and second low passages to be times of tribulation on an enlarged scale, we commit ourselves to the necessity of departing from the general symbolism of the Pyramid in four ways, thus :—

(1) In considering the reduced height of the passage, as indicating tribulation.

(2) In changing the accepted time-scale of the general history.

(3) In departing, at the point of changing scale, from the general rule that all points on the same vertical are of the same date.

(4) In adopting a horizontal scale, instead of one at the passage angle.

Nothing but the clearest evidence should justify such a complete break with the settled symbolism in use up to the year 1914 A.D., and if we examine Mr. Davidson's arguments for the change, the only ground mentioned is a chance phrase in the ancient Egyptian writings, "one day for a month." What this has to do with the enlarged scale he has adopted is not clear, for he does not adopt "one day for a month," but "one month for a year," which is quite a different scale.

On the whole, therefore, there are some very serious objections to Mr. Davidson's conclusions. The complete departure from precedent beyond the Great Step, the absence of any Biblical markings before the Exodus, and the absence of any indication of a millennium, make them inherently improbable, to say the least.

Inherent improbability, however, is not an absolute bar, and the obvious answer is that the measurements throughout conclusively prove his case. It is necessary, therefore, to consider the basis on which his chronology rests, and it is proposed to do this in two following articles.

Prophecy.

BY H. HELM.

FOR the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost, wrote St. Peter of old.

Hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good? spoke Balaam, the prophet, when Israel was finishing its forty years' wandering in the wilderness, previous to entering the promised land.

Come and curse Israel, pleaded Balak of Balaam, being ignorant of the matter that cursed are they that curseth Israel, as God had informed Abraham when there was yet no Israel—Gen. xii. 2, 3. . . . . .

And God said unto Balaam, "Thou shalt not curse the people for they are blessed." According to this time, it shall be said of Jacob and of Israel. What hath God wrought!

Behold, the people shall rise up as a great lion, and lift himself up as a young lion.

How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

God brought him forth out of Egypt; he hath, as it were the strength of an unicorn; he shall eat up the nations, his enemies, and shall break their bones, and pierce *them* through with his arrows.

He couched, he laid down as a lion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.

Out of Jacob shall come he that shall have dominion.

Lo, the people shall dwell alone, and shall not be reckoned among the nations.

Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Num. xxiii. 9-10, 22-24; xxiv. 7-9, 17-19.

When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. Deut. xxxii. 8.

For the Lord's portion *is* His people; Jacob *is* the lot of His inheritance. Verse 9.

The Eternal God *is thy* refuge, and underneath *are* the everlasting arms: and He shall thrust out the enemy from before thee; and shall say, "Destroy *them.*"

Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

Happy art thou, O Israel: who *is* like unto thee, O people saved by the Lord, the shield of thy help, and who *is* the sword of thy excellency? And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places. Deut. xxxiii. 27, 28, 29.

And six centuries after, the sweet singer of Israel wrote: "Thou hast brought a vine out of Egypt: Thou hast cast out the heathen, and planted it." Psalm lxxx. 8.

And like their progenitor, Joseph, whose life was their prototype, Israel was carried away to captivity, and lost to their brethren, Judah, even to this day, as God had forewarned Solomon :— "*But* if ye shall at all turn from following Me, ye or your children, and will not keep My commandments *and* My statutes, which I have set before you, but go and serve other gods and worship them: then will I cut off Israel out of the land which I have given them; and Israel shall be a proverb and a byword among all people" (1 Kings ix. 6, 7).

But King Solomon loved many strange women. For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods,

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and his heart was not perfect with the Lord his God, as *was* the heart of David, his father.

And, 721 B.C., Israel was taken away into captivity and oblivion, and, to most people, have become a byword and proverb, even until to-day. 2 Kings xvii. 18-23.

My God will cast them away, because they did not hearken unto Him; and they shall be wanderers among the nations. Hosea ix. 17.

Let Israel hope in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption.

And He shall redeem Israel from all his iniquities. Psalm cxxx. 7, 8.

He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. Isaiah xxvii. 6.

Long years had yet to be spent in exile and wanderings through other kingdoms and empires ere the remnants of the chosen people would come to that fuller life from the dead, as depicted by Isaiah, Jeremiah, Ezekiel, and Daniel, by the mouth of the Lord.

For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and they shall take them captive, whose captives they were; and they shall rule over their oppressors. Isaiah xiv. 1, 2.

And one century afterwards, Jeremiah is commanded by the Lord God of Israel, saying:— "Write thee all the words that I have spoken unto thee in a book." "Therefore, fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel; for lo, I will save thee from afar, and thy seed from the land of their captivity." And Jacob shall return and shall be in rest, and none shall make *him* afraid.

"For I *am* with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee."

"And ye shall be My people, and I will be your God." Jer. xxx. 10, 11, 22.

He that keepeth Israel neither slumbers nor sleeps, and he that believeth shall not make haste.

Surely the wrath of man shall praise thee. And Saul, breathing out threatenings and slaughter against the disciples of the Lord, was in a moment converted to be the chosen vessel to bear the Lord's name before the Gentiles and kings, and the Children of Israel.

Oh! the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! wrote Paul, an apostle of Jesus Christ by the will of God.

And in his day Israel was in oblivion, and her whereabouts not known.

In his day St. Paul admitted, for now we see through a glass darkly (riddle). And one thousand years before St. Paul, we read that "unto Judah will I leave one tribe, Benjamin, that David, My servant, may have a light alway before Me in Jerusalem, the city which I have chosen Me to put My name there."

Brethren, my heart's desire and prayer to God for Israel is that they might be saved. I say then, "Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin."

God hath not cast away His people which He foreknew. Rom. x. 1; xi. 1, 2.

None of the apostles seemed to visualise the tremendous events promised in the beginning to Israel, through the patriarchs of old.

Nineteen hundred years have passed since St. Paul, by faith, vehemently insisted that God had not cast away His people whom He foreknew.

To-day we find that these small isles of the sea have become a great nation and a company of nations, exactly as foretold to Abraham by God when He took him from his father's house and kindred, nearly 4,000 years ago. (Gen. xvii. 5, 6.)

Of Sarah, God said: "She shall be a mother of nations." This was confirmed to her grandchild, Jacob, by God Himself: "I am God Almighty; be fruitful and multiply. A nation and a company of nations shall be of thee, and kings shall come out of thy loins."

And confirming that Word, there met in these isles last summer the Premiers of great continents and islands, comprising Australia, Canada, South Africa, New Zealand, India, Newfoundland, Irish Free State. A nation and a company of nations, of a magnitude of which the patriarchs or St. Paul had no conception in their time. And their thoughts were how to bring prosperity and peace to these fertile lands, even to be a blessing for all peoples.

To-day our King is on a throne established by God, and second to His Throne in Heaven, fulfilling all that He had spoken of old, even as He foretold to David.

"And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (2 Sam. vii. 13).

His seed shall endure for ever, and his throne as the sun before me.

It shall be established for ever, as the moon, and as a faithful witness in heaven. Psalm lxxxix. 36, 37.

He couched, he lay down as a lion. Who shall rouse him up? He hath, as it were, the strength of a unicorn, which is one of the emblems of our Royal Coat-of-arms, the other being the lion of Judah.

From whence are they ours, if we have not the right to them?

He shall eat up the nations, his enemies, and break their bones.

And our history shows that all who have tried conclusions with our peoples have failed in the attempt, as Isaiah foretold: "No weapon that is formed against thee shall prosper" (lix. 17).

These people shall dwell alone, and not be reckoned among the nations. All our Dominions and Colonies are ruled and governed by our own people, and other races and peoples admitted on sufferance, being amenable to our laws and statutes.

And in all these vast continents and islands to-day there is the love of God in the hearts of our

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people, and the daily petition of our Church: "O God, make clean our hearts within us," is answered by the people's supplication: "And take not Thine Holy Spirit from us."

And wherever our flag flies—West, East, North or South—our people delight to sing in reverence to Him Who brought all this to pass.

"The Heritage of the Anglo-Saxon Race."

(FIRST NOTICE.)

A COLOURED CHART with the above title will be ready shortly, depicting in clear, simple form God's plan for the Israel race all down the ages.

The chart illustrates the contemporary history of the Houses of Judah and Israel, and also "Israel in the Isles." It traces through the Royal House of David, and through several other lines, the genealogies of their Majesties King George V. and Queen Mary. (These genealogies have been taken, by permission of the author, from the wonderful chart of the Royal House compiled by the Rev. W. M. H. Milner, M.A.)

The history of Israel in America, believed to be the Tribe of Manasseh, is also shown on this chart. Amongst other important sections are included:—*(a)* The genealogy from Adam to Jacob, showing the beginning of the chosen race from Hebrew stock; *(b)* the Covenant Promises of God to Abraham; *(c)* the promises to Judah of the Sceptre; *(d)* to David of the perpetual Throne; *(e)* to Ephraim of the Birthright; *(f)* the emblems of Judah and Ephraim (the lion and unicorn), as shown in the British Coat-of-Arms.

A history of the House of Judah from the time of King David, B.C. 1056, to their captivity, is shown in two sections. Section 1 follows the Jewish race down to A.D. 70, including our Lord's life and death, and the final siege of Jerusalem. Section 2 traces the Princess Tamar Tephi and Jeremiah into Ireland, and tells of the Coronation Stone, which was finally deposited in Westminster Abbey in 1296 A.D.

The contemporary history of the House of Israel is also shown from B.C. 1056 to their deportation to Assyria in B.C. 721.

Then follows *a consecutive narrative* of Israel's wanderings, covering some 1,700 years, down to their final arrival in the British Isles in 1066 A.D. This is believed to be the only *consecutive narrative* of the migrations at present available. A carefully-prepared sketch map accompanies the migration story. Another coloured map, showing "Israel in the World To-day," includes a complete list of the British Possessions, with the area, population, etc., of each.

A short, simply-written history of the identity of ten-tribed Israel with modern Britain ("the Nation and Company of Nations," including the British-born stock of America) accompanies the chart, each section of which bears a consecutive number for reference. The paragraphs in the explanatory book, amplifying the history in the chart, are numbered to correspond.

The price of the chart, which is in five colours, size 40in. by 28in., including book, paper cover, is 3/9; cloth cover 1/- extra. Rolled copies for framing can be obtained on application. Owing to the very heavy cost of production, these prices may later on have to be increased, but immediate orders will be accepted at the above rate. All profits from the sale of these publications (after paying the initial cost of production) will be devoted to the British-Israel cause. All orders to be sent direct to F. Bernard Smith, Esq., Croft Nest, Crowborough; also to The Heritage Book Room, 58a, Brompton Road, Knightsbridge, S.W.1.

The Editor had the opportunity of seeing the above chart during its preparation, and was immensely impressed with it, and anticipates a rapid and world-wide demand.

The British-Israel Caravan Mission

Supported by Voluntary Contributions).

G. W. M. DALE, ESQ., F.R.S.A., M.A., LL.B., *President.*
LANDSEER MACKENZIE ESQ., and
H. O. SOUTTER, ESQ., M.A., J.P., *Vice-Presidents.*

OUR many hearers at Ealing, Hanwell, Southall, Chiswick, Hammersmith and Hyde Park have been held in reverent amazement, as we have presented them with an unique blending of prophecy and history. Holy Scripture on the one hand, and its materialisation on the other, has proved to those that were in darkness that the Bible is the inspired Word of God; that its pages are radiant with beams of light for the soul; that the promises of God are being fulfilled to our race to-day, as the literal offspring of Abraham, Isaac and Jacob, our forefathers. We are glad to say that our experience teaches us that British-Israel truth is not finished, and is not a dead letter, but glowing with inspiration, rendering Bible truth impregnable. If we could only find words to express the joy that comes to one engaged in this open-air work, more workers might enter the field. We should be glad to hear that open-air British-Israel Missions had started in every town. Why not? We are thankful to note what the Order of the House of Israel is doing, that the Heritage Book Room Association and the British-Israel Truth Association have recently been formed, and wish them God's blessing.

The following donations for our Mission Fund have been thankfully acknowledged:—H.W.S. and A.E.B., £2; G.M., 5s.; S.E.E., 10s.; M.F., 2s. 6d.

All communications for the Caravan Mission should be addressed to John T. Hunt, Hon. Secretary, 151, Coldershaw Road, West Ealing, London, W.13. Cheques and postal orders should be crossed "B.I.C.M. a/c, Barclay and Co."

The Editor is sorry that he has been unable to write an article for this month's issue, on account of pressure of business at Christmas time.

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Lectures.

GRANGE-OVER-SANDS.

THE O.H.I. (Mrs. Oates Ingham in the chair) held the last meeting for 1927 on December 6th, when an able address was given by Mr. Eden Smith, entitled "The Kingdom of God," as defined in Matt. xxi. 42, 43, 44, confessing that the last of these verses was a very difficult one, and he felt sure that he had not yet overcome those difficulties. An interesting discussion took place, though not all of it quite relevant. It, at any rate, showed a desire to know; all the more hopeful, as several were present practically ignorant of the subject, and to whom a few private Bible Study Circles would be of inestimable use and guidance. There was a large attendance. Mrs. Oates Ingham opened and closed the Lodge in her usual kindly manner, always adding something of value in this great truth.

LEEDS ASSOCIATION.

WE were favoured with a visit from the Rev. W. E. Woodhams Denham, F.R.G.S., on December 6th. His subject for the O.H.I. Bible Study Circle in the afternoon was "The Exalted Nation." He drew our attention to what Moses said respecting the future of the nation which God had chosen. It is well that we were reminded of the high position to which He had called us. Mr. Denham pointedly referred to our failings, which are very apparent: Sabbath-breaking, inordinate seeking of pleasure, and the low state of public morality. He mentioned the number of divorce cases in one day. The address, which was earnest, thoughtful and profitable, was much enjoyed.

Mr. Denham's lecture in the evening was entitled "The Glory of the Second Coming, in the Light of British-Israel Truth." The exposition given of this subject was engaging and held the interest of the good company assembled. Aspects seldom referred to were explained. The emphasis was laid upon the "coming King"; the continual failure of measures to bring peace into the world, and the efforts of evil forces constantly at work bringing trouble and disturbance. The illustration most outstanding was Soviet Russia, whose blasphemy against Almighty God makes one shudder, explains all that follows in that unhappy country and her dealings with other nations. The lecturer showed how things were going from bad to worse, and that only our Saviour's coming as King could possibly meet the dire situation. Did not our hearts yearn, and is there not a very general yearning for someone to bring order and justice into this world of ours? He instanced the part the saints of God and His chosen people had to take in the reconstitution of all things. It was a happy picture he presented to us, in contrast to the darkness, doubt and uncertainty prevailing. The marked attention of the audience for well over an hour is the best evidence of a most interesting address.

Mr. T. W. Plant, who presided, made suitable and well-chosen remarks when commenting on the lecture. Some lively questions and answers brought a happy evening to a close. A hearty vote of thanks was accorded.

PRETORIA BRITISH-ISRAEL ASSOCIATION.

THE Editor has received from Mr. W. E. Oldroyd, the Secretary of this Association, a lengthy and most interesting account of the work done during the past year. It is too long for verbatim publication, and many of the references are of purely local interest, yet none the less valuable on that account. The vivid impression left on the mind after reading it over more than once is one of great and loyal team work in the British-Israel cause, clerical and lay workers coming forward to deliver lectures on the great fundamentals of our evidences and researches in Bible history and prophetical exposition. The smaller meetings have from twenty-five to fifty present, and the large public meetings have from 150 to 300 present. In addition to these lectures and addresses there is a large amount of steady propaganda work being done day by day by the members. It would be invidious to single out any names for mention from the report received, but we sincerely congratulate Mr. W. E. Oldroyd on his success and on the loyal support he is receiving from all concerned.

Correspondence.

THE GREAT PYRAMID.

TO THE EDITOR OF *The British-Herald Herald.*

Dear Sir,—May I point out that Mr. James Cuthbert's statement, in your December issue that "all Pyramid students of every school of thought" accept the date 2154 B.C. (he probably means 2144 B.C., as this is the date astronomically defined) as that of the building of the Great Pyramid, is erroneous. Both Mr. Davidson and myself are continually pointing out the mistake in this idea, which has come down from Piazzi Smyth. *This date is purely an astronomical datum,* and has nothing to do with the Pyramid's date of erection. All available archæological and Egyptological evidence shows that the Pyramid was erected considerably earlier.

Mr. Cuthbert's views of the flood of Genesis are also, I am afraid, hardly scientific. He should study Davidson's Pyramid book (pages 427-431, first edition), or my own, "Witness of the Great Pyramid" (pages 233-236), on this point.—Yours truly,

B. STEWART.

3rd December, 1927.

"THE VISION OF DRY BONES."

TO THE EDITOR OF *The British-Herald Herald.*

Dear Sir,—May I ask Mr. Luke Pearce, through these columns, to elaborate and detail the last paragraph of his article, "The Vision of Dry Bones," which appeared in the December issue?

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I ask this favour for the following reason. I was present at a British-Israel public meeting a short time ago, when the paragraph in question was read out, with the comment, "If I thought that paragraph represented the attitude and teaching of the British-Israelites I should no longer identify myself with them publicly, though still retaining my belief in the subject." I made a very feeble attempt to defend the offending paragraph, as I had not then seen my copy of *The British-Israel Herald*. Afterwards I saw how easy it was, but prefer it to come from Mr. Pearce. One cannot be too careful in quoting authorities, using quotation marks, and references. Also, when possible, following the example of our painstaking Editor by giving alternative renderings. Professor Slater is of opinion that the rendering in the Revised Version, "Will scatter him as dust," is nearer the classical meaning of the word than the Authorised Version, "Will grind him to powder." Personally, I look upon all honest criticism as being to the good; it makes for lucidity, accuracy and study, and shows that the man in the street wants to know. I trust Mr. Pearce will agree with me.—Yours faithfully,

MARY WOODWARD.

The Palestine Loan.

THE first Palestine loan, a 5 per cent. guaranteed stock, redeemable 1942-1967, to the amount of £4,475,000, at 100½ per cent., was offered for public subscription in London last week. The principal and interest of the loan are guaranteed by the British Treasury, and the stock will be paid by the Bank of England at par in 1967; but the Palestine Government reserves the right to redeem the stock at par at any time after 1942, giving three months' notice. The loan was immediately over-subscribed.—*The Jewish World*, December 8th, 1927.

Lectures During January.

January 10th.—Leeds B.I.A. G. R. Gair (Stockport). Subject: "Heraldry and Genealogy."
January 10th.—Walsall B.I.A. J. H. Tench (Darlington). Subject: "The Gates of Empire."
January 10th.—Bournemouth B.I.A. Rev. C. W. Thorne, M.A. Subject: "Ebenezer." Y.W.C.A., 3 p.m.
January 10th.—Glasgow Western District B.I.A. W. T. Craig, F.R.G.S. Subject: "The Seven Churches."
January 12th.—Glasgow South Suburban B.I.A. Miss Stobbs. Subject: "Sanctuary in Israel."
January 13th.—Southport B.I.A. G. R. Gair (Stockport).
January 18th.—Darlington B.I.A. Rev. T. H. Whitehouse, Birmingham.
January 18th.—Leeds B.I.A. Bible Study Circle. F. W. Atkinson. Subject: "Romans."
January 19th.—Preston B.I.A. T. W. Plant. Subject: "British Empire Outlined in Genesis."
January 22nd.—Scottish I.I.A. D. Davidson, M.C.M.I.St.E. Subject: "Prophecy and the Pyramid."
January 24th.—Walsall B.I.A. Rev. T. H. Whitehouse (Birmingham). Subject: "Moscow v. Britain."
January 24th.—Glasgow W.D.B.I.A. D. Davidson, M.C.M.I.St.E. Subject: "Scripture Prophecy and the Great Pyramid."
January 26th.—Glasgow S.S.B.I.A. D. Davidson, M.C.M.I.St.E. Subject: "Prophecy and the Great Pyramid."
January 27th.—Southport B.I.A. J. A. Yoxall.

The
British-Israel Herald

Is issued for the purpose of giving information on the identity of the British peoples (including our kindred in the United States) with the House of Israel, *i.e.*, the Ten Tribes, as distinct from the Jews, who are of the House of Judah. The Journal deals with all branches of inquiry touching the Hebrew origin of our nation, and shows the bearing of present-day events on the prophetic destiny of the English-speaking race.

Special attention is drawn to the following Facts and References concerning the chosen people:—

The scattered Israelites would be gathered into a place of safety (Jer. xxxi. 10; 2 Sam. vii. 10); *evidently islands* (Isa. xli. 1, xxiv. 14, 15), *situated N.W. from Palestine* (Jer. iii. 18; Hos. xi. 10).

Their land would become too small, and they would spread out to the very ends of the earth (Isa. xlix. 20, liv. 3; Deut. xxxiii. 17).

They had to inherit and colonise the waste parts of the earth (Isa. xxxv. 1, xlix. 8).

More particularly, they were to acquire the stretch of land between the Nile and the Euphrates (Gen. xv. 18).

They would grow into a "company of nations" (Gen. xxxv. 11, xlviii. 19);

Having a kindred nation—a "great people"—separated from them (Gen. xlviii. 19).

They would lend to many nations and borrow from none (Deut. xxviii. 12).

Their territory would be distinguished for mineral and agricultural wealth (Deut. xxxiii. 13-16).

They had to be a great and warring people (Micah v. 8; Jer. xxxi. 7, li. 20).

They had to possess "the gate of their enemies" (Gen. xxii. 17).

They had to be a blessing to all the families of man (Gen. xxviii. 14; Isa. lviii. 6, 7; Micah v. 7).

They would rule over many nations and be ruled over by none (Deut. xv. 6).

All of which predictions are fulfilled in the Anglo-Saxon race.

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Bring forth the blind people that have eyes. (Isa. 43 8)

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE

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CONTENTS

	PAGE		PAGE
Pharaoh v. God. By Luke Pearce	21	The Genesis of the Mandate	27
The Nativity of Our Lord. By Ed. Mansure Woodward	22	British-Israel Forward Movement	28
Ancient Phœnician and Hebrew Overseas Traffic and Exploration. By Edwin Jordan	23	The Terra Australis. By Henry Proctor, F.R.S.L., A.V.I.	29
"The Son of Zeruiah." By Elliot FitzGibbon	24	The Two Editors and a Great Pyramid Student	29
The Link Between England and the U.S.	25	Our Jewish Page. Compiled by the Editor	30
Israel's Mission By M. Vincent Cox ...	25	Lectures	32
The Great Pyramid: A Warning. By Lieut.-Col. A. G. Shortt	26	Correspondence	33
		The British-Israel Caravan Mission ...	34
		Lectures During February	35

Pharaoh v. God

By Luke Pearce.

"I will make thy seed as the dust of the earth" (Gen. xiii. 16).

"I will make thee exceeding fruitful" (Gen. xvii. 6).

"Behold the Children of Israel are more and mightier that we, etc." (Pharaoh, Exodus i. 8, 9, 10).

The first two texts are the words of Almighty God to Abraham, and were renewed in other forms and connections to the patriarchs of after-days. The descendants of Abraham were to be "as the stars of heaven, and as the sand upon the seashore," and this was confirmed by *oath* to Abraham. "By Myself have I sworn, saith Jehovah" (Gen. xxii. 16, 17). The oath was given as a special reward to Abraham for his special faith and obedience. That being so, we are bound to believe that every jot of the promise shall be, or has been, literally fulfilled—and fulfilled in the British nation, which we recognise as descendants of Israel.

It will be our purpose to trace somewhat of the growth of this people, in spite of what man has attempted to the contrary, and to dwell especially on that feature of the promise.

THE GROWTH IN EGYPT.

The third of the texts takes us on to the deliverance of Israel from Egyptian bondage. They are part of the words of Pharaoh, King of Egypt, to his people, touching the marvellous growth of Israel while in Egypt.

"C.H.M.," in his "Notes on Exodus," says: "He [Pharaoh] did err, not knowing God's changeless counsels. He knew not that hundreds of years back, before ever he had breath—the breath of mortal life—God's word and oath—' two immutable things '—had infallibly secured the full and glorious deliverance of that very people whom He was going in His own wisdom to crush. All these were unknown to him, and therefore all his thoughts and plans were founded upon ignorance of the great foundation-truth of all truths, *viz.*, THAT GOD IS. He vainly imagined that he, by his own management, could prevent the increase of those concerning whom God had said: ' They shall be as the stars of heaven, and as the sand upon the seashore.' His wise dealing, therefore, was simply madness. . . . . What a sad mistake, therefore, for a feeble mortal to set himself up against the Eternal God! . . . . As well might the monarch of Egypt have sought to stem with his

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puny hand the ocean's tide, as to prevent the increase of those who were the subjects of God's eternal purpose. Hence, although they did set over them taskmasters to afflict them, the more they multiplied and grew. Thus it must ever be. ' He that sitteth in the heavens shall laugh; the Lord shall have them in derision ' (Psalm ii. 11). . . . . Eternal confusion shall be inscribed upon all the opposition of men and devils."

The writer of the Book of Exodus thought fit to give us the list of those who went down to Egypt. This would help to the remembrance of God's promise to Abraham with regard to multiplying his seed. They numbered seventy souls.

Mr. Drew, in his book on "Scripture Lands," notes "that the total number of Hebrew immigrants must have been considerable, far exceeding the seventy of the House of Jacob, which came out of his loins."

Be this as it may, in the course of 200 years the seventy had increased to 600,000 men, besides a "mixed multitude" who went with them out of Egypt.

Moses expresses the prodigious increase of their numbers and power by a remarkable amplification of terms: "They were fruitful and increased abundantly, and multiplied and waxed exceeding mighty, and the land was filled with them." Dr. Hales: "They were fruitful enough to fill all the country of Goschen and some other of the neighbouring parts of Egypt as well."

Pharaoh said of their increase: "They are more and mightier than we." This was not strictly true, but he said it to arouse his people to suppress them. More mighty in proportion than we, or more than is consistent with our safety. Pharaoh's pretences for oppressing the Israelites were: First, their great numbers; second, a fear lest they should join the enemies of Egypt in the event of war; third, lest they should go out of Egypt when they pleased. These fears were not unreasonable, when we notice the position the Israelites occupied in Goschen. They possessed the key positions of the entrances into Egypt, and would have been able to admit or exclude an invader at pleasure.

THE GROWTH OF THE BRITISH EMPIRE.

The present number of Israel, as represented in the Anglo-Saxon people, their descendants, is truly remarkable. We quote these figures from our neighbour's (Dr. Mountain's) reply to the Rev. S. H. Wilkinson, for which we thank him sincerely. "British-Israel Truth Defended" is most timely, and should be very convincing to our British-Israel opponents, if they will only study the question for themselves, without prejudice, from God's Holy Word. On page 134 there is tabulated the area and population of the British Empire—area, 13,909,782 square miles, with a population of 450,094,000. A marvellous increase!

"Yes! I will make him Imperial,
The First of the Kings of the Earth!"

Ferrar Fenton's rendering of Psa. lxxxix. v. 27.

The Nativity of Our Lord.

BY ED. MANSURE WOODWARD

THE following extract from "Hislop's Two Babylons" may be of interest. This is a book which all should read during the discussions *re* the Revised Prayer Book. Joseph Mede, 1672: "At the birth of Christ every woman and child was to go to be taxed at the city whereto they belonged, whither some had long journeys, but the middle of winter was not fitted for such business. Therefore Christ could not be born in the depth of winter. Again, the shepherds lay abroad, watching, with their flocks, in the night-time, but this was not likely to be in the midst of winter. And if anyone shall think the winter wind was not so extreme in these parts, let him remember the words of Christ in the Gospel, ' Pray that your flight be not in the winter.' If the winter was so bad a time to flee in, it seems no fit time for shepherds to be in the fields, and women and children to travel in."

The above argument of Mede goes on the supposition of the well-known reasonableness and consideration by which the Roman laws were distinguished. Within the Christian Church no such festival as Christmas was ever heard of till the third century. How did the Romish Church fix on December 25th as Christmas Day? Long before the Christian era a festival was celebrated among the heathen at that time of year in honour of the birth of the son of the Babylonian Queen of Heaven, and it may fairly be presumed that, in order to conciliate the heathen and to swell the number of adherents of Christianity, the same festival was adapted by the Roman Church, giving it only the name of Christ. This tendency on the part of Christians to meet Paganism half-way was very early developed, and we find Tertullian (De Idolatria), even in his day, about 230 A.D., bitterly lamenting the inconsistency of the disciples of Christ in this respect, and contrasting it with the strict fidelity of the Pagans to their own superstition. "By us, who are strangers to Sabbaths, and new moons, and festivals, once acceptable to God, the Saturnalia, the feasts of January, the Brumalia and Matronalia, are now frequented. Gifts are carried to and fro. New Year's Day presents are made with din and sports, and banquets are celebrated with uproar. Oh! how much more faithful are the heathen to their religion, who take care to adopt no solemnity from the Christians!"

In Egypt the son of Isis (the Egyptian title for the Queen of Heaven) was born at this very time (about the time of the winter solstice). The very name, Christmas Yule Day, is proof of its Pagan origin. Yule is the Chaldee for infant or little child, and as the 25th December was called by our Pagan Anglo-Saxon ancestors Yule Day, or Child's Day, and the night preceding, Mother Night (Sharon Turner's "Anglo-Saxons), long before they came into contact with Christianity, proves its real character.

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Ancient Phœnician and Hebrew Overseas Traffic and Exploration.

BY EDWIN JORDAN (South Africa).

I HAVE recently read with much interest the essays published in *The British-Israel Herald* for September and October last on "Probabilities of Ancient Sea Transit," by Mr. Landseer Mackenzie.

The genius for shipbuilding and navigation appears to have descended through Shem, more than through either of the other sons of Noah. But, of the sea traffic carried on by the Hebrews, the Old Testament does not give us very much information, not even in the days of Solomon. Here and there, however, there are a few vivid descriptions of the experiences of sea voyagers and the perils of the deep.

"Thou breakest the ships of Tarshish with an east wind," says the writer of the 48th Psalm; and wherever these ships were at the time, they must, of course, have been driven in a somewhat westerly direction.

Then the description given in verses 23 to 30 of the 107th Psalm is that of men who, apparently, have had personal experience, perhaps on more than one occasion, of a severe ocean storm.

Jonah's experience at sea was a bit startling. But one can imagine, from the businesslike way in which he went to Joppa, booked his passage by the first ship sailing for Tarshish, and the composed manner in which he slept during the violence of the storm, that this was not the first occasion on which he had taken a long sea voyage.

From the above two references to Tarshish, I think it may be fairly inferred that this naval base was on the far western end of the Mediterranean Sea; and "ships of Tarshish" were probably not only ships voyaging to or from that port, but were vessels of large capacity, capable of carrying cargoes and passengers long distances and over rough seas, and of a draught that would enable them to pass into and out of rivers and estuaries.

We are not told very much about the league of friendship that was made between David and Hiram, but perhaps it included arrangements for overseas trade between Israel and Phœnicia. With King Solomon's "navy of ships" went Hiram's shipmen and Solomon's servants or officers. These officers, perhaps, would be, not so much for learning the art of navigation, as for the purpose of establishing what, in this country, we call "trading stations," or, in other words, commercial emporiums.

Josephus, writing of Solomon, says: "The king had many ships, which lay upon the Sea of Tarsus; these he commanded to carry out all sorts of merchandise into the *remotest nations* [italics mine], by the sale of which silver and gold were brought to the king, and a great quantity of ivory, and Ethiopians, and apes; and they finished their voyage, going and returning, in three years' time" (Antiquities VIII., chap. vii., par. 2).

There seems to be as much, if not more, difficulty in deciding upon the geographical position of Ophir, or "the land of Ophir," as upon the locality of Tarshish. There is a very great deal, however, to be said in favour of Southern Rhodesia, where have been discovered hundreds of stone ruins, some of them constructed after the pattern of the ancient round towers of Ireland, and calculated to have been built from 2,000 to 1,000 years B.C.; and every now and then we hear of other ruins having been found of a similar description, and, besides these, there are numerous gold and copper mines, or places where mining operations have been carried on; ancient mining implements, gold beads and rings, and soapstone statuary have also been found. On the "Geographia map of South Africa," Zimbabwe, considered to be one of the largest and most ancient of these buildings, is shown to be nearly on the same latitude as Sofala, on the south-east coast, and "Sofala" may be a derivation from "Ophir."

Much of Solomon's wealth must have come from Africa, and quite possibly the Queen of Sheba's gift of precious stones included African diamonds, for they are now being found as far north as the southern area of Lake Tanganyika. In "The Complete Bible in Modern English," Ferrar Fenton, in a note on the word "Sheba" (1 Kings x. 1), says: "The south. Undoubtedly Abyssinia and the east coast of Africa, down to the Cape of Good Hope."

There is a wealth of information about the ancient Phœnician and Hebrew occupation in Rhodesia and elsewhere in Africa, and many other things, in a book entitled "Ancient Ruins of Rhodesia (Monomotapæ Imperium)," by R. N. Hall and W. G. Veal, and published by Methuen and Co., London, in 1902. Speaking of the Phœnician kingdom and its offshoots on the Mediterranean, these authors say: "These were the people who worked for tin in the British Isles, who, it is believed, left the memorials standing to this day of their nature-worship in Ireland, Scotland, England, and even in Iceland, and who gave Spain its earliest history" (page 22).

Is it not possible, then, for Hiram's fleet at Tyre to have explored and traded in the north-western hemisphere, and down as far as the South African coast, while Solomon's fleet did the same from Ezion-Geber, and along the coasts bordering on the Indian Ocean, getting as far south, perhaps, as Australia, and having places of call on the South African coast, on the return voyage? If there were "many ships," I would suggest that they were divided into squadrons, and while some of them were outward bound, others were on the return journey.

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"The Son of Zeruiah."

BY ELLIOT FITZGIBBON.

THERE were three of them : and a pretty trio they must have been, to be sure. They were called after their mother ("the sons of Zeruiah"), so no doubt they also took after her. If so, it is no wonder that we hear nothing of their father. Poor wretch ! I expect that he died young, no doubt from some trouble "under the fifth rib." It seems to have been hereditary in the Zeruiah family.

David was to be pitied for many things, but for nothing more than the circumstances which condemned him to a life-long association with these blood-thirsty rascals, Joab and his brothers. How he became associated with such unprincipled rogues is clear from the narrative of David's early years as an outlaw under the reign of Saul.

David was the prototype of Robin Hood and all such picturesque outlaws, even to the bow and arrow ; for we read that it was he who "bade them teach the children of Judah the use of the bow," which, it may be inferred, was not a common accomplishment in those days. That David and his band of outlaws were experts in the manufacture and use of it is sufficiently clear, and would account for the peculiar manner in which they were accustomed to stand within speaking distance of their pursuers, with apparent confidence that they possessed the advantage in offensive power beyond hand-to-hand combat distance.

When David was outlawed by Saul, and driven to the wild life of a freebooter, living in caves, "everyone that was in distress, and everyone that was in debt, and everyone that was discontented gathered themselves unto him, and he became a captain over them." It can hardly be doubted that Joab and his brothers were among the first recruits to such a band. Whether their adherence to David in these circumstances is to be attributed to "distress," or "debt," or "discontent" is a matter for conjecture ; but from their subsequent histories it is not an unfair assumption that they had been meddling with somebody's "fifth rib," or, in other words, that they were fugitive murderers.

The youngest of these three villains, Asahel, had the temerity to pursue Abner, Saul's commander-in-chief, when the latter was in flight after the defeat of his project to place Ish-bosheth on the throne. This he did with more valour than discretion, bringing his own "fifth rib" within range of the hinder end of Abner's spear, "so that he died." For this bereavement, inflicted in fair combat, Joab thereafter nurtured a secret and treacherous design against the life of Abner. That Abner was the better man, in David's judgment at any rate, is clear from the narrative. So Joab took no risks. But "when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died." David was mortified and furious at the treacherous murder, and he "lifted up his voice and wept at the grave of Abner." He commanded Joab to rend his clothes and gird him with sackcloth, and mourn before the bier of Abner, in the sight of all the people. "And the king lamented over Abner, and said : Died Abner as a fool dieth? . . . . And the king said unto his servants : Know ye not that there is a prince and a great man fallen this day in Israel? And I am this day weak, though anointed king ; and these men, the sons of Zeruiah, be too hard for me."

There are so many treacherous crimes in the indictment against Joab that there can be no great injustice, to his character at any rate, if he should also be accused of more than a half share in the dreadful affair of Uriah the Hittite. It is certain that David knew and counted upon his partiality to foul deeds when he wrote to him to put Uriah in the forefront of the hottest battle, that he should be smitten and die. There was surely nobody else who could have been entrusted with such a commission ; and that Joab was there, with his insatiable lust for the blood of any and every possible rival, was in itself no doubt a factor in David's temptation. Personally, I find it easy to believe that Uriah was done to death by the very hand of Joab himself ; for he was not the man to allow the chance of a treacherous murder to elude his own appetite, and Uriah was a mighty man of valour, whose deeds must often have excited the envy and jealousy of Joab.

Like all bullies, Joab was insolent and provocative. His insolence was contemptuous, both to the king and to Absalom. He refused to wait upon the prince, Absalom, when sent for, and persisted until his insolence was answered with defiant injury by the proud Absalom, who sent his servants to set fire to Joab's field. His manner of address to the king was sometimes so abusive that one is left wondering what ties of former dangers shared could have been great enough to preserve the king's patience with so contumacious a servant. He treated with scorn the king's command, even his king's entreaty, to "deal gently for my sake with the young man, even with Absalom," and with his own hand he murdered him.

Absalom had made Amasa (Joab's first cousin once removed) commander-in-chief of his forces. That Amasa was a competent, perhaps even brilliant, commander is evident from the success of his campaign against David's army, under Joab, for the rebellion was successful and was only defeated by Divine intervention at the last moment, and after David and his army had been driven out of the country. David himself was of this opinion, for he appointed Amasa commander-in-chief, in the place of Joab, immediately after the collapse of the rebellion. Perhaps this was a mistake, for he must have known that such an act was equivalent to a sentence of death at the hand of the degraded Joab.

The murder of Absalom had broken David's heart. That he well knew that Joab was the murderer is evident from his death-bed counsel to Solomon : "Moreover, thou knowest also what Joab, the son of Zeruiah, did to me, and what he did to the two captains of the hosts of Israel, unto Abner, the son of Ner, and unto Amasa, the son

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of Jether, whom he slew." No doubt he thought that Joab, realising the full consequences of his crime against the king's most beloved son, would take his punishment with humility. But no. There was no humility, nor any other grace in Joab. He went with Amasa in the expedition against Sheba, the son of Bichri; Amasa commanding. How minutely Joab arranged his treacherous plans! Amasa, as commander-in-chief, was wearing Joab's garment, "and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out." How did Joab arrange that—that his victim should be unarmed? "And Joab said to Amasa: Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib . . . . and he died."

Having executed this diabolical plot, he calmly assumed the command of the expedition, and, having accomplished its purpose, with unparalleled effrontery and defiance he returns, as self-appointed commander-in-chief, to his long-suffering king and master.

He was allowed to remain in the post of commander-in-chief, but he did not forget his bitter punishment in being superseded by Amasa, and ere long his irrepressible arrogance was asserting itself in a plot to place Adonijah, Absalom's brother, on the throne to succeed David.

Such a man would have worn down the patience of Job himself, but David could not bring himself to lift up his own hand against his insolent and insubordinate fellow-fugitive of the old freebooting days of long ago. Yet neither could he endure the thought that such a double-dyed murderer and villain should escape scot free to a peaceful grave. Is there any wonder that he exacted a promise from his wise son, Solomon, "Do therefore according to thy wisdom, and let not his hoary head go down to the grave in peace." This injunction Solomon faithfully obeyed, and the old rascal was duly slain as he clung for refuge to the horns of the altar.

It is to be hoped that that doughty warrior, Benaiah, the son of Jehoiada, who executed the sentence, knew where to locate "the fifth rib."

The Link Between England and the U.S.

"PHRASES such as 'Hands across the water' and 'Blood is thicker than water' had been called fantasies. He was of the opinion that there was a very definite link between England and the United States. Anglo-Saxons had taken high places in the States, and he believed that real co-operation between the two countries would lead to world peace. One sometimes got the idea that the Americans were self-centred, but what was known as the real '100 per cent. American' did not represent the real type. As a whole the people were interested in other countries and international relationships." — MR. PHILIP PRIESTMAN (in a speech reported in *The Hull Daily Mail.*)

Israel's Mission.

BY M. VINCENT COX.

THERE is a free and happy land,
Than other lands more blest,
Where God's especial sheltering care
And choicest favour rest.
Dear home of glorious liberty,
Fair realm of Gospel light;
"Alone," she stands, by heaven designed
The champion of the right!

But why is Britain favoured thus?
And why to her is given
That noblest work, that best employ,
To point the world to heaven?
Because the promises of God
Are faithful, firm and true;
Because what He has once decreed
He cannot fail to do.

Divinely sure the promise stands:
"I will to Israel show
My words, My statutes and commands,
That they My will may know.
No other race such honour bears,
For Israel's sons shall be
My messengers to all mankind,
That saving grace is free."

Go, Israel! 'Tis thy Lord's command;
Arise, arise, and shine;
For darkness covers all the earth,
But thou hast light Divine.
Go, shed those radiant beams around,
Diffuse them far and wide;
Go, tell the wandering sons of men
That Christ, for all, has died.

Thy message this:—The love of God
Doth all mankind embrace.
Salvation now is offered free
To every tribe and race.
Now, by the merits of His Son,
Who suffered on the tree,
May every fallen son of man
Be saved eternally.

Oh! Israel, sure an angel might
So blest a mission seek;
But not to angel tongues 'tis given
This glorious truth to speak.
'Tis thine to bear to every land
The news of Jesus' love,
And point the wandering sons of men
To brighter worlds above.

Notice to Subscribers.

SOMETIMES the Editor receives letters from subscribers, complaining that *The British-Israel Herald* has not reached them, as usual, through the post. Sometimes this is due to their own neglect to remit the required postal order for 2/6 to Messrs. E. J. Larby, Ltd., the publishers, 30, Paternoster Row, London, E.C.4. Will subscribers kindly note this?

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The Great Pyramid: A Warning.

By Lieut.-Col. A. G. Shortt.

II.

In last month's issue certain reasons were given for considering the interpretation in Mr. Davidson's "Great Pyramid" of the first and second low passages as times of tribulation to be extremely improbable, and it is now necessary to ascertain whether there are any facts, apart from improbability, which corroborate or disprove his theories.

The expanded chronology used has no clear-cut connection with the previous scale of one inch to the year. The latter does not end at the point, in fact, where the former begins, and a "geometrical construction" has to be used to mark the connection. In any case, however, there is a rigid connection, such that if, for instance, the date of the Crucifixion, which is placed in April, A.D. 30, can be shown to be untenable, it will throw out the expanded chronology, so that the first low passage will not correspond with the initial and final dates for the war, and the same with the later markings in the Ante-Chamber.

Now the date of the baptism is given by St. Luke as "the fifteenth year of Tiberius," and this is accepted by Mr. Davidson. It is in the application of this where the difficulty arises. Augustus died on August 19th, A.D. 14, but it is claimed that for a year and a half before this Tiberius had had equal powers with him, and that therefore the two were reigning jointly. Mr. Davidson reckons from January, A.D. 13, and therefore holds that the fifteenth year of Tiberius began in January, A.D. 27, rather than August, A.D. 28. From this he deduces that the baptism was in the autumn of A.D. 27, and that the ministry lasted for 2½ years, the Crucifixion being thus in April, A.D. 30.

There is a serious, and indeed fatal, objection to this dating. Not only is there no instance which can be brought forward, anywhere round this period, where a reign is dated from the *joint* rather than from the *sole* accession, but all the existing evidence is against it. This existing evidence is as follows :—

(1) Josephus gives the reign of Tiberius as 22 years 5 months and 3 days, this being the length of his *sole* reign from the death of Augustus.

(2) Josephus also gives all details of Herod's reign as dating from the death of Antigonus, in B.C. 37, and not from Herod's joint association with him in B.C. 40.

(3) The evidence of coins is conclusive as to the recognised practice of the time. There are Antioch coins of Tiberius of his *third* year, dated the forty-seventh year of the Actian era, which began 3rd September, B.C. 31, that is, of A.D. 16-17; and there is a coin also of Antioch of Tiberius' *first* year, dated the forty-fifth year of the Actian era, or A.D. 14-15. These coins date, therefore, from the death of Augustus, when Tiberius became really emperor, and dispose of any suggestion that his rule was reckoned from January, A.D. 13. It is all the more conclusive as, according to Eusebius, St. Luke himself was a native, or at least a resident of Antioch, and necessarily was acquainted with the method of dating used there (see "Eckhel's Coins" iii. 276 and 278). That a considerable number of writers take the same view as Mr. Davidson is no argument to set against the above facts, and it is significant that those who support him do not mention the evidence of these coins, and appear to be unaware of their existence. It is true that the account in Josephus would appear to make the death of Herod in B.C. 4, and therefore that if the baptism was in A.D. 29 it would make our Lord 32 years of age, instead of 30. But in this matter Josephus' evidence is of little value, and he contradicts himself badly, in that he also says that Herod was 15 years old in B.C. 47, and died in his 70th year, which would place his death in A.D. 7. A study of Josephus' methods explains this contradiction to some extent, for where he is uncertain and has knowledge of two different accounts he carefully inserts *both*, as, for instance, in the case of the pre-flood patriarchs and the bondage in Egypt, which latter he twice gives as 400 years and once as 215. We can, therefore, give little weight to him in this case.

It is impossible here to give the full evidence concerning our Lord's life, but we may take it as definite, on the evidence of the coins quoted, that His baptism was in A.D. 29, and that April, A.D. 30, therefore is an impossible date for the Crucifixion. If this is the case, the only other year available is A.D. 33, giving a three-and-one-half years ministry.

To retain A.D. 30, Mr. Davidson has to take the Passover at the Exodus as the 15th Nisan, and the Last Supper on the same day. It is necessary, because in A.D. 30 this day was on a Thursday-Friday, and it is agreed that the Crucifixion should be on a Friday. A reference, however, to Numbers xxxiii. 3 and xxviii. 16 shows that the "Passover of the Lord" was on the 14th Nisan, and not the 15th, and as it was at midnight it follows that the Paschal Supper, which was before it, was in the first part of the 14th, and not at the end. For the Crucifixion to be on the 14th, therefore, and on a Friday, the only available years is not A.D. 30, but A.D. 33.

This is not to say, however, that the dating of the north end of the Grand Gallery is three years out in Mr. Davidson's book. The Egyptian name for the Grand Gallery, "The Hall of Truth in Light," would much better apply to the opening of the Gospel Mission in October, A.D. 29, rather than the Crucifixion, which would be better described as "Salvation," rather than the spreading of Truth, but even so, if we take the beginning of the Grand Gallery as the beginning of the "Preaching" (Matt. iv. 17, Mark i. 15) in October, A.D. 29, it makes Mr. Davidson's chronology at this point six months too late, throwing out at the same time the connections at and beyond the Great Step, including those of the two ends of the

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first low passage, the interpretation of which, as given, falls to the ground, and with it the whole structure of the Ante-Chamber connections and the Tribulations, as outlined by him.

Now the answer to the above criticisms would be that there are too many corroborating features for the chronology of the "Great Pyramid" to be so easily upset, and Mr. Davidson sets very considerable value for this purpose on his precessional indications, and the confirmation he obtains from them. In his precessional calculations he states that he adopts Newcombe's formula throughout his book, and admits that it gives "extremely accurate results for many thousands of years" (page 196). Having said this, he immediately discards Newcombe's formula by substituting certain values which he obtains purely empirically from Pyramid measures for Newcombe's constants. As a result of this, he obtains an equation which, for the 286 years back from A.D. 1844-1557, works out to be three years different from Newcombe. What are we to make of this? Newcombe works out a formula on astronomical lines from astronomical observations which Mr. Davidson admits to be extremely accurate in calculating precession. Mr. Davidson sets up a purely empirical equation in its place, which in 286 years shows a discrepancy of nearly three years. If Mr. Davidson's equation is right, Newcombe cannot be said to be "extremely accurate." We cannot accept calculations arrived at in such a way. Whatever Mr. Davidson's trial formula gives, it certainly cannot give us years of precession, and we must necessarily hold to Newcombe's figures in preference. And as the whole of Mr. Davidson's checks and proofs are based on this trial formula, we fear that no reliance can be placed on them.

There is also a claim that Mr. Davidson's chronology synchronises the Hebrew with the Chinese, Assyrian and Egyptian records. As regards the Assyrian, agreement is made by simply interpolating 39 years (see page 344, "Great Pyramid") into the Assyrian Eponym Lists (which are universally considered to be reliable as they stand), merely to make them agree with the chronology he adopts for the kings of Judah and Israel. Synchronisation on these lines is easy. And as regards the Chinese, he has misread his authority. He tells us that, according to Mr. W. G. Old, in the "Shu-King," the flood was somewhere in the century B.C. 2356-2256. The bracket is, in any case, a wide one if synchronisation is to be claimed, but Mr. Old (on page 28) distinctly tells us that this flood was *not* the Great Flood, which latter did not occur till after B.C. 2256!

Oxford.

THE ONLY WAY

To secure your copy of the *British-Israel Herald* every month regularly, if you are not a subscriber by post, is to order it of your Newsagent.

The Genesis of the Mandate

MR. J. de Haas, in an interesting letter to *The Jewish World*, writes :—

The genesis of political Zionism, as far as England is concerned, is to be based, in my judgment as follows :—

a. An assumed plan drawn up by Benjamin Disraeli at the end of the Crimean War, and presented by him to Napoleon III. for acceptance. My correspondence about this with the London Foreign Office in 1896 or 1897 has been mislaid.

b. The Shaftesbury plan of about the same date.

c. The Kitchener report (1878) favouring a port at Haifa and the rail-head of a route to India in neutral Jewish hands.

d. Sir Charles Wilson's pamphlet in favour of the same purpose.

e. The Lawrence Oliphant project of 1881.

f. The Condor essays in the old *"Maga."*

All these efforts were outside and apart from the religious sentiment for Zionism, and was the kind of material that the Foreign Office officials were familiar with. Lord Salisbury—Lord Balfour's uncle—was familiar with the movement. He was quoted in favour of it in 1898 or 9, and Herzl quotes him in his diaries as having said to someone, "It will come."

Of course, the Zionist aspirations assumed a new phase in 1916, when it was a world problem, but the record of the early negotiations for a declaration, in which Sir Mark Sykes and M. Picot took part, show that, but for a then unknown factor, the Balfour Declaration was a natural evolution of events. What none of us knew at the time was that the Sykes-Picot treaty existed with a contract to Italy, and that the governmental problem was to balance this agreement with its desire to favour the Zionist attitude towards Palestine. In a way the influence of that abrogated compact is still being felt in the British treatment of Palestine.

A word as to the phraseology of the Declaration. Its basis can be found in a formula drawn up by Herzl in June, 1896, after his first visit to Constantinople, and this formula approaches a little closer the text of the Declaration than the Basle Programme. In the United States it was amended by myself, and the amendment was approved by Justice Brandeis and Dr. Wise. The authorisation to issue it was obtained from President Wilson by Colonel House, and the message transmitted to London by Sir William Wiseman.

If others can add to the accuracy of this statement so much the better. All the participants in the historic document deserve to be known. As is the case with all such historic happenings, no one thing or persons, nor, for that matter, any set of persons, was alone responsible for the Balfour Declaration and the Mandate. —*The Jewish World*, December 1st, 1927.

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BRITISH-ISRAEL FORWARD MOVEMENT.

Communication No. 2.

THE HERITAGE BOOK ROOM ASSOCIATION,
58A BROMPTON ROAD,
LONDON, S.W. 3.

DEAR FRIENDS,

Since the issue of the last manifesto no doubt certain further questions have been asked as to the desirability of starting the

South of England Anglo-Israel Council.

This is quite a reasonable question, and it is particularly desired that a right impression should be given to all British-Israel believers.

It is not the intention to form a *rival* organization to any other already existing, but, as the name suggests,

A Council of Alliance

for all those who are spreading the great truth of our Identity with Lost Israel. It is felt that the best way is more liberty of separate action, without the necessity of a central binding authority.

"*Where the Spirit of the Lord is, there is Liberty.*"

The most important present-day work for B.I. Believers and Associations is to strengthen and support all existing Christian and Constitutional Organizations in view of the tremendous destructive agencies that are at work to break up Christianity and the British Empire.

British-Israel Truth should be the great connecting link uniting all Christian believers of different denominations in a great Spiritual and National Union, yet in their details of organization, finance and propaganda different methods for the various schools of thought must be accepted and incorporated.

It is, therefore, with the kindest Christian feelings that this communication is made to all British-Israelites, to gain as many others as possible by the formation of Circles or Associations, and in this quiet, effective manner spread the truth in Homes, in Parishes, in Societies. and by arranging for speakers in towns and cities; and not to be concerned so much with the matter of organization as with the propaganda of the Truth and the Cause.

The *Qui Bono* is this:—To combat all anti-Christian and anti-constitutional forces with the constructive teaching of B.I. Truth.

Our motto is:

Prepare for the Coming King and Kingdom by
KNOWLEDGE, PRAYER and SERVICE.

Cordially yours,

Correspondence welcomed.

W. E. WOODHAMS-DENHAM.

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The Terra Australis.

BY HENRY PROCTOR (F.R.S.L., A.V.I.)

AUSTRALIA, twice the size of Europe, is one of our most precious possessions. As an island it is the largest in the world. It is at once the oldest of countries and youngest of nations. It seemed designed by the God of Israel to be a new and beautiful home for His chosen race, for while seemingly bare and desolate, and roamed over by poor nomads, who had no notion of its value, its treasures were also hidden from the cupidity of those nations who, had they known its value, would gladly have seized so rich a prize. Fortunately for us, it was protected by a coastline which appeared always bare and forbidding, barren and inhospitable. We were not even its first discoverers and explorers. This honour belongs to our friends the Dutch, who so long disputed with us the sovereignty of the seas. As long ago as 1597 they gave an account of it in these words :— "The *Australis Terra* is the most southern of all lands. It is separated from New Guinea by a narrow strait. Its shores are hitherto but little known, since, after one voyage and another, that route has been deserted, and seldom is the country visited, unless when sailors are driven there by storms. The *Australis Terra* begins at one or two degrees from the Equator, and is maintained by some to be so great in extent that if it were thoroughly explored it would be regarded as a fifth part of the world."* In 1605 they explored the north coast, and in 1616 the west, and in 1642 Abel Janzoon Tasman sailed right around the south coast. He discovered Tasmania, and called it after the name of his fiancée, Maria van Diemen, "Van Diemen's Land." It was not until 1688 that an Englishman named William Dampier, in the "Cygnet," landed on the north-western coast, and returning in the following year in H.M.S. "Roebuck," made a more thorough investigation of the country, and put on record his impressions of the flora and fauna. Nothing further was done, however, for nearly a hundred years, when, in April, 1770, Captain Cook landed at Botany Bay in H.M.S. "Endeavour," and took possession of the country in the name of Great Britain, after which Eastern Australia was formally annexed to the Empire, and in 1787 Captain Phillip was appointed Governor-General. There appeared, however, to the first settlers to be nothing there to support life. The population brought by the first fleet had to be maintained by food from England, and as in those days of sailing ships communication was very irregular, on several occasions the settlement threatened to perish from famine. But gradually, little by little, the capacities of this most fruitful country began to be discovered. It was found that although the coast climate was not suitable to wheat, it was prolific for Indian corn. Then it was found that the country was eminently suited to the breeding and rearing of sheep. This is proved by the fact that now, from the products of over a hundred million sheep, the colonists realise about £30,000,000 yearly. In 1851 the discovery of gold attracted thousands of settlers, who, when the gold fever abated, took to other forms of mining, and copper, coal, silver and tin began to add its wealth to the continent, and finally farming of all kinds received a great stimulus, so that in different parts of the continent wheatfields, maizefields, sugar brakes, vineyards and orchards began to make the desert

TO BLOSSOM AS THE ROSE,

and Australia is rapidly becoming one of the greatest food-producing countries of the world, and its richness in metals and minerals is causing it to become one of the greatest manufacturing countries, and the best equipped in the resources and machinery of civilisation.

In so great prosperity of every kind, one cannot but recognise the hand of God, in that He kept so rich a country so long and so safely from all the other nations of the earth in order that, in this case, He might fulfil His promise to Israel that she should spread abroad to the uttermost parts of the earth, for that He would give them the heritage of the heathen for their possession, and that they should dwell there safely, and none should make them afraid.

* "Oceania," by Frank Fox.

The Two Editors and a Great Pyramid Student.

"W.P.G.," the Editor of *The National Message and Banner,* in the issue of January 14th, does me the honour of referring to my leading article in *The British-Israel Herald* of December last. Mr. Basil Stewart also refers to some of my statements in language which indicates that, in his opinion, "I have not properly mastered or understood the subject," and that I am "ill-equipped with the necessary knowledge and technical training." All of which is very interesting to learn, in view of my past personal successes in "exams." in mathematics and in astronomy.

Both of these references to my December article fail to answer the points raised by me in regard to the numerous prophecies still awaiting fulfilment in the Middle East. Each week letters reach me from all parts of the United Kingdom from interested readers and students, and it is a matter of gratification to me that my correspondents are practically unanimous in their approval and appreciation.

In the Victoria Square, Leeds, there is usually a large crowd on Sunday evening, listening to Socialistic speakers. One of these very earnestly spoke of the suggestion made by the Russian Soviet representative to the League of Nations of "all-round disarmament"—to many of us a very fantastic suggestion. The speaker said, "Hands up, those in favour." The listener keenly observed that not a single hand was lifted in favour of the Russian suggestion, to the discomfiture of the speaker. The British character is too much alive —with all its opposition to this present order of things—not to see the nonsense of such a proposal.

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

Musings on a Jewish Sermon.

IT is somewhat difficult to follow the logic and historicity of some of the Jewish Rabbis in the reports of their speeches and sermons given week by week in the Jewish weeklies if we examine them from the British-Israel standpoint. They nearly always make the fatal mistake of speaking of the Jews as the *whole* of God's people Israel, whereas they are only from Judah and Levi, and they quite ignore the racial existence of the other and larger section of Israel known as the Lost Ten Tribes.

For instance, Dr. Hertz recently visited Southend and Westcliff, and this is the report taken from *The Jewish Chronicle* of January 13th, 1928:

VISIT OF THE CHIEF RABBI.

[FROM OUR CORRESPONDENT.]

The Chief Rabbi of the British Empire paid his first visit to the Southend and Westcliff community last week-end. On Sabbath morning he occupied the pulpit of the synagogue, in Alexandra Road, which was filled. The subject of his sermon was "He Lived." How many could say that they really and truthfully lived; in reality they only existed. A death notice, he said, was no death notice, but a life notice, for without it who would know that they had ever lived. Therefore, it became everyone to justify their existence, that they might be said to have lived. He drew as an analogy to his theme the blessing of Jacob of his sons, Reuben, Judah and Joseph, and compared the meaning of the various blessings of each son to the problems of to-day.

What a pity the exigencies of space have necessitated such a brief report of Dr. Hertz's sermon! But what is summarised certainly arouses my curiosity as to what was really said by the Chief Rabbi. For instance: "It became everyone to justify their existence, that they might be said to have lived," is equally applicable to nations as well as to individuals. Surely this will be one of the "counts" in the last great assize of the nations, and Northern Ten-tribed Israel, as well as Southern Two-tribed Judah, will be called upon to justify their separate existences by the claim:

WE HAVE LIVED!

If you wish to read the future Jewish exclamation of surprise at the actual and potential existence of their, up to then, unrecognised brethren of the Lost Ten Tribes, who were to become, according to Hosea, "Lo-Ammi—not My people Israel"—read Isaiah xlix. 20 and 21, noting that verse 20 finds its fulfilment in the expansive colonisation of Israel into "a nation and a company of nations" (national units or colonies), and which was *not* the foretold destiny of Judah (the Jews). You can look up the Authorised Version for yourselves. Here is Ferrar Fenton's rendering of verse 21, which is prophetically spoken by the Jews:—

And you say in your heart, "Who begot me all these?—
I was widowed and lonely, an outcast and captive,
and prisoner,—
So who brought up these?
I was shattered to pieces,—
So then these, whose were they?"

But how did the Chief Rabbi apply the blessing of Jacob of his sons, Reuben, Judah and Joseph, as an analogy to his theme? And how did he compare the meaning of the various blessings of these three sons to the *problems* of to-day? In the first place, these "BLESSINGS" (Gen. xlix. 1 and 28) were to "befall in the last days," and being *final* blessings—final, both as regards the giving and as regards fulfilment—they will naturally mature for the beginning of their fulfilment immediately *after* the termination of the punishment periods of both Israel and Judah. Israel's "seven times" of punishment of 2,520 years ran out in 1799 A.D., and Judah had two dates, the first 1914 A.D., followed by a period of 20 years' interval, when the greater evidence of blessing should begin in 1934.

Personally, I much prefer Ferrar Fenton's rendering of Gen. xlix. 3 and 4:—

Reuben! The first of my vigour,—
You are the crown of my passion;
Excelling in beauty, excelling in strength!
Boiling like water, you lost command;

The Chief Rabbi was preaching to a Jewish community. It would be easy for him to apply the lessons, or rather the analogies, of the above characteristics to present-day problems; but why characterise Judah with the faults of Reuben? The Reubenites are *not* among the Judahites (the Jews) to-day; they were one of the Ten Tribes, and, together with Ephraim, "followed an east wind," and therefore came Westward Ho! into the isles of the *sea*, which is the Hebrew word for west.

When the Chief Rabbi spoke about the blessing on Judah I wonder how he treated those five verses in Gen. xlix., *viz.*, 8-12, and especially verse 10!

The sceptre shall not depart from Judah,
Nor a law-giver from between his feet,
Until Shiloh come;
And unto him shall the gathering of the people be.

Did he couple this 10th verse with the one spoken by Moses, in Deut. xxxiii. 7?

And this is the blessing of Judah: and he said
Hear, Lord, the voice of Judah,
And bring him unto his people;
Let his hands be sufficient for him;
And be Thou a help to him from his enemies.

Here were two real texts on which to speak to a Jewish community with their views of a still future Messiah Who shall restore all things.

Of course, it would be necessary to render the ambiguous phrase, "Until Shiloh come," into its correct translation, "Until he shall go to Shiloh," or "Until he come to Shiloh" *(Variorum)*.

To be logical and historical, this "promise" of the gift of the sceptre to Judah commenced with the Divine appointment (or selection) of the Davidic monarchy, and this was to last throughout all generations until the Messiah shall go to Shiloh, and unto Him shall the gathering (or

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OUR JEWISH PAGE.

(Continued.)

obedience, *Variorum)* of the people be. The prophets unite in predicting the unbreakable continuity of the Davidic monarchy; so I wonder if Dr. Hertz told the Jewish community at Southend and Westcliff how Jeremiah transferred the Crown Princess of Zedekiah to these islands, and how Jehovah has kept His promise up to the present day given, through Jacob, in verse 10, and how He will continue to protect our Royal House of Windsor until the Messiah comes to go to Shiloh—the future site of Ezekiel's temple as the House of Prayer for all nations, for unto Him shall the gathering (or obedience) of the peoples be?

Of course, Moses helps us with his verse 7, quoted above, for the line, "And bring him (Judah) unto his people," implies that the Jewish community must be as a separate entity, and will be brought back into association with the other tribes of Israel. Jeremiah, in chapter iii. 18, is quite emphatic and clear about the future re-union of the two separate sections :—

> In those days, the House of Judah shall walk with (margin "to," Young renders it "shall go unto") the House of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

Hosea, the prophet to the Ten Tribes, is equally clear :—

> For I will collect the Children of Judah and the Children of Israel together, and they will appoint a Single Head for themselves and rise up from the earth for the Great Day of God's Harvest.—(F.F.)

Are these "the problems of to-day" to which Dr. Hertz applied his analogies when he referred to the blessings on Reuben, Judah and Joseph? But really, as Editor of *The British-Israel Herald*, I am most interested in Dr. Hertz's references to Joseph in verses 22 to 26, because if they were anything deeper than sermonising remarks, his analogies would have to be based not only on Jacob's blessing in verses 22 to 26, but also Jacob's blessing on the *double tribe* of Joseph, *viz.*, Ephraim and Manasseh, as contained in the whole of the 48th chapter of Genesis. There is also Moses to reckon with in Deut. xxxiii. 13-17, and I am wondering if Dr. Hertz applied all these interesting and inspired predictions to the "problems of to-day." For instance, there is the "great" and distinct or separate "people" of Manasseh to localise as one of the problems of to-day's Biblical exposition, and we must also localise Ephraim's descendants somewhere in the world as a fulness (or multitude [Driver]) of nations, *i.e.*, national units.

Of course, the U.S.A. are known as the American *"people,"* and the British race are certainly *"a multitude* (or *company)* of *nations"*—they *are* a group of national units—and we cannot find in history anything like this happening to the Tribes while in Palestine, and this Hebrew word for "nations" is *"goim,"* which implies outside the Mosaic covenant, outside Palestine, apparently "Lo-Ammi—not My people Israel"—and therefore the Lost Ten Tribes.

If, and when, Dr. Hertz referred to Ephraim and Manasseh, I wonder how he dealt with the Jewish custom of blessing their boys on their return from attendance at the synagogues by the father placing his hand on the head of his son and saying, "God make thee as Ephraim and as Manasseh" (Gen. xlviii. 20). Why do not Jewish fathers say, "God make thee, my son, like thy father Judah"? Why do they say in effect, "God make thee like thy cousins, Ephraim and Manasseh, the sons of thy Uncle Joseph, who was the brother of thy father Judah"? If we press for an answer we should probably be told that the custom was an immemorial one, and was based on Gen. xlviii. 20.

If we read the "blessing" on Joseph in Gen. xlix. and Deut. xxxiii., after reading the 48th chapter of Genesis, can we be surprised at the Jews invoking similar good fortune on their sons? The last sentence in Gen. xlix. 24 ("From thence is the shepherd, the stone of Israel") would be somewhat difficult to use as an "analogy" to the problems of to-day.

(From thence is the shepherd, the stone of Israel.) These marks of parenthesis give us a valuable hint that it was an interjected remark, or an aside, or an insertion of a record of a fact, inserted here, breaking the flow of words constituting the "blessing."

Did the Chief Rabbi enlarge upon the efforts of Jewish and British commentators to explain what is meant by this parenthetical passage?

The word shepherd should here be used as a verb. We then get an understandable record of fact in the words: "From thence—from that time onward—he (Joseph) shepherded (guided or watched over) the stone of Israel." This could be no other than Jacob's stone of Bethel, and for some time it was kept at Shiloh, in Ephraim's territory, until wanted at Jerusalem as the Coronation-stone for the Davidic monarchy, and when that was overthrown Jeremiah took it to Ireland—to Tara. Scotland took charge of it for some time at Scone, and it is now watched over by the Lost Ten Tribes in its present resting-place in Westminster Abbey, until its final return to Jerusalem for a future coronation of a future member of our Royal House of David as king of the re-united Twelve Tribes of Israel.

How very much I regret the brevity of the above report of Dr. Hertz's sermon! After what I have written above, it would have been most interesting to learn what was the analogy drawn by Dr. Hertz from the predictions relating to Joseph and his two sons, Ephraim and Manasseh, to the problems of to-day. Were they purely Jewish problems, or Anglo-Jewish problems, or merely social problems? What strange musings are aroused by this brief report of a Jewish sermon!

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Lectures.

BRITISH-ISRAEL TRUTH ASSOCIATION.

UNDER the chairmanship of the Rev. W. E. Woodhams Denham, the inaugural lecture of the above Association was delivered by the Rev. Charles H. Coates at the Heritage Book Room, 58a, Brompton Road, S.W.1, on Friday, January 6th, on the Great Pyramid.

Taking the allegorical career of the twelve-starred woman of Rev. xii. as fulfilled in the woman Britannia, the lecturer pointed out that verses 6 and 14 were not a redundancy, the latter "wilderness" being Palestine, and her peaceful sojourn there during a period of truce between two wars ("time, and times, and half a time") is measured on two successive sets of opening and closing dates as $3\frac{1}{2}$ by 1,000 days, covering *(a)* from Allenby's entry into Jerusalem, December 11th, 1917, to the Pyramid date, July 11th, 1927, and its events in Jerusalem and Russia; *(b)* from the Anglo-Turkish Armistice, October 31st, 1918, closing the war in the East, to the entrance to the second low passage, May 30th, 1928. This appeared to be the true length of the period of $3\frac{1}{2}$ "times" mentioned in Dan. xii. 7 as the length of the end-time, which should be sealed as to its meaning until it began to come to pass, the scattering of the power of the holy people (Israel) being then accomplished and ended in a gracious repatriation.

Geometrical indications were then pointed out, showing that the presumed eight years of renewed tribulation set forth in the second low passage of the Pyramid all lie under a great cross, reaching from the establishment of British Protestantism in A.D. 1558, along the produced line of the ascending passage floor, and on to its contact with the north wall of the King's Chamber (the concluding plane of tribulation), the co-ordinates of this cross being measured by the atonement number, 286.1″, three times over; and that the symbol of atonement, thus placed, indicated the possibility of tribulation being further shortened, immediately the nation, Britain, should go to its knees before the cross in repentance and regeneration.

Isaiah, the prophet of the Pyramid, also wrote much of the Isles of the North-West; and a bearing from the Pyramid, drawn at an angle of 45 degrees to the latitude of the Pyramid (the exact north-west angle), divides the land area of the British Isles into two equal parts. The path of the total eclipse on June 29th, 1927, intersects this line from the Pyramid at right angles, forming a great cross, and also bisecting the British Isles. The arms and headpost of this cross, each measured at 286.1 miles, reach to parallels with the respective crossed lines, drawn from the confines of the British Isles. Thus the cross was described geographically, astronomically, and by its symbolic number, at a date distant by eleven intervening days from the Pyramid date of July 11th, 1927—a conjunction placing it in that family of elevens marking God's eleventh hour (the eleventh hour of the eleventh day of the eleventh month, 1918, etc.) before our Lord's appearing. Finally, the foot of this cross, measured off 286.1 miles from the intersection point, south-east toward the Pyramid, ends in that great battlefield in Flanders where lie the most of our million dead. There the White Comrade of the Thorn-crowned Brow was wont to move in No Man's Land, to give "life for a look" to the dying sons of the Covenant Race.

The proceedings closed with an appeal for prayerful support and practical assistance in the Association's projected programme of lectures in London and the provinces. Correspondence may be addressed to the Secretary, B.I.T.A., c/o Dr. S. Elliott-Skinner, "The Elms," Campbell Road, West Croydon.

DIVINE HEALING.

THE first of what is hoped will be a very important series of meetings was held at the Heritage Book Room on Friday, 20th January, on the great and important subject of Divine healing.

The Rev. W. E. Woodhams Denham introduced Mr. L. Squire-Tucker as one who has been used by God to heal and help many sick souls and bodies, according to the command of our Lord to heal the sick.

Mr. Squire-Tucker, in simple and earnest words, showed how, by the power of faith in the Master, and in Him alone, the healing power would come. Those present were deeply impressed with the sincerity of the speaker.

This meeting was only an introductory one, and the precursor of what is to follow in the near future. Divine healing is to be one of the effective evidences of British-Israel teaching, especially as there is so much false teaching abounding and many errors. So many are led away by slogans, and miss the main object — contact with Jesus Christ Himself.

We shall be very pleased to receive the names of any who are sick, so that every Friday, at 5 o'clock, they can be definitely prayed for, that healing may come to their lives. We sincerely trust that many will avail themselves of this new work, and write to the Heritage Book Room, 58a, Brompton Road, S.W.3.

LECTURE AT PRESTON.

ON the invitation of the Preston British-Israel Association, the Editor of *The British-Israel Herald* paid them a visit on Thursday, January 19th, and delivered one of his interesting lectures, the subject they selected being "The British Nation Outlined in Genesis." The lecturer showed how, by a close study of the prophetical covenants and promises made to the patriarchs, from Abraham to Jacob and his twelve sons, we get a word-picture of the evolution of the English-speaking peoples into "a nation and a company of nations" and a "great people." He also pointed out that in the Book of Genesis only five verses of prophecy refer to Judah (the Jews), and that of necessity the other prophecies must refer to the ten-tribed section of Israel.

The chair was taken by the Rev. W. Askwith,

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M.A., of St. Leonard's Vicarage, Walton-le-Dale, and Mr. Stevenson read the selected passage of Scripture from Genesis xxii. There was an excellent attendance of friends and supporters, some having come a considerable distance to be present. Thanks are due to Mr. J. Clifton Singleton, who was responsible for the excellent arrangements made for the lecture, which was held at the Café Oriental.

LEEDS ASSOCIATION.

ON January 3rd, Mr. D. Davidson, M.C., M.I.Const.E., gave us a most interesting lecture on "The Origin of Pyramid Civilisation." He took quite a new line in this discourse. He endeavoured to show how, by a natural physical barrier, the white races were spread as the Almighty designed. Referring us back to the Garden of Eden, he pointed out that the angel with flaming sword prevented the return of man to his first estate. He reminded us of the mountainous region on the east of the garden, with the one famous pass through it, and the flaming naphtha wells. The River Hiddekel he identified as the Tigris, the Garden of Eden being situated between the Euphrates and this river. The story of the Flood was found in Chinese history, also Egyptian. One point we would mention: Mr. Davidson made it very clear that the Higher Critics failed miserably, apparently always overlooking the poor medium—fallen man—through which God had to make known to us His will. These people threw the blame on God for the work which man could not worthily carry out. God can only speak to us through the mind of man. In the Great Pyramid, God had indicated at that very far-off time the exact and varied departments of science which would appertain in these days. The measure of this correctness most unmistakably confirmed the architecture Divine. Interesting questions were answered. A hearty vote of thanks concluded a very enjoyable meeting. The Rev. G. W. Plasting presided.

Correspondence.

TO THE EDITOR OF *The British-Israel Herald.*

Dear Sir,—I apologise to your correspondent, H. Eden Smith, for appearing to ignore his queries addressed to me in a letter to you published in the December number of *The British-Israel Herald.* For some reason or other I never noticed this letter until my attention was directed to it half an hour ago.

I regret that I cannot give him the information he desires regarding the original Greek words and authors from which the name of Scotland has been derived. My article did not pretend to be a contribution from original research, nor to advance any new facts or theories; but was intended as an elementary outline of British-Israel teaching for the benefit of new readers and inquirers.

The statement to which your correspondent takes exception was taken from "Fifty Reasons Why the Anglo-Saxons are Israelites," by the Rev. W. H. Poole, D.D., twenty-first edition, page 39, paragraph 1.

I have no doubt that your correspondent has good grounds for his objection, and I am not prepared to break a lance with him in the lists of ancient Greek; but I find it hard to believe that the book I have mentioned would have been allowed to go through twenty-one editions with a palpably false statement uncorrected. There must be good grounds for it, though I confess that I do not know them.

British-Israel truth now rests upon such a large basis that it is quite impossible for the average person to check all the evidence personally. Such disability, however, does not forbid acceptance, any more than a similar disability forbids acceptance or rejection of Newton's Principia or the Darwinian hypothesis.—I am, sir, yours very truly, ELLIOT FITZGIBBON.

"THE DRY BONES."

TO THE EDITOR OF *The British-Israel Herald.*

Dear Sir,—Permit me to thank your correspondent (Mary Woodward) for so kindly referring to my article on "The Dry Bones" in the January issue, and to say that on reading it through in print I was sorry not to see the quote marks, which I try always to use when quoting. However, I hope it was clear to readers that the late Rev. Robert Douglas's "Ephraim-Israel" was the real basis of the article.

I am sorry, and yet one should expect that someone or other should take exception at a strange or new idea, but entirely agree with "M.W." that the cause of truth has nothing to lose from honest criticism.

With regard to the alternative renderings spoken of, I should think, with Professor Slater, that the Revised Version is the more correct. I have personally accepted the Revised Version, especially the marginal and footnotes, as being the best obtainable.—Yours, LUKE PEARCE.

THE GREAT PYRAMID.

TO THE EDITOR OF *The British-Herald Herald*

Dear Sir,—With reference to Mr. Basil Stewart's letter of December 3rd, 1927, in your current issue, it is true that Dr. Davidson has demonstrated that, instead of indicating the year 2144 B.C. as the date of the Pyramid's erection, the "scored line" was "intended to relate to the epoch of reference for the Pyramid's message." Mr. Stewart claims that the Pyramid was built at a considerably earlier date than the above, notwithstanding the fact that the Flood occurred during the year 2344 B.C., lasting from the autumnal equinox of that year to the autumnal equinox of 2343 B.C. There can be very little doubt that the object of the building was to monumentalise the year 2170 B.C. To this the objection has been made that it was not possible for the human race to have grown from eight persons

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to the numbers required to carry out this enormous task in the space of 174 years; but though the Pyramid was probably designed before 2170 B.C., it may have been built after that date, and most likely have taken many years for its completion. Would, however, such a vast number of men be necessary for the work? We have no conception what the mechanical devices really were which could have raised blocks of granite, weighing from 70 to 80 tons, to a height of over 200 feet, and placed them accurately in position in the ceiling of the King's Chamber, nor of those which drove with sufficient rapidity the saws and drills capable of shaping and hollowing out the coffer. The mere application of man-power in sufficient quantity could never have accomplished these amazing achievements. All this stupendous skill and science, as well as the antediluvian records that made possible the design and construction of the Pyramid, were brought across the Flood by Noah in the Ark, and by him transmitted to Shem, who was the actual architect. The reasons for thus commemorating the year 2170 B.C. are the following:—"The meridian of the Great Pyramid at midnight, in this year, contained not only the north star at its lowest culmination, and, of course, the Pole star itself, and the zenith, but some 90 degrees away from A. Draco above the Pole, and towards the south, it passed through Alcyone, the chief star of the Pleiades. Moreover, what is even more remarkable at the very point where this overloaded meridian crossed the Equator, it also intersected the ecliptic. In other words, it passed through the vernal equinox, or the zero hour of right ascension. It is from this point as an initial one that astronomers have always reckoned time. It corresponds to the xxiv. point on a sidereal chronometer, marked off in 24 hours. Again, in 2170 B.C. this longest Pleiadic night occurred at the autumnal equinox, or the astronomical new year's day. Thus it appears that the architect of the Great Pyramid not only employed the entrance passage and A. Draco to assist in the mere orientation of the edifice, but as a means of mathematically fixing and chronologically identifying among all others that particular meridian which contained the most noticeable star in the heavens, and at the same time passed through the vernal equinox from and to which all distances upon the celestial sphere are estimated and co-ordinated. This year, 2170 B.C., thus remarkably recorded in the Pyramid, is (astronomically speaking) the most important chronological epoch that has ever transpired during the existence of man upon the earth. It cannot recur for 25,827 years. It marks the dawn of an astronomic cycle, than which we know at present but one that is grander." The Great Pyramid indicates the one and only true system of chronology. Owing to Alcyone's "easting" from the Pyramid's meridian, at each successive midnight of the autumnal equinox at Gizeh, a new meridian —50".18004139853641 + etc., to the westward of the last—comes into the line of the vertical axis of the Pyramid's descending passage. Thus the angular distance of which Alcyone has retreated from the Pyramid's meridian gives at any date the exact time elapsed since the autumnal equinox of 2170 B.C.—Yours truly,

F. S. DOBBS.

THE STONE KINGDOM.

TO THE EDITOR OF *The British-Israel Herald.*

Dear Sir,—St. Matt. xxi. 42, ff.: "Jesus said unto them, 'The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof.'" Did you never read in the Scriptures: "The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes, and whosoever shall fall on this stone shall be broken, but on whosoever it shall fall it will grind him to powder"? How this can refer to Christ, as so often stated, I cannot see. Christ came to save that which was lost, not grind to powder. We have taken the liberty of transposing the verses, as we thus obtain a better understanding of their meaning. Verse 42 is quoted from Psalm cxviii. Many theories have been held as to the date and occasion of its writing and use, but we are of opinion that it was at some dedication of the Temple before the Babylonian captivity, probably Solomon's; that the stone referred to is Jacob's pillar (coronation-stone), the pillar on which Josiah stood (2 Kings xxiii. 3), and this is the meaning in our Lord's quotation, *viz.*, the Stone Kingdom of Daniel (the British Empire).

The corner-stone laid, but not in haste, a "tried stone." Professor Ramsey stated with reference to the coronation-stone: "Chisel marks are visible on one or more of its sides. It bears evidence of having been prepared for some place in a building, but rejected or never used." E. M. WOODWARD.

The British-Israel Caravan Mission

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G. W. M. DALE, ESQ., F.R.S.A., M.A., LL.B., *President.*
LANDSEER MACKENZIE ESQ., and
H. O. SOUTTER, ESQ., M.A., J.P., *Vice-Presidents.*

MANY packets of our British-Israel literature have been posted to inquirers, also to British-Israel workers at home and abroad, in addition to house-to-house distribution in the Metropolitan area. Our Correspondence Circle is growing, particularly overseas, with requests for supplies of pure British-Israel literature. The reports from some of them are very encouraging, for it is good to learn that British-Israel Circles are springing up in distant parts of the Empire, and that some of our British-Israel Caravan Mission converts are taking an active part in them. Here are the concluding lines of a letter from one of them, now in South Africa, after the good wishes for the New Year:—"And may God bless and spare you to be a blessing to your fellow-man, as you have been to me." It meant a new life to this dear man, when, through our instrumentality, he became convinced of the truth. At Fulham, after calling attention to the way in which the British have been, and are now, fulfilling the foretold

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destiny of Israel, especially in the whole of the Promised Land from the Nile to the Euphrates, I was asked if I believed that a great time of trouble, "as per some Pyramidologist," would commence on May 30th. My reply was in the negative. We find that the Bible prophecies are being fulfilled, and content ourselves by calling the attention of our fellow-citizens to the fact that Almighty God has, through the ages, and is now fulfilling His promises in these temporal things, which sooner or later will pass away. Therefore we should have no doubt concerning the promise of everlasting life, to the glory of God, throughout eternity.

The following donations for our Mission Fund have been thankfully acknowledged :—E.S.P., 10s.; Mrs. C., 5s.; W.W., £3 3s.; A.B.K., 2s. 6d.; T.L., 7s. 6d.; M.F., 3s. 6d.; G.B., 7s. 6d.; L.S., £1 10s.; N.A.M., 7s. 6d.

All communications for the Caravan Mission should be addressed to: John T. Hunt, Hon. Secretary, 151, Coldershaw Road, West Ealing, London, W.13. Cheques and postal orders should be crossed "B.I.C.M. a/c, Barclay and Co."

N.B.—Our flag is worn out. If anyone has a Union Jack (bunting preferred), about 50 by 30 inches, to spare, please send it along. We also require standard works for our identity library.

J.T.H.

Lectures During February.

February 1st, 8th, 15th, 22nd and 29th.—Heritage Book Room Association. Rev. W. E. Woodhams Denham, F.R.G.S. Bible Study Circle. Subject: "The Covenant Key Words."

February 3rd, 10th, 17th and 24th.—Heritage Book Room Association. L. Squire-Tucker. Divine Healing meetings.

February 7th.—Walsall B.I.A. W. H. Hesketh, J.P. (Manchester). Subject: "The Secret of the Lord."

February 7th.—Leeds B.I.A. John H. Tench (Darlington). Subject: "The Great Pyramid."

February 8th.—Scottish I.I.A. Thomas Dykes. Subject: "An Empire in Predictive Forecast."

February 9th.—Glasgow South Suburban B.I.A. Rev. Alex. Stewart, M.A.

February 9th.—Bournemouth B.I.A. H. Beckwith. Subject: "Two Special Marks of Israel"; 7.30, in the Longfleet Congregational Church.

February 10th.— Southport B.I.A. Rev. Kenneth Dodds (Richmond, Surrey).

February 14th.—Glasgow Western District B.I.A. Lewis A. Mitchell. Subject: "Hugo in Britain."

February 14th.—Bournemouth B.I.A. F. W. Lewis. Subject: "The Phœnician Golden Period"; in Y.M.C.A.

February 19th.—Scottish I.I.A. Wm. B. Wallace. Subject: "Toleration or Fetish."

February 20th.—Walton-on-Naze.—J. Cuthbert. Subject: "Israel in Britain or Lost Israel Located."

February 22nd.—Leeds Bible Study Circle. Mrs. Annie Hinchcliffe. Subject: "Daniel."

February 22nd.—Darlington B.I.A. W. H. Hesketh, J.P. Subject: "The Everlasting Covenant."

February 23rd.—Bournemouth B.I.A. H. Beckwith. Subject: "Why Palestine is not for the Jews"; 7.30, in Longfleet Congregational Church.

February 23rd.—Glasgow South Suburban B.I.A. Samuel Orr. Subject: "The Gospel of the Kingdom."

February 24th.—Southport B.I.A. Rev. Guy F. Waddington (Bradford).

February 28th.—Glasgow Western District B.I.A. Samuel Orr. Subject: "The Second Coming of Our Lord."

The British-Israel Herald

Is issued for the purpose of giving information on the identity of the British peoples (including our kindred in the United States) with the House of Israel, *i.e.*, the Ten Tribes, as distinct from the Jews, who are of the House of Judah. The Journal deals with all branches of inquiry touching the Hebrew origin of our nation, and shows the bearing of present-day events on the prophetic destiny of the English-speaking race.

Special attention is drawn to the following Facts and References concerning the chosen people :—

The scattered Israelites would be gathered into a place of safety (Jer. xxxi. 10; 2 Sam. vii. 10); *evidently islands* (Isa xli. 1, xxiv. 14, 15), *situated N.W. from Palestine* (Jer. iii. 18; Hos. xi. 10).

Their land would become too small, and they would spread out to the very ends of the earth (Isa. xlix. 20, liv. 3; Deut. xxxiii. 17).

They had to inherit and colonise the waste parts of the earth (Isa. xxxv. 1, xlix. 8).

More particularly, they were to acquire the stretch of land between the Nile and the Euphrates (Gen. xv. 18).

They would grow into a "company of nations" (Gen. xxxv. 11, xlviii. 19);

Having a kindred nation—a "great people"—separated from them (Gen. xlviii. 19).

They would lend to many nations and borrow from none (Deut. xxviii. 12).

Their territory would be distinguished for mineral and agricultural wealth (Deut. xxxiii. 13-16).

They had to be a great and warring people (Micah v. 8; Jer. xxxi. 7, li. 20).

They had to possess "the gate of their enemies" (Gen. xxii. 17).

They had to be a blessing to all the families of man (Gen. xxviii. 14; Isa. lviii. 6, 7; Micah v. 7).

They would rule over many nations and be ruled over by none (Deut. xv. 6).

All of which predictions are fulfilled in the Anglo-Saxon race.

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Third Stack

"Bring forth the blind people that have eyes" (Isa. 43 8)

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE.

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CONTENTS

	PAGE
What Use is it? An Answer. By Elliot FitzGibbon	37
"Someone at the Back of Him." By H. Beckwith	39
How Christianity Came to Britain. By H. Van der Vord	40
The Great Pyramid: A Warning. By Lieut.-Col. A. G. Shortt	42
"The Battle is not Yours, but God's"	43
Our Jewish Page. Compiled by the Editor	44
Points from Sundry Papers. By M. Vincent Cox	45
Important Notice	46
Pax Britannica	46
British-Israel Forward Movement	47
Did Christ Visit Britain? By James Short	48
Correspondence	48
Thoughts on the 122nd Psalm. By Luke Pearce	49
Prophecy Fulfilling. By Mrs Ghosn-el-Howie	49
Lectures	50
The Order of the House of Israel	50
The British-Israel Caravan Mission	51
Lectures During March	51

What Use is It?

An Answer.

By Elliot FitzGibbon.

This question has been answered so often that I suppose an apology will be expected for answering it again. It must continue to be expected, so far as I am concerned; for as long as people can be met with who can ask this question, in all the unashamed sincerity of unmitigated ignorance and confusion of religious faith, we must continue to answer it. And I shall apologise for answering it as soon as I hear of somebody's apologising for asking it. Far from it ever being asked in any tone of apology, it is, so far as my experience goes, invariably asked in a tone of contempt, and with an arrogant assumption that there is no answer, or, at any rate, none which need disturb the serenity of, or otherwise be of interest to, the average person. I purpose, therefore, in this article, to disturb the aforesaid serenity, to discover whether there may not be some unwholesome object or matter in the mud at the bottom of the pool; and if so, have it to the surface for due removal by the interested parties.

Let it be granted, then, for the purpose of this argument, that the teaching of British-Israel Identity is true. What use is it? Or, in other words, is there any need to trouble our heads any further on the matter? Of what importance is it at the present time who our forefathers were, or of what manner and nature our descent from them? They may have been Dyaks or Yakuts, and we may have descended from them through the Fuzzywuzzies or the Chinooks. We are certainly none of these things now! No, we are not. But our forefathers *were* Israelites, and we have descended from them *through* Israelites, and we *are now*, at this present time, Israelites. So much we have already granted. Of what use is it?

Well, the Israelites were the chosen people of God. Chosen for what? Not in order that they should be indulged like a spoiled and pampered favourite child. Not in order that they might be the subjects of special blessings denied to the rest of mankind. No; they were not chosen for any reason to do with their own comfort, or health, or prosperity. They were chosen in *order* that, through them, might "*all* the families of the earth be blessed." And they were chosen for this purpose, *because* they were the seed of Abraham,

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to whom, for his faith, was given the promise that in him and in his seed this purpose of God should be fulfilled for *all mankind*.

TWO DISTINCT GOSPELS.

Now there are two distinct gospels in the New Testament of our Lord: the gospel of salvation, and the gospel of the kingdom. It is the first of these which concerns *all mankind*, the chosen people no more and no less than all the rest of "all the families of the earth." The second concerns the chosen people, and concerns them alone. The command to preach this second gospel was, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." That it was a very considerable gospel, and that it would require to be preached throughout the whole Christian age, just as much as the more important gospel of salvation, notwithstanding that it was to be preached *only* to the chosen people, is evident from the assurance of our Lord, given a few moments after the command to preach it: "Verily I say unto you, ye shall not have gone over the cities of Israel till the Son of Man be come."

Here, then, is already an answer to our question, which ought surely to be sufficient for any real Christian. British-Israel Identity teaching *is* the gospel of the kingdom. For what is the meaning of "gospel"? The derivation is "God-spelt," and our word "spell" is derived through old French, old German and Gothic words meaning "to tell." Gospel, therefore, means "God-tale," or, in plain English, "Divine message." There is not, of necessity, only one message from God for men. In the New Testament there are unquestionably two. There have, I believe, in the past been several, at divers times and to divers peoples; for there can be no doubt that the eternal truths and ineffable wisdom conveyed to men through the Hermethic Myths of prehistoric times, through the "Book of the Dead" to the ancient Egyptians, through Moses to the Hebrews, through Zoroaster to the Persian Magi, through the Vedas to the Hindus, through the unwritten traditions of the Druids to the ancient Celtic peoples, through Gotama Buddha to the peoples of the Far East—there can surely be no doubt that the truth and wisdom of these messages, incorporating, as they did, the story and the promise of the redemption of mankind, by means of a Divine Saviour, from the power of evil, were primarily of Divine inspiration. If, therefore, there were several messages from God to man in ages past, it is surely not surprising that there are two messages in the New Testament for the present age. The message of salvation is one, and does not concern this argument; but the message of the kingdom is another, and is of indisputable importance to the race, and to every individual of the race to which it is addressed. That race is the chosen people of Israel, the modern Anglo-Saxon-Celtic peoples. The message is that the Saviour of mankind has gone "to prepare for Himself a kingdom." The kingdom which is being prepared, over which he is shortly to return to reign in person, seated on the throne of David, is a kingdom composed of the re-united Anglo-Saxon peoples, together with their cast-off brethren of the House of Judah. The message, moreover, gives the time and the signs of the time of the establishment of this kingdom, *and that time is the present century.* Other corroborative messages indicate that the date is very soon—"even at the door."

Here, then, is a second answer to our question, which ought surely to be sufficient for any *nominal* Christian. For it must be understood that, without the key of British-Israel Identity, these messages cannot be clearly, accurately, or fully interpreted.

There is another answer yet. This matter is of supreme, of transcendent, and of urgent importance to us in the mundane political sphere of our present concerns. Without a complete realisation of it, and all it imports, it is utterly impossible for us to order either our conduct or our conceptions of current affairs with any approximation to truth, justice, actuality, wisdom, or the will of God. And unless we so order our conduct and our conceptions we cannot prosper, either individually or nationally; but, rather, all our efforts, no matter how well intentioned; all our work, all our conferences, our treaties, our leagues, our researches, and even our religious "exercises," can but add to the sum of human error and illusion, and, in the issue, to human misery. It is of paramount importance that we realise where we are going, and who is directing; else, how shall we conform our steps in the inevitable march? For march we must, in step or out. If *in* step, the march is easier for all; if out of step, it is more difficult. Without a knowledge and acceptance of British-Israel Identity teaching, or "the gospel of the kingdom," no man in "the hosts of the Lord," or the Anglo-Saxon people, can keep step, or discern in what direction and to what end he is, *"malgré lui,"* marching.

Finally, it is just about 3,700 years since this question was first asked: "What profit shall this birthright do to me?" The birthright of Israel is to be the instrument of the Divine purpose that "all the families of the earth be blessed." Like any other mission or vocation in this world, it carries its responsibility and its rewards. Both are clearly set forth in Holy Scripture. The rewards are very great—so great that, from the material point of view alone, there is a completely adequate answer to the question in the form in which Esau first asked it: "What *profit* shall this birthright do to me?" There is enough "profit" set forth in the various contracts, or *covenants*, by which this matter is governed to satisfy the most mercenary and covetous of minds, and more than could be even alluded to in a short article such as this. But briefly, and to paraphrase a famous epitaph, *"Si emolumentum requiris-circumspice";* for around us is to be seen on all sides the fulfilment of all the promises made

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to Abraham, to Isaac, to Jacob, to the Israelites in the wilderness, and to David.

Because Esau could not *perceive* the profit, he *despised* the birthright, and he *lost* the blessing. Let us remember his chagrin and remorse when it was too late to retrieve the consequences of his folly. "And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father! . . . . And Esau lifted up his voice and wept."

We should hear no more then of this contemptible question, "What use is it?" Let every man find out for himself, and be quick about it, for there may not be a great deal of time left for inquiry. Moreover, there is no truth, and no aspect of truth, about which such a question should be asked by any self-respecting person.

"Someone at the Back of Him."

BY H. BECKWITH.

IN a large manufacturing town, some years ago, extensive building operations were proceeding which caused some amount of comment and speculation among the curious people around, when the news became circulated that these imposing business premises were designed for a certain individual, whose energy and business capacity were readily acknowledged, but whose reputed financial position seemed scarcely to justify such an elaborate expenditure.

It is strange how interested we sometimes become in *other people's concerns*, but it seems the natural order of things to do so. I am afraid I must plead guilty to the common frailty of human nature in this particular case, until standing one day, watching the progress of erection with a friend, I expressed the general surprise, when he said: "Oh! don't you know *he has got someone at the back of him?*"

This at once explained the mystery. With a strong friend at the back of him, ready to render all the financial aid necessary, he was enabled to accomplish a great work, and lay the foundation of a big undertaking, which would have been quite impossible trusting to his own resources.

This illustration is not unique in human affairs; in fact, it is quite common in our business relationships in every direction.

