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"Unveil mine eyes, that I may behold the wonderful things in Thy Law."—Psa. cxix., v. 18 (Polychrome Bible, U.S.A.)

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE.

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The Samaritans in Nablus.

THE WORLD'S SMALLEST SECT.

BY THE EDITOR.

The Yorkshire Telegraph and Star of December 5th, 1928, had the following reference to this interesting community:—

> In her interesting book, "Both Sides of the Jordan," just published, Mrs. Rowan Hamilton describes the Samaritans in Nablus, the ancient Shechem, as "the oldest and smallest sect of the world," for there are only some 200 of them. They are interlopers in Israel, for they were originally Assyrians deported from Babylon in 745 B.C. Their estrangement from the Jews goes back to the time after the captivity, when the Samaritans asked to be allowed to join in the rebuilding of the Temple. The Jews refused. The chief treasure of their High Priest's synagogue, where there are no women, is its 3,000-year-old roll of the Pentateuch.

In this age of proving the historical inaccuracy of Bible history, it is refreshing to come across an ordinary newspaper "par." that really proves more than its writer suspected, and which is also in astonishing agreement with the Bible record. I wonder if the writer looked it up, or if he gathered these historical details from Mrs. Rowan Hamilton's book.

The sentence, "They are interlopers in Israel, for they were originally Assyrians deported from Bablyon in 745 B.C.," takes us straight back to the *overthrow, deportation and captivity,* by Assyria in 721 B.C., of the Ten Tribes of Northern Israel, which is fully described in the chapter so well known to all British-Israel students—namely, in 2 Kings xvii. 5 and 6:—

> Then the King of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea, the King of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the River of Gozan, and in the cities of the Medes.

As in the December issue, I must again refer my readers to the leading article in the August

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issue, entitled "Samaria Colonised by Pagans," for fuller details of this period of ten-tribed history. All this happened 115 years *before* the Jews *began* their 70 years of captivity in Babylon in 606 B.C.

The above quoted sentence takes us to verse 24 in that 17th chapter of 2 Kings :—

> And the King of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the Children of Israel; and they possessed Samaria, and dwelt in the cities thereof.

How complete this removal was is told in verse 18 of the same chapter :—

> 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.

Verses 21, 22 and 23 can also be read with advantage, and in connection with the last three words of verse 23, "unto this day," it is interesting to quote this footnote by Ferrar Fenton, who made the great discovery that all this history was written by Isaiah ! !

> The last clause, "to this day," is the inserted note of some old editor, probably Ezra or Nehemiah, after the return from Babylon, and is not a part of Isaiah's work. (History.)—F.F.

This footnote is *very useful* for British-Israelites to quote, as it proves that the writer of those three additional words (who was a Jew who had returned from Babylon 115 plus 70 years, total 185 years, after the Assyrian captivity of Northern Israel) was at great pains for the record to be historically accurate. Therefore he added the words "to this day," proving they were then still in Northern Assyria, and had not returned to clear out those Assyrian interlopers. This is a clear answer to those opponents who say that the Ten Tribes returned mixed up with the Jews.

We can now admire the historical accuracy of the next sentence in the newspaper paragraph :—

> Their estrangement from the Jews goes back to the time after the (Jewish) captivity (in Babylon) when the Samaritans asked to be allowed to join in the rebuilding of the Temple. The Jews refused. (For their refusal read Ezra, chapter 4.)

The respective periods referred to in these two sentences are, therefore, nearly 200 years apart. The first referred to the time of the commencement of the ten-tribed captivity in Assyria, in a district between Nineveh and the Caspian, and the second to the period just after the return of the Jews from their seventy years of captivity in Babylon. At the commencement of that 200 years Babylon was a subject province of Assyria, whose capital was Nineveh, but during that interval Babylon had successfully revolted from, and had overthrown, Assyria. This rise of Babylon liberated the Ten Tribes from their Assyrian captivity, and they began their ever-westward migrations. Now we again turn to the second sentence quoted above, and can quite understand why the Jews would not allow the Samaritans to assist in rebuilding the Temple. We are told above that the Ten Tribes were deported unto "the cities of the Medes," and on the authority of the Jewish historian, Josephus (in Antiq. xi. 2), we are told that when Ezra received permission to return to Jerusalem and rebuild the Temple, "he sent a copy of the epistle to all his own nation that were in *Media"*; he adds, "But then *the entire body of the people of Israel remained in that country,* wherefore there are but two tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers." This quotation is taken from that valuable, but out of print, pamphlet, "Dan : The Pioneer of Israel," by the late Colonel J. C. Gawler, Keeper of the Crown Jewels (published 1899).

From this quotation we learn that the Jewish exiles, just returned from Babylon, actually invited the Ten Tribes to leave Media, and come south, to assist in the work of rebuilding the national life and religious activities of Palestine !

"But," Josephus adds, "then the entire body of the people of Israel (the Ten Tribes) remained in that country *(viz.,* in the cities of the Medes). Again, what a complete answer this is, from the Jewish historian, Josephus, to those present-day objectors to British-Israelism, who still keep on saying that both Israel and Judah returned from Babylon and are mixed up in the present-day Jewish people ! Josephus goes out of his way to give us this invaluable piece of historical data, and points out, without any equivocation, that the *entire* body of the people of Israel *remained in that country,* and declined the Jewish invitation to come south.