Again, man's reliance upon powers outside himself is in evidence all around us. He has conquered the forces of Nature, and brought them into subjection to his will; he makes them serve his purpose and obey his commands, until he is now triumphant, and has inherited to the full the early Divine promise, "*Have dominion.*" But "*someone at the back of him!*" It is in the application of the idea to the higher sense we realise the magnitude of its meaning. What does man's impotence signify if Omnipotence comes to his aid? He then is invincible against all odds.

How could we understand those mighty acts of courage and faith performed by the early heroes of our Israelitish race, did we not know that the Lord God of Israel stood *at the back of them*, to shield, to guide, to equip them for their service? But assured of that Almighty Presence, all is as clear as the sunlight. How could Abraham hesitate with such a Divine promise as this to inspire him? "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward." Or Jacob feel dismayed any longer after the experiences of that memorable night and its visions, then fortified by that message of goodwill and help? "And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again unto this land; for I will not leave thee until I have done that which I have spoken to thee of" (Gen. xxviii. 15). We have another example in the case of the brave and courageous Joshua. "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God *is* with thee whithersoever thou goest" (chapter i. 9). With such a mighty Friend at the back of them, failure would be impossible, no matter how formidable the task.

Just a word in passing. It is as well to remember that this "Friend in need" is available for each of us in passing along our journey, just as much as to the saints of the ancient times we are alluding to. Truly, "A Friend that sticketh closer than a brother" (Prov. xviii. 24).

I am afraid I have wandered somewhat from the idea first suggested by the little opening incident; it was to the question of our imperial supremacy it was intended to direct attention. This is no mere matter of opinion, but is a well-established fact. We are weary of the repetition of the two stereotyped phrases: "The greatest Empire the world has ever seen," and "The Empire upon which the sun never sets." Yet they are so comprehensive, expressing a fact no one disputes. Judged by every criterion of national greatness, the British Empire stands supreme. The foreigner admits it, although he may not always do so with a good grace, but it excites his wonder, arouses his jealousy, and he does not altogether love us in consequence.

Our own people accept the position as a *matter of course*, although there is a section among us who seem to take a delight in depreciating and disparaging all their own country's achievements, while full of laudation for the alleged excellencies of other nations, which impartial observers fail to discern.

But why does Britain stand so high in the estimation of the world? There must be some explanation of why we are nearly always *at the top*. Some say it is the natural energy, enterprise, stamina and indomitable will power, added to the moral qualities—such as honour, truth, justice, and love of freedom—which are the characteristics of the Anglo-Saxon race. If this accounts for the superiority, from whence came the equipment of this marvellous race, and endowed it with

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the essential qualifications for its world-wide task? Surely it is easier to believe that all these manifold blessings, which seem to be the natural heritage of our Empire, come to us from the hand of Almighty God—the God of our forefathers, Abraham, Isaac and Jacob, as tokens of His faithfulness to the covenant made with them in the days of old, rather than to imagine they come to us by blind chance, or by virtue of our own merits.

The favoured position of this nation is too evident to be ignored, and is generally acknowledged by the Churches of our land, although at present they scout the idea that they all come to us as a consequence of our being God's chosen people Israel.

However, the darkness is being dispelled, the dawn is breaking, and, sooner than some expect, there will come the great awakening, and the Churches will realise the truth and fulfilment of Isaiah's great prophecy: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and His glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising" (chapter lx. 1-3).

Truly, with God at the back of us, we have cause to rejoice.

Our politicians are as dense as our religious guides, but, perhaps, with less excuse; and here, again, light is breaking forth. It would be quite easy to quote numerous cogent testimonies of leading statesmen, both British and Continental, to justify our optimism in this connection. I confine my reference to one recent utterance, and the speaker is less known to the general political world. His opinion is typical of many others. Sir Henry Page Croft, M.P. for Bournemouth, in addressing his constituents, recently said:—"I cannot believe that the British race would have been led to control the destinies of one-fourth of the world's surface *unless Providence* had called us to the position." Just so, and no reasonable man can think otherwise, unless blinded by prejudice. That Jehovah is at the back of us is the only explanation, and that He is so in accordance with His pre-ordained promise and purpose for us as His specially-appointed executive race.

This is the sublime fact it is our privilege and duty as British-Israelites to maintain, and to proclaim to the world.

That God's hand directed our national destinies in the past, history provides ample proof; that He is with us in the *present*, the "signs of the times" make abundantly clear. This knowledge justifies our assurance that His care and benediction will go with us in whatever the future may have in store for us, for, as St. Paul says, "If God *be* for us, who *can* be against us?"

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How Christianity Came to Britain.

BY H. VAN DER VORD.

IT is with much diffidence I take up the consideration of this subject, which is the natural continuation of the one on "Druidism," which appeared in the August, October and November issues of *The British-Israel Herald*. Apart from my fear that I may become wearisome to your readers, there are so many things to which Druidism serves as a historical link that I find much difficulty, both in dealing with them in their order, and showing how they lock and interlock one with another. Still, they all show such evidence of how God has carried out His plan of the ages, and how little the efforts of man, great as they seem to us, have affected His designs.

Year by year, and century by century, on looking back at the pages of history, we see how they have developed, and how insistently He is calling on His people to carry out His Divine will in these latter days, and urging us to press forward to the time when, with His guidance and assistance, His Kingdom shall come in all its fullness and all its glory, and His will shall be done on earth, even as it is in heaven. But it is not to be expected that the work will be carried out without opposition; opposition which will, as the end draws nearer, become more and more violent and more subtle.

I have been studying lately the work of some of our (so called) Higher Critics, and have been much interested in Hilaire Belloc's "A History of England." I will not quote his description of the origin of Christianity; enough to say that it seems to me erroneous and against the evidence, both of Christian and, so far as I have been able to judge, non-Christian historians of the time; so much that it seems scarcely worth while to refute his "history." I only mention this because of the eminence of the author, and as an example of what may be termed the K.C. method of argument, which is favourable with many of our Higher Critics, who, in stating their case, carefully suppress all evidence against their case, and magnify every circumstance, however trivial, which seems to tell in favour of their own "brief."

In this connection, may I quote the dictionary description of "criticism"? "It is to discern, to decide, to *judge*." And "critic" is defined as "one who is *able* to discern, to distinguish, to decide, to judge." And how can one *judge* if only one side of the evidence is considered. As Rare Ben Johnson says, "But some will say critics are a kind of tinker that make more faults than they mend," if they neglect the rule I have named.

Mr. Belloc calls England "Pagan England," which, as the people of Britain, at the time of which he writes, worshipped the one and true God, seems incorrect; but his great fault is in actually giving the state of the world at the coming of Christ, and trying to minimise the dynamic force of His mingled Divine and human nature,

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which sent mankind hurtling along a new channel towards an end which, notwithstanding all opposition, must inevitably end in the triumph of God's Kingdom here on earth.

But it will be said that I am wandering from my subject, and I will quit moralising, and state, as briefly as I can, a sketch of the time when Britain became Christian. The abortive attempt of Julius Cæsar (in 55 and 54 B.C.) had the effect of bringing Britain within the area of Roman ambition, and as time went on this country became more and more desirable to them—ever open to "acquire" any country which they thought would pay to get hold of.

Commerce between the two countries developed. Roman traders frequented Britain, and Roman citizens settled here. Many Britons of consequence visited Rome.

The country was not all under one king, and the "kinglets" often quarrelled with each other, and then exiled princes and kings fled to Rome, and claimed the aid of the Emperor. Cymbaline, who reigned over the country from the Severn to the North Sea, and from the Midlands to the Channel, exiled his son (about 37 A.D.), who appealed to Caligula, the third Emperor, who was at the time in Gaul. His submission was eagerly seized upon as a pretext for the submission of the whole country (under the impression, I suppose, that any stick was good enough to beat a dog with, if you wished to steal his bone).

Cymbaline died in 43 A.D., and Claudius (the fourth Emperor) gladly used the opportunity to claim the country, and sent an army of some 150,000 men to assert his claim, under Aulus Paulinus. He was opposed by the grandsons of Cymbaline, Caractacus and Togodumen (who was killed early in the war). Caractacus continued the conflict, but was, in the end, finally defeated, and Claudius, having been summoned (by command), brought over reinforcements from Gaul, and was given the glory of the conquest after an absence of only sixteen days.

The story of the heroic Caractacus is known to every school-boy. He fled to the Brigantes, and was given up to the Roman General (Ostorius) by Cartismandua, the Brigantine Queen. In A.D. 50 Nero sent Suetonius Paulinus, who destroyed Druidism. The final conquest of the island was under Vespasian, who sent the celebrated Agricola, in A.D. 78 (or 77). His campaigns lasted about seven years, and all Britain (except the hill country of Scotland and Wales) was seized by the Romans.

At the end of the year A.D. 84, Agricola was recalled, leaving Britain a Roman province. This was favourable to the introduction and spread of Christianity, and though Druidism as a political power had been destroyed, its religious tenets, many of which coincided with Christianity, still held such power over the people that it helped largely in the acceptance of what, to the Romans, was a foreign superstition. They had taught of a coming Redeemer, typified by the mistletoe (all heal), that a virgin should conceive and bear a son. They had some idea of a Trinity (one God in three persons), and one of these three persons was named Hesus or Jesus; and above all, they had taught the immortality of the soul.

The world was steeped in Paganism. Only two peoples in it—the Jews and the Britons—believed in the one and only God, and expected a Messiah. The Jews rejected their Messiah, as Isaiah prophesied they would (Isaiah liii.), but the "painted savages" of the West accepted Him. Truly we may say that Britain was a land *prepared for the Lord;* or shall we say with greater truth that God, Who, in His incomparable wisdom, has never left Himself without witnesses, *had prepared* this country to be a refuge for His people, and His chief servant, in carrying out His design for the ultimate salvation of mankind?

There seems little doubt that Joseph of Arimathea was the first who introduced Christianity officially into Britain. Joseph was a member of the Sanhedrin, a wealthy man, of great influence and standing among his countrymen, and, no doubt seeing the wonderful works Jesus did, he, like many others, had thought that "it was He that should have redeemed Israel." There came not the triumph he had looked for, but, to all appearance, death, disaster and defeat, and all that apparently remained was that poor body of a broken-hearted man, nailed to the shameful cross of a malefactor. Truly a fitting emblem of a ruined and hopeless cause, and "all His disciples had forsaken and fled."

Joseph, even in his disappointment, was determined that his Friend should have a decent burial, and boldly besought Pilate that the body might be given up to him, and no doubt had to pay that corrupt and venial official pretty heavily for it.

The action he took so exasperated his fellows that his life was in danger. The story that he, together with the Virgin Mary, Martha and Mary, Lazarus and others, took a boat without oars, and were miraculously driven to Marseilles, and continued their journey overland by Autun, Paris, and Rouen, to Dieppe, is very improbable. It was with difficulty the Roman army could keep their route open.

Joseph was a wealthy shipowner and merchant, and, finding his life in danger, left Palestine and sailed to Britain, where he seems to have had business connections, particularly in Cornish tin mines. Those mentioned might, and probably did, accompany him, as they were in the same danger from Jewish rancour as he was. But the formal *introduction* of Christianity into the country, and the spread of it throughout the land seems to have been primarily done by Bran the Blessed, the father of Caractacus.

Joseph was not an apostle, and had no authority to found a church, but Bran, who was an intimate friend of St. Paul, and had been the Archdruid of the Silures, was fully qualified for the office of bishop, and the Welsh Triad, N.35, states that he was the first to bring the faith to, and spread it in, Britain, a task in which he was afterwards aided by St. Paul and others.

Editor's address.—Thos. W. Plant, Hall Cross Cottage, Doncaster (Yorks).

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The Great Pyramid: A Warning.

By Lieut.-Col. A. G. Shortt.

III.

There is no evidence of any kind that the length of the base line of the Pyramid was 9131.06 P". True, there is a length measured of this amount from the socket corner at the south-east to the socket corner at the south-west, this latter point being not on the diagonal, but beyond it. It is not the base line, and there is no evidence of its being the same as the base line. True, also, that the figure 9131 occurs in the Egyptian King lists, which is only natural, as these lists bear signs of a relation to the year length, as also do many measures in the Great Pyramid. These indications, however, do not warrant us in giving it as the base line length in the face of all existing evidence which is fully set out by Petrie.

And the contention leads Mr. Davidson into difficulties at once. He reconstructs the exterior of the Pyramid by making each face consist of two planes, slightly inclined to each other, causing the face to be slightly hollowed. These two planes meet in a line which is straight up to nearly the top, when it bends and, instead of continuing parallel to the plane of the arris edges, meets it at the apex. This is, however, geometrically faulty, since two planes cannot meet in a bent line, nor can the line of the hollowed groove up the centre of each face (see Fig. *a*, Pl. xvii.) be parallel to the outer arris edge plane.

And, again, in endeavouring to account for the existing casing stones *in situ* showing no signs of any such hollowing, he has to form a small triangle in the middle, with its base on the pavement, and its apex at a height of 1162.6 P", not realising that by so doing he is depressing the angle of the casing stones from the 51° 46′ 47", as observed by Petrie, or the 51° 51′ 14" taken by himself, to something like 51° 32′.

It is to be feared that Mr. Davidson, like Professor C. Piazzi Smyth, has succumbed to the attractiveness of the figure 9131.06 P", and much of his later work has suffered in consequence.

We do not, however, want attractive theories. What is required is the evidence, for or against, that the Pyramid has measures in it which relate to the progress of mankind, and more particularly of the Israel people. Much of Mr. Davidson's work is valuable and extremely helpful, but it cannot be denied that his conclusions are, in many cases, open to question. Even in his Aroura figures, we find him saying that the middle of the thirty-fifth course is at a height of 1162.6 P" (page 81), and basing many deductions thereon, whereas in plate xx. it is given as 1162.5 B", and a reference to Petrie's book confirms this. There is thus a discrepancy of 1.27", and it must not be forgotten that extreme accuracy is claimed, an accuracy which is not always found to exist.

It would also have been more convincing if the lengths of the year, month, and of the processional period had been chosen with some sense of uniformity. It would seem most probable that the builders would adopt the values of their time, though it is an arguable proposition that they may have taken an average value, or a value corresponding to the time of the end. His year value, however, is apparently that of about A.D. 200. His month value is that of to-day, while that of his precessional figures—25,826 years—is the value, according to his calculations, from A.D. 1557.

I have said enough to show that there are grave difficulties in the way of accepting his theories as they stand. I would even go so far as to say that he looks at the immediate future from an altogether wrong angle. We are told that "we are living in an age of the most intense spiritual depression and perplexity the world has ever known," and I suggest that this is an altogether wrong description. The reign of Daniel's fourth beast is over; the Great Image has crumbled; the power of justice and truth in the world was never greater, nor the spread of true religion; Jerusalem has been freed; the high seas are as safe as London; the Dark Continent is at peace. Are these times worse in spiritual depression and perplexity than the Christian persecutions, the worst periods of the Papacy, the Marian burnings, the French Revolution and the Napoleonic Wars, or, finally, the Great War? On the contrary, we can look forward to the future with high hope. We are told there is to be a period of tribulation in the near future. So far as this people is concerned, I see nothing in Scriptutre to bear this out. The prophecy of our Lord in Matt. xxiv. is adduced in support, and there are many people who think that the tribulation mentioned here has not yet materialised; but I may be pardoned for pointing out the very definite statement in verse 34: "This generation shall not pass before all these things be fulfilled." The text will not bear the translation "before all these things *begin* to be fulfilled," and the saying is repeated in all three synoptic Gospels in their accounts of this prophecy. We cannot be blamed, therefore, if we suggest that to disregard this verse is to put forward a merely partial interpretation which a mere reference to it is sufficient to discredit.

It is true that the prophecy contains an account of the appearance of our Lord in the clouds with power and great glory, but, even so, it would seem better to frankly admit that the chapter is uncertain in its meaning, rather than to build up immense theories on such a partial reading. There are other ways, too, of looking at the matter without violating any portion of it, with which, however, space prevents my dealing at length.

That there is a prophetical meaning to the measures of the Great Pyramid is, I think, capable of being maintained, but if so, it will not be brought out clearly until a much more concentrated effort is made to arrive at a proper chronology for the history of the people of Israel and beyond. The present methods seem to be quite inadequate.

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and will continue to be so, so long as people are content to quote other people's opinion, rather than to get down to bedrock evidence. That we have sufficient evidence from secular sources, together with that from Scripture, I think, is certain. The chronology which I have myself been compelled to adopt from a consideration of Biblical prophecy, quite apart from any Pyramid connections, yet shows a very close relation to the general Pyramid measures, and, in particular, to the course of the passages from the entrance to the King's Chamber, even indicating a further progress towards the central chamber of all, immediately under the vertex, where, presumably, we shall find the "muniment room," with the plans of the courses of the stars, etc., which traditions say is contained in the building.

But even as the journey must, presumably, end in this chamber, so it is absolutely essential that Adam, before the Fall, must have been, in the symbolism used, situated in the great central plane, north and south, which passes through the apex. At the Fall he, necessarily, was turned away from this plane, and went at right angles to it, for the distance of the displacement, *i.e.*, 286″ or 287″, which at the passage slope means 322 years. This brings us to the end of the generation of Enos, of whom we are told (Gen. iv. 26) that "then began men to call upon the name of the Lord." This implies a certain regeneration, symbolised by a change of direction from one directly away from the central plane to one parallel to it, or, in other words, the future progress of the people was in the plane of the passages. From this point the journey continued till the north edge of the Pyramid was reached, then up its face to the entrance, and down the descending passage to the junction; thence up the ascending passage as far as half-way across the King's Chamber. At this point there would be a turn directly towards the central plane, the journey being down the middle of the King's Chamber, probably to the far end, with a turn again to the right, through the wall of the King's Chamber, till the "muniment room" is reached at the end of the millennium. I have not space to go into figures, but it is suggested that only on some such lines as these can a really probable theory be built up, and, as I have already said, the agreement between my own chronology and this is very remarkable, many connections being shown all along the line.

I have no wish, however, to push any theory of my own. My desire has been to examine the grounds on which we are asked to believe that there is a time of much tribulation for us in the next few years, and to suggest that any such theory is based on an entire misapprehension.

THE ONLY WAY

To secure your copy of the *British-Israel Herald* every month regularly, if you are not a subscriber by post, is to order it of your Newsagent.

"The Battle is not Yours, but God's."

(2-Chron. xx. 15.)

EARL HAIG'S BIBLE QUOTATION IN MARCH, 1918.

"A remarkable story, revealing Earl Haig's deeply religious character and his calmness in face of possible disaster was told yesterday by Professor George S. Duncan, of St. Mary's College, St. Andrews, who was Presbyterian chaplain at G.H.Q., in France, from 1915 to 1919.

"'Out in France,' said Professor Duncan, 'Earl Haig attended service regularly at a little wooden hut which served as Presbyterian Church at G.H.Q. He was never absent if in the neighbourhood, but on that black Sunday following the outbreak of the great German offensive in March, 1918. I realised he could not be with us. He dare not leave his desk.

"'I could not believe my eyes when he appeared outside as calm and resolute as ever. We shook hands in silence, and, scarcely knowing what I said, I expressed the hope that things were not too bad.

"'Quietly, but reassuringly, he replied 'They will never be too bad.'

"'And then he said, in language of a kind which I had never heard him use before—for though he lived his religion, he did not talk about it—this is what you once read to us from 2nd Chronicles:

"'"Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's" (2nd Chronicles, chapter 20, verse 15).

"'With these words, he passed into the church.'"

—*Daily Express*, Feb. 2, 1928.

It is interesting, after reading the above, to read Isaiah's remarkable prophetic promise of

DIVINE HELP IN WAR.

The passage occurs in the 41st chapter, verses 10-14, and being in the second section of Isaiah, which commences with the 40th chapter, it naturally refers to Israel while dwelling in the Isles of the West.

The following is Ferrar Fenton's rendering:—

Fear not;—you are My Race.
Dread not;—I am your God.

I strengthen you and aid, and help with kind right hand.
All fail and are disgraced contending against you;
All fail and meet defeat, if on you they make war;
The men assailing you become as nought and fade;
These who have ravaged you, if sought, you will not find;
Whoever fight with you will come to nought and pass.
For I, the Lord your God, can strengthen your right hand;
I tell you not to fear, for I myself will aid;
For I, your living God, will add strength to your hand.
Fear not, worm Jacob, death, for Israel I can help.

We are informed that at the funeral of the late Field-Marshal Earl Haig, the Rev. W. E. Woodhams Denham had the privilege of attending the service in Westminster Abbey. He received an invitation as chaplain of his own branch of the British Legion; but we look upon it in the far more important aspect as a representative of the great cause in which the deceased Field-Marshal and other great military leaders strove for the maintenance of this great British Empire against the enemies of Israel. The service was wonderfully impressive, and the love and admiration for the great General was evident by the deep feelings of all present, both within and without the Abbey.

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

Moses and Sinai.

SUCH is the title of the sermon for the week specially prepared for *The Jewish Chronicle* of February 10th, the sermon being based on Exodus xix. 9.

Its opening sentences caught my attention as well worthy of some comment :—

> The Jewish theory of Divine revelation centres round the story of the giving of the Decalogue on Mount Sinai. It differentiates Judaism in this way from the account of the origin of other creeds. These are generally said to have proceeded from a particular revelation, vouchsafed solely to the leader of the faith. Or they may be theories, built up on the traditional life or character of its hero. In the case of the Decalogue, the act of revelation is performed before the whole house of Israel. Since all Israel shared in that revelation it can never be the sole privilege of the few. It is the common heritage of the whole congregation of Jacob. "The Lord appeared to the people of Israel on Sinai face to face, to pledge them and their generations yet to come, that they would remain true to Him" (Jehuda Halevi).

From the British-Israel standpoint this makes very interesting reading, but it is distinctly one-sided. It is just one of many interesting paragraphs which would have been expressed differently if the ever-present Biblical dissection between Israel and Judah had been present in the mind of the writer.

For instance, the second word, "Jewish," should be the larger word, "Israelitish." It may seem pedantic to harp upon these differences, but it is just by insisting on these differences that our British-Israel claims are established. Judah was only one tribe in the Israelitish tribal group of twelve tribes, and even Moses was not a Jew—a man of Judah—he was a man of the Tribe of Levi—a Levite. The Jew certainly reverences the Decalogue—the Ten Commandments, his national charter of Divine command, but where are the rest of Israel's tribes to be sharing in that reverence to the Ten Commandments?

Our National Church insists on them being inscribed on the walls of our churches, and the congregations respond to the reading of the Decalogue at their Communion services.

But why, if they were not given to our ancestors? The writer of the sermon says :—"Since all Israel shared in that revelation, it can never be the sole privilege of the few. It is the common heritage of the whole congregation of Jacob."

But where is the present-day location of *"the whole congregation of Jacob"* (Israel)? Where is the "nation and company of nations" which, in Gen. xxxv. 11, was promised to Jacob, when his name was changed to Israel? These Ten Commandments, we are told above, are "the common heritage of the whole congregation" of Jacob's sons. Judah was one son, Levi was another; but where are the descendants of the other ten sons? Have they become *"Goyim"* nations, *i.e.*, apparently lost to their Israelitish origin, but yet in very truth still ringing true in their reverence for the Decalogue—the Ten Commandments? They can never be "the privilege of the few" Jews of the Southern Kingdom of Judah. It only requires this touch of dissection to make the above paragraph take on an entirely new and unexpected significance. It only needs a simple sum in proportion as between the 450 millions of the English-speaking nation and company of nations, and the (estimated) fifteen millions of Jews, for British-Israel to claim the lion's share—the British lion's share of interest in Moses and the Ten Commandments.

This same issue of *The Jewish Chronicle* for February 10th, in the page devoted to "Young Israel," has some further references to Moses, which are well worth quotation :—

> One of the greatest biographers of modern times is a German, Dr. Emil Ludwig. . . . . I have just read a very acute saying of his which I think deserves quotation. "Man," he says, "is a better story than any of us can write. And God knows when a given autobiography is finished."
>
> MAN AND BIOGRAPHY.
>
> It is a curious thing that we really know very little of the inner lives of some of the great figures of history. We know a little of the things they did that earned them a place in the temple of history. We can read the books they wrote which, like their letters, reveal just as much as the writers cared to disclose. But beyond that we have only fragments. Sometimes a keen observer, like Dr. Ludwig, is able, by skilful use of material, to reconstruct the man for use so that he becomes a living being instead of a mere historical puppet. But such cases are rare. For the rest nearly all is darkness. And yet, very often, it is the things that are hidden from us that represent the real man.
>
> WHAT MOSES THOUGHT.
>
> Let us cite one or two examples from Jewish history. Take the case of Moses, the greatest figure we have. What do we know of his early days, the days of preparation for his great task? What do we know of the youth who lived in luxury at Pharaoh's court? What would we not give to have an insight of the spirit-stirrings that led him to go out among his people and abandon all his privileges as he went on his lonely exile to Midian, there to receive his great call! We read of him as the great leader and lawgiver, but how little we know of his inner thoughts as he wrestled with the many problems that confronted him as he directed the pilgrimage to the Promised Land, which he was fated not to enter. Perhaps if we knew he would emerge an even greater figure than that which the Bible has enshrined for us. The man Moses was surely a "better story than any of us can write."

Again we meet the reference to "Jewish" history, which should be "Israelitish." We, being British-Israel, are surely equally interested in the life of "the man Moses"! Are we not racially implicated in all that he prophesied concerning our section of Israel—the ten-twelfths of the twelve tribes of Israel?

"It is a better story than any of us can write! And God knows when a given autobiography is finished!"

And Israel's prophetic autobiography is not, by any means, finished!

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Points from Sundry Papers.

BY M. VINCENT COX.

IT may well be supposed that out of our population of more than forty millions there are very few, except small children, who do not read one or another of our many newspapers. But how differently they read them! One man is chiefly concerned with political news, and scans the leaders of his favourite organ with profound interest. Another cares only for sport. You may see crowds waiting outside the newsvendors' shops, waiting for football results or reports of horse or greyhound racing; the rest of the paper they will scarcely glance at. Another type of mind (more's the pity) is attracted chiefly by records of sordid crime or by the unsavoury revelations of the Divorce Courts. But we submit that those who make the *best* use of the Press organs are they who (to quote the Rev. Dinsdale Young) "make the newspaper the annotator of the Bible." And in these critical days we constantly come upon items which prove the inspiration of the sacred volume by showing that the records they contain prove the forecasts of the Hebrew seers to be materialising day by day in the current history of our own land and people. We also see that the knowledge of the British-Israel Identity would modify the views of both politicians and journalists in regard to many crucial matters, preventing false steps from being taken, and fallacious opinions expressed.

We will now select at random a few extracts from a variety of sources to illustrate the above remarks. I take the following from an issue of *The Daily News* which appeared early in the New Year. No doubt many other papers also printed it :—

> Mr. Amery, the Secretary of State for Dominion Affairs, addressing the Canadian Club to-day, said that while the Imperial Conference had formally accorded to all the nations of the Empire a place of absolute equality one with another, the future greatness of the Empire would not lie along the lines of separate individual development, but must be built upon lines of complete co-operation, both in spirit and in business.
>
> "The British Empire is the youngest thing in the world, and the most potent, and stands to-day at the dawn of a great destiny." He stressed the need for co-operative effort to rebuild the economic structure.
>
> Mr. Amery declared that the prosperity of the United States was due to her policy of acting as an economic unit, and that if the same spirit of unity and co-operation were shown in the Empire there was no reason why it could not "match and more than match that of our great neighbour."—Reuter.

This suggests several comments. The first part describes in a remarkably pithy way the constitution of our Commonwealth of Nations. But when Mr. Amery says "the British Empire is the youngest thing in the world," we suppose he does not date Britain's origin further back than the Saxon kings, if so far. But Britain, if we trace her ancestry to its source, harks back to at least nineteen centuries B.C., when the promise was given to Abraham, "A nation and a company of nations shall be of thee." The fulfilment of that promise began at the birth of Isaac, most of whose descendants to-day are known as Saacsons. So, though she has only evolved into a world-empire during the last seventeen or eighteen decades, her origin may be traced to the remote past, and her title deeds are enshrined in the Old Testament. But Mr. Amery adds that "if we follow America's policy of acting as an economic unit, there is no reason why we should not match, and *more than match*, our great neighbour." Well, it is a certainty that we shall *more than match* the United States, for the same Scripture that declares of Manasseh, "He also shall be a people, and he also shall be great," continues: "But truly his younger brother shall be *greater than he*," and this definitely settles the matter.

The next quotation is from *The Daily Telegraph*. It says that at a dinner given in Mr. Tim Healy's honour in Dublin on January the 7th :—

> Replying to the toast of his health, Mr. Healy spoke eloquently of the King and the people of England. "You have," he said, "heard talk about a 'foreign King' and the interference of the British in Irish affairs. There is one thing to be said about this 'foreign King,' and that is that he is a gentleman, and we know his pedigree. I wish we knew as much about those who talk about his interference in Irish affairs. The English in my few years have never interfered—I pledge my faith and honour to this—to the extent of a tittle or scintilla in any Irish matter. They have left the Ministry absolutely free; left us, in fact, untouched, unadvised, and that is a tribute that should not be left unpaid.
>
> "I welcome the gracious concurrence of the old Unionist and Protestant party, who have given me at all times so much assistance, as well as those of my own religion, who have been equally cordial and sympthetic."

Mr. Healy affirms that our King is a gentleman, and we shall all agree about that; but when he adds, "We know his pedigree," we beg leave to doubt *that*. He can trace him back some centuries, perhaps to Saxon times, but does he know that George V. is a scion of the line of David, which line has been unbroken since David's day, and did not terminate with the death of Zedekiah and his sons? This is the guarantee that the Royal House of Windsor and the Throne of Britain will never be overthrown, as so many of the Continental ones have been. We British-Israelites *do* know our King's pedigree, and we glory in it. God bless his gracious Majesty and his noble son, Prince David, whose personality captivates all hearts. Truly he is the heir to a magnificent destiny.

I had another long cutting from *The Daily Telegraph* showing the contrast between Transjordania under the tyranny of Turkey and under the Mandate of Britain. It is a striking proof that she is what Micah said Israel should be (chapter v. 8), but to use it would require too much space, so I will pass on to the last of my quotations, which is from *The British Weekly* of January 12th. It is taken from a leader, entitled "The Thing That Saves a Nation." The writer is speaking of the Hebrew people, whom he never, in the course of his article, calls Jews, and this is what he says about them :—

> It is their idealism, their sense of something always beyond, of something always better, their sense that

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everything so far is but the approach and opportunity for something finer and more far-reaching; it is, as a Hebrew once put it, "because God has planted eternity in the heart of man" that even to-day *when as a nation for long centuries they have ceased to be,** the history of the Hebrew people, *their* public and political fortunes, and *their* own thoughts about themselves and about human life and about God, as we have these in Holy Scripture, still offer to thinking men the best guidance, and, indeed, the only tolerable guidance, in our later and recurring perplexities.

There is much in the whole article that is good and true, but we do take exception to the assertion that the Hebrews have for centuries ceased to be a nation. If they have, what does the assurance in Jer. xxxi. 35-37 mean? Has the sun ceased to give light by day? Have the moon and stars failed to illuminate the night? Have the heavens been measured from east to west, and from Zenith to Nadir, and their dimensions tabulated? Till all these things have come to pass, Israel is to continue to be a nation, and will not be cast off, in spite of all she has done, saith the Lord. Now it is evident that since A.D. 70 the Jews have not been a nation, and are not one to-day. But they are *at most* one-sixth of the Hebrew people. So if this great promise has been kept, the other five-sixths must be a nation somewhere to-day, and we regard their identification as unmistakably certain. But our opponents will have none of this. So it is up to them to show either that God *has* kept His word, or has *not*. And if not, how can we be sure that all the other splendid promises, both in the Old and New Testaments are more reliable? We believe this promise has been made good, so we can, with joy, anticipate the fulfilment of all the rest. Can those who deny our belief find an equally firm foundation for their expectations?

*My italics.

Important Notice.

THE Editor draws the attention of his readers to the "Appeal for Help" inset, which will be found in every copy of this March issue.

It places before them the facts of the financial liability, borne by Mr. Taylor and himself in its publication, and he is confident that he will have their loyal support at this Crisis.

His ambition is to make *The British-Israel Herald* so widely read, and its circulation so largely increased that it will be entirely self-supporting.

In the meantime he feels sure that he will not appeal in vain for the necessary financial help.

Hall Cross Cottage,
Doncaster, Yorks.

Pax Britannica.

THE following leading article from *The Morning Post* of January 17th, uses several well-known British-Israel identification passages, and will be read with interest by all. The only criticism I will make is on the phrase, "self-appointed task," and I would suggest as a more correct term "Divinely-appointed task."

Readers of Isaiah xxxv. and xl. will easily recognise the quotations made use of. Any reference to Egypt and our work there sends us to the last four verses of Isaiah xix. In verse 22, we, as the Lord's "battle axe," first *smite* Egypt, then proceed to *heal* it. The Divine blessing follows in the last verse of the chapter.—(Editor.)

"Quietly and unostentatiously, Great Britain is carrying out her mission in the Soudan, as she has fulfilled it in every quarter of the globe. The opening of the White Nile bridge, which links Khartoum and Omdurman, marks one more step in the self-appointed task of making the desert rejoice and blossom like the rose, and building a highway wherein wayfaring men shall not err. The last great engineering work inaugurated in the Soudan was the Sennar dam, which brought under cultivation millions of acres of barren land, and which has now proved its utility for two years. The history of British rule, in what was so long a country of the darkest mystery, has been an example of triumphantly shouldering the white man's burden. To Pharaohs of old, the Soudan, except in so far as it touched the Nile, was a land of perilous barbarism; and a journey from the river to the Red Sea was an adventure to be chronicled in enduring stone. In our own memories it was a country of tribal anarchy, broken from time to time by the rising of some military despot, whose tyranny struck fear into the hearts of the distant Egyptians, for all their claims to be the founders of civilisation.

"Since Gordon's death at Khartoum, and Kitchener's conquest, the veil of mystery which lay over a country of misery and bloodshed has been torn asunder; and the 'Pax Britannica,' to the detriment of romance, but to the increase of happiness, has bestowed upon the Soudanese peace and prosperity such as their history has never known. In twenty years Port Soudan, on the Red Sea, has become one of the chief ports of the African continent. The Soudan no longer depends entirely on the river for its direct communications, for the railway, that cuts boldly across the desert from Wady Halfa to Atbara, has made straight the windings of the Nile; and the line that runs eastward to Port Soudan has banished the perils which the ancient Egyptians had to face. Readers of Kipling's 'The Bridge Builders' will understand the vital importance of a bridge between Khartoum and Omdurman—one of the greatest markets in Africa. Civilisation has already made its mark on the town where Gordon died; and the new bridge means a new stage in the advance of progress."

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BRITISH-ISRAEL FORWARD MOVEMENT.

Communication No. 3.

THE HERITAGE BOOK ROOM ASSOCIATION,
58A BROMPTON ROAD,
LONDON, S.W. 3.

DEAR FRIENDS,

Although it is imperative that we should seriously consider the need of organisation, yet it is most desirable to keep ever before our minds the primary importance of our three watchwords:

KNOWLEDGE, PRAYER, SERVICE.

FIRST. *Knowledge* of our Identity with a People chosen specifically by God for the working out of a mighty, marvellous, and, at times, mysterious purpose. He has His agents co-operating and co-working with Him for the Salvation and Sanctification of all mankind, but it is only by the Holy Spirit's power that our minds can be illuminated in the darkness of this age, so as to see clearly, as by a vision, something of God's immutable purpose by His Decrees, Statutes, Laws, Enactments and Judgments.

It is the study of these, as they work out God's Plan throughout all the ages in Israel's history, that forms the basis of our knowledge of our Indentity with Israel. Pre-eminently our cause is a Biblical one. It is to the Bible that we must go to seek out the hidden purposes of God, and it is gratifying to note that many are now searching the Scriptures in a manner quite different from the pre-war method. A spirit of inquiry into the mighty workings of human destiny is deeply moving the minds of multitudes.

SECOND. *Prayer*—earnest, effectual prayer is essential. By this means we can gain the knowledge of God's purposes and receive His divine illumination. While it is very inspiring to hear thrilling addresses upon our Identity truth, this inspiration should be turned into prayer. The outcome of prevailing prayer will show itself in ever-increasing *Knowledge* of our subject, linked up with unexpected opportunities for *Service* in preaching this good news of the literal and present-day existence of the Kingdom of Israel, and our world-wide duty to mankind.

THIRD. Diligence in *Service*, and this leads us to ask the question "What are we definitely doing to spread this great truth?"

This work can be carried into the home and social life of all, without any tactless statements at the wrong time and place, by just keeping ourselves ready to speak a word in season.

There are magnificent opportunities to-day, and occasions such as there have never been before to tell

The Good News of The Coming Kingdom and The Coming King.

We shall be glad to hear from all who would like to serve along the lines suggested above, especially in their relation to their respective Church or Chapel. It is the average member of these congregations who should be the first to learn about the British-Israel Cause, and this can best be done by those British-Israelites who are their fellow members. Will YOU help?

Cordially yours,

Correspondence invited. W. E. WOODHAMS DENHAM.

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Did Christ Visit Britain?

BY JAMES SHORT.

I WAS very pleased to read Mr. E. B. Speeding's article in your April number of *The British-Israel Herald* in answer to the question, "Did Jesus, as a young man, visit these British Isles?" The writer (an old British-Israelite, in his seventy-fifth year) has no doubt in his own mind concerning the answer to that question, which he has held for many years. It is, Yes; emphatically Yes. No doubt some may say, "Proof? Give us proof." To that my answer is, the proofs seem so numerous that one hardly knows where to begin. Also, in answering a question of this kind, one can only touch the fringe of the numerous proofs. Let us take for granted God said, "This people [Israel] have I formed for Myself. They *shall* show forth My praise." There we get the people and their mission. This same people became so idolatrous that their Founder, in accordance with His righteous laws, found it necessary to punish them for their iniquities, so they were cast out from their land and scattered among the nations of the earth, till the time came for their allurement into *the appointed place*, where they would learn to worship and serve the one true God, and so fulfil their mission. The appointed place for the people *chosen by God*, that they may show forth His praise, has been *proved* so many times and in so many ways to be Britain, that further proof is unnecessary. It is the Stone Kingdom of Daniel, set up by God, *never to be destroyed*. So the British Empire goes on growing, and will continue to grow until it *fills the whole earth*.

So, first, we have the chosen people, chosen and appointed for service; and secondly, the appointed place, selected, appointed and prepared by Almighty God, cut off from the mountain (of Europe) without hands, surrounded and protected by the silver sea, that His servants may be free from invasion, as aforetime, to fulfil their mission, *viz.*, to show forth His praise.

Thirdly, for the purpose that His people may be taught aright, He raises up a prophet, equipped and taught by God, that he may *pull down and destroy* in the place polluted by idolatry by them, and *plant and build* in God's appointed place *the Kingdom, never to be destroyed*. That being the Prophet Jeremiah's mission from the mouth of God, it *could not fail*. But some may say, "What proof is there in all these things that Jesus, our beloved Lord, trod the soil of this dear land, this England?"

My dear friends, look a little deeper. "Can a woman forget her sucking child? Yea, *she may*; yet will *I not forget thee*." Are not all these things infallible proofs of God's loving care for His people? And can we ponder over these things, and others too numerous to mention, and then entertain for a moment the thought that our Lord, when He came to this earth to fulfil His mission and do His Father's will, forgot and neglected to visit His own appointed place and His own chosen people, where they were to show forth His praise? He came to His own (tribe) Judah; they received Him not; but He said, "Other sheep I have. Them I must bring."

Our beautiful Prayer Book—chants, Psalms, and prayers—is full of proof. Turn to Luke i. 68 to end, and read: "Blessed be the Lord God of Israel, for *He hath visited* and redeemed His people." We know Zacharias was not alluding to the Jews only. They (His own tribe) received Him not, but said, "We will not have this man to reign over us." Those who thought themselves high and mighty He put down, and exalted the humble and meek, filling them (the other sheep) with good things. So the beautiful things of chant and Psalm are being fulfilled in and to those other sheep, the House of Israel (called by another name, Britain), whilst Judah is and has been outside by his own deplorable choice, saying, "His blood be on us and on our children."

Space will not allow further details, but could a better or more likely testimony be given than that of the father of John the Baptist? We can imagine he would be well acquainted with every incident of our Lord's life, and how He passed those years from 12 to 30. Also, he was able to state not only the then present, but the future, for he was *filled with the Holy Ghost*.

So we may be sure our Lord visited His own people in the place appointed by Himself for them.

I trust this will be a satisfactory answer to the question, "Did Jesus, as a young man, visit this, our dear land?" and comfort many, as it has the writer, to feel that our dear Lord trod the green pastures of our pleasant land, in and around the site of His first church (Glastonbury), in the appointed place. Yes, a double appointment—Church and State.

Correspondence.

DERIVATIONS.

TO THE EDITOR OF *The British-Israel Herald*.

Dear Sir,—I am much obliged to Elliot Fitz-Gibbon for his courteous reply to my letter. The fact, however, that a derivation remains unchallenged in any book is no evidence whatever of its soundness. No competent etymologist may have seen it, or taken the trouble to question it. One has, for instance, seen it asserted, *ad nauseam*, that the "Brit" in words like "British" and "Briton" is from a Hebrew word meaning "covenant." This is never directly challenged, and many British-Israelite readers may take it for gospel. It has, however, been indirectly challenged—and very seriously too—by those who make etymology their special study, and the Rev. G. H. Lancaster wisely says in his "Old Testament Studies" that the origin of words like "British" is "wrapped in perplexed obscurity." Many of us are most grateful to the Editor of *The Herald* for allowing criticisms and questionings. At one time they seemed taboo. After all, British-Israelism is a study as well as a belief, and no study which shirks questionings is worth anything at all.

H. EDEN SMITH.

Grange-over-Sands.

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Thoughts on the 122nd Psalm.

BY LUKE PEARCE.

THE Psalm opens with, "I was glad when they said unto me, Let us go into the House of the Lord." For why? "The Lord loveth the gates of Zion more than all the dwellings of Jacob."

The observance of the Lord's Day is the peculiar inheritance of the sons of Jacob, which we claim to be; so off we started a few Sundays ago to our usual Place of Worship, to join the ranks of those who keep "Holy Day."

We had a retired minister as the preacher for the day, who prefaced the reading of the Psalm with remarks something like this: "We do well to remember that the Jews were 'The Chosen Race,' favoured by God above all other nations, and we should never forget the glorious future they have in prospect."

As we know, the Psalm is entirely in praise of Jerusalem, where was the House of God, and which was known as the City of the Great King—"Whither the tribes go up, even the tribes of the Lord, for a testimony unto Israel." The Psalm is known as part of "The Ascents of David."

Thinking of the introductory remarks as above, we thought, when will our religious leaders understand the difference between Israel and Judah? Between Israelites and Jews?

The Jews were only a small portion of Israel. The whole of the tribes were "The Chosen Race," and according to Biblical history the Jews were not known earlier than 600 years after the death of Moses, or about 1,500 years after Abraham was born. We should never forget that all Jews are Israelites, but all Israelites are not Jews.

The word "Jew" or "Judahite" came into existence at the revolt after the death of Solomon. Up to then the twelve tribes formed one united kingdom. The division was an excuse for some name being adopted by which the Southern section should be known from their Northern brethren. Hence the name Jew, which simply means a descendant of the man Judah. The Kingdom of Judah included the tribes of Judah, Benjamin, and a few Levites.

On turning over the leaves of "Psalms and Hymns," from which we sang at the service, our eyes caught sight of the 68th Hymn and the second verse, which reads:

> "Israel, the nation whom He chose
> And rescued from their mighty foes."

This is correct, and at the end of the hymn we noted that it was one Dr. Watts composed in 1719. We felt thankful to Watts for his clear reminder of Israel's call and election on this particular subject and at this particular Sunday.

Earlier in the day we had commenced with a chapter from the Old Testament and one from the New, using Miss Bell's ("J.B.") Bible notes as a kind of commentary to what we had read, a custom we have found very useful indeed, and which we recommend to others.

In commenting on verse five of that Psalm—"For there are set thrones of judgment, the thrones of the House of Israel," "J.B." says: "Queen Victoria had (then) sixty-one descendants who one day may be at the head of more than half of Europe. The Kingdom and the thrones are Christ's."

The quotation on the latter part of the Psalm taken from *The Standard* is only true of a very small section of Jews. It reads:

"At present vague schemes are discussed for settling the Jewish question by purchasing the Holy Land and establishing a Principality of Judea. But the British-born Jew is content with the freedom and the opportunities which these islands afford. He puts aside the idea as a fascinating dream and exclaims: 'England is Jerusalem and Jerusalem is England.'"

By far the greater portion of that Family has passed from the "fascinating dream" stage to a fascinating passion for national life They adopt the language of the writer of the 137th Psalm and say: "We wept when we remembered Zion . . . If I forget thee, O Jerusalem, let my right hand forget . . . If I remember thee not: If I prefer not Jerusalem, above my chief joy." Under all that the Balfour Declaration means they hope and wait in high spirits.

Prophecy Fulfilling.

CONTRIBUTED BY MRS. GHOSN-EL-HOWIE,
Shweir, Mount Lebanon, Syria.

ERIAN BOUTROUS, director of the Gospel Messengers' Bible School, Cairo, writing in an article, "Is Egypt's Restoration Fulfilling Prophecy?" in *The Sunday School Times*, Phila., Pa., says: "Isaiah xix. 23 prophesies a highway from Egypt to Assyria, and we now see this vast engineering feat accomplished, having been made necessary by the world war. First, the railway went as far as Jerusalem, but it is now being carried on to fulfil completely the Word of God. As we view this amazing national restoration in very recent years, does it not seem more than a coincidence that simultaneously has come the liberation of Palestine from the heel of the Turk, and its rapid development by *the British Government* and *the Zionists?*"

To those of us who believe the British Government to represent the House of Israel, and Zionists the House of Judah, the above quotation bears unconscious testimony to the word of Jer. iii. 18, that "In those days the House of Judah shall walk with (or to) the House of Israel." The constant appeals of the Zionists to the British Government are indubitable proof of the fast fulfilling word of prophecy, that the Lord Jehovah would take the stick of Joseph, which was in the hand of Ephraim, and the tribes of Israel, his companions, and would put them even with the stick of Judah and make them one stick in His hand (Ezek. xxxvii. 19).

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Lectures.

THE HERITAGE BOOK ROOM ASSOCIATION.

THE meetings each week are being continued, the numbers, though not great, are increasing, and those who come show a deep earnestness.

On Wednesdays, at 5 o'clock, the Rev. W. E. Woodhams Denham is continuing his course of Bible Study along the lines of the Collect, Epistle and Gospel, as arranged in that manual of Israel worship, the Book of Common Prayer. We would point out that at these meetings we welcome *all*, whether Church people or Nonconformists, since they are essentially for Bible study. These talks are proving of great help to those who come. They touch a high spiritual plane, as well as dealing with the practical needs of every-day life. Opportunity for discussion is given after each meeting.

On Fridays, at 5 o'clock, the Rev. W. E. Woodhams Denham and Mr. Squire Tucker hold a Prayer Circle for Divine Healing, when a number of us gather together in this "upper room" (as it has been aptly and beautifully termed), for the definite purpose of claiming, through the power of the risen Christ, the healing of body, mind and spirit of those who are in need. Letters which reach us from different parts of the country testify to the great longing of our people for the healing that comes from the touch of the Lord. We welcome such letters, and would ask that many others would link up with us at this hour each week to pray for the healing, bodily and spiritually, of God's people. Those who are present at this simple service feel that behind it there is a power, not of man, but of the Lord, Who loves us and would have all His children healthy and happy. We cannot limit such a power, and believe that our earnest prayers will be answered. G.E.G.

A very successful lantern lecture was given by Lt.-Col. Wm. Lane, I.M.S., at the Heritage Book Room on Thursday, February 23rd. He told in a very graphic manner the present condition of Babylon, especially mentioning Belshazzar's dining hall and the magnificent ruins of the Temple of Ishtar. Not only so, but he showed how the present condition of Babylon verified all that the Prophet Isaiah had spoken with reference to its being a perpetual desolation.

It is hoped that a further lecture will be given on Assyria by Lt.-Col. Lane, and also that other lectures of interest will be given in this room from time to time. We hope to see many people at the Book Room.

LEEDS ASSOCIATION

ON January 10th we had the pleasure of the first visit from Mr. G. Robert Gair, of Stockport. The subject chosen was "Heraldry and Genealogy." He treated this exhaustively for well over an hour. The interest of his audience, quickly secured, was not allowed to flag. Mr. Gair reminded us that heraldry was really founded in the twelfth century. History, archæology, philology, and ethnology yielded their contributions as the lecturer proceeded. It was during the reign of Richard II. that heraldry was made to govern hereditary matters. Britain's symbols were carefully compared with Israel's symbols, and the identification shown. The speaker referred to Joseph's symbols as being the bull or wild ox (shown as the unicorn on the Royal Arms). Joseph also had the vine, and Judah's symbol was much in evidence with us, being the lion. The thistle of Scotland, he pointed out as being much more ancient than we might imagine, and really was not Scottish in origin. The shamrock had in it the meaning of trinity. He drew our attention to the fact that our House of Lords consisted—as in Israel of old—of King, princes and elders. Space does not afford justice being given, but these few particulars are an appreciation of a most able, interesting and instructive address, indicating the deep study Mr. Gair had given to the subject.

A hearty vote of thanks to the lecturer closed an excellent meeting.

The Order of the House of Israel.

O.H.I. (CHORLEYWOOD).

AN interesting drawing-room meeting was held at Chorleywood Vicarage on Friday, February 10th, at the invitation of the Rev. W. E. and Mrs. Woodhams Denham. There was a good attendance to hear an address by the Baroness de Knoop on "The Kingdom of Christ and the British Empire." Those present were deeply impressed with the subject, and decided to form a Lodge of the O.H.I.

This is one of the most effective means of spreading the truth of our Identity cause, because it enables people to do personal study, which is one of the most necessary things in the propagation of the truth. It would be well if others would follow the example and hold drawing-room or cottage meetings among their friends. The more this line is adopted, so much the more will the truth spread in the homes of our people.

It is hoped that health and strength may be given to the Baroness to work along these lines.

O.H.I. (LEEDS).

ON January 18th, the O.H.I. Bible Study Circle was addressed by one of our much-respected members for the first time—we refer to Mr. F. W. Atkinson, of Brigg. His subject was St. Paul's Epistle to the Romans. He showed who these people were, to whom St. Paul wrote. Their knowledge of the law of Moses, and the covenant of God with Abraham and his seed, was understood. They, then, must be of the House of Israel. He instanced the establishment of the Christian Church in Rome, and the association of the British Royal Family with that Church, in the persons of Caractacus; his daughter, Gladys; and her husband, Pudens, the senator. A profitable discussion followed. We appreciate the help rendered to our Bible study. The paper evidenced much careful reading.

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O.H.I. (GRANGE-OVER-SANDS).

A MEETING of the above was held in the Parish Room on February 8th, when Mrs. Ingham, the president, read a very clear and lucid paper of high educational value, "The Church in Britain." Great interest was aroused, and discussions followed. A distinct desire was expressed for A.B.C. Study Circles on British-Israelism, which would help the uninitiated to have a grasp of the more advanced monthly lectures. This was then and there arranged for, and they commence at once in a private house. Notice was given of Mr. Plant's forthcoming lecture on March 8th.

The British-Israel Caravan Mission

(Supported by Voluntary Contributions).

G. W. M. DALE, ESQ., F.R.S.A., M.A., LL.B., *President.*
LANDSEER MACKENZIE ESQ. and
H. O. SOUTTER, ESQ., M.A., J.P., *Vice-Presidents.*

VERY gratifying results have followed our endeavours to spread the truth at Battersea, Brentford, Lambeth, Ealing and Hanwell. We have enlightened people of various grades of thought and social condition. Some have gladly accepted the truth, and promised to order *The British-Israel Herald* through their newsagents. We have met with many who have been misled by those headlines in the Bible which frequently claim the blessings for the Church, which the Scriptures beneath them clearly refer to Israel of the ten-tribed kingdom. Some that have been taught in their school history books that the ancient Britons were barbarians and savages have not been so easily convinced of our Israelitish origin. As one of our hearers remarked, "it would be well if those school books were revised." For an analytical study of history and the ethnology of our race prove beyond doubt that the ancient Britons, with the exception of the Phœnician colonists, were Israelites of the ten-tribed kingdom. Furthermore, while the British are fulfilling the foretold destiny of the kingdom of Israel, the Jews are fulfilling the foretold destiny of the kingdom of Judah.

The following donations for our Mission Fund have been thankfully acknowledged :—A.F.W., £1; Mrs. C., 5s.; J.S.S., 5s. Sale of literature, 5s.

All communications for the Caravan Mission should be addressed to John T. Hunt, Hon. Secretary, 151, Coldershaw Road, West Ealing, London, W.13. Cheques and postal orders should be crossed "B.I.C.M. a/c, Barclay and Co."

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Lectures During March.

March 6th.—Leeds B.I.A. Rev. G. W. Plasting. Subject: "The Great Tribulation."
March 6th.—Walsall B.I.A. C. Lavender. Subject: "The Bible and Scientific Truth."
March 6th.—Scottish I.I.A. Lewis A. Mitchell. Subject: "Hugo in Britain."
March 8th.—Glasgow S.S.B.I.A. G. C. Young. Subject: "Israel v. the Plan of God."
March 8th.—Grange-over-Sands B.I.A. T. W. Plant. Subject: "The British Empire Outlined in Genesis."
March 9th.—Southport B.I.A. Rev. J. C. Dalrymple.
March 13th.—Glasgow W.D.B.I.A. W. H. Cumming. Subject: "Signs of the Times."
March 13th.—Bournemouth B.I.A. Daniel Farmer. Subject: "The Things Most Surely Believed by British-Israelites," Y.M.C.A., 3 p.m.
March 19th.—Gt. Yarmouth and District B.I.A. Miss Augusta Cook. Protestant address, 3 p.m. Lantern lecture: "The Magic East," 7.30 p.m.
March 20th.—Ditto. Miss Augusta Cook. B.I. lecture, 7.30 p.m.
March 20th.—Scottish I.I.A. Baillie John Thomson. Closing address.
March 21st.—Leeds B.I.A. Bible Study Circle. Leonard Hardcastle. Subject: "God is in His Earth."
March 22nd.—Glasgow S.S.B.I.A. A. B. Buchanan. Subject: "Things New and Old."
March 22nd.—Norwich B.I.A. Miss Augusta Cook.
March 23rd.—Ditto. Miss Augusta Cook.
March 23rd.—Southport B.I.A.
March 27th.—Glasgow W.D.B.I.A. Rev. J. Anderson Watt, M.A. Closing address.
March 28th.—Darlington B.I.A. H. D. Houghton (Nottingham). Subject: "If the British are Israel, what good is it?"

Palestine has for the second time in a week been saved from a plague of locusts. A huge swarm of locusts appeared at Hisma, in Transjordania, and again, as in the case of the swarm of locusts which appeared in Petra a few days before, a strong wind rose and carried the locust army away into the desert.—*Jewish Chronicle*, Feb. 17/28.

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"Bring forth the blind people that have eyes." (Isa. 43 8)

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE.

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CONTENTS

	PAGE
Inspiration. By the Editor	53
The Afghans and the Lost Ten Tribes ...	55
The Anglo-Israel Distribution Fund	57
The House Established for Ever. By Bro. W. England, Rotorua	57
Our Jewish Page. Compiled by the Editor	60
Has Daniel a Message for Our Day? By M. Vincent Cox	61
The Response to the B.I.H. Appeal	62
British-Israel Forward Movement	63
666 and Gog. By Sladden W. Wells ...	64
Obituary	65
Lectures	65
The British-Israel Caravan Mission ...	66
"The Lion and the Unicorn"	66
Lectures During April	66

Inspiration.

BY THE EDITOR.

"After the most straitest sect of our religion, I lived a Pharisee." —*Acts xxvi. v.*

THEREFORE St. Paul was proud of his orthodoxy, and rightly so, as a pupil of Gamaliel, and the verbal or textual accuracy of the Old Testament would be of the first importance to his mind.

Of how many good British-Israelites could something similar be said respecting their devotion to the Book and to what is known as

VERBAL INSPIRATION?

Personally, I was brought up to believe in the undeviating accuracy of the Bible from the standpoint of its verbal inspiration from cover to cover —without question, without criticism. If it were in the Bible it was true, it was inspired.

But something happened to St. Paul. He was shown a more excellent way, and he was ready, when on trial before King Agrippa, to give a reason for the faith which was in him.

"And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come" (A.V.).

"And now for that Hope, which came from God, a promise to our fathers, I stand trial; for which our twelve tribes constantly pray, both night and day, in confident expectation to secure" (Ferrar Fenton).

"Why is it deemed with all of you a thing past belief if God raises the dead to life?" (verse 8, Weymouth).

He was on trial for his belief in, and his preaching of, the resurrection of Christ as the fulfilment of the Messianic prophecies of the Old Testament. But what was in his mind when he referred to that promise of hope, which the *Twelve Tribes* confidently expected to secure? Was it the national resurrection of re-united Israel and the restoration of their Davidic monarchy? Will the following references taken from various lists of marginal references help us?

Gen.	ch.	3	v.	15	Isa.	ch.	40	v.	10
,,	,,	22	,,	18	Jer.	,,	23	,,	5
,,	,,	26	,,	4	,,	,,	33	,,	14-16
,,	,,	49	,,	10	Ezek.	,,	34	,,	23
Deut.	,,	18	,,	15	,,	,,	37	,,	1-14
II. Sam.	,,	7	,,	12	,,	,,	37	,,	24
Psa.	,,	132	,,	11	Dan.	,,	9	,,	24
Isa.	,,	4	,,	2	,,	,,	12	,,	2
,,	,,	7	,,	14	Mic.	,,	7	,,	20
,,	,,	9	,,	6	Mal.	,,	3	,,	1

The argument and appeal of St. Paul was from

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promise and prediction to literal fulfilment in the Person of Christ, but it was also to something that the Twelve Tribes confidently expected to secure, and certainly these references help us to point the way to the hope of Israel.

All this is a preliminary to the relation of an incident which occurred in conversation with three friends when recently visiting Grange-over-Sands to deliver two lectures, and it is by special request that I give it.

I was asked: "Do you believe in inspiration? What do you mean by inspiration?" I replied: "Do you mean along the lines of that verse in 2 Timothy iii. 16, 'All Scripture is given by inspiration of God'?" "Yes" was the answer. "In that case," I replied, we must first remember that when that was written by St. Paul the New Testament was not in existence, so it referred to the Old Testament only. Secondly, we must translate it correctly, and read it, 'All inspired Scripture is of God,' and this raises the question of deciding what portions of the Old Testament claim to be inspired. For instance, does it require direct Divine inspiration to write a correct history of the kings, the judges, and the wars of Israel?"

The answer "No" came somewhat slowly, but the point was admitted, and I hastened to add that this did not necessarily impugn the accuracy of those historical records; they were probably a true record of facts, *but* they did not claim to be inspired by God; they were written by various historians.

"Then what do you mean by inspiration?" I was asked, and my reply was to refer my questioner to an incident which occurred towards the close of the forty years' wandering in the desert. A deputation of our ancestors went to Moses with the inquiry, "How shall we know the word which the Lord hath not spoken?" (see Deut. xviii. 20-22).

The reply fixed for all time, the definition of inspiration:—

> When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shall not be afraid of him.

I pointed out that this was all in the negative, but if we stated it in the positive form it meant that when a prophecy was uttered by anyone claiming to be the mouthpiece of Divine foreknowledge, then we must look for its literal fulfilment as the sole proof of its inspiration.

This point of view of the contents of the Bible leaves us with an historically accurate Bible, but it lifts prophecy far above the Modernist view that it was merely lofty preaching by the prophet to the times in which he lived.

When we read the prophetic formula:

"THUS SAITH THE LORD,"

we are in the presence of the claim that Divine foreknowledge is in the prediction which follows, and Moses, in B.C. 1451 gave us the only safe test—the test recently demanded by Kuenen, the great German Higher Critic—namely, the one of fulfilment or non-fulfilment. This does away with any futile claims for the *verbal inspiration* of the *translation* known as the Authorised Version of A.D. 1611, which is, after all, only 317 years old. It takes us back to the original Hebrew Scriptures; it takes us back to those events in Israel's history which gave rise to these unique predictions. They claim to be the occasions of a self-revelation of Divine intention and foreknowledge. The obvious test of such a claim must always be an appeal to history. Should this appeal be made to Jewish history, in the majority of cases it will fail. Here British-Israel dissection of prophecy and history comes to the rescue, complete agreement is the result, and we then realise what is meant by "inspiration."

Addenda.—For comparison I give the following renderings of 2 Tim. iii. 16 in support of my above remarks:—

"All Scripture that was written by the Spirit" (The Syriac, N. Test.).
"Everything that is written under divine inspiration" (The 20th Century N. Test.).
"Every God-inspired writing" (Ferrar Fenton).
"Every Scripture inspired by God" (Cunnington).
"Every Scripture inspired of God" (R.V.).

In the Authorised Version it reads:—"All Scripture *is* given by inspiration," the *"is,"* being in italics, shows that the translators of 1611 inserted "is," and therefore indefensible claims to complete verbal inspiration have arisen. A comparison of translations generally clears up these difficulties.

P.S.—I submitted the above to a great personal friend for criticism, and one whose opinion I value very highly. The reply was somewhat disconcertingly direct. "Cannot you see there must be something wrong about the text you quote *re* prophecy? It is logically unsound, and though we, along with all the commentators, pass it by, it is evidently a passage which lays us open to an opponent's criticism—it partakes too much *in its present form* of 'wait and see.'" But if you come to analyse that wise answer of Moses, you will see it was the only one possible under the circumstances.

The next article in this April issue is "The Afghans and the Lost Ten Tribes," and if you read the second half of it from

"THE TEST DEMANDED,"

downwards, you will see my point, and how I use the Mosaic test of what my friend calls "wait and see."

Is it not more *illogical* to expect a dramatically rapid fulfilment of a prediction? Most of the great predictions on which are built the British-Israel positions are, of necessity, long-date predictions, and very few could be expected to be fulfilled in the lifetimes of the predictors.

The great advantage we of the present day enjoy, and ought to make full use of, is that we are living in the period of fulfilment, not of prediction. We can now apply the Mosaic test of Deut. xviii. 20-22 with confidence, and justify the prophet's use of his claim to be "inspired" whenever he used that daring claim: "Thus saith the Lord."

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The Afghans and the Lost Ten Tribes.

By The Editor.

The following article, under the above title, appeared in *The Sunday Observer* of March 18th, 1928. Because of its exceptionally wide circulation, it will have been the subject of many an argument in clubs and families, and if there were no British-Israelites present, in most cases the theory will have been judged quite probable. Here is the article :—

There is an old story, which Kipling in "The Man who Would be King" decorated, with appropriate and romantic additions, that when Nebuchnezzar overcame the children of Israel, certain of the Jewish tribes, and perhaps all the lost ten, made their way eastward into a mountainous country and settled eventually in the country of Afghara, where they founded the race of the Afghans. Indeed, for centuries the majority of the Afghans have proclaimed an unhesitating belief in their Hebraic descent; they said it was not a matter of argument, but of history. It was the custom of their historians to call their people Beni-Israel, which in the Arabic tongue means "The Children of Israel."

Travellers have always found the legend plausible and fascinating. Sir Edward Denison Ross told a representative of "The Observer" yesterday that Lord Curzon was almost inclined to give credence to it, "though I think," Sir Denison added, "that I was able to shake his faith."

NAMES AND CUSTOMS.

Nearly all the Afghan women and many of the men are of a distinctly Jewish caste of countenance. Many of them have Jewish Christian names—for example: Ibrahim = Abraham, Ayub = Job, Ismail = Ishmael, Ishak = Isaac, Yohia = John, Yakub = Jacob. Isa = Jesus, Daoud = David, Suleiman = Solomon; and there are many others. The Afghans recognise a common code of the unwritten law called Pukhtunwali, which appears to be similar to the old Hebraic law, though modified by Mohammedan ordinances.

It is said that the Feast of the Passover is still observed by the Pathan border tribe of the Yusufzai; and significance has been attached to the appearance of the name Kabul in the Old Testament, as in I. Kings, ix., 13, where Solomon, having given King Hiram twenty cities of Galilee in return for the timber and gold presented to him for the Temple, Hiram called them "the land of Kabul." The current theory maintains, however, that the Hebrew word has no connection, except in spelling, with the Afghan Kabul.

A SIXTEENTH-CENTURY LEGEND.

The legend appears to have arisen in the 16th century, for there is no trace of its existence at an earlier date. At that time certain chroniclers were busy tracing the descent of their race from King Saul, who, as they say, had a son Jeremiah, who in turn had a son Afghana. The numerous stock of Afghana—the story goes on—were removed by Nebuchadnezzar and found their way to the mountains of Ghos and Feroza (north and east of Herat). While they were settling in Afghanistan they waited patiently for the great new prophet to arise, and only nine years after Mohammed's announcement of his mission the news reached them, and they sent a deputation under a wise man called Kais to make inquiry. Kais at once recognised the truth, and on his return the whole nation was converted.

"It is a very old and a very interesting story," Sir Denison said, "but I think it is undoubtedly a myth. If the Afghans were in origin a Semitic people we should expect to find some trace in their language—and there is none. As for the Jewish names, they are simply taken from the Koran. We find them among all Mohammedan people. Anthropologists have gone into the question with some care, and have found no evidence of weight."

THE ENGLISH.

It is nevertheless a theory to be treated politely. Even the "Encyclopædia Britannica" is gravely courteous: "We have analogous stories in the literature of almost all nations that derive their religion or their civilisation from a foreign source. To say nothing of the Book of Mormon, a considerable number of people have been found to propagate the doctrine that the English people are descended from the tribes of Israel. But the Hebrew ancestry of the Afghans is more worthy at least of consideration, for a respectable number of intelligent officers well acquainted with the Afghans have been strong in their belief of it"—and this was written before Lord Curzon had added himself to the more luke-warm of its adherents.

To trace descent from Israel is a common ambition. It seems that the Kashmiri have also decided that they are the lost ten tribes.

In this April number I contribute an article on "Inspiration," and refer to the test laid down by Moses, by which we can prove the claimed inspiration of the prophets by looking for its subsequent fulfilment in Israel's history.

But before doing so, let us refer to "the appearance of the name Kabul in the Old Testament (see 1 Kings ix. 13)." Various reference Bibles give the following meanings for the word "Kabul" :—"Knots or twists," "displeasing or dirty," "like nothing," "worthless," "not to my taste," "frontier," "good for nothing."

In the "Century Bible" footnote we are told that "the name ' Kabul ' has survived even to our own day, as that of a village nine miles south-east of Accho, a frontier town of Asher." The fact that the capital of Afghanistan bears the *Hebrew* word "Kabul" points to Jewish connection, rather than to any connection with the Israelites of the Ten-tribed Northern Kingdom.

Let us get right in our chronology and geography. The Assyrians (Nineveh) conquered the Northern Kingdom of Israel and deported the whole of the inhabitants to the north-east district between Nineveh and the Caspian Sea, in 721 B.C. About seventy years later Nineveh fell before the rising power of Babylon, and this event liberated the Ten Tribes from their captivity, and shortly afterwards, under Ephraim's leadership, they "followed an east wind," and began their westward migration about 650 B.C. This is described in 2 Esdras xiii. 40-45. First, they went north, through the Caucasus; then west, along the north of the Black Sea; across the Crimea into Arsereth, a district just north of the Danube, on the river now called the Sereth.

Babylon then became the predominant Power in the Middle East, and in 606 B.C. Nebuchadnezzar conquered the Jews and took the chief inhabitants of Judea to Babylon to begin their seventy years of captivity. A later addition to these captives took place in 586 B.C., twenty years later. After the seventy years' captivity, only a portion of the Jews returned to Judea, and doubtless many gradually wandered eastward. A reference to

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your Bible maps will show Shushan, due east of Babylonia. Still further east we get Persia, with its capital, Persepolis; and still further due east we reach Afghanistan, with its capital, Kabul, It is laid down that language is a test of contact, and not necessarily of race; therefore we get the Hebrew word "Kabul" from those who spoke Hebrew, *viz.*, the Jews. Long before this date the Ten Tribes had become "lost," and they could not have become "lost" if they had retained the use of the Hebrew language in their Assyrian captivity. In fact, it was prophesied that they would adopt a "chosen" language, and become Not-My-People Israel, and they were migrating Westward Ho! which was the exact opposite to the south-eastern position of Kabul.

Jewish contact—yes! but NOT contact with Ten-Tribed Israel, who were then already located in Eastern Europe, north of the Danube. We can now see the terrible historical inaccuracy perpetrated in *The Observer* article.

First, Kipling is quoted as decorating the story "that when Nebuchadnezzar overcame the Children of Israel certain of the Jewish tribes, and perhaps all the lost ten, made their way eastward." But Nebuchadnezzar *never conquered* the Ten Tribes of Israel; that was done 115 years earlier by Shalmaneser, King of Assyria, whose capital was Nineveh. Nebuchadnezzar *was not then born!* And how could the Ten Tribes make their way eastward if they followed an east wind? This eastward wandering of the Jewish exiles would account for the Jewish names and customs mentioned in the article. The Jewish-Afghans, being Monotheists, and being cognisant of the Messianic prophecies of Palestine, would in due time be ready to receive the faith of the Monotheistic Mohammed.

Towards the end of the article, quoting from the "Encyclopædia Britannica," we are told that "a considerable number of people have been found to propagate the doctrine that the English people are descended from the tribes of Israel, but the Hebrew ancestry of the Afghans is more worthy, at least, of consideration."

THE TEST DEMANDED.

This brings us to the application of the test laid down by Moses as a proof of the claim that prophecy is a self-revelation of Divine foreknowledge.

Does the history of the Afghans fit the details given in the predictions of what line the future evolution of Israel would take? In Gen. xii. 1-3, "I will make of thee a great nation, and make thy name great." Is the Afghan nation a great nation, and is it known as "Great Afghanistan," in the same way as our land is known as Great Britain? We are the only nation using this prefix "Great." In Gen. xiii. 16, very great multiplicity of seed was promised, and this was *not* the spiritual seed of the Christian Church. In Gen. xv. 18, the land "from the river of Egypt, unto the great river, the River Euphrates," was promised to Abraham's descendants, and in turn it has belonged to the seed of Israel, Ishmael, Esau, and now to "Great" Britain, to be later on shared with the Zionist Jews. The Afghans are very difficult to fit into this promised age-long ownership!

In Gen. xvii. 4, "Thou shalt be a father of a multitude of *nations*"! Again this does not fit the Afghans, but we are a group of national units.

In Gen. xxi. 12, "For in I-saac shall thy seed be called." Therefore Abraham's selected descendants were to be named by a name derivable from the name of his son, I-saac. The "I" not being written in Hebrew, we get "Saac" as a basis of Saxons—the sons of I-saac. Again we look in vain for any national cognomen borne by the Afghans derivable from the name Isaac.

In Gen. xxii. 16-18, we have the most solemn promise of racial reward made to Abraham, and confirmed by the Divine oath. Again we get Divine blessing, multiplicity of seed, the possession of the gate of our enemies, and the promise of the blessing that contact with Israel's race would bring to all the nations of the earth. Again we look in vain for fulfilment in the Afghan nation; they are *not* numerous, they do *not* hold the gateways of the world, and all nations have not been brought into national contact with them to receive the promised blessings.

In Gen. xxxv. 11, "A nation and a company of nations shall be of thee." We *are* a nation-homeland and a company of colonial nations, but the Afghans have *not* a group of national units or colonies, with their mountain fastnesses as the motherland of their colonies.

In Gen. xlviii., we have the blessing on Ephraim and Manasseh, the sons of Joseph, and who, therefore, could not be the sons of Judah, the brother of their father, Joseph. From Judah came the Jews. In this chapter Ephraim was promised to become *"a multitude of nations,"* while to Manasseh it was promised that his seed should become a *"great people,"* which is the usual name of the American "people" from the English stock. Again, this is entirely wanting in the history of Afghanistan.

These are only a few prophetic details taken from only one book of the Bible, *viz.*, Genesis. In Numbers we get the lion and the unicorn associated as the national emblems of Israel, and the promise of sea power—"His seed shall be in many waters." We look in vain for the Afghan navy (they have no sea coast), and we do not share these heraldic animals on our Royal Coat-of-Arms with King Amanullah.

In Deut. xv. 6, "Thou shalt lend unto many nations, but thou shalt not borrow." The money markets of the world are in the lands of the English-speaking peoples; they are *not* in Kabul!

But why go on enumerating the endless list of Israel's identifications in the latter days, as distinct from the never-can-be-lost history of the Jews? Let us now turn to the future and see if the Afghans are likely to fulfil Israel's destiny.

The Land of Palestine was to be given to Israel of the Ten Tribes; it was to fall to them as an inheritance, and to them was to be given the task of "apportioning the wasted estates" (F.F.); therefore if we are not Israel, we must give way to some other power to undertake our "Mandate."

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Will the Afghans undertake this God-given task, and help the Zionists towards the attainment of their ideals?

Why did *our* Secretary of State for Foreign Affairs (Lord Balfour) write to Lord Rothschild his famous letter, when our armies were only half-way to Jerusalem? Will this be rescinded, and a similar letter be written from Kabul? And would the Jews be satisfied as to the ability of the Afghans to aid them?

But there is a final problem of still greater interest to be stated. Jeremiah informs us that in "those days the House of Judah shall go unto the House of Israel, and they shall come together out of the land of the north, unto the estates that I have given to their forefathers" (F.F.). Hosea informs us: "I will collect the Children of Judah and the Children of Israel together, and they will appoint a Single Head for themselves, and rise up from the earth for the great day of God's harvest" (F.F.). Jeremiah also says: "They shall serve Yahweh, their God, and David, their king, whom I will raise up unto them"; and the late Dr. Driver remarked in a footnote that this would be "the second David, the ideal king of the future, as David was of the past." Will the Jews prefer to link up their future with "Great" Britain or with Afghanistan? Is King Amanullah in the unbreakable line of direct descent of the Davidic Royal House? Will he, or one of his descendants, be accepted as their ideal king at the future re-union of the Afghans and the Zionists?

It is claimed by British-Israelites that our Royal House of Windsor is of Davidic descent . . . . . the rest of this surmise is obvious.

Perhaps these notes will be sufficient answer to the question, "Are the Afghans the Lost Ten Tribes of Israel?"

The Anglo-Israel Distribution Fund.

To Subscribers in all parts of the World.

Following the resignation of Mr. J. G. Taylor from our joint ownership of *The British-Israel Herald,* he has also decided to give up the position of Hon. Secretary and Treasurer of the Anglo-Israel Distribution Fund. He has requested me to take over the duties, with Miss D. G. Faulder as Corresponding Secretary, a post she has held for some time.

The Anglo-Israel Distribution Fund was founded many years ago by the late Miss Rush, assisted by Miss Fitzpatrick, and it has probably been responsible for more effective British-Israel propaganda than any other of the older British-Israel societies. Under their devoted labours and guidance, the activities of the fund reached to all parts of the world.

It is with a view to continuing these activities that I am taking over the position vacated by Mr. J. G. Taylor, and confidently appeal for your loyal support. Any sums, however small, will be gratefully acknowledged and devoted to this work. Donations should be sent direct to T. W. Plant, Hall Cross Cottage, Doncaster.

The House Established for Ever.

By Bro. W. England, Rotorua.

In Strength will I establish this My house that it may stand firm for ever.

The Perfect Ceremonies (Emulation) boldly affirm "that God said in strength, etc.," but our own Ritual is a bit more cautious, and contents itself with the statement that "according to our traditions God said."

Thorne's Ritual refers it "to a passage in Scripture wherein God declared ' In strength shall this house be established.' "

Richardson's Monitor has it, "A passage in Scripture wherein God has declared in His Word, ' In strength shall this house be established.' "

Carlyle Manual: "For God said, ' In strength will I establish this Mine house to stand firm for ever.' "

Other excerpts could be gleaned, but from the foregoing it is perfectly plain that in the course of our Ceremonial the point is emphasised that T.G.A.O.T.U. has made the promise to so strongly establish His house that it will stand for all time.

For the reason that notice is drawn to this tradition in connection with certain adornments to King Solomon's Temple, the terms of the statement are generally thought to apply to that edifice, and further, because that Temple was so soon destroyed, the accuracy of the tradition is called in question, or summarily dismissed from consideration as irreconcilable with fact.

I have not found in the V.O.T.S.L. such an unconditional promise made by T.G.A.O.T.U. to King Solomon regarding the Temple that he built, but there is a distinct—an emphatic—assurance that God Himself would build David a "house," and that that "house" should "be established for ever." The Prophet Nathan, in speaking to King David (1 Chron. xvii. 10), said: "Furthermore, I tell thee, that the Lord will build thee an house."

And in 2 Sam. vii. 16: "And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever."

David, in offering prayer to God after that promise made through Nathan (verse 23), uses these words:-"Therefore, now, Lord, let the thing that Thou hast spoken concerning Thy servant and concerning his house be established for ever."

The "building" of this house of David and its establishment for ever is repeated in other parts of the Bible (2 Sam. vii.; Psalms ii., lxxxix.; Jer. xxxiii.; etc.).

Again, after the death of Solomon, and when the kingdom was split into two kingdoms—the Kingdom of Judah and the Kingdom of Israel—Ahijah publicly declared (2 Chron. xiii. 5): "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, to him and to his sons by a covenant of salt!"

So it seems reasonable to presume that the

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Masonic tradition really refers to the House of David, built by the Grand Architect Himself—the supreme M.M.—and not to the man-made Temple of King Solomon. Freemasonry, then, has incorporated this tradition in its fabric, and brought it down through the ages, with, perchance, other traditions not so readily apparent—and the delver into the arcana of the Order will be curious to ascertain more about this house that is to stand firm for ever.

The House of David must include the expression, the "throne of David." We are all more or less familiar with the lists of the Royal "Houses" of England, so laboriously learned at school, or, to put it more plainly, the lists of the kings of England. House and throne, then, are practically synonymous when applied to rulers, and so the Divinely-built House of David must include his throne and family.

The Masonic tradition says, "This MY house." The possessive case of the personal pronoun used here has, I think, been the cause of the misapplication of the words of the tradition, for the "throne" of David is actually claimed to belong to the G.A.O.T.U. In verse 23, chapter xxix., 1 Chron., it is stated: "Then Solomon sat on the THRONE OF THE LORD, as king, instead of David, his father."

"God's Throne"—"My House," which is to be established for ever.

There can be no element of doubt as to this establishment for ever, for we have read that such a promise and covenant was made by the Living God, and reiterated and repeated in more than one place in Holy Writ, and therefore it must be so.

"God is not a man that He should lie; neither the Son of man that He should repent; hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good?"

The acceptance of the promise stated above leaves no alternative to an admittance that, as God Himself built the House of David, and endowed it with perpetuity, it must of necessity still be in existence.

But where? When we pursue our inquiries further, the thread of the story appears to end abruptly, and there is a seeming flaw in our line of reasoning—our premise is unsound.

In B.C. 605, the Royal line of Judah apparently suffered extinction. Nattaniah—or, as he is more generally known—Zedekiah, having been raised to the throne by Nebuchadnezzar, rebelled, and as a consequence the King of Babylon beseiged Jerusalem, razed the walls, destroyed the Temple, killed all the sons of the king, and then put out Zedekiah's eyes and carried him captive to Babylon, where he died. Included in this slaughter were all the nobles of Jerusalem.

The sister kingdom of Israel had been taken into captivity by the Assyrians, 116 years prior to the destruction of Solomon's Temple, and these people never again returned to Palestine as a nation. The tribe of Judah, however, did return after a period of 70 years, B.C. 536 being the date of the edict of Cyrus that set them at liberty to return and rebuild the Temple and make Jerusalem habitable once more. Their king! They had none of the House of David. During the whole of the period from the return from the captivity to 70 A.D. not a single prince of the House and lineage of David sat upon a throne in Judea or any other part of Palestine. (Dunham-Massey.)

The Rev. W. H. Poole has it that Judah, or the Jews, never had the sceptre of dominion for one day since the days of Zedekiah—no, not for one hour . . . . after the great empire (Babylon) came to its end. The Persian kings, to the number of fourteen, swayed their sceptre over all those lands in the East. Then came Alexander the Great, and after him the Syrian conquerors; next ten or eleven of the Ptolemys, who all held the country tributary to them. The Maccabean or Ammonean family, nine of them, claimed the kingly authority, but they were not of Judah or Jews; then the country fell into the hands of Pompey, and the twelve Cæsars, and when Christ came, Herod, who was an Edomite, a creature of Rome, held nominal sway over the land. Here were thirty-eight creatures of foreign birth and alien blood, who usurped authority and claimed to govern the land.

As a set-off to this, the R.A. alleges in its history that the kingly power was restored in the person of Zerubbabel to the Royal House of David and the princely tribe of Judah. Nor was all vestige effaced until after the destruction of Jerusalem by the Romans, under Titus, in the seventieth year of the present era.

These are conflicting statements, but agreement is reached in that there was an end of the Royal line either at the time of the captivity or later in 70 A.D.

Now Jeremiah must be heard with an emphatic statement that the Royal line did not end either in B.C. 605 or in 70 A.D. In chapter xxxiii. 17, he says: "David shall never want a man to sit upon the throne of the House of Israel." And this was said years after David was gathered to his fathers. The throne of the House of Israel was not the throne of the House of Judah, and so we must change the direction of our search from Judah to Israel. But Israel had gone into captivity in B.C. 721, and disappeared.

All manner of difficulties seem to crop up to hinder the search and confuse the trail, which would now abruptly end if Zedekiah and ALL his children had been slain. But they were not all massacred.

By a mysterious intervention of Providence, Jeremiah was spared by the invading Babylonian king, and strict commandment was given that no harm was to come to him.

Jer. xxxix. 11, 12: "Now Nebuchadnezzar, King of Babylon, gave charge concerning Jeremiah to Nebuzar-adan, the captain of the guard, saying, 'Take him and look well to do him no harm; but do unto him even as he shall say unto thee.'"

Jeremiah was given his choice of either going to Babylon—"and I will look well after thee"—or remaining with the remnant that were left in Judea with Gedeliah as Governor.

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Jeremiah decided to remain, and, according to Josephus (Ant. x. 9, 1), also desired Nebuzar-adan to set at liberty his disciple, Baruch, the son of Neriah, one of a very eminent family, and exceeding skilful in the language of his country.

They settled at Mizpah, with Gedeliah the Governor. This Gedeliah was a straight man, and one who harboured no evil suspicions of anyone. So when he was told that a certain Ishmael had been sent by the King of the Ammonites to slay him, he refused to believe it, and paid the penalty with his life.

Josephus asserts (Ant. x. 9, 2) that this Ishmael was of the king's line, for he writes: "Now there was of the Royal Family one Ishmael, a wicked man and very crafty, who, during the siege of Jerusalem, fled to Baalis, King of the Ammonites, and abode with him during that time."

After the massacre (engineered by this Ishmael) was completed, he was anxious to get away to safety from the vengeance of the Babylonians, for his temerity in slaying their appointed Governor.

Jer. xli. 10: "Then Ishmael carried away captive all the residue of the people that were in Mizpah, EVEN THE KING'S DAUGHTERS," and we know from the subsequent records of the subsequent events that Jeremiah and Baruch were also of the party so carried away.

Swift retribution overtook the assassins, and the captured Jews were rescued and brought back, "among whom were the daughters of King Zedekiah, whom Nebuzar-adan, the General of the army of Babylon, had left with Gedeliah" (Ant. x. 9, 4).

The male line of the Royal Family had been wiped out, but the distaff side remained.

Subsequently, but against the express commands of Jeremiah, the whole of the Jewish colony moved down into Egypt.

Jer. xliii. 5, 6: "And Johanan . . . . took all the remnant of Judah, even men and women and children, and the KING'S DAUGHTERS, ... and Jeremiah the prophet, and Baruch, the son of Neriah." The next verse shows that "they came into the land of Egypt, for they obeyed not the voice of the Lord; thus came they even to Tahpanhes."

From this point the Bible is silent on the fortunes of the king's daughters, the elder of whom would be the heiress to the throne of the House of David.

All authorities, though differing as to the time of the extinction of the kingly rule in Judah, agree that that extinction did take place at one time or another—either 400 years before Christ, or 70 years after. But though extinct in one place, it must have survived in another, for the House of David was to be established for ever, and he was never to lack a man to sit upon the throne of Israel. That being so, where was and where is that throne?

Does Freemasonry give any solution to this problem, which it has originated, or does it leave the matter hung up, as it were? It takes a keen intellect and an almost supernatural knowledge to properly comprehend a tithe of the mysteries in Masonry, and I cannot claim a place in that school. So when I confess that my road is now shrouded in mist and uncertainty, and hidden, it does not follow that there is no solution. It may be that at the proper time and in the right place these things may be made clear. I have canvassed mentally the whole structure of the Red and the Blue, but I can see nothing definite as an answer to my query. The G.S. of a M.M. were lost. Suppose that "a" was "the." The M.M.—the Supreme Architect? Would that make any difference?

Where will those lost matters be found? In some central place in the West. There are many Biblical allusions to "the Isles of the West," and I found a very apropos paragraph in Professor Meiklejohn's Geography: "If we place one of the legs of a pair of compasses on Falmouth, and carry the other round half of the globe, we shall find that that half embraces all the lands on the surface of the planet."

Longman, in his Geography, says that the British Isles are situated near the centre of the land hemispheres, so that they are within reach of all the great markets of the world.

Greenwich, as is well known, is the horological centre for all civilised nations.

In the R.A. the searchers come across a sign bearing an inscription—A. . .B. . .S. . .—directing them where to prosecute their search, and in an underground cave they discovered something so holy that its very replica in every chapter is rightly regarded with reverence and approached with humility.

If the ancient Irish records are correctly quoted by historians, there is an analogy to the R.C. cave and its treasure in secular history. Jeremiah must have been fully alive to the danger of remaining any length of time in Egypt, for destruction was to come swiftly upon that land and its people, and upon the party of Jews who forcibly carried him and his Royal charges with them into Egypt. He would most certainly escape at the very first opportunity, and the easiest and most probable avenue would be by ship to the coast of Spain. There is an interregnum of four years from the close of the Biblical narrative to the arrival in Ireland of a beautiful "Egyptian" princess, sponsored by a venerable old man and his steward—one Simon Burgh. This princess became the bride of the head King of Ireland, and they were crowned on the very same stone that rests beneath the Coronation Throne of England in Westminster Abbey. From that union came the Kings of Ireland, Scotland and England, and in direct line to our present King, George V. This genealogical tree is easily obtainable by any interested in such matters.

The four years may be likened to the cave of the R.A. Is there any indication of another A. . .B. . .S. . . sign to direct us to the keystone of the arch of those four years beneath which lies concealed the history of the House of David, subsequent to the close of the Bible story?

[Reprinted by request from the *New Zealand Craftsman*.]

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

"The Seventh Dominion."

IN *The Jewish Chronicle* of March 9th the subject of "Mentor's" weekly article is the above book, just published by Colonel Josiah Wedgwood, D.S.O., M.P.

"Mentor" ought to be admitted to the honorary membership of every British-Israel society in the English-speaking world, and if he sat for an "exam." on British-Israel restoration and re-union prophecies he would run grave risk of gaining the gold medal for the year. After referring to "seven being regarded by the Jews as the most sacred of all numbers," and giving examples of the use of the number seven in the Old Testament, he continues : —

> What Jew, then, could fail to be attracted by a book entitled "The Seventh Dominion" or fail to be intensely interested on finding it the work of that splendid champion of Jewish Nationalism, Col. Josiah Wedgwood, M.P., and on realising that the Seventh Dominion is Palestine. Col. Wedgwood has issued a booklet written with characteristic vigour, independence and insight, in which he foresees for Palestine a future that has often been urged by "The Jewish Chronicle" as the political goal to be aimed at, and in respect to which I have frequently expressed my keen sympathy. It is that Palestine should become gradually, and in due course, as Jewish as England is English, and should pass from its present Mandatory status to that of a Dominion in the glorious congeries of countries comprising the British Empire. Colonel Wedgwood calls it the Seventh Dominion to come within the ambit of the Empire, and the number assigned to it could not be more apt. It is a great and inspiring political ideal, than which none could better subserve Jewish interests and Jewish aspirations. Under the over-lordship of the British Empire, as is proved by instance after instance, our National ideals would have their most glorious opportunity and so would our religious strivings. In no better or more favourable conditions can I imagine our carrying to the world what we believe to be the Mission of Israel. I think I should say this though I were not a British subject. I hope I should think so. Anyway, as a Jew, I could not altogether dismiss what I would call the "providentiality" of the Palestine Mandate having fallen to this great Empire.

It seems almost incredible that a Jewish writer, well versed in Old Testament history and prophecy, could write like this, all unconscious of the hastening towards fulfilment that he outlines in these sentences. May I refresh his memory by a few quotations?

> "A Nation and a Company of Nations, shall be of thee" (Gen. xxv., 11).
>
> "His (Ephraim's) seed shall become a multitude of Nations" (Gen. vlviii., 19). And in verse 20 we have the origin of the Jewish custom of blessing their sons on their return from Synagogue by saying, "God make thee as Ephraim and as Manasseh."
>
> "In those days the House of Judah shall walk with (margin 'to,' and Young render it 'go unto') the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers" (Jer. iii., 18).
>
> "For I will collect the Children of Judah, and the Children of Israel together, and they will appoint a Single Head for themselves, and rise up from the earth for the Great Day of God's Harvest" (Hosea i., 11). (Ferrar Fenton).

Where is the Davidic monarchy which these two sections, Israel and Judah, will appoint as "a Single Head for themselves"? We claim that we have the Davidic monarchy as our House of Windsor, and our King rules over our "company of nations"; so why not admit the Jewish people as "the seventh dominion," and thus complete the sacred number?

But "Mentor" has not finished his delightfully unconscious *resumé* of Biblical prophecies :—

> The gallant Colonel frankly admits that this notion of the future of the National Home for the Jewish People is Imperialism, and I am delighted to notice that he cares as little as I should about being called a supporter of that particular "ism." Because in the first place it can best serve Jewish purposes, or rather the British variety of it can. And in the next place I see the possibility in the great confederation of nations maintaining the Peace of the World, and making as nothing else could a great broad path for the progress of Civilisation. Imperialism can, I know, be turned to evil purposes. There is scarcely a good thing that cannot. But it can be made a mighty engine for good, and I believe will be by the wonderful family of nations, of which the British Empire is composed. And as a Jew, I want to be one "of the family," as Colonel Wedgwood puts it. I know I shall be better placed as a Jew, while, as a British subject by birth, nothing could be more delightful to me than to feel that I was working so as to give to the sum total of the power for good that is in the British Empire the very best that Jews can contribute.

The word "Imperialism" arrests my attention, and I turn to Ferrar Fenton's translation of Psalm lxxxix. 27. The whole passage from verse 19 refers to the Davidic dynasty and its future pre-eminence :—

> Yes! I will make him Imperial,
> The First of the Kings of the Earth!

And, two verses previously, reference is made to the future naval power of the Davidic House :—

> So I placed his left hand on the Sea,
> And his right to the Rivers afar! (F.F.).

"Mentor" then treats us to this excellent quotation from Colonel Wedgwood's book, and adds his own brief comment and question :—

> "Presumably, the best reasons for wanting the Jews in the family are that their friendship and customs are worth having, and that we have so many traits in common—an inclination to lend money and take risks, a passion for wandering over the earth, a dislike of working for a master (called independence), and a lamentable preference for the Old Testament with its doctrine of 'hit him first and hit him hard,' to the New Testament and pacifism. There are some fourteen million Jews in existence, well peppered over the world; not more than a million are likely ever to be loyal subjects to King George in Palestine, but those that remain in America are better to have as friends than enemies. Those who do settle in Palestine are likely to be of real political and commercial service to the Empire, for Palestine is the Clapham Junction of the Commonwealth. The air routes, as well as the ocean routes,

(*Concluded on page 66, col. 2.*)

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Has Daniel a Message for Our Day?

By M. Vincent Cox.

A short time since I received from friends two cuttings from *The Daily Sketch* (the issues of January 16th and 28th). Both are from the pen of a journalist writing under the pseudonym of "Candidus." The first was headed: "Beware, the Silly Prophet," and was written to discredit those who regard the Great Pyramid as anything more than a tomb. It appears that a young lady has sent him a letter in which she says she had read in a British-Israelite paper that, according to the Great Pyramid, there will be another great war in May, 1928, and the prospect has thrown her into a panic. How ignorant "Candidus" is of Pyramidology is shown by his deprecation of attempting to forecast future events by the Pyramids (in the plural). There are about seventy of these structures in Egypt, most of them quite insignificant, and many are copies of the second Pyramid, which, doubtless, *was* intended for and used as a tomb; but had he taken the pains to inquire into the matter he would have learned that the Great Pyramid of Gizeh is unlike all the others; in fact, it is unique, and proves that its architect was in possession of astronomical and geometrical knowledge in advance of the scientists of our own day. Does "Candidus" know that the Great Pyramid stands at the exact land centre of the earth? That from each of the four sides of the base measures we get the length (to a fraction) of the solar year, and from its vertical height we calculate the earth's distance from the sun, so long over-estimated by astronomers? Is he aware that its wonderful passages and chambers are found in no other Pyramid, and contain forecasts by measurement from the time of the Exodus to a date still future? We may remark, however, that while Pyramid students predict a time of *trouble*, dating from May, 1928, many are careful to say it is not necessarily *war*. They suggest it may be industrial strife, or cosmic catastrophes, or some devastating epidemic, and probably war *as the climax*. We do not think our potential enemy is *at present* in a position to finance a great war; but the following from *The Daily News* of February 24th is sufficiently sinister and is, to say the least of it, startling:—

> While Russia is submitting to the League of Nations at Geneva plans for the abolition of armaments, the leaders in Moscow are issuing frenzied appeals to the Red Army to prepare for the next war—"near and inevitable."
>
> Yesterday was the tenth anniversary of the establishment of the Red Army, and messages were issued to Russia's "countless battalions" warning them of the "new and bloody fight the hated capitalists are preparing against them."
>
> Unschlitt, Director of the Political Department of the O.G.P.U. (Political Police), declares:—
>
> "The capitalists are preparing to solve all problems by a new bloody fight. Coming events shall not find us unready. We are ever ready to give a decisive and destructive counter-blow against the birds of prey. The hour of the next great battle is near and inevitable. Lenin's fully-armed brilliant Labour Party will lead the Labour class to victory. This time must be the last, but this time the victory must be decisive and complete."

The above does not sound *much* like "peace and safety"; yet "Candidus" refuses to see that British-Israelites have any grounds for their anticipations, and says:—

> I do not laugh at my correspondent's anxieties, but I could find it in my heart to be very angry indeed with the British-Israelites, who have robbed so amiable a correspondent of a night's rest by their tarradiddles. It would be an appropriate punishment that they should be made to climb the Pyramids before breakfast every day for three months.*
>
> Perhaps a few general observations on prophecy may be helpful, though I cannot bring myself to discuss the British Israelites and their Pyramids or even that other nuisance, the prophet Daniel.