Consequently there was no re-union of Israel and Judah then, and this information, therefore, keeps them apart until the time of Christ—and afterwards.

On the other hand, when the Assyrian "interlopers," who had settled in Samaria, offered *their* help, the Jews declined any assistance from the ancestors of the 200 present-day "Samaritans in Nablus." Now we have the true historical atmosphere of the incident in John iv. 7, 8, 9. Here it is in Ferrar Fenton's rendering :—

> A woman of Samaria then coming along to draw water, Jesus said to her, "Give Me a drink"; for His disciples had gone to the town to buy food. The Samaritan woman, however, replied to Him: "How can You, being a Judean, ask a drink from me, a Samaritan woman?" (For Judeans do not associate with the Samaritans.)

My thanks are due to the friend who, over the tea cups in a restaurant, passed me this newspaper paragraph with the remark, "Is this something in your line?"

"There is one characteristic common to the whole of Bible history which differentiates it from other records—its account of the constant struggle between good and evil. The bias of the Biblical historian is always on the side of the forces that make for goodness. Biblical history does not attempt to gloss over the evil in the world. But God is never to be found on the side of evil, or of the big battalions. He appears always in support of the few who are striving after righteousness." — Quotation from the weekly sermon in *The Jewish Chronicle,* October 19th, 1928.

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On the Trail of "Israel."

By LANDSEER MACKENZIE.

IT is our common experience that catchwords, phrases and terms get an absolute hold upon the mind to the exclusion of all thought of their correctness. And yet such catchwords may often be considered apposite, since they tersely convey a desired idea when the more precise term might fail.

The term "British-Israel" or "Anglo-Israel" is a case in point. Though not strictly correct, or perhaps I might venture to say quite incorrect, it is a valuable title because it conveys to people in general the idea that we wish them to get hold of. Which is, of course, that the British race are the descendants of the erstwhile House of Israel.

But do not suppose that I would have the title changed, even were it possible to do so. Therefore, that which I am saying, and which I will try to prove, must be regarded as more of academic than of practical value.

The distinctive terms used for the respective Houses of Israel and Judah is, to us, a hackneyed theme, well nigh worn threadbare. Yet, since it is the chief stumbling-block to any fresh student of the prophetical Scriptures, it cannot be too often reiterated, or be too constantly brought to the front.

Let us, then, glance at these appellatives — Israel, "All Israel," "All the House of Israel," "wholly," and "the Kingdom." At first sight it is very difficult to believe that these terms, so comprehensive in form, should, one and all, exclude Judah, or to understand why it should be so. Yet it is so. A careful examination of the pre-captivity passages, in which any one of them occurs, will show this to be an absolute fact, admitting of no doubt.

The reason and justice of this is, to my understanding, quite simple. Jacob undertook to serve seven years for Rachel, but at the end of that period was tricked by the substitution of the sore-eyed Leah. Another seven years' servitude was forced upon him ere he obtained her who had first awakened his love; Rachel was paramount in his esteem, his chief wife, his Sultana—as Orientals put it. Although he had now ten sons, there was, as yet, no fruit to this marriage.

Then comes his journeying forth with his household and possessions, his wrestling with the angel, his change of name from Jacob to Israel—that greatly exalted name, a "prince with God," or one who "prevails with God"—and after this, the death of Rachel in giving birth to Benjamin.

Benjamin, then, was the only one of the twelve sons to be born to Israel after his father acquired that name. The other eleven were sons of Jacob, not sons of Israel. Later on we have the death-bed scene in Egypt, where the Patriarch blesses the two sons of Joseph, giving the pre-eminence to Ephraim; moreover, he blessed the lads, and said: (Gen. xlviii. 16) *"Let my name be named on them."* So we find these half-tribes of Joseph endowed with a pre-emption of the title "Israel." There are, therefore, these two tribes, Joseph and Benjamin, which have a special and peculiar right to this glorious title, a title which one of them, Benjamin, has never forfeited.

The birthright taken from Reuben, owing to his evil doing, is bestowed upon Joseph, which is only natural after all, he being the eldest son of Jacob's paramount wife—his Sultana.

After the death of Joseph, his younger son, Ephraim, inherited this paramountcy by virtue of the testamentary blessing of his grandfather Jacob, or Israel. In proof of this we may refer to 1 Chron. v. 1: "Reuben's birthright was given to the sons of Joseph, the son of Israel." And Jer. xxxi. 9: "I am a Father to Israel, and Ephraim is My first-born."

Later we find Ephraim as the federal head of the tribes, always excepting Judah; thus, as it were by adoption, or as a courtesy title, these tribes became known as the "House of Israel," "Ephraim Israel," even "Ephraim" merely, and all the designations I have already noted as proper to that House, including "the Kingdom."

The kingly line was to come of Judah, the dominion of Joseph. Gen. xlix. 10: "The sceptre shall not depart from Judah till Shiloh come." 1 Chron. v. 2: "For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's." When Israel went out of Egypt, the House of Jacob from a people of strange language; Judah was His sanctuary, and Israel His dominion" (Psalm cxiv.). We see, then, that the forecast of Jacob on his death-bed was profoundly honoured. The distinction between the leading tribes of the future two Houses was thus early recognised. The kingly tribe and the tribes of "the Kingdom."

The very first time that the new King Saul numbered the people, Judah is spoken of separately (1 Sam. xi. 8). Later on, in the time of David, 1 Chron. xxi. 5, 6, tells us that, with the exception of Levi and Benjamin, which were not counted, Judah is numbered separately from the nine remaining tribes of Israel. Abner, the captain of the host of Israel, revolted from Saul and swore (2 Sam. iii. 10) "to translate the Kingdom" (note the expression, "the Kingdom," not a spiritual, but a material Kingdom) "from the House of Saul, and set up the throne of David over Israel," David being at that time King of Judah only, in Hebron. Yet once more, during the revolt of Absalom (chapter xviii.), David found himself alone with Judah. King David reigned first (2 Sam. v. 5) over Judah seven years, and afterwards thirty-three years over "all Israel" *and* Judah. Here, again, the distinction is marked. From the time of Saul until the end of the reign of Solomon only (a relatively short period) can it be justly said, reviewing the whole history of the tribes, that Israel and Judah were united.

But now there was to be one more separation—a definite and enduring one this time. And here the ordinary Scripture teacher wakes up and discovers that Judah and Israel really are separate and distinct entities.

This separation came about of the set purpose of God (2 Chron. xi. 4), as announced by

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Shemaiah, the prophet, and its effect was to prepare the way for the working out of the widely diverse destinies of the two Houses of Israel, so plainly to be perceived in the prophetical Scriptures and in history.

But it was not an entire severance at this time, inasmuch as one tribe of "the Kingdom" (or the same thing "all Israel") was to be lent to Judah for a season, and we see by the text and subsequent history that Benjamin was the selected tribe thus separated from his proper House, and so destined to share the vicissitudes of Judah up to the Roman siege of Jerusalem, together with the nickname "Jew." And as Benjamin, we have reason to believe, was among the first to accept Christ, it follows they were, without interval, under covenant with God, passing direct from the old covenant to the new. Obviously, then, though lost to sight and knowledge, they cannot be reckoned as one of the (spiritually) "lost tribes."

Now the first political move of that beggar on horseback, King Jeroboam, was to gallop the unfortunate House of Israel into idolatry, and to cut them off from all communication with Jerusalem, the Temple services, and the books of the law. And so they go on, sliding down the hill of perdition, from bad to worse, without an effort at recovery, till the time of weak-kneed Ahab, when he, dominated by a certain painted lady of foreign extraction, named Jezebel, constitutes Baalism the State religion.

The prophet Hosea (chapter xiii. 1) sounds a dominant note here: "When Ephraim offended in Baal, he died." I take it, then, Israel was dead in God's sight from the time of Ahab. But the end was not yet, though soon to be. The Lord began to cut Israel short, and by various captivities under various monarchs, they dwindled, till at last Samaria was swept clean of all its inhabitants, and a horde of foreigners was dumped on the land by the Assyrian conqueror to fill the aching void, and to develop ultimately into the Samaritans of Gospel times.

Let us make the status of the ten tribes at this time quite clear. They had broken the Mosaic covenant irretrievably, for a covenant, once broken, cannot be made whole again; a fresh covenant is necessary. They had forfeited the blessings set forth by Moses for obedience, and had inherited the curses (Deut. xxviii.). "Then said God" (Hosea i. 9), "ye are not My people, and I will not be your God." They were politically, morally and spiritually dead in God's sight; dead in all respects but physically, since as living men and women they were carried to Assyria. They were degraded to the level of the heathen peoples of the world. There was no difference between them and other Gentiles, saving only their Hebrew blood. Thus we find the House of Judah left as the sole adherent in all the earth, at that time, of the only true God. "Ye are the salt of the earth," "the light of the world" (Matt. v.). They shone as a "good deed in a naughty world." I wish to emphasise the utter degradation of the outlawed tribes, because upon this recognition depends the cogency of that which follows. And this brings me to one of the hinges on which this little essay swings.

They lost the name of Israel; they were no longer worthy to bear a name of exalted honour, one that embraced the name of God. Isaiah lxv. 15: "Ye shall leave your name for a curse unto My chosen, for the Lord God shall slay thee, and call His servants by another name." Chapter lxii. 2: "Thou shalt be called by a new name which the mouth of the Lord shall name."

This promise of a new name shows that the old name was lost. What is this new name? Is it that of Christian, or that of British? This is more than we may venture to decide, but evidently it cannot be Israel now. What it may be in the future,—God knows.

The House of Israel, then, being condemned, nameless, and done with for centuries to come, let us follow the name in the history of the other House—the House of Judah.

This House was very far from being faithful to God. From the time of Rehoboam on, there was a continual conflict between two religions, or perhaps we should say political parties, so that there were constant lapses into idolatry, and painful and difficult reversions to the true faith, as one or other party attained to power. But the nation was on the down-grade all the time. And yet the kingly line of David was unbroken, according to God's promise by a covenant of salt (2 Chron. xiii. 5). At length the sufferance of God is exhausted, and Judah also becomes ripe for captivity.

About the time between the two captivities another distinction is found in the prophets between the two Houses—the "divorced" and the "married" wives; Ephraim being the former, and Judah the latter. There are two or three texts to prove the point, but I only need quote Jer. iii. 8: "Backsliding Israel committed adultery. I had given her a bill of divorce, yet her treacherous sister, Judah, played the harlot also." Judah is represented as worse even than Israel. Jer. iii. 11: "The backsliding Israel hath justified herself more than treacherous Judah." Yet Hosea says (chapter xi. 12), "But Judah yet ruleth with God, and is faithful with the most holy."