Presumably this last pronouncement brought a storm of protest from readers, who, whether British-Israelites or not, objected to hear any Biblical writer discredited; so in *The Daily Sketch* of January 28th he replies to his critics, and endeavours to justify his attitude. Certainly he admits the literary superiority of the Bible, saying no book in the English language equals it, either in style or in thought, but the value of this admission is greatly discounted when we read:—

> How anyone ever thought that the whole Bible was inspired (except in the sense in which Shakespeare or Wordsworth was inspired) passes my comprehension.

Having thus freed his mind, he continues:—

> There are two poor books in the Bible—the book of Esther, which seems to me meanly cruel and vindictive and altogether without moral dignity, and the book of Daniel.

With regard to his strictures on the Book of Esther, we may remark that it tells the story of an unscrupulous place-hunter, who schemes for the death of his rival, and finds the tables turned on himself, and he richly deserved all he got. But now for the indictment of the prophet Daniel by "Candidus," who describes him as "a nuisance." He says:—

> I called Daniel a nuisance because, however wise he may have been, there is no one now living who is not much wiser than ever Daniel was about what was going to happen. He has, therefore, no message for our day, and it seems to me a sad waste of time for those who want to know what is likely to happen in the next century to study the writings of this sauve and wise old courtier more than two thousand years ago.

No message for our day? From conclusions based on figures found in Dan. xii., the Rev. Grattan Guinness was able, more than thirty years ago, to predict that the liberation of Jerusalem from Turkish tyranny would come to pass in 1917. In December of that very year Allenby entered the Holy City without firing a shot, and Jerusalem ceased to be "trodden down of the Gentiles." The Modernist tells us that each of the Hebrew seers wrote for his own age, and that their messages have no reference to present-day happenings, and can afford no guidance as to present-day problems. We are safe in saying that not

* Pyramids again! We wonder how many?

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Daniel alone, but Isaiah, Jeremiah, Ezekiel, and most of the minor prophets have messages for our day, and it is our loss if we ignore them; but without "the master key," which British-Israel Truth affords, it is not possible to understand or appreciate them.

But reverting to the Great Pyramid, on January 25th *The Daily Sketch* printed the following letter:—

> The Pyramids were built solely as tombs for the Egyptian royal dead, and have no more connection with prophecy than the Tower of London. I would advise timid women not to get excited over these prophecies, whether they be of the religious variety or the commercial sort in the form of an almanac.
>
> Forest Gate. B. SIMMONS, Jun.

That, of course, settles the matter once for all! The one quotation that leaps to the eye after reading the above is, "*I* am Sir Oracle; and when I open *my* lips, let no dog bark." When one thinks of the years of patient research that Pyramid students have expended on this wonderful building, one can hardly tolerate the dogmatic pronouncement of a man who evidently never has taken the trouble to avail himself of the opportunity to examine the results of such researches.

In *The Sunday at Home* for July, 1927, there is an article on "The Mystery of Numbers," from which I take this paragraph:—

> For certain types of mind, numbers have a great fascination. Some people spend years contemplating the data which may be obtained by measuring some object, such at the great Pyramid or Solomon's Temple, and seem to find immense interest in the area, or cubic contents of these structures. We are invited to believe that in the Pyramid of Cheops there is a great and vital message for our day. We shall be on safer ground if we contemplate some of the numerical data, furnished by nature herself. Why should we have two eyes, five fingers, twenty first teeth, 32 permanent ones, 43 pairs of nerves, and 240 bones in our bodies?
>
> Why should not these numbers be quite as full of meaning as those concerning a Pyramid?

The author of the above is Professor D. Fraser-Harris, M.D., D.Sc., F.R.S.E.; so he is evidently a very clever man, as these patents of intellectual superiority imply. But what he suggests does seem rather absurd.

There are on this planet upwards of 1,500 millions of human beings, and we suppose *all* of them possess the same number of eyes, fingers, teeth, nerves, and bones; but not even *one* other Pyramid is in any way similar to the unique structure on which the students of prophecy base their conclusions. It does not contradict, but confirms Scripture, the Pyramid being, as we believe, a Bible in stone, whose secrets are only in these latter days being revealed, that the detractors of the written Word may be put to confusion.

Happily, "Candidus" is not the only one who has written about the prophet Daniel. Those who have read that wonderful book, "Light from the Book of Daniel," by Miss Augusta Cook, will have learned from its perusal that this old-time Hebrew seer has indeed "a vital and important message for our day."

Editor's address.—Thos. W. Plant, Hall Cross Cottage, Doncaster (Yorks).

The Response to the B.J.H. Appeal.

THE issuing of the Appeal Fund inset in the March number of *The British-Israel Herald* was, I am sure, somewhat in the nature of a bombshell to my readers. I looked forward to the response during the first fortnight in March with a certain amount of natural anxiety, but not without a confident hopefulness as to the result. The following is a tabulated result of the appeal:—

RESPONSE TO THE B.I.H. APPEAL FUND

DONATIONS RECEIVED.

	£	s.	d.
One Donation of	100	0	0
One Donation of	3	3	0
One Donation of	1	10	0
Three Donations of 21s.	3	3	0
Four Donations of 20s.	4	0	0
One Donation of	0	10	0
Two Donations of 2s. 6d.	0	5	0
	£112	11	0

ANNUAL SUBSCRIPTIONS RECEIVED.

	£	s.	d.
One Subscription of	20	0	0
One Subscription of	10	0	0
One Subscription of	5	0	0
One Subscription (quarterly) of ...	3	0	0
One Subscription (10s. per month) of	2	0	0
	£40	0	0

Total amount received, £152 11s. 0d.

DONATIONS PROMISED.

	£	s.	d.
Two Donations of £10 each ...	£20	0	0
One Donation (£1 per quarter) of ...	4	0	0
One Donation of	1	0	0
	£25	0	0

SUBSCRIPTIONS PROMISED.

	£	s.	d.
One of £10 per annum	10	0	0
One of 10s. per month	6	0	0
	£16	0	0

The annual subscription of £20 received is to be continued for the next three years.

The amount received and promised is certainly very gratifying, and has lightened the burden considerably. It is, however, my intention to spread the spending of the very generous donation of £100 over at least two years. This will leave me with a received amount of £102 11s., and promises of £41—£143 11s.

I therefore feel justified in asking more of my readers to make use of the printed "appeal form" in the March number. Further donations and subscriptions, large or small, should be posted direct to Thos W. Plant, Hall Cross Cottage, Doncaster (Yorks.).

I wish to express my sincere thanks to those who have so promptly and generously responded to my appeal for a minimum fund of £200 per annum, and I feel sure that the large number who have not already subscribed will do so in the near future, and thus link themselves up with this appeal.

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BRITISH-ISRAEL FORWARD MOVEMENT.

Communication No. 4.

THE HERITAGE BOOK ROOM ASSOCIATION,
58A BROMPTON ROAD,
LONDON, S.W. 3.

DEAR FRIENDS,

The outstanding feature of our work during April at THE HERITAGE BOOK ROOM will be the delivery of

TWO IMPORTANT LECTURES

On Thursdays, April 19th and 26th.

MR. CUMBERLAND CLARK, F.Z.S., F.R.A.S., will give a Lantern Lecture on April 19th at 5 p.m. Subject:

"The Founders and Pioneers of the British Empire."

We are indeed fortunate in having a visit from Mr. Cumberland Clark, who is a well-known Lecturer on this and kindred subjects in all parts of the United Kingdom. He has given this lecture in London, Glasgow, and other centres, and we hope that very many friends will come to hear him. It is a subject dear to the hearts of all British-Israelites.

MR. JOHN T. HUNT (B.I. Caravan Mission) will lecture on April 26th, at 5 p.m. Subject:

"Britain and the East."

Surely a subject of vital interest in view of present-day happenings in the Middle East.

These will be our two Special Efforts during April, and it is intended that these occasions shall be more than usually interesting. We hope to continue with similar events during the succeeding months, and ask that every effort shall be made to ensure good attendances. In addition to special lectures, we are making the Heritage Book Room

A Rendezvous for Reading and Research.

Expert assistance in the prosecution of your personal studies in B.I. investigation is willingly offered to you, and you are invited to make full use of such facilities.

Cordially yours,

Correspondence invited.

W. E. WOODHAMS DENHAM.

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666 and Gog.

By Sladden W. Wells.

Having been a student for more than 40 years in the identification of the Anglo-Saxon peoples with the Lost Ten Tribes of Israel, one thing seems clear to me—namely, the want of uniformity in admitting and declaring that the Armageddon war and the Gog war are two different wars. The chief character in the Armageddon war is described as "a vile person" (Dan. xi. 21), "the king of the north" (Dan. xi. 40), "another shall come in his own name" (John v. 43), "that man of sin be revealed, the son of perdition" (2 Thess. ii. 3), "the number of the beast . . . . is six hundred three score and six" (Rev. xiii. 18).

This is not the same person as the one called "Gog," the chief prince of Meshech and Tubal, of the north quarters, who invades Palestine after Israel and Judah have been re-united and enjoyed God's special presence, peace and prosperity "many days." Ezek. xxxvii. to xxxix., also Rev. xx. 7-10, states it will be after Christ's visible personal reign on earth for a thousand years.

Many undoubtedly wise authorities on the Bible and the Great Pyramid believe that the great and terrible day of the Lord is very near (see Joel, Zeph. i., Zech. xiv., Matt. xxiv.). If so the most urgent matter of to-day is for everyone to realise the extreme need of personal repentance, confession of sin, and amendment of life.

In any case, Christians and Jews must awake from slumbering inaction, and ask God for grace and understanding in order to be prepared for the most agonising breaking-point in the history of the world, and especially of the Hebrew race.

During the great day of the Lord an ancient empire will be reconstituted under one, called "the beast," whom Satan—or the dragon—will endow with vast natural and supernatural powers, and cause him "to make war with the saints and to overcome them, and power was given him over all kindreds and tongues and nations, and all that dwell on the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. xiii. 7-8).

The beast will be chaplained by one called "the false prophet," a representative of the united Eastern Churches, and who, by Satan's power, will be a worker of miracles in the beast's sight, and a deceiver, and cause the death of many non-worshippers of the beast (Rev. xiii. 11-17).

Apparently the day of Christ shall not come, "except there come a falling away first, and that man of sin be revealed, the son of perdition" (2 Thess. ii.). Consequently there will be no general religious revival before the removal or rapture of watchful saints from the earth. After that, the remaining Christians and Jews will have to go through the great tribulation in order to make their robes white in the blood of the Lamb, and become saints in deed, and not name only.

Is it likely that Great Britain "will hand over to Italy the Mandate for the government of Palestine and Mesopotamia," as suggested by *The Daily Mail* on 2nd May, 1927? Or will the British Government transfer the Mandate for Palestine to Zionist Jews, or grant them self-government after the fashion of the Irish Free State?

Just before, or soon after, the beginning of the great day of the Lord, will Zionist Jews build a temple in Jerusalem, and then restore their ancient daily sacrifices and oblations? Dan. ix. 27 states: "And he (the prince) shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease."

Rev. xiii. 2 states: "And the dragon gave him (the beast) his power, and his seat, and great authority." In this chapter we have an account of the rise of the head of a reconstructed ancient empire (Babylon), who will be in a position to come in his own name, and be received by Jews, and confirm a seven years' covenant with them, but break it in the middle of the term. He, together with ten kings, elected by the people, over ten sub-divided kingdoms of that empire, who will, with one mind, give him their power and strength, will invade Palestine and Egypt, and make war against the British and Jews, and capture Jerusalem, "and the holy city shall they tread under foot forty and two months" (Rev. xi. 2), "and they shall place" (in the sanctuary) "the abomination that maketh desolate" (Dan. xi. 31; Matt. xxiv. 14, 15).

Nations that fall under the rule of the beast during the last three or four years of the covenant will be dominated by him and his ten kings, and no doubt all labour, wealth and everything required for furthering his vast scheme of world-empire will be conscripted or confiscated. If Britain retains the Mandate for Palestine and Mesopotamia, she will have to maintain great military forces in Egypt in order to guard the Suez Canal; also a strong army in Palestine.

During the first half of the great day of the Lord, Britain, as king of the South, will suffer a great defeat at the hands of the king of the North; but the next attack is turned back by her navy or ships of Chittim (Dan. xi. 25-30).

Towards the time of the end the British will make the next move, but will be overwhelmingly defeated, and perhaps compelled to withdraw from Palestine and Egypt (Dan. xi. 40-43). Therefore she will be unable to assist the Jews in the defence of Jerusalem. "And there shall be a time of trouble, such as never was since there was a nation down to that same time, and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. xii. 1).

Anglo-Saxon peoples, Jews and their allies, who repent and turn to God during the great tribulation, will be able, at the end, to concentrate great military forces in Mesopotamia, when the great River Euphrates will be dried up, so that the way of the kings of the East may be prepared (Rev. xvi. 12), and then enter Palestine on the east and north, and at Armageddon will meet "666" and his armies (Rev. xvi. 16). "Then shall the Lord go forth and fight against those

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nations, as when He fought in the day of battle." "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east" (Zech. xiv. 1-4).

Our Lord will save His people, and destroy the armies of "666," and he and the false prophet "are taken," and "these both were cast alive into a lake of fire, burning with brimstone" (Rev. xix. 20).

After the Armageddon war, Satan, or the dragon, will be bound and cast into the bottomless pit for a thousand years, during which period the blessed shall be priests of God and of Christ, and shall reign with Him" (Rev. xx. 1-6).

Is it probable that the following events in the early years of the Millennium are marked in the King's Chamber of the Great Pyramid?

(1) The re-union of Israel and Judah, return of representative members of all the tribes to the Holy Land, and division of same by lot, as stated in the book of the Prophet Ezekiel.

(2) The site cleared of rubbish, earth levelled and prepared for the erection of the new temple, its offices, courts, and furniture, according to the plans and specifications given by God to the Prophet Ezekiel (40 to 44).

(3) The foundation-stone laid and building commenced, the temple completed, dedicated and consecrated to God's service and glory, together with its priests and officers.

THE GOG (OR RUSSIAN) WAR

is fully described in Ezek. xxxviii. and xxxix., which state that Gog, the chief prince of Meshech and Tubal, with a mighty army, will come up against Israel as a cloud to cover the land "after many days," and "in the latter years." When Israel and Judah unitedly are enjoying peace and prosperity, God will destroy Gog and all his hosts. Rev. xx. 7-10 also states: "And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to the battle, the number of whom is as the sand of the sea. And they went upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city, and fire came down from God, out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, *where the beast and the false prophet are,* and shall be tormented day and night for ever and ever."

Then follows the last and general resurrection and judgment, and the next chapter describes the new heaven and the new earth. In view of these prophecies, it seems clear to me that a period of 1,000 years divides these two wars.

Obituary.

Much sympathy will be felt with Mr. Luke Pearce, of Tunbridge Wells, a frequent contributor to this Magazine, in the loss of his beloved wife, Susan Pearce, at the ripe age of 77. She was an ardent British-Israelite, and will be much missed in her circle of friends.

Lectures.

O.H.I., GRANGE-OVER-SANDS.

On March 8th the Grange Lodge (chairman, Mrs. Oates Ingham) was favoured with a visit from Mr. T. W. Plant, Editor of *The British-Israel Herald.* A goodly number assembled in the Parish Hall to hear his lecture on "The British Empire Outlined in Genesis."

He began by drawing a mental picture of the importance given to the Jews in all references from our pulpits. Keeping this in mind, he proceeded to quote the various covenants and promises. The result of these quotations was always the same; in every case they did not find their fulfilment in Jewish history, but they do find their fulfilment in British history. These prophecies are the foundation-stones on which the major and minor prophets built, and their later predictions then become valuable elaborations, completing a structure of surpassing interest.

Mrs. Woodward arranged a drawing-room meeting at her house on Friday afternoon, when Mr. Plant held the rapt attention of the assembled guests for nearly two hours. A unique feature of his exposition was his use of the Book of Jeremiah by that great Higher Critical scholar, Dr. Driver.

Mrs. Oates Ingham had also arranged two evening meetings at her residence. They were very much appreciated, and valuable lessons were given on British-Israel Identity.

LEEDS ASSOCIATION.

It was with much pleasure that we listened to Mr. John H. Tench, of Darlington, on "The Great Pyramid," on February 7th. He discussed the subject under the general description as detailed in Mr. D. Davidson's great book. The following out of the Divine purpose in its construction, and the symbolism which was evident throughout, was remarked with painstaking carefulness by the lecturer. He drew our attention to the inch measure (as shown in the Pyramid) being only used by the Anglo-Saxons, which of itself was explanatory as to the race who were to interpret the Pyramid's message in the day when that had to be made known to mankind. His description of the Divine unfolding of that which God had kept hidden for so many centuries confirmed the statement that the structure gave the sciences which would be known to the present generation with bewildering and astonishing exactness. We thus realised the Divine power with a sense of awe. The portion of Scripture he read emphasised the necessity of readiness for our Saviour's coming.

The audience was a very good one, and close attention given to the lecture for upwards of an hour and a half.

On February 8th Mr. Tench gave the above lecture at Millbridge, in the Spen Valley, to about forty people, in the Wesleyan Chapel. His hearers were keenly interested in the subject, and it was

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evident that the address had been greatly enjoyed. He was invited to pay a return visit.

O.H.I. BIBLE STUDY.—The February meeting was opened by Mrs. Hinchcliffe, who gave us her thoughts on the Prophet Daniel. She carefully went through the twelve chapters, calling our attention to the verses which appealed to her. It was a very helpful introduction to the study of Daniel. The prophet's work was freely discussed, and many interesting and instructive thoughts were advanced by the members present. We were pleased a good number had assembled.

HERITAGE BOOK ROOM ASSOCIATION.

A VERY interesting lantern lecture on Assyria was given by Lieut.-Colonel William Lane, I.M.S., on Thursday, 8th March, at 5 p.m. With the help of an excellent series of slides, the lecturer gave a graphic description of the high state of civilisation that existed in Assyria when that empire was at its height, and of the warlike character of the people, and showed how the records that the Kings of Assyria left behind of their exploits and wars confirm to a remarkable degree the Biblical records, proving the latter to be thoroughly reliable history. A striking fulfilment of Bible prophecy was seen in the utter desolation that has been for centuries a feature of the spot where once stood the mighty city of Nineveh.

We are looking forward to another lecture from Lieut.-Colonel Lane in the near future.

On March 21st Mr. T. W. Plant paid a surprise visit to the Book Room, and, at Mr. Denham's invitation, he gave an impromptu address on some of the prophecies of Isaiah. He dealt with recent articles which have appeared in the Press on the Afghans being the Lost Ten Tribes. He based his remarks on the call in Isaiah li. to the nation to look up their ancestry, and to trace their descent from Abraham and Sarah, and used the following translation by Ferrar Fenton :—

Hear me, you hunters for right, you who seek for the Lord,—
See the Rock whence you were cut, and the pit whence you were hewn;
Look to Abraham, your father, and Sarah, who bore you.

We hope to arrange for another visit in April.

The British-Israel Caravan Mission

THE Editor greatly regrets that owing to limitation of space, he is compelled to omit the usual monthly report of the above Mission.

The following donations are thankfully acknowledged :—Anon., £5; M.I. (God's tenth), 10/-; M.F., 2/6; sale of literature, 2/-.

All communications to John T. Hunt, Hon. Secretary, 151, Coldershaw Road, West Ealing, London, W.13. Cheques and postal orders crossed "B.I.C.M. a/c, Barclay and Co."

"I feel sure that there is an infinitely greater future in store for this country than ever in the past."—MR. F. C. GOODENOUGH.

Our Jewish Page—(*Concluded from page 60.*)

east and west, and south and north, cross here, where one flank rests on the Suez Canal, and the other on the port of Haifa, the natural trade base of Mesopotamia. With pipe-line and railway debouching at Haifa under Carmel, the British Fleet can look after the Near East in comfort and safety. Egypt does not want us; we have no friends there. Palestine is emphatically a place where we do want a friendly and efficient population—men on whom we can depend, it only because they depend on us. The Jews depend on us; they also prefer us as the least anti-Semitic people of the world."

"And, moreover, as Colonel Wedgwood rightly says, when the Jews are in a majority in Palestine . . . . and the country obtains responsible government, will England for a moment tolerate a Jewish Palestine anywhere save in the bond of Nations that are the British Empire?"

I will conclude with the prayer-blessing of Moses on the Jews in Deut. xxxiii, 7 :—

Hear, Lord, the Voice of Judah,
And bring him unto his people.

Being separated now, they have to fulfil this prediction by being rejoined to Northern Ten-Tribed Israel, who have now become "a nation and a company of nations."

Will "The Seventh Dominion" be the final addition to this complete and sacred number of national units?

"The Seventh Dominion," by Josiah C. Wedgwood, D.S.O., M.P., London; The Labour Publishing Company. Price, 2s. 6d.

"The Lion and the Unicorn."

IN this April issue there is inserted as a supplement, through the generosity of Mrs. C. Wiseman, a copy of the above-named leaflet. It has been aptly described as one of the best for distribution that has ever been published. Readers who wish to have further copies are asked to write for them direct to Mrs. Catherine Wiseman, "Canfield," 10, Knollys Road, Streatham, S.W.16.

"The British governing classes are the cleverest in the world."—MR. J. JONES, M.P. — *Sunday Observer*, March 25th, 1928.

Lectures During April.

April 3rd.—Leeds B.I.A. Mrs. Bloxam (Worthing). Subject: "The Gospel of the Kingdom,—What is it?"
April 3rd.—Walsall B.I.A. H. D. Houghton (Nottingham). "The Secret and Mystery of England."
April 5th.—Glasgow S.S.B.I.A. Buchanan and Wallace. Question night.
April 10th.—Bournemouth B.I.A. Landseer Mackenzie. Subject: "Chance or Design. Which?" 3 p.m.
April 13th.—Southport B.I.A. H. D. Houghton.
April 18th.—Leeds B.I.A. Bible Study Circle. W. H. Snow. Subject: "Obadiah."
April 19th.—Glasgow S.S.B.I.A. Rev. J. Anderson Watt. Subject: "The Time of the End Now Running Out; Some Signs of it."
April 20th.—Pretoria B.I.A. N. R. Waddington. Subject: "Bible Prophecies and the British Empire."
April 25th.—Darlington B.I.A. H. D. Houghton. "If the British are Israel, What Good Is It?"
April 26th.—Heritage Book Room Association, Brompton Road, S.W.1. J. T. Hunt. "Britain and the Near East, and the Significance of Modern Events."

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HOLBECK HILL, SOUTH CLIFFE.

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LECTURE by Rev. W. E. WOODHAMS DENHAM, F.R.G.S.
Subject - - "Modern Prophecy and Signs of the Age."

British-Israel National Union

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"Bring forth the blind people that have eyes" (Isa. 43 8)

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE

Vol. V. No. 53.] MAY, 1928. [Price TWOPENCE.

CONTENTS

	PAGE
British-Israel in the Limelight. By M. Vincent Cox	69
How Christianity Came to Britain. By H. Van der Vord	70
Easter Island: A Link with the Antediluvians. By M. Jerrim	72
The Emigrant	73
Some Historical Corrections. By James Cuthbert	74
The British-Israel Caravan Mission	75
"The Heritage of the Anglo-Saxon Race." By M. H. Gayer, O.B.E	75
Our Jewish Page. Compiled by the Editor	76
The Pipes of Pan. By Elliot FitzGibbon	78
British-Israel Forward Movement	79
God's Channel of Blessing to Men. By Daniel Whitelaw, Senr.	80
Lectures	81
Obituary	81
The Anglo-Israel Distribution Fund	81
Correspondence	82
North of England Anglo-Israel Council	82
British-Israel National Union	82
Lectures During May	82

British=Israel in the Limelight.

By M. Vincent Cox.

There is a marked change in the attitude of the Press towards British-Israelism. This is not to say that the opinions of journalists have veered round from antagonism to approval, but, at least, the papers notice us now, though in some cases only to criticise and cavil. Late in 1927 *The Morning Post* printed very full reports of lectures on the Great Pyramid, and a few weeks ago *The British Weekly* devoted about half a page to a statement of "The British-Israel Position." No doubt in both these cases these articles were advertisements and were handsomely paid for, but the fact remains that they *were* printed, and not so very long ago they would have been promptly turned down. But the truth is that British-Israel teaching has been attracting an ever-increasing number of thoughtful men and women, who, after due consideration of the arguments advanced by our speakers and writers, have renounced their opposition and given in their adherence to our Truth. It is impossible to ignore to-day a movement which has the support of so many intelligent and well-educated men and women, especially as history, for years, has been proving, to all but the wilfully blind, that our contention rests on a basis of solid fact. But the very circumstance of the growth and progress of the movement only serves to stir up hostility in the minds of some, and contempt in those of others; witness, for example, the remarks of "Candidus," of *The Daily Sketch* (commented on in our April issue). He is the man who declines to discuss the "tarradiddles" of the British-Israelites, and who calls the prophet Daniel "a nuisance"! The truth is that he probably never gave any serious consideration to the arguments of the former, or the predictions of the latter, or he would not have ventured on observations so devoid of good taste, or of respect for one of the most remarkable books of the Old Testament. Since his articles appeared we have had a series of papers in *The British Weekly*, by Arthur Black, on "The Decay of the Churches," from which I venture to quote the following paragraph :—

> The number of independents seem to grow with the failure of the regular churches. One has only to name some of them to illustrate the point—Faith healers; Four-Square Gospellers; Seventh Day Adventists; Bible Students' Association; and among the

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better class, the Christian Science Church, the British-Israel party, and the Spiritualists. The powers of evil are so powerfully allied as to leave little chance of successful attack by such irregular bodies of skirmishers.

We must be thankful for small mercies, and we suppose we *ought* to be grateful that, in Mr. Black's opinion, we belong to "the better class"! But we do not know why it has pleased this journalist to sandwich us between Christian Scientists and Spiritualists, with neither of whom we have any connection, and with whose teachings we do not sympathise. As to being in the ranks of "irregular skirmishers," we can only cite what can easily be proved—that scores of atheists have renounced their infidelity when they have become convinced of God's faithfulness to His covenant promises, and in that degree our attacks on the forces of evil have been eminently successful. But Arthur Black evidently regards us as just one more sect, and imagines that our adherents do not belong to any of the existing denominations, either Anglican or Nonconformist; so the following week a gentleman sent a letter to *The British Weekly* pointing out that there are British-Israelites in one and all the existing Protestant denominations; that in our ranks are Anglicans, Methodists, Presbyterians, Baptists, Congregationalists, etc.; also that we keep no one from attending a place of worship regularly. Therefore the paucity of church attendance is something for which we are in no way responsible. Indeed, I would go further, and say that none are more in earnest than we about Sabbath observance and attendance at the means of grace, and that the more British-Israelites there are in a district the better will be the church attendance in that area. We are pre-eminently interdenominational, and ours is a platform where members of all the Protestant churches can meet in Christian brotherhood.

Yet our religious leaders, with a few notable exceptions, either oppose or ignore it; generally the latter. A learned professor, whose function it is to answer questions on religious subjects sent him by readers of a weekly journal, devotes a whole column per week to explaining their difficulties; but, apparently, the letters of British-Israelites find a place in the waste-paper basket, as I know of more than one case where inquiries *re* our subject have failed to elicit any response whatever. But to quote an old-time slogan, "The flowing tide is with us," and men can no more withstand its influx than could the immortal Mrs. Partington when she essayed, with a broom, to arrest the rising waters of the Atlantic Ocean; she did her best, but the Atlantic Ocean was too much for her!

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How Christianity Came to Britain.

BY H. VAN DER VORD.

PART II.

THE persecution of St. Paul by the Jews, and his journey to Rome, are so graphically dealt with by Luke in the Acts of the Apostles, chapters xvi. to xxvii., that I need not dwell upon it here, and I will only refer to chapter xxv. 10-12, where, in self-defence, he appealed unto Cæsar. There is, perhaps, more than appears on the surface in Paul's appeal. He knew, for one thing, that by appealing to the highest authority he, as a Roman citizen, placed upon those in authority the task of protecting him from his persecutors. Nor was this all. He was a citizen of Rome, not only by being born at Tarsus, of free parents, which gave him the *jus civis*, a civil freedom attaching to that fact, but he had been to Rome itself, and had taken up the *jus latii*, which was the highest distinction Rome itself could confer, and opened to him any career or office he aspired to, or had the ability to exercise. It will be noticed that he was, throughout the voyage, treated with every attention, and can scarcely be said to be a prisoner at all; and on his arrival at Rome he was released and dwelt two whole years in his own hired house, and from that carried on his ministry to all who came unto him (Acts xxviii. 30, 31). But on his first visit to Rome he had evidently made many influential friends (some of whom at least were of Cæsar's household at Rome), and with men and women of learning and holding official positions, and persons of wealth. Among his friends at Rome were the family of Caractacus. Caractacus himself was a highly-educated man and very far from the untamed barbarian he has been represented to us in our school-days, while his family were expressly noted for their knowledge of Greek and Roman literature. Caractacus undoubtedly delivered his speech to Claudius, which had so great an effect, in Latin, with which he was no doubt as familiar as with his native language. Otherwise we must suppose that Claudius, who heard the oration, and Tacitus, who recorded it, knew British, a most unlikely supposition. Claudius, as we know, immediately released him on condition that he would not bear arms against Rome for seven years. He was soon afterwards allowed to leave Rome and return to his native country on providing hostages for his good behaviour. Bran, his father, who had given up his right to the throne about sixteen years earlier to become Archdruid of the Silures, offered himself, and others of the family joined him in the security. While in Rome, Bran and the family of Caractacus resided in what was then known as the Palatium Britannicum. It was afterwards called the Titulus or Hospitium Apostolorum, then St. Pudentiana, which name the building still retains ("St. Paul in Britain," page 124). Gladys, a sister of Caractacus, married Aulus Plautius, a Roman General, and is

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known in history as Pomponia Grecina, from her intimate acquaintance with Greek literature. It is not surprising that this British lady was acquainted with classic writings, for the Greek language, according to Cæsar, was used by the Britons in civil intercourse. So much error has been taught in our schools that it is somewhat difficult for the average student to realise that, before the arrival of Cæsar, the upper classes of Britain, at least, were, in all probability, among the most highly-educated people on earth, and, as regards scientific research, surpassed both Greek and Roman philosophers—a fact testified to by the Greek and Roman writers themselves (see Lumen's "Far hence unto the Gentiles," page 234). The Rev. R. W. Morgan confirms this, and says Cymbelyne and Llyr (Lucas) the old generation, had received their education from Augustus Cæsar himself. Gladys, the daughter of Caractacus, was adopted by Claudius, and took the family name of Claudia. As Mr. Morgan tells us, she wrote many works which were preserved down to the thirteenth century at St. Albans. She married Rufus Pudens, a wealthy Roman Senator. Martial, the Roman poet, is enthusiastic in her praise, and says she united in herself the separate accomplishments of both the Greek and Roman ladies. It has been contended that Martial could not have been alluding to Claudia, but this objection has been shown to be fallacious (see "Collins' Ecclesiastical History," page 131). She had four children, the eldest being named Timothius, probably after Timothy, St. Paul's disciple and friend. Llyr, the third son of Caractacus, remained at Rome, and was made the first Bishop of the Roman Church by St. Paul. Clement, a contemporary of St. Paul, mentions Llyr (Lucius) as being the brother of Claudia, and he is also referred to by St. Paul in his Epistle to the Philippians (iv. 3). The Rev. R. W. Morgan says the palace of the British kings formed a focus and rendezvous for the poets and authors of Rome, and remained so even after they had left Rome ("St. Paul in Britain," page 121) Rufus Pudens, who married Claudia, is referred to by St. Paul in Rom. xvi. 13, and Tim. iv. 21, and Claudia and her brother Lucius (Llyr) in 2 Tim. iv. 21. It is stated by St. Luke that Paul resided in Rome for two years (from early in 56 to the spring of 58 A.D.), and it was during that time he became acquainted not only with the British Royal Family, but also with Seneca, Nero's Prime Minister and tutor. Nero had not then become the besotted madman and monster of cruelty he eventually became. Indeed, during the first five years or so of his reign, and while under the influence of Seneca, he gave great hopes of shedding lustre on his high position. St. Paul probably met him in accordance with the vision recorded in Acts xxvii. 23, 24: "For there stood by me this night the angel of God, Whose I am, and Whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar, and lo, God hath given thee all them that sail with thee." Major Samuels (Lumen) says: "It is sometimes stated that Joseph of Arimathea founded the Christian Church in Britain." A moment's reflection will show that such an idea is impracticable. Only *an apostle* was authorised to found a church and ordain bishops. Joseph was not an apostle, and therefore lacked the required authority. The Welsh triad (No. 35) runs as follows: "The three blessed sovereigns of the Isle of Britain—(1) Bran, son of Llyr Llediath, *who first brought the faith of Christ to the Cymri from Rome,* where he had been seven years a hostage for his son, Caradoc, whom the Romans put in prison after being betrayed by the plotting deceit and enticement of Arredig; (2) Llewn or LLarwg, son of Corl, son of St. Cyllin, son of Caradoc (Caractacus), son of Bran, son of Llyr Lledaith, called the Great, who founded the first Church of Llandaff, and *gave the privileges of the country and nation to all who professed the Faith of Christ;* (3) Cadwallada, the blessed, who gave protection within all his lands to the Christians who fled from the Pagan Saxons, who wished to slay them. But to go back to St. Paul. In 2 Tim. vi. 11, he tells Timothy that he was appointed a preacher and an apostle unto the Greeks (Gentiles), and urges him to do his diligence to come to him, and it seems probable that one of his reasons for urging Timothy to press forward was that he wished to accompany Bran, whom he had evidently appointed bishop in Britain, and who was returning to his native country, having completed his seven years' security for his son, Caractacus (in the spring of A.D. 58). Indeed, it seems more than probable that St. Paul accompanied his friend, Bran, and his companions (Lumen suggests) as far as Marseilles, where they left him; they to take the overland route, while he continued his journey to Spain. Bran evidently lost no time in forwarding the cause of Christ in Britain, and I have already referred to the result of his labours. In 161, Lucius, "King of the Britons," declared Christianity the *established religion,* thus antedating the *establishment* of the Roman Church by just over 160 years. In bringing Britain into the fold of Christianity, St. Paul undoubtedly contributed largely. It is the fashion of the Roman Church and Romanised theologians to ignore and even deny St. Paul's presence in Britain, but the evidence is too strong. Not only does every probability point to the fact, but many of the fathers (notably Clement, mentioned in Phil. iv. 3, and therefore a contemporary and friend of St. Paul) state it as a fact. The legend that he and St. Peter were martyred at Rome has no historic basis, and Lumen, an eminent lawyer, accustomed to sift evidence (in which so many of our Higher Critics fail so signally), is strongly of opinion that St. Paul passed the latter part of his life in this country, and that he was buried at Glastonbury. And here I feel I must close. The two churches, though both founded by St. Paul, proceeded upon (and still proceed upon) different lines. The great principle of Christ's teaching, "Come unto Me, all ye who are weary, and I will give you rest," must have appealed strongly to the population of Rome, so largely composed,

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as it was, of slaves and many desolate and oppressed. Its followers increased so rapidly that the Cæsars saw in them a menace; especially so, as with their genius for intrigue, and the inherent greed for power, Roman politicians began to use it as a political weapon. Hence the persecutions, which, far from effecting their purpose, only served to spread the knowledge of God and His Son further and further afield. These persecutions, none of which, except the last, under Diocletian, extended to Britain. The story of Constantine, his acceptance of Christianity, and his connection with Britain (his native country), his success, thanks mainly to his British supporters, would take up much more space, and drift further away from what many will, I fear, consider British-Israelism, and from the objects of *The Herald*. At the same time I must assert that everything that adds to our knowledge of God and His ways, and particularly His dealings with His chosen people, ought to be of the deepest interest to every one of their descendents, and the sooner our pastors and spiritual masters recognise that fact so much sooner shall we drop controversy, and take up in earnest and wholeheartedly the command of our blessed Lord to go forth and preach the Gospel to every living creature.

Easter Island: A Link with the Antediluvians.

BY M. JERRIM.

"THE Mystery of Easter Island" is the title of a most interesting book by Mrs. Scoresby Routledge, who, with her husband and a group of able scientific explorers, sailed from Southampton in March, 1913, in the "Mana," a boat specially built and fitted up for the expedition, which aimed at visiting, exploring and, if possible, making clear the whole history of Easter Island and its early occupants, and of the tremendous images, some of them weighing forty or fifty tons, and fitted with separate stone hats or crowns. Most of them now lie on their faces, but, in addition to these, images were found in all stages of manufacture in the quarries, just as they were left when, for some unknown reason, the workmen laid down their tools for the last time, and the busy scene became still.

In the majority of cases the statues in the quarry, which number over 150, have never been detached from the parent rock, and are frequently covered with lichen, or overgrown with grass and ferns. In one of the plates in the book the head of the largest figure exceeds, both in height and breadth, the height of a man standing close by, and from the number of figures left in the quarry the authoress deduces a much larger number of workers than the population of the island seems likely ever to have afforded. In closing, the writer says:—"The story is told. The help is needed of every reader who has more to bring from whatever part of the world . . . . for so alone can finally be solved the mystery of Easter Island." This paper is written in the spirit shown in that invitation.

Easter Island is a small and lonely island in the Pacific, west of Chile. There was one sheep ranch on it, and a few South American inhabitants, who managed to exist, but whose early history and tradition seem too meagre to give light on those who made the great and mighty images for which the island is famed, and who, from existing indications, suddenly dropped their tools and disappeared, leaving their work in all stages of progress. The explorers saw, in addition to the figures, remains of stone masonry built triangle shape into half-pyramids, which, judging from the illustrations, are reminiscent of the earliest days of Egypt and Babylon.

It is now almost a century since Sir A. H. Layard made his great excavations in Assyria, and was rewarded by the discovery of buried Nineveh, whose massive stone monuments, with numerous engraved texts, were indeed as "stones crying out" to prove the existence and greatness of the Nineveh of Bible history, which, as foretold by the Prophet Nahum, for its pride and wickedness was completely overthrown and vanished so completely from history that some have even doubted the very existence of such a mighty power. Similarly, there are those who question the occurrence of a universal flood, as recorded in the early chapters of Genesis. Does it not appear very possible that at the first Easter Island was part of the great mainland of earth which, previous to the flood, was one great tract? "On the third day of creation God caused the dry land to appear, which He called 'Earth'; He gathered the waters together into one place, calling them seas" (Gen. i. 9, 10). This shows plainly that at first the earth was one vast solid mass, and not, as we see it now, in broken islands and continents, and it is significant that the modern "continental drift" theory hopes to be able to prove this fact. About 1,650 years after the Fall of our first parents, when "the wickedness of man was great in the earth, and it was filled with violence," the only servant of God was Noah, who, with his family, was saved after warnings extended over 120 years, the period of the building of the ark. When Noah was safe we are told that "all the fountains of the great deep were broken up, and the windows of Heaven opened; the rain was upon the earth forty days and forty nights" (Gen. vii. 11-24). All the high hills and the mountains were covered, and all flesh died, save those who were in the ark. This was in the six hundredth year of Noah's life.

It is very possible that Easter Island, before the deluge, was part of the extreme western limit of the great mainland of earth, and peopled by some of the great families of whom we read in Gen. vi. 4. We know what terror and destruction may be caused when comparatively small volcanic forces under the sea give rise to tidal waves over the land, but we cannot imagine the sudden terror and destruction which must have overwhelmed all the dwellers upon earth when "all the fountains of the great deep were broken up and the windows of Heaven opened." The ancient workers on that

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spot now known as Easter Island may have been some of the first who were overwhelmed, even in the midst of their mighty works. The workers were destroyed, but some of their works have remained, and are now even as "stones crying out," showing to us, living nearly 4,300 years afterwards, the truth of the Genesis account of the universal deluge. According to the plates, the forms and features of the images give no suggestion of the evolution of man from the ape, but appear to have been good in form and feature, and somewhat to resemble the Semitic races.

It seems marvellous that mankind should have reached and peopled land so far away from man's first settlement 1,650 years before the flood, but it must be remembered to what a great age the Antediluvians lived, and their skill, as described in Gen. iv. 20-22, where three of Cain's descendants are mentioned—Jabel, as being great in tent-life and rearing of cattle; Jubal, the father of all such as handle the harp and organ; and Tubal-Cain, an instructor of every artificer in brass and iron. The plan of the ark was given by God to Noah, but the actual building must have been done by strong and skilful workmen. In view of these facts, it does not seem at all impossible that the earliest inhabitants of what is now Easter Island were of the days before the flood.

To all who are "giving heed to the sure word of prophecy" in these "last days," and who see how gloriously God is fulfilling all His promises made to Abraham, Isaac and Jacob, and to their seed, the Anglo-Saxon races, proved by every sign to be His chosen people, the knowledge of that wonderful witness on Easter Island to the truth of the universal deluge, as recorded in the Book of Genesis, should be a source of deep and thankful joy.

EDITORIAL NOTE. — The following article, entitled "The Emigrant," is singularly appropriate as an appendage to the above.

The Emigrant.

THE reading of the 10th chapter of Genesis would be somewhat of a test of your ability to pronounce the formidable array of surnames correctly. It also raises many interesting points of racial origins, and in Ferrar Fenton's translation there is something more than a hint of other tribes and peoples in existence after the Flood, who, from the language used, could not be descended from Noah and his sons—Shem, Ham and Japheth.

But, for my purpose, it is verse 25 that I wish to quote, with Ferrar Fenton's two footnotes :—

> And to Heber were born two sons, the name of the first, Peleg; because in his days the Continent was split up; and his brother's name was Joktan.

Footnotes 1 and 2 :—

> (1) "Heber" in Hebrew signifies a "coloniser" or "colonist," and it is an historical fact that the Semitic nations have been the greatest colonisers of the earth. As Baron Von Humbolt says of the Arabian branch: "They are the most mobile race in the world."
>
> (2) "Peleg" means "split" in Hebrew. "Joktan" means in the Hebrew "lessened," probably referring to the "lessening" of the original continent by the splitting away of the American Continents. See Prof. C. A. L .Totten's works upon this great geological convulsion. If we take a map of the two Americas, in Mercator's projection, and cut out the Atlantic, the indentations of the Eastern Americas and Western Europe and Africa fit into each other.—F.F.

This naturally brings up the question of "The Lost City of Atlantis" and all the legends and interesting speculations relating thereto. A collection of some of the most important is to be found in a book entitled : "Atlantis : The Antediluvian World," by Ignatius Donnelly.

These notes have been called forth by the reading of the well-known "Miscellany" column of *The Manchester Guardian* of March 10th, written by "Lucio," and the contrast in treatment is a fine example of "from grave to gay." Here is the quotation :—

["A simple proof of it (i.e., the drift of the earth's great continental masses) is to compare the eastern shape of the two American continents with that of the European and African shores of the Atlantic. The two will be found to fit into each other like the dovetail-work of a joiner, promontory into gulf and gulf into promontory, showing that at some remote geological period the Americas and the Old World formed a single land mass from which the double American continent has drifted away."—From a news article of the week.]

At school they used to blame Lord North
For lost Amerikey;
He drove, they said, the settlers forth
Determined to be free,
But lo! the breach was not evolved
From any British shift—
Their land had long before resolved
To cut itself adrift.

Ah, why should it have crossed the foam
And steadily gone West?
If it had quietly stayed at home
It had been for the best;
No quarrels had been then unmasked,
All neighbours we should be,
And any time we might have asked
"Bill" Thompson in to tea!

We should not then have had to learn
Our slang from books or plays—
We should have grasped its newest turn
In daily talk and phrase,
For Coney Island and its shows
Would be as near as France—
And little old Noo York, I s'pose,
A suburb of Penzance.

We might have sat all movies through
And found no point to vex,
For nothing Hollywood could do
Would baffle or perplex;
The lingo and the manners then
Had been at our command.
If we had all been fellow-men
In one united land.

Ah me! what consequences flow
From that disastrous day,
When both Americas let go
And slowly sailed away!
With what dissensions newly stirred,
That fatal day was packed,
When History's biggest split occurred,
And half the globe went cracked!

LUCIO.

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Some Historical Corrections.

BY JAMES CUTHBERT.

"666 AND GOG."

THE article under the above title, by Mr. Sladden W. Wells, in last month's *Herald*, is so charged with inaccuracies that correction in some measure becomes absolutely necessary. The order of events is confusedly set forth, and the historical aspect of the fulfilment of Daniel's prophecies is hopelessly astray. He starts with identifying "the King of the North" as the "vile person" of Dan. xi. 21, and consequently as being "the chief character in the Armageddon war." Now it so happens that in this remarkable chapter all symbolism is dropped, and the future therein foretold is set down in very plain speech; so plain, indeed, that students of ancient history, and especially from the time of Alexander the Great, can read it as easily as they would a page of English history. Read by the light of past events, it can be asserted with all confidence that the predictions of this chapter have been fulfilled to the minutest detail.

Space forbids marshalling the proofs of this unique fact. It may, however, be pointed out that verse 4, dealing with the successors of Alexander the Great, provides a key for the understanding of what follows, if we can identify his four successors. These are: (1) King of the West, Cassander, ruling Greece and the adjacent countries; (2) King of the North, Lysimachus, Thrace (including Asia Minor) and countries lying on the Hellespont and Bosphorus; (3) King of the East, Seleucus, Syria and Babylon; (4) King of the South, Ptolemy, Egypt and neighbouring countries. Now Cassander, King of the West, was conquered by Lysimachus, King of the North; and the latter, in turn, was conquered by Seleucus. The latter, by his annexations, became possessor of three parts out of four of Alexander's dominions, and, in place of being King of the East, he became King of the North.

In verse 6 it is said that in the end of years that the king's daughter of the South shall come to the King of the North to make an agreement, but she shall not retain the power of the arm. This actually happened when the King of the South (Egypt) gave his daughter to Antiochus, King of Syria (King of the North) on condition that he put away his wife, Laodice, and her two sons. This was done, but Antiochus brought back his former wife and children, so that the daughter of the King of the South did not retain the power of the arm. I mention this fact to impress upon the reader that history justifies to the minutest detail this and other predictions of the prophet.

The "vile person" of verse 21 has nothing to do whatever with Armageddon. We get an idea who this person is by reference to the text. It is said of him that he succeeded "a raiser of taxes." Now the king who earned for himself this title in a pre-eminent degree was the man who issued the decree that all the world should be taxed. The vile person who followed the raiser of taxes was Tiberius, a taciturn, sullen, vindictive man, to whom the citizens did not give the honour of the kingdom, and, in the words of the prophecy, he won his way "by flatteries." Rome had, some years previously, conquered Syria and made it a Roman province, and thus became King of the North.

Then comes a statement that makes one fairly gasp: "During the first half of the day of the Lord, Britain, as King of the South, will suffer a great defeat at the hands of the King of the North; but the next attack is turned back by her navy, or ships of Chittim." Now that is all long past history, and the ships of Chittim were those of Genseric, who issued, with his fleet, from Carthage, and spread consternation through all the maritime provinces of the Roman Empire. Again and again the navy of Rome attacked Genseric, but only to suffer defeat. The ships of Chittim, unlike those of Tarshish, have never been identified with those of Britain—the Isles of the West.

That Great Britain will suffer a severe reverse some time in the future is, I feel sure, indicated in the Scriptures, but she will never be compelled by the forces of evil to retire from the Holy Land. And the reason why she will be defeated in battle will probably be due to her making a covenant with the Wicked One, instead of reposing confidence in her God. This will be effected through the false prophet, the Papacy, which has never been a true friend of Israel (Britain).

Then Mr. Wells places certain events in the early years of the millennium, which assuredly are pre-millennium, such as the re-union of Israel and Judah, and the erection of the new temple.

And what of the Gog and Magog invasion of Palestine, and of Armageddon? Are these two separate events, or are they one and the same under different designations? A brief geographical test may help to solve the difficulty. The prophecy of Ezek. xxxviii. and xxxix., respecting Gog and Magog, is "after many days." Verse 16, "It shall be in the latter days." The Hebrew word *abrith*—here rendered "latter"—means at the end or close of a period—the final point of a fixed epoch or aeon. Where does prophecy locate the scene of this tremendous conflict? In the well-known plain of Esdraelon. The graves of the Muscovite hosts will be in the valley of the passengers, on the east side of the sea. The one and only instance of a valley running parallel on the east side of the sea is this valley of Esdraelon. Here, then, is this crisis of supreme significance to be decided. Israel, deprived of her navy by an east wind, will be unable to attribute the defeat of Anti-Christ to any other but to God alone. He alone will be magnified, and will be "known in the eyes of many nations." Where, then, is Armageddon situated? Megeddo is a city of Manasseh, and is near, or in, the great Plain of Esdraelon, where Russia meets her doom.

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And Ar, or Har-Megeddon means mountain of Megeddon. Looks uncommonly like as if the Russian invasion and Armageddon was one and the same event. That it is the final battle this side of the millennium is evident, for the day is called "the day of the Lord." "Behold, it is come, and it is done, said the Lord God; this is *the* day whereof I have spoken." Israel, for her manifold sins, idolatry, defiance of God, the rejection of His Divine revelation by hundreds of thousands, and the denial of Him as Creator of man, will not go unpunished. Is it not written: "And I will send a fire upon Magog and among them that dwell carelessly in the isles [Great Britain], and they shall know that I am the Lord"?

If one reads the account in Ezek. xxxix. of the tremendous slaughter of the innumerable hosts of Anti-Christ, and of the unprecedented spoil, one cannot doubt that this great conflict closes one weary, sin-laden epoch, and opens up a new aeon of quite a different character. This view is justified by the inspired words of the prophet: "Therefore, thus saith the Lord God, now will I bring again the captivity of Jacob, and have mercy upon the whole House of Israel [*i.e.*, Israel and Judah]; neither will I hide My face any more from them, for I have poured out My Spirit upon the House of Israel, saith the Lord God." And again: "So will I make My holy name known in the midst of My people Israel, and I will not let them pollute My holy name any more." With this comforting assurance, the trials and warfare and unceasing backslidings of Israel terminates, for it is inconceivable that, after this solemn declaration, the old life of Israel would be resumed. As to the statement in Rev. xx., that Satan, when unloosed from his prison at the close of the thousand years, deceives the nations in the four quarters of the earth, Gog and Magog, this appellation designates the indomitable perverse rebels, who will be found stubbornly contumacious and scornful, despite the beneficent rule of the King of kings and Lord of lords. It is Satan's last throw. It means the close of the career of by far the most brilliant and powerful of all created beings. He is cast into the lake fire, and the unceasing, relentless, enemy of man perishes.

Jews in New York.

A JEWISH communal survey has just been completed regarding the population of Jews in New York. It shows that there are 1,728,000 of our people living in the Greater City. This, I suppose, is the largest aggregation of Jews in any area of the size on record, although it is said that in ancient Alexandria there were at one time upwards of 1,000,000 Jews, But, as Mr. Lloyd George said the other day, Jews were always good at figures.—*Jewish World*, 23rd March, 1928.

Editor's address.—Thos. W. Plant, Hall Cross Cottage, Doncaster (Yorks).

The British-Israel Caravan Mission

(Supported by Voluntary Contributions).

G. W. M. DALE, ESQ., F.R.S.A., M.A., LL.B., *President.*
LANDSEER MACKENZIE ESQ., and
H. O. SOUTTER, ESQ., M.A., J.P., *Vice-Presidents.*

THE following donations are thankfully acknowledged for the fund of the above Mission. As reported in another column, the Mission has sustained a great loss. Pray for us that this time of trial may strengthen us for still greater service in the future.—T.H.H., 5/-; Mr. and Mrs. C. A., £1/1/0; G.E.C., 2/6; Mrs. C., 5/-; D.M.D., 2/6.

All communications to John T. Hunt, Hon. Secretary, 151, Coldershaw Road, West Ealing, London, W.13. Cheques and postal orders should be crossed "B.I.C.M. a/c, Barclay and Co."

"The Heritage of the Anglo-Saxon Race."

BY M. H. GAYER, O.B.E.

IT will be within the memory of our readers that in the January *British-Israel Herald* we printed a first notice of the forthcoming issue of a Coloured Chart by M. H. Gayer. We are in a position to inform our readers, who have been kept waiting four months for its publication, that it is definitely promised to be ready on May 7th, and all orders already sent in will be despatched in priority of rotation. The reason for this delay was owing to so many additions being made to the contents of the book, that it is now *six times* as long as was originally anticipated. The price, however, is the same.

We have just received an advance proof of the Coloured Chart, together with rough proofs of its accompanying explanatory booklet. It is to be regretted that this has reached us just as we go to press, and too late for a detailed review of the contents. Arrangements will be made for an adequate review to appear in our June issue. We are delighted with our first sight of the rough proof of the Coloured Chart; it is, indeed, a credit, not only to its author in the conception of its form of presentation, but to its printer for the careful colour work and the accuracy of its printing.—EDITOR.

The following details have been received from the publisher:—

The Coloured Chart, in five colours, measures 40 by 28 inches, and depicts the thrilling history of the Anglo-Saxon race all down the ages.

The companion volume is numbered in sections to correspond with Chart.

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To be obtained from the publisher:—M. H. Gayer, 7, Milford Lane (Room 3), Strand, London, W.C.2.

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

The Coming of the Messiah.

SUCH is the title of the 440th of "The Letters of Benammi," in *The Jewish Chronicle* of April 13th. Such a subject is one sure to interest all British-Israelites, and it will do us good to look at it from the Jewish view-point. We can always learn something, pro or con, from every statement of a problem. Here is the commencement of his letter :—

> There seems to be something remarkable about the belief in a Messiah or Saviour. Judaism, in common with its two daughter religions, shares this belief, but there is a difference in the approach of each of these religions to the theory of the Saviour. Moslems hold that the Messiah has been and gone in the person of Mahomet; while the majority of Christians hold much the same kind of view in regard to Jesus, there are still numerous Christian sects which believe in his second coming—some of them, indeed, call themselves by the names of Adventists. The Jewish attitude is different; Jews are taught that the Messiah or Saviour is yet to come.
>
> So important was this belief held to be, that Maimonides included it among his thirteen articles which summarise Jewish doctrine . . . . Is it any wonder that Maimonides, philosopher though he was, included in his system the words which many Jews recite who never recite the thirteen creeds. "He will send our Messiah at the end of days," so we sing in the Synagogue, "to redeem them that wait for the end—his salvation." Maimonides definitely taught that one day a personal Messiah would appear who would restore the Kingdom of David to its former splendour, rebuild the Temple, bring together the scattered of Israel, and put into force once more all the ancient practices, including sacrifices.
>
> I wonder to what extent such a belief now finds currency in Western Europe and America. Do we still believe in the coming of a Messiah? Can we still conceive of the re-establishment of the Kingdom of David in its former splendour? Is it closing one's eyes to reality, is it forgetting the progress of history, to dream of so impossible a realisation? Even the Jewish re-settlement of Palestine as we know it to-day, is a far cry from the picture of Maimonides. It must be admitted that the belief in the advent of the Messiah was once a magnificent hope.

From this quotation we see that while Christian sects are looking for the Saviour's Second Advent, the Jews are looking for His First—that He has yet to come.

We learn from the above quotation that Maimonides, the great Jewish philosopher of Spain, who lived from A.D. 1135 to 1204, taught many things relating to this personal Messiah and the part He is to play when re-united Israel, under her Davidic monarchy, is to be restored in Palestine. This was over 700 years ago, but because of his full knowledge of the prophetic messages of the prophets of Israel, he was able to give such a summary of the Messiah's task that we British-Israel students might almost think he was one of ourselves.

When we are dealing with the self-revelation of Divine intention, the plan is the same in whatever age it is studied and expounded, and therefore Maimonides and your Editor are at one as regards the future doings of the Messiah in Palestine. The question of First or Second Advent, though dividing us, need not antagonise us; He is the same Messiah, "And His work lies in front" (Isaiah xl. 10, F.F.).

What an interesting list of Messianic tasks was taught by Maimonides—how thoroughly British-Israel!

First—"The restoration of the kingdom of David to its former splendour." This implies that the Davidic monarchy is to rule over re-united Israel. The Jews we know, but where is Israel of the Northern Kingdom, and where is the Davidic Monarchy that is to rule over the twelve tribes in Palestine?

Second—to rebuild the temple. This can only mean the building of Ezekiel's temple as a House of Prayer for all nations.

Third—"Bring together the scattered of Israel." How many glowing predictions of the re-union and restoration of the House of Israel and the House of Judah immediately spring to our memories?

Fourth—"Put into force once more all the ancient practices, including sacrifices."

> "And put My spirit into your breast, and cause you to walk according to My institutions and regard and practise My Decrees. Then I will restore you to the country I gave to your ancestors, and you shall be My People, and I will be your God." (Ezekiel xxxvi., 27, 28—F.F.)

The question of sacrifices can safely be left for further consideration; it is quite possible that Israel, with their gift of religious toleration, will evince no surprise if Judah for a short period desires to re-institute their rites of sacrifice.

There is no wonder that "Benammi," in his last paragraph, asks such a series of doubting questions. He has *left out of account* the House of Israel, and sees the impossibility of the House of Judah filling the prophetic picture by their efforts at Jewish re-settlement of Palestine. How exactly identical is this attitude of "Benammi" with that of the late Dr. Driver in his famous summary of Jeremiah's prophecies! But find Israel, of the Northern Ten-tribed Kingdom, in the English-speaking peoples, and it is life from the dead, and the whole vision pulsates with vitality and probability.

This "Letter of Benammi" called forth a most interesting letter of reply in the following week's issue of *The Jewish Chronicle*. The writer is obviously well versed in the writings of eminent Jewish commentators. The letter is too long for quotation, but in it he refers to Genesis xlix. 1: "In the latter days," as the future date of the Messiah about whom Jacob wished to inform his sons. He writes that the phrase "till Shiloh come" refers to the Messiah, as also does Numbers xxiv. 17, and so does especially the Book of Isaiah.

When will the Messiah come?

The conclusion of his reply letter must attempt

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OUR JEWISH PAGE.

(Continued.)

the answer to this question, and coming from a Jew it is all the more startling. I condense it as much as possible :—

> The date of the Messiah's coming is of course stated in the Book of Daniel (chap. 8). . . . . Daniel is told that the redemption of mankind will be in 2300. No mention is made from when this date commences, nor what it denotes: Days, etc., or years. These are really years, he says (but to state so would have disheartened the people). We must now count exactly from the time in which this was spoken to Daniel, viz., 3388. This will bring us to the *end* of the year 5688 (the present year). Fourteen years previous to the latter date (*i.e.*, 1914 C.E.) troublous times as mentioned in the Talmud, would commence, ending by the end of 5688 (present year).
>
> The Jewish resettlement of Palestine is a glorious event, giving shelter to our brethren. But what of the future? Is Palestine really ours in every way, as it was of old? Also, have the nations "beaten their swords into ploughshares"? On the contrary, they are again arming. The most strategical point on the map is Palestine, being the gateway to the East, through the Suez. It is therefore important to many.
>
> Hence the last of all wars will be fought in that neighbourhood.

Those who hold the short-date measurements of the Great Pyramid will rub their eyes at this remarkable confirmation of their 1928 calculations.

Zola and Zionism.

MR. PIERRE VON PASSEN, in a recent article in *The New Palestine,* discloses the most interesting fact that Emile Zola, who, during his championship of Dreyfus, had occasion to study closely the history of the Jewish people, planned to write a novel, entitled "Justice." Documents that were brought to light by M. Edouard Herriot show that the novel, "Justice," was to have for its theme the re-establishment of the Jews on the land of their fathers, under the ægis of France. It has also been asserted by M. Maurice Le Blond, Zola's son-in-law, that the great realistic writer of the century had, towards the end of his life, been seized with a passionate fervour for the Zionist ideal. Zola sought the acquaintance of Jewish intellectuals, collected extensive information about the Jewish people and about every phase of Jewish life, and had thought of visiting Palestine before beginning with his realistic picture of a Jewish State in Palestine.

The central idea of "Justice" was to have been the re-establishment of the scattered Jewish people in Palestine. The great writer was anxious to assign to France a definite and disinterested rôle. In his book, "Justice," he wanted, to quote his own words, "to picture France as the instrument for justice, as the moral power that will end the scandal of history, the *dispersion* and oppression of Jews. France must give them back their historic nucleus, cease to cause them to waste their titanic intellectual powers in alien service.—*The Jewish Chronicle,* March 9th, 1928.

The Boundaries of Palestine.

THE new agreement between Great Britain and Trans-Jordan defines Palestine as "that portion of the area under Mandate which lies to the west of a line drawn from a point two miles west of the town of Akaba on the gulf of that name, up the centre of the Wady Araba, Dead Sea, and River Jordan to its junction with the River Yarmuk; thence up the centre of that river to the Syrian frontier." Another article provides that "except by agreement between the two countries, there shall be no Customs barrier between Palestine and Trans-Jordan, and the Customs tariff in Trans-Jordan shall be approved by His Britannic Majesty."

Received, One Palestine, E. and O.E.

WE knew that Palestine was being run on businesslike lines, but we did not know that they were quite so businesslike as the London Correspondent of *The Birmingham Post* explains. He tells a story, which has, during the past week, been authenticated by Sir Herbert Samuel himself :—When he went to Palestine as High Commissioner in 1920 Sir Herbert formally received charge of the country from the then Military Governor, General Sir Louis Bols. Sir Herbert had made no preparation for any documentary evidence of the formality, but the soldier, trained in the business side of his profession, had. "You will give me a receipt, of course?" said the soldier. The High Commissioner thought the Military Governor was joking, and said so. But never was military authority more serious. Sir Louis Bols produced a form of receipt already drawn up in the approved army manner. It read: "Received from General Sir Louis Bols, K.C.B., K.C.M.G., one Palestine." Sir Herbert signed the receipt, and added in the corner the mystic initials which commercial folk employ to indicate that the receipt was signed "errors and omissions excepted."—*Sunday Observer,* March 25th, 1928.

The Cave of Machpelah.

THE President of the Moslem Supreme Council announces that the cave of Machpelah, the traditional burial-place of the patriarchs, Abraham, Isaac, Jacob and Joseph, and of the matriarchs, Sarah, Leah and Rebeccah, is now opened to visitors on payment of a fee of five shillings.—*Jewish Chronicle,* 23rd March, 1928.

Great Britain and The Mandate.

Zola's desire for France to be "the instrument for justice to the Jews" could not materialise. The British, not the French, are the Lost Ten Tribes; therefore the Mandate came to Great Britain.

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The Pipes of Pan.

BY ELLIOT FITZGIBBON.

AN unusual objection to British-Israel teaching, which was recently hurled at me, is that its protagonists are for ever quoting the Hebrew Scriptures, as if revelation of, or communion with, God were to be had by no other means; whereas Nature is a sufficient and even inexhaustible means to the same end, and, moreover, makes its appeal direct to the soul of man, without any of the fallacious interventions of human intellect, reason, or education.

Now this curious objection is not easy to answer; notwithstanding the embarrassing plethora of reasons and answers which may at first arise in the minds of those who, from life-long habit, are accustomed to regard the Scriptures as their chief, perhaps their only, guide to an understanding of the plan and purpose of God in this world. For it must be admitted that there are many, nay, multitudes, to whose understandings the Scriptures are, for divers reasons and from as many causes, effectually withheld. And, moreover, the testimony of Nature is not to be ignored, far less to be despised, even by students of the Scriptures. But the message of Scripture is one message, and that of Nature is another, though probably to the same purpose; for the true story of the heavens, as told in the Zodiac, as well as the underlying message in the religions of all ages and peoples, is that of the redemption of the world from the powers of evil. These two avenues to God—the Scriptures on the one hand, and Nature on the other—may be regarded as the two witnesses necessary for the testimony of God or any other testimony, and the testimony of Nature is not much less important than that of Scripture. "God never wrought miracles," says Bacon, "to convince Atheism, because His ordinary works convince it"; and again, "There was never miracle wrought by God to convert an Atheist, because the light of Nature might have led him to confess a God." Thus we have the *Word* and the *works* of God to proclaim Him—in unison perhaps, but with separate voices certainly.

In the wisdom the ancients, so nobly enshrined in Greek mythology, these two witnesses are deified in the persons of Hermes (Mercury) and Pan. The Greeks did not originate these conceptions, which are assuredly of much earlier origin than the Greeks or any other people known to secular history. Hermes was the chief messenger of the gods, and symbolised the Divine Word. Pan was, after Hermes, the next messenger of the gods, and symbolised universal Nature. "The Ancients . . . . leave his origin doubtful, some asserting him the son of Mercury, and others the common offspring of all Penelope's suitors . . . . the latter supposition with great absurdity and ignorance, ... for Pan was one of the ancientest gods and long before the time of Ulysses. . . . . A third sort will have him the issue of Jupiter and Hybris, that is, Reproach. . . . . Pan, as the name imports, represents the universe, about whose origin there are two opinions, *viz.*, that it either sprung from Mercury, that is, the Divine Word, according to the Scriptures . . . . or from the confused seeds of things. . . . . The third origin of Pan seems borrowed by the Greeks from the Hebrew mysteries, ... for it relates to the state of the world, not in its first creation, but as made subject to death and corruption after the Fall; and in this state it was, and remains, the offspring of God and sin, or Jupiter and Reproach. And therefore these three several accounts of Pan's birth may seem true, if duly distinguished in respect of things and times. For this Pan, or the universal nature of things, which we view and contemplate, had its origin from the Divine Word and confused matter, first created by God Himself, with the subsequent introduction of sin, and consequently corruption. . . . . In his being called the messenger of the gods, next after Mercury, lies a Divine allegory, as next after the Word of God, the image of the world is the herald of the Divine power and wisdom."*

It is thus clear that we cannot dismiss with contempt the plea of those who confess that they hearken to the message of Nature, rather than to the message of Scripture, though we may surely, with some justice and reason, condemn them for receiving only one messenger of the two sent, and that one the subordinate, rather than the chief, messenger of God. I would, however, be interested to learn from those who boast that their religious needs are satisfied by the message of Nature what they make of it. For no message, be it never so handsomely engrossed or beautifully illuminated, can be of any real value until it is de-coded or translated into the language of the recipient; and assuredly the message of Nature is more difficult to translate than that of Scripture, which, for the meanness of our powers of understanding, has been preferred as first, before the other, which, in fact, *was* the first, for "in the beginning was the word, and the word was with God, and the word was God."

We may assuredly learn much regarding the infinite majesty, power and wisdom of God from the study of Nature; but just as assuredly we can learn by that means but little, if anything at all, of His plans and purpose for this same world of Nature. Shall we stand gaping, like yokels up in town, at the splendid palace which the king has built, yet not seek to know his edicts? Or shall we tremble to behold, like conscience-smitten malefactors, the great sword of State, yet not seek to know the laws? Shall we quake to hear the creaking of the gallows with its gruesome burden, yet not seek to know the crime and judgment for which it was erected? Nay, rather let us learn to read while there is yet time, that we may thereby be enabled to understand also the symbols and the allegories of Nature.

"Then said I, Lo, I come (in the volume of the book it is written of me) to do Thy will, O God."

* Bacon: "The Wisdom of the Ancients."

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BRITISH-ISRAEL FORWARD MOVEMENT.

Communication No. 5.

THE HERITAGE BOOK ROOM ASSOCIATION,
58A BROMPTON ROAD,
LONDON, S.W.3.

DEAR FRIENDS,

We are very anxious this summer that our Room shall be a rendezvous for all B.I. believers who may be in this part of London. It is an ideal situation for reading and rest; there is a library, and writing may be done if desired.

It is unfortunate that there has not been the cordial co-operation of those who could give it, to this private enterprise for the propagation of the Truth. We are glad, however, of the progress that is being made, and we are anxious to see the great Identity Truth spreading by any and every organisation.

During the month we had a visit from Mr. Plant, who gave us a talk on the prophecies of Micah; and we have also had a lecture by Mr. Cumberland Clark, F.R.A.S., F.Z.S., on "The Founders and Pioneers of the British Empire," illustrated with about one hundred and fifty beautifully coloured slides. Mr. Clark took us all over our Colonies and Dependencies, and gave very interesting facts concerning the building up of this God-given Empire. It was a striking commentary on the great truth that we hold the Keys and Gates of the World.

It gives us very much pleasure to announce that Lt.-Col. Wm. Lane, I.M.S., proposes to give a lecture on the First Chapter of Genesis, on Thursday, 10th May, at five o'clock, and we hope that as many as possible will make a special effort to be present.

We are hoping to give some special B.I. Bible Studies during the coming summer months, taking up each prophetical book of the Bible and working out the Divine programme.

We again cordially welcome all British-Israel friends to the Book Room to inspect our splendid stock of books, and to avail themselves of the opportunities here presented, which have been given by one who has the Cause at heart and who wished to do something privately and independently to further the Truth.

Cordially yours,

Correspondence invited. W. E. WOODHAMS DENHAM.

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God's Channel of Blessing to Men.

BY DANIEL WHITELAW, Senr.

WITHIN the pages of the Hebrew Scriptures we find the record of the purposes of God toward the children of men.

In it we find that these purposes were purposes of blessing, and that, in order to bring these purposes to fruition, He chose one man, out of the men who served idols, to make him the progenitor of a people who would be the channel of these blessings, testing him by the most severe test that it was possible to test man with, *viz.*, to rise above the power of affection and offer up his son as a burnt-offering on a mountain that He would tell him of.

Having passed successfully through the trial, He, by word and oath, promised that, in blessing, He would bless him; that, in multiplying, He would multiply him; and that in his seed would all the kindreds of the earth be blessed.

The writer of the Epistle to the Hebrews tells us that these two things are two things in which it is impossible for God to lie, so that those who rest upon them have strong consolation, who have rested their hopes upon them for salvation, so that we are on good solid ground when we believe that God has not changed His purpose owing to the transgressions of this man's seed.

That these words refer to our Lord Jesus Christ in the first place is clearly stated in the Scriptures, but this reference of the words to Him does not alter the fact that they also refer to the seed of Abraham, according to the flesh, as we find the Apostle Peter declares that this is so, while the Apostle Paul says that the covenants, the glory, the giving of the law, *the service of God,* and the promises are all theirs.

When God at a later period entered into covenant with this seed, He gave them clearly to understand that He had not entered into that covenant with their fathers, but with all those who were alive at that time, there being a vast difference between the conditions of the one and the conditions of the other.

When He had entered into a covenant with Abraham, it was on the basis of *past obedience,* while in this case it was on the condition of *future obedience,* thus making the one a thing settled for ever, while the other depended on their obedience for its fulfilment.

We cannot be too careful in keeping this truth clearly before our mind, as on this fact rests all God's future dealings with them.

It was on the strength of this conditional covenant that they entered the Land of Promise. It was for the breach of this covenant that they were cast out of that land, a casting out that was to continue *till seven times had rolled away.*

But while this penalty for breach of this covenant was to continue till that date, it did not alter what God had said to Abraham; they were still God's appointed channel of blessing, and when the fullness of time, when the covenant made with Abraham had come, God sent forth His Son, made of a woman, made under the law, to redeem those that were under the law, that they might receive the adoption of sons, Christ having redeemed them from the curse of the law, being made a curse for them.

This having been accomplished, we read that God, having raised up His Son, Jesus, sent Him to bless them, in turning every one of them away from their iniquities.

The seed of Abraham, then, are God's elected channel of blessing to all the kindreds of the earth, and the fact that the majority of them in the days of the Apostles counted themselves unworthy of eternal life, did not alter the fact that God still held to His appointment of them as such; for it was out of them that God chose whom He sent forth into all the world to preach the Gospel to every creature, so that whosoever receive the One of Whom that Gospel spoke might receive the gift of eternal life.

God at all times fulfilled His word through a remnant. It was a remnant of those who left Egypt who entered into the Land of Promise. It was a remnant whom God reserved to Himself in the days of Elijah. It was a remnant that were left in the land when God carried the Jews to Babylon. It was a remnant of them who returned to the land after seventy years. And so it is not to be wondered at that it is only a remnant of Israel, a remnant who are according to the election of grace, whom He is now using to fulfil His promise to Abraham, in this the Gospel age.

Someone may, however, say here that Paul told the Jews, when they refused to believe in Christ, that He turned from them to the Gentiles, and that, therefore, it is the Gentiles whom God has taken up to be His channel of blessing.

I wonder if those who say such things realise the facts of the case!

They say that they rest their eternal welfare on the word of God; that His word and oath given to Abraham are immutable and cannot be broken, and yet their conclusions as to God having set aside the seed of Abraham, and taken up the Gentiles as His channels of blessing to all the families of the earth, involves the thought that that word and oath has been broken.

Had they only remembered, first, that it *was the Jews* to whom Paul addressed these words, and that while the Jews are *of Israel,* they are *not Israel,* God having broken the brotherhood between Israel and Judah, when our Lord was sold for thirty pieces of silver (Zech. xi. 14), and second, that when God chose Paul, He chose him for a threefold purpose—first, to bear His name before *kings,* before *the Gentiles,* and before *the Children of Israel*—so that when he turned from the Jews, when they persistently refused to believe in Christ, he only turned to the work which God had called him to at the first, he being the Apostle of the Gentiles.

The remnant, who are of the election of grace (taking Rom. xi. 1-7 as our authority), are not a remnant of the Jews, but of Israel, as the reference to Elias clearly shows; that as there was a

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remnant in Israel at that time, so there is also a remnant of Israel in Gospel times.

It was for this very reason that Israel was redeemed from the curse of the law, *viz.*, that the blessing of Abraham might come on the Gentiles, and that the promise of the Spirit might be received by faith, in order that the Gentiles might rejoice *with* God's people, *not in their place;* that they might become *fellow-heirs* and of *the same body,* and partakers of His promise in Christ by the Gospel.

Having thus seen that the gifts and callings of God are *without repentance,* that His choice of a channel of His blessings is still the same, let us now ask, in the light of present-day facts, what people He is using for this purpose at the present day? And to this question there can be only one answer, and that answer is: the Celto-Anglo-Saxon people; hence that people can only be regarded as the seed of Abraham, according to the flesh; while the seed of faith can only be regarded as the remnant who are according to the election of grace.

Viewed thus, we see the consistency of the word of God, as well as His faithfulness to all His promises.

Lectures.

ST. LEONARDS-ON-SEA (B.I.W.F.).

ON Thursday, April 19th, in the Masonic Hall, two lectures were delivered by the Editor of *The British Israel Herald* (Mr. T. W. Plant) before the local Society. The subject of the afternoon lecture was "The Prophet Micah on Coming Events in the Middle East: Our Future Re-union and Restoration with Judah." The evening lecture was on "Balaam and His Vision of Israel's Future." The Chairman on both occasions was Mr. W. G. Holbrook, President of the local Branch of the B.I.W.F.

There was an exceptionally good attendance at both lectures, and keen interest was manifested in Mr. Plant's unique method of exposition. Many unexpected dissections and meanings were shown to exist in the text of the prophetic message, and a flood of light was thrown on many details relating to coming events in the Middle East during its united occupation by Israel and Judah under our Davidic monarchy. Special reference was made to the supreme direction of affairs to be taken by our Davidic monarchy in the future vital crisis in our affairs in the Middle East at the time of Armageddon, when *seven* extraordinary leaders and *eight* super-organisers will be appointed on the personal initiative of the monarch to lead Israel's hosts to their final victory at the period of the Second Advent.

At 6.30, just prior to the evening lecture, the Branch members met to use their new printed form of Service and Intercession, with Thanksgiving, for the first time. At the close of this short Service of Prayer, Mr. Plant gave a brief interesting talk about some of the gems of translation found in Ferrar Fenton's rendering of Isaiah's prophecies. Friends who were privileged to be present spoke of it as an altogether delightful interlude.

WATFORD (B.I.W.F.).

ON Monday, April 15th, the Rev. W. E. Woodhams Denham presided at the meeting of the Watford Branch of the B.I.W.F., when the Rev. Canon Hollis gave a most interesting exposition of British-Israel Truth, covering many of the most striking identifications of the English-speaking peoples with Israel. It was announced that Mr. Denham would speak on "Communism, Constitutionalism and Christianity," at a meeting of the Branch to be held on the 4th May.

Obituary.

MRS. Sarah Hunt, the beloved wife of Mr. John T. Hunt, our Caravan Missioner, entered peacefully into rest on the 7th of April, at the age of 69. Although for many years seldom free from pain, she was at all times bent on helping others along life's pathway, ever ready with her little sermonettes and smile. One of her favourite quotations was "Do nothing that ye cannot ask the Divine blessing upon." She was an active British-Israelite, and a firm believer in the near return of our Lord. Her life and influence has been a great asset to her husband and daughters. She took great interest in the Mission work, and, when able, accompanied her husband in the caravan from village to village, and often encouraged him to go out into the parks or by the riverside and hold an open-air meeting, saying that she would pray whilst he was speaking. She was well known amongst the young people, especially the Boy Scouts, whom she delighted to encourage, and was loved by all who knew her. Messages of sympathy to her bereaved husband and daughters have arrived from near and far, and we are sure our readers will wish to associate themselves in these messages of condolence.

THE Leeds Association greatly mourns the loss of one of its most esteemed vice-presidents in the passing of Mr. Fred J. Bray, general manager of Leeds Infirmary. Mr. Bray, from the formation of the Association eight years ago, gave us loyal support, and was keenly interested in every effort we made. He was a British-Israelite who felt it a great joy to spread this Truth on every possible occasion, and saw in it the solution of many of our social and national difficulties. We offer our heartfelt sympathy to Mrs. Bray in her grief, and pray that she may receive Divine comfort in her great bereavement. A well-attended memorial service was held in the Infirmary Chapel. The body was conveyed to Oystermouth Cemetery, Swansea, for burial.

The Anglo-Israel Distribution Fund.

Treasurer: T. W. PLANT.

THE following donations have been received:—J.H.H., 2/6; Mr. C., 2/6; W.H.H., 1/-; Miss P., 2/6. All donations should be sent direct to the Editor. Funds urgently needed.

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Correspondence.

THE PRESS AND THE GREAT PYRAMID.

To the Editor of *The British-Herald Herald.*

Dear Sir,—In connection with Miss Cox's article, "Has Daniel a Message for Our Day?" in your current issue, and the reference therein to *The Daily Sketch's* views on the Great Pyramid, I have little doubt that such are based upon the deliberately garbled report of my address last October at Londonderry House, since my Press cutting book shows that this report has literally gone all over the world, while my disclaimer has been practically ignored. Ill-informed journalists, solely out for scare headlines, first misreport one and scare their readers. They then try and calm them by putting the blame on others, at the same time writing columns of nonsense about the Great Pyramid, showing they know nothing whatever about it. As Miss Cox points out, they nearly always speak of the Pyramids (in the plural), as if the Great Pyramid was merely one of many, all alike.

A monthly periodical has recently been publishing nonsense precisely similar to that noticed by Miss Cox in *The Daily Sketch*, while suppressing my letters to the Editor on the plea that "the subject does not interest our readers." Apparently they are to be allowed to read anything ridiculing the subject, but not to hear the facts. Even the usually staid *Morning Post* writes the same journalistic nonsense about the *Pyramids*, as my cuttings therefrom show. In fact, I doubt whether there is any other subject upon which the Press, as a whole, displays such colossal ignorance as that of the Great Pyramid, and most of it is deliberate. The sole object of Fleet Street is to pour contempt upon it. Events, however, will very soon prove too strong, even for the pontiffs of Fleet Street.—Yours faithfully,

B. STEWART.

North of England Anglo-Israel Council

THE thirty-fourth annual conference was held on Easter Monday, April 9th, at "The Haven" Hotel, Scarborough. Everyone greatly regretted that Mr. J. G. Taylor, the president, was unable to be with us, and in his absence Mr. T. W. Plant occupied the chair. The Rev. W. E. Woodhams Denham read the portion of Scripture and offered prayer. The Treasurer's report was presented and passed as satisfactory. The report of the Literature Secretary, who was unavoidably absent, was given by the Secretary, who gave particulars relating to the growing demand for literature, which were distinctly encouraging.

The Secretary gave details of work activities in the northern area, and referred to the annual printed reports received from the various associations. He was pleased to have a report from Mr. Tench, who is a great worker, of the progress made in Darlington and district. Hull's report was one of encouragement, and evidenced greater activity. Advance has been made in the Spen Valley, and further endeavour was projected in the near future. Preston and Grange-over-Sands gave conspicuous signs of advance, but this feature was noticeable throughout all the reports.

CONFERENCE LECTURE.

In the evening the Rev. W. E. Woodhams Denham gave an inspiring address on "Modern Prophecy and Signs of the Age." The audience gave him an enthusiastic hearing, and subsequently interesting questions were asked and answered. The meeting fully appreciated his presentation of prophetic truths, the insistence on which is so necessary in these days. Mr. Plant, who presided, suitably concluded with remarks enforcing the great necessity of comparing Scripture translations as a key to the solution of many difficulties. A hearty vote of thanks concluded the conference.

British-Israel National Union.

THE twenty-second annual meeting of the B.I.N.U. was held on Easter Monday at 10.30 a.m., at "The Haven" Hotel, Scarborough. The report of the year's work was satisfactory. Considerable assistance which had been given to Associations and individual workers had been much appreciated. This afforded much encouragement to those who were responsible.

That the service which the Union could render was required was very evident; it was vitally necessary for the extension of the work of spreading Identity Truth. Having in view the future extension of the work, the resolution which was passed a year ago was now confirmed and made operative—that the name of the Union be changed to "British-Israel Empire Union." This will render possible a bond of union among British-Israel believers throughout the English-speaking world. This Scriptural identity is open to all to endorse and accept. It is as free as the air we breathe, and should go hand in hand with the expansion of the race. The Union was established twenty-two years ago. May it, under its new title, have long and greatly-increased service in our cause. Correspondence relating to the "British-Israel Empire Union" should be addressed to the Hon. Secretary, Mr. W. H. Snow, 16, Ridgeway Terrace, Delph Lane, Leeds.

Lectures During May.

May 1st.—Leeds B.I.A. Henry D. Houghton (Sandiacre). Subject: "Strange Things in the Abrahamic Covenant."

May 1st.—Walsall B.I.A. Rev. T. H. Whitehouse. Subject: "The War That Will End War."

May 8th.—Bournemouth B.I.A. H. Beckwith. Subject: "Israel's Glorious Reconstruction." Y.M.C.A., 3 p.m.

May 11th.—Southport B.I.A. Rev. G. Gay.

May 15th.—Walsall B.I.A. Annual Meeting.

May 16th.—Leeds B.I.A. Bible Study Circle. Subject: "The Great Gulf Stream of Human History."

May 16.—Great Yarmouth B.I.A. Rev. Frederick Aston (Oulton). Special address at the annual meeting.

May 18th.—Pretoria B.I.A. Miss E. P. Hart. Subject: "Heraldry: Lion and Unicorn."

May 25th.—Southport B.I.A. Rev. T. H. Whitehouse.

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Bring forth the blind people that have eyes. (Isa. 43 8)

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PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE.

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CONTENTS

	PAGE
"I will join Israel's Fragments in One." By the Editor	85
The Editor of "The Dawn" and British-Israelism. By James Griffin	87
"The Heritage of the Anglo-Saxon Race." By M. H. Gayer, O.B.E	89
The Coming of the Messiah	89
Robbing Peter to Pay Paul. Part I. By E. B. Speeding	90
Correspondence	61
Our Jewish Page. Compiled by the Editor	92
Scriptures Some Clerics Ignore. By M. Vincent Cox	94
"Tuatha De Danaan." By H. Eden Smith	95
The British-Israel Standpoint and Missions. By "Padre"	96
Elijah on Carmel. By the Editor	96
Lectures	97
Reviews	98
A German Tribute	98
The Anglo-Israel Distribution Fund	98
British-Israel Forward Movement	99

"I Will Join Israel's Fragments in One."

(Micah ii. 12, F.F.)

BY THE EDITOR.

THE study of the many and varied ways in which the larger and dominating interests of the scattered sections of the English-speaking peoples are being woven into unbreakable strands is one that will repay constant watchfulness. We reach one stage of our national evolution, and almost immediately we find ourselves confronted with some other problem, the solution of which can only proceed on lines which a few years previously would have been thought too Utopian for accomplishment. Few men can write more brilliantly on these larger problems than Mr. J. L. Garvin, the gifted Editor of *The Sunday Observer*. On May 13th the following formed part of his leader, for which he used no less than five striking headlines, three of which I now quote :—

"AMERICA'S BAN ON WAR."
"BRITAIN'S ACCEPTANCE."
"A GREATER COVENANT."

Here is Part IV., which had this sectional heading :—

"THE FOUNDATION-STONE OF BRITISH POLICY.

"The fundamental and unchangeable principle of the British peoples is that good relations with the American people shall come first, eliminating absolutely every possibility of war with the United States. It is infinitely important that our French friends and every other country in Europe and Asia should realise how finally and impregnably fixed is this principle, and the hopelessness of imagining that it can be modified in any conceivable circumstances. Our Continental policy and our position in the League are unconditionally subordinate to our purpose of maintaining good relations with the United States in a manner excluding all ambiguity whatever. Upon this condition the cohesion and existence of the British Empire depend. By one of the greatest changes of its kind in all history, though a change creative in its effect, and wholly favourable to the future of all the English-speaking peoples, sole sea supremacy is no longer in our insular hands, and never can return to them.

"Sea supremacy is in commission on equal terms between this island and the United States, the mighty offspring of Britain herself, 'mother of nations.' In no possible contingency henceforth can the British Empire join with France or Japan, or even support the League, in any policy

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involving maritime friction, much less naval hostilities, with the American Republic. By that means we could not help anyone if we would; and we would not if we could. As soon as a shot was fired the British Empire would be dissolved by any attempt of that kind. It never will be made.

"Canada, for instance, desires immutable concord with her giant neighbour and friend, and will not quarrel with the United States for the sake of any European or Asiatic interest. To suppose that Australia, South Africa, or India, not to speak of the Irish Free State, would support any hostilities against the United States is dull lunacy. For such reasons before our old treaty with Japan expired we struck out of it the contingency of conflict with the United States. Mr. Baldwin's Government must make it clear that the precedent applies strictly both at Paris and Geneva. The Covenant, the Locarno policy, and our sincere entente with France, must all be read subject to the condition that none of these shall endanger the peace of the English-speaking peoples. The whole world must understand once for all that this stipulation is the foundation-stone of our foreign policy, that it governs all our naval and military arrangements, and that it never will be changed."

EVOLUTION IN MODERN HISTORY.

If I had to select a single sentence as being the most outstanding and significant in the above quotation, my choice would certainly fall upon this one :—

"By one of the greatest changes of its kind in all history, though a change creative in its effect, and wholly favourable to the future of all the English-speaking peoples, sole sea supremacy is no longer in our insular hands, and never can return to them."

This is a truly fine description of the evolutionary process ever going on in the history of British-Israel.

The Authorised Version renders Micah ii. 12 as follows :—

"I will surely assemble, O Jacob, all of thee;
I will surely gather the remnant of Israel."

The advantage of comparing translations is here very obvious, as we usually attach a meaning of unimportance to the word "remnant." Young's Literal Translation slightly improves the above second line with :—

"I surely bring together the remnant of Israel."

Ferrar Fenton, in his translation, still further improves the dramatic force of this inspired forecast of national happenings to the twelve tribes :—

"I will gather the whole of you, Jacob!—
Will join Israel's fragments in one."

His rendering of the first line of chapter v. 6 is also significant, as in each case he uses the same word "fragments."

"But the fragments of Jacob shall be in great Nations."

Is it permissible to substitute for "be in" the words "consist of"? We then read, "But the fragments of Jacob shall consist of great nations." At any rate, it was promised to the Patriarchs that Israel should be "a company of nations."

Mr. Garvin stresses the importance of the naval power of the English-speaking peoples, and points out that now the "sole sea supremacy is no longer in our insular hands, and never can return to them." Sea power must now be the joint heritage of the English-speaking peoples; it is a step further and wider in our conception of sea power. "His seed shall be in many waters," was said by Balaam of Israel's long-distant future.

Naturally Israel's Davidic monarchy will be implicated in the naval power of British-Israel, and so we read in Psalm lxxxix. 25 (F.F., verse 26) :—

"So I placed his left hand on the sea,
And his right to the Rivers afar."—F.F.

And two verses later we read :—

"Yes! I will make him Imperial,
The First of the Kings of the Earth!"

This introduces us to the restoration and re-union chapters of Jer. xxx. to xxxiii., and in chapter xxx. 9 we read, in Dr. Driver's rendering : "But they shall serve Yahweh, their God, and David, their king, whom I will raise up unto them." The doctor obliges us with a priceless footnote *re* this future David; he writes :—"This is the second David, the ideal King of the future, as David was of the past." This joining of Israel's fragments in one must obviously be in the reign of this future ideal King of David's Royal line. Isaiah naturally takes a hand in describing this great event in the House of David—the son of Jesse :—

"Then the Tree of Jesse be the Banner of Tribes,
To whom Nations will rush and rely on His might;
And My Prince will add twice to His power,
To collect the remains of His race who are left," etc.
—Isaiah xi., v. 10-11 (F.F.)

It is really amazing what can be seen in these four lines. For instance the Davidic monarchy will naturally have a flag, a Royal Standard, and Israel's company of nations will rally round that flag, and loyalty to our Royal Standard is the only cement which binds our Colonial nations to the Homeland. The United States of America, that "mighty offspring of Britain herself," is the "great" separate "people" promised to Manasseh by Jacob, in Gen. xlviii. Will "My Prince" David add twice to (double) His power when the U.S.A., one of the fragments of Israel, is one to be rejoined into one in the great re-union of the twelve tribes of Israel? The present-day "fragments of Israel" consist of Great Britain and her company of nations, the United States of America, and the Jews—with their growing Zionist ideals, fostered under the Mandate given to Great Britain. Here we have the Biblical League of Nations—the real world-power of the future—in the making, and we shall need the addition of the navy of the U.S.A. to our own in the great crisis in the Middle East during the Armageddon period.

Then, under our Davidic monarchy, He, Jehovah, will join all Israel's fragments into one re-united nation, consisting of the whole twelve tribes of Israel, "and will appoint a Perfect Shepherd, Who will shepherd them—My Servant David—who shall pasture them and be their shepherd. I, the Ever-living, will also be their God, and My servant David a prince to them. I, the Ever-Living, have said it. Then I will make a treaty of peace with them" (Ezek. xxxiv. 23, 24, and 25, F.F.).

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The Editor of "The Dawn" and British-Israelism.

BY JAMES GRIFFIN.

THE Editor of *The Dawn* has become very disturbed about British-Israelite teaching, and devotes the greater part of his issue of November 17th, 1927, to attacks upon it. In his leading article he undertakes the "task of analysing error," for, says he, "error can be disastrous to life and character," and "British-Israelism is a much more dangerous error than the Church of Christ has yet realised." But if an analyst has no knowledge of the constituent parts of the commodity he pretends to analyse, his analysis is of no value, and it can be easily shown that our self-styled analyst is as unfit and incompetent to analyse the teachings of "British-Israel" as a miner is to analyse medicine. He quotes "one of the most learned of living bishops" as saying: "The pathetic thing is that British-Israelites combine extraordinary ignorance with devout faith, and knowledge of the Bible with an utterly uncritical and unhistorical fanaticism in the use of it." Well, it is quite plain that even "learned bishops" have something to learn, for surely "extraordinary ignorance" and "knowledge of the Bible" are contradictory terms; moreover, "faith" is always "uncritical," and there is no grander illustration of this truth than our forefather Abraham, who "staggered not at the promises through unbelief" (lit. "did not dubiously criticise," F.F.), but was "strong in faith" (Rom. iv. 20). The "pathetic thing" is not the strong, yet simple godly faith of the British-Israelite in the ability of God to fulfil His promises, but the doubts and fears, the uncertainties and equivocations of so many of our "learned" theologians, which act as a deadly miasma upon the spiritual life of the nation. The choicest piece of arrant nonsense and pitiful ignorance that I have ever read in any criticism of British-Israel teaching is in the following sentence:—

> In a jungle of bewildering verbiage over obscure prophecies concerning Israel, a fundamental overthrow of New Testament revelation (not observable at the first glance) has too long been veiled from sight, in which the truths, critically needed for a world on the eve of judgment, are cleverly neutralized or denied.

One wonders what the writer could have been reading. He certainly has not taken the trouble to understand the basis of British-Israel teaching, which is not found in "obscure prophecies," but in clear and definite statements of prophetic import. Its authoritative exponents do not proclaim it in terms of "bewildering verbiage," but in simple statements of historical fact, which prove that the great prophecies of blessing concerning Israel—constituting the "birthright" inherited by Ephraim (2 Chon. v. 2)—have found and are finding their literal fulfilment in the experiences and expansion of the British Empire. Instead of British-Israel teaching being "a veiled" "overthrow of New Testament revelation," it declares that these blessings could NOT be experienced, except in New Testament dispensation, for Jesus Christ came to "*confirm* the promises made unto the fathers" (Rom. xv. 8), and not to *abrogate* them. If the Word of God is true, as we assume Mr. Panton believes, then New Testament revelation cannot nullify Old Testament prophecy. Our critic brings several charges against British-Israel teaching.

(1) "British-Israelism is historically impossible and a myth. No migration of a vast horde has ever occurred without carrying with it language, religion, customs, physiognomy. . . . . Yet British-Israelism supposes that two or three million Israelites poured into these islands and somehow dropped everything — language, physiognomy, records, customs, even their names, their very memory, so that for two thousand years no one in the world even suspected the stupendous fact. The entire lack of evidence simply means that the event alleged never occurred." A more grotesque misstatement of British-Israel teaching would be difficult to discover! Mr. Panton is assuming that Israel "poured into these islands" "two thousand" years ago without bringing any evidence of their racial origin, such as (he thinks) "language, religion, customs, physiognomy" ought to supply. If he would be less rash in his statements, and more informed concerning historical fact, he would know that the migration of the Ten-tribed House of Israel to these islands was not as "a vast horde" two thousand years ago, but by various streams, divergent routes, different names, covering a period of 1,500 years, and finally completed in 1066 A.D., but all alike traceable to the same original source, and all belonging to the same stock! If during this long period of migration they had preserved the knowledge of their identity, and manifested it to the nations among whom they moved, they could never have been LOST!

As to LANGUAGE, it is a well-established scientific fact that it is merely an evidence of contact, and no proof of race. To give a personal illustration. Two of my sons have been told, both in France and by French professors in our Universities, that in style and accent they speak the language as though they were French born, but this distinction does not make them any the less Englishmen! It merely indicates contact.

When Mr. Panton refers to RELIGION and CUSTOMS, one wonders what he would expect to find in relation to the House of Israel. Let him compare the religion of the people of Britain with the religion of Israel as recorded in the Bible; let him take the phraseology of the Book of Common Prayer; let him examine our national and ecclesiastical customs—quite apart from the judiciary, military, commercial, legislative, and agrarian customs—and he will discover that they all have their origin in Israel's custom's laws and religion. But more emphatically still, as an identification with the religious tendency of ancient Israel, is our Anglican disposition to absorb the doctrines and imitate the practices of Gentile churches, Greek and Roman. We are as peculiarly susceptible to

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the influence of idolatrous practices and the philosophies of alien peoples as was Israel of the ten tribes from the days of Jeroboam until Hosea lamented "Ephraim is joined to idols; let him alone."