Now both these apparently opposite pronouncements justly apply to Judah. The reason of Hosea's words is plain to see. Israel broke the Mosaic covenant, but Judah, in spite of her frequent rebellions and moral depravity, always remained under the law, and, in effect, does so still. That is the crux. That is the sole reason why the Almightly still owned her as His people.

And here we arrive at the other hinge of my subject.

The title, "House of Israel," forfeited by the Lost Tribes, is, by reason of this faithfulness, handed over by the later prophets to the House of Judah, which name is superseded by it.

Ezekiel is very consistent in this, and the other post-captivity prophets, if they do not use it so much, are very careful not to speak of the Lost House as Israel. And they do this not carelessly, as if there were no distinction in fact, but scientifically. Ezekiel's visions, for the most part, con-

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cern the House of Judah, and he calls them the "House of Israel," or the rebellious House indifferently; that is, they are one and the same. And this is very clearly to be seen throughout, say, the first twenty-five chapters of his prophecies. He says (chapter xxiii. 33): "Thou shalt be filled with the cup of thy sister, Samaria"; he is not, therefore, addressing Samaria, or the Ten Tribes. Samaria was the divorced wife (Jer. iii. 8); Judah still the married wife, the treacherous and rebellious woman. There is no ambiguity as to the application of the term "rebellious house." Isaiah's first chapter is a fulmination against Judah and Jerusalem, and he says (verse 23), "Thy princes are rebellious." The same can be said of Jeremiah's fourth chapter, where he says (verse 17), "She hath been rebellious against Me, saith the Lord." So it is very clear that by "House of Israel" Ezekiel means those known as Jews, and I have said that he uses the term scientifically, or according to knowledge.

Now why does he abandon precedent, and apply the term "Israel"—which is copyright to the other House—to the Jews?

It is a matter of chronology. Ezekiel and others prophesied after the fall of Samaria and the captivity of the Ten Tribes—after they had become nationally dead, spiritually lost, divorced as regards the covenant of the law. Manifestly they had forfeited, by their apostasy, their right to this title. The term was, therefore, quite justly passed on to the sole remaining representatives of Israel yet under covenant—the married wife—the more so as Benjamin, having the prescriptive right to the name, formed part of the House which Ezekiel was addressing at that time.

In the post-captivity historical books of Ezra and Nehemiah the same transference of the name Israel to the Jews may be noted. Because, in a few instances, in these books, the use of the term "all Israel" has been observed, theologians unversed in the Scriptural use of names and titles—and they are, unfortunately, in the majority—have jumped to the conclusion that the predicted re-union of the two Houses had taken place at this time. And this notwithstanding the plain evidence of the books themselves to the contrary. The re-union is, of course, still future, and there is not a scrap of proof to support their idea.

(To be concluded.)

Correspondence.

"THE DIVIDING LINE BETWEEN THE OLD AND THE NEW COVENANTS."

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

Dear Sir,—After my letter in this month's issue, under the above heading, had gone to Press, it occurred to me that the rending of the Veil of the Temple at the moment of Our Lord's death was a clear indication when the dividing line was actually drawn between the Levitical Law on the one hand and the Covenant of Grace on the other.—Yours very truly,

F. S. DOBBS.

Milton Lodge,
Iver, Bucks.

The Chapel of the Pyx.

IN looking through some old Press cuttings I came across the following, taken from *The Evening Standard* of October 12th, 1909, just over nineteen years ago, and therefore before the war. I do not know if the war has changed any of these arrangements, whereby the public can visit the Chapel of the Pyx, but on reading this interesting account of its treasured antiquities, enumerated by Dean Stanley, I could not help asking myself the question: How did the Sceptre or Rod of Moses get into such company?—and in London too!—[ED.]

"The ancient Chapel of the Pyx in the cloisters of Westminster Abbey will be opened from to-day to the public, after being closed for so many years, that almost to all, except antiquarians, it was little more than a name. Even now the chapel will not impress a visitor unless he knows something of the chamber's remarkable past. Entering from the cloisters, he will pass through double doors of extraordinary thickness, and held in place by six great locks—the key of one of which is weighty enough to fell an ox. The interior, which has been cleaned out, suggests a grey, musty cellar. The low roof is supported by a short, massive Norman pillar. Against the wall opposite the doors stands an ancient stone altar. Two heavy wooden chests are all the movables that the chapel contains.

"The Chapel of the Pyx has been close guarded with almost an air of mystery for years, and until lately the doors could be unlocked only by a special order from the Treasury. The chapel is a remnant of Edward the Confessor's original building. The 'Pyx' is the box in which the specimen pieces from the Mint are kept, and the standards of gold and silver used every year at 'the trial of the Pyx' for determining the justness of weight in the gold and silver coins issued from the Mint have been stored here. The public should appreciate the action of the Government in throwing open the chapel in future on Tuesdays and Fridays. From the early part of the fourteenth century the chapel was used as a Royal Treasury. Dean Stanley writes of it:—

"'Hither were brought the most cherished possessions of the State: the Regalia of the Saxon Monarchy, the Black Rood of St. Margaret ("the Holy Cross of Holyrood") from Scotland, the "Crocis Gneyth" (or Cross of St. Neot) from Wales, deposited here by Edward I.; *"the Sceptre or Rod of Moses,"* the Ampulla of Henry IV., the sword with which King Athelstane cut through the rock at Dunbar; the sword of Wayland Smith, by which Henry II. was knighted; the sword of Tristan, presented to John by the Emperor; the dagger which wounded Edward I. at Acre; the iron gauntlet worn by John of France when taken prisoner at Poitiers.'

"The Regalia were kept there in the time of the Commonwealth, when, owing to a robbery, new locks were put on. At the Restoration the Regalia were removed to the Tower."

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Can the Bible be Upset?

BY M. VINCENT COX.

WE have probably been more or less startled by the pronouncements of Bishop Gore, whose "New Commentary on the Holy Scriptures" has just been published, and is being reviewed in several of our daily and weekly journals. *The Daily Express* calls it "the Bishop's bombshell," and the review in *The Daily News* is headed, "Upsetting the Bible," and that suggested the title of this article. For we will not admit that even Bishop Gore is able to upset *the Bible,* though, as that veteran champion of Biblical inspiration, the Rev. Dinsdale Young, points out, it is quite possible to upset the minds of the men and women of to-day, and particularly of the young people, who will be the men and women of to-morrow.

A few centuries ago the Evil One planned the destruction of all the Bibles in the land. In order to compass this, he incited Wolsey and his co-adjutors to order all copies of the Scriptures to be publicly burned at St. Paul's Cross. But there were many that they failed to secure. Numbers were hidden in loaves of bread, sewn into mattresses, concealed under floors; and those which escaped were treasured as never before; and to-day, within a stone's throw of that prodigious bonfire, stand the headquarters of the Religious Tract Society, from which issues an unfailing stream of Bibles, Testaments, and portions, which are being distributed all over the world.

So the Devil has changed his tactics. He no longer seeks to *burn* Bibles. He employs a subtler and more insidious method. He sets the Modernists to work to undermine men's faith. He chooses scholars, of unimpeachable integrity and of outstanding intellectual power, to broadcast the seeds of doubt, and certainly this is a more dangerous menace to the faith of many than was the destruction of the Holy Volume by fire in 1547.

Among the more startling of Dr. Gore's assertions, we find the following:—

> The Flood and the turning of Lot's wife into a pillar of salt are declared to be simply symbols;
> David's authorship of certain Psalms more than dubious;
> Isaiah largely a compilation;
> And Genesis "to a large extent legendary in character."

With regard to the flood, it is not only the Bible that records it, for many of the Pagan religions have a tradition of such a catastrophe; for instance, the Deucalian deluge of the Greek mythology. The fall of man is, of course, denied by all evolutionists, but surely it is plainly taught by St. Paul in 1 Cor. xv. 22

Re Jonah and the "whale," it may be observed that the Old Testament never *mentions* a whale. It says, "The Lord prepared a great *fish,*" whereas the whale belongs to the mammalia, which suckle their young, and are not fishes in any sense of the word.

We learn that the Bishop does believe in the virgin birth, which Dr. Major denies. But he deplores the destruction of the swine into which the demons entered. He states "that it is another illustration of our changed attitude to the infallibility of the Bible record that we should like to think Mark is in error in connecting their destruction with anything said or willed by our Lord." But it was certainly illegal, according to Mosaic law, to keep swine, or to use their flesh as food. In that climate it was often the origin of leprosy. Surely it was better for the swine to perish than for the public health to be endangered!

The Daily News review is by C. T. Bateman, the Church correspondent of that paper, and he concludes his remarks as follows:—

> Boys and girls with the advantages of secondary education do not to-day accept the Biblical interpretations of their elders. They are in revolt against conclusions that have been presented to them by clergy and others, and turn with disgust from a faith that will not accord with their instruction at school. Dr. Gore gives them a chance. He shows what is the reasonable meaning of these Bible stories, and paves a path for them by which they can secure faith as well as freedom.

This paragraph elicited a letter to *The Daily News* on the following day, which it is worth while to quote:—

> Sir.—I feel that I must protest against the statement of your contributor, C. T. Bateman, that "boys and girls with the advantages of secondary education do not to-day accept the Biblical interpretations of their elders." To take my own case, as representative of thousands of the younger generation, I have had a secondary school education, and, although I accept no interpretations blindly, at the age of 20 I believe in the Bible as the wholly inspired word of God.

We do not think Mr. Bateman is right about the secondary schools, but if they really do prejudice the minds of the pupils against the Bible we can only say, "So much the worse for the schools"; but we hope he is mistaken. But we *do* fear that in scores of theological colleges the tendency is to indoctrinate the students with Modernism, which they, in their turn, will disseminate among the young people of their future congregations.