The remaining identification mark which Mr. Panton would expect to observe, *i.e.*, PHYSIOGNOMY, suggests that he cannot understand Israel apart from the Jew. Craniologically and ethnologically, British and Jewish are alike, but peculiar physiognomic features belong only to the Jew. There is no evidence to prove that this was observable, even among the Jews, until after the Crucifixion. It is indicated in Isaiah iii. 8, 9, "For Jerusalem is ruined, and *Judah* is fallen, because their *tongue* (when they yelled "Crucify Him! Crucify Him!") and their *doings* (when they insulted Him and killed Him [Acts ii. 36]) are against the Lord." The Divine retribution is stated in the next verse: "The show of *their* countenance doth witness against *them*, and they declare their sin as Sodom, they hide it not," *i.e.*, they were shameless, and to this day the Jew admits no shame for his people's part in that awful tragedy! If physiognomy were an identifiable feature of the whole twelve tribes of Israel, why was not Joseph recognised by his brethren? Why was Moses mistaken for an Egyptian? Why was Esther's relationship to the Jews not discovered? Whatever "errors" may be laid to the charge of the British-Israelite, he keeps distinct and separate that which God had divided (1 Kings xii. 24), until that time of re-union when He will "take the stick of Joseph, which is in the hand of *Ephraim and the tribes of Israel, his fellows*, and will put them with him, even with the stick of Judah, and make them one stick, and *they shall be one* in My hand" (Ezek. xxxvii. 19). The FACT is that ISRAEL must and does exist contemporaneously with the Jew, though separate until they "go TOGETHER .... to the land promised for an inheritance unto the fathers" (Jer. iii. 18); the "MYTH" is that the "Church" has superseded Israel, and that the only Israel of prophecy, apart from the Church, is the Jew.

(2) "British-Israelism is irreconcilable with explicit Scriptures. When Amos was sent to announce to the ten tribes their final doom, Jehovah said: 'I will destroy (the sinful kingdom) from off the face of the earth, and I will sift the House of Israel among all nations, like as corn is sifted in a sieve' (Amos ix. 8). Therefore no *individual* nation, on national territory of its own, *can* be Israel." British-Israelism IS "irreconcilable with" Scripture when it is quoted in this fashion. The "bewildering verbiage" of correct quotation is more honest than the omissions and distortions which are the refuge of British-Israel opponents. Mr. Panton's quotation of the prophecy of Amos is set out above, and his inference is clear, *i.e.*, that the House of Israel has ceased to exist. Now Amos prophesied nothing of the kind. In fact, he definitely states the exact opposite. "The sinful KINGDOM" *was* destroyed only fifty years after the utterance of this prophecy; it was carried clean away "off the face of the earth" (*i.e.*, land), and no further historic record is given in the pages of God's Word. But "I will *not utterly destroy* the House of Jacob, saith the Lord, for lo, I will command and cause to move (marg.) the House of Israel among all nations, like as corn is sifted in a sieve, *yet shall not the least grain fall upon the earth*" (Amos ix. 8, 9). Now, then, the "explicit Scriptures," not the garbled quotations of Mr. Panton, explicitly state that:—

(1) The "KINGDOM" would be destroyed.
(2) The "House of Jacob" (*i.e.*, the whole TWELVE tribes) would *not* be "utterly destroyed."
(3) The "House of Israel"—the God-given cognomen of the *ten* tribes (see 1 Kings ii. 37)—would be "moved" or "sifted" among the nations (a process occupying centuries of experience).
(4) The husbandman would carefully preserve the "grain" in the "sieve," so that not "one grain" should be missing.
(5) In God's own time this same grain shall again be "planted upon their land, and they shall be no more pulled up out of their land which I have given them, saith the Lord thy God" (verse 15).

This, according to Mr. Panton's own admission, refers *primarily to The ten-tribed House of Israel.* But what does Mr. Panton mean by "no individual nation on national territory of its own *can* be Israel"? When God promised Abram, "I will make of thee a great nation" (Gen. xii. 2), He supplemented the promise with the promise of territory—Canaan (verse 7). This was later amplified by a much greater gift of territory, extending "from the river of Egypt unto the great river, the River Euphrates" (Gen. xv. 18). The great base from which operations for the development of these territories would be directed was far removed from both, and because of the hostile powers in occupation of those territories it became necessary for Israel to be nationally strong enough to obtain and hold them. This they never did in Bible history, but this they *must* do to fulfil the promise to Abram. The "national territory" of the House of Israel, exclusive of the Jews, was fore-ordained more than 2,000 years before it was fully occupied, in the words of the Lord of Hosts: "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; neither shall the children of wickedness afflict them any more as aforetime" (2 Sam. vii. 10). We British-Israelites, who are so "utterly uncritical," wish our "learned" opponents would explain this prophecy to us. Moreover, it was to be a place in which the "House" of David, the "kingdom," and the "throne" were also to be "established for ever" (verse 16). Here we have:—

(*a*) A national "place" for Israel.
(*b*) A national territory of their "own."
(*c*) A place in which God "plants" them. (He is the Husbandman with the "grain"—the "sifting" process is finished, and the "planting" effected.)

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(d) A "place" from which Israel can never be ejected by conquest or captivity.

(e) A "place" from which the House of David would exercise dominion over the vast territories promised to Abram.

Palestine does not fit the figure. No part of the land included in the Abrahamic covenant fits it. The history of the Jews is quite outside the bounds of possibility in relation to it, but *Britain fits it.* British experience is fulfilled in it, and to-day those vast tracts of territory are being governed by "an *individual* nation," from "territory of its own," *i.e.,* British-Israel.

Under the same heading Mr. Panton treats us to another "sample," even more worthless and dishonouring. He says: "So also Moses, speaking to the undivided nation, announced that, on the breaking of the Law, they should become few in number, and flee before their enemies (Deut. xxviii. 62)."

What did Moses have to say to Israel? "If thou shalt *hearken* diligently unto the voice of the Lord thy God, to observe and to do all His commandments," etc. There follows a wonderful list of national blessings, every one of which has been literally fulfilled in our national life, quite as distinctly as the curses have been the experience of the Jews. And why? Because, though Moses spoke to the "undivided nation," the day came when the nation was divided into the House of Israel and the House of Judah, the former becoming "established" in course of time in these British Isles, and, according to Gildas, "hearkening" to the appeal of the Gospel five years after the Crucifixion, and becoming the first nation to accept Christianity as the national religion, while the latter filled up the cup of its iniquity in crucifying the Lord of Life, and so inherited the measure of disaster and distress indicated in this prophecy. The "blessings" to Israel, "obedient," and the "curses" to Israel, "disobedient," run contemporaneously, and find their literal fulfilment in British and Jewish experience.

With his mistaken interpretation of this prophecy, Mr. Panton gets bolder, and adds: "The huge numbers of the Anglo-Saxon race, and its enormous military prowess, therefore at once disprove its identity with Israel." If the writer of a statement like this had endeavoured to understand the simplest elementary teaching of British-Israelism, he would have discovered the folly of such an objection, for the "huge numbers of the Anglo-Saxon race" has no explanation, apart from its relation to the promise of God to Abraham: "In multiplying, I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore" (Gen. xxii. 17). As the stars shine in *all* lands, and the sea washes *all* coasts, so "the huge numbers of the Anglo-Saxon race" are found *everywhere.*

As to the "enormous military prowess" of the race "disproving its identity with Israel," has Mr. Panton never read the patriarchal blessing pronounced upon JOSEPH, whose tribe became the head of the federated ten tribes? "His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob" (Gen. xlix. 24). Again, "Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight, and your enemies shall fall before you by the sword" (Lev. xxvi. 8). Surely British "prowess" in battle is a mark of identity with Israel, and in view of such wonderful promises of success in arms, even in adverse circumstances, it is quite rightly expected.

But the most glaring instance of ignorance of British-Israel teaching is given in the next paragraph: "America, they say, is Ephraim"!!! It is beyond contradiction to say that no British-Israelite, anywhere or at any time, has ever made any such statement. It is equally certain that Mr. Panton has never seen such a statement in print by any British-Israel writer. It makes one wonder if he has ever read Gen. xlviii. 17-20, or Heb. xii. 21. When criticism of a great truth is attempted, the critic should at least have some knowledge of the truth he attacks; otherwise he exposes himself to the rebuke of the wise man: "He that answereth a matter before he heareth it, it is folly and shame to him" (Prov. xviii. 13).

"The Heritage of the Anglo-Saxon Race."

BY M. H. GAYER, O.B.E.

WE have pleasure in announcing that the Chart and companion volume (36 pages, price 3/9 net, postage 6d. extra) is now definitely promised for delivery by the printers for May 25th. Most of the orders already placed will have been despatched by the time this announcement is read. We regret that May 25th is too late a date for a review to appear in the June *British-Israel Herald.* Also it is very difficult to review adequately from the loose pages of the printers' proofs sent on to us, but on receipt of our printed copy it will be fully noticed in our July issue. The book and Chart can be obtained from the publisher, M. H. Gayer, 7, Milford Lane (Room 3), Strand, W.C.2.; the Secretary, "Croft West," Crowborough, Sussex; T. W. Plant, Hall Cross Cottage, Doncaster; W. H. Snow, 16, Ridgeway Terrace, Delph Lane, Leeds.

The Coming of the Messiah.

MUCH as I desire to see the advent of the Messiah "speedily in our days," I, yet, would prefer to see the American peace proposals accepted by the whole world. Further, may I point out that if, instead of proving why the next war must occur, we were to make up our minds that there is not going to be another war, and keep repeating this on every possible occasion, the period of universal peace would be much closer at hand. We, ourselves, have proved that this kind of "Couéism" can be successful. Have we not repeated each year, for the last nineteen centuries, "Next year in Jerusalem"? — From a letter to *The Jewish Chronicle,* May 4th, 1928.

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Robbing Peter to Pay Paul

Some Remarks on the Least of the Apostles.

The Apostle to the Gentiles—A Missionary to Lost Israel.

By E. B. SPEEDING.

PART I.

IT is the desire of the writer in the somewhat rambling remarks that follow to emphasise the importance of the work of St. Paul, and to show that, but for him and the work he did under God, Christianity must have died out before the second century, A.D., and never reached "the tribes scattered abroad."

Imagine all the English-speaking peoples suddenly and entirely removed from the world. What would become of Christianity? There would not be much of the real healthy sort left, and that would soon be swamped by Paganism, and eventually disappear, for it is the Hebrew element in the world that keeps Christianity alive, and were it removed Christianity would die out.

The Christianity of the English-speaking peoples, whatever its defects may be, is almost entirely Pauline, and if we go into the matter closely we shall find that St. Paul went almost exclusively to Hebrews and the Israelites of the Lost Ten Tribes.

As one writer put it many years ago, "Jesus Christ came to redeem Israel and save the world, and Israel was to be His instrument to carry His salvation to the world." Hence we find the amount of missionary enterprise outside the English-speaking peoples is little more than a negligible quantity. Our Lord distinctly said: "Other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one fold (flock) and one shepherd." Again, "I am not sent but to the lost sheep of the House of Israel," and again, "Go rather to the lost sheep of the House of Israel." Also we learn from the fourth Gospel that certain Greeks came to our Lord shortly before His crucifixion. These Greeks He appeared to have been expecting, and anxious to see; and it has been supposed that they were representatives of some of the Hebrew lost tribes scattered abroad, to whom our Lord had sent Disciples during His ministry. We, most of us, know who were the lost sheep of the House of Israel. They could not have been Jews, or members of the tribe of Levi, or part of the tribe of Benjamin (Galileans), then in Palestine. They must have been the other tribes, many of whom by the first century A.D. were settled in colonies in the Roman Empire. They had lost their identity, and passed as Gentiles, being uncircumcised, and it looks as if the expressions, "Greeks, Barbarians, Gentiles, and Devout," used seemingly indiscriminately in the Acts and Epistles, really referred to one class of persons: Hebrews scattered abroad; for we know that there were settlements of Hebrews in Asia Minor long before the dispersion of the Jews under Alexander the Great; also in many other parts of the Roman Empire and neighbouring countries, who, by our Lord's order to His Apostles, were to have the Gospel preached to them.

Yet take the first part of the Acts of the Apostles, and what do we find? That it was not till nearly twenty years after that any of the Apostles, or officers of the mother church at Jerusalem, made any serious attempt to preach to these Gentilised Hebrews. It is supposed that some of them, at least, were missioned before A.D. 45, but not so far as can be traced from the Church at Jerusalem.

The apostolic band—for some unknown reason—seem to have overlooked or misunderstood our Lord's commands in this matter, and to have confined their efforts almost entirely to Palestine and the Jews. If a Gentile became a convert to Christianity, he was expected to become a Jew, and this method of evangelisation would bring about a deadliness of routine in the life of the Church at Jerusalem, which, if not countered, would finally kill it. Many pious Jews came from all parts to Jerusalem for the Feasts, and the Church there had fine opportunities of preaching Jesus to Jews, and made, soon after the Ascension, a large number of converts, including many Priests, Levites, and Jews from all parts. We know that Peter had a vision at Joppa, and, as a result, advocated the admission of Gentiles to the Christian Church, but he seems later to have modified his ideas, perhaps in deference to the views of the fathers of the Church at Jerusalem. We gather this much from the Epistle to the Galatians, and, indeed, it is not difficult, reading between the lines, to see that the policy of the Church at Jerusalem was so conservative and parochial that, unless things altered, Christianity, so far from spreading all over the world, would drop into a sleepy existence as a sect of Judaism and eventually die out. As the apostolic band could not, or would not, understand our Lord's instructions, and do not seem to have been capable of controlling and directing so great a movement, it became necessary to raise up another Apostle to set the work going, for Peter and the Apostles at Jerusalem could not break away from the fetters of Judaism; so someone else had to do the work. That someone was Paul, the Apostle to the Gentiles, who calls himself "the least of the Apostles."

PART II.

Paul had, by birth, education and position, just the qualifications that, used in the service of our Lord, would give him a very great advantage in carrying the Gospel of the Kingdom to Hebrews throughout the Roman Empire and its immediate neighbourhood. Let us look at these qualifications. He was born (probably in the same year as our Lord) in provincial surroundings, of pious Jewish parents, and was, as he tells us, of the tribe of Benjamin. Brought up and educated at Tarsus, the capital of the Roman province of Cilicia, which at that time was one of the three famous universities of the known world, he

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evidently belonged to what would now be called a liberal synagogue, and, whilst devout and even zealous for his religion, was, it seems, educated in all the cult of better-class Pagan thought, and trained in Greek philosophy. More, if one writer at least is to be believed, he had been initiated into the Greek Mysteries, as may be inferred from Philippians iv. 12, where the words, "I am instructed," are used nowhere else, and have a special technical meaning. The better rendering is, "I am fully initiated, I have learned the secret."

In short, he was a well-educated man, as shown by his ready quotations from Pagan poets and writers, and his familiarity with their ideas and teaching.

His father being a citizen of a free city, like Tarsus, he was by birth a Roman citizen, and several times he refers to himself as a Tarsian, of Cilicia, showing he was proud of his birthplace, and did, when occasion arose, claim the rights of that birthplace. So we see he was by birth and education a cultured liberal Jew. When a young man, he evidently went to Jerusalem (where, it is supposed, he had a married sister resident), and studied Jewish law under Gamaliel, graduated at the University of Jerusalem (if we may use that expression), and became a strict Pharisee.

It is supposed by one writer that his knowledge of Greek philosophy, especially the teachings of Pythagoras, inclined him to associate himself with the Essenes, to which school of thought, it is said, John the Baptist belonged, but of this we cannot be certain. We do know that he was a Pharisee, and is believed to have gained high honour among the authorities at Jerusalem, perhaps through his learning and eloquence, and it is usually considered he became a member of the Sanhedrin. His knowledge and eloquence must have made him a great acquisition to the Pharisees' party in Jerusalem, and when, about A.D. 30, the Jews decided to complain to the Emperor Tiberius about the bad government of Pilate, he is supposed to have been one of the deputation chosen by the Sanhedrin to go to Rome and present the petition for redress. Tiberius was notoriously dilatory over state affairs, and very likely a year, and perhaps more, was spent by the deputation in Rome before they could return to Jerusalem. It is thought by one writer that during his stay in Rome Paul made many friends in the imperial city, and had conferred on him *the citizenship of the city of Rome,* a much higher honour than the Roman citizenship he had by birth from the city of Tarsus. This would stand him in very good stead later on, for, as a "Roman," he had privileges, and could say and do things that as a citizen of Tarsus would not be allowed him. As often as he claimed this right and said, "I am a Roman," it is very noticeable the different way he was treated, for it was a serious matter to interfere with a "Roman," as officials sometimes learned to their cost. As a citizen of Tarsus he could not claim the right to appeal to Cæsar, but as a Roman he could, so it seems more than likely that he had this citizenship of Rome conferred on him, as has been suggested. We see therefore that he was *a Jew by birth and training, a Greek by education,* and *a Roman by right conferred on him.*

These three qualifications worked together to fit him for his future career, so that he could say, if ever a man could, God called him from his mother's womb; and if ever a man were individually predestined to a great work, that man was St. Paul. Yet he was over 30 when that call came, and then in the most unexpected way.

He was proud of being a *Jew,* proud of being a *Greek,* proud of being a *Roman,* but was to subordinate all these eventually to be proud of being a *Christian,* and to speak of himself as "the bond-slave of Jesus Christ."

(To be continued.)

Correspondence.

"666 AND GOG."

TO THE EDITOR OF *The British-Herald Herald.*

Sir,—I have read Mr. James Cuthbert's article in this month's *Herald,* and noted the severity with which he disposes of my paper on "666 and Gog." I have never felt the slightest concern about past kings of the North and South, or other notables mentioned in Dan. xi. 1-20. But I am greatly interested in verses 21 to 45 and the following chapter, which, I believe, more or less deal with near future peoples and events leading up to Armageddon.

I stated in my paper that Britain, as king of the South, will suffer one or two defeats at the hands of the king of the North, and perhaps be compelled to withdraw from Palestine and Egypt. But Mr. Cuthbert says: "That Great Britain will suffer a severe reverse some time in the future is, I feel sure, indicated in the Scriptures, but she will never be compelled by the forces of evil to retire from the Holy Land." Even so, I think those forces will be very pugilistic bailiffs, requiring more than human strength to throw them out of our house.

If gifted authors of works on the Bible and Great Pyramid are correct in their calculations, I do not see how Israel and Judah can be re-united and return to the Holy Land before Armageddon. I believe that the leading power in the awful Armageddon period is a nation nearer home than Russia. No doubt she will be one of the nations in the great combination against Israel and Judah.

I also believe that, after the millennium, Satan will be allowed out of his prison for a season, and will deceive Gog and Magog (otherwise Russia and company), and cause them to make war against God and His people. Satan and his followers will be destroyed by God. Then follows the judgment, and peace, perfect peace.—Yours sincerely, SLADDEN W. WELLS.

The Lodge,
Draper's Homes, Margate.

Editor's address.—Thos. W. Plant, Hall Cross Cottage, Doncaster (Yorks).

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

The Jewish World of May 10th has the following editorial comments on happenings in the world. Its headline is simply "The Genesis," but *The Jewish Chronicle* reprints this two days later with the fuller (and better) title :

"THE GENESIS OF THE MANDATE."

"The remarkably interesting extracts from the forthcoming War Diary of the late Lord Oxford, which is to be published in the early autumn by Messrs. Cassell, contain some references to the very beginnings of the Balfour Declaration and the Mandate, leaving aside what may be termed their historic connections with British policy. Under date of January 28th, 1915, Mr. Asquith (as Lord Oxford then was), who was Prime Minister, wrote :—

> I have just received from Herbert Samuel a memorandum headed "The Future of Palestine." He goes on to argue, at considerable length and with some vehemence in favour of the British annexation of Palestine, a country the size of Wales, much of it barren mountain and part of it waterless. He thinks we might plant in this not very promising territory about three or four million European Jews, and that this would have a good effect upon those who are left behind. It reads almost like a new addition of "Tancred" brought up to date. I confess I am not attracted by this proposed addition to our responsibilities, but it is a curious illustration of Dizzy's favourite maxim that "race is everything" to find this almost lyrical outburst proceeding from the well-ordered and methodical brain of H.S.

"It would be a thousand pities if that memorandum is not made public. I sincerely hope it will be, if only because it will show how consistent were the views (and actions) of the first High Commissioner of Palestine with those he represented to Mr. Asquith when he was plain ' H.S.'

"An equally interesting sidelight upon the beginnings of the Balfour Declaration and the Mandate is given in a reference which Mr. Asquith makes to the interest in the matter of Palestine in reference to the Jews, of Mr. Lloyd George. Mr. Asquith writes (March 13th, 1915) :

> I think I have already referred to Herbert Samuel's dithyrambic memorandum, urging that in the carving up of the Turks' Asiatic dominion we should take Palestine, into which the scattered Jews would in time swarm back from all the quarters of the globe, and in due course obtain Home Rule. Curiously enough, the only other partisan of this proposal is Lloyd George, who, I need not say, does not care a damn for the Jews or their past or their future, but thinks it will be an outrage to let the Holy Places pass into the possession or under the protectorate of "agnostic, atheistic France."

"The idea of setting up Jews as proper guardians of the holy places against the forces of agnosticism and atheism is, to say the least, ingenious—and novel."

For sheer unadulterated frankness this would be hard to beat. These statesmen—Englishman, Welshman and Jew—are, after all, very human, racial, and true to type in their respective springs of action. "Dizzy's" favourite maxim is still true : *"Race is everything!"*

First, we have "the Oxford manner" (the 'Varsity, not the man), with its calm, judicial balancing of the pros and cons in the light of past history and literature, arising out of the problems connected with the suggested planting of European Jews in Palestine ; minus, of course, any pardonable religious enthusiasm *re* such a project, such would not be "correct" ; it simply isn't done.

Secondly, we have the impulsive, fiery Welsh temperament (? fiery Simeon), with its natural gift of appeal to the popular Church and Nonconformist conscience, roused to a crusade to possess Palestine as our natural and national right and duty against any non-British Power.

Thirdly, we have the Jewish age-long longing, roused to intense mental activity, as it sees the opportunity so patiently, prayerfully, and—shall we say?—plottingly waited for, shaping itself into a possible realisation of their annual Passover celebration cry of

"NEXT YEAR IN JERUSALEM."

We shall look forward with keen interest to the comments of the Jewish weeklies in the early autumn, when Messrs. Cassell publish the forthcoming War Diary of the late Lord Oxford.

In a crisis of this kind, directly affecting the occupation and ownership of Palestine, it is surely not invidious to suggest the advisability of looking up the prophecies. If they are, as they claim to be, Divine foreknowledge of events, then, of necessity, the historical events described in those messages are certain of fulfilment in order to prove their inspiration. The Authorised Version of Isaiah xlix. 8 reads :—

> Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish (margin—raise up) the earth (Variorum—land), to cause to inherit the desolate heritages."

What average reader of this verse would suspect that it contains the prediction of the giving of the Mandate to the Lost Ten Tribes of Israel by the Allies just ten years ago?

Let us see what additional light the half-dozen versions and notes, which I have open before me as I write, can throw on the difficult wording of this Authorised Version translation. The Century Bible, in their footnote, gives :—

> "In the time of favour do I answer thee, and in the day of victory do I help thee."
>
> "The 'time of favour' means the time when God's compassion and deliverance of His people begins to dawn."
>
> "And will form and make you—a covenant people—to establish the land—to cause desolate heritages to be inherited."

Out of these notes I select as "pointers" the words "victory," "begins to dawn," "you—a covenant people—to establish the land," etc. This is not a bad "bag" of admissions from a Higher Critic and Modernist, is it? Jehovah helped us to the victory in Palestine.

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OUR JEWISH PAGE.

(Continued.)

"Begins to dawn," A.D. 1917, is given by calculation as one of the two terminal dates of the 2,520 years, the seven times of Judah's punishment; therefore deliverance immediately *"begins* to dawn." It is "you—a covenant people," who are to do the work of establishing the land.

Professor Box, M.A., shall now help us with his translation :—

Thus says Jahveh
(Israel's Redeemer and Holy One):
In the time of favour do I answer thee,
And in a day of deliverance help thee.

In raising up the (ruined) land,
In allotting the desolate heritages;
Saying to the prisoners: Go forth!
And to those in darkness: Show yourselves!

He informs us in a footnote that "the prisoners and those in darkness = the exiles."

Ferrar Fenton.

Now we will quote "F.F." for verses 8 and 12 :

Thus says the Lord:—
In the time of delight I have spoken;
In the Day of Salvation have helped you;
And will guard and will give to the Covenant People,
To lift up the land,—to apportion the wasted Estates;

Look! These come from afar!
These from the North-West!
And those from the land of the Sinim.

We now begin to visualise "the Mandate" in this prophecy by Isaiah, directly we give the Hebrew words for covenant people and covenant man, *viz.*, Berith-am or B'ritham—B'rith-ish. We are further helped by the information *re* geographical localities from which they come, bearing in mind that the prophet Isaiah lived in Palestine, and often wrote of the Isles as being the place of residence of Israel. "The Isles afar off" are due north-west of Palestine, and therefore we may not be far wrong if we look in the opposite direction, *viz.*, south-east, for "the land of the Sinim," which, in Hebrew, means "the land of the Bush-land."

Dr. Wade, in "The Westminster Commentary on Isaiah," writes :—"The land of Sinim," the region meant must be in the remote east or south; compare the Vulgate, "de terra Australi." Instead of east and south, why not use a hyphen, and call it south-east, to match the opposite point of the compass, north-west? Australia *is* due south-east of Palestine, it is "remote," and it is the only place where the word "Bushland" is used descriptively.

"Look! These come from afar," to liberate the land of Palestine, and it was done by the British Army from the north-west, the Australian contingent from the south-east, and a Jewish battalion! Surely it is not necessary to marshal this array of evidence further—the time, the place, the occasion, and the chief actors in this prophetically foretold drama are sufficiently obvious to all but the wilfully blind.

Prophecy is history told in advance, and the English-speaking peoples, being the Lost Ten Tribes of Israel, are fulfilling the predictions relating to Palestine—"Israel's Homestead" (Driver).

Study Translations.

THE Talmud tells that there were some lawless men living in the neighbourhood of Rabbi Meir, and they used to vex him sorely. Once R. Meir prayed that they should die. But his pious and learned wife, Beruriah, exclaimed: "Surely you cannot mean this! Perhaps you are thinking of the verse from the Psalms (Psalm civ. 35), 'Let sinners be consumed out of the earth.' But the word," she suggested, " is wrongly pointed. It should read, 'Let sins be consumed out of the earth,' for the verse concludes, 'And let the wicked be no more,' for when there are no more sins there will be no more wicked people." R. Meir took her words to heart, and worked for the improvement of his evil neighbours, whom he succeeded in reforming. Thus, not even sinners are to be despised. There is good in everyone, and evil-doers may be brought to see the error of their ways. "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his evil way and live."—*Jewish Chronicle*, May 4th, 1928.

Palestine Invaders.

THE British genius for administration is revealed in the concerted action against the locusts now descending on Palestine. The enemy is fought with flame guns—Greek fire put to new use. The plough, too, is called to aid in this war, for by its assistance the eggs are destroyed. The attack has not been completely defeated, and full success will hardly be forthcoming until the insect is assailed in its breeding grounds. But disaster, at which the Turk would have shrugged fatalistic shoulders, is now opposed. — *Sunday Observer*, May 13th, 1928.

"Jews All."

THE extent to which Jews permeate the life of New York is illustrated by a case that came recently before one of the local Police Courts. Two lads were charged with having in their possession eight pairs of pants, suspected to have been stolen. The accused lads were Jews, and so was the policeman who arrested them, and so was the Magistrate who heard the case. The lads pleaded that they did not steal the pants, but found them, and the Magistrate, accepting what they said, discharged them, but ordered the pants, the owner of which could not be found, to be taken to the "Hias," the Jewish institution which cares for Jewish immigrants and homeless! — *Jewish Chronicle."*

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Scriptures Some Clerics Ignore.

By M. Vincent Cox.

To avoid misapprehension, it will be well to make it clear at the outset that in saying "some clerics" I do not mean all, nor anything like it, for, happily, a large and increasing band of preachers, both Anglican and Nonconformist, are not obliged to ignore any of the prophetic writings because they possess the clue to their true meaning, and are not afraid to commend it to others. All honour to them; they are pioneers in a movement which will not always be a target for the attacks of the ignorant or the prejudiced, but which will spread till current history demonstrates its reasonableness and it becomes a generally accepted belief.

But for the present we will speak only of those who are obliged to ignore certain Scriptures because they are totally inapplicable to the Jews, while from their very nature they cannot be spiritualised. Take the promise to Abraham's seed—of multitudinousness, so great that it has to be symbolised by the stars, the sand on the seashore, and the dust of the earth.

The Jews, roughly speaking, number to-day about fourteen millions, while already the British have reached the enormous total of 150 millions, and if subject races be reckoned, about three times that number. And apart from this promise there is another—that Abraham's seed *in the line of promise* are to be a company of nations. As yet I have never heard a sermon from this Scripture, and I am at a loss to imagine how our opposing clerics would expound it. Then there are the predictions regarding the destiny of Joseph. These cannot apply to the Jews, who are the descendants of *Judah, not* of Joseph. We find the birthright blessings specified in detail by Jacob (Gen. xlix.), and by Moses (Deut. xxxiii.), in their closing hours. They cannot be shown to apply to the Church; in fact, one race, and one only, has all the gifts specified in these Scriptures, namely, the Anglo-Saxon, which has every one.

Then there is that other assertion of Moses: "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the Children of Israel." Now all the Jews aspire to is one little country, about the size of Wales, for a national home. And in that they have only a share, held under the British Mandate. As for the Church, she has no frontiers nor boundaries; her membership is irrespective of language, colour or climate. The only reasonable explanation of this text is that in the providence of God, Who foresaw the wide expansion of the birthright race, vast territories, like Canada, Australia, New Zealand, and South Africa, were held in reserve till the rightful heirs were due to appear and to populate the desolate heritages, as they do to-day, and will continue to do in the near and remote future.

And who has ever heard a sermon preached from Micah v. 8, or that parallel passage in Numbers xxiv. 8-9, where Israel's heraldic emblems are referred to? True, we do hear something about "a dew from the Lord" (verse 7), but, of course, it is the Church that this description is supposed to fit. But nobody compares the Church to a lion that treadeth down and teareth in pieces; for even if she be "the Church *militant*," she is not quite so destructive as *that*. But both of the forecasts concern "the remnant of Jacob," and to tear one away from the other and misapply it, is gross inconsistency. But of the applicability of *each* to Great Britain there can be no question. She has ever been victorious in just war, no matter what the odds against her; yet her wise administration and just rule have been as a heavenly dew to her subject peoples, though we regret to say that some for whom she has done the most are the least appreciative of her efforts, *thanks to alien propaganda*. Happily, we have the promise, "Thine enemies shall be found liars unto thee"; and again, "Every tongue that shall rise against thee in judgment thou shalt condemn." It must be a satisfaction to every British-Israelite that the attempt to entrap the Afghan King into a military alliance with Soviet Russia has fallen extremely flat. He is too astute a monarch not to see through their manœuvres, and we congratulate him on his common sense. If British-Israelites have been reading much lately from the speeches of our Premier they must have been struck by his extraordinary witness to the truth of our Identity, so striking, that one wonders whether the testimony can possibly have been what we call "blind." Mr. Baldwin has just published a book, entitled "Our Inheritance," from which, as recently reviewed in *The British Weekly*, I will venture to quote. But, first, how suggestive is the title! For an inheritance is what comes to us as the lawful heirs, not what we purchase, or acquire by conquest. But this is *The British Weekly* quotation:—

THIS ENGLAND!

> If we ask what the sentiment almost invariably is to which Mr. Baldwin so naturally turns, and on which he assumes he can always rely, the answer is easy. It is—in all its simplicity, and depth, and poignancy—the love of one's country, the love of England. Out of this one volume an anthology could be gathered of an affection for "this England" like the love of a lover.
>
> Not idly, but with a most exact appropriateness, is the volume named "Our Inheritance." For it is this aspect of love for one's country that Mr. Baldwin celebrates; it has come down to us. It is ours, not that we made it. It is ours in that it was bestowed upon us. And what a gift from God it is, though in a hundred ways (as he is free to confess) we by our indolence or selfishness limit the range of the benediction! And there the statesman becomes poet, annalist, bard almost, as he speaks of the quiet beauty of our countryside; or, on a rarer occasion, of our rock-bound coast for ever assailed, for ever standing fast.

Could any language have more graphically described Israel's "appointed place" than those concluding ones, "for ever assailed, yet ever standing fast," a virtual paraphrase of words in 2 Sam. vii. 10? There is not another nation in

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the world of which those words would be true, and the conclusion is unescapable. But in another speech (given at Quebec last year) Mr. Baldwin had something to say about the British Throne and Royal House. "The Royal Family," he said, "remain above all change of parties, the focus of a million loyalties, the fountain of unfailing sympathy with the fortunes of the peoples, and, above all, through all, the faithful servants of them all."

One is thrilled on reading that, and one cannot help wondering whether he knows (as King George undoubtedly does) that it is the throne of David, and for that reason is destined to outlast all other dynasties, and to stand for ever, occupied by David's heirs, till David's Greater Son returns to take His Kingdom, of which "there shall be no end." But we have still another quotation from the Prime Minister, taken from a speech made by him at Queen's Hall on April 26th, when he was presiding at the annual meeting of the British and Foreign Bible Society. This is reported by *The Daily News and Westminster:*—

> "The circulation of the Scriptures," said Mr. Baldwin, "may be said to have grown side by side with our Empire, but you acknowledge no limit in your work of place or tongue. You have circumnavigated the whole world, and brought to naught the confusion of the tongues of Babel.
>
> "It was Milton who said, 'Books are not dead things. Books contain some potency of life, and their activity is dependent on the soul whence they sprung.' That is supremely true of the Book which you circulate. It is not only merely literature, whatever that phrase may mean; it is not only the greatest literature in the world, but, above and beyond all that, it always has been, and is, in the nature of a high explosive in the world."

In a leader, published on the same day, *The Daily News* remarked :—

> The statement has recently been made that the sale of Bibles is steadily and seriously declining. If this is true, the British and Foreign Bible Society knows nothing of it. If it should ever be true, one of the greatest formative influences in the world's history would weaken and tend to fail. But it is highly improbable that it will ever be true. While English-speaking people have a mind for noble thoughts nobly expressed, the sway of the Bible will remain, and in some far-distant future its message will find a fairer commentary in the condition of the world than any which we know at present.

The report stated that ten millions of Bibles, Testaments and portions, in 593 languages and dialects, were circulated by the society in 1927. Who are doing this? A Gentile people, or the ones of whom God's Word declares, "Ye (Israel) are My witnesses"? If, as the futurists say, the Jews are to be the missionaries of the future, it is about time they made a start, as there is not much fresh ground left for them to break. Why cannot people see that it is *Israel* who is appointed to this task, not the Jews? "Who is blind but My servant, and deaf as My messenger that I sent?" These clerical opponents *are* God's servants and His messengers, but blind to their own identity, and deaf to those who are out to proclaim it to them. They cannot see that their "Gentile parenthesis" is an aspersion on the character of the Deity. May their eyes soon be opened and their deafness removed.

"Tuatha De Danaan."

BY H. EDEN SMITH.

THIS intriguing name given to early invaders of Erin, as recorded in early Irish "history," has naturally always interested British-Israelites, who have wanted to see in it evidence of the early invasion of Ireland by Danites. The syllable "Dan" has probably satisfied many of them, and they have assumed this to be sound evidence.

Leaving the question of soundness aside for the moment, some of your readers may be interested to hear what modern Gaelic scholars and modern mythologists make of the name. The correct translation of the three words seems to be now established as "people or tribes of the Goddess Danu." This explains very little. Were they the people who were descended from, or who worshipped, or who were ruled by the goddess? In a similarly ambiguous way the Irish Nennius calls the Tuatha the "Plebes Deorum," "the peoples of the gods," and this may be merely a translation of the Gaelic expression.

According to the mythologists, the Goddess Danu was the Gaelic mother of the gods, cognate with the Cymric Goddess "Don," and ancestress of the Tuatha De Danaan, the forces of knowledge and light, who overcame the powers of darkness, the Fomors. While the latter were defeated, the dignified ancestress and divine mother was unfortunately slain by the Goddess Domnaan or Domnu, who belonged to the Fomors. This is a pity, because the Fomors were horrible, ugly monsters! There is also a little difficulty here, other Irish accounts stating that the Fomors were the first invaders of Ireland, and the Firbolg the second, and it was the Firbolg whom the Tuatha defeated and almost exterminated. The Firbolg were comparatively respectable; in fact, not monsters at all, and, as their name indicates, obviously came from Belgium.

One thing quite certain is that the Tuatha were the most respectable of the three. They can even claim to have been children of light. They aided the great Ulster hero, Cuchulainn, in his fight against the Connaught people. They were themselves helped by a Gaelic sun-god, Lugh, in overthrowing the Fomors; while another Gaelic god, Dagda, famous as a warrior, a harpist, and an eater of porridge, was their king after they had been defeated by the Milesians. (This was, no doubt, rather later in their history.) Also a relative of Ler, the sea-god, is mentioned as one of their druids.

Where did these enlightened Tuatha come from? From the country near the Forth and Clyde, says one account. This is a little unfortunate, for the only people known to be associated with that district are the Cruithne, rudely dubbed by the Romans "Picts," and the Picts may have been worrying warriors, but children of light never! From Scandinavia, says another account. Worse and Worse! And then someone else tells us that the Tuatha brought the Stone of Destiny with them from somewhere or other! But this is

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the last straw. I cannot manage to believe any more.

Readers may possibly have come to the conclusion that the whole thing is in a bit of a mess. They are quite intelligently right. Of course, it is all the fault of those careless beggars the annalists! But the mythologists might have managed to clear up a little more. Given a sun-god and a moon-god, some mythologists can clear up a mess as big again as Benjamin's. Look what the commentators can do with the word "church"!

If any reader thoughtlessly asks me whether the Tuatha, in my own very humble opinion, were early Danites or not, I reply at once that I do not know. Only it is much more probable that they *were*, than that they were the quite impossible people described by the annalists and mythologists combined. That they were Danites is intelligible. The rest is not.

The British-Israel Standpoint and Missions.

BY "PADRE."

FOR several years the writer has been abroad, though not in close touch with any Mission, and the following article envisages a conclusion towards which he has been for a long time impelled. Unrest in his mind on the subject of missions has been brought to a head by perusal of *The British-Israel Herald*, though he is by no means a convinced British-Israelite.

The call and the marvellous destiny of the British people have long appealed to him, and he has felt that, could the British-Israel position be established, a great thing would have been done for the British people, incidentally also for the world. To the writer, Mr. Landseer Mackenzie's article on the old seafarers from Phœnicia and from Palestine is very convincing, to say no more. The main question, however, is obviously: What is to be our attitude towards these facts? We are certainly a people with a commanding position, and a very great responsibility. And even putting aside any historical claim to continuity, the prophecies about, and the promises to, Israel state our case very well. In "the garden of God" we are "a cedar tree," of central value, of priceless value, to the human race.

Oh! that we could realise the fostering love of God for us! That we would awaken to our tremendous task! Here we encounter the great subject of nationalism. Nationalism is at least "love of one's neighbour," and neither need, nor should, be narrow. What one claims for one's own people one should unreservedly grant to all others. Are we, then, "in God's garden," the glorious cedar tree? We cannot doubt that we are. Then it follows that every other nation, and people, and tribe in God's world garden, is a carefully-tended, lovingly-fostered plant, and that it has been so for countless centuries.

At this point we merely throw out the thought that the above facts have not yet received the attention they merit from our great missionary societies.

Elijah on Carmel.

BY THE EDITOR.

DIRECTLY you fully grasp the imperative necessity of "rightly dividing the Word of God," and are prepared to abide by what that correct dissection of the historical and prophetical contents reveals to you, then you discover many totally new viewpoints on familiar Bible narratives. How many thousands of sermons and Sunday School lessons have been based on the dramatic incidents on Carmel, in the great trial of strength between Elijah and the Priests of Baal? The whole scene was so thoroughly Palestinian—king, queen, prophets, priests and people all played their parts in this great drama—and the easy periodical escapes of Elijah from Ahab's wrath is made very mysterious, nay, into almost a miracle. The oratorio, "Elijah," is probably the favourite one, with the possible exception of "The Messiah," among English-speaking peoples; it makes an irresistible appeal to our audiences that is difficult to explain along ordinary lines. Can the British-Israel view-point suggest or throw any light on this? First, it was not an event in Jewish history; it happened on territory belonging to the Northern Ten-tribed Kingdom of Israel.

Therefore,

there were no Jews on Carmel when, at the prayer of Elijah, fire came down from heaven and consumed his sacrifice.

It therefore follows

that it was an incident in the history of the ancestors of the English-speaking peoples, if they are racially descended from the Ten Lost Tribes of Northern Israel. What a thrilling paragraph this would make if printed in the programmes usually sold in the great concert halls when the oratorio, "Elijah," is being given! And yet if the British-Israel position be true, this is what all present ought to know as a matter of common knowledge! When Elijah disappears, we think how dramatic! Remember Palestine is only about the size of Wales, and remember there were two kingdoms and two reigning monarchies in that small space. Would Elijah need to go very many miles before he was safe in the Jewish kingdom, under the Jewish King of Jerusalem? There were no extradition treaties in those days, and once over the border and among the Jews he was quite safe, and could select his own time for a dramatic re-appearance before Ahab, King of Israel.

Note, Ahab was not king over the Jews; he was king over the Ten Tribes before they became the Lost Ten Tribes.

When next you hear the oratorio, "Elijah," remember there were no Jews present on Carmel; they were Israelites of the Ten Tribes, whose descendants are the English-speaking Peoples in this year of grace 1928. This is why our Gospel of the existence of the literal kingdom of Israel is so important and so fascinating. It makes our present-day National history continuous with the ancient history of Biblical Palestine. The break is assumed—but in reality is non-existent.

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Lectures.

LEEDS ASSOCIATION.

ON May 1st we were favoured with a visit from our esteemed friend Mr. Henry D. Houghton, of Sandiacre. His subject was "Strange Things in the Abrahamic Covenant." He pointed out the great significance of God's agreement with Abraham in Gen. xvii. 7: "I will establish my covenant between Me and thee, and thy seed after thee in their generations, for an everlasting covenant to be a God unto thee and to thy seed after thee." There were five essential points in this agreement—the date; who were the parties? the scope; the time or length of it; the signature. The most important point was the parties to this covenant, and on this the whole of our truth hangs. God claimed Israel as His Son, His first-born. He was the God of the Hebrews. They were to be a holy people, a separate and a peculiar people. "You only have I known," He says. This covenant was confirmed to David when God promised that He would establish the throne of His Kingdom for ever. This covenant cannot be broken; nothing can invalidate it. His people's claim to this relationship stands on God's word. It is entirely without conditions. The lecture was deeply instructive, and every statement was endorsed with the appropriate Scripture text. This is a distinguishing characteristic of Mr. Houghton's lectures. The audience was a good one, and it was clear that they followed the speaker with close attention and appreciation.

At Heckmondwike, on May 2nd, Mr. Houghton lectured on "The Secret and Mystery of England." Here he had some keen and attentive listeners, and if any were inclined to criticise he left them no ground for argument, so convincing were his statements. He pointed out how clearly the unconditional promise to Israel, *viz.*, that they should be planted in a safe place—away from Palestine—to be free from molestation, had been fulfilled in the history of the British people in their sea-girt homeland. Mr. Houghton explained in detail thirty-seven separate marks of identification of Israel with the British people. None of them could be applied to the Jews. He quoted Lord Beaconsfield, who stated: "History would never record the decline and fall of the English people." Most significant, coming from the lips of a Jew!

This lecture Mr. Houghton repeated at Altofts on May 3rd, to an excellent audience, and also at Bridlington on May 17th.

We greatly appreciate the lecturer's help, and thank him for the pioneering he kindly undertook.

O.H.I. BIBLE STUDY CIRCLE. — Mr. Leonard Hardcastle kindly opened our meeting in March with an interesting exposition of Mr. Pritchard's book, "God in His Earth." The key words, as used therein, were emphasised, *viz.*, telescopic, microscopic and stereoscopic. This led to an interesting discussion, thus bringing fresh light on aspects of our truth. The meeting closed with words of appreciation to the speaker.

GRANGE-OVER-SANDS.

MRS. BLOXAM has just paid her third visit to Grange. It was all too short, but she promised a return visit in November to show us her slides of "The Heraldry and Flag of Great Britain," which was not possible at this time of the year. She, however, gave a most interesting address in the Parish Room on "The Gospel of the Kingdom," which was highly appreciated. She also paid a visit to the women's section of the British Legion, at their weekly meeting, and had a very attentive audience.

MISS Augusta Cook, having finished her extensive annual tour in the North of England, stayed a few days at Grange with friends on her return journey to London. Such an opportunity was eagerly welcomed, and Miss Cook was asked to give an address in the Parish Room, which she kindly consented to. A large audience listened with great interest to her exposition of the Book of Daniel. A number of friends were invited to meet Miss Cook the next afternoon at Tate's Café. Once more she gave a thrilling address, taking as her subject several chapters in Revelation, pointing out that Daniel and the Revelation must always be read in conjunction. Clergy as well as scholarly men and women were present. "Enthralling," "Surpassing all expectation," "Matter and delivery alike incredibly convincing." A unanimous request for a return visit was graciously accepted for later in the year.

PRETORIA.

THERE was a good attendance at the opening meeting of the 1928 session of the Pretoria British-Israel Association held in Hartley Hall. At the outset the newly-appointed Secretary, Mr. S. W. Aves, made special mention of the loss sustained by the Association owing to the departure of Mr. W. E. Oldroyd for Australia, who has done good work in forming the Pretoria Branch.

Mr. Aves gave an address on "The British-Israel Outlook," the main points of which were the outline of God's plan for mankind, dealing with the promises of race and grace, and showing how they were being fulfilled. He emphasised that the vision needed to-day, which is the key to the correct understanding of the Scriptures, is that God's chosen people, Israel, are in existence, fulfilling His covenant promises. The identification is complete, and we recognise in the Anglo-Saxon race to-day the Lost Ten Tribes of Israel. — *The Pretoria News*, Transvaal, South Africa.

The True Pioneer Spirit.

EVEN Palestine's most captious critics cannot deny that there is a real spirit of pioneering here. Late in April the *Ohe'* Dramatic Studio of the Jewish Labour Federation, gave an open-air performance of its *chef d'œuvre*, "Jacob and Rachel," at Degania, near Tiberias. Two thousand settlers from the vicinity were present, and the seating was furnished by the irrigation pipes which have just been laid.—*Jewish Chronicle*, May 11th, 1928.

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Reviews.

"The Heraldry and Flag of Great Britain." By Mrs. Mabel Bloxam.

We have been eagerly waiting the issue of the above work, knowing that anything from the pen of Mrs. Bloxam will be well written and carefully considered. This fascinating booklet fills a long-felt want. The matter is of absorbing interest, not only to British-Israelites, but to Bible students in general. Bible history, ancient history, heraldry! What a trio! The lucid and concise manner in which these subjects are presented leaves nothing to be desired, except the desire to know more. As a handy reference, it will be a valuable addition to any bookshelf, and it should be still more valuable to the trainer of youth, who can lay aside all preconceived prejudice against British-Israel Identity, which is, of course, the basis of this "booklet"—let us rather say "book"—such is the wealth of material used. We can imagine the delight of the child when he realises that here (page 19) he can ply those too often destructive scissors. There are one or two scholarly points which need fuller explanation; for instance, page 23: "Specific devices being used by father and son, and so downward as far back as the invasion of the Roman Empire by the Goths and Vandals—who were Israelite stock." In a book of this size it would have been impossible to deal adequately with such historical details, but we are assured we shall find this and other points fully dealt with in Mr. Gair's forthcoming work. On page 24 the authoress advises a visit to the British Museum to view the "ancient coins." That visit is not possible to all, but we suggest to those who are particularly interested in Israel's coins found in Britain that they get that study-provoking book, "British-Israel Traced from Egypt," by the Rev. Com. Roberts. On page 27 we read, "The harp was brought into Ireland 719 B.C." It is to be regretted that the authority for this statement is not given. Lady Radnor quotes it in her "Notes and Queries," as does the late Miss Sapsworth in "The Bible Arch." So we may safely conclude that it is historically established to be quoted by two such well-known writers. The pages devoted to the flag and Great Seal of the U.S.A. are wonderfully clear and elucidating, finishing with a beautifully-coloured illustration of the same. May Manasseh, of the many aliases, see this book and realise its importance to themselves! We may specially call attention to the first paragraph on page 34, where we are given a unique and hitherto unmentioned piece of evidence bearing on Manasseh. M.W.

"The Enduring British Empire."

We read the above several months before its publication by the Covenant Publishing Company, and were so impressed that we wrote a private review for the author, which did not appear in print. We have in no way changed the opinions then expressed. It is by far the best British-Israel modern publication for beginners; it is simply and clearly written, suitable for the unleisured, leaving side issues and more advanced lines to the student and scholars. The author in all cases gives the authority for his statement, and avoids the prevalent phrase, "It is the author's opinion." The only suggestion I can make for its improvement, and so becoming the standard for the propagation of British-Israel teaching, is the use of paragraph headings, so that any point can be easily turned up. E. M. WOODWARD.

A German Tribute.

DR. LASSAR, Lecturer on Public Right in Hamburg University, has been explaining the British Empire to a large gathering of German jurists and politicians. He described the development which has led to the autonomy of the Dominions, which, he said, have become really autonomous States with the English King as their common head, and their collaboration in questions of foreign policy as a common task. He considered also that the British Navy and the common measures for defence are a connecting link of the Empire. Dr. Lassar instanced Mr. Amery as a personage who has done much for the cultivation in individual members of the Empire of the consciousness that they all belong to one great State. Dr. Lassar does not see any sign that the awakening of the Eastern peoples threatens to shake the structure of the British State, which, rooted in four continents, is unique in the world's history. He considered that from the standpoint of political science the British Empire could best be compared with the League of Nations, for, like members of the latter, the component parts of the British Empire have to come to an understanding among each other on decisive questions, and to act only in agreement with each other.—*Morning Post.*

As Old as the Ark.

THAT the inhabitants of the British Isles are descended from the Lost Ten Tribes of Israel is disproved by the ancient British language still spoken in Wales and in Brittany, though Richards, in 1750, tried to find Hebrew and Arabic roots for Welsh words. As a Cymro, I reckon we Britons are descended from Gomer, son of Japheth, and that our British language, Cymraeg or Cimmerian, is as old as the Ark.—From a letter to *The Daily Mail.*

Note the entire lack of argument in this type of letter! Mere assertion, without any attempt at proof! Does this imply that "Cymraeg" was *one* of the languages, or the only language, spoken by Noah and his family.—(ED.)

The Anglo-Israel Distribution Fund.

Treasurer: T. W. Plant, Hall Cross Cottage, Doncaster.

WE regret to announce that no contributions have reached us this month. Funds are urgently needed, so that the work shall not be curtailed. All donations will be gratefully acknowledged month by month, and should be sent to the above address.

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BRITISH-ISRAEL FORWARD MOVEMENT.

Communication No. 6.

THE HERITAGE BOOK ROOM ASSOCIATION,
58A BROMPTON ROAD,
LONDON, S.W. 3.

DEAR FRIENDS,

To-day the air is a-quiver with a sense of expectation. Go where we will, we find, underneath much apparent indifference, the same restlessness, the same eager seeking after truth, the same yearning for something satisfying which many vainly seek in a mad rush after pleasure. The attention of thousands is being turned towards the Great Pyramid, and whilst it is true that in some quarters there is an effort being made to turn it into a piece of journalistic sensationalism, yet on the other hand it undoubtedly stands to many for a Divinely appointed Witness and Warning for these Latter Days. Whilst no-one can foretell the future, it is clearly evident that great events are portending, and that forces are being let loose and movements set in motion that will have far-reaching results.

There is no doubt that as time goes on, events will tend more and more to raise the inquiry, "What is going to happen? What is the meaning of all this chaos? Will the British Empire be involved in the general overthrow of nations? Will the forces of destruction triumph over those of law and order? Is Christianity doomed to fall beneath the onrush of atheism?"

Those whose faith remains unshaken, and who have a clear view of the Divine plan and purpose that is even now shaping the ends of men and nations, will then be sought after and listened to. Whatever troubles may lie ahead of us, the Gospel of the Kingdom will give courage to the faint hearted, faith to the doubting, and vision to the spiritually blind. Those who proclaim this message will be the torch-bearers of the nation. It is not enough that we should know the truth ourselves, we must pass it on to others. But we must *know* that which we would teach. Certainty, not surmise, is needed in these days of doubt and fear.

To the student of British-Israel Truth, unlimited fields of study lie open. History, ethnology, numerology, pyramidology and prophetic exposition are but a few of the many paths that lead the student to this great truth. But the high road to it is the study of the Old and New Testaments.

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Lectures, also, are given from time to time. On Thursday, June 7th, at five o'clock, Mr. T. E. Hill will answer the question, "Is the British Empire in Prophecy?" And on Thursday, June 21st at the same hour, Capt. C. W. Haywood will lecture on "Christ's Message to His Kingdom Builders". A series of Bible Studies, dealing especially with the subject of Prophecy, will be held at five o'clock each Wednesday, commencing June 6th. Opportunities will be given for discussion.

It is hoped that our friends will take advantage of the facilities offered, and that the coming months may see a keener interest and a firmer faith in our great Identity Truth, and a closer co-operation amongst believers.

Cordially yours,

Correspondence invited. W. E. WOODHAMS DENHAM.

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* Mr. J. G. TAYLOR says: "I have read it with much enjoyment. It is something new in its scope and design."

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JUL 12'28

"You are My proof no God exists but Me."

(Isa. xliv. 8.—F.F.)

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE.

Vol. V. No. 55.] JULY, 1928. [Price TWOPENCE.

CONTENTS

	PAGE
The Wider View. By the Editor	101
Disparaging the Old Testament. By M. Vincent Cox	103
The Wonders of the Great Pyramid. By Rev. W. M. H. Milner, M.A., F.R.G.S.	104
Further Light on the One-Year Ministry of Our Lord. By F. S. Dobbs	106
Our Jewish Page. Compiled by the Editor	108
"Mene-Mene Tekel" (—?) By "Nemo"	110
The Appeal for Help Fund	110
Seven Thousand Kisses	110
Robbing Peter to Pay Paul. Part III. By E. B. Speeding	111
Reviews	112
The British-Israel Caravan Mission ...	114
Bournemouth British-Israel Association ...	114
Obituary	115
The Anglo-Israel Distribution Fund ...	115

The Wider View.

BY THE EDITOR.

LAST month we wrote on the wider views necessitated by the evolution of our naval supremacy from the sole possession of Israel in the Isles of the West, to its future joint possession by the English-speaking peoples, thus commencing the initial steps towards the future fusion of interests, and still more definite alliances between Great Britain and the U.S.A. and our Colonies.

This, you will recollect, was based on a quotation from *The Sunday Observer,* and this month it is from *The Morning Post* of Saturday, June 16th, that we take our text for the July leading article.

We must ever keep in mind the fact that "the goodly fellowship of the Prophets" has one great theme, or motif, running through all their prophecies as the climax of events at the end of this age. Do you *know* what is this central event in Israel's future history? Are you familiar with it?

Christ performed an unrecorded, or rather an unrecognised, miracle in *the Lord's Prayer* by condensing "all that the Prophets had spoken" on this still future event into a single sentence. We somewhat glibly pray:

"THY KINGDOM COME,"

and we take it for granted (if we think at all) that it refers to the future universal reign of Christianity, thanks to the pernicious habit of spiritualising indulged in by the Church. But did He refer to Christianity? What was the great textbook that Christ studied during those eighteen years of His possible residence in the West of England? It could only be the Old Testament—the Torah, the prophecies, and the historical books of the Old Testament. *There was no New Testament then in existence.*

Ferrar Fenton translates the above three words as follows:—

"THY KINGDOM MUST BE BEING RESTORED."

and in that one word "RESTORED" Christ pointed ever forward to the future re-union in Palestine of the Twelve Tribes of Israel under the Davidic monarchy, the great "hope of Israel's Tribes," and the great theme of the Prophets.

"I will join Israel's Fragments in One" was our dip into the future last month, and it dealt with sea-power and future re-union of the world-wide interests of the English-speaking peoples, ultimately to be linked up with the Jews. But there are many other interests to play their part besides sea-power and loyalty to the Royal Stan-

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dard of our Davidic Royal House. It has been said that religion is the national hobby of Israel; therefore Jehovah will certainly use that national idiosyncrasy of Israel to play its part in our evolution towards re-union. Church and State must ever remain closely allied in our future history, and the rejection of the Revised Prayer Book by Parliament will be used for our national education in things that really matter in things spiritual.

Visualise, if you have vision wide enough, the fusion of Israel's Fragments in One with Jerusalem as the religious metropolis of the world, which must necessitate the blending of *all that is essential* in the Christian and Jewish Faiths. The Christian Faith must be based on the combined religious outlook (I like the mathematical words "common denominator" in this connection) of all sections of our Established Church, of our Colonial Churches, of the Scottish Churches, and of the Nonconformists. What a curious mixture of Religious Fragments to be joined into One this wider vision of the future implies!

But you will be asking when are we going to quote our text from *The Morning Post?* What has that great daily paper to say towards the solution of such a problem?

This quotation does not claim to be history; it is an attempted dip into the possibilities of the future if—yes, if—those who advise His Majesty should go outside the bench of Bishops to find the new Archbishop of Canterbury. Truly, by such a selection, our Colonies would then be accounted to have achieved full nationhood, the Biblical "Company of Nations."

Here is our "text" unabridged :—

SUCCESSOR TO THE PRIMATE.
THE TASK THAT AWAITS HIM.

With the passing of the Prayer Book from the field of Church politics—temporarily, at least—the problem of finding a successor to Dr. Randall Davidson in the office of Primate has come to the fore as one of urgent importance. It has already become a topic of earnest discussion among Churchmen.

It has long been known that Dr. Davidson has only been remaining in office, in deference to the wishes of men of all parties, until such time as the Church should have safely passed the crisis of the Prayer Book conflict. He has many times stated, both publicly and to his friends, that the time of his retirement is near, and there is little doubt that as soon as the Bishops have determined a settled policy for the future he will leave to a younger man the task of executing it.

It is recognised on every hand that those whose responsibility it is to advise the King on the appointment of a successor will be faced with many difficulties, for it is essential that he should be both a scholar and organiser, and one who would command the confidence of men of all parties.

From the many opinions I have heard, it is clear that there is an almost universal desire for a new Primate, whose policy shall be to take advantage of the opportunity afforded by the sudden ending of conflict to join together—as Dr. Davidson has striven to do in less favoured circumstances—the opposing parties within the Church, to bring the whole Church into a harmonious relationship with Parliament, and thus to strengthen the ties by which Church and State are bound together in the Establishment.

UNION WITH FREE CHURCHES.

There is a desire, too, that no opportunity should be lost of bringing the great Free Churches into Union. There are many who feel that the new Archbishop should animate his policy with the spirit which has made possible the coming union in November of the Established Church of Scotland with the United Free Church. They look forward ultimately—and their opinion is of a great body and weight—to the ideal of the Imperial Church which has inspired the Scottish unions.

As to the individual on whom the choice will fall to fill the position of Primate of All England, there can be no more than speculation. It would be no violation of the custom if a priest were taken from any of the Colonial churches within the Empire and elevated to the Primacy.

Among the diocesan Bishops of England the field of choice has been narrowed by recent events. It is, for instance, believed on good authority that those Bishops who made an ill-timed and ill-fated interference in the national emergency of 1926 cannot expect preferment. And there are others who have been led, during the Prayer Book discussions to make remarks about men and parties with whom they disagreed, and have thus denied themselves the confidence of important sections of the Church.

But whether the new Primate comes from the ranks of the Diocesan or Suffragan Bishops of England, or from one of the Colonial Churches, he is assured of general support if his aim be to strengthen the Establishment and promote the cause of union within Great Britain and the Empire.

Again and again, as we read this outline of the possibilities contained in this résumé of the situation, there comes into our mind our title of last month, "I will join Israel's Fragments in One," coupled with our suggested justifiable rendering of Micah v. 6: "The fragments of Jacob (Israel) shall consist of great nations." Truly "the wider vision" is outlined in this quotation, and many years would be required for such a vision to materialise into an accomplished fact.

The historical account of the defeat and deportation of the ten-tribed kingdom of Samaria is told in 2 Kings xvii., and the sectional headlines used by Ferrar Fenton are noteworthy :—

Verse 1.

REIGN OF HOSHEA-BEN-ALAH OVER ISRAEL.

Verse 3.

SHALMANAZER CONQUERS ISRAEL.

Verse 7.

REFLECTIONS UPON THE CAUSES OF THE FALL OF ISRAEL.

Verse 24.

SAMARIA COLONISED BY PAGANS.

The locality of Israel's captivity is given in verse 6, and Ferrar Fenton's footnote is correct in its geography :—" 'Khalakh,' now the province of Azerbijan, in Persia, a name which means 'the land of fire,' as does the Hebrew name 'Khalakh,' upon the river still called Gozan, in Persia, which falls into the south-west of the Caspian Sea. It now forms part of the Russian district of Baku."—F.F.

This is due *north-east* towards the Caspian, beyond Nineveh, and the date was 721 B.C. The Jews went *south-east* to Babylon in 606 B.C., quite a different locality, and 115 years later, and then began their seventy years of captivity.

But it is to the footnote by Ferrar Fenton on his sectional headline to verse 7, as quoted above, that we wish to draw attention :—"The reflective, or philosophic, passage of chapter xvii., from verse 7 to verse 40, explains the object of Isaiah's

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masterly epitome of the history of Israel, to show that any governing class who cut themselves from the ancestral religion of the mass of the nation and its traditions, inevitably ends in destroying its social organisation and national life, and that any constitution not founded upon a sacred idea and principle of religious duty only runs a short and disastrous career to destruction; the religion of a people being the soul of the State, without which it goes to death and corruption, exactly as an individual does if deprived of vital air. This is a principle or law of universal statesmanship taught by all history, and never violated with impunity."—F.F.

It was the neglect and corruption of their national religion that was the cause of Northern Israel's downfall and dismissal from Palestine. Will it be their renewed national interest in things religious that will lead up to their national re-union and restoration on the mountains of Israel, with Jerusalem as the religious metropolis of the world, when all nations shall go up to worship the Lord in Jerusalem?

But what a blending of national, racial, political and religious interests are contained in

THIS WIDER VISION!

Disparaging the Old Testament.

BY M. VINCENT COX.

THE historian, John Richard Green, tells us that between the middle of Elizabeth's reign, and the Long Parliament, "England became the people of a Book, and that Book was the Bible." It is to be feared that it would be truer to say to-day that men have become the critics of the Book, and that, unfortunately, the criticism is mostly destructive. Many, particularly of the younger generation, seem to think it smart and up-to-date to speak of the Old Testament as "a back number," whose authority is no longer to be recognised as paramount. As long ago as 1922 the present writer quoted Dr. Selbie, Principal of Mansfield College, Oxford, as having warned people against the "hideous danger of regarding the Old Testament as if it were the New, and of thinking of God as the God of Battles and of Nationalities."

These thoughts have been suggested to me by reading, in a recent issue of *The Daily News and Westminster Gazette*, the following:—

> The choir of Union Church, Brighton, has withdrawn from the Musical Festival which begins to-day because Mr. Rudyard Kipling's "Hymn Before Action" has been selected as the test piece. The choir objects to "the military character and somewhat Old Testament language" of the "Hymn Before Action."

Kipling's words, to which objection was taken, were written during the war, and ran as follows:

> The earth is full of anger,
> The seas are dark with wrath,
> The Nations in their harness
> Go up against our path;
> Ere yet we loose the legions—
> Ere yet we draw the blade,
> Jehovah of the thunders,
> Lord God of Battles, aid!

Those lines had always appeared to me exceedingly grand and beautiful, but I got into discussion with a gentleman (an officer of the church I attend), and he said he considered the action of this choir was one of the finest things he ever heard of: that God was *not* the God of Battles. He, doubtless, appeared so to the Old Testament heroes, but Jesus Christ had revealed Him as the God of Love, and we could no longer associate Him with war in any form. I pointed out that if He had not intervened, Gideon, with his army of 300, could not have prevailed against the hosts of Midian; that only Divine judgment, in answer to Hezekiah's prayer, caused the Assyrian hosts, 185,000 in number, to fall before the destroying angel; and, to come to later times, it was God Who sent the tempest that wrecked the Armada, a fact that Elizabeth duly recognised and recorded.

I could not, however, prevail on this gentleman to see my point of view. But what most forcibly impressed me was that the objection of this choir was based on "the somewhat Old Testament language" of Kipling's lines. Those who live to see the *real* Armageddon will have to recognise the Divine Hand in that day. We frequently speak of Armageddon as a *battle*, but from a careful perusal of Ezek. xxxviii. and xxxix., it does not appear as if Israel has even to strike a blow. Apparently the lion and the young lions of Tarshish are prepared. Theirs is the language of defiance; but the Lord intervenes at the critical moment, and the opposing forces, all but one-sixth, are destroyed. All that Israel has to do is to bury them. Surely Jehovah will be the God of Battles in that day!

I see that the Rev. Francis Wrigley (chairman of the Congregational Union) has been pleading for "a shorter Bible." He argues that there is much in the Old Testament that could well be eliminated, and that the younger generation would be more likely to read this abridged edition. The proposal has given rise to much discussion. Here are two of the opinions expressed:—

> "If scholars could produce some shortened form of the Bible which would induce young people to read it, it would be admirable," said Sir James Marchant to the "Daily News and Westminster." "I would not suggest another translation, but rather an adaptation. I would present it under a new title—say, 'The Story of God.'"
>
> "If I were shown a shortened copy of Shakespeare, I would immediately ask, 'Where is the whole thing?'" said Dr. W. E. Orchard. "If the younger generation want to read the Bible, they will read it."

We are greatly indebted to Dr. Orchard for the stand he makes against this audacious proposal. Suppose Mr. Wrigley's suggestion were carried out. What would be excised, and how much would be left? We may be sure that, as many suppose Abraham to be a myth, we should not retain the record of God's covenant with him, nor the forecasts of Jacob, Balaam and Moses, which would be considered to have no relation to our people or to our day. And how about the galaxy of promises to Israel, which scintillate from the pages of the prophetic books?

Another of these would-be Bible mutilators says the Old Testament stories are not suitable for

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teaching to children. He instances the accounts of the plagues of Egypt, and says they are "barbaric"! Are our children to be also deprived of the stories of Joseph and his brethren, of David and Goliath, of the three Hebrews in the fiery furnace, and of Daniel in the lions' den?

This protest appeared in *The British Weekly:*

> SIR,—The daily papers record the somewhat startling news that the new chairman of the Congregational Union, in his presidential address, has made a plea for "a shorter Bible"! It seems to me that this is the natural culmination of the modern teaching which has been undermining the authority and inspiration of the grand old book which for many generations has been accepted and revered as the Word of God, and on which our forefathers built up noble lives and died victorious deaths. I submit that it is time to call a halt to the impious audacity of the present-day Modernists who dare to set their own opinions against the inspired Word.
>
> As to the chairman's assertion that "the old view of the Bible has played havoc with the faith of the younger generation," the truth is that it is the critical attitude of the leaders of our Churches and colleges that is responsible for the "havoc" referred to.
>
> Thank God there are still a few leaders and teachers of our young people who base their message on the inspired Book, which is assuredly the "Sword of the Spirit," with results that faith is kindled and sustained, not made havoc of!
>
> I therefore hope that Mr. Wrigley's plea will be met with a very strong protest, the keynote of which should be "Hands off the Bible," which is the priceless gift of God to man.—Faithfully yours,
>
> PERCY E. JESSOP.

Fellow-British-Israelites, let us all continue to stand for a complete Bible! The Old Testament was constantly quoted by our Lord, in Whose day not a line of the New had been written; it was also quoted by the Apostles, who certainly did not question its Divine origin. It is only the twentieth century Modernist who dares to do that. There is light to be had, but men deliberately turn their backs on it. A comparison of these old-time predictions with the current history of our own race shows that the forecasts of Jacob, Balaam and Moses have all materialised; so there is no need to eliminate any iota of these Scriptures. Apart from British-Israel Truth, they have all failed, and, when men entertain this idea, no wonder they question the Divine authorship of the Bible, and think it better to suppose God never inspired these words, than to admit that they were written under His direction, and that none of them have come to pass. *Their* standpoint I can understand. What is incomprehensible is the attitude of those who *say* they believe the Bible from cover to cover, and who would not tolerate any mutilation or abridgement, but who (repudiating British-Israel Truth) must see that the greater part of these promises have *not* been kept, and yet continue to acclaim the Lord Jehovah as the unchanging and covenant-keeping God.

By special arrangements with the author you will receive in this July issue as an inset, a copy of "Giving and Taking," written by P. W. Thompson, M.A., which we are sure will be read with great interest.

The Wonders of the Great Pyramid.

(Past the wit of any one single man to grasp in their entirety.)

BY REV W. M. H. MILNER, M.A., F.R.G.S.

"WE are not surprised that all do not as yet see eye to eye in their understanding of the fulfilment of the chronological prophecies of Holy Scripture. There are problems to solve, and uncertainties to clear up; doubts about dates in the past, and (still more naturally) doubts about dates in the future. and, amongst other things, there is the question of the accuracy of the received era 'Anno Domini.

"Turning to the question of the agreement between History and the internal measures of the Great Pyramid, and of both with the 'Prophetic Times' of Daniel and Revelation, we find another insinuation of uncertainty as to whether the Grand Gallery (symbolising the Christian age) commences with the Birth or with the Death of our Lord.

"The present writer commits no other thinker or student of these things, leaving each free to pursue investigation untrammelled, and to bring to light whatever knowledge of the subject is attainable. One investigator has no right and no reason to minimise or reject the work of another, even if the two *seem* to arrive at totally contradictory results. The differences may easily be harmonised as fuller knowledge comes.

"Meanwhile one can only write as one understands, and if the conclusions presented are reasonable inferences from ascertained facts, one is right to press them; indeed, one would be wrong not to do so, so that by the working of other minds upon the results attained, always in dependence on the Spirit of all Truth, the whole matter may be, step by step, made clear.

"*The position assumed in the present articles is so strong* that it cannot be dismissed in a hurry; indeed, *it claims the very closest consideration* from those who seem to be working on different lines."

So wrote the present writer, in his editorial capacity, in *The Covenant People* (precursor of *The National Message)* for November, 1910, page 162, of Vol. XVII. He may, at this juncture, add that from and after September, 1916, he has been in possession of results which most remarkably emphasise the words italicised in the closing paragraph of the quotation. They are, indeed, so strong that they claim very close consideration—for no one but He, Who seeth the end from the beginning, could have planned them so.

But before unveiling these remarkable results (and others which I was shown before) it will be well if I present my credentials. I do not want any of my present readers to run away with the idea that the one who thus addresses them is a new intruder into the realm of Pyramid study. He is, indeed, a long-time and very patient investigator of its marvels as recorded by accredited exponents.

I.—The Writer's Acquaintance with the Sub-

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ject. (N.B.—Pyramid and British-Israel are inextricably intermingled.)

1859.—Born in Scotland, on the Clyde. Never heard of Bible Prophecy until

1875.—Instructed then by his father in (1) Daniel's "Seventy Weeks," (2) the "Beast" in the Apocalypse.

1879.—First realisation of British-Israel, *and* introduction to the Pyramid. My future wife had been previously brought under British-Israel and Pyramid teaching. Piazzi-Smyth's "Our Inheritance," lent by her to a professor of Geology, who was pretty much of an infidel, was devoured by him like (as he admitted) some entrancing romance. *That work* I can heartily recommend to Pyramid beginners.

1881.—Introduced to "C.M.," one of the earliest and most painstaking students of Pyramid Measures.

1882.—An article written by me in the spring of this year on the significance of the Pyramid date, May, 1882, brought me into an enlightening correspondence, which continued for many years, with James Simpson, one of our deepest Pyramid students.

1886.—Editorship of *The Messenger,* precursor of *The Covenant People,* whence in time sprang *The National Message.* This happy work continued for thirty years.

1892.—Lectures in important centres on British-Israel and Pyramid—up to 1926.

Articles written in *Banner, Messenger, Covenant People, Watchman of Israel,* at intervals, 1882 to 1920, and now, once more, at the kind request of my old friend, Mr. Plant, in *The British-Israel Herald.*

II.—My Pyramid Library.

Works by Piazzi Smyth: "Our Inheritance," third and fifth editions. "Life and Work at the Great Pyramid," three vols., 1867 (presentation copy from himself to my old friend, "C.M."). "Plates" and "Measures," two obl. 4to vols.

By Reuben Phillips: "The Great Pyramid and the Prophetic Numbers," 1880.

By A.R.G.: "The Tower of Egypt," 1882.

By Flinders Petrie: "The Pyramids and Temples of Gizeh," 1883.

By W.E.S.T.: "The Great Pyramid and the Time of the End," 1891.

By Chas. Lagrange (with Preface by Piazzi Smyth): "The Great Pyramid, by Modern Science, an Independent Witness," 1894.

By F.E.H.: "The Latter Days, with Evidence from the Great Pyramid," 1895.

By John and Morton Edgar: "The Great Pyramid Passages and Chambers," 1910 (presented to me by Dr. Prowse).

By James Simpson: Articles in the "Northern British-Israel Review," 1911-1914.

By Davidson and Aldersmith: "The Great Pyramid: Its Divine Message," 1925. (A copy of this work is systematically studied by my architect son in South Africa.)

With this somewhat detailed, but necessary introduction, I venture to claim consideration for certain interesting discoveries.

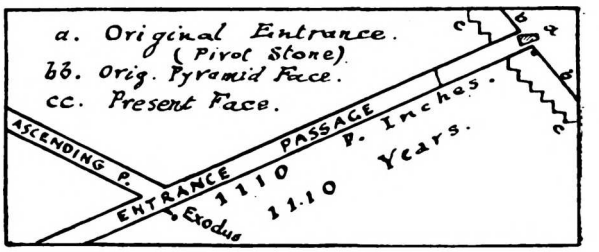
UP TO THE EXODUS.

The first shall be one referring to the remote past. The Flood, and what led up to it, brought in a new world, the one with which Pyramid Chronology is concerned. The story of the Flood begins with the date of the Event which necessitated it, the intrusion of spirit life into the human life of the world. Up to that intrusion the old world lasted. With it the new begins. Thence to the Exodus the Bible gives the following interval:—

	Years.
Gen. vi. 3: The impending doom	120
xi. 10: Birth of Arphaxad	2
xi. 11, etc.: Thence to the "Division of the Earth"	99
From the birth of Peleg to the birth of Abram	191
xxi. 5: From the birth of Abraham to the birth of Isaac	100
xxv. 26: From the birth of Isaac to the birth of Jacob	60
xlvii. 3, etc.: From the birth of Jacob to the birth of Joseph	91
From the birth of Joseph to his removal into Egypt	17
Ex. xii. 40: The sojourning there of the "Children of Israel," of whom Joseph was the first, up to the Exodus	430
Total	1110

Compare this with the Pyramid. From the *original entrance* into the Pyramid to the commencement of the first Ascending Passage is (by Professor Flinders Petrie's accurate measurement) 1,110 Pyramid inches.

Some may dispute the 430 years, but, at any rate, it is a possible understanding of that period—and if it be so, History and the Pyramid exactly agree.



Not drawn to scale.

THE TWO FINELY-GROOVED LINES.

Before proceeding upwards, it will be of interest to consider the *Two* finely-grooved *Lines* which show on the walls, both right and left, of the Descending Passage.

These come to 481 inches from the original Pyramid Entrance.

Now *Shem* is generally believed amongst us to have been the Architect of the Great Pyramid.

Abraham was born (his father being 70) in the year 412 from the Warning of the Flood. In 487 he entered Canaan, and in 496 met Melchizedek,

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and paid him tithes, receiving his blessing in return.

Shem lived up to the year 622 from the Warning.

Now, if, as so many of us believe, Shem, Job and Melchizedek are one, then the later and happier period of Shem's life, which (after the terrible experience he records so dramatically in the Book of Job) lasted 140 years, commenced in 482. Allow one year for these cruel happenings, and we arrive at 481 as the year of the trial of Job, thus aptly, by the Two Fine Lines, recorded in the Pyramid.

AFTER THE EXODUS.

Across the open space of the still Descending Passage, the Children of Israel were conveyed, as it were, on angels' wings, to the point where the New Floor begins.

Piazzi Smyth (in his chapter on "Sacred and Prophetic Time," the section depicting the "Floor Roll of Human Religions History," third edition, 1877) shows that Pyramid students at that time were undecided whether to reckon Israel's new commencement as starting from the point on the Lower Floor where it is cut by the Ascending Floor produced, *or* at the point where the Ascending Floor actually commences. Adopting the latter alternative, let us test it by the way it works out.

A little way up in the Ascending Passage we come to the *Granite Blocks*.

Granite is (in the Pyramid) the stone that typifies the "Kingdom." The "King's Chamber," and immediate approaches thereto, are walled and floored in granite.

The principles of the Kingdom were first enunciated at the giving of The Law.

Rebellion on the part of the Chosen People was regularly met with discipline. So we find granite stopping the way at the start up Israel's Ascending Passage, leading on towards Christ and His Kingdom. And here comes out this remarkable coincidence :—

Pyramid.	P.I.
From beginning of actual Ascending Floor, to base of the Granite Blocks	14.38
Thence to present upper end of these ...	178.32
Total	192.7

History.	YEARS.
The Forty Years' Wandering in the Wilderness	40
The oppressions after apostacy	111
The troubled reign of Saul	40
Total	191

But there is more by way of coincidence than this.

If we may accept the 480th year from the Exodus as the date of the commencement of the Temple, and assume the old idea that the Christian Era began at the close of 4,000 years of Bible History, we get the following :—

	YEARS.
From the Exodus to the Temple	480
Thence to the Division of the Kingdom ...	36
Thence to fourth year of Jehoiakim (Jer. xxv. 1)	368
The Seventy Years' Captivity	70
From 1st of Cyrus to A.M. 4000 ... ... (Dimbleby, at page 76 of his "All Past Time," assigns to 1st of Cyrus the date 528, before A.M. 3996. To A.M. 4000 it is four years more.)	532
Total, Exodus to Christ ...	1486

Now the length of the Pyramid's Ascending Passage, from its commencement, as indicated above, to the point where it emerges into the Grand Gallery, is (by Petrie's measures), in Pyramid inches, 1486.

I am not arguing for one or other of two disputed interpretations of any particular Bible chronology problem. Simply this—that by *a possible interpretation* the number of years agrees with the number of inches, each of the two sections separately, the Descending and the Ascending; consequently, the totals of the two agree.

Warning of the Flood to Exodus ...	1,110 years.
Original Pyramid Entrance to rise of the Ascending Passage	1,110 P.I.
Exodus to Christ	1,486 years.
Ascent to Opening of Grand Gallery,	1,486 P.I.
Warning of the Flood to Christ ...	2,596 years.
Entrance to Grand Gallery	2,596 P.I.

The inches and the years agree.

Next month we shall deal with the Present and the Future. "OXONIAN."

(To be continued.)

Further Light on the One-Year Ministry of Our Lord.

BY F. S. DOBBS.

IN my article, "The One-year Ministry of our Lord Established," in *The British-Israel Herald* of June, 1927, I quoted the following words of Carpenter's: "The three synoptic Gospels record the transactions of but one year, that is, the one before the crucifixion, only speaking of one Passover, the last. John, however, mentions two Passovers, one being shortly after the marriage of Cana-of-Galilee, and the other, as approaching in connection with the miracle of the feeding of the five thousand (John vi. 4), was the one at which the crucifixion itself took place." With reference to which I received at the time some annihilating (!) criticisms, and I shall be very glad if I may give your readers the Scriptural grounds for the statement.

We find the following words recurring many times throughout the Gospels: "These things were done that it might be fulfilled which was spoken by the prophet" (see Matt. i. 22; ii. 15 and 23; viii. 17; xii. 17; xiii. 35; xxi. 4; xxvii. 35; etc., etc.). Not one detail has ever failed to be accomplished. All the evangelists record events

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that took place during the life of our Lord; certain incidents are, however, mentioned by perhaps only one of them, whereas other events are related by all four. Matthew was a first-class witness. His record is the oldest, and therefore taken as the natural basis of the actual order of affairs, of which he was an eye-witness. Mark and Luke, although of secondary weight as to authority, lend themselves to Matthew's order of events. Their three, or the synoptic Gospels, are practically in harmony with each other as to sequence, chronology and geography. John, having been with our Lord from the first day of His ministry, is also a first-class witness. His Gospel is of primary importance in determining the true length of the Saviour's life and ministry. It also supplies several feasts that the others omit. The three first Gospels are essentially Galilean up to Christ's final journey to Jerusalem, whereas that of John concerns itself almost exclusively with what occurred in and about Judæa and Jerusalem. Matthew is chronological throughout, but John gives certain passages out of their chronological order, and, with Luke, sometimes a certain anecdote suggests to his mind a group of others, which he then collects together, not strictly in their order of time. The marriage of Cana-of-Galilee was celebrated "on the third day" (John ii. 1) of Nisan, of course, 4026 A.K., which in that year (28 A.D.) fell on March 17th. Christ's ministry began on this day, and He, accompanied by the only four disciples He had as yet chosen, was present at the feast. The Passover was then "at hand" (John ii. 13), for it naturally took place eleven days later on 14 Nisan, or March 28th. This feast is not mentioned in any other Gospel. In John v. 1, we read of another "feast of the Jews"; this was Pentecost, which was "fully come" on 11 Sivan, or May 23rd, 28 A.D.; and in John vii. 1, the Feast of Tabernacles is mentioned, the date of which was 22 Tishri, or September 29th, 28 A.D. Again, the Feast of Dedication, "when it was winter," is recorded in John x. 22. Its date was 25 Caslue, or November 30th, of the same year. Not one of these feasts is spoken of by Matthew, Mark, or Luke. Had Christ's ministry continued for three years, as is generally believed, it would have been necessary for Him and His disciples to appear nine times before the Lord at Jerusalem during that period (see Exodus xxiii. 17). Had such been the case, surely some one of the four evangelists would have recorded, at any rate, some of their journeys thither. The next feast to recur would be that of the Passover on 14 Nisan, of the following year, 4027 A.K., which would correspond to our March 17th, 29 A.D. It is referred to in John vi. 4 as being "at hand," when the miracle of feeding the five thousand with five loaves and two fishes was performed. This is, in fact, the correct chronological sequence of these chapters of John. The chapters vii., viii., ix. and x. are not in their true position, as they describe events that occurred prior to those given in chapter vi., where, after the miracle, an account is given of Christ walking on the water. Matthew tells us of feeding the five thousand in the 14th chapter, also followed by the walking on the water incident, and a few days later the feeding of the four thousand with seven loaves and a few small fishes (chapter xv.); then, after another six days, the transfiguration (chapter xvii.). Just before the latter event, as we read in Matt. xvi. 21, Christ began to show unto His disciples that He must shortly go up to Jerusalem to suffer death at the hands of the Chief Priests, and to rise again the third day. After the transfiguration, our Lord and His disciples started on their last journey, during which He spoke to them as follows: "We are now going up to Jerusalem, and the Son of Man will be betrayed to the Chief Priests," "insulted, flogged, and crucified, but the third day He will rise again" (Matt. xx, 18, 19, F.F.). Then in the 21st chapter we read of His triumphal entry; this was on the 10th of the month, the day on which the paschal lambs were taken from the flock and kept up until the fourteenth day. In Mark vi. 34-44, we have another account of feeding the five thousand, and in verse 48 the walking on the water. In chapter viii. we also again read of the feeding of the four thousand, and the first warning given by Christ to His disciples of His approaching death in Jerusalem. Then, in chapter ix., comes the transfiguration, and during their subsequent journey to Jerusalem a further prediction of His coming sufferings and resurrection (verse 31), and the triumphal entry in chapter xi. Lastly, in Luke ix. 13-17, we have yet another version of the feeding of the five thousand, and the transfiguration is recorded as having taken place after the miracle; the walking on the water is here omitted; then follows in the next ten chapters an account of the conversations and incidents that transpired during the last tour of Christ and His disciples with Jerusalem as its goal. Just before their arrival at Jericho, on this journey, He foretold to them His coming death and resurrection. From these four accounts it will be clearly seen, without labouring the point, that the Passover, at which Christ was crucified, occurred shortly after the feeding of the five thousand, and that, therefore the Passover mentioned in John vi. 4 is one and the same as that referred to in the chapters xi. to xix. of the same Gospel. This, as I have already pointed out, is the second Passover spoken of by John, but it is the only one alluded to by Matthew, Mark and Luke. It took place on 14 Nisan, 4027 A.K., or March 17th, 29 A.D., on which day the Saviour cried, "It is finished," and gave up the ghost at 3 p.m., the very hour at which the paschal lambs were slain. Taking this into consideration, it seems more than probable that both His baptism in Jordan took place, and His ministry commenced, respectively, at 3 p.m. on January 8th and on March 7th, 28 A.D., in order that His avocation of "three-score and two weeks" should be exactly completed when He was "cut off" (Dan. ix. 26), and that He should be "our Passover" (1 Cor. v. 7) in exact fulfilment of the type instituted in Egypt. He was thus a Perfect Lamb of exactly one solar year ecclesiastically, that is, from 3 p.m., March 17th, 28 A.D., to p.m., March 17th, 29 A.D., that the Scripture might be fulfilled.

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

A Jewish Sermon on Hope.

"So will I allure her and bring her to the wilderness and speak to her heart. And thence will I give her her vineyards and the Valley of Achor for the door of hope."—*Hosea* 2, 14 and 15.

WE are informed that this sermon for the week (May 18th, 1928) was specially prepared for *The Jewish Chronicle*, and when I read a text taken from Hosea, of all prophets, and realise that it was prepared by a Jew for Jews, I felt sure there would be something worthy of comment. Dr. Horton, in "The Century Bible," points out in his introduction that Hosea was pre-eminently a prophet to the Ten Tribes, as distinct from the Jews. He writes:—"The references to Judah read like interpolations by an editor who felt the exclusive reference of Hosea to the Northern Kingdom unsatisfactory, and in some instances Judah has been substituted for Israel or Ephraim."

However, our Jewish preacher makes an excellent beginning:—

> Hosea, from whose book our *Haphtorah* is taken, prophesied during the decadent days of the kingdom of Israel. It was a period of change and confusion, of anarchy, murder and usurpation, that led finally to the fall of the kingdom and the exile of the ten tribes. "The Lord was very angry with Israel, and removed them out of His sight. So Israel was carried out of their own land to Assyria unto this day." They were tragic days indeed, that must have been a source of grief and sorrow to any lover of His people. To one who was also a prophet of the Lord there was still greater cause for despondency. The northern kingdom had not only seceded from its allegiance to the house of David. It had emphasised its secession by faithlessness to the God of Israel. It had adopted the worship of Baal and Astarte with all its accompanying vice and immorality. Hosea pictures Israel as a faithless wife, reckless in her infidelity. Yet, when he has drawn his picture in scathing and in burning words, when he has foretold the fate of the faithless woman, deserted by her false lovers, he is moved not only to pity, but to a new gentleness and love. The Divine love so far transcends all human conceptions that, though scorned and forgotten, it can be reawakened in all its wondrous loveliness. The old days of betrothal can be recalled. Once more, as when God rescued the maiden Israel from her Egyptian prison, will He take her to the wilderness, far from the world's temptations, and speak to her heart the old words of everlasting love. From out the very desert God will grant her back her vineyards. And He will give her the valley of Achor for a door of hope. It is interesting to note how such a place-name links up the history of Israel. It recalled in those gloomy days preceding Israel's downfall, an event that marked Israel's first entry into the land of promise. It was in this valley of Achor that Achan expiated his covetous sacrilege which brought about Israel's first defeat. Achor is the place of the destruction that overtakes sin. It is the place of trouble and of punishment. "Why hast thou troubled us? Wherefore the name of that place was called the Valley of Achor unto this day." Yet in that dark valley shall open for Israel, no less guilty than was Achan, the very door of hope.

Of course, if he had desired to be both logical and historical, after such a résumé of Ten-tribed Israel's faithlessness and expulsion, he should have kept to his subject and traced out the locality of Israel's allurement into the "Wilderness." This would have entailed a working knowledge on his part of what *rôle* was assigned by Jehovah to the ten-tribed section of Isarel as His "Company of Nations" in these Latter Days. Hosea would help him greatly in this task, for in chapter i. 10 and 11 we are told that after their divorcement from the use of the name of Israel, "the number of the Children of Israel shall be as the sand of the sea . . . . and it shall come to pass that in the place where it was said unto them, 'Ye are not My people,' there it shall be said unto them, 'Ye are the sons of the living God.'" This, presumably, will be in the above Wilderness.

In fact, after such a commencing résumé, the only correct continuance would have been an out-and-out British-Israel exposition.

But, alas! our Jewish preacher follows all too closely the line usually followed by his fellow-Christian preachers, and applies this text, which so very definitely refers to Ten-tribed Israel, to all and sundry, including the Jews, in the following paragraph:—

> Once more in the wilderness those old relations should again be resumed. Israel, destitute of all outward riches, deprived of land and wine, shall feel the presence of her God and respond as in the days of her youth to the renewed assurance of His love. These hopes outlived Hosea's day. They have sustained Israel through a long and chequered history. Exile, persecution, contempt and martyrdom have been her lot in the dark valley of Achor. Yet always has there opened thence the doorway of a greater hope. Nor will the need of humanity for hope and comfort suffer Hosea's message to be confined to any national history, or even to the reconcilation of Israel with her God. Hosea's promise comes to the individual soul, hemmed in by the confines of the dark valley, or distressed by the allurements of the world. There is for us still a quiet wilderness where we may speak to our Beloved, where free from the discords of the world, we may hear His voice speaking as in old time to our heart. From out the vale of trouble, the place of punishment, whose name recalls the failures or the sins, there opens for every soul a door of hope. The golden thread of love that runs through the dark web of Jewish history runs also through the story of each heart. "I will betroth thee to me," says the Divine Lover, "in righteousness and justice, in kindness and in mercy." These are what await us within the doorway of the gates of hope.

The Wilderness.

Our quest now becomes an imperative one to find this wilderness into which the Ten Tribes were allured in their "divorced" condition, and where Jehovah spoke to the heart of the Lost Ten Tribes.

Dr. Driver's footnotes on the restoration chapters of Jeremiah's prophecies are decidedly helpful, and are all the more valuable coming from such an eminent Higher Critic. Dr. Driver's sectional headlines to chapter xxxi. are of exceptional

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OUR JEWISH PAGE.

(Continued.)

interest to British-Israelites. He commences with the contents of the chapter:—

A promise of restoration to the Israelites of the Northern Kingdom.

The prophecy of the New Covenant.

Verses 1-6.

The territory of Ephraim to be again re-peopled and cultivated.

Verses 7-14.

Ephraim's happy return from exile.

Verses 15-17.

The prophet hears in imagination Rachel, the mother of Joseph and Benjamin, bewailing from her grave near Ramah the exile of her sons; but Yahweh bids her stay her grief; there is still hope for her sons' return.

Verses 18-20.

The ground of this hope is Ephraim's penitence, which enables Yahweh to welcome His prodigal home with affection.

Verses 21-22.

Let exiled Ephraim, then, bethink herself of her journey homewards.

Verses 23-26.

Judah, also, will be restored, as well as Ephraim.

Note that in these first 26 verses of chapter xxxi. *only four verses refer to the Jews,* and even then it is a case of Judah being restored in company with Ephraim, the leader-tribe of Ten-tribed Israel.

Immediately we begin to read chapter xxxi. we come across the word for which we are searching —namely, the wilderness—"Thus saith Yahweh: The people which survived the sword hath found grace in the wilderness." Ferrar Fenton renders it: "The nation of Israel remaining from the sword has found favour in the desert, where it went to rest itself!" (Note.—One calls the locality the wilderness, and the other calls it the desert.)

Dr. Driver's footnote reads:—"The 'wilderness' is here figurative of the land of exile; and the meaning is that such of the long-exiled Israelites as have escaped destruction will now find favour from Yahweh in their banishment. The past tense, 'hath found,' is the 'prophetic' past, the prophet viewing the future as accomplished, and describing it accordingly."

Professor A. S. Peake, in "The Century Bible," writes in a footnote on the words "left of the sword":—'This expression cannot easily be reconciled with a reference to the Exodus, but it accurately describes what happened in connection with exile, since the captives were the survivors of a nation decimated by war or by executions."

Note that in the above footnotes there is no suggestion of spiritualising it away to refer to souls seeking relief in their individual difficulties.

These Critics and the prophetic messages are entirely national in their outlook. We also note, in passing, that the above sectional headlines give us the key to the real meaning of Christ's parable of "the Prodigal Son." Even that was national, and was spoken to "stay-at-home" Judah, and the prodigal son was "outcast" Israel.

"OXONIAN."

Perhaps I may now be permitted to quote a paragraph from a British-Israel authority as a final and helpful indication of the locality of "the wilderness' for which we are searching. "Oxonian" writes on, "I will bring her into the wilderness" (Hosea ii. 14):—"Compare Rev. xii. 6-14, and Isaiah xxxv. 1. The 'wilderness' is the 'place prepared' (or appointed for God's people, as in 2 Sam. vii. 10, 'a place of their own,' whence they were to 'move no more'), and it ultimately 'blossoms as the rose.' It is said that in an old *atlas* Britain is called 'God's Desert.' These islands certainly *were* a 'wilderness.' *Now* they blossom."

What a delightful task my readers can now have of fitting in all these key words into prophecy and history! They dovetail perfectly in both these great studies, complimentary as they are to each other. Is it too much to express the hope that "Our Jewish Pages" for July will form the basis of several Jewish and Christian sermons on the text: "I will allure her into the wilderness"?

The Hospitality of the Rothschilds.

"Among the intensely interesting extracts from the personal diaries of the late Lord Oxford that are being published by the *Daily Telegraph*, is a delicious reference to the hospitality of the Rothschilds and its almost extravagant profuseness. Writes Mr. Asquith, as he then was:—

> Did you see the will of Miss Rothschild in the papers to-day? She has left Waddesdon and its marvellous contents to our friends, Jimmy and Dolly. When one stayed there, (as I have done more than once in old days), a servant used to appear in your bedroom between seven and nine in the morning. The dialogue (or ritual) was described by Raymond as follows: "Which will you have, sir—tea, coffee, or chocolate?" "Tea." "What kind of tea, sir—China, India, or Ceylon?" "India." "What will you take with it, sir—cream, milk, or lemon?" "Milk." "What kind of milk, sir—Jersey, Guernsey, or Alderney?" I confess I should have been tempted to reply, "Sark." But it is a wonderful series of triplets, isn't it? Such is (or was) "*le monde ou l'on s'ennuie.*"

That reminds me of nothing so much as of the gentleman, who, alluding to a dinner he had given to a party of his friends, assured one who had been unable to be present that he had provided every luxury out of season!—(*The Jewish World.*)

A QUOTATION from *The Jewish Chronicle*, 23rd March, 1928:—

"Listen—it is the Eternal Speaking—be not too proud to hearken;
Do honour to the Eternal, your God, before the darkness falls;
Before your footsteps stumble on the twilight hills,
Before the gleam you look for turns
To a dead gloom.

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"Mene=Mene Tekel" (—?)

"At the Parting of the Ways"

BY "NEMO."

As I write, the House of Commons is debating on the Bishops' Bill for Prayer Book Revision. To-night, probably, the public will know the result. It is awaited with most intense anxiety by devout people who sincerely hold diametrically opposite views. But does the vast population of Great Britain, or the Anglo-Saxon race generally, really trouble itself much about the issue?