We have also a quotation from "Candidus" of *The Daily Sketch.* It is "Candidus," you may remember, who says that "the prophet Daniel has no message for our day." This paper, from his pen, is not a review of Bishop Gore's "New Commentary," which had not, when he wrote (November 22nd), seen the light. His remarks are based on some observations of the decay of Bible reading by the Bishop of Southwark, who attributes this decay to "reaction from mistaken ideas of Biblical inspiration." It is sometimes cast at us that we believe the commas to be inspired. Not so. The commas do not appear in the original, but were inserted by the translators of 1611, and one chapter (Acts xxi.) actually *ends* with a comma! We do not endorse all "Candidus" says about the Bible, since he evidently regards it as no more inspired than many other classics, and even argues that "its moral tone is not uniformly high"; but he does pay a tribute to the Bible as *literature,* which is worth transcribing. Here it is:—

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I think, too, that there will be a reaction to the Hebraic ideas about life, and when that comes the consolations and censures of the Bible will regain their old place in life. But what is most in my mind when I regret the decay of Bible reading is not the moral effects (about which I am somewhat uncertain) but the weakening of what is the greatest educational force that this country has ever known. For the English Bible considered purely as literature is the greatest book of all time. The regular reading of it is, in its clarification of thought and expression, a complete education. If you could convert this generation into Bible readers like their grandparents you might, or might not, improve their morals, but it would be in its other effects the equivalent of a complete university course of Literæ Humaniores. No one can read the Bible regularly and critically without learning to think clearly and to express himself with dignity and simplicity. Many of the great masters of English style and thought have had no other literary education than the Bible; it is the only university extension course that has ever had a real and abiding effect on the mind of the nation. I am not unmindful of the moral effects, but I leave them for bishops and others to estimate.

But suppose "Candidus" knew, as we do, that the Bible contains the early history of our race, and also the future destiny awaiting us as a people, how greatly he would modify his ideas as regards its authority and inspiration! For the best antidote to doubt is the acceptance of British-Israel Truth. It is not surprising that many Bible students who lack this key should become bewildered by the apparent contradictions which result from the failure to distinguish between Israel and Judah. To such it must appear as if the great majority of the prophecies respecting Ephraim-Israel have failed to be made good. To us the evidence for British-Israel is so obvious that, apart from misleading headlines and teaching based upon such headlines, rather than on the language of the Bible itself, it must have been generally accepted long ago.

But men who have always been taught that the blessings pertain to the Church, and the curses to the Jews, seem unable to accept teaching that harmonises apparent contradictions and vindicates the truth of the Bible as nothing else can do, and that puts the conclusions of the Higher Critics entirely out of court. We thank God that our Truth does this, and we pray that the light may be universally diffused.

Postmen's Attire in Palestine.

CONSIDERABLE interest has been evoked in the Postal Service. Hitherto postmen and telegraph messengers had been clad in ordinary drill khaki, with Turkish grey *kalpacks* for headgear, but from the 1st of November (anniversary of the introduction of new stamps and new currency into the country) all postmen and messenger-boys have been attired in English uniform—concave helmet, blue tunics and trousers with red-braid trimmings. To see the familiar English postman's uniform against the Oriental background of the Holy City, and mixed among arresting types, is to be vouchsafed a sight of the incongruous. How soon will it be before we see the British "bobby's" uniform among the local Constabulary?—*Jewish Chronicle*, 23/11/28.

Recent Appreciations.

THE correspondence which has reached us in connection with our proposed scheme for the enlargement and improvement of *The British Israel Herald* has made most interesting reading.

It has shown how greatly appreciated are the monthly contents of this unique free-lance magazine, which is devoted to the exposition of the British-Israel outlook on the Scriptures.

Under these circumstances, perhaps, our readers will forgive us if we throw aside our usual modest reserve as to our own merits, and quote some of these kindly encouragements, taken haphazard from recent letters, many of which are from overseas:—

"I have derived wonderful benefit from your articles, and sincerely hope you will live a long life and contribute many more, and thereby help in spreading this vital truth."—*From U.S.A.*

"It is a veritable feast of fat things."

"The reading material is, I believe, unrivalled in quality."

"The writer congratulates you upon a most interesting issue (November)."

"I do look forward to getting the paper and to read its interesting articles."—*From Burmah.*

"The delightful magazine, *The British-Israel Herald*, you always fill it with most interesting things."

"A most interesting and instructive magazine, which undoubtedly has a very stimulating effect upon our interest in the subject (which is very dear to us), and is calculated to exercise a very attractive influence upon those who at present know very little about it. We think the Jewish Page is a grand idea, and certainly quite unique, making the *Herald* intensely interesting."—*From Australia.*

"Your August number surpasses itself in the interesting articles it contains."

"*The British-Israel Herald* you are so ably conducting,—I often make extracts into my notebook."

"We find *The British-Israel Herald* delightful."—*From Palestine.*

"Your wonderful magazine, *The British-Israel Herald*."—*From Australia.*

"A very delightful magazine."—*From Canada.*

"We enjoy reading the *Herald*; should not like to be without it. It has made the Bible more easy to understand."—*From Canada.*

"*The British-Israel Herald* gets more and more interesting each month. Thanking you for all the trouble you are taking to spread this truth."

"There is great enjoyment in reading each new issue, and you always succeed in making it most interesting."

"The *Herald* is a grand little paper."

"This much-appreciated magazine."

"We value the paper."—*From New Zealand.*

"That splendid little paper, *The British-Israel Herald*, which I much enjoy reading."

"Such an intellectual feast as *The British-Israel Herald* will be appreciated. Good luck in the future for your really wonderful journal."

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Our Jewish Page.

COMPILED BY THE EDITOR.

IN the December number I drew attention to the suggestions recently made by Colonel Josiah Wedgewood, M.P., that, on the termination of our Mandatory Period, Palestine should become a new Dominion within the British Empire. Administrative problems, almost without parallel, will confront us, if such a suggestion ever enters the pale of practical politics. It would be entirely in harmony with many important and as yet unfulfilled prophecies. Moses, in his valedictory blessing of the Twelve Tribes, called after the names of their respective ancestors, turned to Judah, and said:—

> Hear, Lord, the voice of Judah,
> And bring him unto his people.