Those who prefer stately and ornate ritual, as being useful, not only to attract such people as like cinemas and theatrical displays, but also because they know they enhance the sacerdotal authority of priests who claim to be the human intermediary by which mere natural products, manufactured by men's hands, become the actual material flesh and blood of Christ, will be praying earnestly for revision, which will restore mediæval ideals.

On the other hand, those who regard the simple, pious, reasonable teaching of the Reformers, and especially those who drew up the present Prayer Book, which has been in use nearly 380 years, in spite of knowing that only the brief life of a dying boy then stood between them and an agonising death, will also be crying aloud for help, and the recognition, by Parliament, of pure Christian Truth.

And between these two divergent, yet earnest crowds of convinced people, who is to judge? Have not the noblest died on both sides for what they absolutely believed to be right?

But you, Mr. Editor, in your excellent and impartial journal—which deserves a far larger circulation—have always preserved a sphinx-like attitude towards all such burning questions, having before you your main mission of asserting the ethnological identity of the Anglo-Saxon, and certain other kindred stocks, with the seed of Abraham, popularly called "the Lost Tribes," but which you, and those who share your beliefs, find still existing in "the isles of the sea." And you are right. Impartiality as to sectarian differences is your secondary keynote, I gather.

But may I very briefly indicate what, in this time of anxious division, has long been dawning, and has at last risen with brilliant assertion in the mind of one who, through long years of sorrow, of physical strife with the elements of an exceptional nature, after most earnest, heart-searching prayer, groping as a lonely student—an omnivorous reader, a graduate of our oldest University—has at last evolved as an approximate anticipation of what must be the outcome of these centuries of strife?

The age of dogma—that rigid code, based more on the "Fathers" than on "the Son," which could find condemnation in the cynical and contemptuous sneer of the most dilettante scholar and man of the world of all the Popes, that "the myth of Christ has brought much gain to the Church"—is passing away. Rigid intolerance of the sincere beliefs of others is going fast. A new realisation of what Christianity truly means is dawning throughout the world. That mysterious Divine spark which glittered in the developing brain of the earliest precursor of a human being has flickered, shone, flickered, and almost gone out again and again, until that day of darkness, followed by the Easter glow, when two apparently irreconcilable cries gasped out the end of the man, in the eternity of God.

Henceforth the realisation of the spirituality of Christ will be the prevailing inspiration, and humanity will at last recognise that "God is a Spirit, and they that worship Him must do so in spirit and in truth."

What Micah said so tersely will be increasingly put in practice, and frail man will understand that the highest worship is "to do justly, love mercy, and walk humbly with God," and that, after all, " 'Tis love, 'tis love that makes the world go round." While professional sacerdotalism will give place to tolerant and sympathetic effort to enter into others' honest searching after the incomprehensible, and out of these divergent views will rise the vision of "the Prince of Peace with healing in His wings."

The British-Israelite is doing his best to bring that kingdom nearer if he recognises that ethnological subtleties, however delightful as an intellectual luxury, are yet but aids to the far vaster mysteries of what has to come.

The British-Israel Herald is worthy of taking the lead in this grander conception of our origin from that seed of Abraham that produced the most inspired, the most poetical, the grandest prophet, seer and martyr the world has ever yet seen. It is as the humbly-expressed hope that all may be workers together for good that this crude confession of one in earnest has come to be written.

The Appeal for Help Fund.

SINCE the publication in the April issue of the list of amounts subscribed and promised, the Editor gratefully acknowledges the receipt of two further donations—one of £10 and another of £1. He hopes that others of his readers will not think that the fund is closed; it has an ever-open door, which all may enter, and they can be assured of a very sincere welcome. Every donation, large or small, helps to ease the financial burden of the cost of publication, and should be sent direct to Thos. W. Plant, Hall Cross Cottage, Doncaster.

Seven Thousand Kisses.

"Or rather seven thousand and one! That is the osculatory tale credited to a Jewish bride, the daughter of the Rabbi of Tecsoc, who consented to kiss every one of the guests present at her wedding. Her husband is said to be rather proud of the record thus created, and does not think his particular price above rubies has not a full meed of embraces in store for him during their married life. What I do not swallow, however, is the 7,000 guests. Some wedding party that! Still, Mr. Lloyd George told us only recently that Jews were always good at figures!"—(*The Jewish World.*)

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Robbing Peter to Pay Paul

Some Remarks on the Least of the Apostles.

The Apostle to the Gentiles—A Missionary to Lost Israel.

BY E. B. SPEEDING.

(*Continued from page 91.*)

PART III.

IT has been inferred that Paul, before his conversion had a very high ideal of life and its purpose, which ideal became transformed as he began to realise the scope and purpose of the Kingdom of God, spoken of by the Hebrew prophets, till Christianity taught him the full meaning of the term. There is a tradition that the rich young ruler who came to Jesus (asking what he should do to inherit eternal life) was Saul of Tarsus, and what Paul says of himself, and what St. Luke says of him, lend colour to the idea. The ruler had kept the law from his youth up, and Paul says almost the same thing about himself. The young ruler was rich, and Paul can hardly have been a poor man. He could scarcely have got the education and polish he certainly had if he had been poor, nor could he as a poor man have been a ruler and member of the Sanhedrin, as it is generally supposed he was. He appears to have moved in good society (as we should say) in Tarsus, Jerusalem and Rome, which as a poor man he is not likely to have done. If this tradition be correct, it would mean that Paul saw Jesus during the first six months of His ministry, for, as mentioned before, he was probably away from Palestine after that, and did not return till after the Ascension. Also, we know he refers to himself as an Apostle, and says, "Have I not seen the Lord?" If that statement mean what it appears to on the face of it, he must have been referring to some occasion other than the vision on the Damascus road, and it does not seem at all improbable that he was that rich young ruler. Probably the words Jesus said to him (when he went away sorrowful) remained in his mind and were never forgotten. Hence, when, on his return to Jerusalem, he found the teaching of the Nazarene making such headway, he threw himself heart and soul into the work of persecution, perhaps to try and stifle the conviction growing up in his mind that Christianity must triumph, and Jesus of Nazareth was the Messiah. Finally, on the Damascus road the Lord appeared to him. Then he at last realised what his ideal meant, and his conversion dates from that vision of the Master. The words used, "I am Jesus," seem to imply a previous meeting, and would bring back to Paul's mind the former interview. He would see at once that the conviction he had been fighting against ever since he first saw our Lord, that here was the Messiah, could be suppressed no longer. The words used, "It is hard for thee to kick against the pricks" (goad), infer a struggle which had been going on in his mind for a long time. He was always honest with himself, and could say that "he had lived in all good conscience before God," as he did later when referring to his persecution.

As a pious *Jew,* he naturally watched for the Messiah, Who was to bring the whole world under Jewish control, and looked for a good time coming. As a *Greek,* he had also imbued something of the tone of sadness underlying almost all Greek thought of his day: that things were decadent. The good times were past, not future. Religion was dying, if not dead. The gods had come to their twilight, and must soon pass into the night of oblivion. As a *Roman,* he would, in all probability, have come into contact with the new cult of emperor worship, then in its early stage, and in some ways similar to the modern Japanese Emperor worship. This cult arose in the days of Augustus Cæsar, who was understood to have given it countenance in a very half-hearted way, as well as his immediate successors. It is supposed the idea originated from a poem by Virgil, who is thought to have got hold of a version of the Septuagint, or at least a Greek copy of Isaiah, and from its perusal conceived the idea that a Divine child was to be born who would bring about better times for Italy and the whole empire. Horace also took up the theme, and it was not long before it grew and expanded, till eventually Augustus Cæsar was declared to be of Divine origin as head of the Roman Empire. Thus the cult of emperor worship began, which was in due time to come into conflict with Christianity, and eventually break itself on that rock some four centuries later.

It might, and probably did, occur to Paul that the Roman Empire could be leavened with the idea of the Messiah as the Divine Child who was to establish the Kingdom of God on the earth.

Then the widespread underlying note of sadness throughout the Greek-speaking world would be changed to one of hope for better times again, and an improvement in thought, ideas and conduct would gradually prevail and spread over the whole empire; faith would be revived, and the prevalent agnosticism would die out.

It should be borne in mind that the Roman Empire was, in many ways, a vast improvement on the empires that preceded it, and reached its zenith in the second century A.D. Its policy was to allow absolute freedom of religion, a large amount of self-government, to instil a common system of law and justice, and, as far as possible, a regular language of intercourse. It broke down to a great extent the ordinary barriers between different races, and not unfrequently ignoring geographical boundaries, formed them into provinces, to which in time they became thoroughly devoted, and only considered themselves as citizens of that province, and, as such, part of the Roman Empire. Roads and trade routes were made, kept guarded and safe for all. Trade developed and expanded, taxes were in most cases not excessive, and government generally mild and well administered, for most governors knew they were responsible to the Emperor, who, as father of his people, would hear all complaints, and visit

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offences of bad administration on the heads of the deputies who had abused their position. This empire was in many ways ideal for the time, but it was Pagan, and bound to degenerate, as it was then constituted, and the indications of decay were already beginning to be apparent in St. Paul's day.

It is considered by some writers that Paul's idea of a resuscitated Judaism leavening the whole empire, and reforming its thought and conduct, was foremost in his mind when he returned to Jerusalem from Rome soon after the Ascension.

At once he was up against the new sect of the Nazarenes, and we know how exceedingly bitter he was against "The Way," as it was called.

He was evidently one of the judges who listened to the defence of Stephen, and that defence had a very powerful effect on him. Its influence was so strong that, feeling as he did about Judaism, he must either use all his power to exterminate Christianity, or yield to its persuasiveness, and abandon his ideal of an all-conquering Judaism. We know from his own statements how that defence of Stephen affected him. It crops up here and there in his writings and speeches, and is the essential background of his argument in the Epistle to the Hebrews, also in his own defence before the Jews, Festus and Agrippa.

The martyrdom of Stephen he never forgot, though he tried to stifle its effect on his mind by bitter persecution. He saw after that more clearly as the days went by that Christianity was to spread and eventually leaven and conquer the Roman world, instead of Judaism, and he must, therefore, sorely against his will, abandon his ideal. Hence his bitterness against the Nazarenes.

It needed the revelation of the Lord Himself on the Damascus road before Paul became a convert to the new views; but, once converted, he never went back, and realised that his ideal of regenerating the Roman Empire would be through Christianity, and not Judaism. Moreover, it was by the teaching of Christianity to the Hebrews, scattered abroad over the empire, that the regenerating was to be effected, always to the Jew first, and then the Greek (Gentilised Hebrew). His whole idea of the spread of Christianity was very different from that of Peter and the other Apostles at Jerusalem. They at first would have converts, Jews as well as Christians. Paul, on the other hand, who seems to have gone almost entirely to Hebrews, would have them Christians only, and, if Jews, their Judaism must give place to Christianity.

(To be continued.)

We regret we omitted to state in June that "The Heraldry and Flag of Great Britain," by Mrs. M. Bloxam, can be obtained from the British-Israel Literary Depot, 71, Rowlands Road, Worthing; price, 1/2, post free.

Editor's address.—Thos. W. Plant, Hall Cross Cottage, Doncaster (Yorks).

Reviews.

"From a Great-Grandmother's Armchair." By Helen, Countess-Dowager of Radnor. 21/- nett.

We trust that our sincere admiration for this great lady and British-Israel leader will atone for, or at any rate excuse, our temerity in attempting a review of this fascinating volume. Other pens than ours will do full justice to its literary and biographical value, but it will be difficult to exceed our appreciation. Lady Radnor tells us she is 82—it is almost incredible! The freshness of youth, the untiring energy, the unfailing interest in all that is beautiful, meet us on every page and hold us spellbound. The ease and fluency of language, and the touches of quaint humour, make the whole book most delightful reading. In speaking of politics no party bias or acrimony is expressed, no breath of scandal, no belittling of personal friends, or prominent public characters. The section devoted to her youth has, in our personal experience, raised many a chuckle of delight in the small child of to-day. We are not competent to discuss the pages devoted to her musical knowledge and experiences, but fully realise the value and power of music when that talent is used in the manner described on pages 102-5. "Venice and Other Places"—the beauty of these descriptions can never be realised as they deserve, except by those of us who visited them in the seventies and eighties. "Armitage Hill," "The War," "After the War," are chapters which form a fitting conclusion to such a notable book, which we predict will be read with interest by generations to come. The last pages are of double import to us, describing, as they do, British-Israel meetings and affairs, and the prominent part which Lady Radnor has taken in them. M.W.

"God's Commonwealths: British and American. With a Chapter on Christ's Visit to Britain." By "The Roadbuilder."

A new book from "The Roadbuilder," the author of that "best seller" among British-Israel books, now in its ninth edition, *viz.*, "The Destiny of the British Empire and the U.S.A.," is an event which cannot fail to arrest our attention. Shall we be disappointed? Will he retain his great gifts of interesting his readers, and of compelling their attention? Will he shock and shake them out of their orthodox views on historical events, and make them SEE present-day fulfilment of Old Testament prophecies?

Our answer to the last question is emphatically Yes! It is an invigorating breath, nay, rather gale, of fresh air blowing across much of the legal formalism beloved of some of our British-Israel writers. On pages 183-187 he tells how he tackled fifteen Generals when he took over the road-building job in France. When asked, "What was wrong with the Army roads?" his reply was that "no one in authority *knew anything about roads*, or, if they did, *they were not working at it.*" At their first interview he won thirteen out of those fifteen Generals to his views on road-building.

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One cannot help wondering if a perusal of this book would have *the same proportional effect* in winning over to British-Israel views the English bishops, clergy, and Nonconformist ministers, and the leaders of the two great sections of the Scottish Church.

We commend the following quotation from page 94: "A close perusal of the Bible shows that three-fourths of the Old Testament and much of the New Testament *deals not with personal salvation, as the Church teaches, but with national questions* outlined by Jehovah *via* His prophets to 'His chosen' nations, selected as His human instruments for bringing about His will on earth." Over and over again the reader comes across some new or unusual presentation of British-Israel arguments, and he will frequently ask himself, "Why did I not see it this way before?" Of course, it is obvious it must be so.

Naturally, we try to do our duty by finding some error or slip on the part of the author, and we have met the one on pages 31 and 265 on previous occasions when talking with others from across the "herring pond." "Thus it comes that the great nation, America, and the company or multitude of nations of the British Commonwealth, Ephraim and Manasseh, are to-day properly labelled Israel of the Isles, and Israel Afar."

Great Britain is the Nation; our Colonies are The Company (or multitude) of Nations; while the U.S.A. are the *"Great"* and separate *"People"* of the 48th of Genesis, allotted to Manasseh after Joseph's agonised cry of protest when he realised that the birthright blessing had irrevocably gone to Ephraim, the younger son, who shall be greater than the "people" of Manasseh when they become "the fulness (or multitude) of nations." We must never overlook the fact that the usual descriptive name for the U.S.A. is "the American *People,*" as in Gen. xlviii. 19. "Nation" refers to that section with a king.

In conclusion, we must draw attention to the peculiar value this new book by "Roadbuilder" has for the most thorough-going British-Israelite by its unique presentation of the historical evidence of Christ's lengthy residence in the West of England, in the Glastonbury district. On page 286 he writes: "It will be news to many to-day, as doubtless it was to Pope Gregory in his day, to learn, through Church authorities of high standing, that our Lord had built with His own hands the Mother Church of Christendom in the heart of Somerset, England." We thank him for this last chapter; it is worthy of being broadcasted. THE EDITOR.

Copies, price 2 dollars (8/6), post free, can be obtained direct from T. W. Plant, Hall Cross Cottage, Doncaster.

"Israel in Prophecy and History." By P. W. Thompson, M.A. 5/- nett; post free, 5/6.

Another very readable book on British-Israel, treated from a different standpoint from any we have hitherto read. The main subject is the "third day" of Hosea. It is well done, clear and convincing. There is much matter in this large book which will be of general interest, treated logically, and almost always convincingly. Traces of Trevelyan's writing are evident. We could wish that several contemporary British-Israel writers would take up historical authorities, instead of filling reams of paper with vague, unauthorised and often unbelievable and unverifiable statements.

Mr. Thompson's treatment of the "seven times" is a model of clarity. We do not quite follow him in his comparison between the half-million expended on a casino and a cathedral—which will do the most good? It has been asserted that Solomon failed because he used too much gold in display, instead of using it in commerce. Some apples which Mr. Thompson says he has plucked from Appian Way's "Riddle of the Earth" may bring him into conflict with several much-quoted writers, who look upon Avebury as of more recent date than the Flood. We trust it will not cause another Trojan War!

"I *have* appointed a place." We are afraid it is not our opponents alone, but some of our friends, who wish to use this rendering (see 2 Sam. vii. 10). The picture of the *blessings* given to Israel being gradually fulfilled could be well and usefully compared with "The Story of the Jews" (Lewis Browne, a Higher Critic and non-believer in Old Testament narratives), but who shows how the *curses and punishments* which fell upon the Jews are being gradually lifted.

Mr. Thompson's book is very well worth reading, and should be in every man's library. I can't refrain from calling the author's attention to his mis-quotation, "the Second Adam." It is not Biblical. 1 Cor. xv. 45 reads, "The *last* Adam." If it be any consolation, he is not alone; clergy and many eminent writers fall into the same error. E.M.W.

"The Heritage of the Anglo-Saxon Race." By M. H. Gayer, O.B.E.

Those of our readers who placed their orders for this book and Chart in advance will have now received them, and will have shared with us the pleasure in studying the many unique points of interest and instruction. We can unreservedly recommend this publication to the attention of every British-Israelite; it is a step—a great step—in advance of any previously attempted Chart-presentation of our propaganda.

It is simply amazing the amount of evidence presented on the Chart, which arrests and rivets your attention, and you feel you *must* trace out the colour scheme thereon, with the aid of the accompanying book of 95 pages. After you have done so, we predict that you will know more than the average British-Israelite about the why and the wherefore of our great subject.

The three Tabernacle colours are used in the Chart. Purple denotes the House of Judah (the Sceptre Tribe). Scarlet denotes the Royal House of David. Blue denotes the House of Israel.

Origins, genealogies, migrations, covenants, and prophecies relating to the dissected histories of Israel and Judah are all worked out on the

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Chart in five colours, which is a masterpiece of skilful printing.

National heraldry, with maps of our migrations and of our world-wide British Empire, are also to be found in colour on this wonderful Chart, measuring 40 by 28 inches. It should be framed and hung in a prominent position wherever a British-Israel lecture is delivered; it will supply and answer many an omission on the part of the lecturer, be he never so thorough or eloquent.

Price of Chart, with book, bound limp cloth, 3/9 net, post free 4/3; stiff cover, 1/- extra. Rolled copies of Chart for framing can be obtained on application, and if mounted on untearable cloth, price 1/- extra. Postage on rolled Chart and book, 10d. extra. To be obtained from the publisher, M. H. Gayer, 7, Milford Lane (Room 3), Strand, W.C.2; the Secretary, "Croft West," Crowborough, Sussex; W. H. Snow, 16, Ridgeway Terrace, Delph Lane, Leeds; or from the Editor of *The British Israel-Herald*.

The following is the publisher's notice of the above :—

PUBLISHER'S NOTICE.

The coloured Chart depicts in clear, simple form, historically and by aid of maps, the amazing story of the Anglo-Saxon Race.

It traces the genealogies, by direct succession, of their Majesties King George V., Queen Mary, and H.R.H. the Prince of Wales, back through the Royal House of David to Adam. It shows how the British Coat of Arms is built up from ancient emblems given to our Race some 4,000 years ago. The Chart illustrates the contemporary history of the Houses of Judah and Israel. Starting with the genealogy from Adam to Jacob's twelve sons, it shows the beginning of the Chosen Race from Hebrew stock; includes the Covenant Promises to Abraham (fulfilled in the Anglo-Saxons, and in no other race); gives the Promises to Judah of the Sceptre; to Ephraim of the Birthright; and to David of the perpetual Throne. Continuing, it carries on the contemporary history of the two Houses of Judah and Israel till each went into captivity.—The story of the House of Israel from the reign of David, 1056 B.C., to their deportation to Assyria in 721 B.C., then a consecutive narrative of the migrations (with map) down to their final arrival in the British Isles in 1066 A.D. The contemporary history of the House of Judah, till they also were carried captive, in two sections Section I. follows the Jewish Race down to A.D. 70; includes our Lord's Life and Death; the final siege of Jerusalem, and the scattering of the Jews all over the world. Section II. traces Princess Tamar Tephi and the prophet Jeremiah into Ireland—her marriage, and the continuation of the Royal Line of David; tells the story of the Coronation Stone and how it was finally deposited in Westminster Abbey.

The history of the Anglo-Saxons in America—the Tribe of Manasseh—is also included in the Chart. The Book (numbered to correspond with the chart) amplifies the history and shows the identity of ten-tribed Israel with the British Empire and the U.S.A.

FRONTISPIECE. Historic photograph of H.M. King George V. with the Premiers of the British Empire, taken November, 1926.

Notice of Lecture.—Mr. J. H. Tench will address the Great Yarmouth British-Israel Association on July 18th at 7.30 p.m., at 31, Wellesley Road. Subject: "Balaam's Prophecies."

The British-Israel Caravan Mission

(Supported by Voluntary Contributions).

G W. M. DALE, ESQ., F.R.S.A., M.A., LL.B. *President.*
LANDSEER MACKENZIE ESQ. and
H. O. SOUTTER, ESQ., M.A., J.P., *Vice-Presidents.*

WE have been much encouraged by the results of our endeavours at Bexhill, Hyde Park, Regent's Park, Uxbridge, Thames-side, Hammersmith, and Ealing. Some Christian workers have testified that their eyes have been opened, and their vision of God's plans has been made more clear, seeing that God is still leading His people along their foretold destiny; also that many of the events of to-day clearly foreshadow the dawn of the re-appearing of our Lord. It is also a joy to know that some have cast doubts aside and are praising God for the knowledge imparted to them, having "tuned their hearts in" with heaven. Our literature, including *The British-Israel Herald*, is being freely distributed here. I am writing this from Falmouth, Cornwall, where I have been spreading the Truth during the past week. This I hope to report on in the next issue.

All communications for the Mission should be addressed to John T. Hunt, 151, Coldershaw Road, West Ealing. Cheques and postal orders should be crossed "B.I.C.M. A/c, Barclay and Co."

P.S.—Not having account books here, I must acknowledge receipt of the few donations next month. J.T.H.

Bournemouth British-Israel Association.

ALTHOUGH the public meetings closed up after May 8th, the annual general meeting of members was deferred until June 5th, when it took place at the Gervis Hall Restaurant, under the presidency of Mr. Landseer Mackenzie. There was a fair attendance of members. The annual report was presented by the Hon. Secretary, Mr. H. Beckwith. This gave a detailed account of the year's proceedings. A brief summary shows that nine monthly regular and twelve special meetings were held, *i.e.*, twenty-one public gatherings, in which British-Israel addresses were given by various speakers on different phases of the subject, and much interest manifested. The attendances have been good, and satisfactory progress made. New members had joined our ranks, which more than compensated for the losses caused by death and removals. The library of 100 volumes has been fairly utilised, and has thus helped in spreading our Truth. For some weeks our influential daily newspaper permitted a correspondence to take place in its columns, and many useful letters appeared in defence of our principles.

Special thanks were accorded to the president for his valuable help, also the speakers for their services.

The reports of the Secretary and Treasurer were deemed quite satisfactory and were adopted.

The Executive and the Committee were all re-elected, with the addition of the Rev. F. W. Peverelle, M.A., to our list of vice-presidents, and Miss Moore to the Committee.

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Obituary.

THE LATE MRS. MODIN.

ONE by one the generation of pioneer believers who so fearlessly and faithfully espoused the British-Israel Cause in the early days of its rediscovery and ridicule are passing hence to their eternal reward. Of this generation was the late founder and president of the Kingston Branch of the British-Israel World Federation, Mrs. Modin, whose recent home-call at the age of 71, after long weeks of severe illness and intense suffering, has deprived the British-Israel work in Kingston of its leader, and the British-Israel Cause in general of a life-long and devoted advocate. From earliest childhood, taught of a godly and widowed mother, herself steeped in Israel Truth, Mrs. Modin never wavered in her convictions, nor ceased to proclaim them up to the day of her death—for her a happy release in perfect peace. In public and in private life every opportunity for witnessing to God's Truth, and for upholding the sanctity of the Sabbath was treated as a sacred trust which must be accounted for "in that day," and was used accordingly. Eternity alone will disclose the number of souls who owe their introduction to British-Israel Truth to her clear and faithful presentation, who owe their Bibles to her enthusiastic convictions, which saved them in moments of doubt, and who owe their very souls to the sanctifying inspiration of her life. "Her children arise up and call her blessed; her husband also, and he praiseth her." "And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them." It is hoped to equip an adequate lending library for the use of Kingston and district, as a tribute to her memory, and in gratitude for her devoted service.

J.G.M.

The Anglo-Israel Distribution Fund.

Treasurer: T. W. Plant, Hall Cross Cottage, Doncaster.

IN appealing to our friends for help to continue the invaluable work of the above fund, we feel sure that we shall not appeal in vain. For a great number of years this fund has distributed literature to British-Israel believers in every part of the world, and since our dear friend, Miss Rush, has been taken from us, every endeavour has been made to carry on the great work she so ably commenced. Never has the demand for British-Israel literature been so great as at the present time, and it is to meet this great need that we ask all our friends and supporters to help us by sending a donation, however small, to the Treasurer, the Anglo-Israel Distribution Fund, Hall Cross Cottage, Doncaster.

Amounts received: J.W.S., 10s.; L.M. £2 10s.

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*Mr. J. G. TAYLOR says: "I have read it with much enjoyment. It is something new in its scope and design."

Communications for the Editor should be addressed to THOS. W. PLANT, Hall Cross Cottage, Doncaster.
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"May the Ever-Living give you intelligence, and understanding, and instruct you about Israel."

—1 Chron. xxii. 12. F.F.

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE.

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CONTENTS

	PAGE
"Samaria Colonised by Pagans." By the Editor	118
The Balfour Forest	119
The Appeal for Help Fund	119
The Birth of Jesus Christ and of John the Baptist. By D. Parker	120
March of Empire	122
The Anglo-Israel Distribution Fund	122
The Tithing System of Israel and its Modern Application. Part I. By P. W. Thompson, M.A.	123
Progress in Palestine	124
The Wonders of the Great Pyramid. By Rev. W. M. H. Milner, M.A., F.R.G.S.	125
Islam Disestablished	127
Our Jewish Page. Compiled by the Editor	128
Robbing Peter to Pay Paul. Part IV. By E. B. Speeding	130
"A Basis for Faith." By M. Vincent Cox	130
North of England Anglo-Israel Council	131
Correspondence	131

"Samaria Colonised by Pagans."

(Ferrar Fenton's Sectional Headline to 2 Kings xvii. 24.)

By The Editor.

"What's in a name?" was the question asked by our great dramatist of Elizabethan times, and although we admit at once that a name does not affect the perfume of any flower, roses included, still we do maintain that certain descriptive words have greater arresting force in other circumstances.

THE WORD "PAGAN."

Instantly this word arrests attention, as denoting someone alien to the homeland. Two dictionaries give these meanings to the word "Pagan":—(1) A heathen, one who does not worship the true God. (2) A heathen, an idolator.

So, if Pagans come to reside in the country left vacant by the forcible removal of its original owners, after their conquest, then we must not look upon those subsequent residents and their descendants as being the rightful owners.

Therefore the Jews, being kinsmen of those Israelites of the Northern Kingdom who were deported, knew all about the repeopling of the district of Samaria by Pagans—heathen idolators—who had taken the name of the country and were known as Samaritans. In fact, they knew far more about it than our present-day Biblical historians. This racial antipathy flamed up in the well-known interview of the Samaritan woman with Jesus. She asked in amazement:—"How can You, being a Judean, ask a drink of me, a Samaritan woman?" (for Judeans do not associate with the Samaritans) (John iv. 9, F.F.). "How dost Thou, a Jew, ask drink of me, who am a Samaritan woman? For the Jews have no familiarity with Samaritans" (Syriac New Testament).

The whole story of the arrival and settlement of these Pagans in Samaria, the district vacated by the Ten Tribes, is told in 2 Kings xvii. 24-41, and only the limitations of space prevent me from printing the whole passage, especially in Ferrar Fenton's rendering. He translates verse 29 as follows:—"But they, nation by nation, also made their own gods, and fixed them in the Houses of Columns, which the Shomerites had constructed, nation by nation, in their towns where they resided." This gives a strong hint of the Palestinian origin of the round towers of Ireland, which

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is confirmed by a study of Henry O'Brien's authoritative book, entitled "The Round Towers of Ireland," or "The History of the Tuath-de-Danaans." But we are not concerned so much about those whom the King of Assyria *placed* in Samaria, as we are about those whom the King of Assyria *removed* from Samaria, *viz.*, the Northern House of Israel.

Last month, in my leading article, "The Wider View," I wrote :—"The locality of Israel's captivity is given in verse 6 of 2 Kings xvii., and Ferrar Fenton's footnote is correct in its geography :—' Khalakh,' now the province of Azerbijan, in Persia, a name which means ' the land of fire,' as does the Hebrew name, ' Khalakh,' upon the river still called Gozan, in Persia, which falls into the south-west of the Caspian Sea. It now forms part of the Russian district of Baku." —(F.F.)

There has come down to us only one account of the migration (or exodus) of these captives from this district situated between Nineveh and the south-west of the Caspian, and it is in :—

2 ESDRAS, XIII. 40-45.

40.—Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the King, whom Shalmanasar the King of Assyria led away captive, and he carried them over the waters, and so came they into another land.

41.—But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt.

42.—That they might there keep their statutes, which they never kept in their own land.

43.—And they entered into Euphrates by the narrow passages of the river.

44.—For the Most High then showed signs for them, and held still the flood, till they were passed over.

45.—For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth.

There we have the *history* of their migration into Eastern Europe, and we frequently make the claim that our national history is generally the fulfilment of prophecy. Surely such an event was foreknown to God, and it would be almost certainly revealed *in advance* by the mouth of one of His prophets. *Can we find this historical event predicted in prophecy?* I wonder how many sermons have been preached to the great comfort of the hearers from :—

ISAIAH XLIII. 2.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

The Authorised Version chapter headlines remark :—"The Lord comforteth the Church with His promises." But in this instance He does no such thing. The first verse settles the question as to whom God intended to encourage and protect :—

But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine.

What follows is, therefore, addressed to the nation of Israel, and not to any future organised form of worship, to be called a Church, composed of non-Hebrew Gentiles.

Now read the second verse, with the above words, "Israel—thou art Mine," ringing in your ears, and put all the emphasis you can on the personal pronouns of verse 2 :—

When THOU passest through the waters, I will be with THEE; and through the rivers, they shall not overflow THEE: When THOU walkest through the fire, THOU shalt not be burned; neither shall the flame kindle upon THEE.

"Oxonian" writes as follows on the above quotation from 2 Esdras xiii. 40-45, in his out-of-print pamphlet, "History is on Our Side":—

The moment this passage was first read, some ten years ago, the solution seemed to come like a flash of light. Fifteen hundred miles in a straight line from the ancient capital of Media brings us to the North of Moldavia. Here is the river *Sereth*, with a town of the same name, almost at its source. Might not this be the Arsareth of Ezra? This supposition was subsequently confirmed by finding that another writer had arrived at the same conclusion, in the following words:—"If we draw a straight line in a north-westerly direction from Media, through Armenia, to the boundary of the world, as known to the Romans, we shall find it passes through the Crimea to the northern portions of the Danubian Provinces. In that country there remains to this day a place called Ar-sereth, i.e., the City or Hill of Sereth. The River Sereth flows beside the city of the same name.

"Oxonian" also writes in his "Verse by Verse" on Isaiah xliii. 2 :—

According to the British-Israel theory, the path of Israel lay across the upper Euphrates, partly through the Naphtha region of the Caspian, by the side of the Euxine, up the great rivers of Central Europe, and along the Baltic and the German Ocean, exposed to the elements, and face to face with natural difficulties—they were to be led safely through them all.

PROPHECY IS HISTORY FORETOLD.

Captive Israel decided to migrate after their liberation, due to the overthrow of Assyria before the rising power of Babylon, who, some forty to fifty years later, conquered and took the Jews to Babylon, there to begin their seventy years of captivity.

Isaiah, in this prediction relating to Israel, in verse 2, gives the order of their initial difficulties, *viz.*, firstly, "water," and secondly, "fire."

They first crossed the upper waters of the Euphrates, and, then going north, they would reach Ferrar Fenton's "land of fires"—the naphtha region of Baku, notorious for its liability to sudden outbreaks of "fires," and therefore a district of ominous repute—but "When THOU walkest" (they are evidently going somewhere) "through the fire" (district), "THOU shalt not be burned."

These great prophecies are crying out for their historical and common-sense exposition in the light of Israel's history—OUR history during the last two and a half millenniums. Why not let the Lord's word have free course and be glorified?

Last month, in "Our Jewish Page," I referred to Dr. Driver's delightful dissection of Jeremiah's chapter xxxi., and the emphasis he laid on the fact that the first twenty-two verses referred solely to the Northern House of Israel, with Samaria as its capital, and with Ephraim as its leading tribe

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Read what Jeremiah prophesied about the future of the Northern Israelites 115 years *after* they had gone into their Assyrian captivity :—

> 6.—For there *will* be a day when the (Vineyard) Keepers in the highlands of Ephraim shall cry, "Arise, ye, and let us go up to Zion unto Yahweh, our God."
>
> 7.—For thus saith Yahweh: Ring out with gladness for Jacob, and cry aloud at the head of the nations; publish ye, praise ye, and say, "Yahweh hath saved His people, the remnant of Israel."

Dr. Driver, in his footnotes, first justifies his translation of "orchard-keepers," rather than the A.V. "watchmen," and then he remarks that the cry in the latter part of verse 6, "Arise ye, and let us go up to Zion unto Yahweh, our God," is "a mark that the schism between the Northern and Southern Kingdoms is ended."

As we are not yet cultivating the highlands of Ephraim, and we are not yet officially joined to the Jews (the Southern Kingdom), and we are not yet exhorting each other to go up to Zion to join with the Jews in united Israel's religious worship, it follows that we are not yet united, that the schism is not yet ended, and that the fulfilment of verse 6 is still in the future.

"CRY ALOUD AT THE HEAD OF THE NATIONS."

This footnote was not written by a British-Israelite; it was written by Dr. Driver, the great Higher Critic. Here it is :—"*I.e.,* foremost among the liberated nations. Or, *for the chief of the nations, i.e.,* for Israel itself, compare Amos vi. 1 : ' Which are named chief of the nations.' " The world-wide-spread districts inhabited by Israel as the chief of the nations are also indicated by Jeremiah. Let me make up a condensed quotation describing the near future movement to the Middle East :—

> Behold, I am bringing them from the north country, and I will gather them from the uttermost corners (flanks—F.F.) of the earth . . . . a great company shall they return hither; . . . . for I am become (again) a Father to Israel, and Ephraim is My firstborn. Hear the word of Yahweh, O ye nations, and declare it in the isles afar off; and say, "He that scattered Israel will gather him."—Verse 21 from the A.V. "Set thee up waymarks, make thee high heaps; set thine heart toward the highway, even the way which thou wentest; turn again, O Virgin of Israel, turn again to these, thy cities.

And Dr. Driver adds : "Turn thy thoughts to the way by which thou wentest into exile, that thou mayest not miss thy way back."

When will Israel—the chief of the nations—turn her thoughts to the tracing of her migrations backwards across Europe, round the Black Sea, through the defiles of the Caucasus, and then down southward into "the highlands of Ephraim"? What waymarks, identifications of place names, are to be studied? What discoveries are yet to be made by the excavations of the string of tumuli (or burial hills) across Europe? Dr. Driver's sectional headline to verses 21 and 22 is a better one than can be found in any British-Israel book on Jeremiah. It reads : "Let exiled Ephraim, then, bethink herself of her journey homewards." Then in verse 31, he draws attention to the great prophecy of

THE NEW COVENANT

to be made "with the House of Israel, and with the House of Judah," which Dr. Driver describes in the following remarkable words :—

> Israel, in the ideal future, is to be ruled, not by a system of observances imposed from without, but by a law written in the heart, a principle operative from within, filling all with the knowledge of Yahweh, and prompting all to ready and perfect obedience.

What a vision of the future awaiting Israel! Samaria, no longer colonised by Pagans, will be part of the territory of the re-united Houses of Israel and Judah, when "I will put My law in their inward parts, and upon their hearts will I write it; and I will be to them a God, and they shall be to Me a people. And they shall teach no more every man his neighbour, and every man his brother, saying, ' Know Jehovah ' : for they shall all know Me, from the least of them unto the greatest of them, saith Jehovah; for I will forgive their iniquity, and their sin will I remember no more" !

The Balfour Forest.

300,000 JERUSALEM PINES FOR 200 ACRES.

A LANDMARK for all visitors to Palestine, the Balfour Forest, the first planting of which was celebrated by a banquet at the Guildhall recently, lies on the hillside on the high road from Haifa to Nazareth.

Its complete area, Mr. P. Horowitz, general secretary of the London offices of the Jewish National Fund, informed a representative of *The Observer,* will be about 200 acres. "Ultimately," he said, "we want to have something like 300,000 trees. Five thousand have already been planted; a further 50,000, which were subscribed for at the banquet, will be planted this year; and each year afterwards another 50,000 will be planted, until the whole number is complete.

"The trees will be mostly the Jerusalem pine, and will be used for timber. They will take about twenty-five years to grow to maturity.

"Trees," Mr. Horowitz added, "play a great part in improving the climate and in saving the country from the appearance of neglect and waste. Three main purposes will be served by this forest —the reclamation of the soil, the beautification of the countryside, and the utilisation of the hill wastes, which are stony at present. The whole scheme is being carried out by the Jewish National Fund, whose headquarters are in Palestine."

The Appeal for Help Fund.

FROM far away New Zealand we have received a donation of 20/- from Miss A. R.; and another friend, quite anonymous, signing himself "Toll-Bar," has sent a P.O. for 2/6 as the first of a series of monthly donations; also 20/- from "Zons." We gratefully acknowledge these, and trust that many others will follow their good examples of practical help towards defraying the cost of the monthly printing account, and thus lessen the personal expense of the Editor.

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The Birth of Jesus Christ and of John the Baptist.

By D. PARKER.

THE Bible is the only Book which gives the birth and death of Jesus Christ. Some of our learned scholars think that the birth of Jesus Christ is recorded in the Great Pyramid for September or October, 3996 A.M. I prefer the Bible date. The three marks in the Pyramid, to my mind, foreshadow the three great festivals, which Moses afterwards established in the law (Deut. xvi. 1, 9, 13, 16), which Israel had to observe, *viz.*, the Passover, the Pentecost, and the Feast of Tabernacles, or Harvest Home, when all males brought an offering unto the Lord. This latter period would not be favourable for taxing.

We will now compare Scripture with Roman history to find the date of the birth of Jesus Christ, which was only revealed to a few shepherds, wise men, and to two families, after which Jesus and His mother were removed to Egypt, and lost sight of for twelve years. During this time Herod and the Jews were busy building the third temple, and were not interested in the birth of a poor peasant boy at Bethlehem, who, they thought was killed by the order of Herod (Matt. ii. 16).

We know that St. Luke was a learned scholar, and was inspired by God to write his Gospel, and the Acts of the Apostles for Theophilus, saying: "Forasmuch as many have set forth those things which are believed among us, it seemed good to me also, having had *perfect* understanding of all things from the *very first*, to write unto thee, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed. There was in the days of Herod, the King of Judæa, a certain priest, named *Zacharias*, of *the course of Abia*;* and his wife, Elisabeth, was of the daughters of Aaron" (Luke i. 1-5). We give a list of the twenty-four courses of the Levitical priesthood as arranged by David and Zadok, the priest, and the order in which they served in the temple, each priest officiating a week. The first course of the priesthood always commenced with the first Sabbath of the first civil month of the new year, Enthanim (October) (1 Chron. xxiv. 7-18):—

1	Jehoiarib	9	Jeshuah	17	Hezir
2	Jedaiah	10	Shecaniah	18	Aphses
3	Harim	11	Eliashib	19	Pethahiah
4	Seorim	12	Jakim	20	Jehezekel
5	Malchijah	13	Huppah	21	Jachin
6	Mijamin	14	Jeshebeab	22	Gamul
7	Hakkoz	15	Bilgah	23	Delaiah
*8	Abijah	16	Immer	24	Maaziah

It is evident that the order of the priesthood was observed in the days of our Lord, or St. Luke would not have mentioned the "*course of Abia*," and if he had not mentioned it we should not have known the day nor date when Gabriel came to Zacharias. And the course of Abia was *always* the *eighth week*. This is confirmed by 1 Chron. ix. 24-25; Lev. viii. 33-35; and also by Josephus vii., xiv. 7; in fact, he states it was eight days the priest of the previous week had to remain in the temple on the Sabbath, to hand over his duties to his successor.

And whilst Zacharias burnt incense in the Temple of the Lord, on the eighth Sabbath, which was the second civil month, Bul (November), "there appeared an angel of the Lord, and said: Fear not, Zacharias; for thy prayer is heard, and thy wife, Elisabeth shall bear thee a son, and thou shalt call his name *John*. Zacharias was troubled, and said: Whereby shall I know this? For I am an old man, and my wife well stricken in years (cir. 70 and 60 respectively). The angel said: I am Gabriel, that stand in the presence of God, and am sent to speak unto thee. Behold, thou shalt be dumb until these things be performed, because thou believest not my word. When his ministrations were ended at the end of the second month, he departed to his own house, and his wife conceived, and *hid herself* five months" (Luke i. 24).

"And in the sixth month Gabriel was sent from God unto Nazareth to a virgin, named Mary, espoused to a man, named Joseph, of the House of David; and the angel said unto her: Hail! thou art highly favoured, the Lord is with thee; blessed art thou among women. And she was troubled at the salutation. The angel said unto her: Fear not, Mary; for thou hast found favour with God. Behold, thou shalt conceive and bring forth a son, and shalt call his name *Jesus*. And the Lord God shall give unto him the throne of his father, David; and he shall reign over the House of Jacob for ever; and of his kingdom there shall be no end. The angel said: The Holy Ghost shall come upon thee, and he shall be called the Son of God. And behold thy *cousin, Elisabeth*, hath conceived a son in her old age; and this is the *sixth month* with her" (Luke i. 26-36).

"And Mary arose in those days, and went into a city of Judæa, unto the house of Zacharias, and saluted Elisabeth, and they rejoiced together. And Mary abode with her about three months; then returned home." "Now Elisabeth's full time came, and she brought forth a son" (she conceived end second month; John born end eleventh month, Ab [August]). "And his father said: His name is John. And Zacharias's mouth was opened, and he praised God" (Luke i., 57-64).

And it came to pass that Cæsar Augustus sent out a decree that all the world should be taxed, when Cyrenius was Governor of Syria (Luke ii. 1-5), and Joseph and the Virgin Mary went from Galilee unto the city of David, Bethlehem, and she brought forth her first-born son, and there were shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and said, "Fear not! Behold, I bring good tidings of great joy." And suddenly there was a multitude of the heavenly host praising God, saying, "Glory to God in the highest, peace on earth, and good-will to men."

The shepherds left their flocks in the field, not on the mountain, where they had been during the summer months, but kept in the valley in readi-

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ness for the Passover, about five miles from Jerusalem, when 256,000 sacrifices were required for the Passover (Jos. War. vi., ix. 3). The shepherds went to Bethlehem, and returned praising God. After eight days His name was called Jesus.

We have no record what month this took place, but it could not have taken place during the time of the Feast of Trumpets, or Tabernacles, *viz.*, in September, as some think it did, because John was born in August (Ab), and was five months older than Jesus Christ, *viz.*, (1) Elul, (2) Vedar, (3) Enthanim, (4) Bul, (5) Chisleu; and Chisleu was December (see calendar 3995), so that Jesus Christ must have been born in December.

But we have not yet got the years in which Jesus and John were born. We must now obtain the day and date of the second civil month, when Gabriel appeared to Zachariah, and the year in which John was born.

We know from Scripture (Luke i. 24) that John the Baptist was five months older than Jesus Christ. We must, therefore, obtain the years in which they were born from Roman history. We must turn to Luke iii. 1: "Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being Governor of Judæa, the word of God came unto John, the son of Zacharias, preaching the baptism of repentance for the remission of sins." (John would commence at the appointed time, when he was 30 years old.—Numbers iv. 3, viii. 24.) "And Jesus Himself began to be *about* 30 years of age" (Luke iii. 23). He was baptised before He was 30 years old.

Tiberius Cæsar commenced to reign in	4011 A.M.
We add the fifteen years of his reign...	15
At this time Jesus Christ is baptised by John	4026 A.M.
We subtract 30 years, the age of Christ about	30
This gives the year in which Jesus is born	3996 A.M.

John would commence to preach about the 25th of the eleventh month (Aug.), 4025 A.M., when He was 30 years old, because He was five months older than Jesus Christ; so that John would be born about the 25th of the eleventh month, 3995 A.M.

We must now find the year on the Hebrew solar cycle. These cycles accord with all Scripture dates, and were used, or similar ones, by the patriarchs and prophets.

The antediluvian solar cycle of seven years, as shown on my Chart I., ended in 1722 A.M., after which the Hebrew solar cycle of fifteen years commenced, in the days of Eber, the father of the Hebrew race.

Now we must work out the year 3995 by the Hebrew solar cycle 3995, to obtain the day and date, by subtracting 1722 = 2273, and divide the remainder by 15 years in cycle, which is 151 and 8 over. This is table (i) (see Hebrew solar cycle). If there is nothing over, i is table (a); 1 over, (b); 2 over, (c); and so on; 8 over is (i).

Now we look at the solar cycle, table (i), and we find the Sabbath days of the first civil month, Enthanim (October) are 5, 12, 19, 26; and the second civil month, Bul (November), are 3, 10, 17, 24. Therefore the 24th would be the eighth Sabbath of 3995 A.M., when Gabriel came to Zacharias, who was of the course of Abia, which always officiated in the eighth week of the new year.

By referring to the solar cycle, table (i), it contains the extra Intercalary month of 35 days, Vedar, which must be taken into consideration for Jesus Christ's birthday. If it had not been for this Intercalary month in 3995, Christ's birthday would have been a month later.

Now take the Virgin Mary. Gabriel appeared to her in the sixth month, after he visited Zacharias, on the 24th of Nisan, 3995. Nine months afterward Jesus is born in the night, 25th Chisleu, third civil month (December), 3996 A.M. 3996 — 1722 = 2274 ÷ 15 = 151 and 9 over—table (j).

In Haydn's dates, we read that the birthday of Jesus Christ was kept on December 25th, in the year 98 A.D. This would be in the lifetime of St. John the Divine. The people in those days would not have had time to get paganised in ninety-eight years.

But from where, and when, did St. Luke get all his information about Gabriel's visit to Zacharias on the eighth Sabbath of 5995 A.M., and to the Virgin Mary, and about the angel giving the names of John and Jesus before they were born? When Joseph and Mary went to the Passover, as their custom was, they would stay at the house of Zacharias and Elisabeth, and John and Jesus would become companions before they were twelve years old; and it is just possible that St. Luke and St. Paul were young men in college, at the feet of Gamaliel, Mary's cousin. St. Luke was not an apostle, but he was a companion of St. Paul, and would obtain all information from the first. When Jesus was in the Temple with the doctors there would be Annas, Caiaphas, Heli, Joseph of Arimathea, Gamaliel, Zacharias, and Nicodemus, and probably St. Luke himself, and they all marvelled at His understanding and answers. They did not know that He was the promised Messiah; that was only known to the two families, since the warning to flee to Egypt.

Where did St. Luke get the Magnificat from, which we sing in all our churches, which the Virgin Mary gave during the three months she stayed with Elisabeth? No doubt Zacharias would make a record of it, when she gave, or sang, those beautiful lines (Luke i. 46-55). "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour," etc. St. Luke would obtain all the details from Zacharias, Elisabeth, Mary, Joseph of Arimathæa, and Nicodemus, as he said to Theophilus, "Having perfect understanding of all things from the very first" (Luke i. 3).

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Below we give a copy of the Sabbath days during the years in which John the Baptist and Jesus Christ were born, by permission from D. Parker's "Scripture Chronology—Adam to Christ." A bird's-eye view from Gabriel's first visit to Zacharias, and his last appearance to Joseph to flee to Egypt.

If any reader would like to have a copy of the "Ancient Chaldean and Hebrew Solar Cycle," they may have a copy, 3d. each. Or, if preferred, ten Charts, "Scripture Chronology from Adam to Christ, without a Broken Link," with book in case, 5/-, from D. Parker, "Syconia," Gedling, Notts.

3995 A.M. TABLE I.

	MONTHS.	DAYS.	CIVIL.	SACRED.	TABLE (i.)						DAY.	CIVIL MONTH.
Oct.	Enthanim	30	1	vii.	5	12	19	26				
Nov.	Bul	29	2	viii.	3	10	17	**24**		Gabriel, Zacharias	24th	2
Dec.	Chisleu	30	3	ix.	2	9	16	23	30	Elisabeth conceived	2nd	3
Jan.	Tebeth	29	4	x.	7	14	21	28				
Feb.	Shebat	30	5	xi.	6	13	20	27				
Mar.	Adar	29	6	xii.	4	11	18	25				
April	Nisan	30	7	i.	3	10	17	**24**		Gabriel, V. Mary	24th	7
May	Zif	29	8	ii.	1	8	15	22	29	Mary conceived	1st	8
June	Sivan	30	9	iii.	7	14	21	28				
July	Tammuz	29	10	iv.	5	12	19	26				
Aug.	Ab	30	11	v.	4	11	18	**25**		John Baptist born	25th	11
Sept.	Ellul	29	12	vi.	2	9	16	23				
Sept. A	Vedar	35	Intercalary		1	8	15	22	29			

3996 A.M. TABLE J.

	MONTHS.	DAYS.	CIVIL.	SACRED.	TABLE (j.)						DAY.	CIVIL MONTH.
Oct.	Enthanim	30	1	vii.	1	8	15	22	29			
Nov.	Bul	29	2	viii.	6	13	20	27				
Dec.	Chisleu	30	3	ix.	5	12	19	**26**		Jesus Christ born, midnight	25th	3
Jan.	Tebeth	29	4	x.	3	10	17	24				
Feb.	Shebat	30	5	xi.	2	9	16	23	30			
Mar.	Adar	29	6	xii.	7	14	21	28				
April	Nisan	30	7	i.	6	13	20	27		Fled to Egypt		
May	Zif	29	8	ii.	4	11	18	25				
June	Sivan	30	9	iii.	3	10	17	24				
July	Tammuz	29	10	iv.	1	8	15	22	29			
Aug.	Ab	30	11	v.	7	14	21	28				
Sept.	Ellul	29	12	vi.	5	12	19	26				

24th, 2nd Civil Month, Bul (Nov.), 3995 a.m. Gabriel and Zacharias in the Temple. Luke i. 11-19.
2nd, 3rd ,, ,, Chisleu (Dec.), ,, Elisabeth conceived and hid herself 5 months. Luke i. 24.
24th, 7th ,, ,, Nisan (April), ,, Gabriel visited V. Mary 6th month after Zacharias. Luke i. 26.
1st, 8th ,, ,, Zif (May), ,, Mary conceived and visited Elisabeth. Luke i. 38-56.
25th, 11th ,, ,, Ab (August), ,, John Baptist born. Luke i. 57-60. [Luke ii. 15.
25th, 3rd ,, ,, Chisleu (Dec.) 3996 a.m. Jesus Christ born. Luke ii. 7. Shepherds came to Bethlehem.

March of Empire.

THEN, to Joseph, he (Moses) said :—

"May the Lord give bliss to His land,
By the gifts of the skies and the dews,
And with fountains bubbling below,
And the bounties produced by the sun,
And the gifts that increase with the moon."
(Verses 13 and 14 of F.F.'s translation of Deut. xxx.)

The Empire Marketing Board, whose slogan is "Buy Empire Goods: Advance Empire Trade," in their recent advertisement in *The Morning Post*, print a map of New Zealand, enlarged in lighter shade of printing to this proportional increase attained during fifty years of progress :—

	1876	1926
Population	**4**00,000	**1,4**00,000
Imports	£**7**,000,000	£**50**,000,000
Exports	£**6**,000,000	£**45**,000,000
Wool Exported .. ... lbs.	60,000,000	213,000,000
Butter Exported ... cwts.	1,000	1,168,000
Cheese Exported ... cwts.	1,000	1,462,000
Frozen Meat Exported cwts.	*nil*	3,000,000
Apples & Pears Exported lbs.	*nil*	29,000,000

Surely a clear example of promise and fulfilment!

The Anglo-Israel Distribution Fund.

Treasurer: *T. W. Plant, Hall Cross Cottage, Doncaster.*

THIS month our appeal must be made for small donations, and many of them, so that the work of the fund shall not be curtailed. Fifty subscriptions of 5/-, or a hundred of 2/- each, is certainly not too much to expect from such a widespread field of operations. Don't leave it to someone else to send the necessary P.O.; call at the Post Office yourself the next time you are out, and send one off to the above address.

We gratefully acknowledge the following :— Mrs. T., 2/6; Mrs. C., 20/-; Mrs. L. S., 20/-.

"You are My proof no God exists but Me."

(Isa. xliv. 8.—F.F.)

THE Editor draws his readers' attention to the alteration he is making each month in the texts which appear at the top of the first page of *The British-Israel Herald*. He invites his readers to send him, *on a post card*, texts which appeal to them, and which would be appropriate for the purpose. Not more than two lines, like the present one, may be suggested.

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The Tithing System of Israel and its Modern Application.

(A paper read before the Fundamentalist Conference at High Leigh, by P. W. Thompson, M.A., Author of "The Whole Tithe," etc.)

PART I.

As it may be presumed that you all have some acquaintance with the ancient tithing system of Israel, and as, if you have not, literature dealing with the subject is very readily obtainable, I shall largely confine myself to the modern application thereof. We are not here as antiquarians, but as Christians, and that which is ancient in the tithing system is only of interest to us at the present moment, as it is capable of proving its utility in modern days.

In introducing the subject to you, there are two passages of Scripture which I desire to bring before your notice :—

> Believe in the Lord, your God, so shall ye be established; believe His prophets, so shall ye prosper.—(2 *Chronicles* xx. 20.)
>
> Since the people began to bring the offerings into the house of the Lord,—the Lord hath blessed His people.—(2 *Chronicles* xxxi. 10.)

I am labouring to-day under the burden of a heavy task. At the desire of the conveners of this conference, I am to endeavour, with as much clarity, but as much brevity as is attainable, to develop the main lines of a subject of enormous importance, a subject which is only of secondary importance to that of the Atonement, and yet a subject which one scarcely ever hears mentioned. Out of the sixty-six books which the Bible contains, thirty-three deal in one form or another with the question which is now before us, which, I take it, means that of every two sermons preached, one should contain some definite allusion to the matter.

On all hands one hears good and earnest and sincere people deploring the spiritual deadness and inertia of the times. The usually suggested remedy is more prayer. But the first essential is more obedience, and it was a shrewd and spiritual and deep-thinking man who told me at the Keswick Convention last year that the chief cause of our spiritual dullness was lack of steady, systematic, proportionate giving of money by Christians to God's various works of religion and charity. Let it be remembered that the outpouring of the Holy Spirit at Pentecost was as much the result of obedience, as of prayer, and more so. Christ told the disciples to tarry in Jerusalem till they were endued with power. They tarried in Jerusalem, and were consequently endued with power. Had they removed to Bethlehem, the power would never have come, despite their prayers.

In our days there is on the part of sincere Christians much prayer. And if there be a total lack of power, this can only occur through some lack of obedience which renders the prayer nugatory. Meanwhile the power of prayer is not being lost. It is being stored up in God's keeping. And when the way of obedience has been attained, so that heaven can again be linked with earth, this stored-up power, the result of past and present prayer, will be released, and we shall have the greatest revival of religion in England since the days of Wesley.

Let me, at this point, briefly allude to a collateral result of the practice of that particular type of obedience which we are shortly to consider. I am not what is called an "other worldly Christian." I believe that in economic, and social, and literary, and artistic, and political matters God has great schemes for this world, which He intends shall be worked out in this world, and which we are daily hindering Him from carrying into completion in this world. The atmosphere of this age is change and disaster. What we require is establishment and prosperity. In my first text we are told how to attain both. "Believe in the Lord—so shall ye be established. Believe His prophets, so shall ye prosper." When the Lord is recognised as God, when we follow the inspired teaching of the prophets, then will the State be established, and the individuals composing the State be prosperous.

One thing further. When God requires rigid obedience for the carrying out of His plans and purposes, the way of obedience is made exceedingly plain. It would have been a most simple matter for our first parents to have left the forbidden fruit alone. They failed in this simple test, and damned a world. It was a most simple matter for the disciples to tarry at Jerusalem. They did not fail in this simple test. They tarried, Pentecost came, and the damned world began to be saved. Had they left the holy city, the Holy Spirit would never have been outpoured. If God at the present time demands an obedience from us which must be rendered before the work of Pentecost can be resumed, that obedience must consist in the observance of some exceedingly simple requirement.

If we be faced with a world which is not established, by a people who do not prosper, by a Church which is riddled by idolatry and heresy, and all this under the governance of a God of Love, Who wishes well to His people, it is all, to my mind, entirely significant of the fact that we, His Church and witnesses on earth, have failed of obedience in some exceedingly simple thing, that in some elementary matter we have become false witnesses. Let us turn to the second text, which reads : "Since the people began to bring the offerings into the House of the Lord . . . the Lord hath blessed His people." And please note the wording. It is not "since the people brought," but "since the people began to bring." At the very moment when the first signs of obedience began to show themselves, the first signs of full blessing began to show themselves.

So far as I have been able to ascertain, the very elements of religious obedience are observable in three things : (1) The offering of sacrifice for sin ;

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(2) the keeping of the Sabbath; (3) the offering to God annually of a certain proportion of a man's increase.

As regards sacrifice, it has been held that animals not being eaten at the earliest stage of the world's history, the skins given for clothing to our first parents were the skins of beasts which had been slain in sacrifice. With respect to the Sabbath, the Israelites were merely commanded to remember it, not to adopt it as a new institution, but to maintain it as an old institution. And so far as proportionate giving is concerned, the Hebrew word used to describe Cain's offering, as well as the Septuagint rendering of the incident, go to prove that the offerings of Cain and Abel were the tribute of husbandmen out of their increase, not, on that occasion, sin-offerings. On this simple foundation of sin-offering, Sabbath, and proportionate giving, all sound religion has its basis.

These three elementary things must persist through all later religious revelation which truly comes from God. They all three did persist through the days of the Jewish Church. And if our Christian religion be truly God's revelation to us in these latter days, they must be found herein as essentials. Now, the first, the offering of sacrifice for sin, finds its true outcome in Gospel teaching, the foundation of all hope of salvation on the one sacrifice of Christ once offered. And, we may fairly add, in attendance at the Holy Communion, as a rite forcibly reminding us of that sacrifice once offered.

The second, the keeping of the Sabbath, has most terribly declined in the world, but such observance has not ceased amongst the more alert and spiritually-minded Christians. The disobedience which we have suggested as the cause of our present spiritual state is hardly to be found under either of these two heads as regards Evangelical Christianity. The third head remains, the necessity of offering to God a certain proportion of our incomes annually. And here I suggest we have the mystery of iniquity revealed. This is the factor which is keeping vital Christianity devitalised.

The mere suggestion that one should levy upon one's income a certain definite proportion for sacred purposes is apt to arouse various stock objections. We are told that such teaching is unspiritual, to which the reply is that as long as such teaching is Scriptural we are supremely indifferent as to whether it be spiritual or not. We are told it is legalistic. The same reply avails. If we are taught to render to God one-seventh of our days, why not one-tenth of our incomes also? We are promised certain blessings for Sabbath observance. We are promised certain blessings for tithing observance. It has been found to be experimentally true that the promised blessings hold true under the New Covenant as well as the Old. Then why should we deprive ourselves of those blessings?

It is, of course, the case that, not being under the law, we are at liberty to withhold our tithe, without losing salvation. If we adopt this attitude, we shall lose on earth, and we shall have lost in heaven, though we ourselves are not necessarily lost on that account. But what sort of heaven shall we be heading for? Remember that John Wesley once blurted out that the man who was merely aiming to get just inside heaven had better alter his aim to getting right inside hell.

The teaching of our Lord upon the future results of charitable action is extremely striking, and definitely upsets a good deal of our customary theology. We are always apt to look upon heaven as the place where Christ is; that the presence of our Lord Himself makes the place. That was not His own teaching. "Make to yourselves friends of the mammon of unrighteousness that, when ye fail, *they* may receive you into everlasting habitations." *They*, not Christ. Perhaps it is essential that those who have this world's gear should so use it for the benefit of the sick and poor, that on their own departure those whom they have helped may be ambassadors to introduce them to the Lord's own presence. Perhaps, without this, there is for them none of the Lord's own presence, even in heaven. In which case Wesley's remark would have considerable point.

Let us also remember the teaching of St. Paul, as given in his first Epistle to Timothy — an instruction to all bishops and clergy as to the teaching they were to give their flocks on this question. "Charge the rich of this world not to be supercilious, and not to fix their hopes on so uncertain a thing as riches, but on the living God, Who richly provides us with all the enjoyments of life; tell them to be bountiful, rich in good works, open-handed and generous, amassing right good treasure for themselves in the world to come, in order to secure the life which is life indeed." That the life which is life indeed may be secured by the right use of money is startling, but Scriptural. For our salvation we are to depend utterly upon Christ. As to what that salvation ultimately means depends very largely upon God's audit of the believer's banking account. You love plain Bible teaching. Here you have it.

(To be continued.)

Progress in Palestine.

LORD BALFOUR is already the eponymous hero of a Palestinian town, and now his name is to be kept literally green by a Palestinian forest. The sum required for the first 50,000 trees has already been exceeded. Happily, the country is emerging from the depression which succeeded the first flush of enthusiasm, and the choice of the new High Commissioner is of good augury. A soldier, who has revealed a talent for administration, Sir John Chancellor has already learnt in Southern Rhodesia what difficulties beset a new country on the threshold of its destiny.

N.B.—The inset pamphlet, "Giving and Taking," by Mr. P. W. Thompson, in last month's issue, can be obtained in quantities, free of charge, for distribution, from the Rev. W. T. Jaye, 18, Slater Street, Liverpool.

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The Wonders of the Great Pyramid.

(Past the wit of any one single man to grasp in their entirety.)

BY REV. W. M. H. MILNER, M.A., F.R.G.S.

THE CHRISTIAN ERA AND THE GRAND GALLERY.

THE First day of the Grand Gallery is (at any rate for the purposes of the present articles) September 30th, B.C. 1, its first inch-year ending September 29th, A.D. 1.

For the detailed argument in favour of the Michaelmas date of the Nativity *(and the year)* the reader is referred to papers in the volume of *The Banner of Israel* for 1882, and *The Messenger* for 1886.

For those who would like to see all that can be stated on this vital point, any reader who has access to that monumental work, "The Chain of Ages, from the Creation of Adam to the Close of the First Century of the Christian Era—with Careful Investigation of the Evidence from the Original Sources," by the Rev. W. B. Galloway, published by Sampson, Lowe and Rivington, 1881, would do well to read through the following chapters :—Chapters xiii. : "On the Christian Era and the True Date of the Lord's Nativity. Statements of the Fathers, and Question of the Time of Year." Chapter xiv. : "Additional Facts Bearing on the Date of Christ's Nativity." Chapter xv. : "From the Birth of Jesus Christ to the Crucifixion under Pontius Pilate." Pages 520 to 631.

One school of Pyramid students commence the Time-measurement of the Grand Gallery with the Crucifixion. The Wonders of the Great Pyramid are so past one man's exclusive comprehension that it seems to me *possible* that you may commence the Grand Gallery *either* at the Nativity, *or* at the Crucifixion of our Lord, and find remarkable results either way. I say *it is possible.*

As an example of two apparently contradictory interpretations being true, the "Seven Times" and "Time, Times and a Half" of Bible Prophecy are interpreted variously : *(a)* By the Futurists as completing on a scale of a *day* for a *day; (b)* by the Historical school as working out on the long scale of a *day* for a *year.*

There is no need to regard these two views as mutually antagonistic and destructive. At least let us be prepared to accept the possibility of both being correct.

Dr. Grattan Guinness's "The Approaching End" and "Light for the Last Days" abundantly prove *(b).*

The Rev. Michael Baxter's (still future) fulfilments (in "Coming Wonders") is commended by (1) the Kaiser and the Great War having already preliminarily fulfilled the Times on the literal scale; (2) the fact that Daniel's seventieth "Week" is divided by the phrase, "In the midst of the Week," into two equal halves—Seven "Times," *i.e.*, Twice "Time, Times and a Half," on the literal scale of a *day* for a *day.*

So in the Pyramid.

One may have a date for the *Crucifixion,* and, working on that, find remarkable results.

Another may have a date for the Nativity, and, from that, make marvellous discoveries.

Let us assume, then, that the commencement of the Grand Gallery symbolises the Birth of Christ, and see what consequences follow.

I.—THE WELL.

The Brothers Morton, in chapter vi. of their "Great Pyramid Passages and Chambers" (Vol. I., 1910), point out that "if the N. Wall of the Grand Gallery be assumed to indicate the date of the Birth of Jesus Christ, and a space of 33½ inches, measured from this point up the inclined floor, be taken to symbolise the years of His earthly life, the terminal point of this measurement will be found to occupy a position 'over against the mouth of the Well'—not opposite the centre of that opening, but sufficiently near to it to have suggested to the mind of a young Scotsman—Robert Menzies by name—that the Well symbolises Hades, the death-state," into which our Lord passed in dying. "And because the surroundings of this Well present the appearance of its mouth having been, in time past, covered by stonework, and later violently uncovered (as if burst open from beneath by an explosion), the additional thought of Christ's Resurrection was suggested."

At any rate, it does no harm to believe that inasmuch as the Well communicates with the Passage Descending (beyond the Exodus point) to the Pit, it indicates the Way of Escape, through the Sacrifice of the Cross, for all on the Downward grade up into the lofty spaces of the Christian Grand Galley.

II.—THE HORIZONTAL PASSAGE TO THE QUEEN'S CHAMBER.

The present sloping floor of the Ascending Gallery does not commence until the horizontal approach to the Queen's Chamber has disappeared underneath that floor. This happens at about 200 inches from the Gallery's commencement, measured horizontally. This, not inaptly, symbolises the 200 years before the Jews crystallised into their present system of Mishna, Talmud, etc.

At any rate, it is not unreasonable to vision the Ascending Passage as representing Israel under the Law, branching at the entrance into the Gallery, (1) still upwards—Israel under Christ; (2) on the level—Judah under the Law—Israel under Christ growing to be a world-wide Christian people ere the Gallery reach its end.

III.—UP TO THE STEP.

Upwards, then, and onwards, past the First Coming of the Saviour, to the Time of Preparation for His Coming as the King, climbs the Passage and Gallery Floor. When the Ascent reaches the point when God Himself assumed our human nature in order to rehabilitate it, the height of the Passage rises into the grandeur of the

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Gallery. At the far end the *level floor-line* of the King's Chamber *projects* into the Gallery in what is called *The Step*. The rise of the Step marks a period of uplifting to the plane of the Kingdom. To that plane belongs all that belongs to Peace and ordered Liberty.

The length measure of the sloping floor-line of the Gallery ends (in the first place) at the Step. This length (Gallery commencement to rise of Step) has been calculated by Mr. James Simpson as 1813.44 P.I. Reckoning from our date of the Nativity — the night of September 29th-30th, B.C. 1—this brings us to March 12th, 1814.

The significance of this date may be seen from the following summary of events (autumn of 1813, winter of 1813-14, detailed in Alison's "History of Europe," Vol. XVII., pages 129, 130) :—

"Twenty years of almost unbroken prosperity had reared up and consolidated the mighty fabric of the French Empire, and no power on earth seemed capable of overturning it. Despite the catastrophe of the Moscow campaign, the genius of the Emperor had again brought victory to the tricolour standards. . . . . 400,000 brave men were arrayed around his eagles on the Elbe to assert and maintain the dominion of the World. . . . . Within two months from the resumption of hostilities in August, 1813, the French armies were swept as by a whirlwind from the German Plain, Spain was rejoicing in her freedom—in six months more the empire of Napoleon was at an end."

January 1st to February 18th, 1814, is described by Alison as "Napoleon's last struggle." On March 1st was signed the Treaty of Chaumart, "which presented an impassable barrier to the ambition of France." At Laon, on March 10th, his whole disposable forces, immediately commanded by himself, were brought to a stand. At Bordeaux, *on March 12th,* the British were hailed deliverers of France. *The fall of Napoleon* followed—Abdication, Elba, the Hundred Days, and Waterloo !

We have arrived, then, at the point at which the Floor-line of the Gallery commences to climb the Step.

The *vertical rise* of the Step-front is 36 British inches, or one yard. This is equivalent to 35.96 P.I. Adding this amount to 1813.44, we get 1849.4—February 22nd, 1850.

The *level floor,* beginning here, continues right on to the End, into the King's Chamber, which typifies the Kingdom of Peace. Hence the commencement of that level floor should mean *some event* introducing the idea of Universal Peace. This I had long associated in my mind with the Great Exhibition of 1851, but it was not until January 31st, 1916, while reading Sir Theodore Martin's "Life of the Prince Consort" (Vol. II., pages 243-248), that I found that this great idea, his own, to gather the Nations together in rivalry of Peace, was expounded by him (the father of Edward the "Peace maker") at the Mansion House, before representatives of our own and foreign nations, at a great meeting held in the evening of *February 21st,* 1850 !

IV.—THROUGH AND ALONG THE STEP.

We have been following the vertical uprise of the Step, reckoning inches for years as before. Now let us prolong the sloping floor-line of the Gallery *through* the solid substance of *the Step.*

Measuring along this line the first point for us to stop at is that at which the line of the *impending* South Wall of the Gallery would strike it. This point gives us the *full direct* distance or *length* of the Grand Gallery.

Petrie's measure by tape-line is 1883.6 British inches, equivalent to 1881.7 P.I.

Mr. Simpson, at pages 320-322 of *The Northern B.I. Review* for 1913, argues for an ideal length of 1881.6 P.I. "The Christian Grand Gallery," he writes, "thus contains 33.6 P.I." (the earthly life-span of our Lord), "just 56 times, 56 being the product of 7 by 8—numbers attached respectively to the Old Sabbath and the New, the symbols and memorials of Creation and Redemption—the Gallery becomes, throughout its whole length and in its essential meaning, expressive of a sin-marred Creation, recreated, restored and perfected in Christ."

Adopting Mr. Simpson's ideal length, we arrive at his point—1881.6 P.I. from the commencement of the Grand Gallery—just where the line of the Gallery's South Wall, prolonged into the substance of the Step, strikes the similarly prolonged sloping line of the Gallery floor. This point corresponds to

May 6th, 1882.

On the other hand, the actual visible Floor-line, which, as we have seen, climbs the Step, continues along (what once was) its smooth and level upper surface to a point in the same line of the South Wall of the Gallery, at a distance of 1910.4 P.I. from the commencement. Presently the significance of the date corresponding to this point shall be shown.

But inasmuch as the South or Terminating Wall of the Grand Gallery is *not vertical,* but slightly sloping forward or overhanging, so that a plumb-line let fall from the lintel (or edge of the roof) of the emerging Low Passage touches the floor or surface of the Step, .8 of an inch within the Gallery, we arrive at point 1909.6 P.I., corresponding to

May 6th, 1910.

Now this much is certain, that both the 1811.6 and the 1909.6 points were *identified with their dates* beforehand, the one in print two years, the other six months *before the events* which signalised them.

That is, both

May 6th, 1882,
and
May 6th, 1910,

were both known and named beforehand, without, of course, any knowledge of what exactly would mark those dates.

We quote now from Mr. Simpson (Vol. I. of *The Northern B.I. Review*):—

"The 1881.6 length of the Gallery, with the reasons for it, was published in February, 1879.

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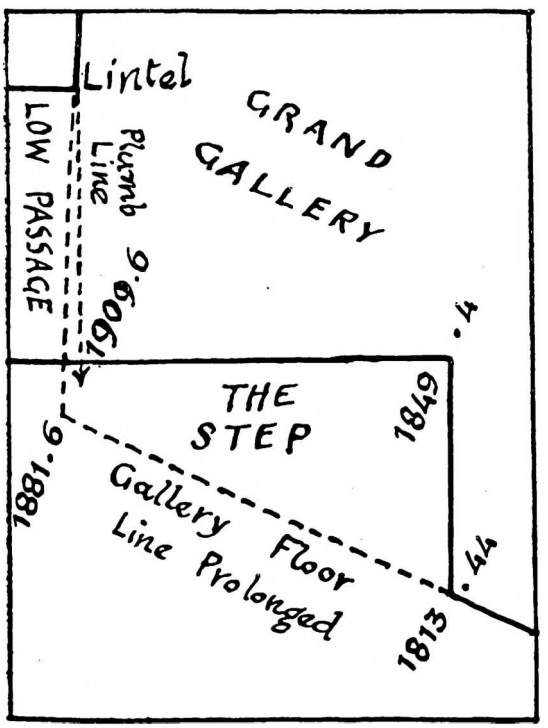
This period ran out in the evening of May 6th, 1882, and on that evening, at 7.20, Dublin time, took place the murder of Lord Frederick Cavendish, Queen Victoria's Viceroy, and of his secretary, Mr. Bourke, in the beautiful Phœnix Park, and within sight of the Vice-regal Lodge. This was a blow aimed at the authority of David's Throne, as well as at Israel's supremacy."

But more than that happened then. On May 6th, 1882, was born the ex-Crown Prince of Germany, who was always the firebrand of Germany's ambitions, and the one most responsible for the Great War.

At the same time were promulgated by the Russian Government, the "May Laws," whereby many thousands of Jews were driven to leave Russia and to seek homes in England and America —Judah "coming to" Israel, as the prophecies foretell.

At that same time began the critical political gatherings in Egypt, which culminated in the Rebellion of Arabi, necessitating the armed intervention of Britain, and the occupation of Egypt. Thus began Israel's entrance upon Israel's heritage of all the Land of Promise, "from the River of Egypt," to Euphrates.

May 6th, 1882, was thus the first entrance into the Low Passage.



On the Step Floor-line above, a plumb-line from the Lintel of the Low Passage would fall, as we have seen, at a point corresponding to May 6th, 1910. That date was made known beforehand as fraught with gloom for the British Empire. It proved to be the death-day of

EDWARD THE PEACE-MAKER.

NOTES. — Meanwhile, in order to justify my thesis that no one man can have exclusive grasp of the Wonders of the Great Pyramid, and that all possible interpretations are worth considering, I note with great gladness :—

(1) The statement in *The National Message*, in its leading article on June 30th (written in Vancouver, June 1st), that the Grand Gallery commenced with the Nativity!

(2) The whole article by the Rev. Edwin le Bas, in the same for July 7th, entitled "Further Light on the Solar Scale." He has the dates of the Sarajevo murder, our landing at Gallipoli, the Battle of Jutland, and the breaking off by the United States of relations with Germany, all enshrined in those parts of the Great Pyramid leading on from the Grand Gallery. Read especially the closing paragraph of that illuminating article. No prayerful student of the wonders built into this Bible in Stone need be in any sense dismayed if, at first, other students fail to accept the particular items revealed to him. What we shall all have to do, in the long run, will be to pool our discoveries into one common stock, and then to remember that there is still room for more.

(To be continued.) "OXONIAN."

"Islam Disestablished."

UNDER the above headline, *Public Opinion* of June 29th, 1928, prints the following interesting comment on the evolution of religious thought relating to the tenets of Islam in Turkey :—

> "The Grand National Assembly of Turkey has disestablished Islam," says a writer in *World Dominion*. "*El Akhbar* flaunted this startling headline: 'The Prayer Book of the New Turkey denies that the Koran is inspired or that it is a miracle.'" The interesting two-column article which followed ended thus:—
>
> "'The Turkish authorities will no longer translate or revise translations of the Koran, and they have decided to expound it in a manner altogether different from any previous expositions. They also intend to put the Book of Prayers in the Turkish language as understood by the people, and to make it compulsory for all Moslems to use it in the Mosques. In these prayers is seen the spirit of the Kemalists who wish to form the Turkish people according to their desires and to set up a new order. There is nothing in this Book which indicates that the Koran is inspired or that it is a miracle, but it is to be considered simply as a code of laws and customs.'
>
> "Nothing quite so important as the formal repudiation of Islam by Turkey has happened in the Moslem East for the past millennium. It offers what may prove to be a valuable clue to the future evolution of Islam—up till now a very uncertain and debatable matter. Islam is being forced on to purely religious ground, where its survival will depend upon its ability to give to a progressive East a satisfying revelation of God."

Notice to Readers.

THE four-page Supplement in this issue will, we think, be of unusual interest to everyone. It is the result of many years' study and research. It has been inserted by special arrangements with Mr. Dan Parker, and will appear again in the October issue, in order to give it the widest possible publicity.

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

The Messiah, however His coming be delayed, is one day to gather the scattered tribes from the four corners of the earth, and to reign in glory in their own land. And on that day, "The Law shall go forth from Zion, and the Word of the Lord from Jerusalem."—ISRAEL ZANGWILL.

WHAT a desirable and useful quotation this would be for either pulpit or platform use, and how the hearers would thrill in pleasurable agreement with such a pronouncement by the great Zangwill!

Let us take three types of audiences, and surmise the effect it would have on their minds.

"To the Jew First."

It would, to-day, bring to their minds their hopes and fears, their racial yearnings and repeated disappointments, their homelessness ("a nation without an address"), the Zionist propaganda, the Mandate, and the present-day *impasse* which they appear to have reached in their Palestine colonisation plans. One phase of Jewish present-day outlook can be seen in the following quotation from *The Jewish World* of July 5th :—

THE "IMMORTAL HOPE."

Dr. Stephen Wise said some striking words on the subject of the Jewish re-building of Palestine in the course of a speech a few days ago:

"I want Palestine re-built honourably. I don't want *Eretz Yisrael* to become an object of charity of the non-Zionists. Rather it must remain the heart's desire of those of us who are Zionists. I belong not to Crimea, but to *Eretz Yisrael*. I do not want the re-building of the Jewish National Homeland degraded into another Zadaka (charity) campaign. Don't give to Palestine as you do to your federation of charities. If you can't give with your life, your hopes, your spirit, keep your money. Don't degrade the immortal hope of the Jewish people."

Yes; I agree. Sooner than that Palestine at this time of day should become a Jewish dole-house, I would prefer it to remain the immortal hope, albeit unrealised, of the Jewish People.

You will note the point of view is the Zionist slogan of "Palestine for the Jews"; the idea of sharing it as a small section of the whole House of Israel is quite foreign to this point of view.

"And Also to the Gentile."

Secondly, we will assume that the congregation or audience was composed of the usual orthodox types of Christians, who were taught, and who believed, that they were Gentiles, and therefore not Israelites, and certainly not Jews, and who do not know the difference between Israelite and Jew, which is ever present in both Old and New Testaments. These would immediately thrill with anticipatory delight and religious ecstasy at the fact that such an eminent Jew should express his racial hopes in such language, their only regret being that he did not acknowledge Christ as the Messiah, Who had come, but was still looking forward to the advent of the Messiah, Who shall come to reign in Jerusalem. This British-Gentile-Christian audience would be sublimely ignorant of the geographical whereabouts of "the scattered tribes from the four corners of the earth"; they would think that the Jews were everywhere in the world, and that would be enough for them, although the Jews are from the single tribe of Judah only, and the quotation uses the plural word "tribes."

Is the Messiah coming to reign over one, two or twelve tribes? If over twelve, where are they? And will He reign, through them, over the British-Gentile-Christian congregations, whom the said twelve tribes will be graciously pleased to welcome to Jerusalem at their annual pilgrimages for worship. But, perhaps, these scattered tribes are spiritual tribes, indistinguishable from spiritual Christians, and so they will all be brothers under the Messiah's reign. If so, as brothers, what form of worship will they use to fulfil Micah's prediction? Will it be Judaism, or Judaistic Christianity, or Christianised Judaism?

Remember *"all Israel,"* the ten and the two-tribed sections, are to be gathered from the four corners of the earth; all the Old Testament prophets say so.

How many of the said British-Gentile-Christian audience could pass an examination on these and similar questions? How delightful it would be to test their answers by "all that the prophets have spoken"! What glaring discrepancies and contradictions would show themselves! The chiding voice of the Christ would ring down through the ages from the road to Emmaus :—

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

But there is a third audience to whom this Zangwill quotation might be spoken, *viz.*:—

A BRITISH-ISRAEL AUDIENCE.

They would, or should, know the full significance of Zangwill's words and his quotation from Micah's prophecies. In case this third type of audience is tinged too much with the outlook of the British-Gentile-Christian, let us look up the passage quoted by Zangwill from Micah iv. 1-3 in Ferrar Fenton's rendering :—

(1) But it shall be, at the End of the Times,
This Hill of the House of the Lord
Shall be fixed as the Chief of the Hills,
And higher shall be than the heights,
And to it all Peoples shall flow!

(2) Many Nations advance and exclaim,
"Let us go to the Hill of the Lord,
To the Temple where Jacob's God dwells,
And learn of His way and pursue"—
For from Zion the law shall proceed,
And the Lord from Jerusalem speak.

(3) And govern among many Peoples,
And decree to Fierce Nations afar,
To beat out their swords into ploughshares,
And their spears into scythes,
Nor Nation raise sword against Nation,
Nor ever more learn to make war!

Find this quotation in the Old Testament, and compare this translation, and, with me, let us see how far we can go beyond anything that Zangwill

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OUR JEWISH PAGE.

(Continued.)

or the above three types of audiences ever thought possible, and yet be logical and historical in our dip into the future. We will use "The Century Bible Notes," by Dr. R. F. Horton.

We will begin with the great time-mark: "It shall be at the end of the times," or "In the latter days it shall come to pass." "In the latter days: literally 'the end,' or 'the issue' of the days. It means the line which formed the prophet's horizon at the time. Here we may venture to identify it with the time of Christ; elsewhere, it points to what the Apostles call the last times."

So Dr. Horton informs us; but I am afraid he is scarcely logical. For instance, if the phrase here means "the end" or "the issue" of the days, then were the days of Christ "the end"? Did all nations or peoples flow to it? Did these peoples go up to worship in "the Temple, where Jacob's God dwells"? Did they then learn of His way, and did they learn war no more? They should have done all this if the prophet's horizon only reached as far as the time of Christ.

Dr. Horton then quotes the word "established" from the sentence, "The Lord's House shall be established," and he informs us that it will be "established," "not for a time, but abidingly, is the meaning of the participle employed," and he refers us to Dan. ii. 44, which I will quote from Ferrar Fenton's translation :—

> But in the days of those Kings, the God of Heaven will establish an EVERLASTING EMPIRE, and indestructible,—whose Sovereignity will not be transferred to another People. It will subdue and break all the Kingdoms, and will stand for ever!

What an unfortunate reference to quote for fulfilment in the time of Christ! This kingdom was to last long after His time; in fact, until He comes again, and even then to last for ever.

Dr. Horton, on verse 2, writes :—"The words of the peoples as they go up to Jerusalem for instruction end with 'in his paths.'" He adds that this is a view of "Jerusalem as the religious metropolis of the world." Again, we point out that this must be what has been aptly described as "an unfulfilled remainder."

Now we come to Zangwill's quotation :—"For out of Zion will go forth the law, and the word of the Lord from Jerusalem."

Dr. Horton writes :—"The law : better 'teaching,' for it does not mean the Mosaic Torah, but that instruction given to the seekers from time to time, out of which the Mosaic law grew. Cheyne would render it 'revelation.'"

This means that when the everlasting and indestructible empire of Israel is re-united with the Jewish section, and when all nations express the desire "to learn of His way," with Jerusalem as the (our) religious metropolis of the world, *then* Divine instruction or revelation will be given to re-united Israel as Jehovah's executive to lead the nations of the world back to the right knowledge of the God of Israel.

If this "teaching" or "revelation" has to proceed from the Temple, where Jacob's God will then dwell, this will necessitate the building of the Temple, described by Ezekiel in chapters xl. to end of book, as a House of Prayer for all nations. This dates "in the latter days" as still future!

After Dr. Horton has stated that "we may venture to identify it (the date) with the time of Christ," he then writes the following remarkable comment on verse 3, and flatly contradicts his First Advent date, and substitutes that of the Second Advent. He writes :—"When all submit to one Divine law, there is a permanent and sufficient Court of Arbitration established, and war becomes unnecessary. Nothing shows better that the Roman Church is not identical with the Divine law than the fact that her unquestioned sway for nearly a thousand years never produced the peace here prophesied. The reign of peace will only begin when the Prince of Peace, and He alone, is allowed to give instruction to the nations."

The man-made League of Nations will recede into the background, and will be superseded by the everlasting indestructible empire of re-united Israel AND Judah, when Zangwill's quotation will be fulfilled in every detail, and far more completely than he ever anticipated.

The Jews Finally Cured of Idolatry.

The horrors of the siege, the bitterness of exile, find full expression in Biblical and post-Biblical literature. Nothing has more touched human hearts than that picture of the exiles, asked to sing to their captors the songs of Zion. "How shall we sing the song of the Lord in a strange land?" But however truly this may picture the sadness of the outcasts who sat and wept by the rivers of Babylon and hung their harps on the willow tree, it does not offer a fair representation of the condition of the people who for seventy years settled in Babylonia or of their attitude to the country whither they were carried captive. Still less does it represent the ultimate effect of the captivity of the Jewish people. No period in Jewish history was fraught with more importance to their destiny than that of the Babylonian captivity. No period exercised a more lasting or more beneficial effect on Israel. In a history that abounds in wonders, the seventy years of the captivity stands out as among the most noteworthy and remarkable. The exile was at once the penalty of Israel's past sins, and the education by which they were purged of their transgressions. The old forms of idolatry, which had clung to the life of the nation and tainted it from the days of the Exodus right through the centuries, were finally laid aside and never resumed.—(*The Jewish Chronicle*, July 20, 1928.)

Note that in contrast to this paragraph relating to the Jews, Hosea, the prophet to the Ten Tribes, predicted the future national tendency of Israel towards idolatry: "Because Ephraim hath made many altars to sin, altars shall be unto him to sin" (Hosea viii. 11).

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Robbing Peter to Pay Paul

Some Remarks on the Least of the Apostles.

The Apostle to the Gentiles—A Missionary to Lost Israel.

BY E. B. SPEEDING.

(*Continued from page* 112.)

PART IV.

Almost immediately after his conversion Paul went into Arabia, probably to the wilderness, east of the Dead Sea, to a settlement of the Essenes in that district. He wished to be alone and think out his plans, just as his Master went into the wilderness before him. It is supposed by one writer that it was during this retirement in Arabia he wrote the Epistle to the Hebrews, which, in the form of an essay, expresses his theological views and his attitude towards the whole Hebrew people, to whom it is addressed. It was most likely not issued till much later, when he was a prisoner at Cæsarea, when, according to another writer, he revised it and added a postscript, which we should call the last chapter, and sent it forth as a general Epistle. This same writer maintains, with what appears very good reason, that chapter vi. of Galatians is really chapter xiii. of Hebrews, and *vice versa*, the parchments having evidently got transposed in an early collection of the Epistles, and the mistake perpetuated down through the centuries. This seems extremely probable, and readers of the two Epistles can test it for themselves, and, if it be correct, it settles finally the vexed question of the authorship of "Hebrews," without calling in question the authorship of "Galatians."

After leaving Arabia he returned to Damascus, and spent some time disputing with the Jews till they made attempts on his life, when he escaped from the city and probably went to Tarsus to see his mother and kinsfolk, and it is supposed that whilst there he made the acquaintance of Barnabas and scattered members of the Church at Jerusalem, driven by persecution to Cyprus and places that way. Among these, it has been suggested, were Joseph of Arimathea, Mary, the mother of our Lord, and certain other women disciples. It has been inferred that he took all these with his mother and kinsfolk to Rome (where he seems to have had many friends), as the persecution of the Jews could not follow them to the imperial city.

Having seen his kinsfolk and the other disciples safely in Rome, he probably returned to Tarsus, and, at the suggestion of Barnabas, went to Jerusalem to see Peter. This was three years after his conversion, and was his first visit to Jerusalem as a Christian. He was at first coldly received by the Church till Barnabas franked him (as we should say). Even after that the attitude of the Jerusalem Christians was unsympathetic, and he was never really at home with them. As the Jews would not hear him, and the Church at Jerusalem distrustful of him, he was told by the Lord, whilst praying in the Temple, to leave Jerusalem and go "far hence to the Gentiles." This was the real beginning of his missionary work to the Gentiles, *i.e.*, Gentilised Hebrews scattered abroad.

At Jerusalem he seems to have spent a short time disputing with the Grecians, *i.e.*, Greek-speaking Jews of the dispersion, who came to Jerusalem for the Feasts, and these (who were more bitter against Christianity than the Palestine Jews) determined to kill him; so the Disciples sent him off to Tarsus, and the narrative of the Acts knows nothing of him for nearly ten years. What was he doing all that time? We may be sure he was not idle. One writer thinks that, arriving at Tarsus, he started on his missionary journeys to the "Gentiles afar off," making Rome his headquarters.

(To be continued.)

"A Basis for Faith."

BY M. VINCENT COX.

THOSE among our readers who also see *The Daily News and Westminster Gazette* will be aware that during the greater part of the month of June a debate has been proceeding on the momentous question, "Where are the Dead?" Articles by no fewer than twenty-three contributors have appeared, and, in summing up, *The Daily News* states that all, except three, believed in survival in some form, and the majority of them in the continuity of personality. Letters on the subject from men and women of all shades of belief have been published day by day, and have included expressions of opinion from Agnostics, Spiritualists, Romanists, Theosophists, one Jewish Rabbi, and many Orthodox Christians. But it is noticeable that only a small proportion of the writers base their beliefs on the Bible. Why is this? The words of our Lord and of the Apostle Paul are most clear and definite about a future life; yet the majority do not allude to these, but base their conclusions on evidences entirely apart from the declarations of Holy Writ. The ball seems to have been set rolling by an individual signing himself "A.J.C.," whose letter, published at the beginning of the debate, has elicited replies from scores of correspondents. In summing up, *The Daily News*, on June 30th, quotes from a contributor, and adds this comment:—

> How do the Survivalists complete their case? Dr. Arendzen remarked in his article that the survival of the dead could be proved by reason and revelation. But revelation cannot in this discussion be used as a basis of proof, because it largely rests on faith, and faith, by its very nature, is the exact opposite of things which can be proved. The very thing that the A.J.C.'s want is a basis for faith.

"A basis for faith." Well, that is just what British-Israelites possess. What is this basis? The evidence of fulfilled prophecy. Will *Herald* readers pardon a personal reminiscence? More than forty years ago, when in my early thirties, I was greatly exercised about the question of the inspiration of the Bible. I was a Sunday School

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teacher, and a keen Bible student, but, not having the key to the prophetic writings, I found much that puzzled me. In those days I knew of no Israel but the Jews, and they certainly were not inheriting the Israel blessings. Of course, I was told that these had been transferred to the Church, but that was so illogical that I could not accept it, and my faith was in a parlous condition. Often I longed for some convincing *proof* that the Bible was Divinely inspired. It was at this juncture that I visited a lady who had the light I lacked, and she asked me whether I had any knowledge of what was then called "Anglo-Israelism." I had a vague idea that somebody named Hine had written and lectured on the subject, and I said, "Do you mean Hine's theory?" "Yes, but not only Hine's," she replied; "but I will lend you some literature on the subject. Take it home and study it, and I think it will convince you." I carried home sundry pamphlets and a number of "Banners" (Philo-Israel was then the editor). I read these, verified the references, and reperused the Scriptures in the light of the new teaching, with the result that from that time to this I have never doubted the inspiration of the Bible. I realised that God's foreknowledge was as wonderful as His omnipotence, and the absolute veracity of the Old Testament became the guarantee for the reliability of the New. God had promised that He would appoint a *place* for His people Israel. Our truth shows that He has done it. Jesus Christ says, "I go to prepare a *place* for you." He also says, "Because I live, ye shall live also"; "I give unto My sheep eternal life." Here is the certainty of survival; the pledge of immortality for those who follow Him.

What a hopeless creed is that of Sir Arthur Keith, who says that death ends all; that it is an endless sleep! How beautifully do Whittier's exquisite lines contrast with such counsels of despair! He says:—

"Alas! for him who never sees
The stars shine through his cypress trees,
Nor mark the beams of coming day
Across the mournful marbles play:
Who hath not learned, in hours of faith,
The truth, to flesh and sense unknown,
That Life is ever Lord of Death,
And Love can never lose its own."

That is what the Bible leads us to believe, and who can more implicitly trust the teachings of that holy volume than those who have indeed found "a basis for faith" in British-Israel truth?

North of England Anglo-Israel Council.

WE have received two excellent leaflets written for young people—"God's Plan for the World" and "A Nation Lost: An Empire Found!" by Gladys E. Goldsmith. These are written in an interesting manner, and supply a want in the direction intended. We have much pleasure in recommending them. Price 1d. each, postage extra. Supplies may be obtained from the Hon. Secretary, William H. Snow, 16, Ridgeway Terrace, Delph Lane, Leeds.

Correspondence.

OTHER DESCENDANTS OF ABRAHAM.

TO THE EDITOR OF *The British-Israel Herald.*

Dear Sir,—With reference to your article in the April *British-Israel Herald,* don't you think that Gen. xxv. explains the Abrahamic origin of some of the Eastern peoples?

His first wife, Sarah, was the mother of Isaac, Israel's great ancestor. After Sarah's death Abraham married Keturah, by whom he had many sons; these were exiled and sent to the East (Gen. xxv. 2-6); hence the Afghans, Persians and Hindoos. The religion of the Hindoos is Brahmin, which surely is derived from Abraham's name, and shows that they worshipped ancestors.

I found Hislop's "Two Babylons" confirmed my views. Their facial resemblance to the British is thus largely accounted for, and how wonderful it is they are so closely in touch with them all! True, it is, that their religion is Mohammedanism, like nearly all Abraham's other children, except those from Sarah's son, Isaac. This short note may be suggestive.—Yours sincerely,

C. WISEMAN.

10, Knollys Road, Streatham, S.W.16.

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"Give ear, O Shepherd of Israel,
Thou that leadest Joseph like a flock."

—Psa. 80. v. 1.

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PROCLAIMING THE

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CONTENTS

	PAGE
Joseph and Benjamin were not Judah. By the Editor	133
The Wonders of the Great Pyramid. By Rev. W. M. H. Milner, M.A., F.R.G.S.	135
Subscription Rate	138
The Tithing System of Israel and its Modern Application. Part I. By P. W. Thompson, M.A.	139
Palestine Archæology	140
Our Jewish Page. Compiled by the Editor	141
Robbing Peter to Pay Paul. Part V. By E. B. Speeding	142
More Bible Detractors. By M. Vincent Cox	143
Correspondence	144
The "Heritage" Book and Reading Room	146
The British-Israel Caravan Mission	147
The Appeal for Help Fund	147
The Anglo-Israel Distribution Fund	147

Joseph and Benjamin were not Judah.

BY THE EDITOR.

LAST month I made the request that my readers should send me, on post cards, texts that specially appealed to them, and which, while not exceeding two lines, would be suitable for printing on the title page. The first to arrive is the one now printed at the head of this page, and I must thank the anonymous sender of this post card, with the Hawick post mark, for drawing my attention to this truly British-Israel text. It will well repay our most careful study, analysis and exposition. The Authorised Version renders it, slightly condensed :—

> Give ear, O Shepherd of Israel,
> Thou that leadest Joseph like a flock,
> Before Ephraim, and Benjamin, and Manasseh.
> Stir up Thy strength, and come and save us.

"The Polychrome Bible" of the U.S.A. renders it :—

> Shepherd of Israel, hear!
> O Thou Who leadest Joseph like a flock!
> Shine forth, O Thou Who art throned above Cherubs
> For Ephraim, and Benjamin, and Manasseh,
> Awaken Thy strength,
> And march forth to our help!
> Do Thou restore us again, O God!
> Let Thy face shine, that we may be helped!

Ferrar Fenton's translation reads :—

> Shepherd of Israel hear,
> Guide Joseph like a flock;
> Shine forth from the Kerubim's Home!
> Before Benjamin, Ephraim, Manasseh!
> Arise in Your Might,
> And come on to save;
> O God, turn upon us the light of Your face,
> And we shall be saved.

Three great facts emerge from a careful reading of these three translations.

First, the invocation is a national one for Divine help.

Second, that it refers primarily to the descendants of the two sons of Rachel—namely, Joseph and Benjamin. Therefore, the future history of Judah (the Jews) cannot be their history; Judah was not either Joseph or Benjamin; he was their half-brother.

Third, it has nothing to do with personal salvation; it asks for Divine help in a national crisis.

A PSALM OF ASAPH.

Let us indulge in the task of the Higher Critics —namely, try to find out the origin of this Psalm When, where, and by whom was it written?

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There was an Asaph who lived in the time of David and Solomon, and another who lived some 300 years later. Ferrar Fenton divides the Book of Psalms into seven books or sections, and Psalm lxxx. is in :

THE THIRD BOOK OF PSALMS,

containing some Psalms of David, selected by Asaph, the secretary to King Hezekiah, and a few of his own and other poets. He adds the following "introductory note on the period of Asaph, the Psalmist" :—

> From the evidence of the events alluded to in Asaph's Psalms, it would appear that he was a contemporary of Isaiah, and consequently lived in the latter part of Hezekiah's reign, and witnessed the destruction of Rabshakeh's Assyrian army, which he clearly celebrates in the 76th Psalm. He would thus seem to have flourished between 760 and 698 B.C.

The names of Rabshakeh and Asaph occur in 2 Kings xviii. 17 and 18, and the date given in the Authorised Version is 710 B.C., *which was only eleven years after the complete removal of the Northern House of Israel to beyond Nineveh to the south-west of the Caspian by the Assyrians.*

The significance of this dating is that it makes this invocation of Asaph into a prayer for the *restoration* of the Northern House of Israel.

But you will remind me that Benjamin was then with Judah. Granted; but let us "reconstruct" the happenings of that period, as is done in trials for murder when the evidence is somewhat slight. The Assyrian army would march from the north to invest Jerusalem, and Benjamin's territory lay to the north of, and included, that city; therefore a large section of Benjaminites would be taken into captivity before the Assyrian armies reached Jerusalem, and they would be deported to Nineveh, according to Assyrian custom.

This would account for Ferrar Fenton's order of names, "Benjamin, Ephraim, Manasseh"; thus Asaph would mention Benjamin's name first, as being more closely associated with the Jews.

It is delightful to read the effort of the Higher Critical Commentators to explain these first two verses without our British-Israel key to their solution. In "The Polychrome Bible" the Book of Psalms was translated by Professor J. Wellhausen, D.D. He asks: "Why Ephraim and Manasseh specially?" and answers as follows :—

> Because it was these Tribes, not Judah, that were driven out of their territories, and the crying need was a Vindication of the Theocracy in this district, and the expulsion of the heathen from it.

He adds :—

> Of course, it is the Jews who are praying, they being at the time the representatives of the whole people.

This note makes Asaph's invocation into a Prayer-Prediction, for whose fulfilment we must still look into the future—God grant it may be the near future—when His Theocracy will be re-established over re-united Israel and Judah.

We now turn to Professor W. F. Cobb, D.D., whose standpoint is stated in his preface in these words :—"The Psalter is treated as a collection of documents which, as the Hymn Book of the Second Temple, illustrate the type of piety which immediately preceded the birth of Christianity."

Dr. Cobb writes :—"The Psalm, as a whole, is a prayer for the re-uniting of the Twelve Tribes into one strong and homogeneous whole, and for their march to victory under Jehovah's leadership, as they did in the distant days when Joshua conquered Canaan."

As the Twelve Tribes are not yet re-united in Canaan under Jehovah, the Psalm remains a prayer-prophecy for re-union. He points out that the two names, Israel and Joseph, in verse 1 indicate "the united Twelve Tribes," and his note on the line, "Thou that dwellest between the cherubims, shine forth," is distinctly interesting to British-Israelites in relation to expected discoveries at the future thorough exploration of

THE HILL OF TARA.

He writes :—"The cherubim here mentioned are not the heavenly (Hitzig)." It is true that the earthly cherubim were the type of the heavenly, and were no longer in existence, but the singer has the earlier state of things in his mind, and reminds Jehovah of the times when the ark led the people.

Note, if the Psalm were written by Asaph in the latter part of Hezekiah's reign, the ark was in existence; but if Dr. Cobb is right in dating the Psalm as post-exilic, then the ark was not in evidence in the Second Temple. It had been removed and taken care of by Jeremiah, as stated in the Second Book of Maccabees ii. 4-7, and is it impossible of belief that Jeremiah removed the ark to Tara, and that it is buried under Tea Tephi's tomb on the hill of Tara, 60 feet below ground, and that that which was lost shall be found in the West at the appointed time? It will then be required in the Temple, as described in the later chapters of Ezekiel, when will be built the future House of Prayer for all nations.

"THE COMPANION BIBLE."

These marginal notes from "The Companion Bible" are of exceptional interest to us as British-Israelites.

On verse 1 : **Shepherd of Israel.** "It is in the blessing of Joseph (Gen. xlviii. 15, and xlix. 24) that God is spoken of as the Shepherd, and this is why Joseph is here mentioned." Ephraim and Benjamin and Manasseh, these were descended from Rachel, and marched together in the rear (west) (Numbers ii. 18-22). As Judah, Issachar and Zebulun marched in the van, the ark (the symbol of God's presence) led them (the rear three tribes) as a shepherd.

"Turn us again." "Not from captivity, but from idolatry to the true worship."

As the Jews were finally cured of idolatry in Babylon (see *British-Israel Herald,* August, page 129), this comment can only refer as a prayer-prophecy to our future national purification from Ephraim's national tendency towards idolatry.

"The Companion Bible" is very ingenious about the symbolism of the reference to "Shepherd of Israel," and the position of these three tribes in relation to the ark; but I venture to

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think that the application is stretched rather too far. For instance, it assumes that their position on the west, in the Israelitish hollow square of their military march formation, was always in the rear, and therefore, to be logical, the army would always be marching eastwards. It is much safer to refer to Jehovah as

THE SHEPHERD OF ISRAEL,

and let it end there, relying on the two appropriate references in Gen. xlviii. 15, and xlix. 24, as quoted above, and bearing in mind the definite references to this Divine relationship between Jehovah and Israel, so definitely referred to by Ezekiel in chapter xxxiv. and chapter xxxvi. 37 and 38, which so pointedly refer to our return to the fold at the time of the future re-union in Palestine.

Before leaving this exposition of Gen. xlix. 24,

(From thence is the shepherd,
the stone of Israel),

it is just as well to mention how this quotation can become a very special identification item, of which all British-Israelites should be aware.

In the Authorised Version it is printed in brackets, as above, and it, therefore, is an insertion of a comment to explain a duty undertaken by Joseph, and which would naturally devolve subsequently on his birthright younger son, Ephraim. A more thorough study of its translation has given us the alternative and obviously more correct rendering as :—

"From thence (onwards from Jacob's deathbed) he (Joseph) kept (took charge of, or shepherded) the stone of Israel (Jacob's stone)."

Therefore Jacob's stone is now in the care of the Ten Tribes, under Ephraim's leadership, and on this stone (symbolising the Stone Kingdom of Daniel's vision) are crowned the succession of kings of our Royal House of David.

RESTORATION AND SUCCOUR

seem to be the chief points. The chief actors in the future drama are to be Ephraim, Benjamin and Manasseh, who, in British-Israel equivalents, are Great Britain, the Normans, and the U.S.A.

Evidently from this special mention, Benjamin (the Normans) played a more than ordinary part in our history, and their linking up with the two sons of Joseph has merited this special mention of this special group of tribes. This grouping also indicates that Great Britain and America will be engaged in joint military action against Turkey (Esau), as stated by Obadiah when he mentions that the House of Joseph (Ephraim and Manasseh) will be the joint instruments used for the final overthrow of Esau. Obadiah, in verse 15, gives the unmistakable time-mark, *viz.*, the judgment of the nations in the day of the Lord. Ephraim, with their capital Samaria, and Benjamin are specially mentioned in verse 19, and the prophet, in the last verse, significantly concludes with the information that the outcome of this final strife in the Middle-East, the answer to Asaph's invocatory prayer, will be that "the Kingdom shall be the Lord's."

The Wonders of the Great Pyramid.

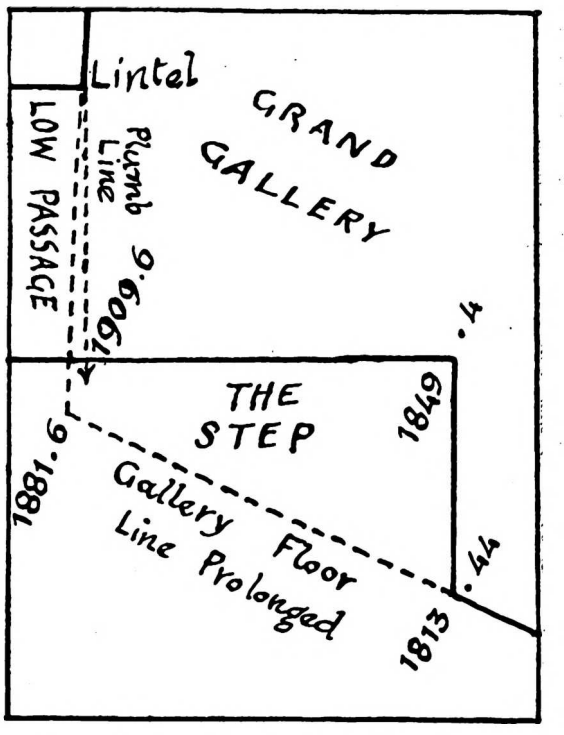
(Past the wit of any one single man to grasp in their entirety.)

BY REV. W. M. H. MILNER, M.A., F.R.G.S.

THE SIXTH OF MAY'S.

MAY 6th is the anniversary of our Lord's ascension. Given September 29th, B.C. 1 (refer to previous articles), as the date of His Nativity, and His earthly life span as 33.6 years, it follows that He "ascended into Heaven" on May 6th.

Last month we arrived at two May 6ths—(1) May 6th, 1882, as the point at which the full direct length of the Grand Gallery was reached, and (under the surface) the Low Passage was entered; (2) May 6th, 1910, as the point at which a plumb-line would fall from the Lintel of the Passage Roof, preceding the actual upper entrance into the Low Passage. These dates we identified with their significant happenings, the second being that of the passing of King Edward the Peacemaker.



Now, curiously enough, May 6th, 1881, is on the same vertical (the plumb-line from the Lintel) as May 6th, 1910, and may be regarded as a premonition of the event belonging to that date. The proof of this will follow later. It is named here to show the importance attached by the Architect of the Pyramid to the anniversary of the Lord's ascension.

THE VISIBLE ENTRANCE INTO THE LOW PASSAGE.

At the point 1910.4, noted above, we pass the threshold of the Low Passage. This corresponds

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to February 22nd, 1911—61 inches from the first moment of the level floor of the Step, *i.e.*, 36 (British yard) + 25 (Pyramid Cubit).

On February 22nd, 1911, these events took place :—

(1) The introduction into the House of Commons of the Parliament Bill, which, passed as it was into an Act, with so much friction, is, nevertheless, destined to revolutionise the Constitution of the British Commonwealth of Nations on the lines required by the Imperial needs of the immediately coming age.

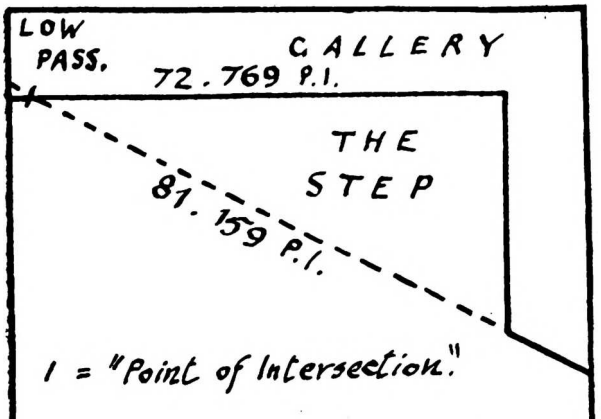
(2) The old Russo-Chinese Treaty affecting Mongolia came to an end, leaving Russia practically in possession, whereby Ezekiel's "Gog" became, actually and finally, the "Land of Magog."

(3) Being the anniversary of Washington's birthday, it fitly opened out a prospect of unity between the *two great nations* which constitute the Israel of to-day.

(4) It leads us straight to the Great War. February 22nd, 1911, is exactly 1,260 days to the day when Britain declared war on Germany, from which day *another 1,260* takes us to the *first ending of the war.* That is, from the commencement of the Low Passage, on February 22nd, 1911, to August 4th, 1914, is 1,260 days. From August 4th, 1914, to January 15th, 1918, when, *for the first time,* there were *political strikes* in both Germany and Austria, is 1,260 days.

It is a sort of foretaste of Daniel's *last "week,"* in the *midst* of which the final Antichrist will break his promise to keep the Covenant—(N.B.—The "Covenant" is already in existence, the "Covenant" of the League of Nations)—as exactly then, midway between two 1,260's, the ex-Kaiser did. The "Old Soldier," who wrote in the London *Daily Mail* of October 2nd, 1915, that the war would last forty-two months, was not so far wrong. It can, as a matter of fact, be shown in detail that *it did;* while Italy's share in it was the forty-two months *to a day.*

THE TWO LINES OF FATE.

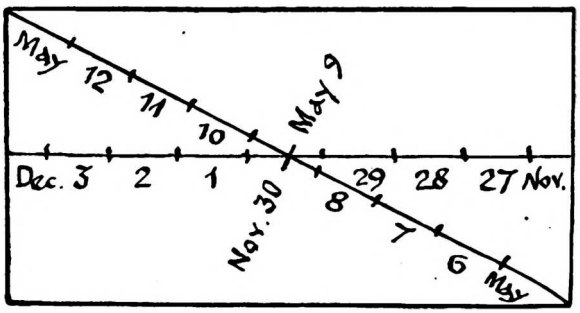


Let us now return to the Step-face, rising from point 1813.44 on the sloping floor-line of the Gallery.

From that point we can follow the vertical uprise of the Step, and then the level floor leading to the King's Chamber—*and* we can prolong the line of the sloping Gallery floor right through the solid surface of the Step.

These two lines are bound to cross. For convenience, let us call the point at which they cross the Point of Intersection.

Now it has been trigonometrically calculated (on the basis of 36 British inches for the rise of the Step, and an angle of 26° 18′ 10″) that the level floor from the Step-top to the Point of Intersection measures 72.769 P.I. Adding this amount to the 1,849.4 P.I. from the commencement of the



Gallery to the top of the Step, we get 1,922.169 P.I. to the Point of Intersection, corresponding to November 30th, 1922.

Similarly, the prolongation of the sloping floor of the Grand Gallery *through the Step* works out at 81.159 P.I.—or May 9th, 1895.

Thus that one point, our "Point of Intersection," represents :—

(1) On the through line, May 9th, 1895.

(2) On the line up and along the Step, November 30th, 1922.

Leaving, for the moment, the wonderful consequences resulting from those two dates centring at one point, let us see the significance of the actual crossing of the two lines.

The week of which May 9th is the middle day is the week commencing May 6th.

The week of which November 30th is the middle day is the week commencing November 27th.

Thus we have the week, November 27th, 28th, 29th, 30th, December 1st, 2nd, 3rd, answering to the week, May 6th, 7th, 8th, 9th, 10th, 11th, 12th.

The above diagram will make this clear.

Now the week from November 27th to December 3rd, inclusive, is

The Advent Week,

being the week which includes all the possible days on which, by the Ecclesiastical Calendar, "Advent Sunday" can fall. On that Sunday, varying, as it does, between November 27th, 28th, 29th, 30th, December 1st, 2nd, 3rd, all English-speaking Christians in Great Britain, Ireland, the Empire, and the United States are led to reflect upon

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The Second Coming of Our Lord.

At the same time the week commencing May 6th includes the anniversary (with its octave) of

The Lord's Ascension.

It follows that the Point (and the Week) of Intersection of our "Two Lines of Fate" commemorates at once both our Lord's Disappearing and His Re-appearing, constraining us so not for one moment to doubt that He Whom the clouds received out of the sight of His friends on His "Ascension" Day,

Will Come Back,

reminding us that we are living in the waiting time between His Ascension and His Advent.

WHAT HAPPENED THEN?

(May 9th, 1895 : November 30th, 1922.)

While May 9th and November 30th are the mid-days of the Ascension and the Advent weeks respectively, those two days in those two years have their own significance.

On the morning of May 9th, 1895, all England was reading the impassioned words of the Duke of Argyll at the great meeting held the evening before in St. James's Hall, denouncing the maladministration by the Turks of their subject races. From that moment onwards British support of Turkey was a thing of the past.

On November 30th, 1922, the Bolshevik emissaries from Moscow were nearing Lausanne, to support the new "Turks" in their (successful) attempt to upset the Treaty of Sevres. The "Turkey" of Angora is the chief ally of Moscow in the Russian chapters of Ezekiel—to share with Moscow a common doom.

Thus two significant events in the solution of the "Eastern Question"—the question of the Ages : Who shall hold the Holy Land?—marked the crossing of the Two Lines of Fate.

Next month we will draw our circles round that centre, and see some wonderful results.

RADIAL CORRESPONDING DATES.

The crossing of the Two Lines may be shown in tabular form as follows :—

1895	1922
May 6	27 Nov.
„ 7	28 „
„ 8	29 „
„ 9	30 „
„ 10	1 Dec.
„ 11	2 „
„ 12	3 „

Or we may show *each* of the two weeks *twice, to* and *fro, producing thereby,... ... ...*

Four Corresponding Dates

for every circle (and the same, consequently, all along the

Four Radii from the Centre).

1895 May		Day from Centre	1922 Nov. Dec.	
6	12	(3)	27	3
7	11	(2)	28	2
8	10	(1)	29	1
9		.	30	
10	8	(1)	1	29
11	7	(2)	2	28
12	6	(3)	3	27

THE GREAT CIRCLE OF THE CIRCLE DAYS.

Round the Centre—May 9th, 1895 : November 30th, 1922—and counting them as the Day 0, with a radius of

5,033 Days,

describe a circle.

This gives a continuous series of days (every daily circle giving us four different dates) from July 28th, 1881, to September 10th, 1936, within which will be found to be comprised all the significant dates connected with the "Low Passage" period.

Let us call our four radii A, B, C, D.

A, being the sloping floor-line of the Grand Gallery, prolonged through the Step to the Point of Intersection.

B, the same line continued through space, beyond the Point of Intersection.

C, the level floor-line of the Step-top and Low Passage, as far as the Point of Intersection.

D, the same, beyond that point.

The point of time at which B swings back, as it were, to coincide with C, is exactly mid-day of

February 18th, 1909,

which thereby reveals itself as the centre of the long series of

4 times 5,033 Days,

itself evidently a Pivot Date or Turning Point.

The correspondences on this outer circle are thus :—

1881.	1909.	1936
July	February	September
28.	18.	10.

A PREMONITORY MAY 6TH.

Above, when we were considering "The Sixth of May's," it was noted that May 6th, 1881, falls on *the same vertical* (the Plumb-line from the Lintel) as May 6th, 1910. The promised proof is here given : From the Step-top along the level floor-line to the Point of Intersection measures 72.769 P.I. ; the Gallery floor-line prolonged to the same point is 81.159 P.I. May 6th, 1910, is 4,591 days from the Point of Intersection. By simple proportion, 72,769 : 81,159 : : 4,591 : the corresponding number on the Lower Line. This gives 5,117, the exact number of days back from May 9th, 1895 (the Point of Intersection), to May 6th, 1881. This date falls outside the circumfer-

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ence of the Circle Days, which, as we have seen, cuts line A on July 28th, 1881. But, nevertheless, falling, as it does, vertically beneath May 6th, 1910, it looks as if it might be significant. And significant it proves to be. On May 6th, 1881, the Prince of Wales (as he then was) arrived in Vienna to attend the wedding of the ill-fated Crown Prince Rudolf and Stephanie of Belgium. On May 6th, 1910, King Edward died. It was almost as if he was *a* fulfilment of that "He which letteth will let, until he be taken out of the way," for he always tried to keep the Peace, and to cultivate friendly relations with the ruling Powers of Europe. It was the Austrian Crown Prince's wedding that took King Edward to Vienna. He (Rudolf) came to a tragic end, while it was the assassination of his successor as heir to the Austrian throne that was made the pretext for

The Great European War.

As regards the two May 6ths, on the same line, both were marked by serious trouble in Ireland and cruel persecution of the Jews in Russia.

May 6th, 1881, was, therefore, a premonition of what was to follow, but especially of

The War.

THE CIRCUMFERENCE AND THE WAR.

I do not forget Mr. Davidson's remarkable computation of the length of the Low Passage (based (1) on an Astronomical calculation of its length, (2) on the substitution of a month-scale for the year-scale to the Pyramid inch) as exactly coinciding with the duration of the war, from August 5th, 1914, to November 11th, 1918.

At the same time I cannot overlook my own discoveries connected with the war, retaining the inch-year scale. For these and for the other discoveries which follow, I bespeak the best attention of my readers.

Let us commence at the outside, on the edge of the Comprehensive Circle of the Circle Days. I proceed to tabulate some days from the Circumference towards the centre.

5,033 days along Line A, from May 9th, 1895, gives July 28th, 1881.

5,033 days along Line B, from May 9th, 1895, gives mid-day, February 18th, 1909.

5,033 days along Line C, from November 30th, 1922, gives mid-day, February 18th, 1909.

5,033 days along Line D, from November 30th, 1922, gives September 10th, 1936.

Let us now think only of the days and the months, forgetting for a moment the years.

February 18th is evidently a turning-point. It was so in connection with the Bolshevik Revolution in Russia, and at other times.

The days on from July 28th, and back from September 10th, all corresponding Circle Days, may be tabulated thus :—

July 28th	September 10th
„ 29th	„ 9th
„ 30th	„ 8th
„ 31st	„ 7th
August 1st	September 6th
„ 2nd	„ 5th
„ 3rd	„ 4th
„ 4th	„ 3rd
„ 5th	„ 2nd

The first column comprise the days during which (in 1914) the war *began.*

The second column show the turn of the tide, culminating in the victory of *the Marne,* proving that the boasted invincibility of the German Army was a myth.

Here you have all the days (5033—5025, onwards and backwards from the Circumference) showing on corresponding circles the commencement of the war, and the victory which stemmed the tide.

Curiously, the anniversary of the great disaster suffered by the French at the hands of the Germans at Sedan, on September 2nd, 1870, exactly coincides with Britain's entry into the war with Germany, on August 5th, 1914—*before it came to pass.*

Truly, only the One Who knows the End from the Beginning could have planned a building to show this.

Yet another marvellous coincidence is the fact that the interval,

July 28th to August 5th,

was the period during which the

Destruction of the Spanish Armada

was accomplished.

(Read "Popular History of England," Vol. III., pages 232-236.)

Spain was then the Instrument of the Popish Plot against Britain. The Jesuits were using France in 1870 to work their will. In 1914 Germany and Rome were together in the plot against us. From September 2nd to 10th, in 1870, Germany had a walk-over. The days of 1914 are in the reverse order. From July 28th to August 5th Germany was bringing retribution upon herself.

"OXONIAN."

(To be continued)

ERRATUM.—In August issue, page 126 column 2, towards bottom, for 1811.6 read 1881.6.

Subscription Rate.

WE desire to call the attention of all readers in Great Britain, the Colonies, and the U.S.A., and specially of those who subscribe for copies to be sent to interested persons, libraries, hospitals and the like, that the easiest way to ensure prompt delivery is to send subscriptions direct to the Editor, Hall Cross Cottage, Doncaster (Yorks), who will at once see that the required quantities are sent to the correct addresses by the publishers.

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It is hoped by this means to increase the circulation amongst those to be counted as being in the ever-increasing "fringe of British-Israelism."

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The Tithing System of Israel and its Modern Application.

(A paper read before the Fundamentalist Conference at High Leigh, by P. W. Thompson, M.A., Author of "The Whole Tithe," etc.)

PART II.

IT is, of course, true, as we have admitted, that we are no longer under the law. And from this fact some persons have swung right round to the opposite pole from legalism, and, when proportionate giving is mentioned, exclaim, "I am an entirely consecrated Christian. My all belongs to the Lord. I give as I am guided. I should never think of keeping an account of my gifts."

Now, my friend, let us take up these points. As a matter of fact, your all does not belong to God. God never intended that it should belong to Him, save in the case of a very few persons, such as Sadhu Sundar Singh. A good portion of your income belongs to your landlord, and your grocer, and your tailor. Let us get out of the habit of using pietistic phrases which have no meaning. Secondly, if you do give as you are guided, the Holy Spirit does not guide a good Christian to give less than a moderately good Jew would have done—namely, one-tenth. And thirdly, unless you keep account of your tithe and the money spent for God out of your tithe, you have no evidence that God is really getting that which is His—namely, not less than one-tenth, "the whole tithe of thine increase." If, therefore, you are sincere in your protestations, from this moment keep an account of your gifts. I could give you case after case which I have come across where the most sincere and earnest Christians have been prevailed upon to do this, with the result that they have discovered that their giving absorbed one shilling in the pound of their income, in place of the honest Jew's two shillings.

And with respect to the subject of guidance, may I point out that it is not incumbent upon the Almighty to guide a man twice over the same ground. Having once indicated His pleasure as regards the gifts of His people, it is not incumbent upon Him to direct us individually once more. He may graciously open to us the Scriptures, but He does not re-write the Scriptures for each individual, as some people seem to think He ought to do. When you believe yourself to be under the guidance of the Spirit, *always check that guidance off with the Word of God.* This is just the very point where that good man, Irving, the founder of the Catholic Apostolic Church, went wrong. For the devil sometimes appears as an angel of light.

Now what is the teaching of the Word of God with respect to the giving of this definite proportion of our income which God requires for His service? Let me point out that I can only give you the findings in the most summarised form possible, and that as you have these findings so briefly and dogmatically asserted, you may suspect me of error, and of bringing hastily before you assertions which are incapable of proof from Biblical sources. Let me assure you of these facts :—

(1) The result of such researches as I have been able to make into the tithing system were, before publication, submitted to a University Board, consisting of graduates of various British Universities. They reported that such results were reasonable and probable.

(2) After publication, the said results were reviewed in between thirty and forty journals, English and American, Jewish and Christian, religious and secular. Not one article contained one word of challenge of any fact or figure which I had printed.

I therefore take it that judgment goes by default, and that I may give you a summary of the matter with the utmost confidence. Such summary is as follows :—

First.—The primal offering was one-tenth of the income. This certainly dates from before the days of Abraham, probably from the days of Cain and Abel.

Second.—Under the Mosaic law further dues were added, which had the effect of securing for the sacred treasury the total of one-sixth of a man's income. Or, in other words, a pious Jew consecrated two days in every week to God—one, a day of rest; the other, a day of work.

Third.—The free-will offerings of a really God-fearing Jew had the effect of bringing his gifts to the sacred treasury up to one-fifth of his income, or a double whole tithe.

So here you have a ladder of ascent. Start by giving *the whole tithe,* two shillings in the pound of your income. Then pray, and wait and work for God's blessing on your tithing, till you can give one-sixth—three shillings and fourpence in every pound of your income. Then pray, and wait, and work till God so prospers you that you can give one-fifth—four shillings in every pound of your income. This is God's scheme for keeping His treasury replenished. *Have you got a better?*

You may immediately reply that you cannot afford the experiment. Here, fortunately for yourself, the Bible is with you. Out of the seventy-two Biblical references to giving, forty-eight show open promise of God's pledged blessing to the giver. Of yourself, you cannot afford this drain on your income. Let this be finally admitted and settled and done with. We can only afford to give to God because God has chosen to look upon these gifts as loans, to be repaid with interest. Tithing is not so much a challenge to generosity as a challenge to faith.

Moreover, this faith may be tried, and perhaps will be tried. I treasure a letter which I received from a working man at Windsor, which read :—"I am one who is giving one-tenth to the Lord's work, and I must say that I have not missed it, but seem to have done much better since doing so, although *God gave us a testing soon after we started.*"

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God loveth a cheerful giver, which is about equivalent to saying that the devil hates him. You may have a time of trial. If you are faithful you will be brought most abundantly out of it. I said abundantly, and I mean it. Remember the case of Job, who lost his all, that it might be restored to him in twofold aggregate.

"Believe His prophets; so shall ye prosper." And to none of the prophets does this more apply than to the last of the line, Malachi. Let me read you a few verses of his in very modern English (iii. 8-10).

"Will a man rob God? Yet ye rob Me. But ye say, Wherein have we robbed Thee? To the extent of four shillings in every pound of your income. Ye are cursed with the curse; for ye rob Me, even this whole nation. Bring into My treasury two shillings in every pound of your income, and prove Me now, herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Please note the absolute honesty and the utter mercy of this passage. The Jews had robbed God of four shillings in every pound, and Malachi said so. They had thus brought upon themselves the curse of poverty, and were in no condition to pay their dues. So having clearly established the rightful principle, the prophet, under the guidance of a merciful God, merely enjoins upon them the present necessity of paying the first or whole tithe —two shillings. This done, they could rest in the hope of the promised plenitude, after which, one supposes, they would go back to what their fathers had done, and pay the full four shillings. "Since the people began to bring the offerings into the House of the Lord . . . . the Lord hath blessed His people." This would be their experience. As a matter of fact, it was. The experience of the nation crystallised into the Rabbinical proverb, "Pay tithes and grow rich."

Now, very briefly, to recapitulate. Despite the earnest prayer of so many excellent people at the present day, the Church is spiritually inert, heresy is rampant, and our country at a deplorably low level. This leads one to infer the existence of some type of disobedience on the part of believers, rendering their prayer-life nugatory. Of the three primary essentials of religion—sin-offering, Sabbath observance, and an annual gift proportioned to income—we find the preaching and practice of the two former still extant, but of the latter totally inadequate and sporadic. When you gave yourself to God you were not told that that meant giving some definite proportion of your income to God. Abel would have told you that, and Abraham, and Jacob, and Moses, and Solomon, and Nehemiah, and Malachi. If you had lived in the days of the Apocrypha, Tobit, and Jesus, the son of Sirach would have told you that. Had you been living in the days of our Lord and been a Pharisee, you would have found our Lord commending you for your scrupulosity in paying your tithes. And St. Paul has some tremendous words on the subject of systematic giving in 2 Cor. ix. The Bible and the Apocrypha know comparatively little of any giving that is not systematic. If you complain of heavy imperial taxation as an excuse for the withholding of tithes, St. Augustine would have given you the same reply which he gave to his own congregation at Hippo—pay God's tax first, and be marvellously helped in the matter of imperial taxation. Before the law, during the law, and after the law, the same obligation remains—a definite proportion of income for God, as a first charge upon income. Not until the Church renders the threefold obedience of Gospel preaching, Sabbath keeping, and tithing, can the prayers of God's people be answered as He wishes to answer them; can the nation be prospered as He wishes to prosper it; can our spiritual and economic difficulties be solved as He wishes to solve them. And every fresh tithe-payer means another step towards that goal.

And the cost to the tithe-payer is nothing, for God will be no man's debtor. There may be, and probably will be, a trial of faith. There may be, and probably will be, a temporary inconvenience. But, in answer to prayer and tithing, every penny of the money thus expended for God returns, and with added increment.

"Prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes. And all nations shall call you happy; for ye shall be a delightsome land."

Palestine Archæology.

FIELD-MARSHAL Lord Allenby, speaking recently at the annual meeting of subscribers of the British School of Archæology in Jerusalem, which was held in London under the chairmanship of Sir Frederick Kenyon, the president of the school, said:—"It would be nothing short of disgrace if we of this country who were entrusted with the Mandate for Palestine, who took such a large share in freeing Palestine from Turkish dominion, did not accept the duty incumbent upon us to explore the antiquities of that country. There is no part of the world where such a field of exploration is open. For many centuries Palestine has been a closed book, and during thousands of years material has been accumulating there. Nation after nation has flourished and died away in that country. Invasion after invasion has poured in, been driven back, or passed on; and every generation through all those thousands of years has left traces behind it. They are ready for us if we uncover them and give them to the world. If we have enthusiasm, money will come. We have some of the best men in this country at our disposal, men such as Professor Garstang and Mr. Crowfoot. It would, as I have said, be a disgrace if we did not make use of those men."—*Jewish Chronicle.*

THE Editor has been requested to announce that owing to the very heavy cost of production, the price of the book and chart, "The Heritage of the Anglo-Saxon Race," by M. H. Gayer, has been raised to 4/6, post free 4/11, for limp cloth, and 5/6, post free 6/-, for the stiff-covered book.

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

Sincerity in Prayer.

THE following delightful legend is taken from an article in *The Jewish Chronicle* of August 17th. The lesson it teaches is too obvious for any explanation, and will undoubtedly appeal to all my readers :—

> A number of legends have been collected in illustration of the importance of sincerity in prayer. One is of an ignorant shepherd who knew not how to pray. All he could say was: "Lord of the Universe, Thou knowest that if Thou hadst sheep to keep, I would be their shepherd without pay, because of my love for Thee." Day after day this was his simple prayer, until once a learned Rabbi passing near heard and upbraided him. Not such was prayer, but *Shema* and Benediction, which he proceeded to teach to the shepherd. But no sooner did the Rabbi leave him than the shepherd forgot the official formulæ; and as the Rabbi had charged him to desist from his old prayer, the shepherd did not pray at all. A divine message was sent to the Rabbi in a dream, requesting him to return to the shepherd and remove the ban, since God loved the ignorant man's prayer because it so genuinely came from his heart.

The following quotation and comment are taken from a Sermon on "Mysticism" in *The Jewish Chronicle* of August 10th :—

> "Those who have felt the presence of God within them, seem to be raised above the commoner difficulties of belief. It does not matter much to them, who wrote a particular book, or whether a supposed miracle actually took place. They have passed beyond these questions, so far as religion is concerned, and they have reached a higher certitude. The spiritual is for them a fact, which they have personally realised. It hardly admits of argument or analysis." (C. G. Montefiore).
>
> For such as these the act of prayer, for example, ceases to be a merely external religious exercise. It becomes a means of transcending earthly affairs for a time and of feeling oneself in union with God. In this each Israelite shares in the loving relationship that exists, especially between God and Israel.

The Wisdom of Solomon.

"A writer in a recent issue of the *Jewish World* traversed the generally accepted notion that wisdom was a characteristic of King Solomon. Lord Oxford seems to have been under like doubt, judging from a further entry in his diaries, extracts from which have been reproduced by the *Daily Telegraph*. He observes :—

> I had a good reading in the First Book of Kings—mostly about Solomon, who had 700 wives and 300 concubines (I wonder what was the distinction), and as they were mostly heathen foreigners, he built altars for them in Jerusalem, so that they could continue to worship their native gods. And yet with such superabundant facilities he seems to have produced only one son—Rehoboam, who lost the Kingdom. What a waste?

The truth is, so I have always thought, that King Solomon, like so many others, was much wiser in precept than in example; he could preach far more effectively than he cared to practise."—(*The Jewish World*, June 14th, 1928.)

It is a thousand pities that Lord Oxford did not read this chapter in the First Book of Kings in Ferrar Fenton's translation, he would then have read Ferrar Fenton's complete vindication of Solomon's character. Here it is, and it deserves the widest possible publicity :—

> It must not be supposed that all the women here enumerated were "wives" of Solomon in our English sense. The actual Hebrew is "women," that is, they were the attendants and female officials of the Royal Household, such as we call Maids of Honour, Ladies of the Bedchamber, Housemaids, etc., etc. The Princesses would be Resident Representatives, or hostages, of the numerous tribes and subsidiary kings and chiefs who were under the control and suzerainty of the Hebrew Empire, residing at the Court as agents or pledges for the good behaviour of their relatives. The absurd ideas of the Monastic Commentators, repeated by our modern ones, that all these women about the Palaces of Solomon were physically his "wives"—a meaning the Hebrew word does not bear—has led to the wildest follies and libels upon this great monarch, statesman and philosopher. It is time these follies were swept away. Luther pointed out nearly four hundred years ago the same facts as I now do, but human folly and a wicked desire to vilify a Biblical statesman and teacher has incited our commentators, and especially our pretended critics, to repeat the libels of their monkish predecessors, in spite of the great Reformer's common-sense refutation of them.—F.F.

Jews and the English Stage.

I venture to think that these quotations, the first from *The Jewish Chronicle* of August 24th, and the second from *The Jewish World* of July 26th, will be read with interest by all :—

> Mr. Matheson Lang intends producing "Jew Süss" shortly in London. The play has been adapted by Ashley Dukes from Feuchtwanger's now world-renowned novel. I could not think of a finer exponent of the character of Süss than Matheson Lang. He has already excelled in one Jewish character, as he took the leading part in "The Wandering Jew" when it was produced before the King and Queen last year for the King George Pension Fund Command Performance. It is very remarkable how our famous English actors like to portray Jewish characters. In this respect Matheson Lang, who by the by, is cousin to the Archbishop of Canterbury, is following in the footsteps of Beerbohm Tree, Henry Irving, Charles Kean, and the Kembles. There must be something in the psychology of the Jew that appeals intriguingly to the great actor.—*Jewish Chronicle*, Aug. 24, 1928.

THE LATE ELLEN TERRY.

To the numberless reminiscences of the remarkable woman who passed away a few days ago, that have been brought to mind by her death, I venture to add another. Some years ago I met her, and she showed me what she was right in supposing, was to me a most interesting letter. She had received it from one of her numberless admirers who had seen her play in "The Merchant of Venice." The writer expressed his deep sorrow and indignation that so charming an actress and so admirable a woman should associate herself, as he had noticed as one of the audience at the Lyceum, with "that wretched old wicked Jew with whom I cannot understand any Christian having anything to do." She told me that no one was more amused at the letter than was Sir Henry Irving, whose "Shylock" was incomparable.

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Robbing Peter to Pay Paul

Some Remarks on the Least of the Apostles.

The Apostle to the Gentiles—A Missionary to Lost Israel.

By E. B. SPEEDING.

(*Continued from page* 130.)

PART V.

WE gather from St. Paul's Epistles that he went as far as Illyricum and Dalmatia (on the eastern shore of the Adriatic), Crete, Spain, Gaul (France), and Rome. There are references to journeys, voyages, shipwrecks, persecutions and imprisonments, beatings and stonings not mentioned in the Acts, and it is likely that most of these occurred between his first visit to Jerusalem, three years after his conversion, and his stay in Antioch, in Syria, nearly ten years later.

He refers to Crete, in his Epistle to Titus, in a way that shows he had been there and knew the people well. When and why did he go there?

The last chapter of Romans was written by one who had been in Rome and had many friends there. When did he go to the imperial city?

The Epistle to the Romans was written from Corinth on the third missionary journey mentioned in the Acts, and in it he says he has preached round about, unto Illyricum, but the Acts says nothing of this. In the same Epistle he mentions an intended journey to Spain, which seems to be a second visit. When was the first? In 2 Tim. iv. 10, he refers to Galatia, which, according to good manuscript evidence, should read Gallia, *i.e.*, Gaul (France), and again to Dalmatia. When was he there? He must have founded churches there, for he would not send deputies unless he had. Evidently he acted quickly on his orders to go "far hence to the Gentiles," and started working at a long distance from Jerusalem years before he attempted missionary work in Greece, Asia Minor, and the Levant.

So far as we can gather (and he says himself that he would not build on another man's foundation), he seems to have gone to the Jews first in all places he visited (and the Jews were everywhere throughout the Roman Empire, even in Britain), but he had invariably to turn to the Gentiles.

If we look at a map of the Roman Empire in the first century A.D., and note the places Paul visited for missionary work, we shall find he neglected whole districts where we should have expected him to go, for there were Jews in large numbers in some, if not all of them; yet he never went to them. He never went to Alexandria, where there was a famous Jewish colony. In fact, he appears to have avoided Africa altogether. He missed the Black Sea coasts and was forbidden at first to go to Asia (the Roman Province of Asia, the western part of Asia Minor), whilst Bithynia was closed to him. These districts seem to have been missioned from the Church at Jerusalem, for the 1st Epistle of Peter is addressed to strangers of the dispersion (*i.e.*, Jews descended from those dispersed under Alexander the Great) in Pontus, Galatia (that is, Galatia proper, not the Galatia that St. Paul visited, which was south of that), Cappadocia, Asia, and Bithynia. Whilst St. James addressed his general Epistle to the Twelve Tribes scattered abroad, and it is thought by some that this is the earliest Epistle in the New Testament. It is almost certain there were considerable colonies of Hebrews in those districts, yet Paul was not allowed to go there, perhaps because they had accepted Judaism as well as Christianity. Indeed, it may have been some of these Petrine converts (if we may use the expression) who tried to Judaise the South Galatian churches founded by Paul, which necessitated his writing the Epistle to the Galatians. It is believed there were Israelite settlements (other than Jews) in Asia Minor, Crete, Greece, Roumania, Spain, Italy, Gaul (France), Brittany, and the British Isles, whilst the settlements along the African coast, like Carthage (founded, it is said, in the days of Solomon), had long since been left, the Hebrew colonists having gone farther afield in a westerly and north-westerly direction. These Israelites were regarded as Gentiles, being uncircumcised and without the law, and evidently considerably paganised, yet retaining in some way a vague tradition of their origin, and a very faint knowledge of the laws of Moses. It should be noticed that almost all the places which are stated to have been visited by St. Paul are parts which sections of lost Israel are known to have reached in their wanderings, and probably settled there for at least a time.

In most of the Epistles St. Paul addresses the recipients of the letter as "Saints," a term, it has been said, only used of God's chosen people, and in those Epistles where this salutation is not directly used, it is implied by the expressions that occur in the text. Then the subject-matter of most of the Epistles is of a kind that pre-supposes a knowledge of, and a long acquaintance with, Hebrew tradition, and the people to whom they are addressed could not, in most cases, have been much associated with paganism pure and simple.

The expressions used, and the similies that occur, are not such as we should expect to be used to absolue heathen, whilst references to idolatry and pure paganism are few, and made in such a way as to suppose the people written to had little in common with heathen idolatry.

Missionaries tell us it takes many years to eradicate Pagan ideas and practices from the minds of converts from heathenism, and yet Paul writes to Gentile churches as if they were as intimate with Hebrew laws and customs as the strictest Palestinian Jews. He assumes that the people to whom he is writing are as familiar with Hebrew tradition as a Briton going to U.S.A. would take it for granted that Americans would understand him without any explanation when he spoke of the English Bible, Shakespeare, or other well-known English classics.

Paul would hardly have written as he did had these people been pure heathen. Even in the

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Epistles to Corinth, which is generally considered the most Gentile of the churches, he makes many allusions that pre-suppose a Hebrew cast of mind, and Hebrew tradition, whilst it is, perhaps, not often noticed that, in the account in the Acts of Paul's visit to Corinth, these words occur, which are used of no other place, "God appeared in a vision to Paul, and said, I have *much people in this city.*" Again, writing to the Romans, he uses the simile of the olive-tree in speaking of God's chosen people as the stock of Abraham Why did he use this illustration? There were others he might have used, but the olive was exactly suitable for his purposes, if he were, as we think, writing to Hebrews, for it has been maintained by some writers that Rome contained a large amount of Benjamite stock, and was, therefore, one of the branches to be grafted on to the olive-tree.

The whole simile would have been unintelligible to Gentiles pure and simple, whilst to Hebrews it would be quite clear.

Again, Paul shows in his writings a knowledge of Roman law, and the people to whom he wrote must have been familiar with its code, or he would not have written as he did on such a subject as "Adoption," for Roman law on this point was different from Hebrew or English law, and more like Hindu law regarding heirs and successions. It is the knowledge of Roman law, together with an intimate acquaintance with the Mosaic code, which fitted him to do for Christianity what Moses did for the Hebrew religion.

Just as Moses codified the Hebrew law, so Paul practically codified the instructions of our Lord, and initiated a system of Christian theology that became necessary as time went on, and which has eventually come down to us in the form it has to-day.

Theology, though much abused, is a very necessary science if we are to co-ordinate ideas, think correctly, and give a reason for "the faith that is in us."

It was very evident as the years advanced that if Christianity were to make any headway it must have a clearly-defined code by which to regulate its beliefs and teaching when it came into contact with Pagan philosophy, and heresies based on that philosophy, or later generations would not know truth from error, as one can see by the teaching in the Epistles to the Corinthians, to take only one instance; yet St. Paul is not unduly dogmatic, and allows considerable breadth of view, not like the Pharisees, who so overlaid the original Mosaic code as to make it of none effect, a thing which, it is feared, the Middle Ages did for Pauline theology, and it is only in the last century or so the accretions have been cleared away, and we can see clearly what the Christian code really enacts.

(To be concluded.)

A Book to be Read.—"Biblical Peoples Recognised in Modern Nations," by M.J. Price, 1/3, post free, from Marshall Bros., Ltd., 2, Crane Court, Fleet Street, London, E.C.4.—(Advt.)

More Bible Detractors.

By M. VINCENT COX.

Two months ago we were writing in this journal about the deplorable present-day tendency to undervalue and disparage the Old Testament, and, unhappily, we have not had long to wait for further indications of the same regrettable attitude toward the sacred writings. We transcribe the following from *The Daily News and Westminster* of July 12th :—

> Astonishing attacks on the Bible were made at the Congregational Conference held at Oxford yesterday.
>
> The Old Testament was referred to as a book which "should not be put into a child's hands," and which "could be dispensed with."
>
> "In the ordinary home of to-day," said a member, "the Bible is as obsolete as the antimacassar."
>
> "I doubt whether you could find a Bible now in 20 per cent. of the homes of working people."
>
> The Rev. John Bevan, of Balham, said:—
>
> "There would be no great harm done if many parts of the Old Testament were lost to the sight of men and preserved only in museums or for the delectation of students. Their religious value is negligible; in fact, they have never been of the least help to true religion."
>
> "The Old Testament is not a children's book and should not be put into a child's hands. The child is not able to grasp the religious significance of it, and the result is that it just bores him stiff because it deals with a world he knows nothing about."
>
> "We should tell our congregations quite frankly that the history in the Bible has no more bearing on religious truth than any other history."
>
> "The Old Testament could be dispensed with, but it would be unwise to accustom ourselves to the thought of the Christian religion apart from its ancestry."

This man contradicts himself; first, he says the religious value of much of the Old Testament is negligible, and then he adds that the Book should not be put into a child's hands because he is not able to grasp its religious significance; therefore it bores him stiff. He cannot know much about children, one would suppose; the fact being that so far from being "bored stiff," they simply *love* the Bible stories. The following week a letter appeared in *The British Weekly* which is worth quoting from. The writer says :—

> Dear Sir,—I was greatly astonished to find in the columns of the *Daily Mail*, on Thursday, July 12th, a statement made by one of the speakers at the Congregational Conference at Oxford to the effect that in the ordinary home of to-day the Bible is as obsolete as the antimacassar, and then he added, I doubt whether you could find a Bible now in 20 per cent. of the houses of working people.
>
> I do not know the speaker's name, but for his information I should like to say that before he gives utterance to such a statement he should be cognisant of facts.
>
> That the old family Bibles which were usually kept on a small table and covered with a lace-edged cover, which was rarely removed except for dusting purposes in so many homes, are now as obsolete as the antimacassar, I admit, but that a Bible cannot be found in 20 per cent. of the homes of working people is totally wrong. I visit many scores of homes of the working class, and it is a rare thing indeed for me to go into a home and not find a Bible . . . .

He adds that the Bible is still the best seller; that last year the British and Foreign Bible Society issued ten million copies. Of course, this

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great total includes Scriptures in nearly 600 languages and dialects, but this is the work of only one society, and there are several others concerned in the circulation of the Holy Volume, but it should be noted that all this Bible production is in the hands of the Anglo-Saxon peoples, a fact that requires a little explanation from any but the British-Israel standpoint.

It will be remembered that the Rev. F. Wrigley put in a plea for "a shorter Bible." His proposal has elicited the following from the versatile pen of "Watchman," well known to readers of *The British Weekly*:—

> I observed some time ago a suggestion that we should have a shorter Bible. I hope the movement will go no further. Indeed, it may have been something quite different that the speaker had in mind. Certainly, for myself, I hope that those who assume the heavy responsibility of reducing the Bible will spare us Genesis; and Exodus; and Leviticus (what a nest of deep texts for preachers that is!); and Numbers (with its stories still awaiting their Shakespeare); and Deuteronomy (which would seem to have been a favourite of Jesus—and no wonder, with its daring idea of Almighty God and the sparrows); and Joshua; and Judges. And no one surely would rob us of the History Books. And as for Psalms, and Proverbs, and those mighty expositions of the Justice and Mercy of God from Micah to Malachi—these, I imagine, can look after themselves!

Certainly they can; so can Isaiah, Jeremiah and Ezekiel, and others which he does not name, but which, we are sure, he would not wish to eliminate. It is very gratifying to have this criticism from a journalist of such undoubted ability; but while we congratulate "Watchman" on his admirable pronouncement, we cannot always endorse what we find in his writings; for example, when speaking in a recent *British Weekly* on the relations between ourselves and America, we have the following:—

> We speak the same language. We are temperamentally alike. We are equally proud. We are, in different ways, equally vain. We can neither of us bear to take the second place. *We are both of mongrel-breed*, with the ingenuity and the obstinacy of a mixed strain. And so on; my conclusion being the obvious one, that the peace of the world is secured on that day when the two of us can find some formula or self-denying ordinance under which there will no longer be a first or a second, but within which, on the contrary, our mutual and quite infinite resources, material, intellectual, spiritual, will accumulate and swell and bless the world.—[My italics.]

What do British-Israelites think of this classification? "Of mongrel breed." If he only knew! But apparently he has not heard, or does not accept, the emphatic statement of Professor Thomas Huxley, that he never lost an opportunity of pointing out that Saxons, Angles, Jutes, Danes and Normans are of one and the same stock. True, he did not know *what* that stock really was, but he was clear enough that it was in no sense "a mixed strain." True, there are aliens domiciled among us; far too many, unfortunately; but that does not make us mongrels. Mongrels indeed! Why, *we* know that this race is of the seed of Abraham, the friend of God; the progeny of Isaac, whose name (Saac-sons) we bear; of Jacob, whose name was changed to Israel (ruling with God), the posterity of Joseph, on whom the birthright descended; and of Ephraim, whose family was destined to expand into a multitude of nations. Mongrels! A race that already dominates one-fourth of the land surface of the globe, and rules over 450 millions of peoples, which, in accordance with prophecy, has spread to the West and to the East, to the North and to the South, and has everywhere established justice and liberty, and become a blessing to all the families of the earth; these are surely not the functions of a race *"of mongrel breed."* But they are the functions of the Anglo-Saxon race, the twentieth century counterpart of that people of whom God, by the mouth of Isaiah, declared, "Ye are My witnesses." May we be conscious of this amazing honour, and strive to live up to it.

Correspondence.

"THE BIRTH OF JESUS CHRIST."

TO THE EDITOR OF *The British-Israel Herald.*

Dear Sir,—May I make some comments on Mr. Dan Parker's valuable contribution to this month's issue of *The British-Israel Herald,* which I have read with great interest and pleasure? He states that our Lord "was baptised before He was thirty years old." Surely that is not likely, as until He was thirty He actually did not exist ecclesiastically, according to the Levitical law. He was *about* thirty years of age, it is true; but His baptism actually took place fifteen days after His thirtieth birthday—that is, on 8th January, 28 A.D.—and most probably at 3 o'clock in the afternoon, when He was also "anointed with the Holy Ghost" (Acts x. 38), exactly sixty-two weeks before He was crucified on 17th March, 29 A.D., in accordance with the interval between those two events, as foretold by Gabriel (Dan. ix. 26).

Again, Mr. Parker places the flight into Egypt in Nisan, 3996 A.M., or 3 B.C., when Christ was about three months old; after which he says that "Jesus and His mother were lost sight of for twelve years."

The "Star in the East" must have made its first appearance about the vernal equinox of 4 B.C., at the time of Mary's conception, after which the Wise Men would probably have occupied a very considerable time over their preparations for a mission so long anticipated, and never to be repeated.

The long, tedious caravan journey from their far-distant home, possibly in Persia, would also occupy many months. They arrived at Jerusalem during the Passover season of 3997 A.M., or 2 B.C., and startled Herod and all the city with him by their question: "Where is He that is born King of the Jews?" The young child, then about fifteen months old, and His parents, were again in Bethlehem to attend the Feast, and on this occasion we find them decently accommodated in a "house" (Matt. ii. 11). When Herod discovered that the Wise Men had deceived him, he was very angry, and being determined to take no risks, he "sent and slew all the male

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children in Bethlehem, as well as all that were in the neighbourhood, from two years old and under, so as to include the date he had ascertained from the Magi (F.F., Matt. ii. 16). But Joseph, with Mary and the young child, had probably started on their flight the night after the visit of the Magi, and were well out of reach. Herod's deadly sin was followed by swift retribution, for he died that year, after a period of terrible suffering. Ussher places the event in November, citing in support thereof a Jewish tract, "Megileth Thanith," or "The Book of Fasting," in which, under the date Casleu, is found: "The 7th, a Fast day, because on it Hurudes, an enemy of the wise, died." Again, on the 29th page of "De Sola and Lyons' Standard Jewish Calendar," for the fifty-year period 1853-1903, the following record is found under the month Casleu, and opposite the seventh day thereof: "Festival on account of Herod the Great." The seventh Casleu here referred to was 3rd November, 2 B.C. The eclipse that occurred on 17th July of that year agrees in every respect with that recorded by Josephus as taking place not long before Herod's death, and also gives ample time for all the occurrences he mentions between the two events. After this, Joseph, with Mary and the child, according to instructions given by an angel, returned to Palestine and settled in Nazareth, and we are told that Joseph and Mary went every year to the Feast of the Passover, but apparently did not take Jesus with them till He was twelve years old (Luke iii. 41 and 42).

Perhaps it may be of interest to your readers to hear what was the cause of many discrepancies in the dates assigned to events occurring after 45 B.C., the year in which the Roman calendar of Julius Cæsar, as we know it to-day, came into use. The regular Consular list for the nominal year 46 B.C. (for it actually covered the twelve months between 1st October, 47 B.C., and 1st October, 46 B.C.) was "C. Julius C. F. C. N. Cæsar, IV. Consul without a colleague." When his term of office expired on 1st October, 46 B.C., it was necessary to elect another set of Consuls to serve for the following ninety days, so as to complete the year of "confusion," and enable their successors to begin the new Julian year in due Consular order on 1st January, 45 B.C. This special Consular list, covering the last three months of 46 B.C., was "Q. Fabius Q. F. Q. N. Maximus" (replaced on 31st December for one day by C. Caminus Rebidus, owing to the sudden death of the former on the last day of the year) "and C. Trebonius C. F." By means of this special Consulate, the Fastes Consulares were also set right with the legal Consular calendar. In most discussions on the Consular lists (see, for instance, that of La Rousse in his great "Encyclopædia Universel") the above regular Consular list covering the period between 1st October, 47 B.C., and 1st October, 46 B.C., is assigned to 46 B.C., and the following special list for the remaining ninety days of that year is assigned to 45 B.C. By this error the Consular lists of 45 B.C. and all the succeeding years are pushed one year too far down the B.C. and A.D. lines, to the perpetuation of all manner of confusion. As for example, the death of Julius Cæsar is placed in 44 B.C., instead of 45 B.C. Again, that of Augustus Cæsar in 14 A.D., instead of 13 A.D., and the date of the Crucifixion is assigned to 30 A.D., instead of 29 A.D., when it actually occurred. Jerusalem fell in 69 A.D., forty years later, whereas 70 A.D. is the date ascribed to that event, not to mention the date assumed, by working backwards, for the Era of the Olympiads as being 776 B.C., instead of 777 B.C., in which year were celebrated the first Olympic games.—Yours very truly,

F. S. DOBBS.

Milton Lodge, Iver, Bucks.
August 7th, 1928.

A SOLUTION WANTED.

TO THE EDITOR OF *The British-Israel Herald.*

Dear Sir,—Can you, or any of your readers, give an adequate and unbiased explanation of 2 Esdras i. 38 to end? *Viz.*:—

38.—"And now, brother, behold what glory; and see the people that come from the East.

39.—"Work whom I will give for leaders, Abraham, Isaac and Jacob, Oseas, Amos and Micheas, Joel, Abdias and Jonas."

40.—"Nahum and Abacuc, Sophonias, Aggeus, Zachary and Malachy, which is called also an angel of the Lord."

Why from *the East?* I think, from the context, that the passage is addressed to Judah; but if the prophet were referring to the Israelites of the *Assyrian* captivity as the people to whom this remarkable selection of prophets should be leaders, why should he emphasise *"from the East"?* Again, take "the people" referred to in verse 35 and following: "Your houses will I give to a people that shall come; which not having heard of Me, yet shall believe Me; to whom I have showed no signs, yet they shall do that I have commended them," etc., etc.

"Whether "a people that shall come" is the same as the people "from the East" seems uncertain, so is one justified in supposing that the former necessarily refers to Gentilised Israel in a Christian state? The prophet gives no definite statement that such is the case. Do you think that Isaiah xli. 2 and Rev. xvi. 12 throw any light on the matter?—Yours faithfully,

"R."

[Can any of my readers supply a solution of this problem?—ED.]

"God's Commonwealth," *by The Roadbuilder.* THE Editor apologises for delay in dispatching orders for this most interesting book. The first and second supplies were quickly sold out, and a third supply (double quantity) is expected shortly. Orders will be dispatched in rotation.

Editor's address.—Thos. W. Plant, Hall Cross Cottage, Doncaster (Yorks).

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3 p.m. to 5 p m. Anglo-Israel Research.

These Studies will be conducted by the Secretary, CAPTAIN C. W. HAYWOOD, unless otherwise announced, and will include Addresses.

Other Lectures.

WEDNESDAY, 26TH SEPTEMBER, 5 p.m.—

"THE BRITISH RACE AND EMPIRE": Their Place in Prophecy.

Lecturer: MR. JOHN T. HUNT (of the British-Israel Caravan Mission).

THURSDAY, 27TH SEPTEMBER, 5 p.m.—

"THE WHEEL OF EMPIRE" (Illustrated by Lantern Slides).

Lecturer: MISS JOHN O. HARTES.

With the exception of Private Interviews with Mr. Squire Tucker, for which he charges a small fee of 2/6, no entrance fee is charged, but Collections towards defraying expenses are taken at the Meetings.

For further information apply to the Secretary, Captain C. W. HAYWOOD.

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The British-Israel Caravan Mission

(Supported by Voluntary Contributions).

G. W. M. DALE, ESQ., F.R.S.A., M.A., LL.B., *President.*
LANDSEER MACKENZIE ESQ., and
H. O. SOUTTER, ESQ., M.A., J.P., *Vice-Presidents.*

IN addition to our indoor and open-air lectures at Falmouth, our identity literature has been freely distributed in Marazion, Penzance, Land's End, St. Ives, and villages en route. Good audiences have been obtained at our open-air meetings at Southall, Wembley, Ealing Common, Thamesside, Hammersmith Grove, Hyde Park, Regent's Park, Camden Town, Finsbury Park, Chingford, Lewisham, Bromley, Southborough, and Tunbridge Wells. A wide area has been sprinkled with the Truth, and we have made many new friends. Many packets of literature have been posted to these, which include Christian workers and ministers of various denominations. Our free literature, including back numbers of *The British-Israel Herald,* has been eagerly accepted by our audiences. This has been made possible by the free gifts by our Editor, from the Anglo-Israel Distribution Fund, Mr. Isaac Loveland, Mrs. C. R. Clements, and others.

The following donations are thankfully acknowledged for the fund of the above Mission :—M.F., 2/6; A.M., 10/-; C.W., 10/-; Miss Groom, 10/-; Mrs. G., 1/-; sale of literature, 5/-.

N.B.—There are no lecture fees or officials paid out of this fund. All labour is free. But funds are needed to meet expenses.

All communications for the Mission should be addressed to John T. Hunt, 151, Coldershaw Road, West Ealing, London, W.13. Cheques and postal orders should be crossed "B.I.C.M. A/c, Barclay and Co."

The Appeal for Help Fund.

THE Editor gratefully acknowledges the receipt of the following donations, which materially help to lessen the cost of the heavy monthly printing account. Further donations will be much appreciated, and duly acknowledged in the October issue of *The British-Israel Herald:*—Miss A.M., 5/-; "Toll Bar," 2/6; Miss C.M.D., 10/-; J.T.H., 40/-; Mr. W.W., 20/-; Miss E.G.C., 5/-; Miss M.W., 2/6; Mrs. H.R., 11/-; Miss A.G., 20/-; Mrs. O.I., 42/-.

The Anglo-Israel Distribution Fund.

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THE appeal made last month for numerous small donations has met with a very gratifying response. It is hoped that the excellent example thus set will be followed by an ever-increasing number of similar donations. A postal order from the nearest Post Office, sent off without delay, will add your name to next month's list. The following donations are gratefully acknowledged :—Mrs. B., 10/6; Mr. G., 2/6; Mr. H.W., 5/-; Mrs. G.M., 5/-; Miss E.P., 2/-; Mr. E.A.W., 10/-; Mrs. E.T., 5 -; Mrs. W.R., 2/6.

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"Confess Him before the Gentiles, ye children of Israel: for He hath scattered us among them."

—Tobit xiii. 3.

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE.

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CONTENTS

	PAGE
Dr. Driver's Famous Pronouncement on Prophecy. By the Editor	149
Did Jesus Christ and John the Baptist Visit Great Britain during the Eighteen Years of their Early Life? By D. Parker	152
A Note on this Month's Headline	154
Robbing Peter to Pay Paul. Part VI. By E. B. Speeding	154
The Vital Link	156
Sabbath Day Observance	156
Our Jewish Page. Compiled by the Editor	157
The Appeal for Help Fund	158
The Great Pyramid Inch	158
Suggested Improvement of "The B.I.H."	159
So Near and Yet So Far. By M. Vincent Cox	160
The Wonders of the Great Pyramid. By Rev. W. M. H. Milner, M.A., F.R.G.S.	161
Correspondence	164
Englishmen Play the Game	165
The Anglo-Israel Distribution Fund	165
The British-Israel Caravan Mission	167

Dr. Driver's Famous Pronouncement on Prophecy.

By The Editor.

During the past few months I have had occasion to quote several of the remarkable sectional headlines and footnotes used by Dr. Driver in his standard work on "The Book of the Prophet Jeremiah." Published in 1906 by Hodder and Stoughton, it is now out of print and difficult to procure. An editor's post-bag is a pretty safe index of the interest which is being aroused by the contents of the magazine, and the following expression of puzzled amazement at the quotations I used duly reached me and calls for an explanation :—

> Dear Sir,—In the July number, on page 108-9, attention is drawn to Dr. Driver's footnotes and sectional headlines to Jer. 31, the restoration chapter of Jeremiah's prophecies, as being very helpful. After reading them I quite agree that they are very helpful indeed. Why I am writing is for the purpose of calling attention to a remark of Dr. Driver which I have before me.
>
> He is reported to have said: "It must be manifest to all that many of these promises have never been fulfilled, and that now circumstances have so altered that they never can be fulfilled." May I ask how are we to reconcile these two statements?
>
> Yours faithfully, A.V.

About 20 years ago, immediately on its publication, I obtained a copy of Dr. Driver's book, and proceeded to read the 50 pages of "Introduction," and on page 41 reached his now famous pronouncement :—

> It must be evident that many of these promises have not been fulfilled, and that now circumstances have so changed that they never can be fulfilled; but like the similar pictures drawn by other prophets, they remain as inspiring ideals of the future which God would fain see realised by or for His people, and of the goal which man, with God's help, should ever strive to attain.

I was so amazed at this statement, at the frank expression of unbelief in the possibility of any detailed fulfilment in present-day history, and at the entire lack of logic in the latter half of the statement, that I took the book over to the annual Easter Conference of the North of England Anglo-Israel Council, which was held that year in Halifax, to show it to one of our foremost British-Israel writers and expositors. He eagerly seized the opportunity to write a trenchant attack on Dr. Driver's pronouncement *re* the impossibility of any present-day fulfilment of prophecy, which duly appeared in *The Banner of Israel* of March 20th, 1907. This was the commencement of the fashion-

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able pastime indulged in by many British-Israelites of throwing stones at the mere mention of the name of Dr. Driver.

LOOK FOR EVIDENCES.

Afterwards I settled down to a close study of the whole book from the British-Israel standpoint, being ever on the look out for what is known as valuable blind evidence in our favour given unconsciously by such an eminent authority as the Rev. S. R. Driver, D.D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford, with his international reputation of a profound knowledge of Hebrew language and history. Some years later I had the honour of lecturing before the Imperial British-Israel Association in Caxton Hall on Dr. Driver's "Book of the Prophet Jeremiah," and gave a résumé of the contents as dissected and commented on by Dr. Driver. The effect on my audience was electrical, although one clergyman on the platform remarked to me that my address was very good, but I had gone quite far enough. During the subsequent tea-time I was bombarded by questions, such as:—"Did Dr. Driver really write that?" "Did he really pass that opinion? Or make that dissection? Or write that footnote? Or write those extraordinary sectional headlines?" Of course, I assured them I should not be likely to lay myself open to such a list of mis-statements, and offered to show the passages to any who wished to see them. Some of the friends said, "But we have been informed that Dr. Driver wrote that prophecy was impossible of fulfilment owing to altered circumstances which were stronger than God's intentions and desires."

What a pity it is that those who have so glibly quoted this "famous pronouncement" on the failure of prophetic fulfilment did not take the trouble to read the book and discover for themselves the why and the wherefore of Dr. Driver's considered opinion! Two or three years afterwards I visited Glasgow as the guest of Mr. Graham Coltart, to deliver three lectures, and we spent one morning together in looking through Dr. Driver's book. Mr. Coltart was equally amazed at the amount of valuable blind evidence in its pages, and exclaimed, "Why Dr. Driver is really one of us, and does not know it! He should be treated with the utmost courtesy, and converted by our British-Israel evidences!"

We will now try to get at the reason for the writing of these famous seven lines by Dr. Driver in his "Introduction." In his Preface he writes: "It is especially of importance, if the prophet's writings are to be properly understood, that attention should be paid to the history and circumstances of the age which gave them birth. For the prophets, however far they rose above the mass of their contemporaries in spirituality and moral force, were essentially, one and all, the children of their time: they spoke out of, and to, the circumstances of their own time; it was the aims of their life to guide, to reform, or to encourage, as the case might be, their countrymen among whom they lived; and their writings reflect throughout the impression which the movements and circumstances of their own age made upon them."

When we read the prophecies from this purely human standpoint, and limit the prophetic forecasts to the happenings of their own times, the prophetic formula,

"THUS SAITH THE LORD,"

loses its unique claim to being the introduction to an actual Divinely-inspired message foretelling long-distant future events. It becomes merely a prophet's—a religious or national leader's—fervid and impressive introduction for the purpose of adding weight to his conviction that what he says will in all probability shortly come to pass.

We will now see what happens when Dr. Driver states what are the contents of Jeremiah's prophetic chapters. Here is his list of their principal contents, and for the sake of brevity I omit the chapters and verses quoted by him:—

> Like most of the other prophets, Jeremiah projects ideals into the future. Not only does he promise what actually came to pass: the return of the exiles to the territories of Benjamin and Judah, and the resumption there of the interrupted social state, in which again, as of old, the sounds of joy and life would be heard in the villages, shepherds would again tend their flocks, and houses and fields would again be bought and sold by the restored exiles; but he invests the future with ideal colours. The exiles of the Northern Kingdom will share in the restoration; the hills of Ephraim will again resound with happy throngs, and be clad with cornfields and vineyards; a great company will return from the furthest corners of the earth; the wants of all will be abundantly satisfied. The national life will be re-established; Jerusalem will be re-built, and will be entirely holy to Yahweh. It is in agreement with this representation that . . . . the restored city is to bear the same symbolical name as the ideal King, "Yahweh is our righteousness." The restored nation is pictured as returning to Yahweh with its whole heart; words of confession and penitence are put into the mouth of both Judah and Ephraim; the iniquity of Israel will be forgiven, and remembered no more; one heart, and one way, even the way of Yahweh's fear, will be given to them: Israel will be Yahweh's people, and He will be their God. More than this, a "new" and spiritual "covenant" will be established with the house of Israel; and the nation will be ruled, not by a system of observances imposed from without, but by a law written in the heart, filling all with the knowledge of Yahweh, and prompting all to ready and perfect obedience. There will be no ark; nor will the ark be either needed or missed. The people will be governed by upright, disinterested "shepherds" (i.e., judges and princes), after God's own heart; and a perfect King of David's line, supreme over all, will maintain judgment and righteousness in the land, and ensure peace for its inhabitants. The ruler of the future will be of native birth, and enjoy the priestly privilege of access to Yahweh. Israel has but to turn loyally to Yahweh for the nations to be moved by the spectacle of its blessedness to own Him as their God; elsewhere in the Book the nations are depicted as in the future discarding their idols, confessing that Yahweh alone is God . . . . making pilgrimages to Jerusalem, and looking with awe and wonder at the restored Zion. Israel will never be cast off by Yahweh, or cease from being a nation before Him. Also the permanence both of the Davidic dynasty and of the Levitical priesthood is promised. Egypt, Moab, Ammon, and Elam, after their expected desolation by Nebuchadnezzar, will be restored.

After this thrilling résumé of the contents of Jeremiah's prophecies, we may presume that Dr.

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Driver thought of the actual history of Palestine to—shall we say?—the time of Christ, and then he thought of the next 1,900 years of world history, and specially of subsequent Jewish history and homelessness. He was also unaware of the claimed identification of the English-speaking peoples with Israel's Ten Tribes, under the leadership of Ephraim, and of the Davidic ancestry of our Royal House of Windsor. He was compelled, therefore, from his outlook on history from Jeremiah's time onwards, to write all this résumé down as

FAILURE,

and continued with his famous pronouncement—his regretful conclusion—that history did not fulfil Jeremiah's expectations, although Jeremiah claimed that God intended their fulfilment. Therefore Dr. Driver continues :—

> It must be evident that many of these promises have not been fulfilled, and that now circumstances have so changed that they never can be fulfilled; but like the similar pictures drawn by other prophets, they remain as inspiring ideals of the future which God would fain see realised by or for His people, and of the goal which man, with God's help, should ever strive to attain.

There was no other conclusion for Dr. Driver to arrive at from the usual orthodox outlook on the history of the Middle East and of the world. The "changed circumstances" due to the rise of the European nations, the Mohammedan occupation of Palestine, the assumed extinction of the Davidic Dynasty, the present-day unbelief in any possibility of present-day continuity of Biblical history, and finally the present-day ignorance of our world-wide scattered race being long-lost Israel, all make an almost insuperable barrier against any belief that the prophecies are modern history foretold by God-inspired prophets.

Dr. Driver was too full of his subject, of his knowledge of the Hebrew language and of the Hebrew people (which, to him, could only be Jews), for him to look elsewhere than to Jewish history in Palestine for any fulfilment. His environment, his associates of fellow-professors, the usual clerical outlook on the assumed substitution of a Gentile Church for Israel, the very fulfilment of the prediction that Israel would lose the knowledge of her own nationality—all these things would make Dr. Driver certain to come to this conclusion if he wished to be considered historically accurate, and he could not afford to be anything else when facing such a problem. Re-read that wonderful résumé of Jeremiah's prophecies (we have nothing to equal it in our British-Israel publications), be entirely ignorant of our Israelitish ancestry, believe that only the Jews are all Israel, and then honour Dr. Driver for his courage in stating that inevitable conclusion.

But it is when we reach his detailed examination of the contents of the prophetic chapters, and study his numerous footnotes on the verses, that the real value of his scholarship to our cause is so self-evident.

Over and over again does he stress the distinction between Israel and Judah, and their still future re-union and pre-eminence in Palestine, under their restored Davidic monarchy, until the study of Jeremiah's prophecies becomes a positive delight to the British-Israel reader, as he is continually discovering valuable fresh evidence on his favourite prophetic passages, evidence that no one dare call biassed from such a source.

FULFILMENT OR NON-FULFILMENT?

It is here that the demand for an historical fulfilment of these predictions becomes so imperative if the claim of Jeremiah to have been Divinely inspired to predict future national events is to be substantiated. For instance, on chapter i. 10, the footnote reads :—"Jeremiah, so to say, is to be Yahweh's vice-gerent over the kingdoms of the earth, with authority to declare His purposes regarding them, by announcing, in Yahweh's name, the overthrow or restoration of kingdoms."

Let us examine the curious lack of logic in the second half of Dr. Driver's pronouncement. Jeremiah's prophecies, together with the similar pictures (of the future) drawn by other prophets, remain (with us) as inspiring ideals of the future, which God would fain see realised by, or for, His people, and of the goal which man, with God's help, should ever strive to attain.

(1) If they remain as inspiring ideals of the future, and owing to changed circumstances they can never be fulfilled, of what use are they to remain as ideals if they will never mature in historical facts?

(2) If God would fain see them realised in the history of His people, what has gone wrong with the Omnipotence of Jehovah? Why should He long for yea, continue to greatly desire, a now impossibility for his people?

(3) Why should man be asked to strive ever unsuccessfully to attain, with God's help, to that goal which he will never reach because of the changed circumstances, which one would think ought to have been foreseen by Jehovah, Who is Omniscient and Omnipotent?

The mere asking of these questions—questions that can only be answered by historical fulfilment, and which have nothing to do with the personal salvation of individual souls—questions of national evolution, of the losing and finding of the larger portion of Israel, of the near future destiny of Palestine, of the solution of Middle Eastern problems by those lands reverting back to their rightful ownership, and finally of the complete fulfilment of Dr. Driver's long résumé of the contents of Jeremiah's prophecies—all call for an impartial inquiry into the claims of British-Israelism. If they are found to answer every test, if this examination of our method of dissecting the prophecies into two very unequal groups or portions (Ten-tribed Israel taking about 75 per cent., and the Jews the remaining 25 per cent.) is found to be a correct solution of these prophetical and age-long historical problems, then let all welcome this comparatively new mass of evidence in proof of the verbal inspiration of the prophecies.

Let our Shepherds of Israel—British-Israel—feed their flocks with these evidences, so that they perish not for lack of knowledge. He, watching over Israel, slumbers not, nor sleeps, and He will yet see all His ideals of the future enjoyed by His people, re-united Israel and Judah.

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Did Jesus Christ and John the Baptist Visit Great Britain during the Eighteen Years of their Early Life?

BY D. PARKER.

PART I.

ABOUT the time of Plato, 360 B.C., 3644 A.M., before Alexander the Great was born, new Gaelic tribes poured into England from Burgundy and Belgium, making Bath, Glastonbury and Ilchester their chief cities. Then followed the Romans. Julius Cæsar went forth and conquered the West, and looked with unsatisfied eyes to the white cliffs of England, which country it was his ambition to conquer, as he stood upon the shore of France. He sailed from Calais 55 B.C., and landed where the town of Deal now stands. The Britons were fierce enough to frighten the Romans, but they could not withstand men clad in armour. Their priests were called Druids; their religious customs were similar to the old Hebrew. Iona was the isle of the Druids. In Iona was reared no temple nor image, but the altar of turf or stone, and the offering from the increase of the fold, testified to the one God. Afterwards Satan, the prince of this world, corrupted this simple faith into the earliest of idolatry, and the worship of the sun, introduced by astronomers and astrologists, became the religion of the Druids.

It is one of the most remarkable triumphs of that old serpent, the devil, that he has succeeded in persuading fallen humanity in every country and in every age, without exception, to adore that reptile form in which he destroyed the happiness of our first parents. The serpent's egg was the Druids' crest. The Druids of this country were some of the tribes who left Moses in the wilderness, and brought with them the emblem of the brazen serpent.

The brazen serpent that Moses lifted up was simply to look at and live, but when they burnt incense and bowed down to it Hezekiah broke it to pieces with other images.

It is rather singular that the Tribe of Dan was the pioneer tribe to Ireland, and his standard was the serpent.

The Druids resorted, like Israel, to their places of stone, and sat in their consecrated circles to judge and give laws.

There were schools of the Druids, like the schools of the prophets. Iona was their inner sanctuary. The morals of the people during the early days of Jesus Christ were very low, both in Judæa, amongst the Hebrews, and in Britain, amongst the Druids, but the Druids were the more righteous. Among these, however, there seem to have been a few who were like Zacharias and Elisabeth, righteous before God. These few must have rejected the traditions of the Pharisees, and were waiting for the consolation, and looking for the redemption of Israel. We find there were a few of the rulers in the Levitical priesthood, and in the Tribe of Judah and Benjamin, who were devout men. Amongst these were Joseph, the husband of the Virgin Mary, of the Tribe of Judah, in the line of Solomon (Matt. i. 6-16). The Virgin Mary was of the Tribe of Judah in the line of Nathan. Both Solomon and Nathan were sons of David (Luke iii. 31; 2 Sam. v. 14; 1 Chron. iii. 5). Nathan's family had intermarried with the Levitical priesthood. The Virgin Mary's father, Heli, and Joseph of Arimathea were brothers, sons of Matthat II. (Luke iii. 24). The Virgin Mary and Simeon were sister and brother. Zacharias was of pure Levitical blood, and probably was the father of Nicodemus by a former wife, as well as John the Baptist, by Elisabeth, who was sister to Gamaliel, both being the children of Simeon (see my Chart X., and Morgan, Young, "Encyclopædia Britannica," Kitto). This is one way that Mary and Elisabeth could be cousins (Luke i. 36-38). All these persons were interested in the births of our Lord and John the Baptist.

At the time of our Lord's birth and ministry the whole Roman world was at peace. When Jesus was a boy, we read that Joseph and Mary always went to Jerusalem at the Feast of the Passover, and when Jesus was 12 years old, in the year 4008 A.M., they went up to Jerusalem, after the custom of the Feast (Luke ii. 41, 42). They would probably be staying with Zacharias and Elisabeth, and with John, his cousin, who was five months older than Jesus. After the Feast John and Jesus would go with Zacharias to the Temple Council meeting. Joseph and His mother would be preparing to return home, and went a day's journey, as far as Bethel or Shilo, supposing Jesus would have been in the company, and they sought for Him, but He could not be found. They turned back again to Jerusalem, and after three days they found Him, sitting in the midst of the doctors, both hearing and asking them questions. On the Sabbath day, April 25th, Nisan (Luke ii. 41-46). We obtain the 25th Nisan, April, 4008 A.M., by the solar cycle :—

		10th, Friday, take a Lamb.
4008	Sabbath days, 4th,	11th, Sat., 18th, 25th April, Nisan
1722		12th
		13th
15)2286		14th, Lamb offered up. Exo xii.
		15th, Passover, 1 [3. 6, 13-
152 — 6 over table "g"		16th, ,, 2
		17th, ,, 3
(*Refer to Table "g" in Solar Cycle.*)		18th, Sat. ,, 4 7 days.
		19th, ,, 5
		20th, ,, 6
		21st. ,, 7
		22nd, Preparing to return.
		23rd, 1 day's journey.
		24th, Return to Jerusalem.
		25th, Sat., Sabbath After three days they found Him in the Temple.

In that assembly in the Temple there would be Annas and Caiaphas, Gamaliel, Zacharias, Joseph of Arimathea, Nicodemus, and Simeon, and probably St. Luke and Saul of Tarsus, young men who were brought up at the feet of Gamaliel (Acts xxii. 3). And all who heard Jesus were astonished at His understanding and answers, and His mother was amazed, and said "Son, why hast Thou dealt with us? Behold, we have sought Thee sorrowing." He said: "How is it that ye

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sought Me? Wist ye not that I must be about My Father's business?" And He went down with them and came to Nazareth, and was subject unto them; and Jesus increased in wisdom and in favour with God and man.

This is the last we hear of Him in Scripture for eighteen years, until the fifteenth year of Tiberius Cæsar (Luke iii. 1). Born in 3996, Tiberius Cæsar began to reign in 4011. 12 years old.

4008

15th year. 18 years lost.

His Baptism and Ministry commenced ... 4026 4026

I have often wondered what the questions were which Jesus asked the doctors and rulers in the Temple.

All the prophets prophesied of a literal Kingdom of Israel, under the control of God's chosen people. Daniel said that God would set up a kingdom in the days of Nebuchadnezzar, which would never be destroyed, and the throne of David would stand for ever.

During the days of Jesus Christ there was no throne of David in Jerusalem, and He would wish to know which nations were established as a kingdom during the Babylonian and Medo-Persian Kingdoms. The rulers and doctors would know that Solomon did trade with the Isles of the West —Britain—and that Hebrew colleges were established there, and Joseph of Arimathea was doing business in Wales at that time. And the Jews have never been a kingdom since the days of Zedekiah.

The question which Jesus would ask the doctors would be about the kingdom which they were expecting to establish in Jerusalem.

We will now consider some of the questions requiring an answer. Would Jesus ask the following questions?

First, 1042 B.C.—2 Sam. vii. 10-16. Where is the appointed place for My people Israel, with the seed of David reigning over them?—It is not in Jerusalem.

Second, 712 B.C.—Isaiah xlix. 1-12. Which are the Isles containing God's people? Thou art My servant, O Israel, in whom I will be glorified, north-west from Palestine. — Is Britain north-west? He would probably look at his uncle, Joseph of Arimathea, with anxious eyes. I would like to go there.

Third, 629 B.C.—Jer. i. 10. Jeremiah was set over the nation and kingdom to pull down and to plant it again.—He saw Jerusalem pulled down. But did he plant it again somewhere else?

Fourth, 606 B.C.—Jer. xxxi. 35, 36. Israel shall be a nation for ever, even as the sun, moon and stars shine.—It must be in existence.

Fifth, 603 B.C.—Dan. ii. 34, 35. The stone cut out of the mountain without hand shall become a great mountain and fill the earth.—This must be future, because the Roman Empire does not fill the earth.

Sixth, 588 B.C.—Dan. ii. 44. In the days of these kings the God of Heaven shall set up a kingdom which shall never be destroyed, and it shall stand for ever.—What kingdom was set up at that time?

Seventh, 587 B.C.—Jer. xliii. 5, 6, 7. Jeremiah goes down to Egypt and is lost sight of. What became of King Zedekiah's daughters in his care? —They were the only children of Zedekiah left to establish a kingdom in David's line. For David shall never want a man to sit on the throne of the House of Israel (Jer. xxxiii. 17-26). Where did Jeremiah plant the kingdom?

When Jesus Christ was a boy, Palestine was under the Romish power. Hebrew colleges were also established in the British Isles at that time, before Julius Cæsar arrived, probably under the supervision of Joseph of Arimathea. He was uncle to the Virgin Mary, and would watch this Hebrew youth with interest, being his nephew.

If the British Isles is the appointed place for God's people Israel, is it not reasonable to believe that Jesus would wish to visit these isles, along with John the Baptist and Joseph of Arimathea and Zacharias, and stay in these colleges for fifteen or eighteen years, and visit Tara, in Ireland, and see the Stone of Destiny? The throne of Ireland at that time would be in its glory. We believe the Prince of Ireland, Eochaid, the Heremon, was a descendant from Zarah, son of Judah, and married Zedekiah's daughter, Tea Tephi. And also visit Mendip Hills, of Somerset, and Glastonbury, where Joseph of Arimathea afterwards built and established the first Christian Church outside Palestine, *cir.* 35 A.D.

Jesus would then fulfil His mission to the lost sheep, the back-sliding House of Israel. And all the seven questions would answer to the literal kingdom. We have a splendid vision of our Lord Himself searching out His sheep (Ezek. xxxiv. 11-19).

Thus we can see the hand of God in all these promises to Israel and Jeremiah. Jesus Christ and John the Baptist had to be lost sight of, hence the probable visit of Jesus and John and St. Paul to these isles is not revealed in Scripture, nor was is to be known until Israel had renewed her strength in the latter days.

After the death of Mary's husband, Joseph of Arimathæa would make arrangements with his niece, (the once Virgin) Mary, to have her boy, Jesus, properly trained in one of the Hebrew colleges in Somerset. Jesus would be about 15 years old. Joseph of Arimathea, being a rich ruler and councillor, would pay all expenses. Mary would tell him about the shepherds and the Magi's visit (wise men), and the flight into Egypt. He would remember Herod's cruelty in putting children to death at Bethlehem. We also see his attachment to Christ at His death. Along with Nicodemus, who was probably the son of Zacharias by a former wife, and would be the elder step-brother of John the Baptist, Zacharias was of the Levitical priesthood, through Hyrcanus II., on his mother's side, who was of the first course of Jehoiarib, and on his father's side, of the eighth course of Abia (1 Chron. xxiv. 7-10), and his second wife, Elisabeth, was of the daughters of Aaron (Luke i. 5).

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(Abia was the eighth course of priesthood. This is the starting-point to find the birth of John the Baptist and Jesus Christ, when the angel appeared to Zacharias and to the Virgin Mary.)

The birth of John the Baptist, and the same of Jesus, was revealed by Gabriel. It was also revealed unto Simeon, the brother of the Virgin Mary, that he should not see death before he had seen the Lord's Christ. Mary would reveal all particulars about Christ's birth to her brother, Simeon, when he came into the Temple (Luke ii. 26, 27).

We lose sight of John the Baptist for eighteen years. He was not known to the priests, although he was the son of Zacharias, for they came from Jerusalem to ask him, saying, "Who art thou?" (John i. 19). John confessed, "I am not the Christ," but he must have known Jesus from a boy, for he said, "I baptise with water, but there standeth One among you Whom ye know not; He it is Who, coming after me, is preferred before me"—these things were done in Bethabra beyond Jordan (before Jesus came unto him to be baptised).

John would commence to preach on his birthday, the Sabbath 25th, 11th civil month, Ab (Aug.), 30 years old (Numbers iv. 3). The same year on the solar cycle as the year he was born, (table i.) (from 24th, second month, to 25th, eleventh month, is nine months). John the Baptist and Jesus Christ appear to have known each other before Jesus came unto him at Bethabra. It had been revealed unto John that on whom the Spirit descended, that was the promised Messiah. Hence the probabilities are that they both visited these isles. "The appointed place" in the days of the Druids, before idolatry had entered into their simple mode of worship, as it was in the days of Abraham, Isaac and Jacob, when they erected their unhewn stone altars. No doubt they would both know of Gabriel appearing twice before they were born, and gave their names.

Then, again, we see John in his rough raiment of camel's hair, of a striking and powerful presence, with unshorn black locks and beard, and the flashing dark eye of his nationality, crying: "Repent ye, for the Kingdom of Heaven is at hand."

Genuine and deep piety always impresses the working class, called the common people; and the words of John set thousands of consciences to work that, before, were slumbering in slothful, luxurious Jerusalem, sleeping in its sins, and they went out to be baptised of John in the Jordan.

The dress of John and Jesus was in keeping with the Ancient Order of Druids, and the fact that we hear nothing of these two families for eighteen years is a proof that they were not in Palestine, or they would have attended the Feast of the Passover at least five years previous to the three and a half years' ministry (Numbers viii. 24), and would have condemned the proceedings in the Temple.

Editor's address.—Thos. W. Plant, Hall Cross Cottage, Doncaster (Yorks).

A Note on this Month's Headline.

OUR exceptionally appropriate headline on the front page this month was received from a friend in London, and is taken from "The Apocrypha." From the first chapter of the Book of Tobit we learn that he was of the tribe of Naphtali, and was taken captive to Nineveh, along with the other tribes of the Ten-tribed Northern House of Israel.

Therefore these lines, which occur in the prayer of Tobit (chapters xiii. and xiv.) are really a call to Northern Israel to confess their God before the Gentiles.

Judah—the Jews—*were still in residence in Palestine* when Tobit prayed thus; they had not yet begun their seventy years of Babylonian captivity; in fact, at that time Babylon itself was a subject city to Nineveh, and successfully revolted later. This prayer was, therefore, a call to our ancestors, and is no less so to us, the descendants of the Lost Ten Tribes.

Robbing Peter to Pay Paul

Some Remarks on the Least of the Apostles.

The Apostle to the Gentiles—A Missionary to Lost Israel.

BY E. B. SPEEDING.

(*Continued from page* 143.)

PART VI.

Space does not permit of any more remarks on these points, but if we bear in mind what has already been written, and read St. Paul's Epistles, not in small sections, but a complete letter at a time, it will be found that the views usually held about those letters are not always correct. It will be realised that the writer was *a Hebrew*, writing to Hebrews, *a statesman* codifying new laws based on the teaching of Jesus, and, when necessary, amplifying that teaching; *a philosopher*, expounding a system of philosophy that was reasonable, and if carried into practice must eventually regenerate life and reform the world.

The contest between Jewish and Pauline Christianity began before the middle of the first century A.D., for the Jewish Christians, especially those outside Palestine, were, it is said, the most bitter opponents of St. Paul, far more bitter than the Jews. By the end of the first century A.D., the issue was hardly in doubt, and by the fifth century A.D. the bulk of Christianity was Pauline, and has so continued until now.

As a rule, comparisons are odious, but, when reading the Acts and St. Paul's Epistles, we put Peter and Paul side by side, we cannot help contrasting them, and must surely realise that, had St. Paul not been called as he was to the work of evangelising "the Gentiles (Hebrews) far hence," Peter and the other Apostles would never have accomplished it, and Christianity would have become a mere sect of Judaism, and eventually

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died out, instead of spreading over the Roman Empire and reaching Britain. Paul freed Christianity from the fetters of Judaism, whilst retaining all that was best in Jewish teaching, and expanding and improving it, till eventually evolved what is practically present-day Christian teaching, and the debt which Christian people owe to St. Paul is not even now fully realised. If we read his Epistles as we should other letters, we shall see this more plainly, and to take these in their chronological order is still better, for we can then fit them in to the narrative of the Acts, and so understand why they were written when we discover where and when they were written, always bearing in mind that they were primarily addressed to Hebrews. The Epistles, fourteen in all, were probably written in the order given below, to which is added the place from which each is supposed to have been addressed :—

1 and 2 Thessalonians	from	Corinth.
1 Corinthians	,,	Ephesus.
2 ,,	,,	Philippi.
Romans	,,	Corinth.
Colossians, Philemon, Philippians, Galatians, Titus	from	Cæsaria during his imprisonment.
1 Timothy, Ephesians, Hebrews		
2 Timothy	from	Rome.

It is thought that there was another Epistle to the Corinthians (and perhaps two) written before those now known as 1st and 2nd, and are supposed to have been lost or destroyed.

It is also a question if there were not an Epistle to the Laodiceans, now lost, though some think that this is the same as the Epistle to the Ephesians.

The last Epistle to be written, as far as we know, was the 2nd Epistle to Timothy, written from Rome, and most expositors maintain it was written a little before his death, and in support of this view quote these words, "I am now ready to be offered up, and the time of my *departure* is at hand."

Now, when Paul preached at Troas (Acts xx. 7), ready to *depart* on the morrow, he was not going to die the next day (but go on a journey); yet the idea of his dying is read into 2 Tim. iv. 6, and not into Acts xx. 7, though the same word is used in both cases. Why is this? Because it is always maintained that he was martyred in Rome; yet there is only a tradition of the Latin Church to that effect, and there is no reliable evidence in support of it. It is known that the Roman imperial policy extended the widest possible toleration to all religions. Tiberius is said to have shown considerable interest in Christianity; Claudius only objected to it because of the riots and unrest it caused amongst the Jews in Rome; whilst there is a tradition that Seneca (the brother of Gallio, Pro-Consul of Achaia, when St. Paul was at Corinth), who was tutor to Nero, and for the first six years of his reign the most influential man in Rome, was very friendly with St. Paul. He is said to have obtained for the Apostle an interview with Nero, at which St. Paul explained to the emperor the teachings of our Lord; and we know that Nero did not break out into his evil ways till after the retirement of Seneca. Before that happened, Paul had, according to one tradition, left Rome for the last time on his journey to Spain, Gaul and Britain, and it is hardly likely that the emperor would kill a Roman citizen for his religious views during Seneca's ascendancy, and later would hardly trouble to send after him to have him killed for being a Christian.

On the other hand, there is the tradition that he came to Britain, going through Spain and Gaul (now France) on his way, and landed at Regnum (now Chichester), where to this day there remain, it is said, traces of a quay dating from the first century A.D., still called Paul's Wharf. He is said to have preached on Ludgate Hill, London (hence the cathedral there is called after him), evangelised parts of Britain, and eventually died and was buried at Glastonbury, in Somerset.

Early British Christianity is said to be largely Hebrew in origin, and came from Rome, where a group of Palestine Christians had gone for safety from the persecution which arose after the death of Stephen. These probably, with St. Paul whilst in Rome, made converts of some of the British Royal Family, then in Rome as hostages, and when these were allowed by Claudius Cæsar to return home, went with them and evangelised Britain.

Also, it is said that the first Christian Bishop of Rome was a Briton.

It has already been suggested that the first Christian Church in Rome was composed almost entirely of Hebrews, and tradition has it that there were British converts among them. This early Church was later so persecuted that its surviving members eventually left the imperial city and migrated to other parts, chiefly Gaul and Britain. If that be so, the present Church of Rome is not the lineal descendant of the Church of St. Paul's day.

The present Church of Rome is said to have been founded by St. Peter, though there is no shred of reliable evidence that St. Peter was ever in Rome. To sum up, then, we find that a careful perusal of St. Paul's Epistles and the Acts gives good ground for the belief that St. Paul was called to be an Apostle to carry the Gospel to the lost sheep of the House of Israel and "those afar off," and if that be borne in mind it is remarkable how expressions used in the Epistles show this. He was called of God, and fitted in every way to spread Christianity, and save it from becoming a sect of Judaism, and it is to him and his work, under God, we owe the present condition of Christianity. As he was sent "far hence to the Gentiles," he eventually came to Britain, and, according to British tradition, evangelised it, and died there; so was, therefore, if that tradition be correct, not martyred at all.

(Concluded.)

Owing to the large quantity of interesting matter for the October *British-Israel Herald*, it has been found necessary to add an extra 4 pages.

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The Vital Link.