The very words of this prediction dates its fulfilment after the separation in Palestine, and point to the still future fusion in Palestine. Over 800 years later the Prophet Jeremiah predicted, just before their 70 years of Babylonian captivity, the future re-union of the Ten Tribes, who were then in the Cities of the Medes, and the Jews, who were to be deported to Babylon six years after this prediction.

> In those days the house of Judah shall walk with (go unto—Young) the house of Israel, and they shall come *together* out of the land of the north to the land (estates—F.F.) that I have given for an inheritance unto your fathers.—(iii. 18.)

The preceding verse dates it as being still in the future; it is to be when "at that time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem."

In the Interim.

As the Mandatory Power, we shall have to administer probably three codes of laws in Palestine, viz., the British, the Islamic, and the Jewish. The logic of the accomplished fact will decide which is to survive, or, more probably, as to what proportion of each will form the choice blend of the future.

Naturally, the Jews are making their initial contribution to the legal cross currents of the everyday life of the varied nationalities over whom we preside.

In view of all that I have hinted at in the above notes, the following report of a recent lecture will be read with exceptional interest.

Law Courts in Palestine.

HOW JUSTICE IS SOUGHT.

MR. GEORGE WEBBER, LL.B., Lecturer in Law at the Victoria University, of Manchester, lectured to the West End Jewish Literary Society on Sunday, on "Jewish Legal Activities in Palestine."

Mr. Webber, in the course of his lecture, dealt with the Jewish National Courts, which, he said, could be divided into three groups: (1) The Rabbinical Courts; (2) the Arbitration Courts; and (3) the Workers' Courts. The Rabbinical Courts had only complete jurisdiction in marriage and divorce, alimony, and confirmation of Jewish wills. So far as other matters were concerned, they only had jurisdiction by consent. There were Rabbinical Courts established now in eight cities. There was a Court of Appeal in Jerusalem, which was chosen by a Jewish Assembly in Palestine, two-thirds of whom were Rabbis. The ordinary Court met twice a week, and the Court of Appeal once. One of the rules was that a case brought by an orphan had precedence in hearing over a case brought by a widow. A suit brought by a woman had precedence over a case brought by a man. After the arguments had been heard on both sides by the *Beth Din*, it was the duty of the Judges to advise the parties concerned to settle the dispute themselves. As far as he could gather, there was a right of appeal in every case. Among the rules was that one was forbidden to sit as a Judge if related to any particular party, or if one were a partner or guardian of a particular party. A person who had committed perjury was for ever disqualified from giving evidence, which must be verbal, not written. The Jewish Arbitration Courts, the first of which was formed in Jaffa in 1910, now had branches in fifteen settlements, and there was a complete system with rules of procedure. In 1922 the Courts of Arbitration were constituted, and in Tel-Aviv there was an Arbitration Court of Appeal. The judgments of these Courts, however, were unenforcible. The arbitrators were laymen, except in the Supreme Court, where the Secretary and the President were both lawyers. The arbitrators were elected yearly, while those on the Court of Appeal were elected by the *Vaad Leumi*. While the Rabbinical Courts of Palestine to-day were almost exclusively concerned with family law, the Arbitration Courts were coming to be concerned with what might be called labour, industrial and commercial law, the law of landlord and tenant, master and servant, and so on. The Jewish lawyers of Palestine were dissatisfied on one account with the Government Courts, which, when they gave their decisions, did so in a sentence, without giving a reason. There had been within about twenty years, said Mr. Webber, approximately 20,000 judgments of the Jewish Arbitration Courts of Palestine, and it was recently said that an attempt would shortly be made to begin to codify and systematise those judgments. The Jewish Courts felt that the Roman law laid down the principle of the freedom of the individual, and that English and German law had added to it the sanctity of contract. They felt that Jewish law not merely regarded the sanctity of the contract and the freedom of the individual, but laid more insistence upon equity and social justice. Jewish lawyers felt that the law should be administered as a set of rules, with a view to social justice. A few years ago the Workers' Courts were established. These Courts were not national, but domestic Courts. The organisation contained 30,000 members. The system in force

(*Concluded on page* 13.)

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The Promises of God.

BY DANIEL WHITELAW, Senr.

WHEN we enter the premises where books dealing with the things dealt with in the Scriptures are for sale we find there many books wherein the Promises of God are arranged in a totally different manner than they are arranged in the Scriptures themselves, and applied to those to whom God never applied them, the result of which is that complete confusion has arisen in the minds of men as to the understanding thereof.

The excuse for this line of action is that all the Promises of God are yea and amen in Christ Jesus, but while this is gloriously true, that fact in no way implies that the promises which were given to one person or people are to be claimed by another person or people, and as these promises were given to particular persons and peoples in particular circumstances, at different times, to apply them to all persons and peoples in totally different circumstances is altogether out of the question.

Dealing, in the first place, with the promises given to Abraham, we find that they refer to Abraham alone in the first instance, God promising to make of him *a great nation*, and to make *his name great*, and to make *him a blessing*, while in the second instance they refer to his seed being *a great nation*, and beyond this the promise does not go.