"APART from the Crown, the Dominions have no visible link with each other or the Mother Country. Whitehall exercises no authority over any one of them. The 'blood-tie' may tend to weaken as it becomes diluted, in the course of generations, by foreign strains; self-interest may lead, not to harmony but to its opposite. In any event, whatever their ultimate effect, these things are intangible, and afford no outward evidence of that unity which is at once the strength of the Empire and of each member of it, and is also beyond the outside world's comprehension. The connecting link which makes that union a reality is no longer an impersonal Government department, but the Crown—something infinitely more vital, supported by a traditional loyalty which inspires the Briton, wherever on the earth he may make his home.

"The oversight of Whitehall might have suggested to Australians or Canadians some limitation of their autonomy; they can acknowledge the overlordship of the King without any such misgivings, content to know that in Imperial matters they confer direct with the Empire's chief, through his Governors-General. Their independence, subject only to their self-protecting connection with the Empire's other independent nations, is complete."—From *Our Empire*, the monthly magazine of the British Empire Service League, June, 1928.

A few notes by the Editor on the above:—

"I am God Almighty, ... A Nation and A Company of Nations shall be of thee (Genesis XXXV. 11).

Now follows an Olla-podrida—(a miscellaneous collection or general mix-up)—of renderings of verses taken from the 89th Psalm, relating to the promised unbreakable continuance of the Royal House of David, from which ancestry we claim our Royal House of Windsor is descended.

"Thou hast made a covenant with Thy chosen one,
And sworn to Thy Servant, David."

"I vouchsafe continuance for ever to Thy descendants,
And in perpetuity I build Thy throne!"

"Yes, David I formed as My Servant,
I appointed by My Sacred Oil;
My hand shall be firmly with Him.
And I lift up his horn by My Power;
I will set his hand also in the sea,
And his right hand in the rivers afar;
Yes! I will make him Imperial,
The First of the Kings of the Earth!"

In June we drew attention in the leading article to Ferrar Fenton's rendering of Isaiah xi. 10:—

"Then the Tree of Jesse be the Banner of Tribes,
To whom Nations will rush and rely on His might."

We referred to the fact that the rallying point of the company of nations into which the tribes had evolved was the Royal Standard of our Royal House of Windsor, and this quotation from the magazine of the British Empire Service League exactly fulfils the above prophecies. The word "nation" implies a king. A company of nations implies several kings, or, if of the same stock, their combined loyalty to the same king, who rules over the parent nation.

Over 3,500 years ago, in the Book of Genesis, Jehovah *promised* that "A nation and a company of nations shall be of thee." Centuries later, He also *promised* perpetuity to the Royal House of David.

The message of British-Israelites to the English-speaking peoples is that Jehovah has guided our evolution into a nation and a company of nations, ruled over by the seed of His servant, David.

"Ye descendants of Abraham, His Servant,
Ye Sons of Jacob, His chosen ones!
He is JHVH, our God;
His judgments go forth over all the world.
He remembers His covenant for ever.
The word He has given, for a thousand generations,
Which He made with Abraham,
And swore unto Isaac,
And confirmed as law for Jacob,
And as an eternal covenant for Israel."

(Psalm 105, v. 6-10, from "The Polychrome Bible," edited and published in the U.S.A.—The above translation is by Wellhausen.)

P.S.—A generation is reckoned as 30 years, therefore 1,000 generation equal 30,000 (thirty thousand) years! David was crowned king over All Israel in 1048 B.C., nearly 3,000 years ago; this leaves only about 27,000 years of future existence for our Royal House of Windsor, if this prophecy is to be taken literally.

Sabbath Day Observance.

THE strict enforcement of the Sabbath Day Ordinance in Palestine was urged at a recent conference held in Tel-Aviv for the purpose of protecting the Sabbath Day. Forty-five delegates from Tel-Aviv and twenty-five from the Colonies participated. The resolutions adopted recommend that the Jewish merchants in Palestine should not unload goods at Customs and railway stations on Saturday, and also insist that Jewish officials should be released from their work on the Sabbath. The conference declared that the Zionist Executive will be held responsible for the infringement of the Sabbath in its agricultural settlements in Palestine. The Jewish communities in Palestine are obliged to see that the Sabbath Ordinance is effectively carried out. A Central Committee to deal with the protection of the Sabbath Day in Palestine was elected.—*Jewish World*, 20th September, 1928.

This Month's Thought.

"It isn't money, it isn't fame,
That stirs the soul to a true adventure;
Or makes men stick to the grimmest game
In spite of ridicule, doubt, and censure.
It's just the spirit that holds you true
To what you've started, and bears you through it;
It's doing the work that you want to do
In the way that you want to do it."

BERTON BRAYLEY.

On October 10th, Mr. J. Griffin, of Dudley, will lecture to the Leeds British-Israel Association on "Current Events under the British-Israel Microscope."

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

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SINCE the publication of our September issue the Jews in all parts of the world have celebrated their New Year Festival with their customary solemn ritual. The New Year number of *The Jewish Chronicle,* dated September 14th, teems with appropriate articles, and it has occurred to me that a few quotations would be interesting to my readers. Many of them reveal the lofty and reverential idealism of the Jewish mind at its best, and their witness to the Divine in their history is, indeed, no mean heritage. We will begin with a letter to *The Jewish Chronicle:*—

> Sir,—A few weeks ago I set out to pay a visit to the London Jewish Hospital to see demonstrated the proverbial quality of Jewish mercy. A stranger in London, I sought direction from a little girl playing in the shadows of a Stepney lane. The child was not more than seven years old; the child was graceful in spite of her rags, and showed in her way of speaking the eerie precocity of poverty born. I asked the child whether she was a Jewess, and she emphatically replied, with a toss of her shapely head: "I belong to the Chosen People."
>
> And so one's Jewish consciousness became deepened anew, and the reproach of the poet came back to mind:—
>
> "Full many a gem of purest ray serene
> The dark unfathom'd caves of ocean bear;
> Full many a flower is born to blush unseen
> And waste its sweetness on the desert air."

This letter requires no comment. Would that every child of the English-speaking peoples had a similar quality of race-consciousness! We should not then have so many who grow up to become friends of every country but their own.

It is the aim of this magazine *(The British-Israel Herald)* to justify our claim to be the other and larger part of "the Chosen People"—the long-lost Ten Tribes of Israel.

From the Jewish maiden to the Chief Rabbi is a far cry, but this quotation from the speech of the Chief Rabbi at the Universal Religious Peace Conference, held at Geneva, is well worth quoting:—

> Religion will emancipate the peoples from the hate-heritage of the past, by bringing home to the children of men the iniquity and moral folly of war. War is the oldest of human pastimes and among the deepest, if not deepest, of human passions. It is hopeless to attempt to quench its volcanic fires by prudential counsels or moral maxims. "Morality, however pure and elevated," says Frederic Harrison, "must always remain a somewhat tepid and prosaic stimulus when contrasted with the whirlwind of human passion. History shows us one force and one force only, which is strong enough to overmaster the sting of appetite. The white heat of religious enthusiasm has proved stronger than the red heat of selfish desire. And nothing else in the history of mankind has done so." Religion alone can make man fully realise that nothing is ever settled till it is settled right; that force is no remedy for any evil: that force can only add to and multiply evil; that the double standard of morality—one for political and the other for private life—in the end paralyses the very nation for whose benefit it is employed. It is righteousness that exalteth a nation; and the peace and welfare and tranquillity of the peoples can only be founded on Justice, *i.e.*, respect for the human dignity of our fellow-men, whatever their speech or racial descent, by virtue of their common humanity."

"Mentor" writes:—

> For nearly two thousand years the history of our people has been a glorious shame, or a shameful glory—I hesitate to say which. We have endured untold agony, our blood has been spilt out in violence by the torrents. We have starved physically, mentally, morally. We have suffered oppression, sometimes at the hands of human power, more often by the power of conditions and circumstances we were unable to resist. Our mission, which as Jews we should carry to humanity, we have perforce been unable to do more than talk about occasionally, though the world has sorely needed it and the state to which we were degraded, so far as it was the avoidable result of the world's doing, was the surest proof of that need. We have said with our lips year by year, age by age, that we were a people chosen to give to mankind the message of religion and love, real citizenship and true social well-being. But our tongues have been tied for speech, because they were parched by the hot fires of persecution, and our spirit was stilled to impotence by the bitter and constantly recurring blows of adverse fate.

After reading this, we turn to Ezekiel xxxvi. The first sixteen verses refer to the coming re-occupation and cultivation of Palestine by ALL the House of Israel (not Jews only) (see verse 10). Ferrar Fenton translates verse 8: "But you, mountains of Israel! shall grow trees and bear fruit for My people Israel, when they are ready to come!" Note the time mark *"when,"* not "for they are at hand to come," as in the Authorised Version, and because of which rendering the Higher Critics seize upon the Authorised Version phrase, and opine that Ezekiel expected an immediate return and was disappointed.

ISRAEL'S HISTORY THROUGH THE AGES.

From verses 16 to 38 we have a wonderful word-picture of Israel punished, later to be successful in its mission (as stated above by "Mentor," "to give to mankind the message of religion and love, real citizenship, and true social well-being"), subsequently to be itself washed and purified from its corruptions and idolatries by turning to the practice of the institutions and decrees of Jehovah, restored to the possession of Palestine, blessed in agriculture, the surrounding nations being amazed at the success of Palestine rebuilt and recultivated, and all this *will be in answer to prayer,* as stated in verse 37. It is interesting to compare the A.V. and F.F. renderings of this verse:—"I will yet *for* this be inquired of by the House of Israel, to do it for them" (A.V.). "Yet I must re requested by the House of Israel to do this" (F.F.).

Now let us return to verse 23 in Ferrar Fenton's rendering:—

> "I intend to sanctify My greatly degraded **NAME** amongst the heathen, which you degraded amongst them,—so that the heathen may learn that I am the Ever-Living," the Mighty Lord declares, "by My making Myself sacred in their eyes, through you!"

(Continued on next page.)

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Our Jewish Page—(*Continued*).

The above description of verses 16-38 does not fit Jewish history; they are not successful in world-wide missions to the heathen, because they are not a missionary people; they cannot be cured *in the future* of idolatries, they were finally cured in Babylon 2,500 years ago (see page 129 in August *British-Israel Herald);* they also continuously practice the Mosaic institutions and decrees in the Torah, and therefore cannot *return* to the practice of them. Here our British-Israel claim to be the larger part of All Israel can be put to the test. The English-speaking peoples are pre-eminently the missionary people of the world, and many or all of the other things enumerated above.

Is Jehovah really working through us "by My making Myself sacred in their eyes *through you*"? He will not do it through anyone else but Israel, whom He selected for that task. "Mentor" says that Jewish tongues have been tied for speech for various reasons. Has Jehovah really given that task to the Lost Ten Tribes of "outcast" Israel of the Assyrian captivity? Every one of our missionary societies should be made aware of our Israelitish ancestry, and put this 23rd verse at the forefront of their appeals. In verse 38 Israel is likened to "sheep," and do we not every Sunday claim that "we are the sheep of Thy pasture"? Why?—if we are not Israel.

The second paragraph of "My Credo," published in August, 1926, justifies my point of view. *I believe*—in the ever-present Divinely-inspired dissection of the Scriptures into the diverse destinies of Israel and Judah (the English-speaking peoples and the Jews) as the only key to the true and intelligible meaning of covenant and prophecy.

The Appeal for Help Fund.

WE acknowledge with thanks the receipt of the following donations received during September towards this fund. The cost of printing this October issue will be £5 above the usual monthly average, on account of the four extra pages of matter. The whole of this fund is devoted to the payment of the monthly printing account, and your further donations will be greatly appreciated: "Toll Bar," 2/6 and 2/6; H.M.J. (Vancouver), $1; M.J., 1/-; G.W.D., 20/-; Mr. D., 2/6; E.T., 20/-; G.H., 2/6.

A Wise Saying Adapted.

"BE not satisfied with a superficial view of things, but PENETRATE INTO their matter and form, and the end they were made for" (Marcus Aurelius).

This wise advice of Marcus Aurelius, the celebrated Roman Emperor, who was devoted to the study of philosophy, can be adapted with very slight alteration into a recommendation to study the Bible on British-Israel lines.

Be not satisfied with a superficial view of the PROPHECIES, but PENETRATE INTO their textual matter, and the inspiration of their message, and SEEK OUT the end for which they were given.

The Great Pyramid Inch.

I HAVE received a unique offer of help from "A Contributor and Well-wisher." The idea has occurred to him that my readers' interest and curiosity will have been aroused by the frequent references made in recent articles to "The Great Pyramid Inch." So many important dates depend on the infinitesimal difference between it and our standard inch measure, the said difference being only a one-thousandth part longer than our inch. The possession of such a rule, cut and marked with the necessary microscopic accuracy, will appeal to all interested in Great Pyramid study. My "Well-wisher" has offered to supply me, free of charge, with any number of polished boxwood rules of five Great Pyramid inches in length, to be sold at 1/- each, plus postage 1½d., the whole of the proceeds to be devoted to "The Appeal for Help Fund," towards the cost of printing this magazine, and only obtainable from myself. Five Great Pyramid inches equal one-fifth of the sacred cubit of twenty-five Great Pyramid inches. This sacred cubit is the standard used in the measurements of Biblical buildings and articles for sacred use, and is based on being the fractional part of the polar axis of rotation. Its most important future use will be as the standard of measurement used when the House of Prayer for all nations will be built in Palestine, the details of which are given in the concluding chapters of Ezekiel's prophecies.

I wish to express my sincere thanks for this generous offer, and I trust that the demand will be so large that the fund will benefit substantially. In this way my readers will feel that they are not only contributors, but also join with me in this appreciation.

Write for a polished boxwood rule of five Great Pyramid inches, post free 1/1½, obtainable only from the Editor, T. W. PLANT, Hall Cross Cottage, Doncaster, Yorks.

A Very Free Translation.

"THE humorus incident lately reported of the ice-cream vendor who was misled by 'the constable's kind manner' tempts me," says a correspondent, "to relate a case of *Suaviter in modo* which was not appreciated by those to whom it was addressed. At one of our native mission stations in Africa, at the close of Divine service, the parson gave out in the vernacular the hymn, 'Lord, dismiss us with Thy blessing.' He noticed that there was not much fervour about the singing on the part of his native converts. It was afterwards explained to him that the opening words of the hymn had been translated into the vernacular, thus: 'O Lord, kick us out softly'!"—*Morning Post,* August 15th, 1928.

A Book to be Read.—"Biblical Peoples Recognised in Modern Nations," by M.J. Price, 1/3, post free, from Marshall Bros., Ltd., 2, Crane Court, Fleet Street, London, E.C.4.—(Advt.)

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SUGGESTED IMPROVEMENT OF "THE BRITISH-ISRAEL HERALD" FOR 1929.

MANY letters have been received during the past year from all parts of the World, testifying to the interest in, and appreciation of, the monthly contents of *The British-Israel Herald.* As Editor I have frequently felt sadly hampered by the limitations of space; occasionally this has been overcome by providing 4 extra pages of reading matter, these additions being paid for by a few generous friends. Among the letters received were some which, while exceptionally appreciative of the contents, suggested that the appearance of the front page was not sufficiently attractive from the modern standpoint, and could be greatly improved by the addition of a Coloured Cover, thus allowing for 4 extra pages of matter.

This confirmed my own desire to take a great step forward in the permanent improvement in the outside appearance of *The B-I. H.*, and thus add greatly to the dignity and attractiveness of the magazine. With this in view I have interviewed, and had correspondence with, the printers, who have prepared an estimate of the extra cost that would be entailed. The outline of the suggested improvement is as follows:

The 4 pages of the Cover would be an art shade of deep buff to tone with the present cream centre pages, and the whole of these 4 pages of the Cover would be printed in sepia to avoid the expense of two-colour printing. Designs embodying the idea of a Herald proclaiming our Message with a suitable Castle or Stronghold (possibly Eastern Towers) have been collected for examination. This would occupy the Front Page, with a space for list of contents. The front inside page would have a map of Israel's Wanderings with a monthly alternative of a specially re-written list of Identifications, and statement of what British-Israel Study stands for and what it seeks to prove. The back page would have the usual advertisements, and the inside back page would be used for extra advertisements, or for the usual reports of Appeal Funds, etc. This would leave the whole of the 16 inside pages for those B-I. articles, for which *The Herald* is now so famous.

Nothing to excel them in expository value and historical interest is published elsewhere.

In addition to these suggestions, the size of the pages would be enlarged to one inch wider, this giving wider columns of matter and wider margins. Any alterations decided upon must begin with the next volume, namely, January, 1929, on account of binding for complete years. Nothing final in arrangements has been entered upon, until these suggestions have been laid before my readers, as these improvements could not be carried out without an increase to them of the monthly cost of the Magazine.

ONE PENNY PER WEEK.

Surely this is not too much to charge for such a monthly periodical, and, after consultation with the printers, I have decided that the future price would therefore have to be

FOURPENCE PER MONTH.

This would pay for the additional cost of the Cover and the extra printing, and would entail no *additional* call on the generosity of those friends who are contributing so generously towards the Appeal for Help Fund.

Thus the improvements would pay for themselves.

MY READERS' APPROVAL.

I have now laid my plans before my readers and subscribers, and it is for them to signify their approval or otherwise. It will mean raising the price from 2/- per year to 4/- per year if bought through your newsagent, or post free from 2/6 to 4/6, which, after all, is only equal to about one penny per week. In order to obtain a vote on this suggestion I am asking ALL my readers to fill in the enclosed post-card stating their approval or otherwise of this scheme. I am naturally hoping that an overwhelming majority will approve of this Forward Step, but should the Vote show any serious objections to this necessary increase in price, then I shall be compelled to drop or postpone the Scheme for the year 1929, and will renew my appeal for this enlargement in 1930. I cannot afford to lose any serious proportion of the number of my subscribers, and it is for them to support me in carrying out this long desired improvement. If it meets with their approva and financial support, I can assure them they will not regret the small additional cost to themselves. Read this Scheme over very carefully. Fill up your post-card EARLY in October, and then I can make or postpone my plans. I hope the answers will be GO FORWARD.

R.S.V.P. to the Editor, - - T. W. PLANT, HALL CROSS COTTAGE, DONCASTER (Yorks.) Please don't think that YOUR reply is Unimportant, I want Replies from EVERY reader.

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So Near and Yet So Far.

BY M. VINCENT COX.

IT is very surprising to a British-Israel believer to observe how near many of our preachers, politicians and journalists are to seeing our wonderful Truth, and yet they fail to see it! They, in fact, prove it to demonstration, without being aware that they have proved it! and while showing Great Britain to be in possession of all that was promised to Israel, of the Northern Kingdom, and to be doing the work assigned to her in prophecy, they just fall short of the one step further that would place them in our ranks and make them first-class propagandists of teaching which more absolutely proves the truth of the Bible than any other that has been advanced up to date.

The occasion of these remarks is found in a series of articles published in *The Daily Telegraph* on August 8th, 9th and 16th, 1928. The author of these is Sir Charles Marston (a member of the House of Laity), and I am indebted for the cuttings to a fellow-contributor to our literature, Mrs. Catherine Clements.

As the articles in question occupy several columns of *The Daily Telegraph*, it is only possible to quote from them briefly, but they are well worth reading if any of our readers still have the issues in which they appeared.

In these days of Bible mutilators and Bible detractors, Sir Charles Marston makes a splendid stand for the inspiration of Holy Writ, and our only difficulty is to select those paragraphs which most pithily and logically put the Modernists and their conclusions to rout.

Our first extract is as follows :—

> For several centuries it has been an Englishman's privilege to be able to appeal direct to the Scriptures for his spiritual teaching, they constitute his religious title deeds. Whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of Faith. The Bible, then, is the standard by which we, as individuals, are enabled to recognise the real Catholic Faith and to reject exotic elements. But the Bible has also played a very important part in shaping our national history; it has almost seemed to contain our earthly endowment; for to account for the greatness of the English-speaking races to-day without the influence of the Bible seems unthinkable. A well-known picture represents Queen Victoria handing a Bible to an African chief who had asked her Majesty to reveal to him the secret of Britain's greatness.
>
> Considerations such as these place the Bible in the forefront of any attempt to establish an equilibrium between Religion and Science. And, as in the name of Science there has hardly been any portion of the Bible that has not been challenged in the past half-century, it is surely in the interest of religious truth, and even in that of our national inheritance, that we should decide where we stand —Is the Bible true? And to what extent?
>
> It is remarkable that the Bible should have come down to us so comparatively clear of obvious corruptions and possessing the extraordinary power attributed to it, which has been testified to as recently as the past few weeks by our present Prime Minister. The Scriptures are obviously entitled to a respect and a regard by those who criticise them, of a much more careful character than any other writings in existence. How far have they received such treatment at the hands of those who have challenged them?
>
> It is not perhaps mere accident that the lands, whose soil contains the records for a better understanding of both the Old and New Testaments, are accessible at the present time, and are to a large extent under British control. Much has already been found, and there are quantities of ancient writings, inscribed on clay tablets and on other media, which only await decipherment. It would be premature to suggest that the evidence is enough to confirm the substantial truth of both the Old and New Testaments—that would be to imitate the incautious pronouncements of those who have been regarded as scientific critics. It is sufficient to assert that what has so far been found is not incompatible with the Bible narratives, and indeed tends to confirm them. The discoveries also suggest far more ancient sources, for the earlier Books of the Old Testament, than the dates assigned to them by modern commentators.

Here is a deep thinker, who sees that the Bible contains "our earthly endowment," and who describes it as "our national inheritance." In both respects he is right, but does he know why? The Bible speaks of only one race that is in such a position, or has the right to make such a claim. "He showeth His word unto Jacob, His statutes and His judgments unto Israel." "He hath not dealt so with any nation." Sir Charles says that the Scriptures contain the Englishman's *religious* title deeds. We would go farther, and say they do a great deal more. They constitute his title deeds to all those *temporal* gifts that Jacob and Moses (perhaps Balaam also) detailed as Israel's heritage. This writer sees that it is not an accident that the Bible lands are, to a large extent, under British control. Apparently he is not able to see that it is just the fulfilment of God's promise to Abraham that his seed should possess the territory from the river of Egypt to the Euphrates. Long before the Great War, British-Israelites affirmed that this territory must come under British rule, and events have justified their conclusions. Talk about thrills! Never shall I forget what I felt when I opened my *Daily Telegraph* one morning in December, 1917, and read the large-print heading, "Jerusalem Surrendered to the British." I have that paper still. But there are also the promises of the gate, sea power, mineral and agricultural wealth, and the headship of the nations. All of these were promised to Israel, most of them in the line of Joseph. The Jews have none of these things. Great Britain has them all. If she be not Israel, a very small portion of prophecy has materialised. What of the failure of the rest? But to quote again :—

> One of the assumptions, on which this so-called higher criticism of the Scriptures was originally founded, is that the period of the Bible was not a literary age; archæology has now furnished ample evidence to the contrary. Another assumption, on which so much of Modernism depends to-day, is the non-existence of the gift of prophecy. It is more or less taken for granted that all passages in the Bible must have been written after the fulfilment of the events they described or foretold. But the gift of prophecy meets us throughout history—pagan as well as Biblical—and there is reliable evidence of the foretelling of future events and their fulfifment even in our own times. Once this fact is recognised, hosts

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of emendations and criticisms that are being authoritatively put forward to-day become mere idle guesses.

After reading the above, one wonders whether possibly this writer does know our Truth, but has not the courage of his convictions; yet in the paragraph which follows he stresses the continued survival and growing prosperity of the *Jewish* race as an evidence of the genuineness of Old Testament prophecy. He writes:—

> A well-known author suggested that the Bible was out of date; he even had the audacity to make proposals for compiling a new one. It is not a new Bible that humanity needs to-day, but a clearer understanding of the old one; and fresh translations based on all the evidence, spiritual as well as historical, that is slowly accumulating.
>
> This article has already referred to modern evidence for the reality of the gift of prophecy; but, when we come to think about it, the continued survival and the growing prosperity of the Jewish race are in themselves evidence of the genuineness of Old Testament prophecy. For it passes the audacity of a Higher critic to date these predictions of Sripture, now being fulfilled before our very eyes, as late as our own times! The financial co-operation of some generous leaders of this wonderful people would be peculiarly fitting in such projects as I have here outlined.
>
> But the Bible as a whole, including as it does the New Testament, is peculiarly the heritage of the English-speaking races. It is our Charter of Freedom, its teaching has made us great—and perchance can alone keep us great. It is not an "enriched" Prayer Book that our people need, anything like so much as an enriched study and preaching of the Bible.

So, perhaps, he has not learnt to distinguish between Israel and Judah. It *is* an evidence *as far as it goes*, but what about that portion of the Hebrew people that is not, and never has been, Jewish? That portion constitutes five-sixths of the Hebrew people, and to them the birthright pertains, for the birthright was not Judah's, but Joseph's. Judah was promised the sceptre, and of him came the Messiah, and both these guarantees have been made good. To hand over the others to him in this age is most unscriptural; though when they at length become re-united to the House of Israel, they, as a part of the twelve-tribed race, will share in the glorious future that will include all the tribes under the rule of David's greater son. But that time has not come yet. That is the "one increasing purpose" which is indicated both in the Old Testament and in the New—that the "long-expected hour, the ages' diadem and flower." Then will "the veil that is spread over the nations" be removed, and the inspiration of the Bible for ever vindicated to the lasting enlightenment of men and the supreme glory of God.

(To be continued.)

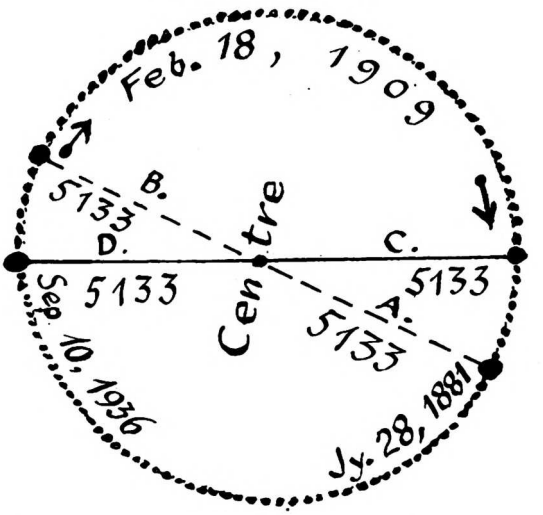
Readers will have noticed that the four-page supplement which appeared in the August issue was again inserted in the September issue, instead of in October, as was originally announced. This occurred through a misunderstanding on the part of the printers, for which they have expressed their sincere regret.

The Wonders of the Great Pyramid.

(Past the wit of any one single man to grasp in their entirety.)

By Rev. W. M. H. Milner, M.A., F.R.G.S.

COINCIDENCES.



NOW DRAW CIRCLES ROUND THE CENTRE.

(See What Happens.)

Remember our four radial Lines.

A—Circumference to Centre, on the Slope.
B—Centre to Circumference, on the Slope.
C—Circumference to Centre, on the Level.
D—Centre to Circumference, on the Level.

The Centre or "Point of Intersection."

On A and B—Mid-day, May 9th.
On C and D—Mid-day, November 30th.

From the Centre measure.

Backwards along A. Forwards along B.
Backwards along C. Forwards along D.

The Central Day is thus Half a day in each of the four directions from the Central Point. Consequently the Central Week is bounded by a circle 3½ days (as it were "Time, Times, and Half a Time) from the Central Point.

Not to cumber the text with unnecessary diagrams, I will ask my readers to have paper and compasses ready, and to verify my calculations for themselves. In the result you will see

Many Wonderful Coincidences.

Coincidence 1.

Our Lord's Ascension and His Advent. 3½ Days each way from the Central Point.

Coincidence 2.

St. George and Empire Day.

At 15½ Days from the Centre, Midnight of April 23rd, is on the same circle (Line A) as Midnight of May 24th (Line B). The full significance of this will be shown later.

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Coincidence 3.

19½ from the Centre, Midnight of May 28th-29th, and Midnight of November 10th-11th—on the same circle (Lines B and C). The Armistice and Davidson's Date!

Coincidence 4.

Jutland and the German Revolution.

22½ from Centre. Midnight, May 31st—June 1st (Line B) coincides with Midnight, November 7th-8th (Line C). The years happen to be 1895 and 1922 respectively—the former the date on which Jutland would fall 21 years later; the later the fourth Anniversary of the accomplished Revolution. After the Battle of Jutland the German High Seas Fleet never came out again. The Land War culminated in the Revolution (originating in their Fleet) of November 7th-8th. The circle comprising the actual date of the Battle of Jutland—namely, May 31st—June 1st, 1916—gives these coincidents twice over, thus:—

2,374, 2,375 Days from the Centre.

A.	B.	C.	D.
1889.	1901.	1916.	1929.
November 7th-8th.		May 31st—June 1st.	

The circle comprising the actual date of the German Revolution—namely, November 7th-8th, 1918, shows them only once, thus:—

1,483, 1,484 Days from the Centre.

B.	C.
1899.	1918.
May 31st—June 1st.	November 7th-8th.

Evidently Jutland was the event which ended the War.

It also happens that *Jutland* falls exactly *midway* between two November 30ths, and that the *German Revolution* exactly *midway* between two May 9ths, so that each year backwards from the Point of Intersection has for its central point the combination of events which closed the War.

It also happens (if we turn for a moment from the Centre to the Circumference, and measure inwards) you find Jutland and the Revolution on a circle 103 Days from that commencement. Proceed another 103, and you arrive at a point where you get the same order of recurrence of the coincidences backwards and forwards. These numbers have a deep Pyramid coincidence, 103 being the *Granite* length of the Floor of the Ante-chamber, and the height of its eastern Granite wainscot, and 206 being the number of P.I. in the breadth of the King's Chamber, which symbolises the time when the final Victory will be won, and "War will be no more."

Jutland and the Revolution, taken together, mark the victorious issue of our great struggle. *Who could have designed* a building to show two such significant dates *coinciding on one circle,* save He who knows all things from the beginning?

[NOTE.—22.5 days from Centre is noteworthy. 22.5 × 56 = 1260. 56 is the sacred factor (7 × 8: which, multiplied by the 33.6 of the Lord's earthly life, gives the length of the Grand Gallery. 22.5 is continually appearing in these radii round the central Point of Intersection, as, for instance:—

(1) Centre to Jutland (1895).

(2) Trafalgar (1895), Waterloo (1922), to St. Michael's Day (1922).

(3) Napoleon's Downfall and the Kaiser's Birthday, to outbreak of the Great War and the Victory of the Marne, and *vice-versa.*

(4) St. Michael and St. George, to Trafalgar and Waterloo.

(5) Jutland to Centre repeated, and so on.

Thus the Seven Times and the Three and a half Times of Prophecy, associated, as they are, with the Second Coming of our Lord, are factors in these wonderful coincidences.]

Coincidence 5.

Trafalgar and Waterloo.

Everyone knows that these two signal victories over the then would-be Monarch of the World were won in different years, in different months, and on different days of those months. Yet *this* is what happens on the circles round this wonderful centre in the Pyramid. As often as you arrive at an October 21st, so surely there is a June 18th on the same circle on one of the other lines, thus: 40½ from the Centre. June 18th (Line B). October 21st (Line C). Waterloo and Trafalgar on the same circle.

It may be interesting here to tabulate the coincidences of these two great Anniversaries during the years radiating round the centre.

A.	B.	C.	D.
1895	1895 Ju. 18 Oct. 21	1922 Oct. 21 Ju. 18	1922
1894 Oct. 21 Ju. 18			1923 Ju. 18 Oct. 21
	1896 Ju. 18 Oct. 21	1921 Oct. 21 Ju. 18	
1893 Oct. 21 Ju. 18			1924 Ju. 18 Oct. 21

And so on, making 53 Trafalgar-Waterloo Coincidences altogether, within our Comprehensive Circle, ending with

	1908 Oct. 21	1909 Ju. 18	
1881 Oct. 21			1936 Ju. 18

The coinciding of these momentous dates in the history of Israel and the World, on common circles from a common centre, was thus built in to this wonderful Pyramid nearly 4,000 years before the events came off.

Only One could have planned it so.

Coincidence 6.

49½ from the Centre, March 21st (Line A) on the same circle as January 18th (Line D). The latter is the date of the establishment of the German Empire in 1871. The former saw the commencement of the great German break-through in 1918, which welded the Allies into common action, leading so to the Allied Victory in the War.

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Coincidence 7.

58½ from the Centre, March 12th (Line A), on the same circle as January 27th (Line D). The Pyramid and Alison's date of the Downfall of Napoleon thus coincides with the Birthday of the ex-Kaiser.

Coincidence 8.

80½—88½ from the Centre, we find these dates coinciding :—

A.	B.	C.	D.
Feb. 18th.	July 28th.	Sept. 11th.	Feb. 18th.
	↕	↕	
	Aug. 5th.	Sept. 3rd.	

February 18th being (as explained in a previous paragraph) one of the (two) great Turning Points, and the eight days named under B and C giving the beginnings of the War and the first great victory respectively.

Coincidence 9.

102½ from the Centre, January 27th (Line A), August 19th-20th (Lines B, C), March 12th (Line D)—all on the same circle. The ex-Kaiser's Birthday, the second of the two great Turning-point dates, and the Downfall of Napoleon coincide.

A note may be here appended on these two Turning or Pivot Dates. They are February 18th and August 19th.

"Pivot Dates" are those which coincide with themselves along lines going to and fro. Thus, in two columns, in one of which the days pass backwards (March, February, January, December), and in the other forwards (December, January, February, March) February 18th each way falls on the same number (*e.g.*, 5033, 4828, 4,668 from the centre, and so on). It is a case of one circle centring there, in some sense a controlling date. August 19th is the other date which regularly does this. Never does one August 19th fall without the other, nor one February 18th without the other. Curiously, those who arranged the Calendar of Lessons to be read in Church (not yet abolished) so planned it that in the Gospel Lessons February 17th-18th (morning) coincide with August 19th-20th (evening). These "Pivot Dates" seem to be associated with, or to coincide with, a number of happenings, such as the Russion Revolution, the arrival of the Old Contemptibles in front of Mons, the Beginnings of the War, the Victory of the Marne, the ex-Kaiser's Birthday, and the Downfall of Napoleon. Circles within circles, Coincidence following coincidence, all pointing to the working out of Divine foreknowledge.

Following on this we get, at 111½ from the Centre, Coincidence 6 repeated, only this time January 18th (Line A) and March 21st (Line D).

Then come the War Dates again, 117½ to 125½, the reverse way from 80½ to 88½ above (Coincidence 8), and without February 18th intervening, namely :—

B.	C.
September 3rd.	August 5th.
↕	↕
September 11th.	July 28th.

And then comes another wonderful result :—

Coincidence 10.

St. Michael and St. George.

143½, 144½, from the Centre, September 29th-30th (Line B), coinciding with April 22nd-23rd (Line D).

"St. Michael" is the Great Prince of Israel, her champion in the Heavenly War, the Dragon-slayer —MI CHA EL? means "Who is Like God?"—and there is only one answer to that question : God Incarnate. Michael is *the* "Arch-Angel," that is, God's Chief Messenger—He finally sent His Son, as being the One best fitted to convey His Mind to Man. St. Michael's Day (September 29th) is thus the Anniversary of the Birth of the God-Man.

"St. George" is the "Patron Saint" of England, her champion in the great Crusade, the Dragon-slayer—GE ORGE means "He Who made the World"—and there is only One "through whom" God "made the Worlds."

Michael and George are *One,* and Both are Christ. And Both are *ours.* Michael, "the express Image of His Person," is the Heavenly phase, and George, "the earth-worker," the earthly, of the one great task of warring against the Dragon and his angels, till the Victories and Victory be won.

Underneath St. George's Day on the Floor-line of the Pyramid Step and Passage—the visible Floor-line of *current History*—is St. Michael's Day, the Heavenly upholding our Crusade. As the Lower line, the Gallery line prolonged, emerges into the open at the Point of Intersection, thereafter St. Michael appears above St. George, ever encouraging us to higher effort.

That September 29th and April 23rd should coincide is proof again that He designed it so Who knew just all, and Who loves His people. We are His witnesses. He is our great Captain. It is not so much that God is with *us* in our warfare. We have the greater privilege of being with *Him* in His.

Look back now to Coincidence 2. St. George's Day also falls at certain regular intervals on "Empire Day"—April 23rd and May 24th on the same circle. May 24th was the Birthday of the Great Queen who, when Politicians said, "Perish India, and Cut the Colonies adrift," recognised and encouraged the efforts of those great Pro-Consuls who built up the Dominions, Commonwealths and Unions of All the Britains. Empire Day stands for the great Expansion of our Race in fulfilment of the Promise, to every point of the Compass, under the Empire Flag, which at once indicates every direction from a centre, and showing the Two Crosses Crossed which comprise the Monogram of Christ.

From the coinciding circle of St. Michael and St. George we have some of the old coincidences repeated, until at the midway point of the four first one-year circles from the centre we arrive

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once more at :—

Lines A, B.	Lines C, D.
The German Revolution.	Jutland.

Thereafter, to the end of the first one-year circles a Reverse Order of the same Coincidences. From the Centre (the Point of Intersection) the order of the principal Coincidences reads as follows :—

A.	B.	C.	D.
Asc.	Asc.	Adv.	Adv.
	J.	G.R.	
	W.	T.	
Pivot	War	Marne	Pivot
	Pivot	Pivot	
	Marne	War	
	M.		G.
Adv.			Asc.
	T.	W.	
G.R.	G.R.	J.	J.
T.			W.
	Adv.	Asc.	
M.		G.	
Marne			War
Pivot			Pivot
War	Pivot	Pivot	Marne
W.			T.
J.			G.R.
Asc.	Asc.	Adv.	Adv.

From the Circumference inwards the order is as follows :—

A.	B.	C.	D.
War	Pivot	Pivot	Marne
Pivot			Pivot
Marne			War
M.		G.	
	Adv.	Asc.	
T.			W.
G.R.	G.R.	J.	J.
	T.	W.	
Adv.			Asc.
	M.	G.	
	Marne	War	
	Pivot	Pivot	
Pivot	War	Marne	Pivot
	W.	T.	
	J.	G.R.	
Asc.	Asc.	Adv.	Adv.
J.			G.R.
W.			T.
War	Pivot	Pivot	Marne

Abbreviations : Asc.—Ascension ; Adv.—Advent ; J.—Jutland ; G.R.—German Revolution ; W.—Waterloo ; T.—Trafalgar ; M.—St. Michael ; G.—St. George.

Such, then, are some of the results which follow (1) the Grand Gallery, commencing with the Nativity ; (2) September 29th, the Date of the Nativity ; (3) the 1813.44 P.I. Measure of the Gallery Floor up *to* the Step ; (4) the Prolongation of that Floor-line *through* the Step ; (5) the measuring also *up* and *along* the Step ; (6) the two lines crossing at the Ascension and Advent Dates ; (7) the ideal length of the Gallery—1881.6 P.I.

The Wars of Napoleon and the Kaiser, the Peace Policy of King Edward and his father, Britain's God-given work of slaying the Dragon, all leading up to the completion of the interval between our Lord's Retirement and His Re-appearance—all point to *Us* as used by Him to work out His great Purposes.

May we be made worthy. OXONIAN.

(To be continued.)

Correspondence.

THE WONDERS OF THE GREAT PYRAMID.

TO THE EDITOR OF *The British-Israel Herald.*

Dear Sir,—I have read with great interest the Rev. W. M. H. Milner's articles on the Great Pyramid, but it seems to me, notwithstanding the remarkable results he obtains by assuming that the north wall of the Grand Gallery indicates the date of the Saviour's birth, such cannot have been the intention of the Architect. Surely Israel came under the New Covenant at the moment of the Crucifixion? One cannot help wondering why $33\frac{1}{2}$ years is so universally taken to be our Lord's age at His death. It certainly is not the teaching of the Bible ; on the contrary, He must have been "a perfect Lamb of one year," that is, over one, but under two years old ecclesiastically, when He became "our Passover." Else the Scriptures were not fulfilled.

Would Mr. Milner be kind enough to say what reason he has for stating that it is "Daniel's seventieth ' week ' which is divided by the phrase, ' In the midst of the week,' into two equal halves"? Surely we are clearly told in Dan. ix. 24, that the "seventy weeks" were to be completed at the anointing of the Most High, that is, at the beginning of His ministry. Whereas the words, "In the midst of the week he shall cause the sacrifice and oblation to cease" (Dan. ix. 27), refer to the cessation of the daily sacrifice on June 25th, 69 A.D., during the siege of Jerusalem by Titus, owing to "the lack of men to offer it, as well as there being nothing left to be offered," as related by Josephus. This occurred in the midst of the seven-year week of the Jewish war, which lasted from the beginning of 66 A.D. to the end of 72 A.D.—Yours very truly,

Milton Lodge, Iver, Bucks. F. S. DOBBS.
10th September, 1928.

GOG'S INVASION OF PALESTINE.

TO THE EDITOR OF *The British-Israel Herald.*

Dear Sir,—In my article and letter which you kindly inserted in the April and June issues respectively of *The British-Israel Herald*, I stated my reasons for believing (1) that the leading power in the coming awful Armageddon period is a nation nearer home than Russia, she probably forming one of the ten nations in the great combination against Israel and Judah, and (2) that the Gog (or Russian) war takes place after the millennium. The near Armageddon period and the distant Gog invasion are generally telescoped together, although the millennium divides them ; but those episodes are clearly described in God's Word, and will terribly affect Israel and Judah. Therefore He calls upon you and leaders of the British-Israel Movement to prayerfully face and study these matters, and, being true, to accept and teach the same forthwith, in order that His people may be warned and prepared in time (Ezek. xxxiii. 1-20 ; Dan. vii. 10 ; Rev. iii. 10).—Yours faithfully, SLADDEN D. WELLS.

The Lodge, Draper's Homes, Margate.

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D'ISRAELI AND SHARON TURNER.

To the Editor of *The British-Herald Herald.*

Dear Sir,—On picking up "Curiosities of Literature," a book by Isaac D'Israeli, the father of Lord Beaconsfield, I came across the following delightful reference to Sharon Turner, which must surely be of interest to all British-Israelites :—

Disraeli is speaking, in an article on the "True Sources of Secret History," of the terrified shrinking evinced by some modern historians when confronted by the truly formidable accumulation of manuscripts of all kinds, usually heaped together under the inadequate title of "State Papers," and offered by librarians as authentic material for their researches. So horrified have many historians been, at the prospect of the herculean task of correction and verification involved by wading through these manuscripts, that they have shirked it altogether, preferring simply to record yet again that which had already been stated in previous histories.

He continues :—"Milton, who wanted not for literary industry, had no fresh stories to open for his History of England, while Hume despatches, comparatively in a few pages, a subject which has afforded to the fervid diligence of my learned friend, Sharon Turner, volumes precious to the antiquary, the lawyer, and the philosopher."

Are these volumes, "The History of the Anglo-Saxons," those which are so often referred to by exponents of the historical proofs of our Israelitish origin? Isaac D'Israeli, a man of culture and a collector of archæological, historical and literary curios, and odds and ends, was well able to judge of its merits.

It is D'Israeli's famous son, Benjamin, better known as Lord Beaconsfield, who is quoted as saying, "History will recognise the destiny of the British race, but history will never record its decline or fall. History will say, 'This is the great, the understanding people.'" (Deut. iv. 6.)

Grange-over-Sands. E.I.

LEEDS BRITISH-ISRAEL ASSOCIATION.

We held an enjoyable conversazione on September 18th, in the Y.M.C.A. Lecture Room. A goodly number of members assembled. Our best thanks are due to the following ladies and gentlemen for the entertainment of the evening, which was excellently carried out :—Miss Fearnley as pianist, and Miss Wilburn with song (both being blind ladies), opened this part. Mr. Towse, to Miss Hargreaves' accompaniment, gave us two solos; also Mr. Hardcastle gave a solo. Miss Stanley recited "The Irish Emigrant," and Miss Hinings, the convenor, was earnest in her endeavours, and praise is due, for the success of the effort is very gratifying to her and the ladies concerned. Refreshments were well served. The wish she had expressed—that the members should get to know one another—was apparently fulfilled. Much time was spent in pleasant conversation, interspersed at intervals with remarks from the officials respecting the work. Mr. Mason acted as informal chairman.

Englishmen Play the Game.

"Some interesting observations on the English character were made by Professor Percy Carter Buck, King Edward Professor of Music, University of London, in welcoming 300 foreign students from 26 countries at King's College for Women.

"'I am not an Englishman,' he said, reports *The Daily Telegraph,* 'so I can tell you quite frankly that the English people are extremely difficult to understand. I have got to understand them now because I have had the advantage of being brought up in England, but I warn you not to draw conclusions from things you notice.

"'The English are not at all the people they seem to be. Whether they be angry, unhappy, hurt, or anything else, they will not show it. You may watch Englishmen opening telegrams containing news of the greatest tragedy or amazing luck, but from their behaviour or facial expression you will not be able to say which it is.

"'Englishmen are truly odd people. Although they have invented most of the good games in the world, I believe they are the only people who play games just because they love them, and not because they want to win. They don't care a bit if they lose. In fact, I honestly, believe that when French tennis players and German runners come over and beat them, they are pleased, whereas I, as an Irishman, want to knock out any fellow who beats me.'"—*Public Opinion,* July 27th, 1928.



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Other Fixtures for October.

MONDAY, OCT. 1ST, 8 p.m.—"WHO ARE 'MY PEOPLE ISRAEL'?" Lecturer: Captain C. W. HAYWOOD.

WEDNESDAY, OCT. 3RD, 3 p.m.—"COMING EVENTS IN THE MIDDLE EAST." Lecturer: THOS. W. PLANT (Editor "British-Israel Herald").

THURSDAY, OCT. 4TH, 3 to 4 p.m.—BIBLE STUDY.

MONDAY, OCT. 8TH, 8 p.m.—"THE KINGDOM OF HEAVEN WITHIN." Lecturer: W. G. HOOPER, F.R.A.S. (Editor of "The Pathway of the New Age.").

WEDNESDAY, OCT. 10TH, 3 to 4 p.m.—BIBLE STUDY.

THURSDAY, OCT. 11TH, 8 p.m.—"THE BREATH IS LIFE." Lecturer: Capt. C. W. HAYWOOD.

MONDAY, OCT. 15TH, 3 to 4 p.m.—BIBLE STUDY.

WEDNESDAY, OCT. 17TH, 8 p.m.—"THE WAY OF ESCAPE." Lecturer: Capt. C. W. HAYWOOD.

THURSDAY, OCT. 18TH, 5 p.m.—"THE WHEEL OF EMPIRE" (Lantern). Lecturer: Miss JOHN O. HARTES.

MONDAY, OCT. 22ND, 3 to 4 p.m.—BIBLE STUDY.

WEDNESDAY, OCT. 24TH, 8 p.m.—"KINGDOM BUILDERS." Lecturer: Capt. C. W. HAYWOOD.

THURSDAY, OCT. 25TH, 5 p.m.—"GLASTONBURY." Lecturer: Miss JOHN O. HARTES.

MONDAY, OCT. 29TH, 3 to 4 p.m.—BIBLE STUDY.

With the exception of Private Interviews with Mr. Squire Tucker, for which he charges a small fee of 2/6, no entrance fee is charged, but Collections towards defraying expenses are taken at the Meetings.

For further information apply to the Secretary, Captain C. W. HAYWOOD.

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The British-Israel Caravan Mission

(Supported by Voluntary Contributions).

G. W. M. DALE, ESQ., F.R.S.A., M.A., LL.B. *President.*
LANDSEER MACKENZIE ESQ. and
H. O. SOUTTER, ESQ., M.A., J.P., *Vice-Presidents.*

OUR twenty-fourth annual Hyde Park rally was held on Sunday, September 2nd. The hoisting of our large map of Israel's wanderings, 3½ yards square, on 15ft. poles, securely lashed and braced to the van, very quickly attracted a good audience for us. The weather, as on the twenty-three previous annual rallies, was all that one could wish, beautiful sunshine prevailing. As usual, it fell to my lot to give the opening speech, and after claiming the respectful attention of the growing crowd for about twenty minutes, with Scripture on the one hand, and its literal fulfilment by modern happenings on the other, Mr. W. Pilcher, of the South-West London British-Israel Association, treated us to one of his matter-of-fact and convincing talks on the subject. Mr. Ricketts also came in for a good reception from the large gathering that were fortunate to hear the case for British-Israel as presented by him. As chairman of the meeting, I gave some short talks between the speeches, and after answering some questions gave out notices of future meetings, and of where our literature could be obtained, recommending our hearers to order *The British-Israel Herald* from their newsagent. We have gone over much of the same ground as reported in last month's issue, with very satisfactory results, especially those at Tunbridge Wells and Southborough. We invariably find people ready to accept our free leaflets and pamphlets, which we distribute in large numbers.

The following donations are very thankfully acknowledged for the fund of the above Mission: L.M., £2 10/-; Mrs. C., 5/-; M.F., 5/6; C.C.B., £1 1/-; S.E.E., 10/-.

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No donations have been received during September, but the literature is being sent out as usual.

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"And, as you travel, proclaim the fact that the Kingdom of Heaven is approaching."

—Matt. x. 7 (F.F.).

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE.

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CONTENTS

	PAGE
"In a Foreign Tongue will He Speak to this People." By the Editor	169
God's "Forget-me-nots" to Israel. By Geo. T. Harris	171
The Kingdom of Heaven. By Daniel Whitelaw, Senr.	172
The Wonders of the Great Pyramid. By Rev. W. M. H. Milner, M.A., F.R.G.S.	174
Our Jewish Page. Compiled by the Editor	176
So Near and Yet So Far. Part II. By M. Vincent Cox	177
"Blessed are the Meek." By Elliot Fitz-Gibbon	178
A Brief British-Israel Talk. By Daniel Farmer	179
Were Jesus Christ and John the Baptist in Palestine during the Eighteen Years of their Early Life? Part II. By D. Parker	180
Lectures	181
Our Monthly Headline	182
Correspondence	182
Lectures during November	182
The British-Israel Caravan Mission ...	183
The Appeal for Help Fund	183
The Anglo-Israel Distribution Fund ...	183
Jews in Soviet Russia	183

"In a Foreign Tongue will He Speak to this People."

(*Isaiah xxviii.* 11.—*From "The Polychrome Bible."*)

By The Editor.

That most interesting weekly, *Public Opinion*, quoted the following on September 7th, 1928, and it immediately joined my stock of Press cuttings for use when required. It has not had long to wait :—

"The great Dominions speak the mother tongue," writes Sir H. M. Imbert-Terry in *The Empire Review*, "and nothing but the mother tongue; upon the men of letters in the mother country, therefore, falls the duty, not only of preserving, but of enriching the linguistic tie which binds the Empire together.

THE TONGUE CAN BE PERFECTED.

"If, to-day, all who love letters will profit by the experience of the past, and follow in the pathway set them by the enlightened men who have gone before, this twentieth century may see the establishment of the richest and most wonderful literary medium that the world has ever known. Not only can the vocabulary of the English language be increased, but the texture of our tongue can be perfected, and the wealth of simile and suggestion at our command be rendered almost illimitable.

"The sheep stations of Australia, the cattle ranches of Canada, the geysers of New Zealand, the veldts and kopjes of South Africa, all furnish expressions which can be—and in many cases are—incorporated in our language, and which will supply almost unending vistas of new comparisons and fresh literary atmosphere. With a vast audience spreading over the surface of the globe, speaking a tongue unrivalled for beauty, copiousness and flexibility, the opportunities available for British authors of imagination are boundless.

"But to profit to the full by these advantages, they must protect the language which is the common tie between themselves and their brothers across the sea, and preserve it rigorously from the threatened defilement of base-born expressions, the progeny of illiterate speculators and neurotic degenerates."

This immediately brought to mind the well-known text, "For with stammering lips and another tongue will He speak to this people," and, on comparing translations, we get from Professor

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Box and "The Polychrome Bible" the words "foreign tongue," instead of "another tongue," hence my choice of title. How can this apply to the English language? Let us indulge in a short Bible study of this 28th chapter; it will well repay examination and research.

The chapter is dated in the Authorised Version as B.C. 725, which is only four years *before* the fatal year of B.C. 721, when Northern Israel went into their Assyrian captivity, verses 1-4 predicting the fall of Samaria, the capital of the Ten-Tribed Kingdom. A great leap forward in time is taken in verses 5 and 6, which "The Century Bible" describes as

"A MESSIANIC PENDANT,"

and continues:—"Samaria's fortress—'the proud crown'—has fallen, but Yahweh Himself will be the true glory of His people." This chapter deals with *both sections* of the nation of Israel, and therefore the reference to change of language in verse 11 may be applied to both Israel and Judah. The scene changes in verse 7 to the coming fate of the Southern Kingdom of Judah, and the whole passage from verses 7 to 22 should now be carefully read.

Professor Cheyne, of Oxford, was the editor and expositor of the Isaiah volume of "The Polychrome Bible," published in the U.S.A., and was one of the most advanced of the Higher Critics and Modernists, and yet his notes on this section are almost as remarkable as Dr. Driver's résumé of Jeremiah's prophecies given in my leading article of last month. I will treat his exhaustive notes in the same way as Dr. Driver's—namely, by omitting references, and condensing where necessary, I think they will surprise you.

CHEYNE ON ISAIAH.

He writes:—"Verse 7 was evidently so framed (by Isaiah, or by a later editor) as to connect the first and second parts of this chapter; it states that Jerusalem is morally no better than Samaria. Priests and prophets reel while discharging their sacred functions. They have come drunk from the tables in the outer court of the temple, where a sacrificial feast has been held. Verses 8-10 describe a scene which has been enacted there. In verses 9-12, *revelation* (lit. *that which is heard*), is a synonym for oracle. . . . . These bad priests and prophets treat Isaiah as a madman, who *drops* unintelligible sounds, or as a gibberer; but Yahweh, whose Servant they mock, will send gibberers, *i.e.*, barbarians, to bring them to a juster view."

On verse 15, Dr. Cheyne continues:—"Diplomacy is, to the politicians, a means of insuring themselves and the State against going down into Sheol. Their present object is an alliance with Egypt, which involves much secrecy and craft, and also, perhaps, the breaking of an oath to Assyria, hence Isaiah's phrase, *a lie.*"

"THE OVERWHELMING SCOURGE,"

in verse 15, Professor Cheyne states, "is the Assyrian invasion." In point of historical fact, it did *not* reach the Jews; it 'overflowed' and 'overwhelmed' Northern Israel, with the result as stated in 2 Kings xvii. 18: "Therefore the Lord was very angry with Israel, and removed them out of His sight; there was none left, but the tribe of Judah only."

What a change there is in the tone of the prophecy when we reach verse 16. On this, Professor Cheyne rivals Dr. Driver in outlining our British-Israel teaching. Can my readers better this by any quotation from a British-Israel book?

CHEYNE ON VERSE 16.

"Not diplomacy, but faith in Israel's righteous and self-revealing God is the true insurance against disaster. Yahweh is the *Rock of Israel;* He has a moral purpose, in the working out of which Israel is called upon to co-operate with its God. Those who do not see Yahweh's purpose . . . . will stumble and fall on this rock; but those who, by faith, *hold fast* to the prophetic announcement of this purpose *will not (have to) give way, i.e.,* will be firmly planted, like a *nail in a sure place.* What, then, is the invisible, but most sure *foundation-stone?* Yahweh's revealed relation to Israel! This relation the God of Israel has established, is establishing, and will establish ever more and more by the words of His prophets and the solemn acts of His regal sway."

Again I ask, can you better that from any book written by a British-Israelite?

"OXONIAN" ON VERSE 11.

With stammering lips and another tongue will He speak to this people.

"Oxonian" writes:—"The very language of inspiration would be changed. The sacred tongue still used in the Jewish temple worship, and which they would cling to for prayer and praise long after it had ceased to be generally intelligible to themselves (as it is this day), would be superseded. This is at least a hint that the Israel of Ephraim (verse 1), when found, would be speaking another language. . . . . The glorious future sketched for Zion in prophecy is the joint heritage of the whole twelve-tribed people. The Jerusalem of *that* day will be the metropolis of United Israel's world-wide Empire."

In a tongue foreign to that spoken in Palestine in the time of Isaiah will Jehovah then speak to His people. What language will re-united Israel of the Ten Tribes and Judah of the Two Tribes be speaking in the future Metropolis of their world-wide Empire? Have the Jews an Empire? Or will they be incorporated as a distinct and separate section into our world-wide Empire at the same time that Manasseh—the U.S.A.—rejoins the partnership in the future time of trial? What language, foreign to Palestine, will then be spoken by Great Britain, our Colonies, the U.S.A., and the Jews?—by the Biblical "Nation and Company of Nations," the great "people" of Manasseh (Gen. xlviii. 19), and the Jews? Will it be Our Mother Tongue? The English language?

But some will be saying that verse 16 refers to Christ—the Messiah—the corner-stone which the builders rejected. What if both Cheyne and the Messianic corner-stone were right? One referring to Jehovah's relationship with Israel's mis-

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sion and destiny, and the other containing within itself the great time-marks of the Second Advent period of its accomplishment. Let us read Professor Cheyne's translation, and compare it with the Authorised Version :—

(v. 16) Thus, therefore, says the Lord JHVH: Behold I found in Zion a stone, a tried stone, a precious foundation-cornerstone; he who believes will be firmly planted.

(v. 17) And I will make justice the measuring-line, and righteousness the plumb-weight; and hail will sweep away the refuge, and waters will overwhelm the hiding-place.

(v. 21) JHVH will arise, as on Mount Perazim, He will be wroth, as in the Plain of Gibeon, to do His work—alien is His work! And to carry out His task —strange is His task!

Now let us see what happens to the dating when we look for the necessary fulfilment in a literal accomplishment, when we try to fit this on to the Babylonian captivity of the Jews, and their subsequent return. When Nebuchadnezzar took Jerusalem, it could not be described as a *laying* of a foundation-stone, nor, for a matter of fact, could the Roman capture of Jerusalem in A.D. 70 be so described; so we must look to a later date in history. This, therefore, looks far more like a symbolical reference to the coming of the Corner-stone of Israel's history—her Messiah—the Christ. In Him is found the true relationship between Jehovah and Israel. But the Jewish section of Israel rejected their Messiah, and the Evangel was preached to the other section—the lost ten tribes—at Glastonbury, London and elsewhere, and they received the good news.

I think verse 17 is the key we are requiring to unlock the date problem. It begins with the little, but all-important *conjunction,* "AND." Therefore at the time of the *real* foundation-stone laying He will make the whole re-united nation pre-eminent for justice and righteousness, which certainly did not occur at Jerusalem in the times of either Nebuchadnezzar or Titus, the Roman General. Again, the word "AND" is used to connect this "justice" and "righteousness" period with the means to be taken to purify all Israel and teach them (Israel and Judah) the needful lessons.

First, we get the word "HAIL," which introduces us to the Russian chapters of Ezekiel, notably verse 22 of chapter xxxviii.

Next, we get the word "WATERS," and we are introduced to the Second Advent period of the earthquake and flood of Zech. xiv., when the Mount of Olives will be split, and Jerusalem becomes the great central seaport of the world. Verse 21, quoted above, speaks for itself; it is the time of the judgment of the nations by Jehovah. We get a startling combination of all these words and incidents in

PSALMS 98 AND 99,

which form a striking illustration of the value of this method of dating the 28th chapter of Isaiah by yet future historical events. I quote verses 7, 8 and 9 of Psalm xcviii., and verses 1-5 of Psalm xcix. The translation is by Professor Wellhausen, D.D., and is taken from "The Polychrome Bible" of the U.S.A. :—

(7) Let the sea roar, and the fulness thereof!
The world and they that dwell therein!

(8) Let the streams clap their hands!
The mountains shout together for joy!

(9) Before JHVH, because He is come to judge the earth;
He judges the world with righteousness,
And nations with equity.*

*In the Septuagint this word "nations" is translated "the several (individual) tribes with equity").

(1) JHVH has assumed the sovereignty, the people tremble;
He is enthroned on Cherubs, the earth quakes.

(2) Great is JHVH on Zion,
And exalted above all nations (Tribes lxx.).
Let His great and awful Name be praised!
Holy is He!
Thou art a King Who loves justice;
Thou hast restored order;
Justice and righteousness in Jacob
Hast Thou administered.
Exalt JHVH, our God,
And fall down towards His footstool!
Holy is He!

Will this be chanted in the Hebrew, or the English language? Which will be the universal language of the future to be spoken by the whole of the Twelve Tribes of Israel, at the time of their future re-union in Palestine?

HEBREW OR ENGLISH?

God's "Forget-me-nots" To Israel.

All Flowers are in Reality God's Forget-me-nots.

BY GEO. T. HARRIS.

IF the testimony of the flowers in all their fragrance and verdant beauty bear unmistakable witness to God's handiwork and thoughtful care, how much more precious shall God's own Word be to us! ("Thy Word is truth"—John xvii. 17.) For the Bible is not only "the sure word of prophecy, a lamp which shineth in a dark place," but it is the depository of Jehovah's choice and exquisite "forget-me-nots" to His people Israel. Read Isaiah xliv. 21: "O Israel, thou shalt not be forgotten by Me." Read Isaiah xlix. 8, 9; Malachi iii. 6. God says: "I am the Lord, I change not; *therefore,* ye sons (all of them) of Jacob are not consumed."

Divine declarations concerning Israel, which show to us that Israel is still in existence :—Isaiah liv. 7, 8, 9; Jer. xxxi. 37, 28, xxxiii. 20, 21, 22, xxxii. 42, xxxi. 35, 36. It will be observed that none of the above statements contain any symbolic or obscure language; that the facts from Nature or history are used as assurances, not mere illustrations; and that the terms employed carry great emphasis. "Thy Word is truth" (Psalm v. 12, 13). "Ye are My witnesses" (Isaiah xliii. 10). To Israel read Isaiah lx. To all British-Israel believers, broadcast the great news to our people—that Israel of the ten tribes that were lost have been found in the Anglo-Saxon peoples, and, when re-united with the Jews, all the twelve tribes will stand forth before the world, proving that God has kept all His promises to Israel. The land promised is in British hands to-day (Gen. xv. 18).

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The Kingdom of Heaven.

By Daniel Whitelaw, Senr.

When at any time the expression "the Kingdom of Heaven" is used, the thought that arises in the mind of many people is that of a kingdom far :

Away in the heavens above,
Where all are holy, all are good,
Where those not washed in Jesus' blood,
Where guilty sinners, unrenewed,
Come not there,
Where the Angel choirs are singing,
Where the golden harps are ringing,
Where the saints of all the ages
Are at rest.

That such a thought is altogether alien to the facts of the case will be seen when we compare what our Lord Jesus Christ said as to that Kingdom in the parables wherein He illustrated what it is like.

In these parables, as they are recorded by Matthew, we find that that kingdom is a kingdom wherein there are good and bad (chapter xiii. 47-50), where there will be children of it who will be cast into outer darkness, while those who were not children of it will sit down with Abraham, Isaac, and Jacob therein (viii. 11, 12), where there are offences and iniquity (xiii. 41), where there are wise and foolish (xxv. 1-13).

We thus see that the aspect presented by our Lord is altogether at variance with what has been popularly supposed by those who have not taken the Scriptures as their guide.

In Matt. xiii. 1-23, when instructing His disciples in the mysteries of that kingdom, He compared it to a sower who went forth to sow, and as he sowed, his seed fell into four different kinds of places, which places, He said, represented four different conditions of the human heart, and that the result of these different conditions was that only one place brought forth fruit to perfection, and that in three different degrees.

He declared that some of these places believed *for a while,* thus showing that the receiving of the word implied personal faith in what God had said, as faith cometh by hearing, and hearing by the Word of God.

Comparing the three accounts of the parable recorded, we find that what was said was concerning the kingdom (Matt. xiii. 19), so that the teaching of the parable is that personal faith in what God has said as to His kingdom is essential to the bringing forth of fruit to perfection.

In the next parable we find an altogether different aspect of this kingdom brought before us. In it we find that the place where the seed is sown is not in the heart, but in a field that is said to be *the world,* while here, also, we find that there are *two kinds of seed*—the one being the children of the Kingdom; the other, the children of the Wicked One.

The teaching of the parable is that this kingdom *is in the world,* and that these two kinds of seed *grow together there,* but that there is a day coming when they will be separated, the good seed being gathered into the garner, the tares cast into the fire, at the end of the world.

The Kingdom *of Heaven,* then, is not far away *in the heavens,* but *in the world,* where two sowers are at work sowing their seed, and having seen that this is the case, let us see as to when God prepared it, when He set it up, to whom He gave it, who took it, whose seed are now seated on its throne, when it will be set up in its glory, and who will then be the heirs to it when this is the case.

Turning to Matt. xxv. 34, we read that it was prepared *from the foundation of the world.*

Turning to Dan. ii. 44, we read that it *was set up in the days of four kings* (or kingdoms), which were to bear rule over the earth, while the Children of Israel were enduring the seven times penalty imposed on them for refusing to obey the voice of God, as that voice was heard on Mount Horeb (Lev. xxvi. 24-28).

Turning to Dan. vii. 13, 14, we read that Daniel saw it being given to One like the Son of Man, a gift that our Lord said referred to Himself (Luke xxii. 39).

Turning to Dan. vii. 16, we read that the saints of the Most High would *take the kingdom,* and possess it for ever and for ever, in spite of the fact that they would be overcome by the little horn that would arise out of the fourth kingdom that was to bear the rule (a taking referred to in Matt. xi. 12), a rule from which they would be delivered by the Ancient of Days (vii. 22).

In dealing with the next item, we shall require to go back to the time when God led Israel up out of Egypt, a time when Israel was His dominion (Psalm cxiv. 1, 2).

In Exodus xix. 1-6, we read that when they came to the Mount of Horeb, God made a covenant with them that He had not made with their fathers, a covenant which, *if they kept,* they would be a peculiar treasure unto Him above all the peoples of the earth, a holy nation, and a kingdom of priests; but the fact that they are out of the Land of Promise proves that they did not keep it, and that, therefore, the promise was not fulfilled in their experience.

In 1 Sam. viii. 7, we read that when they came to Samuel demanding a king so as to be like other nations, God told Samuel that, in doing so, they had *rejected Him from reigning over them,* and so yielding to their demand, He brought into being *the kingdom of the House of Israel,* a kingdom which existed till the King of Babylon put an end to the last form of it, as it had existed in Judah, as we read in 2 Kings xvii. 19, 20, that when Judah followed the footsteps of Israel in sin, God *rejected all the seed of Israel, delivering them into the hand of spoilers, till He had cast them out of His sight,* causing *to cease* the kingdom of the House of Israel (Hosea i. 4), destroying the sinful kingdom from off the face of the earth.

In 2 Sam. vii. 11-16, we read that when God had placed David on the throne of Israel, and that king had thought in his heart of building an house to the name of the Lord, God told him, through Nathan, that because of this thought He would

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build him a house, a throne, and a kingdom that would stand as long as the sun and the moon were in the heavens (Psalm lxxxix. 35-37); while in 1 Kings xi. 9-13, we read that because of the idolatry of Solomon, God *rent the kingdom* out of the hand of Rehoboam, his son, giving it to Jeroboam, the son of Nebat, a man who led Israel so deeply into sin that he first caused *the Kingdom of Israel to cease in the days of Hoshea, the king,* and the last of it to cease in Judah, in the days of Zedekiah, king there.

Turning to Ezek. xvii. 11-24, we read that when this took place God took another branch of David's seed, and planted it *in the mountain of the height of Israel,* thus fulfilling His word to David, and at the same time punishing the seed of David for their sin.

The promise to David had been an everlasting throne and kingdom over *Israel,* and as Israel had refused to obey the voice of God, God put an end *to their kingdom,* and at the same time set up *an everlasting kingdom,* in which He planted the seed of David, a kingdom in which the Son of Man, *as the seed of David* (Luke i. 32, 33) will reign over the House of Jacob for ever, there being no end to *his kingdom.*

We thus see that since the day when the King of Babylon put an end to the kingdom of *the House of Israel,* the seed of David have been seated on the throne of the kingdom which the God of Heaven set up in the days of the four kings (or kingdoms), which were to bear rule over the earth till the seven times of Lev. xxvi. 24-28 have run their course.

Our next item is as to when it will be set up in its glory, and that is answered in Matt. xxv. 31, where we read that when the Son of Man shall come in His glory, and all the holy angels with Him, *then* shall He sit upon the throne of His glory, so that the time of this is clearly specified in the Word of God.

Having seen as to when this setting up in its glory will take place, let us now see as to who will be the heirs of this kingdom at that blessed time, and we find the answer in James ii. 5, where we read that God hath chosen the poor of this world, *rich in faith,* heirs of the kingdom that He has promised to *them that love Him,* that just as our Lord, at the beginning of His instruction as to the Kingdom of Heaven, put *faith* at the front, so, when we come to the end of what we can learn as to this kingdom, we find that it is those who are *rich in faith* who are to inherit it.

Having followed carefully *what the Scriptures say* as to this kingdom, as to its character, when it was prepared, when it was set up, to whom it was given, who took it, whose seed are now seated on its throne, when it will be set up in its glory, and who are to be the heirs to it at that blessed time, let us now see as to what will be the case then.

In Matt. xxviii. 18, we read that after our Lord had finished the work that His Father gave Him to do, and risen from the dead, God gave Him all power in heaven and on earth, while (Rom. xiv. 9) declaring that He is Lord both of the living and the dead, and that every tongue shall confess that He is Lord, to the glory of God the Father (Phil. 10, 11), that He must reign till He has put all His enemies under His feet, and, having done so, He will then deliver up the kingdom to God, even the Father, that *God may be all in all,* a time when *the Kingdom of God will have come,* a kingdom which is declared to be "righteousness, and peace, and joy in the Holy Ghost."

We thus see that the Kingdom of Heaven is a kingdom *set up on earth* during the time that Israel is under the penalty of their disobedience to the voice of God, as that voice was uttered from Mount Horeb, that it was to stand for ever, after it had been set up in the days of these four kings, and therefore *must be in existence now,* and the question is as to what kingdom on the earth is this Kingdom of Heaven?

We have seen that it was in the mountain of the House of Israel, that the seed of David was planted. We have seen that it is as the seed of David that our Lord is to reign over the House of Jacob for ever, when the two portions of that house are united in the Land of Promise, and as Isaiah, when speaking to the people of Jerusalem, told them that they would leave their name for a curse to His chosen, while He would call his servants *by another name,* it is vain to seek for them under the name of Israel.

That they are not Jews is certain, for God broke the brotherhood between Israel and Judah when our Lord was sold for thirty pieces of silver (Zech. xi. 12-14), so we must look for them *under another name* if we are to find them.

As God has supplied us with many marks which they were to bear while they were out of the Land of Promise, let us examine these marks, for if we find a people who bear these marks in their fulness, we may rest assured that we have found the Israel of God.

On turning to Gen. xxxv. 11, we find that God told Jacob that a nation and a company of nations would be of him.

In Gen. xlviii. 19, He passed this mark on to Ephraim, the son of Joseph, in whose hand the stick, or emblem of authority, was to be (Ezek. xxxvii. 19), with whom is associated the tribes of Israel.

In Gen. xlix. 1-27, we read of what was to befall these two leaders in the House of Jacob, the sceptre falling to Judah, of which tribe David came (1 Chron. v. 2), while the birthright fell to Joseph (1 Chron. v. 2), *in the last days,* which days are declared to be the days in which God spoke to us in His Son, and poured out His Spirit upon all flesh (see Acts ii. 17; Heb. i. 2).

In Hosea iii. 4, 5, we read that while they would abide many days without a king, they would return and seek the Lord their God, and David their king, and would fear the Lord and His goodness, *in the latter days,* while chapter i. 10 informs us that before they unite with Judah, to return to the Land of Promise, they would be recognised as children of the living God, a term only applicable to those who have faith in Christ Jesus (Gal. iii. 26).

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Turning to Isaiah xlix. 19, 20, we read that they were to be a colonising people, that they were to lose one of their children (a colony), and then beget more; while in Micah v. 7, 8, we read that while among the Gentiles they were to be as the dew, to many peoples, from the Lord, and at the same time as a lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, while none can deliver.

Going over these marks and comparing them with the peoples of the earth, we find that the British people, with all their faults, are the only people who fulfil these conditions, and as the gifts and the callings of God are *without repentance,* we are forced to conclude that that people are none other than long-lost Israel, whose kingdom is fulfilling the destiny of the Stone Kingdom of Dan. ii. 34, 35.

Of course, it must ever be remembered that this fact does not involve that all Israel are saved at the present time, for salvation is *by grace* through faith; hence we read in Rom. xi. 5-7, that while at the present time there is a remnant (of Israel) according to the election of grace, Israel hath not obtained that which he seeketh for, but the election *hath obtained it,* and the rest were blinded.

But while this is true, this fact in no way affects the fact that they are at the present time fulfilling the part assigned to them as *the Kingdom of Heaven,* a kingdom in which there are two distinct classes, but which will be purged of all evil when our Lord comes to reign.

The Wonders of the Great Pyramid.

(Past the wit of any one single man to grasp in their entirety.)

By Rev. W. M. H. Milner, M.A., F.R.G.S.

THE "SEVEN TIMES."

Before mankind can realise in practice the heavenly rule of "the Kingdom," the Prophetic "Times" must run their course. These commence before, but are completed in the Grand Gallery and its onward exit. Let us see how they run out.

Dr. Grattan Guinness, in "The Approaching End of the Age," and he and Mrs. Grattan Guinness in their subsequently published "Light for the Last Days," point out that the great "Seven Times" do not begin and end with any one single happening. There is *an era of commencements* and *an era of fulfilments,* the latter closing also the "Time, Times, and half a Time," which begin in an era of like length, midway in the Seven.

The humiliation of God's people, and the exaltation of the Gentile sovereignties, may not be unfitly compared to a long night. The Initial period is the Twilight. Then follows the Darkness, divided by the Midnight Era of Bisection. The Final period, during which the mystic "Times" are being fulfilled, is the Dawn which heralds the rising of the Sun of Righteousness.

Let us fix the "Initial" era, from which the "Times" commence.

The Grattan Guinnesses (at page 353 of "Approaching End," sixth edition, and page 49 of "Light for the Last Days," new edition, 1918) suggest a period of from 160 to 172 years as covering this "Initial" period. This is obviously not sufficiently exact.

Amplifying their method, and incidentally applying it more definitely to the history and future of Lost Israel Found, the present writer published in "The Covenant People" for 1897 (Vol. III., pages 289-297, 325-333), a lecture delivered at Glasgow in January of that year, subsequently issued in pamphlet form as "History Fulfilling Prophecy"—under which title (with chart covering 2,700 years to 1933 A.D.) the argument was treated by Mr. William Reeve, of Toronto.

The result of these investigations was to establish a period of 189 years for each of the three Eras—Initial, Midway, and Final.

In the course of the inquiry the following authorities were consulted :—

(1) "The Approaching End of the Age."
(2) "Light for the Last Days."
(3) Gibbon's "Roman Empire," Vol. VI.
(4) Sir Wm. Muir's "Corân."
(5) Stobart's "Islam and its Founder."
(6) Dean Church's "Beginning of the Middle Ages."
(7) Freeman's "Sketch of European History."
(8) Tytler's "Elements of General History."
(9) The article on "Gregory the Great," in "Chambers' Encyclopædia."
(10) Stanley's "Through Darkest Africa."
(11) Gordon's "Last Journals."

Last, but not least :—

(12) "The Oxford Tables of Ancient, Mediæval and Modern History," in three folio volumes, giving in parallel columns, crowded with small print, the story, century by century, of the nations of the world.

The Grattan Guinnesses, including in their estimate of 160 to 172 years the Babylonian, Roman and Papal Eras, had forgotten the Era of the Olympiads.

From B.C. 776, when the Greek era of the Olympiads began, to B.C. 587, the date of the destruction of the Temple at Jerusalem, is an interval (within which are comprised all the significant dates marking the rise of the world-Powers and the down-treading of Israel and Judah) of 189 years.

The Dawn, like the Twilight and the Midnight era, will cover a like interval. It commences at just Seven Times from the commencement of the Twilight.

Let us lay it down in inch-years along the Pyramid (Passage and Gallery) floor.

The first day of the Grand Gallery (refer back to July and August issues of *The British-Israel Herald)* being September 30th, B.C. 1, the first inch-year backwards from the Gallery into the Ascending Passage, begins September 30th, B.C. 2.

The first year of the Greek Era of the Olympiads

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commenced with Midsummer, B.C. 776. On the Pyramid Passage floor this would be 775.267 P.I. back from the Nativity date.

"Seven Times" are 2,520 years. 775.267 along the ante-Gallery Passage floor leaves 1,744.733 to complete the 2,520. This brings us to Midsummer, 1745, for the commencement of the *Era of the Dawn,* during the 189 years of which *all the fulfilments,* both of the *Seven* and of the *Three and a half "Times"* will be accomplished.

Midsummer, 1745, saw the first victory of Britain over France in Canada (siege of Louisburg), followed at intervals by an unbroken series of naval victories, ensuring our maritime supremacy. The same time saw the military rise of Frederick "the Great," of Prussia, the continuation of whose policy led to the great debacle of Germany in the War.

The Dawn period of the fulfilment of the "Seven Times," on the scale of a year for a day, closes at Midsummer, 1934.

Beyond that, but not far, lie the Last Things—the Seven Times, and the Time, Times, and Half a Time, on the short scale, and the preparation of Europe and Israel therefor.

We must not forget that Daniel's closing Prophecies allow for an extension of the "Times" by 30 and 45 years—1290 and 1335. "Blessed is He that cometh to the 1335 Days." If the years from 1745 to 1934 comprise the dates of fulfilment of the Seven and the Three and a Half "Times," then, from those dates, we must go forward 75 years, all along the line till the final Victory is achieved. This gives us the period from 1820 to 2009 for the Year-day fulfilment of the "1335" Day-years of Victory.

Going back to our old "Point of Intersection," call the Great Circle of the Circle Days the Circle of 1260. (As a matter of fact, both the short scale and the long scale are involved in this.)

From that Point as Centre, measure 30 P.I., first from the centre, then in the same line from the circumference, and draw two concentric circles—the space between their two circumferences marks the 1290 of Daniel.

From the same centre, counting 75 in each of the same two ways, draw two similar circles for the 1335.

The inner of these cuts the line of the *Boss on the Granite Leaf* (the Omega shape of which typifies Jesus as the End)—The outer cuts the further corner of the Leaf itself.

For the Rulers of the Kingdom the Granite Leaf is their triumphal Archway-entrance into Millennial bliss.

"Blessed are they that come to the 1335!"

Here is a curious point.

The Era of the Olympiads, being the earliest of the Gentile eras, and so the fitting commencement of the great "Seven Times" of Prophecy, may be, although no longer current, computed up to date.

The article on the Olympiads in "Smith's Dictionary of Greek and Roman Antiquities" gives the series up to the year A.D. 301. Midsummer of that year was the commencement of the 270th Olympiad. Reckoning on, we arrive at the year 1885 as the first year of the 666th Olympiad. This would end Midsummer, 1889. The ex-Kaiser's accession to the Imperial throne of Germany occurred (on the Pyramid Gallery floor line prolonged through the Step) just under the 1260 Days of the War (on the Level floor above). Moreover, when the War began, it was the 666th month complete of the Kaiser's life. So he is doubly branded with the Number of the Beast. Presently another "Antichrist" will arise who will fulfil "1260 Days" and the "Number" 666 in such a way as none of *us* will be able to mistake.

Let us now look to the Future—that Future which lies *beyond the Close of the "Times"* in 1934. OXONIAN.

(To be concluded.)

NOTE.—An unfortunate *erratum* (my own slip) occurs in last month's diagram—5133 for the 5033 of the text, which is correct. Would readers kindly make the 1 into an o, carefully with their pen, and then it will be all right?

With reference to the points raised by Mr. F. S. Dobbs under "Correspondence" last month, I may say that Mr. Dobbs and I have now met—I am glad to say we are not so very distant neighbours—and have had a very pleasant and instructive chat. I shall certainly investigate his points. Meanwhile, I will only put forward:—

(1) My own school and college study of St. John's Gospel, of which the length of the Lord's Ministry formed a principal item.

(2) My dear old master's (Dr. Farrar's) statement of the case, as given in his "Life of Christ," Appendix, pages 746-748.

(3) The scientific treatment of the question by Dr. Grattan Guinness in chapter v. of his "Approaching End."

(4) Daniel's "Seventy Weeks" are too big a subject to deal with, except in a separate article. I have read pretty nearly all that has been written on the subject since I was 15.

(5) I will only add here that the remarkable coincidences given last month (as following on the May 9th—November 30th date of the Point of Intersection) result in consequence of the adoption of the date given for the Nativity, of the Gallery commencing *then,* of the length given for the gallery up to the Step, and of its ideal through length, and of the trigonometrically ascertained lengths along *and* through the Step to the Point of Intersection, such measures having been worked out, and the double dating of the Point of Intersection fixed, *without any idea* of the *resulting coincidences.* I cannot see how these can be ignored, whatever other point of view may also have to be considered.

Obituary.

ALL British-Israelites will, we are sure, desire to tender their deepest sympathy to Mr. H. A. Marchant in the loss he has sustained by the death of his wife, who entered into rest on October 18th, 1928.

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

In Honour of the Torah.

OWING to the recent Jewish celebrations of their Festival, known as Rejoicing for the Torah, there have appeared in their journals several striking word-pictures of their racial and age-long devotion to the Torah. I quote three extracts by different writers, all taken from *The Jewish Chronicle* of October 5th, 1928. The first is from "The Letters of Benammi" :—

> If I were asked to paint a symbolical picture of Jewish history, I should show an old man in flowing robes hugging in his arms a Scroll of the *Torah*, what time he struggles forward amid tempest and lightning and storm. For twenty centuries the Jew has had to battle against persecution, but throughout his afflictions he hugged the *Torah* to his breast. Every nation must hug something to its breast. Most nations have a fatherland to nurse and shower their love upon; the Jew showered his love upon the *Torah*. Is it not significant that in the Jewish calendar there should be a day given up to Rejoicing for the *Torah*?

The second is from "Auntie's Chat," the section written for the children :—

> I am quite sure that there are many Jews to-day who do not properly appreciate what a great treasure they have in the Hebrew Bible, what a mine of literature they have at their hand in this collection which is truly their own. It is only when the Bible is closely studied that its fascination seizes hold of those who read it. To appreciate it properly it must be read in the original. Great though the English translation undoubtedly is, it is but a faint shadow of the glory of the Hebrew text. I wish I could impart my own enthusiasm for it to all my readers. I am very far from being a scholar. No one could be more painfully aware of his own limitations than I am. But, amateur as I am, there is no hour in my busy day which I enjoy more than that devoted to the Hebrew Bible.

The third is from the brilliant pen of "Mentor" :—

> THE ETERNAL OPTIMIST.
>
> He is, *per se*, the Jew. Was there ever known a people in whom optimism, unbridled optimism, was so marked and so strong a trait? The mere existence of the Jew is a tribute to this characteristic so wonderfully developed. On Sunday we Jews will be rejoicing in the Law. The Law! Think what it has meant for the Jew. He has clung to it with an optimistic faith which nothing has been able to check. What has not the Law cost him in life, in blood, in the amenities of existence, in all the average man deems worth living for? The Jew has stood by the Law even though he has not observed it. He has identified himself with it, even though he has disregarded its precepts. And the association has meant for him persecution and outlawry, social boycotting, the envy, the malice, the uncharitableness of the world. He could have dissociated himself from the Law, and he could have enjoyed the comparatively easy time of other peoples. At least he could have avoided the abnormal pain and sorrow that have often and often been the lot of the Jew, from birth to death. None but an optimist, none but an optimist such as the Jew would have endured all that the Law has meant for him. And here after four thousand years he actually rejoices in the Law! He believes now, as he has believed always, and let us concede rightly, that it is his life as Jew, that it will yet be his salvation—all in good time.

More Fragments from Jewish Journals.

"Auntie's Chat" recently had the following quaint paragraph, which will appeal to all :—

> MANY QUALITIES.
>
> The human family, we are taught, consists of many different types. The citron has fragrance and taste; the myrtle has odour, but no taste; the date of the palm has taste, but no odour; the willow has neither fragrance nor taste. Those endowed with gifts and talents and material possessions must support those who have not been so blessed. The myrtle, of course, was specially associated with Queen Esther, whose Hebrew name was Myrtle. The myrtle spreads fragrance as Esther spread grace, and the Midrash tells us that just as the myrtle has a sweet odour and a bitter taste (its berries), so Esther was sweet to Mordecai and bitter to Haman.

From the same issue (September 28th), this paragraph is well worth recording :—

> JEWISH INFLUENCE ON CHRISTIANITY.
>
> Speaking on the Jewish contribution to Christianity at the Conference of Modern Churchmen at Girton College, Cambridge, last week, the Rev. Geoffrey Allen, of Oxford, said that the corner-stone of the Christian fabric was the character and the religious outlook of its founder. By religion Jesus was a Jew. His rejection by His people was an unanswerable proof of the difference of His religion and theirs, but even in His antagonism to the narrow spirit of Pharisaism, Jesus was true to the finer side of Judaism. In His desire for mercy and not for sacrifice, he stood in the tradition of the Jewish prophets. Since Jesus was a Jew, the Old Testament would ever be necessary for the understanding of the New. If, reading the Old Testament, they had eyes to discern the peak from the plain, then they might find inspiration there. The heritage of the Old Testament had these values. It was not to be discarded, though it might be suggested that for the service of Christian piety it was singularly ill-adapted in its present form.—*Jewish Chronicle*, Sept. 28, 1928.

OMNIPRESENCE.

That was a remarkable saying of the Rabbis :—"As God pervades the whole universe, so the soul pervades the whole body; as God sees and is not seen, so the soul perceives and is not perceived; as God maintains all the universe, so the soul is the maintenance of the body; God is pure, so is the soul pure." Thus did the Rabbis teach that "the Soul of man is God within man."—From *The Jewish World*, October 11th, 1928.

MODERATE MEN.

"Miscellany, of *The Manchester Guardian*, which always repays reading, some time ago told an excellent anecdote of Disraeli, which I commend to those in our community who are always priding themselves on their moderation in regard to Zionism, in religious matters, and so forth. When Disraeli became Prime Minister, Sir William Rose said to him: "I am going, if I may venture to do so, to give you a piece of advice; when you fill up bishoprics, take care to appoint moderate men." "Moderate men!" repeated Dizzy thoughtfully, "Moderate men! Ah! yes, I understand what you mean—men without convictions!"—*Jewish World*, October 11th, 1928.

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So Near and Yet So Far.

BY M. VINCENT COX.

PART II.

To continue our quotations from the articles contributed to *The Daily Telegraph* by Sir Charles Marston; in the issue of August 16th. We take the following :—

> One of your correspondents has compared the Bible to Homer's Iliad. So far as I am aware, critics may exercise their ingenuity to any extent they like upon such a work, for it matters little to the English-speaking races. But the Bible matters a great deal, and carries inside its cover claims for inspiration which can hardly be disregarded by any fair-minded critic.
>
> And here I must part company with Mr. Woolley when he writes that, if the Bible be inspired, the inspiration is not susceptible of proof from the outside. For the survival through terrible vicissitudes of the Jewish race, scattered all over the earth, and its extraordinary recuperation and prosperity to-day, are proof indeed from the outside of the truth of Scripture prophecy, and testimony indeed from the outside to the inspiration of the Bible.

Here, again, we find this author stressing the fulfilment of prophecy in the case of the Jews, and utterly ignoring those far more numerous predictions which appertain to the House of Joseph, the heir to the Abrahamic birthright. Possibly he, like many others, expects these specific blessings to be conferred on the Jews in an era still future, but these things were never promised to the Jews, but to the House of Israel, headed up in Ephraim. One more interesting quotation must appear. Sir Charles says :—

> It seems a great pity that one well-known churchman has gone so far as to describe the Creation accounts of Genesis as folklore. The grandeur of the language, and the majestic character of the description, place the whole narrative on an infinitely higher plane. Those who call these Creation narratives myths and folklore unconsciously assume that they themselves possess a fairly complete knowledge both of the Laws of Nature and of the History of the World. Yet no one has anything like a complete knowledge of what happened even five thousand years ago, much less fifty or a hundred thousand years ago. Nor have all avenues of approach to the Laws of Nature yet been explored. It is not my purpose here to suggest that the Creation records are necessarily scientifically correct, but only to point out that human knowledge has not yet reached a stage where it is competent to discuss the stupendous events there recorded. Man is still incapable of taking up the Divine challenge to Job.—"*Where wast thou* when I laid the foundation of the Earth?"

We think there was never a time when the testimony of a scholar like Sir Charles Marston was more urgently needed. We must have been startled by the recent utterances of Dr. Major at the Modern Churchman's Conference at Cambridge. Small wonder that more than 700 members of the English Church Union have entered a protest against it! Here is what we may call his declaration of *unfaith*, as reported by several Press organs :—

> It (Modernism) denied the resurrection of the flesh and the trustworthy character of Jewish apocalyptic pictures portraying the future history of humanity on this planet, and the end of the world; it denied the penal character of Christ's sufferings and that He offered on the Cross a propitiation or satisfaction to God the Father; it denied our Lord's omniscience and omnipotence, while subject to the conditions of His incarnate life; it denied His Virgin birth and physical resurrection and ascension; it denied that there was any specific apostolic authority for the monarchical episcopate; it denied that the gift of tongues bestowed the power to speak foreign languages; it denied the evidential value of miracles and that they were capable of attesting a divine revelation; it denied Biblical and ecclesiastical infallibility.

He is also reported to say that the old beliefs are held to-day by no educated people. Surely this is a strange indictment of our two Archbishops, the majority of the Bishops, and scores of Anglican clergymen and Free Church ministers, who hold theological degrees! Would he stigmatise these as illiterates? This "rev." gentleman is Principal of Ripon Hall, Oxford; but he is about to retire. He will be succeeded by the Rev Geoffrey Allen, who appears to be faithfully following in the steps of his predecessor. For he delivered himself of the following sentiments, according to a report in *The Daily News*, which we give verbatim :—

> There is no future Grand Assize. There is no reason to expect a return to earth of Jesus in the clouds of Heaven.
>
> Thus said the Rev. Geoffrey Allen, chaplain to Ripon Hall, Oxford, at the Modern Churchmen's Conference at Cambridge yesterday.
>
> The Church, he said, should have the courage to create anew its Bible. Large sections of the Old Testament might well be rejected, some sections preserved to show the growth of the knowledge of God, and others have a place because they showed the special sources of the inspiration of Jesus. To such a Bible might well be added extracts from the historical documents of other world religions.
>
> Popular religion was still disturbed by vague hopes and theories of the coming of the end of the world.

One wonders whether this Modernist really intends to accuse our Lord of mendacity; for He says there *will* be a future grand assize, and His description of it is found in the 25th chapter of St. Matthew. Would this man dare to assert that the angelic messengers were lying when they assured the disciples that Jesus would come again in like manner as they had seen Him go into heaven? But since the Rev. G. Allen discredits the Bible, it is futile to quote from its pages, as he will reject everything that does not square with his preconceived ideas. Well, I think I am safe in saying that not one single British-Israelite will be found in the Modernist camp. We possess a truth which absolutely *proves* the inspiration of the Bible, both the Old and the New Testaments, and therefore are prepared to accept the statements of the Scriptures as regards the final Judgment and the personal Return of our Lord. The old truths, the Divinity of Jesus Christ, His miraculous power, His glorious Resurrection and Ascension, His finished Atonement, and the certainty of His return—these are the beliefs for which the martyrs faced wild beasts in the arena, and for which they marched joyfully to the stake, rather than give them up. Do you think the ideas of the Modernists would ever inspire such magnificent heroism?

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"Blessed are the Meek."

BY ELLIOT FITZGIBBON.

THIS is a deceptive matter. Any dictionary will give a variety of meanings for the word "meek," none of which can be that of the word in its common Biblical sense. "Gentle," "submissive," "yielding," "mild," "humble," "patient," and so forth. What an invertebrate creature it is, to be sure! And to inherit the earth, no less! There is clearly something wrong, and we must look for it. A modern dictionary is not always a reliable guide to the meaning of a word two or three hundred years ago, and the etymology of the word does not help us either in this instance.

The first use of the word "meek" in the Bible is in Numbers xii. 3: "Now the man Moses was very meek, above all the men which were upon the face of the earth." That is sufficiently definite and sweeping. "Above all the men which were upon the face of the earth"! Moses "gentle," "submissive," "yielding," "patient"? No, surely not. The very first incident recorded in his career, when he was grown up, puts every one of these characteristics out of court at once. "He spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and, when he saw that there was no man, he slew the Egyptian and hid him in the sand."

The narrative of his first interview with God, at the burning bush, contributes nothing either to a reputation for meekness in the common acceptation of the word. He demurred at the orders given to him, and resisted by argument the mission with which he was charged, so that "the anger of the Lord was kindled against Moses." It was not the only occasion in his career when that anger was kindled against him, nor was it the only occasion when he strove with argument and protest against the Almighty. The tone, and even the very words, in which he expressed his resentment and disapproval of the Almighty's concession to the demands of the people for flesh were disrespectful and insubordinate to a degree. Was such conduct compatible with the character of meekness? Again, when he returned from the Mount, and, beholding the golden calf which had been made in his absence, he hurled to the ground and brake in pieces the two tables of stone, but newly graven by the very finger of God; or when commanded to speak to the rock, that it should give forth water, he smote it impatiently, and by his own disbelief in the word of God incurred a personal condemnation to death before his mission could be completed. Was he meek? Evidently, not, as we now understand the word.

Now, whatever this character of meekness was, we may be sure that it was not peculiar to Moses alone, but that others on the roll of great Bible characters also possessed it. It might even be permissible to assume that *all* the great leaders in the class of prophets and seers were endowed with it, and that it was, in fact, the most essential characteristic for any human being to receive direct communications from God, and to be employed continually in His service. We may be sure, therefore, that Samuel, and Elijah, and Elisha, and Isaiah, and Jeremiah, to mention but a few, were also very meek. And yet what fiery denunciations, what outpourings of wrath, what dire threatenings poured continually from the lips of these giants of righteousness!

Coming to the New Testament, do we observe anything different? John received those who thronged to him for baptism with the insulting rebuke, "O generation of vipers! Who hath warned you to flee from the wrath to come?"

We do not know very much concerning the characters of the Apostles individually, but of those of whom we know most, Peter and Paul, there is nothing which emerges so clearly as the fact that of all things they were not meek—after the manner in which we understand that word now.

Finally, there is the character of our Lord. "For I am meek and lowly in heart." He claimed Himself, and has ever been credited with, this character of meekness. Yet we find Him hurling Himself with unrestrained fury upon the merchants in the Temple area, lashing them with a scourge of cords, overturning the tables of the money-changers and spilling the money broadcast; stinging the rulers with reproachful truths, and the promise of Divine vengeance; exposing to the ridicule of the mob the ignorance of the scholars and the lawyers; stripping off the false finery and vain trappings of the Pharisees, and holding up to contempt the nakedness and vain mockery of their devotions. "Hypocrites!" "Hypocrites!" "Hypocrites!" "Whited sepulchres!"

And withal He was "meek." What, then, is this meekness? It is clear that we must look for some quality of mind, heart, temperament, character, which was common to all these great persons we have glanced at, from Moses to our Lord; a quality, moreover, which is not incompatible with burning wrath, with fiery indignation, with unquenchable anger, at all kinds of injustice, oppression, self-indulgence, superstition, covetousness, hypocrisy, and such like manifestations of victory in the human heart for the powers and principalities of evil.

Now there is one characteristic, one quality, which shines with equal brilliance in all these great persons—from Sinai to Carmel, and from Carmel to the Mount of Olives. It is the spirit of renunciation. It is that same spirit which is sought to be manifested at the ceremony of baptism into the Christian faith, in the words, "*I renounce them all.*" It is well to glance at the question to which this declaration is made in answer. "Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, *so that thou wilt not follow, nor be led by them?*" It is not required of us that we shall not *experience* these desires. Man is flesh, and there is no law nor command that his appetites as such are to receive no assuagement. They may even be satisfied; so it be done in restraint, in moderation, in decency,

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having due regard to the needs, to the rights, and to the weaknesses of all other our fellow-creatures.

This, then, is meekness. It is the spirit of renunciation, and it is the essential spirit of Christianity. Renunciation of the desire for power, whether of place or possessions, "Whosoever of you will be the chiefest shall be servant of all." Renunciation of "the vain pomp and glory of the world, with all covetous desires, and desires of the flesh, so that thou wilt not follow, *nor be led by them.*" That is to say, they must form no part nor ingredient in the motives of anything, whatever we may think, or say, or do. They who in this wise "have overcome the world" are the meek, and it is these who "shall inherit the earth."

A Brief British-Israel Talk

BY DANIEL FARMER.

ISAAC.

IN Genesis xxi. we read of the fulfilment of the promise made to Abraham of a son, and in verse 2 it is written, "Sarah bare Abraham a son."

Born.—That was the first thing said of all of us. There is no entrance into any form of life, except through the gateway of birth. The natural birth makes us partakers of flesh and blood, and members of the human family. If we are the descendants of Abraham, then part of God's chosen people, Israel—the only people He ever chose in a national sense (Ex. xix. 5; Amos iii. 2).

Born Again.—When our Lord was here He told a Jew that if he wanted a place in God's everlasting kingdom—that is, eternal life—he must be "born again" (John iii. 3), for "flesh and blood cannot inherit the Kingdom of God" (1 Cor. xv. 50).

The first birth is a natural one; the second is a spiritual one of "water"—the Word of God—and of "Spirit"—the Spirit of God (John iii. 5). The first makes me a child of man; the second, a child of God, a "partaker of the Divine nature" (2 Peter i. 4). This wonderful change is brought about simply and only by a personal reception of Jesus Christ—God's Son—(John i. 12)—by faith.

Named.—They called him Isaac, which means laughter. What a happy Hebrew household it was when this boy came. Abraham and Sarah laughed for joy; no doubt all his servants did too, for they loved their master. But a still greater gladness comes into the hearts of all true parents when their sons and daughters become "sons and daughters of the Lord Almighty" (2 Cor. vi. 18). Then, if they are descended from Abraham, they are not only Israelites, but what Jesus called "Israelites indeed" (John i. 47).

Circumcised.—Circumcision was a rite which signified that the members of this chosen race were intended to be a separate people. The Israelites were not allowed to marry with the nations which did not know God, nor to adopt their idolatrous worship, nor to copy their evil conduct (Ex. xxxiv. 14-17). They were God's chosen people, and intended to be His national witness to all others (Ex. xix. 5, 6). Just as to-day all who bear the name of Christ are to depart from iniquity (2 Tim. ii. 19). Some of the Jews thought being descended from Abraham was sufficient; but our Lord told them a man might have Abraham for his father, and yet be so wicked that he was really a child of the devil (John viii. 44). All natural descendants of Abraham belong to the chosen *race,* as far as this life goes; but for a part in the everlasting future life we must have part in God's *grace.*

Grew.—Isaac grew to be a good man. He was quiet and gentle, did not like quarrelling (Gen. xxvi.), and, of Jesus, we read He "grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him" (Luke ii. 40). Thus He became *the* "Israelite indeed, in Whom was no guile" (John i. 47); Whom Peter tells us we are to grow like (2 Peter iii. 18). When God's great world-scheme of salvation is finished we shall find that only those who in heart and life are "like Him" will find an everlasting position in the "new heaven and new earth" (Rev. xxi. 1, 27).

Weaned. — We all have to go through this stage. The writer has been told that he put up a stiff fight against it. But God's people need also to be spiritually weaned. The Apostle Paul told the Hebrew Christians that in knowledge and experience they were only babes, and instead of being able to eat the strong meat of God's Word they could only take milk, and consequently could not take their proper place in the great fight, for babes cannot be sent on service (Heb. iv. 14). Isaiah made the same complaint; he wrote, "Whom shall God teach knowledge, and whom shall He make to understand doctrine? Them that are weaned" (xxviii. 9).

Serious times are ahead, and both Church and State badly need those who understand Scripture, who "have understanding of the times, and know what Israel ought to do" (1 Chron. xii. 32). The "Black Peril"—Romanism—and the "Red Peril"—infidelity—really the same foe in two different gowns—are plotting the downfall of the British Empire and the Christian religion. Woe be to us if, in these two departments of our national life, "children are our princes, and babes rule over us" (Isaiah iii. 4).

Feasted.—"Abraham made a great feast the same day that Isaac was weaned." So God's people find, if they are willing to pass, not from the childlike, but the childish stage—a vastly different matter. "When I became a man I put away childish things" (1 Cor. xiii. 11), said St. Paul.

Mocked.—"Sarah saw Ishmael mocking." The natural man is hostile to the spiritual. Cain slew Abel; the unconverted Jews our Lord; but the end will see Israel in possession, and Ishmael "cast out" (Isaiah lx. 12).

Editor's address.—Thos. W. Plant, Hall Cross Cottage, Doncaster (Yorks).

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Were Jesus Christ and John the Baptist in Palestine during the Eighteen Years of their Early Life?

By D. Parker.

PART II.

In our last article on this subject we gave a brief outline of the probabilities that Jesus Christ and John the Baptist visited Great Britain and Ireland in their early days amongst the Druids. It may be interesting to read up a few passages of Scripture proving that they were not in Palestine during these eighteen years. Scripture is silent as to their whereabouts. Is it not probable that Zacharias, Elisabeth, John the Baptist, and Jesus Christ would come over to the British Isles to the "appointed place for My people Israel," with Joseph of Arimathea, who was doing business in this country? Zacharias would be in the colleges in Somerset, near Glastonbury, with Jesus and John, and preparing the people to receive the Gospel of the Kingdom.

Palestine at that time was all unrest. It is said that St. Philip, after the death of Christ, sent Joseph of Arimathea to establish the first Christian Church in Britain. But why send him to Great Britain if he had not been there before? Why not send him to Tibet or Afghanistan? It was simply because those places were not the Isles of the West, the "appointed place for My people Israel, and I will plant them," etc. Joseph of Arimathea probably knew that Jeremiah had established the Kingdom in Ireland, and tradition tells us that Mary, Martha, Lazarus and other disciples came to Glastonbury, Somerset, after Christ's death.

The Indians have a tradition that a great teacher was in Tibet, North of India, a few years before Jesus Christ commenced His ministry in Palestine, and they believed him to be the Messiah. This may be quite true. Suppose He left home at 15, remained in college five years, and after visiting various places in Britain and Ireland, also Iona, the Druids' inner sanctuary, for five years, He and John would then start on their mission tour, at the age of 25 (Numb. viii. 24, 25), to Palestine, visiting places which St. Paul afterwards visited, such as Rome, Athens, Antioch, Iconium, thence to Tibet, and returned through Afghanistan to Palestine, at the age of 29 years. John went to Judæa, Jesus to Galilee, for $3\frac{1}{2}$ years' mission to the Benjamites, the "beloved of the Lord."

Some few years ago a Mr. Dinsdale, of Halifax, gave a very interesting address on the Afghans. He said they believed they were of the tribe of Benjamin, who escaped from Jerusalem. Hence it is possible that our Lord, in His youthful days, would visit these tribes on His mission tour. In those days He would know where some of the tribes were scattered, and thus fulfil His mission: "I am not sent, but unto the lost sheep of the House of Israel."

We will now run through some of the proofs that Jesus Christ and John the Baptist were not in Palestine during eighteen years of their early life. If not in Palestine, where is the most likely place to find them?

First proof, Luke ii. 49.—In the Temple, 12 years old, He said, "Wist ye not that I must be about My Father's business?" (not making doors, but opening the door to the Kingdom of Heaven.) His Father's business was to ask questions about the Kingdom of God (Matt. vi. 33). When Jesus began to preach (Matt. iv. 17), He, like John the Baptist (Matt. iii. 2), said, "Repent; for the Kingdom of Heaven is at hand"; and when they had repented He chose His disciples, and then said, "Go not into the way of the Gentiles," etc., "but go rather to the lost sheep of the House of Israel, and as ye go preach, saying, the Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, cast out devils." But after they had repented, He taught them the Lord's Prayer, but warned them against hypocrisy. Then he said, "Seek ye first the *Kingdom of God and His righteousness,* and all things shall be added unto you" (Matt. v. 19, 33). Consequently the first thing after repentance, and entering into the Kingdom of Heaven, and becoming Christ's followers, they were to seek the Kingdom of God, which was an earthly kingdom of righteousness. He would know that the kingdom of righteousness would be established in Britain.

When Jesus was a boy, the first things He would ask the doctors would probably be :—

Where is the appointed place promised? (2 Sam. vii.).

Where are the isles north-west from Palestine? (Isaiah xlix.).

Jeremiah saw Jerusalem destroyed, and he was to build it again (Jer. i.).

Where did he build the kingdom again?

The sun, moon and stars still shine; therefore the Kingdom of Israel must be in existence. Where is it?

What is meant by the stone which smote the image, and was to fill the earth? (Dan. ii. 35.)

Was there a kingdom set up in the days of Nebuchadnezzar which is still in existence?

Although He asked many questions, they did not realise that He was the promised Messiah; that was only known to Mary. And all that heard Him were astonished at his understanding and answers. This was the example he set us—to seek first the Kingdom of God.

This is the last we hear of Him in Scripture for eighteen years.

Second proof, Matt. iii. 1.—John the Baptist came preaching in the wilderness of Judæa, saying, "Repent ye, for the Kingdom of Heaven is at hand. I, indeed, baptise you with water unto repentance; but He that cometh after me is mighter than I. He shall baptise you with the Holy Ghost." Again, John i. 26-28: "I baptise you with water, but *there standeth one among you Whom ye know not"* (John knew his ability to preach), "Whose shoes I am not worthy to unloose." This was before He was baptised. John went to Judæa. The Jews sent priests and

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Levites from Jerusalem to ask John, saying, *"Who art thou?"* This was on (Saturday) their Sabbath. He did not tell them who he was, except by saying, "I am the voice of one crying in the wilderness; make straight the way of the Lord, as said the prophet Esaias" (Luke iii. 4). The priests would remember that Isaiah prophesied this (Isa. xl. 3).

They did not know him, although he was the son of Zacharias, the priest. They had not seen him for eighteen years. Where had he been? Answer: In England.

Third proof.—Then cometh Jesus from Galilee to Bethabara, beyond Jordan, to be baptised of John. The next day (John i. 29), (Sunday, the Lord's Day), John seeth Jesus coming, and saith: "Behold the Lamb of God, which taketh away the sin of the world." (How did he know that He was the Lamb of God if he had not seen Him before?) And He came to John to be baptised, but John forbade him: I have need to be baptised of Thee. Jesus said, "Suffer it to be so; it becometh us to fulfil all righteousness"; and He is baptised, and the Spirit of God descended like a dove, and lighted upon Him; and "Lo, a voice from heaven, saying, This is My beloved Son, in Whom I am well pleased" (Matt. iii. 14-17).

Again, the next day (Monday, after) John stood and two disciples, and, looking upon Jesus as He walked, said, "Behold the Lamb of God." One of the two was Andrew; the other, probably, was Lazarus, who afterwards was the beloved disciple of Jesus. And they followed Jesus. Jesus turned and saith, "What seek ye?" They said, "Rabbi (Master), where dwellest Thou?" *(They did not know him.)* He saith, "Come and see," and they abode with Him that day. It was then the tenth hour, 4 p.m., Monday night (John i. 35-39).

He may have dwelt in Mount Tabor, away from Nazareth, about seven miles. Andrew found his brother, Simon Peter, and brought him to Jesus. Afterward Jesus called James and John (Matt. iv. 18-21).

Fourth proof, John i. 43.—The day following (Tuesday) Jesus findeth Philip, and saith, "Follow Me." Philip findeth Nathanael, and said unto him, "We have found Him, of Whom Moses in the Law, and the prophets, did write—Jesus of Nazareth, the son of Joseph." Nathanael lived at Cana of Galilee (Jer. xxi. 2), about five miles from Nazareth, and knew all the godly men in that district. Therefore he said to Philip, "Can any good thing come out of Nazareth?" (John i. 46). He knew it to be a bad city. Joseph was dead, and Mary, his mother, a widow, and his brethren did not believe in him (John vii. 5), they having been brought up in a different atmosphere amongst ungodly men, and Jesus had been living a righteous life, with John the Baptist, outside Palestine. Joseph of Arimathea would know it was a bad city before he sent him to England, away from the wickedness in the city.

Then Philip said to Nathanael, "Come and see" (John i. 45-49). Jesus saw him coming, and saith, "Behold, an Israelite indeed, in whom is no guile." Nathanael saith, "Whence knowest Thou me?" *(Jesus was a stranger to him, not having been in Galilee for at least fifteen years.)* Jesus answered and said, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." That was enough for Nathanael, who answered and said unto him, "Rabbi, Thou art the Son of God; Thou art the King of Israel." Jesus said, "Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." The same day, the *third* day (Tuesday), Jesus and His mother, and His disciples, are invited to a wedding in Cana of Galilee (believed to be a relation of Nathanael), and water is turned into wine.

(To be concluded.)

Lectures.

O.H.I., GRANGE-OVER-SANDS.

ON September 27th the Grange Lodge of the O.H.I. opened their winter session. Mr. Kennedy read an interesting and lucid paper on "The Distinction Between Judah and Israel." Questions and discussion followed. One member asked our reason for stating that *all* the Israelitish captives escaped from Assyria, "as it is a historical fact that pagan conquerors always denationalised a conquered nation by separating the men from the women." Authority for this would be of value. If correct, it would show that He had not permitted the heathen to "deal so" with His people. Josephus speaks of them as a separate entity and in "great numbers," and, as pointed out to me by our Editor, this family life is certainly referred to in Tobit i. 20. M.W.

LEEDS BRITISH-ISRAEL ASSOCIATION.

WE were delighted to have with us again Mr. J. Griffin, of Dudley. He opened our new session on October 10th. A very satisfactory company assembled, in spite of the bad weather. Mr. Griffin's subject was "Current Events Under the British-Israel Microscope." His remarks were apt and to the point. We were left in no uncertainty respecting the interpretation which British-Israel truth gave us on current events.

Internationally, the mysterious diplomacy in which we seemed to be involved was hardly likely to have Divine approval. Applying this microscope, he saw a very different method of dealing with unemployment, which was so greatly on the increase. God had given us the choicest parts of the earth; yet, somehow, we failed to inhabit them.

The Rev. N. G. Greener presided. He expressed his pleasure at hearing the lecture; this was undoubtedly shared by the audience.

A Book to be Read.—"Biblical Peoples Recognised in Modern Nations," by M.J. Price, 1/3, post free, from Marshall Bros., Ltd., 2, Crane Court, Fleet Street, London, E.C.4.—(Advt.)

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Our Monthly Headline.

THE one selected for November is one of several sent by a London correspondent from the Authorised Version, and, on comparing several translations, as is my custom, I have selected the one from Ferrar Fenton. As we are living at the beginning of the period foretold by Dan. xii. 4, "When many will travel, and knowledge will be increased," we ought to proclaim—as we travel—the fact of the literal existence of

THE KINGDOM OF HEAVEN.

But you will be asking, How can the Kingdom of Heaven (or of God) be the Kingdom of Israel? From Appendix No. 121 in "The Companion Bible," we get the information that the Greek word, *kerusso,* translated "preach" in Matt. x. 7, really has the meaning of proclamation as by a herald. In Appendix No. 114 we are informed that the phrase, "The Kingdom (or Sovereignty) of Heaven" enshrines the following ideas :—

(1) Has Messiah for its King.

(2) It is *from heaven;* and *under* the heavens *upon* the earth.

(3) It is *limited* in its scope.

(4) It is *political* in its sphere.

(5) It is Jewish (? really meaning Israelitish or, rather, Davidic) in its character.

(6) It is *national* in its aspect.

(7) It is the *special subject* of old Testament *prophecy.*

(8) It is *dispensational* in its duration.

From the above defintions we naturally turn to the history of the promised everlasting continuity of the Royal House of David, and, of David's successor, we are told in 1 Chron. xxix. 23, that "Solomon sat on the throne of the Lord as King, instead of David, his father, and prospered."

The Davidic monarchy and throne was not in Palestine at the time of Christ; yet we are told above that it is the *special subject* of Old Testament *prophecy.* Christ, as the Messiah to Israel, and because He knew His Father's will and foreknowledge, desired us to pray :

"THY KINGDOM COME,"

which Ferrar Fenton renders into the remarkable words which he suggests are "a Standing Order," "a thing to be done absolutely and continuously," and by this translation he makes Christ perform the miracle of condensing into six words the special subject of Old Testament prophecy :

"THY KINGDOM MUST BE BEING RESTORED."

If it had to be *restored,* it was not there when Christ taught us how to pray, but, being a "Standing Order," in continuous force throughout the ages, it remains in force until accomplished by the re-union of Great Britain and her Company of Colonial Nations, with the separated "Great People" of the U.S.A. and the Jews in Palestine, with Jerusalem as the Religious Metropolis of the world. So, in these latter days, *"As you travel,* proclaim the fact that the Kingdom of Heaven is approaching."

Correspondence.

"THE DIVIDING LINE BETWEEN THE OLD AND THE NEW COVENANTS."

TO THE EDITOR OF *The British-Israel Herald.*

Sir,—I see a letter in your October issue from Mr. Dodds to the effect that Israel came under the New Covenant at the moment of the Crucifixion. I suggest, however, that we are not left in ignorance on the point, for in Luke xvi. 16 we find in our Lord's words: "The law and the prophets were until John; since that time the Kingdom of God is preached. . . . ." The only question is whether it was at the beginning or the end of John's ministry. The messages, both of Christ and of John, are given in markedly identical terms. "Repent, for the Kingdom of Heaven is at hand" (see Matt. iii. 2, iv. 17, and Mark i. 14, 15), and as John's work was preparatory it is probable that his ministry marked an epoch, and that the law began to end with his opening words, and really terminated at his imprisonment, when our Lord took up the work. And this view seems confirmed by a consideration of Mark i. 15, and Luke iv. 21 : "The time is fulfilled, and the Kingdom of God is at hand"; "This day is the Scripture fulfilled in your ears." Here we evidently have a dating of very considerable importance given to us, and coming as it did when our Lord "began to preach" (Matt. iv. 17), it appears to point to the final end of the Mosaic dispensation.—Yours faithfully,

A. G. SHORTT, Lieut.-Colonel.

Lectures During November.

November 1st.—Glasgow South Suburban B.I.A. Mr. G. C. Young. Subject: "The Necessity of the Knowledge of Old Testament Prophecy."

November 4th.—The Scottish Israel Identification Association. Mr. Lewis A. Mitchell. Subject: "Hugo in Britain."

November 7th.—Leeds B.I.A. Mr. J. A. Yoxall (Stalybridge). Subject: "Prophecy Fulfilled and Soon to be Fulfilled."

November 13th.—Glasgow Western District B.I.A. Mr. John Scott. Address.

November 14th.—Darlington B.I.A. Rev. G. W. Plasting (Leeds). Subject: "Perilous Times."

November 15th.—Glasgow S.S.B.I.A. Question Night.

November 15th.—Askern Literary Society. Mr. T. W. Plant. Subject: "Isaiah and the Coming Developments in the Middle East."

November 18th.—Scottish I.I.A. Mr. John Morton. Subject: "The Significance of the Figure 3 in the Bible."

November 21st.—Leeds B.I.A. Mr. Leonard Hardcastle. Subject: "St. Paul, His Teaching as Revealed in the Epistles."

November 27th.—Glasgow Western District B.I.A.. Mr. Charles Kelly. Subject: "Prophecy and its Interpretation."

November 29th.—Glasgow S.S.B.I.A. Mr. L. A. Mitchell. Subject: "Benedictus."

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The British-Israel Caravan Mission

(Supported by Voluntary Contributions).

G. W. M. DALE, ESQ., F.R.S.A., M.A., LL.B., *President.*
LANDSEER MACKENZIE ESQ., and
H. O. SOUTTER, ESQ., M.A., J.P., *Vice-Presidents.*

WE are sorry that, owing to the indisposition of Mr. J. T. Hunt, no report of work done has been received from him this month. We hope he will have a speedy recovery.

All communications for the Mission should be addressed to John T. Hunt, 151, Coldershaw Road, West Ealing, London, W.13. Cheques and postal orders should be crossed "B.I.C.M. A/c, Barclay and Co."

The Appeal for Help Fund.

THE Editor acknowledges with many thanks the following generous donations to the above fund. Such practical help towards the expenses connected with the printing of *The British-Israel Herald* is fully appreciated. He hopes that in the December issue he will be in the happy position of being able to acknowledge similar generosity: Lady S., 21/-; Miss C.M.B., 10/-; Mrs. C.W., £15; A.J.S., 5/-; Mr. H., 2/6; Miss G., 10/-; Miss E.C., £2; Mrs. E.T., 20/-; Mr. P. McL. (N.Z.), 20/- (annual); sale of Great Pyramid inch rules, 3/-.

The Anglo-Israel Distribution Fund.

Treasurer: T. W. Plant, Hall Cross Cottage, Doncaster.

THE following donations have been received for the above fund, and are gratefully acknowledged. Large or small sums are always welcome, in order that the distribution work shall not be curtailed :— A.E.M., G.L.M., H.G.M. (South Africa), £3 os. 9d.; A.E.G., 2/6.

Jews in Soviet Russia.

ACCORDING to the latest statistics, there are 2,600,945 Jews living in various parts of the Soviet Union. During the thirty years since 1897 the Jewish population has only increased by about 4 per cent., while the general population has increased by nearly 40 per cent. This is explained by the large Jewish emigration during the period to America, Palestine, and other countries. It is stated that between 1897 and 1923, 550,000 Jews emigrated to America, 18,000 to Palestine, and 31,000 to various other countries. This total does not include Jews emigrating from Poland, Lithuania, and other parts of the then Russian Empire, which are now independent countries.—*Jewish Chronicle*, 7th September, 1928.

Yearly rates of subscription for the *British-Israel Herald*:—One copy monthly will be sent post free for 2/6; two copies, 5/-; three copies, 7/6; four copies, 9/-; six copies, 13/6, or 15/- if for six separate addresses.

THE HERITAGE BOOK AND READING ROOM

(J. H. PASCOE).

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for 1929.

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STACK

"O Israel! fear not. Because I have redeemed thee—have called thee by thy name—thou art Mine."

—Isa. xliii. 1.

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE

Vol. V. No. 60.] DECEMBER, 1928. [Price TWOPENCE.

CONTENTS

	PAGE
"Our Father Abraham." By the Editor	185
A Big Family	188
The Wonders of the Great Pyramid. By Rev. W. M. H. Milner, M.A., F.R.G.S.	188
Correspondence	189
Jonah and the "Higher Critics." By James Cuthbert	190
Postponed	191
Lectures during December	191
Our Jewish Page. Compiled by the Editor	192
Were Jesus Christ and John the Baptist in Palestine during the Eighteen Years of their Early Life? Part III. By D. Parker	193
The Appeal for Help Fund	194
The Anglo-Israel Distribution Fund	194
"From Cover to Cover." By M. Vincent Cox	194
"From a Great-Grandmother's Armchair"	195
Britain not a Part of Europe. Interview with Lord Melchett	195
The Soviet and Hebrew	195
Lectures	196
Our Monthly Headline	196
The British-Israel Caravan Mission	196
Christmas Presents, Appeals & Reminders	198

"Our Father Abraham."

By The Editor.

This is the title of the "Sermon for the Week" in *The Jewish Chronicle* of October 26th, 1928, and the text is from Gen. xii. 3:—

> In thee shall all the families of the earth be blessed.

These are the delightful sentences with which the writer commences his sermon:—

"A fragrant scent, enclosed in a well-stoppered bottle, hidden in a corner, behind a pillar, how shall the world be better for its fragrance? 'So,' says the *Midrash*, 'would it have been with our father, Abraham, had he not received the call to go forth from his land, his birthplace, and his father's house, and carry his message to the world without.' Nor is it unfitting to speak of the fragrance of Abraham's life. The father of the faithful was one of those noble souls, for whose presence the whole world is the sweeter and the happier. A man of strong principles and steadfast courage, tempered and softened into humility and gentleness, as steel that has been tempered in the fire. Such, indeed, is the traditional story of Abraham's youth.

"'Ur' of the Chaldees burns with the fierce flame that its name represents. It is from a fiery furnace that God rescues the youth, who is henceforth to be His 'friend.' It was here that Nimrod, the mighty hunter, laid the foundations of a vast empire. Fire was Nimrod's god. Faith was Abraham's watchword. It was a faith inspired by reason. It is noteworthy how all the Jewish traditions about Abraham insist on this groundwork of reason that so amply supports Abraham's faith. Abraham is an iconoclast, a breaker of idols. But he does not break them without good reason. He reasons in the house of his father, Terah, maker and seller of idols, with the old man who comes to purchase. 'How old art thou?' Abraham asks him. 'Seventy years of age,' he replies. 'How, then,' says Abraham, 'canst thou worship a god who was made but yesterday?' Nimrod, the king, before whom this young rebel is brought, commands him to worship fire, the king's own god. 'Why not water, that quenches the fire?' he replies; and Nimrod is content. Not so Abraham. 'Why not the clouds that produce the water? Why not

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the winds that disperse the clouds; or man that can take refuge from the wind?' But reason never appeals to a Nimrod. Abraham is cast into the fiery furnace, where his faith is sufficient to cool the flames. God brings him out of the Ur of the Chaldees."

As is, alas! customary with so many pulpit utterances, the sermon then wanders off into references to other incidents in the life of Abraham, all tending to the perfecting of his character, and influencing his dealing with his relative, Lot, and others with whom he came in contact.

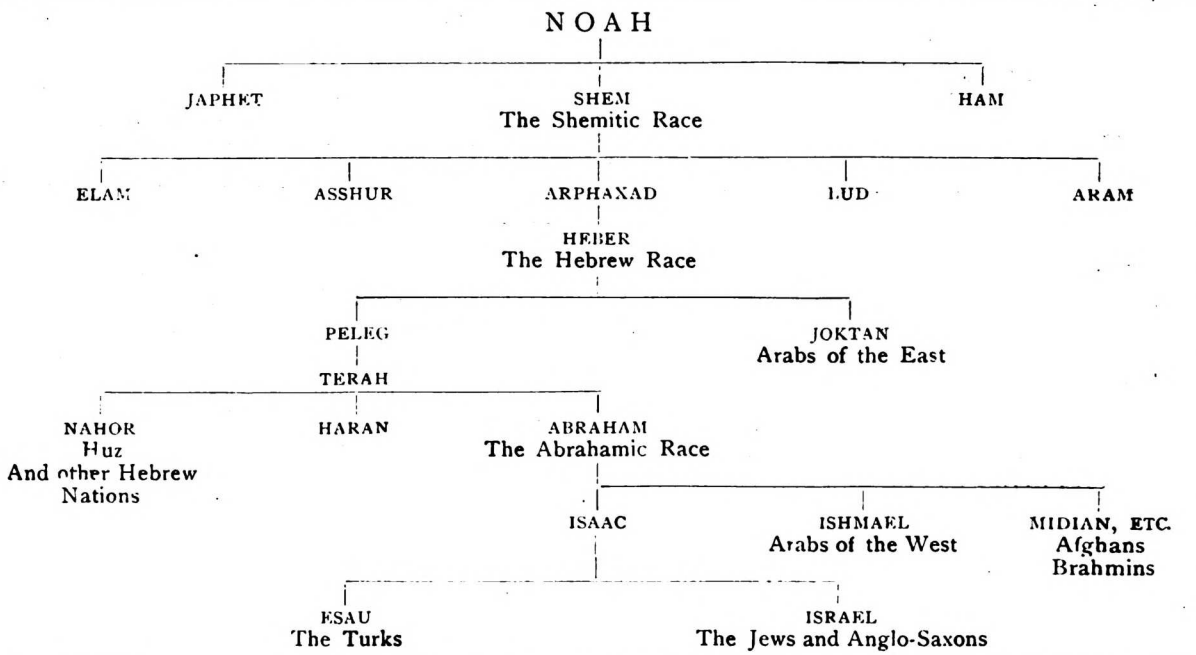
The sermon concludes with this remark:—"Every lover of the homeless is following the example that found him entertaining angels unawares. Angels must have, indeed, rejoiced to watch this man of faith and kindly deeds, building from post to post his altar to the Lord, doing His will, helping his fellows, and becoming a blessing to all the families of the earth."

How entirely different is the treatment of this famous passage by "Oxonian" in his "Verse by Verse"! No sermon, Jewish or Christian, should be preached on this text—this last line of verse 3—without full reference to the context leading up to it. After the command of the Lord to leave Ur of the Chaldees, the promise-prediction continues:—

> And I will make of thee
> A GREAT NATION,
> And I will bless thee
> And make thy name Great;
> And thou shalt be a blessing:
> And I will bless them that bless thee,
> And curse him that curseth thee,
> And in thee shall all the families of
> the earth be blessed.

"Oxonian" comments:—"Abraham was not sent from his home to the distant land, for any short-lived grandeur that might follow, for his descendants. *"A great nation"* surely implies one whose greatness (when attained) shall be, not transitory, but permanent, world-wide in its influence. Its influence would be wielded more and more for good, in the face of the hard-dying customs of the nations brought under its sway. It was to be a nation OF whom should come the promised Saviour, and BY whom the news of His coming should be proclaimed throughout the world. Abraham, it may be noted, was *the only man* named of heaven with the attribute of *greatness*, and *the only nation* so named in ancient or modern history has been GREAT BRITAIN."

Thus, on the threshold of the history of the Patriarchs, we meet one of the great identification



marks of that larger section of Israel—Lost Ten-tribed Israel—who, it is here stated, will become

A GREAT NATION.

It is one that is well nigh impossible to explain away, and it is equally impossible to fit it into Palestinian history in the B.C. periods. We can deny and laugh at this suggested fulfilment as being fantastic, improbable and quixotic, but history is on our side, and it is not much use denying an historical fact. To lighten the mental darkness of the average reader of these earlier chapters of the Bible, and to educate them in the right use and significance of such words as "Shemitic," "Hebrew," "Abrahamic" and "Israelitish," when applied to race origins, I reprint the above from "Oxonian's" "Table Illustrating the Series of Elections."

Now, when we speak of the Shemitic race we mean all peoples below that name. These are narrowed down when we speak of the Hebrew race, but you will see from this chart that the Hebrew race includes far more "peoples" than is usually meant by those who use the word

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"Hebrew" and really mean "Jew." We now go further down the chart and use the words "Abrahamic race," and you will see that that term includes three great "peoples," and Isaac's branch is still further divided into Turks, Jews and Anglo-Saxons; all of these six racial peoples can accurately lay claim to be of the Abrahamic race, and, through their great ancestor, they are also sections of the Hebrew race, which, in turn, is a section of the Shemitic race. I cannot help wondering how many preachers, teachers, expositors and commentators are thoroughly conversant with the right use of all these terms. But not one of these races has the prefix "GREAT" to its national name, in spite of the Divine promise to Abraham in verse 2: "I will make of thee a *great nation* (singular), and I will bless thee, and make thy name *great,* and be thou a blessing."

The Higher Critics can now be called in to help to elucidate the inner meaning of these verses.

Dr. Bennett, in "The Century Bible," writes:—

"Be thou a blessing: sometimes explained as 'Thou shalt be an incarnate blessing,' prosperity itself; otherwise, as 'Thy happiness shall be so celebrated as to be a proverb, many men will say, "Mayest thou be as blessed as Abraham."'"

"In thee shall all the families of the earth be blessed.

"If we accept this translation the promise means that all nations shall be blessed through the revelation given to Israel—a promise fulfilled through the universality of the Christian religion."

But note this comment by Dr. Bennett *dates* its fulfilment into the Christian era, and long after the Palestinian history of Israel, and therefore we must look in this same later period for the great nation predicted and promised to Abraham!

After Dr. Bennett, we turn to Dr. Driver, who writes the Genesis volume of "The Westminster Commentaries." Here are his notes on verses 2 and 3:—

Verse 2. **A blessing.** *I.e.*, according to a Hebrew idiom—the impersonation of blessing, most blessed.

Verse 3. **And I will bless,** etc. Abram (note Dr. Driver's accuracy—Abram's name had not yet been changed to Abraham)—Abram will become indirectly a source of blessedness to others; so favoured by God will he be that those who are friendly towards him will be blessed with prosperity, while those who are unfriendly will be visited with misfortune.

(Note how the crude favouritism of the Authorised Version "bless" and "curse" is here far better expressed in this note by Dr. Driver.)

Verse 3. **And THROUGH thee shall . . . . be blessed.**

I wish I had space to quote all that Dr. Driver writes upon this section of the blessing. Here are a few thoughts:—

"The passage will express an early phase of the great doctrine developed afterwards more fully by the prophets (read Isaiah ii. 2-4, and xix. 23-25), and point to the ultimate extension of the religious privileges enjoyed by Abraham, and his descendants to the Gentiles."

Let us be historically logical. After you have read these two passages from Isaiah and the above note by Dr. Driver, you must admit that you are transported in thought to a time still in the future, and yet this was enshrined in the same promise to Abram, in which he was also promised that of his descendants should be made

A GREAT NATION.

Dr. Driver then compares two interpretations of this phrase, with much research and quotation of authorities, and concludes: "In either case, therefore, the thought remains, in the wider sense of the term, a Messianic one."

Again, we note how all authorities look forward for the fulfilment of this initial promise to Abram from the B.C. period to the A.D. period, but they never trouble themselves about the great nation! But the finding of the great nation (singular) promised to Abram in a period which is evidently in A.D. times should be the quest of all who attempt to preach on these two verses, or on any portion of them. Shirking it is not solving it. As the blessing is to be world-wide, so must the dwellings and activities of that Abrahamic nation (singular) be, by whom the nations or families of the earth will be blest (see Gen. xviii. 18, and xxviii. 14, and Numb. xxiv. 9).

Evidently, then, it is the religious leadership of the world that is to be the special prerogative of this Abrahamic nation, and the work of religious uplift and education must be being done in these later A.D. times by the said great nation. Now the Jews are not, and never have been, a missionary nation. Let us turn to Ezek. xxxvi. 16-32, and read some of these verses in Ferrar Fenton's rendering:—

17-19. "Son of Adam! When the House of Israel resided in their own country they defiled it by their conduct and idols—their conduct before Me was like that of a depraved, loose woman; so I poured My indignation upon them, because of the blood they shed upon the earth, and its defilement by idols. I also scattered them amongst the heathen, and littered them in the countries; I punished them for their ways and practices."

Judah was finally cured of idolatry in Babylon 2,500 years ago (see page 129 in August issue of *The British-Israel Herald*).

Verses 20, 21, 22, report how the House of Israel (not Judah) would still be idolatrous in their scattering, and our ancestors were so in the period of their migrating across Europe.

The next verse (23) startles us by the clear statement that it is this section of Israel who will be employed to proclaim the knowledge of the One True God to all the heathen, *i.e.*, the non-Israelitish peoples.

THE AMAZING MISSION OF ISRAEL.

(Ezek. xxxvi. 23, F.F.)

"I intend to sanctify My greatly-degraded NAME amongst the heathen, which you degraded amongst them—so that the heathen may learn that I am the EVER-LIVING," the mighty Lord

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declares, "by My making Myself sacred in their eyes, through you!"

The next few verses deal with the purification, regeneration and restoration of Israel *after* they have accomplished the above mission, and are well worth a separate article to deal with them. Now we can ask some

DIRECT QUESTIONS.

Seeing that Israel, while subject (or prone) to idolatry, are to be the missionary nation of the world, "to make His name sacred," and seeing that the Jews were cured of idolatry, it cannot be that section; and seeing that the English-speaking peoples undertake ten times more missionary work than all the other nations put together, and yet are prone to idolatry, is it possible that, after all, we are the Lost House of Israel? That we are the great nation promised to Abraham? That we have not only a religious right, but a *national* right to use in their full literal meaning the words of the Benedictus?

> Blessed be the Lord God of Israel;
> For He hath visited and redeemed His people,
> . . . . .
> That we should be saved from our enemies,
> And from the hand of all that hate us;
> To perform the mercy promised to our fathers,
> And to remember His holy covenant;
> The oath which He sware to
> OUR FATHER ABRAHAM

A Big Family.

As a clear, concise statement of some of the elementary historical facts relating to our British-Israel teaching, the following letter, which recently appeared in *The Leamington Chronicle,* would be hard to beat:—

"Sir,—Jacob was the father of twelve boys, each of whom grew up, married, and brought up a family. In time these families became twelve tribes, and each tribe had a part of Palestine to live in, and were called Israelites, because Jacob's name was changed by God to Israel. Their first kings—Saul, David and Solomon—reigned over all the tribes, but a quarrel took place at the beginning of Rehoboam's reign, and ten tribes set up a separate king, named Jeroboam, leaving two tribes—Judah and Benjamin—under Rehoboam. When he went to fight Jeroboam, God would not allow it, and said, 'This thing is from Me.' So the twelve tribes became two kingdoms—the kingdom of Israel, and the kingdom of Judah. Israel took to idol worship, so about 721 years before Christ they were taken out of the land captives to Assyria. Afterwards they wandered through Europe and, in companies, arrived at the British Isles, and God has made us into a great Empire, to bless many nations with the religion of Jesus Christ and freedom. This is our duty.—W. J. HASSALL, 90, Radford Road, Leamington."

We congratulate the writer upon it, and quote the following from a letter we recently received from him:—"Every copy of your *British-Israel Herald,* after I've enjoyed it myself, is passed on by post to others. I am now in my 88th year"!

The Wonders of the Great Pyramid.

(Past the wit of any one single man to grasp in their entirety.)

BY REV. W. M. H. MILNER, M.A., F.R.G.S.

DEAR Editor and Readers of *The British-Herald Herald,*—Please accept, as Oxonian's little Christmas present, and with every good wish for your welfare in the New and Coming Years, the inset page of final illustration to these Pyramid articles. You have been very patient with me. May this exposition of some of "The Wonders of the Great Pyramid" be helpful in days to come.

Little remains for the moment to be told, although untold things await discovery.

Our Circle of "Coincidences"—the Circle of "1260"—brings us to the close of the era of "The Dawn," those 189 years during which the great "Seven Times" and the "Time, Times and a Half" run to completion on the historic scale. I want you all to bear with me while I sketch my understanding of what lies beyond—from 1934 to that Great Day, undated to our knowledge as yet, which will see the Lord's Return.

First, I cannot help expecting the Gog of Ezekiel's Prophecy to strike and fall before the closing of the "Times."

Gog cannot be Armageddon—for in *that* are involved the "Kings" of the "whole earth," while Gog is the head of a large, but geographically limited confederacy.

After the downfall of Gog, I anticipate a great increase in the prestige of Israel-Britain. She will be known as *God's* people.

Palestine will be officially repeopled by the "Tribes." Judah will definitely throw in her lot with Israel. Manasseh will fall into line under the Crown. Ezekiel's Tribal delimitation of the New Palestine (the boundaries of which can be even now laid down on the map) will be taken in hand. Ezekiel's "Temple" — the destined "House of Prayer for all Nations"—will be built according to the specifications, and on the site defined in his book. Jerusalem (cleansed, enlarged, and beautified) will replace London and Washington, as the one Metropolis of the united People. British-American-English Israel will be kept busy during those years which follow 1934.

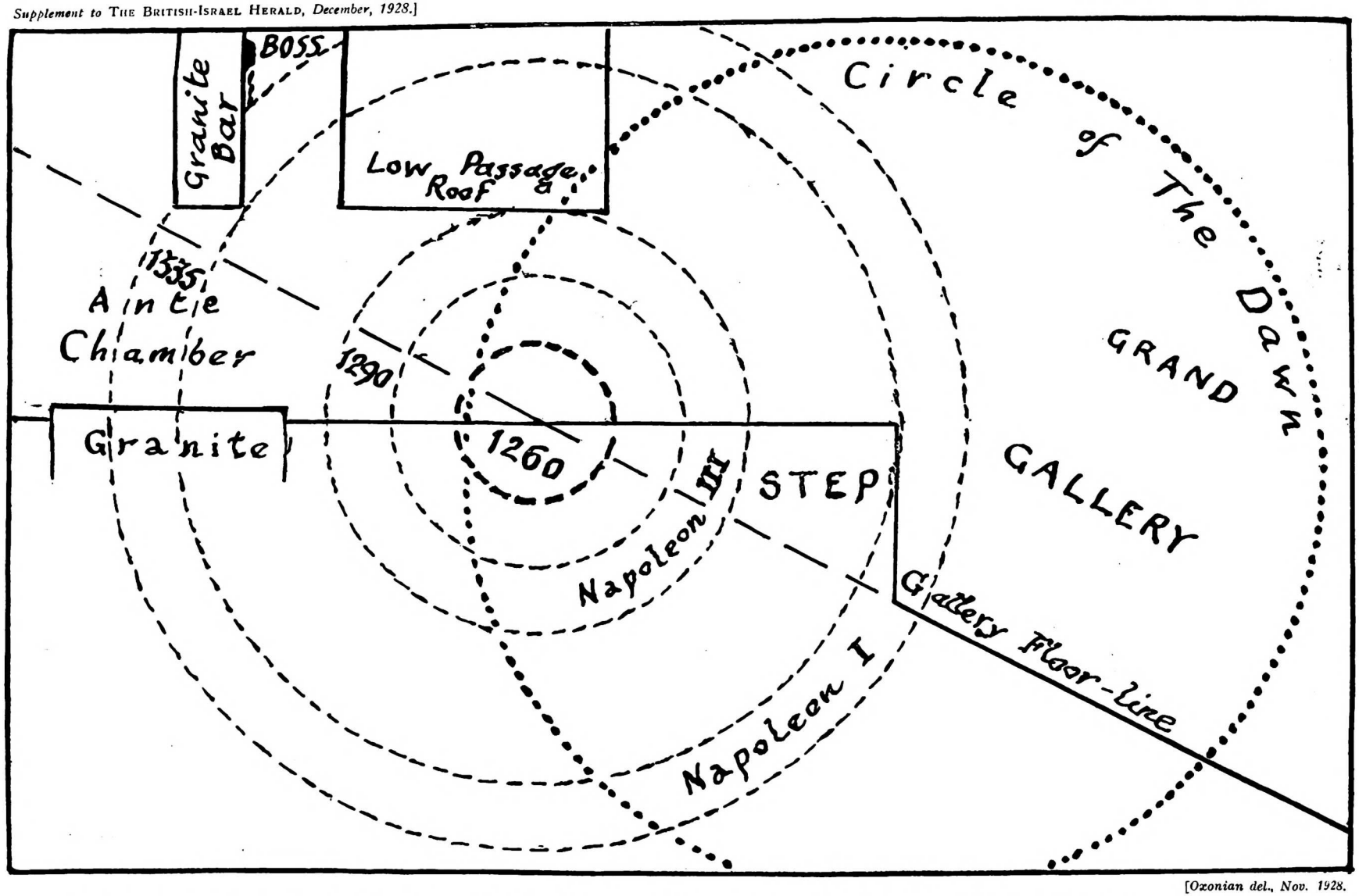
The Gentile World will be equally busy in its own way.

The inevitable re-arrangement of Europe will produce, so that none can fail to recognise them, the Ten United States of Daniel's prophecy and St. John's—those "Ten Horns" which figure as at one time crownless, at another crowned, implying two stages, Republican and Despotic.

Then there is the Little Horn—he must come into the limelight, and pursue his predicted career, until, fortified with power, he will break the "Covenant" himself has signed, and precipitate "Armageddon."

Then HE comes.

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[*Oxonian del., Nov. 1928.*

THE CLOSE OF THE "TIMES," AND OF DANIEL'S PROLONGATIONS OF THE SAME, SHEWN BY CIRCLES IN THE GREAT PYRAMID.

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The Pyramid Floor-line from the moment it counts the Step leads definitely to His Coming. Wars notwithstanding, it spells World-Peace all the way.

(1) 1850.—The Prince Consort's inspiration of the first great International Exhibition.
(2) 1850 to 1910.—The Life and Work of his son, Edward the Peace-maker.
(3) 1864. The first Geneva Convention.
(4) 1899.—The Hague Tribunal.
(5) 1906.—The revised Geneva Convention.
(6) 1913.—The Palace of Peace.
(7) 1920.—The Covenant of the League of Nations.
(8) 1928.—The Kellogg Pact.

All these movements are in the right direction.

The sloping floor-line of the Gallery prolonged through the Step and on beyond the Point of Intersection brings us through the circle of fulfilments of the 1260 to 1290 and the 1335 of Daniel.

The 1290 Circles (consult this month's inset diagram) work *back* to Napoleon III. The 1335 to the era of the great Napoleon.

The latter strike the Gallery floor and that line prolonged at points answering to the dates 1807 A.D. to 1820.

The former cut that line at the period 1852 to 1865. The *coup d'Etat* by which Napoleon III. obtained supreme power in France took place in 1852, while his ambitious scheme of founding an empire in Mexico is associated with the year 1865. Napoleon III. was but a caricature of the Great Napoleon, and the circles which mark his era come round to the first prolongation of the Prophetic Times, *viz.*, the 1290 of Daniel.

Napoleon I., forerunner of Anti-Christ, works his circles round to the second prolongation, the period associated with the end of the final Anti-Christ—the 1335 of Daniel.

That is the "blessed" time. It is doubly marked in the Pyramid by the Granite Bar across the Ante-chamber, and the Boss that projects on the Granite Bar.

There is truly no end to the "Wonders" of the "Great Pyramid."

The length of the Low Passage leading to the Ante-chamber is variously stated. The late Mr. James Simpson's ideal length is 52.117 P.I.

That monumental work, "The Great Pyramid: Its Divine Message," at page 387, gives it as 51.956349 P.I. This fits the duration of the Great War from the entry of Britain into the War to the Kaiser's abdication and the Armistice. (That is, on the scale of month-years, replacing the previous scale of inch years, the months being each of 30 days.)

Everybody's imagination has been captured by that remarkable identification.

All the same, I dare not overlook Mr. Simpson's measurement.

Now 52.177 is the number of Weeks in a Year, so it may be that "The Year of My Redeemed is come" is not a bad understanding of the "Low Passage."

The Low Passage has two commencements:—

(1) Under the Surface.
(2) On the visible level floor.

On May 6th, 1882, we crossed the threshold of the Passage, prolonged to cut the sloping floor-line of the Gallery. That would bring us to July 10th-11th, 1934. Midsummer, 1934, is the end of the "Seven Times."

On February 22nd, 1911, we crossed the threshold of the Passage on the lever floor-line of the Step—that would end April 27th-28th, 1963. It is, at any rate, a date to be borne in mind.

Obviously, we have to *watch*.

Fulfilments, there may be many; Scales, more than one. In any case, the Great Pyramid Passages and Chambers, leading as they do to the King's Chamber, will bring us in due course to the Kingdom of Peace, which the Lord will bring with Him

WHEN HE COMES. OXONIAN.

Correspondence.

THE DIVIDING LINE BETWEEN THE OLD AND THE NEW COVENANTS.

TO THE EDITOR OF *The British-Israel Herald.*

Dear Sir,—I have read with great interest the letter under the above heading by Lieut.-Colonel A. G. Shortt in your November issue. It opens up a new line of thought, and his suggestion, so convincingly supported by quotations from the Gospels, certainly has considerable force. But may it not be possible that Christ's words, "The law and the prophets were till John," merely indicate that the Baptist was the first to proclaim the New Covenant truths, the preaching of which the Lord Himself continued after John was cast into prison? In some obscure and undefinable manner the knowledge of the New Covenant mysteries must have been possessed by people, such as Abel, Abraham, Isaac, Jacob and David, and the innumerable multitude of the faithful that throughout the ages fell asleep, trusting for their justification and resurrection to the promise of the redemption to be accomplished by the coming Messiah. And yet the actual consummation of that promise did not materialise till the sacrifice of the "Lamb of God" on the Cross. I am much obliged to Mr. Milner for his kind words with reference to our meeting, when, at his suggestion, I ran over to Marlow one day last month, and had a most enjoyable time. He showed me his methods, both geometrical and trigonometrical, for calculating dates by the Great Pyramid measurements. The coincidences he has thus arrived at are often so surprising and unexpected, even to himself, that one might well accept as correct, without question, his assumed date for the north wall of the Grand Gallery. And yet I cannot help thinking that the date of the Crucifixion, rather than that of the Saviour's birth, was what its Architect would wish to put on record, or, at any rate, would consider to be an event of equal importance.—

Yours very truly, F. S. DOBBS.

Milton Lodge, Iver, Bucks.
November 12th, 1928.

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Jonah and the "Higher Critics."

By James Cuthbert.

The Book of Jonah has been a favourite hunting ground, wherein the Higher Critics have not failed to exercise their peculiar talents, and with that characteristic perverse flouting of things Divine which has won for them notoriety, instead of fame. In their treatment of the story of the prophet of Gath-hepher, they are zealous, but without discrimination; and their judgment betrays lack of thought and mature reflection. In criticising the prophet's mission to Nineveh, their sole purpose would seem to be the degradation of Holy Writ, and the undermining of belief therein.

One of the fellowship of these super men, a distinguished Scotch doctor of divinity, indulges in an amazingly bold effort to eliminate the inspirational character of the narrative. When critically examined, his work turns out to be illogical, tawdry and jerry-built, as the manner is of these craftsmen of the Higher Criticism.

His argument, if it can be called such, amounts to this: He points out that "one prophet explicitly describes the exile of Israel by the swallowing of the nation by the monster, the Babylonian tyrant, whom God forces at last to disgorge its living prey." Then, foolishly, for himself and his argument, he proceeds:—"Israel says Nebuchadnezzar hath devoured me, and hath crushed me; he hath swallowed me up like a dragon." Very ingenious and highly plausible, but only to those who do not know their Bible and will not take the trouble to consult its pages. So they remain blind and dumb, and are easily seduced from the faith, and induced to believe a lie.

When we turn to the chapter and verse from which the quotation is taken, what do we find? Something altogether different! What Jeremiah, in chapter li. 34-35, alludes to is not Israel, as the Higher Critic, in his zeal and ignorance, asserts, but Zion and Jerusalem, that are giving voice to the lamentation of mourning and woe just mentioned. In other words, it is the inhabitants of Judah and Jerusalem, crushed, broken, disconsolate and cowed, by reason of the sufferings meted out to them by the King of Babylon, who are bewailing the punishment that has fallen upon them. This Higher Critic and his brethren have not the remotest conception of the difference, so scrupulously and with manifest intention observed by the prophets, between the two houses—that of Israel, the Northern Kingdom, and that of Judah.

It is astonishing to find these learned men, who pride themselves on the minutiæ of their knowledge of the sacred Scriptures, wholly oblivious of a fact emphasised over and over again by the inspired writers. Indeed, their ignorance of this striking fact is so dense that many times in their writings Israel is associated with the Babylonian, and Judah with the Assyrian captivity!

Even in translating the prayer of Jonah, this eminent Scotch divine cannot be fair. He substitutes the term *inferno* for the Hebrew *sheol,* which simply means the underworld, whither all souls go at death. There is no such word as inferno or hell, as this term is now commonly understood, either in the Greek or Hebrew versions of the Bible. To speak of Jonah's disappearance in the sea, swallowed by a great fish, and his subsequent ejection on dry land, as symbolising the exile of Israel and their restoration to Palestine, approaches perilously nigh unto blatant nonsense. And for this reason, that Jonah's mission to Nineveh had nothing whatever to do with Israel, either symbolically or allusively.

What knocks the bottom out of the Scotch Higher Critic's argument is the opinion held by himself and his brethren, his companions, that the Book of Jonah was written as late as 300 B.C., or over 400 years after Israel had gone into captivity beyond Nineveh! So that, taking the hostile critics on their own ground, the Book of Jonah could not conceivably symbolise an event so long anterior to its assumed date.

The clumsy theory put forward to displace the Jonah narrative from its pedestal as an authentic, inspired record, and assign it no higher place than an example of Eastern allegory, is unequivocally condemned by its own internal evidence of its genuineness and truth-speaking. This record of the prophet's mission to Nineveh is purposely kept apart from his other work, which related solely to Israel. He may or may not have uttered several prophecies bearing upon Israel. Be this as it may, there is only one mentioned, and it stands isolated in 2 Kings xiv. 25: "He [*i.e.*, Jeroboam II.] restored the coast from the entering of Hamath into the sea of the plain, according to the word of the Lord, which He spake by the hand of His servant, Jonah, son of Amattai, the prophet, which was of Gath-hepher."

There is not the slightest hint given in the Scriptures that Jonah gave any warning regarding the future exile of his countrymen, a fact which tells against the learned divine's theory of the Nineveh mission, symbolising Israel's exile. Taking the account of the prophet's mission to Nineveh at its face value, as would be done in the case of any other ancient document, it is plain that his compulsory mission had to do with the capital of Assyria, and that alone. The effort of the northern doctor of divinity to prove the contrary by setting up a whimsical and even grotesque symbolism may be dismissed as unprecedentedly fatuous and undeserving of serious attention.

There is no reason whatever for regarding Jonah otherwise than an honourable man. Nevertheless, the Higher Critics hesitate not to rob him of his good name, the more easily to disparage his book. The work which has stood unquestioned in his name for over two millenniums they represent as no better than a pleasing piece of fiction. Let us consider for a moment how far this view is in harmony with the racial conditions and the local atmosphere in which the story of this pioneer missionary adventure is set.

To begin with, Jonah was an Israelite of the Northern Kingdom, a native of Gilead. Like all Hebrews, his attitude towards Gentiles in general would be one of strong antipathy, and towards an

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aggressive Gentile nation, as the Assyrians were proving themselves to be, this feeling would be intensified. He could hardly fail to regard them as an unfriendly people, and even as possible enemies of his own nation. For such a person voluntarily to undertake to write an allegory to demonstrate that Jehovah, the God of Israel, and of no other nation than the Hebrews, was moved with such loving mercy towards a nation so sunk in idolatry as the Assyrians, is asking us to believe the incredible. His racial instincts would surge up in rebellion against such a mission, especially as he himself was the agent chosen to call the people of Nineveh to repentance. A man of fierce patriotism and strong, narrow views, racially engendered and fanned into flaming heat, would never dream of such an expedition, even as a remote possibility.

Accordingly, we find, when God's purpose was made known to him and he was ordered to proceed to Nineveh to carry it out, so repugnant did it prove to Jonah that he, a prophet of Jehovah, did not hesitate to rebel against the Most High, and adopted measures to defeat the proposed mission, which, as an Hebrew, he could not justify. In fact, to compel this erring servant of God to comply with the orders laid upon him, a miracle of stupendous and startling character had to be wrought. From beginning to end, it is seen that Jonah had to be coerced before he would carry God's message of mercy and loving-kindness to a heathen people. His hostile attitude is quite easily accounted for when we recall the Hebrew mentality where the Gentiles were concerned. To such an one as Jonah, this attitude of God towards a people outside the chosen race was new and unthinkable, and would find expression in some such way as we find it recorded by the prophet. The truthfulness of this portion of sacred Writ is vouched for by the fact that the disobedience and anger of Jonah are set forth with sharp precision, and without mitigating circumstances being advanced in palliation of his offence.

The story of this mission, so remarkable and peculiar in character, lent itself to doubt and unbelief. Unless absolutely true, it would not have survived its first reception. But news of it would be brought down from Nineveh by travellers and traders; the markets and bazaars of the East would ring with it; and when the ship returned from Tarshish full confirmation of what occurred at the outset of the voyage would be forthcoming. The attesting evidence in favour of Jonah's statement would be so overwhelming that it would be universally accepted. As a result, the admission of the Book of Jonah into the sacred canon would follow in due course.

"The world, observed a great English thinker, is built somehow on moral foundations. In the long run it is well with the good. In the long run it is ill with the wicked. This, he insisted, is no science—it is the ancient doctrine, taught long ago by the Hebrew prophets." — *Jewish World*, September 13th, 1928.

Postponed.

It is with great regret and disappointment that I have had to decide to postpone the suggested improvement and enlargement of *The British-Israel Herald*. The steady stream of post card votes is still arriving, now principally from the Colonies and the U.S.A., and scarcely one in ten, or even one in twenty, is against the scheme. Many arrive with messages of encouragement and appreciation, which I prize very highly.

Such an overwhelming proportion of at least ten to one in favour would have been quite sufficient to justify me in going forward.

But only 25 in every 100 readers *took the trouble to vote.*

Common sense dictates to me the necessity of first knowing what those 75 in every 100 *who did not vote* would have decided to do. To lose a large proportion of those as subscribers would be fatal, as no course must be decided upon that would curtail the growing circulation, and thus narrow the educational scope and influence of our unique monthly contents.

I look upon every reader of *The British-Israel Herald* as a personal friend, who values it and eagerly looks forward to its arrival.

My sincere thanks are given to all those who have voted by post card, to all the "nays" as well as the "yeas"; both are equally important to me.

The proposed increase in price seems to have been the chief stumbling-block, but the increase was, after all, only equal to ½d. per week. The improvements would have been equal to a free map of Israel's wanderings every month, to answer so many of your migration queries; additional room for articles; a new list of identifications; and, above all, an artistic cover more in keeping with the importance and dignity of the magazine and its contents.

Many who did not vote no doubt took it for granted that I should assume they were in favour of the scheme, but will they pardon me if I remind them that I could not know this unless they told me by post card?

NOW TO TURN TO THE FUTURE.

It will be my constant effort to maintain the high standard of the monthly contents of *The British-Israel Herald* during 1929, and I hope that by the end of that year I may have the pleasure of announcing that the suggestions for the improvement and enlargement may be safely undertaken.

Lectures During December.

December 2nd.—The Scottish Israel Identification Association. Mr. A. B. Buchanan. Subject: "Cut Off."
December 5th.—Leeds B.I.A. Mr. A. E. Broome.
December 5th.—Darlington B.I.A. Mr. W. Whitton (Sheffield). Subject: "What Britain Needs."
December 11th.—Glasgow Western District B.I.A. Mr. Samuel Orr. Address.
December 13th.—Glasgow South Suburban B.I.A. Miss Stobbs. Subject: "The Everlasting Kingdom."
December 16th.—Scottish I.I.A. Mrs. Rankin. Subject: "The Angels of God."
December 19th.—Leeds B.I.A. Mr. Geo. R. Gair (Stockport). Subject: "Ethnological Origin of the British Race."

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

Palestine as a Seventh Dominion.

THE specialised interest of Colonel Wedgwood in the future of Palestine is not without its deep political significance in connection with the future recommendations of Great Britain as the Mandatory Power. It is obvious that we are only passing through an intermediate stage in the ever-interesting and age-long history of the Holy Land. The Jews in Babylon had to wait twenty years—the interval between the capture of Babylon by Cyrus and the issue of the decree of Cyrus for their return to Jerusalem. Will they have to wait a similar period between our capture of Jerusalem and a future stage in their return under our protection? History has a habit of repeating itself. The following is from *The Jewish World* of October 25th, 1928:—

> At Berlin recently Colonel Josiah Wedgwood, M.P., outlined his ideas on the future of Palestine. He desires it to become a new Dominion within the British Empire at the termination of the Mandate period. This idea is to be taken up at the forthcoming Vienna Conference of the Zionist Revisionist World Movement. He said, addressing the German Poale Zionist Conference, that many Jews have had enough of two thousand years of wailing, and are engaged productively on the upbuilding of their national home.—*Jewish World*, October 25th, 1928.

Here we have the Jews in Berlin and Vienna being introduced to the idea of Palestine becoming in due time one of our "Company of Nations." Three weeks later the correspondent of *The Jewish Chronicle* sends from Jerusalem the following interesting report, which adds Jerusalem and London to Berlin and Vienna as centres of activity along these lines:—

> PALESTINE AS A SEVENTH DOMINION.
> POLITICAL ACTIVITY IN LONDON.
>
> Colonel Wedgwood's suggestion for making Palestine a Seventh Dominion within the British Empire, was endorsed and welcomed in a formal resolution adopted by the All-Palestine Zionist-Revisionist Conference in Jerusalem. Mr. Vladimir Jabotinsky took part in the proceedings. The Conference adopted a resolution demanding that Palestine Jewry should set up in London a permanent representation of its own to conduct political activity on behalf of Palestine Jewry.—*Jewish Chronicle*, Nov. 16, 1928.

We immediately ask: Is this along the lines of the fulfilment of prophecy? Is it in harmony with Divine foreknowledge, as revealed to the prophets of Israel? The fourth chapter of Micah will give us, at any rate, one answer to these questions. The chapter opens with the time-mark, "In the last days it shall come to pass" when Jerusalem will be the religious Metropolis of the world, to which nations will make pilgrimages:—

"To learn of His way, and pursue,
For from Zion the law shall proceed," etc. (verse 2, F.F.).

In verses 3, 4 and 5, we read of the inauguration of the era of universal peace.

Dr. Horton, in "The Century Bible," writes on verse 3: "When all submit to one Divine law there is a permanent and sufficient Court of Arbitration established, and war becomes unnecessary." But it is to the remarkable rendering of verses 6 and 7 by Ferrar Fenton that I wish to draw special attention; it is so much more alive and modern in its message, so much more politically probable in the light of the above quoted paragraphs than the Authorised Version, which please compare for yourselves. The section of the chapter is headed:—

"THE DIVINE GOVERNMENT PROMISED."

(1) "At that time," says the Lord, "I will gather the maimed,
(2) "And cherish the mourner I grieved,
(3) "And make the disabled a princedom,
(4) "And the banished a powerful nation!
(5) "And the Lord reign with them on Mount Zion,
(6) "From then, and for ever and ever!"

Now apply the British-Israel dissection test to these six lines, the ever-present dissection of all prophecies, into the two sections—Israel and Judah. The first four lines are in pairs, and the keywords are:—

"Maimed" and "Disabled" = Judah.
"Mourner" and "Banished" = Israel.

These pairs of words are copyright to each respective section, and are not interchangeable; the prophets never confuse them in their inspired messages. In the last 2,000 years of Jewish history, how perfectly the words "maimed" and "disabled" fit the Jews! But in the third line we are told they shall be made into "a princedom"! Jehovah's cherishing of Ephraim-Israel, who is bemoaning her "banished" condition, is mentioned in the dramatic 31st chapter of Jeremiah, and restoration is promised to Ten-tribed Israel, who will then have become "a powerful nation." By the use of the plural word *"them,"* line 5 predicts the re-union of the two sections of Israel and Judah, under the personal reign of Jehovah, which will *then* be established, and will last for ever and ever. As regards the naming of this proposed seventh dominion, Ferrar Fenton calls it "a princedom," which, while suiting the title, "Prince of the House of David," would clash somewhat with the Principality of Wales.

Verse 8 in the Authorised Version has the word "dominion," and I am wondering if this were the source from whence the gallant colonel selected his title, "Dominion." But this clashes with Canada's title, and so, perhaps, the second word, "Kingdom," used in verse 8, will be selected, and an unexpectedly literal answer will be given to our Lord's Prayer, "Thy Kingdom come," which, my readers will recollect, is rendered by Ferrar Fenton in the arresting words:—

"Thy Kingdom must be being *restored.*"

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Were Jesus Christ and John the Baptist in Palestine during the Eighteen Years of their Early Life?

BY D. PARKER.

PART III.

WE have given four proofs that Jesus Christ was not recognised as the promised Messiah, except to a few; this secret was only revealed to two families. We will now give two more proofs, and then consider why He was not in Palestine.

Fifth proof is in Luke iv. 14-24. When Jesus returned into Galilee in the power of the Spirit, having conquered Satan, He came to Nazareth, where He *had been* brought up—note, not where He was brought up.

As His custom was, He went into the Synagogue on the Sabbath Day, and stood up to read, and He opened the Book at Isaiah lxi. 1 and 2: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted," etc. He then said, "This day is this Scripture fulfilled in your ears." And all wondered at the gracious words which proceeded out of His mouth. And they said, "Is not this Joseph's son?" It began to dawn on them that this was the grown-up son of Joseph and Mary, whom some of them remembered as a boy, and because of His sayings they thrust Him out of the city, and He did not many mighty works there because of their unbelief.

If Jesus had continuously lived there and went into the Synagogue, *as His custom was*, there would have been no query about who He was; all would have known Him instantly. If He had been in Palestine all those eighteen years He would have visited Jerusalem at the Passover, as was the custom; He would have condemned the proceedings in the Temple at least five years before His three and a half years' ministry, and all Palestine would have known, as He grew up, that He was the son of Mary (Matt. xiii. 55).

No one without authority could speak in the Temple, or read the Scriptures, except the Levites, and they must be turned 25 years of age (Numbers viii. 24). But Jesus could trace His genealogy from David, through Nathan, to Mary, who was the daughter of Heli, the priest (see my chronology, pages 119, 120). Consequently Jesus was of Levitical as well as of the Royal blood of Judah; therefore He was entitled to speak in the Temple at the age of 25 years if He had been in Palestine.

Sixth proof, John iii. 1-12. There is another proof. Christ's popularity was noised abroad about the miracles which He manifested, proving that He was no ordinary man Healing the sick and lame, dumb and blind, and raising the dead to life again, and preaching the Gospel of the Kingdom as no other man ever did. Nicodemus, hearing of these wonderful accounts, no doubt through Joseph of Arimathæa, thought he would like to have a nice quiet talk with Him some evening when the excitement was over, after the first Passover Feast. Joseph of Arimathæa would arrange a quiet room, and Nicodemus came to Jesus by night, and said: "Rabbi, we know that Thou art a teacher come from God; for no man can do these miracles that Thou doest, except God be with him." And he must have turned the conversation on to the question of the Kingdom of God, which the Jews were expecting would shortly be restored unto them.

Jesus answered and said: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God" (neither literally, nor spiritually). Nicodemus saith unto Him, "How can a man be born when he is old?" Jesus answered, "Verily, I say, Except a man be born of water" (as a token of the inward spiritual gift of grace) "and of the Spirit, he cannot enter into the Kingdom of God" (spiritually, nor can he see the Kingdom of God literally on the earth). "That which is born of flesh is flesh, and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth, and we hear the sound of it, but cannot tell whence it cometh and whither it goeth; so is everyone that is born of the Spirit." No doubt Jesus would give a full description of the future literal kingdom of Israel, and where it would be found in the isles afar off (Isaiah xlix. 1-12). The appointed place (2 Sam. vii. 10). A nation for ever (Jer. xxxi. 35). The stone that smote the image became a great mountain and filled the earth (Dan. ii. 35).

Nicodemus said unto Him, "How can these things be?" Jesus said unto him, "Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" Then He prophesied, and said: "As Moses lifted up the serpent, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world" (not the Jews only), "that He gave His only begotten Son, that whosoever believeth should have eternal life."

Nicodemus probably did not know that He was speaking to his Messiah, nor even did he know that He was the boy who sat in the Temple eighteen years before, Who said to His mother, "Wist ye not that I must be about My Father's business?" Nicodemus became a disciple through his teaching as a man of God, but Joseph of Arimathæa would keep it a secret that He was the expected Messiah.

Nicodemus was a "master of Israel," which is the highest office in a Masonic Lodge, and Nicodemus became a true friend of Jesus, and subsequently pleaded for justice (John vii. 48-51), and honoured Him at His burial (John xix. 39).

These six events taken from the New Testament prove that these eighteen years of Christ's early life and the same of John the Baptist were not spent in Palestine.

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Then where were they spent? At that time Palestine was undergoing a time of unrest with the Romans. The Hebrew element was looking for, and daily expecting, their Messiah, as prophesied by Daniel ix., to deliver them from the Roman yoke. The Northern House of Israel, or the Lost Ten Tribes, had wandered into all the nations of Europe. A Hebrew college had been established in the Isles of the West, at Avalon, or Glastonbury, in Somerset. The House of Judah (Jews) and Benjamin alone remained in Palestine with the Levites. Thus we see the probabilities that Jesus Christ and John the Baptist would fulfil their mission by being sent to the lost sheep of the House of Israel amongst the Druids in the British Isles, and then returned to Palestine to commence their mission with Benjamin, the beloved of the Lord, left with Judah for Jerusalem's sake and for David's sake (1 Kings xi. 13, xii. 23).

Neither Judah nor Benjamin were lost; they never left Jerusalem until seventy years after the resurrection of Christ.

Some have said, "If all this be true, why have we not some record of Christ's visit to these isles?" There are various reasons, but the chief reason appears to be that the House of Israel had to be lost to themselves and to the world until the latter days, for Israel had to renew their strength and become a strong, powerful Christian nation, bringing forth the fruit of righteousness, as Jesus Christ declared unto the Chief Priest: "The Kingdom of God shall be taken from you and given to a *nation* bringing forth the fruit thereof" (Matt. xxi. 23-43).

It was also in the order of Providence that Jesus Christ and John the Baptist should be lost sight of for eighteen years of their early life, to prepare themselves for the great mission they had to fulfil, by visiting the "appointed place for My people Israel" (2 Sam. vii. 10). "In the Isles of the West" (Isaiah xlix.), to prepare the people to receive the Gospel of the Kingdom. Joseph of Arimathæa and St. Paul and others followed, and since the arrival of the last tribe (the Normans or Benjaminites) we have been a prosperous nation, under God's protection. Great Britain—with all its faults—is looked up to by all the world as the righteous nation.

The Appeal for Help Fund.

THE Editor acknowledges with many thanks the following donations to this fund, which have been placed to the credit of the printing account of *The British-Israel Herald*:—Toll Bar, 2/6; Mrs. S., 10/-; Mrs. S. (Burma), 5/-; Gt. Py. rules, 7/-; Rev. A.C.R., 4s.; Miss E.G.C., 5/-; Mrs. E.T., £1.

The Anglo-Israel Distribution Fund.

Treasurer: T. W. Plant, Hall Cross Cottage, Doncaster.

THE following donations have been received, and are gratefully acknowledged. Large or small sums are always welcome to this fund: — Miss A.L.C., 10/-; Mr. and Mrs. C.A., 21/-.

"From Cover to Cover."

BY M. VINCENT COX.

WE are very familiar with the above slogan on the lips of men and women who profess to regard as Divinely inspired all the predictions of Holy Writ. These people are known as Fundamentalists, as opposed to Modernists, and even when they are not sympathetic towards British-Israel teaching we infinitely prefer their attitude to that of the Modernist, for the latter accepts only parts of the Bible, and is in favour of eliminating others; while the Fundamentalist asserts that everything contained between the two covers is believed by him to have been written by men specially inspired by the Spirit of God.

This very claim has recently been made by the American evangelist, Mrs. Aimee McPherson, in the Albert Hall. Whether this lady accepts British-Israel Truth we are unable to say, but we think if she did she would not hesitate to proclaim it. We are sure, however, that there are scores of persons and many religious Press organs (that excellent journal, *The Christian,* among them) that make this claim about their faith in the Bible "from cover to cover," and yet are bitterly antagonistic to our teaching. And we are compelled to describe their attitude as grossly inconsistent, inasmuch as there is a great deal between the two covers that they do *not* believe.

We read in Deut. xxxii. 8, that even before Israel had a national existence, God was mapping out the planet with a view to her future occupation. "He set the bounds of the peoples, according to the number of the Children of Israel." Now these opponents appear to think that Israel means "the Jews." Very well; how much of the planet does that scattered and persecuted race possess? And, on the other hand, what race *does* possess more than one-fourth of the land surface of the globe, and the dominion of the seas in addition? Have God's plans gone wrong? It is clear that these predictions have failed if we are in error, and our opponents are right. Perhaps, it will be said that the dominion of the earth will be the heritage of the Jews in a future era. But have the protagonists of this idea considered that this will involve wiping the British Empire off the map? There will not be room for the British Empire and the Israel of prophecy, since Abraham was to be heir of the world, and Joseph's territory reaches to "the utmost bounds of the everlasting hills"! If we *are* the Israel of prophecy, then the puzzle is solved, and when re-united with our brethren of Judah we shall share with them all that pertains to the twelve-tribed nation.

But there is another prediction recorded in Gen. xlviii. 19, 20. Jacob tells Joseph that Ephraim shall become a multitude of nations, and that Manasseh will develop into a great people. Can these "cover to cover" folk point to any fulfilment of this forecast in Old Testament times, but *after* the disruption of the kingdom? For this prediction could only materialise after the Ten Tribes had broken away from the Two, and before the

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re-union symbolised by the two sticks in Ezekiel's vision, which is still in the future. If British-Israelites are right, the existence of the British Empire and the United States *is* the fulfilment of Jacob's forecast; otherwise there is no fulfilment whatever. It would seem that the "cover to cover" people are on the horns of a dilemma.

God guaranteed to David the perpetuity of his throne. It was said of David's son and successor, "If he commit iniquity, I will chasten him, ... but My mercy shall not depart from him, and thine House and thy Kingdom shall be established for ever before them. Thy throne shall be established for ever" (2 Sam. vii. 14-16).

Now Solomon *did* commit iniquity, and in the time of his son, Rehoboam, the kingdom was divided, but the southern portion continued under the Davidic rule till the tragic death of Zedekiah and his sons. If this was the *end* of the Davidic dynasty, what of the promise in Jer. xxxiii., that it should continue as long as the sun and moon? Some will say it was fulfilled in Christ; but it was six centuries before His first Advent, and when He came He did not sit on David's throne—He will when He comes again—but in the interval a scion of David's line must be occupying that throne *till He comes* to take it; if *not*, there must be a hiatus of more than 2,500 years to account for. But if the line of David has been carried on by the Royal House of Britain, the Divine honour is vindicated, and the Divine faithfulness demonstrated. And until our Fundamentalist opponents can provide a better explanation than the one we tender, though we rejoice that they accept much that the Modernists reject, we feel they should cease from declaring that they believe the Bible "from cover to cover," because, obviously, they do nothing of the kind.

"From a Great-Grandmother's Armchair."

PROBABLY no gift is more acceptable to an educated man or woman than a book which has all the delights of a fascinating life story, in addition to an historical value as an intimate record of outstanding national personages.

The Right Hon. Helen, Countess Dowager of Radnor, has from her unique associations in the past been enabled to give to the world a book of memories which has a charm for all those who have followed during the last half-century the doings of Royalty, statesmen, leaders in music and art, and others.

"From a Great-Grandmother's Armchair" is the title Lady Radnor has chosen, and from this view-point has provided a work of unique interest. The volume is well illustrated, is teeming with personal anecdotes, and is written in an easy and gifted manner, which carries the reader pleasantly from page to page from beginning to end.

Already a widespread demand for this book has been made, and as a gift for the coming Christmas season it can be strongly recommended to all those who find their delight in literature. The price is 21/- net, and it is published by the Marshall Press, Ltd., 7, Milford Lane, Strand, London, W.C.2.

Britain Not a Part of Europe.

LORD MELCHETT ON WIDER INTERESTS OF EMPIRE.

INTERVIEWED on his return to England recently from America, Lord Melchett said he wanted to make it clear that he did not regard Britain as belonging to Europe.

"Britain," he declared, "is the centre of a great Empire, with a greater area, population, and natural resources than any other possible economic unit in the world."

While Britain was always desirous of working in co-operation with other nationalities, she regarded herself as pivot of an Imperial and economic unit.

"I believe in the amalgamation of British industries," he went on, "and the nationalisation of Empire industries. And though Britain is not part of Europe, she must naturally, politically and economically be concerned in European affairs."

The chief and most important tendency of British industry was towards rationalisation, which meant scientific organisation of industry, and the balancing of production to consumption, but there was yet a long way to go.

The tendency might be for the organisation of the world into three economic units: (1) The United States; (2) the United Economic States of Europe; (3) the British Empire. If this came about, it would mean a different atmosphere from that of 1914, and a move towards co-operation.

The above interesting interview appeared in *The Daily Sketch* of November 1st, 1928, and is a significant answer to those who would have us believe that Great Britain is one of the European group of nations. The predicted re-union of Israel and Judah would mean the blending together of No. 3, No. 1, and the Jewish people, of whom Lord Melchett is such a distinguished member. Thus would be formed the Biblical League of Nations, as foretold by the prophets.

The Soviet and Hebrew.

THE following paragraph from *The Jewish Chronicle* will be read with interest. It forms a significant confirmation of the main line of argument pursued in the leading article of last month. —(EDITOR.)

HEBREW NOT A LANGUAGE OF INSTRUCTION.
THE SOVIET AND HEBREW.

"Under no circumstances shall we introduce the dead Hebrew language as a language of instruction in the schools, regardless of the desires of the population," Mr. Lunaczarsky, the Soviet Minister of Education, replied to an inquiry made by the *Jewish Telegraphic Agency* representative at Moscow. "Moreover," Mr. Lunaczarsky added, "I doubt extremely if it is possible to find anywhere a Jewish population, except of small groups, to demand the introduction of Hebrew. Like Latin, it is permitted in Russia, and I believe that if the population somewhere demanded that a certain school should teach Hebrew, we would introduce it among the subjects in the curriculum."

Editor's address.—Thos. W. Plant, Hall Cross Cottage, Doncaster (Yorks).

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Lectures.

LEEDS BRITISH-ISRAEL ASSOCIATION.

ON Wednesday, November 7th, we had the pleasure of having with us Mr. J. A. Yoxall, of Stalybridge. The lecture was entitled "Prophecy Fulfilled, and Soon to be Fulfilled." His opening remarks emphasised the importance of a right conception of the Holy Scriptures as being the Word of God. Truly so demonstrated to those who would carefully observe how its prophecies were fulfilled. He found therein two messages—a twofold Gospel: one of salvation, and one of the Kingdom. The British-Israel Movement was inextricably bound up with the Bible, whatever its opponents may say.

Mr. Yoxall vividly described how 333 predictions in the Old Testament respecting our Lord Jesus Christ had been fulfilled in every detail. This evidenced the manner God worked out His own plans. The same process could confidently be applied to the prophecies concerning Israel. It would be found that the *only* explanation which would meet the requirement was the Truth for which we stand. Recent fulfilment was our occupation of the Holy Land, and the driving out of the Turk. He conveyed to his hearers a remarkable figure of the sufferings and the glory of Christ. This glory, so great and impossible to our conception, is now near at hand.

Space does not afford an adequate report of this interesting and instructive address. The audience showed hearty appreciation in their expression of thanks. Mr. A. W. Packe presided.

O.H.I., GRANGE-OVER-SANDS.

THE second meeting of the winter session was held on Monday, November 12th, in the Parish Hall, when Mrs. Bloxam gave a most interesting and instructive address on "The Heraldry and Flag of Great Britain." The lecture was based on her recently-published booklet of that name. Mr. H. Eden Smith was in the chair, and Mrs. Hymar kindly sang the "Recessional" between the first and second part of the lecture. A very hearty vote of thanks was accorded the lecturer, chairman and soloist. The whole address was so excellent that it would be impossible to emphasise any one part. Mrs. Bloxam is always very welcome to British-Israelites in Grange. M.W.

DONCASTER AND ASKERN.

THE Editor recently lectured before the Church of England Men's Society in St. Mary's Church Schoolroom, and also before the Askern Literary Society. The subject on each occasion was "Isaiah and the Coming Development in the Middle-East, including Our Mandate to Administer Palestine." The lecturer also quoted several remarkable passages from other prophets, and much interest was aroused by these applications of ancient prophecies to present-day events. There was an excellent attendance at both lectures.

Our Monthly Headline.

THE one selected for December is from a lady in Dublin, and, for the sake of comparison, I have quoted it from a copy of the Septuagint version, which I purchased second-hand in London as recently as last October. The following is printed on the cover:—

THE SEPTUAGINT.

The Bible used by our Saviour and the Apostles,
Used in the Churches of England for a thousand years.

The whole passage from which this headline is taken reads thus:—

> Still, however, thus saith the Lord, the God Who made thee O Jacob, and Who formed thee, O Israel! fear not. Because I have redeemed thee—have called thee by thy name—thou art Mine; therefore when thou passest through water, I am with thee, and the streams shall not overwhelm thee: and when thou passest through fire, thou shalt not be burned up—the flame shall not quite consume thee.

In the August issue of *The British-Israel Herald* we dealt fully with this very vital text relating to the migration of Israel from Assyria, *via* Batum, on the Black Sea, through the Crimea into Eastern Europe, to Arsereth, on the River Sereth, a northern tributary of the Danube.

"Samaria Colonised by Pagans" is the title of the article, in which we dealt so fully with this text, and our readers are referred to it. Copies can be obtained from the Editor or the Publishers.

The British-Israel Caravan Mission

(Supported by Voluntary Contributions).

G. W. M. DALE, ESQ., F.R.S.A., M.A., LL.B., *President.*
LANDSEER MACKENZIE ESQ., and
H. O. SOUTTER, ESQ., M.A., J.P., *Vice-Presidents.*

HERE is a very brief report of some of our delightful work in West Kent and the West of London, which was not forwarded last month owing to an attack of influenza, from which I am thankful to say I have recovered. Quite a good number of friends have been added to my list, including ministers and clergy, as the result of lectures in church halls, mass meetings, mission halls, and Bible classes. Many have had their eyes opened to the truth of the Bible as never before, and are valuing the promises inscribed on its pages as sure and certain facts, instead of mere probabilities. Some Bible lovers have confessed that, under the searchlight of British-Israel Truth, so much is made clear to them that was previously enveloped in mystery. God is with us, and opening up new fields for our labours. Results have been far beyond our expectations. To Him be all the praise and the glory.

The following donations are thankfully acknowledged for the fund of the above Mission:—M.J., £1; A.M., 10/-; J.J.R., £1; Mr. Hedges, 10/-.

All work in connection with the Mission is voluntary, but WE NEED funds to meet our expenses. Please cross cheques and postal orders, "B.I.C.M. A/c, Barclay and Co."

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Christmas Presents, Appeals and Reminders.

In this page, and at this time of the year, we draw attention to some helpful suggestions which we make to our readers for their consideration

YOU HAVE LONG PROMISED yourself, or you have a friend who would value and use, a copy of FERRAR FENTON'S BIBLE. What an ideal Christmas Gift this would make!

✧

YOUR LIBRARY OF BOOKS and Pamphlets is getting low and wants renewing and enlarging. This can be done by selecting your favourites from the list on the back page and sending the order direct to MR. WM. H. SNOW.

✧

KEEN BRITISH-ISRAELITES should, and often do, enclose a PURSE CALENDAR in every letter they post to friends, specially to those in the Colonies. They are equally welcome to friends in the British Isles.

✧

THE BRITISH-ISRAEL CARAVAN Mission, conducted by MR. JOHN T. HUNT, is generally well supported month by month, but much more could be done with increased funds.

✧

THE ANGLO-ISRAEL DISTRIBUTION Fund is one of our oldest British-Israelite institutions, founded many years ago by the late Miss Rush. Its activities are only limited by the amount of the donations that are received.

✧

THE "ROAD BUILDER'S" NEW Book, "GOD'S COMMONWEALTHS," is specially recommended, price 8/6, post free, from The Editor.

YOUR CO-OPERATION IN THE task of largely increasing the circulation of the BRITISH-ISRAEL HERALD is greatly desired. This can best be done by constantly bringing the magazine to the notice of your friends and acquaintances. It is astonishing how many keen British-Israelites do not know of this Publication, and they should be informed. The monthly contents cover a wide range of Bible research from the British-Israel standpoint, and in the twelve monthly issues of a year you have a veritable library of authoritative articles crammed full of information and arguments that no British-Israelite can afford to be without.

Large or small parcels of back numbers can be obtained for distribution, at the cost of postage only, if ordered direct from The Editor.

✧

THE APPEAL FOR HELP FUND has had a gratifying response since it was launched last March. It has helped the Owner-Editor to meet the burden of the monthly printing account with greater confidence, and has considerably lightened his financial responsibility. He confidently appeals for your generous help throughout 1929.

✧

ANNUAL SUBSCRIBERS, specially those from January to December, are reminded to send their subscriptions NOW to ensure the regular delivery of the BRITISH-ISRAEL HERALD.

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The British-Israel Herald

Is issued for the purpose of giving information on the identity of the British peoples (including our kindred in the United States) with the House of Israel, *i.e.*, the Ten Tribes, as distinct from the Jews, who are of the House of Judah. The Journal deals with all branches of inquiry touching the Hebrew origin of our nation, and shows the bearing of present-day events on the prophetic destiny of the English-speaking race.

Special attention is drawn to the following Facts and References concerning the chosen people :—

The scattered Israelites would be gathered into a place of safety (Jer. xxxi. 10; 2 Sam. vii. 10); *evidently islands* (Isa. xli. 1, xxiv. 14, 15), *situated N.W. from Palestine* (Jer. iii. 18; Hos. xi. 10).

Their land would become too small, and they would spread out to the very ends of the earth (Isa. xlix. 20, liv. 3; Deut. xxxiii. 17).

They had to inherit and colonise the waste parts of the earth (Isa. xxxv. 1, xlix. 8).

More particularly, they were to acquire the stretch of land between the Nile and the Euphrates (Gen. xv. 18).

They would grow into a "company of nations" (Gen. xxxv. 11, xlviii. 19);

Having a kindred nation—a "great people"—separated from them (Gen. xlviii. 19).

They would lend to many nations and borrow from none (Deut. xxviii. 12).

Their territory would be distinguished for mineral and agricultural wealth (Deut. xxxiii. 13-16).

They had to be a great and warring people (Micah v. 8; Jer. xxxi. 7, li. 20).

They had to possess "the gate of their enemies" (Gen. xxii. 17).

They had to be a blessing to all the families of man (Gen. xxviii. 14; Isa. lviii. 6, 7; Micah v. 7).

They would rule over many nations and be ruled over by none (Deut. xv. 6).

All of which predictions are fulfilled in the Anglo-Saxon race.

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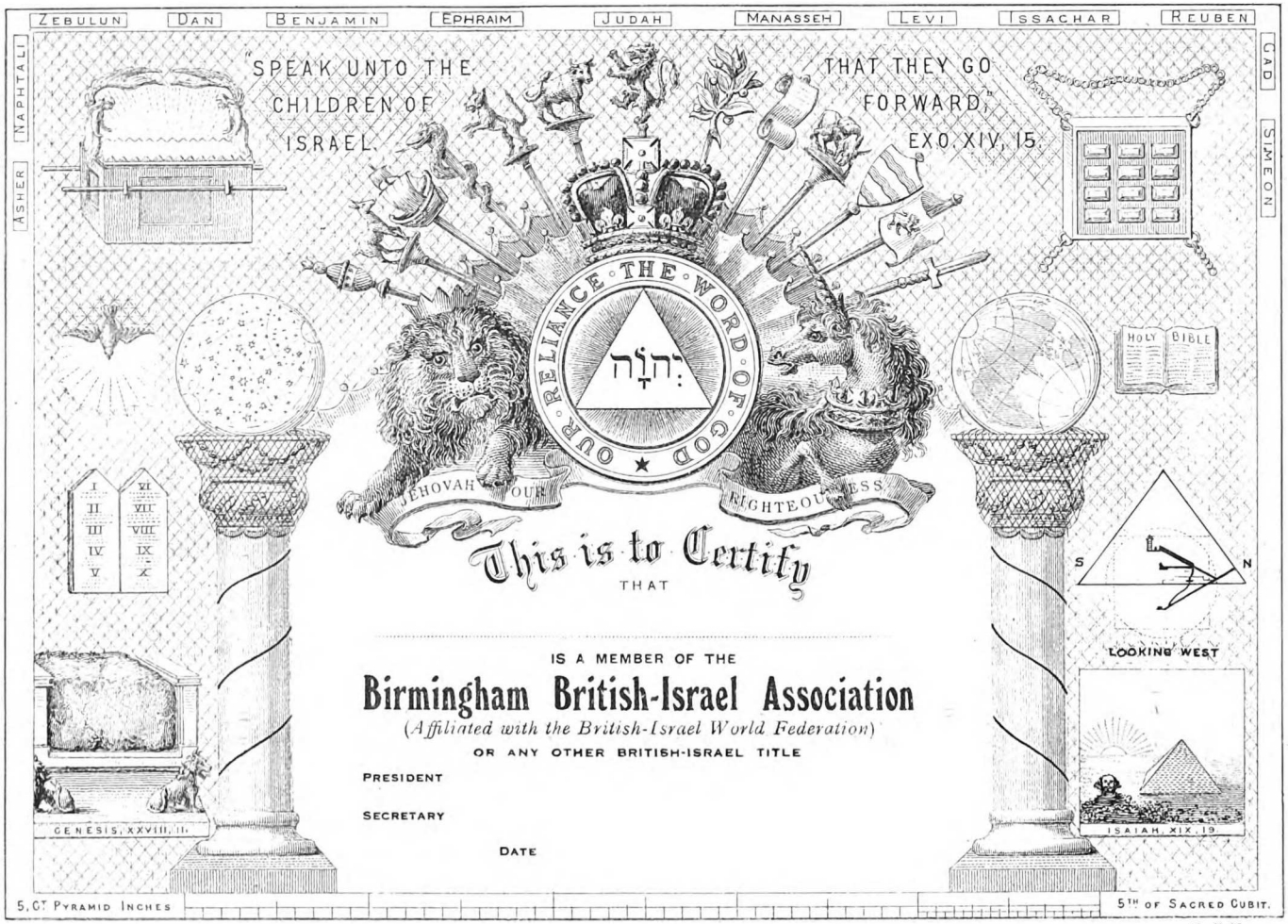
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Oct.	Fifri or Enthanim	30	1	VII.	7	14	21	28		3	10	17	24		6	13	20	27	
Nov.	Marchesvan or Bul	29	2	VIII.	5	12	19	26		1	8	15	22	29	4	11	18	25	
Dec.	Casleu or Chisleu	30	3	IX.	4	11	18	25		7	14	21	28		3	10	17	24	
Jan.	Tebeth	29	4	X.	2	9	16	23		5	12	19	26		1	8	15	22	29
Feb.	Shebat	30	5	XI.	1	8	15	22	29	4	11	18	25		7	14	21	28	
Mar.	Adar	29	6	XII.	6	13	20	27		2	9	16	23		5	12	19	26	
April	Nisan or Abib ...	30	7	I.	5	12	19	26		1	8	15	22	29	4	11	18	25	
May	Zif or Jiar	29	8	II.	3	10	17	24		6	13	20	27		2	9	16	23	
June	Sivan	30	9	III.	2	9	16	23	30	5	12	19	26		1	8	15	22	29
July	Thamuz	29	10	IV.	7	14	21	28		3	10	17	24		6	13	20	27	
Aug.	Ab or Lous	30	11	V.	6	13	20	27		2	9	16	23	30	5	12	19	26	
Sep.	Elul	29	12	VI.	4	11	18	25		7	14	21	28		3	10	17	24	
Sep.	Ve Adar	34	Intercalary												2	9	16	23	30

					d					*e*					*f*				
Oct.	Fifri or Enthanim	30	1	VII.	3	10	17	24		6	13	20	27		2	9	16	23	30
Nov.	Marchesvan or Bul	29	2	VIII.	1	8	15	22	29	4	11	18	25		7	14	21	28	
Dec.	Casleu or Chisleu	30	3	IX.	7	14	21	28		3	10	17	24		6	13	20	27	
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					g					*h*					*i*				
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Nov.	Marchesvan or Bul	29	2	VIII.	4	11	18	25		7	14	21	28		3	10	17	24	
Dec.	Casleu or Chisleu	30	3	IX.	3	10	17	24		6	13	20	27		2	9	16	23	30
Jan	Tebeth	29	4	X.	1	8	15	22	29	4	11	18	25		7	14	21	28	
Feb.	Shebat	30	5	XI.	7	14	21	28		3	10	17	24		6	13	20	27	
Mar.	Adar	29	6	XII.	5	12	19	26		1	8	15	22	29	4	11	18	25	
April	Nisan or Abib ...	30	7	I.	4	11	18	25		7	14	21	28		3	10	17	24	
May	Zif or Jiar	29	8	II.	2	9	16	23		5	12	19	26		1	8	15	22	29
June	Sivan	30	9	III.	1	8	15	22	29	4	11	18	25		7	14	21	28	
July	Thamuz	29	10	IV.	6	13	20	27		2	9	16	23		5	12	19	26	
Aug.	Ab or Lous	30	11	V.	5	12	19	26		1	8	15	22	29	4	11	18	25	
Sep.	Elul	29	12	VI.	3	10	17	24		6	13	20	27		2	9	16	23	
Sep.	Ve Adar	35	Intercalary				one		day			extra			1	8	15	22	29

					j					*k*					*l*				
Oct.	Fifri or Enthanim	30	1	VII.	1	8	15	22	29	4	11	18	25		7	14	21	28	
Nov.	Marchesvan or Bul	29	2	VIII.	6	13	20	27		2	9	16	23		5	12	19	26	
Dec.	Casleu or Chisleu	30	3	IX.	5	12	19	26		1	8	15	22	29	4	11	18	25	
Jan.	Tebeth	29	4	X.	3	10	17	24		6	13	20	27		2	9	16	23	
Feb.	Shebat	30	5	XI.	2	9	16	23	30	5	12	19	26		1	8	15	22	29
Mar.	Adar	29	6	XII.	7	14	21	28		3	10	17	24		6	13	20	27	
April	Nisan or Abib ...	30	7	I.	6	13	20	27		2	9	16	23	30	5	12	19	26	
May	Zif or Jiar	29	8	II.	4	11	18	25		7	14	21	28		3	10	17	24	
June	Sivan	30	9	III.	3	10	17	24		6	13	20	27		2	9	16	23	30
July	Thamuz	29	10	IV.	1	8	15	22	29	4	11	18	25		7	14	21	28	
Aug.	Ab or Lous	30	11	V.	7	14	21	28		3	10	17	24		6	13	20	27	
Sep.	Elul	29	12	VI.	5	12	19	26		1	8	15	22	29	4	11	18	25	
Sep.	Ve Adar	34	Intercalary												3	10	17	24	31

					m					*n*					*o*				
Oct.	Fifri or Enthanim	30	1	VII.	4	11	18	25		7	14	21	28		3	10	17	24	
Nov.	Marchesvan or Bul	29	2	VIII.	2	9	16	23		5	12	19	26		1	8	15	22	29
Dec.	Casleu or Chisleu	30	3	IX.	1	8	15	22	29	4	11	18	25		7	14	21	28	
Jan.	Tebeth	29	4	X.	6	13	20	27		2	9	16	23		5	12	19	26	
Feb.	Shebat	30	5	XI.	5	12	19	26		1	8	15	22	29	4	11	18	25	
Mar.	Adar	29	6	XII.	3	10	17	24		6	13	20	27		2	9	16	23	
April	Nisan or Abib ...	30	7	I.	2	9	16	23	30	5	12	19	26		1	8	15	22	29
May	Zif or Jiar	29	8	II.	7	14	21	28		3	10	17	24		6	13	20	27	
June	Sivan	30	9	III.	6	13	20	27		2	9	16	23	30	5	12	19	26	
July	Thamuz	29	10	IV.	4	11	18	25		7	14	21	28		3	10	17	24	
Aug.	Ab or Lous	30	11	V.	3	10	17	24		6	13	20	27		2	9	16	23	
Sep.	Elul	29	12	VI.	1	8	15	22	29	4	11	18	25		7	14	21	28	
Sep.	Ve Adar	34	Intercalary												6	13	20	27	34

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