Dealing, in the second place, with the promise given to Jacob, we find Jacob declaring that his blessing prevailed above the blessing of his progenitors unto the utmost bounds of the everlasting hills, and when we inquire as to wherein it did so, we find, first, that Abraham's blessing did not include the children of the flesh (see Rom. ix. 7, 8), while the blessing of Jacob did so (Gen. xlix. 1); second, that the promise to Abraham was of the land of Canaan. That of Jacob was, as we have seen, unto the utmost bounds of the everlasting hills; third, that the promise to Abraham was that he would become *a great nation*, while that to Jacob was that *a nation and a company of nations would be of him.*

Dealing, in the third place, with the promise given to the seed of Jacob, when God had fulfilled His word in bringing them out of their bondage, and bringing them to the Mount of God.

In this place He made certain promises to them, promises which He made with no other people, that if they would keep the covenant which He there made with them, they would be to Him a peculiar treasure above all the peoples of the earth, if they would obey His voice; but that if they did not obey His voice He would cast them out of the land to which they were then going.

The fact that they are now out of the land is a clear evidence that they did not obey His voice, and that God does keep His word to the letter.

In Deut. xxvii. we are told that while this covenant was *national*, it was also *individual*, as all the people were to endorse its curses by saying "Amen."

Having seen that these promises and penalties were given to the seed of Jacob, and to them alone, let me now point out another set of promises, promises given to the same people, but under totally different circumstances and conditions from those which prevailed when the first covenant was made with them.

These circumstances were that they had been scattered over all the earth, because of their sins, and the conditions were that God was going to redeem them and to save them *for His own name's sake.*

They had profaned that name whithersoever they had gone, but God had pity for His holy name's sake, because of His pledge given to their fathers, and so, in spite of their sins, He wrought, and, first promising to redeem them, He entered into a covenant with them, in which all the commitments are on His own side.

Under this covenant He promised to put His laws in their inward parts, and write it in their hearts, to be a God unto them, and they to be His people, for He would forgive their iniquity and remember their sins no more.

In the first covenant they had been called upon to endorse the penalties by saying "Amen," but under this new covenant they were called upon to endorse the blessings in the same manner; hence while the first covenant was in the first instance *national*, it was, in the second instance, *individual*, so it is also in the second covenant.

That this covenant was made with the seed of Jacob is distinctly stated in Jer. xxxi. 31-34, and this is endorsed in Joel ii. 32, and Acts ii. 21; but while it is theirs, God, in His infinite mercy, has extended the blessings of it to all others who will call on the name of the Lord (Rom. x. 13); and so the Gentiles, who were aliens from the Commonwealth of Israel, and strangers to the covenants of promise, are made *fellow-heirs* and of the *same body*, and partakers of His promise in Christ by the Gospel, through the proclamation of which they become partakers of their *spiritual things* (Rom. xv. 27; 1 Cor. ix. 11), and are thus blessed with all spiritual things in Christ Jesus.

But while the believing Gentile becomes a partaker in Israel's spiritual things, there are promises which were given to Israel in which they can never partake, for while they, as the children of Abraham, are blessed with faithful Abraham (Gal. iii. 7-9), owing to their being Christ's (Gal. iii. 29), they will never share in the blessing of Jacob, whose blessings include the children of the flesh (Gen. xlix. 1; Rom. ix. 1-5); hence all the promises given to the seed of Jacob in the Prophets are their exclusive property, and will be fulfilled in their experience and in theirs alone.

Let those, then, who seek to comfort themselves by laying hold of the promises given to Israel according to the flesh, see to it that they are not seeking comfort from that which they will never receive. God is not a man that He should lie, nor the Son of Man that He should repent. If He has said, He will do, and if He has spoken

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He will make it good, for His gifts and callings are without repentance.

But while these promises are to Israel *as a nation,* let those who are of Israel remember that, just as the promises of the first covenant were endorsed by the individual, so the blessings of the New Covenant require to be endorsed by the individual also, and that just as he that despised Moses' law died without mercy, under two or three witnesses, those who tread under foot the Son of God and count the blood of the covenant, wherewith He was set apart, an unholy thing, and doeth despite to the Spirit of Grace, shall endure much sorer punishment than they had ever done.

Let them also remember that it is because God is keeping His promises, that the British race are what they are in the earth to-day, and to seek to spread abroad the honour of His name in fulfilling His will.

Our Monthly Headline.

THIS month it has been selected by the Editor as a suitable invocation for our New Year's study of British-Israel Truth.

We have got into such a habit of looking upon our Bible, Old Testament and New Testament, as a complete whole, that we forget the gradual growth of its compilation.

For instance, this text refers to the Pentateuch —the first five books of Moses—namely, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

In Genesis, the Patriarchs and *all* that was covenanted to them.

In Exodus, the giving of the law.

In Leviticus, the giving of the sanitary and hygienic laws.

Numbers—"In the Desert," contains Balaam's oracles.

Deuteronomy contains the twelve valedictory addresses of Moses, including his blessing of the Twelve Tribes in chapter xxxiii.

It is, therefore, to this section that our special attention is directed by the Psalmist, for the simple reason that the other Books of the Bible did not then exist. Have you ever tried to trace the British Empire outlined in Genesis? Have you ever tried to study chapters xlviii. and xlix. as a unit, and not as two separate chapters? Have you ever studied the *route* of the Exodus, not *via* Sinai, but *via* Horeb to Kadesh-Barnea, and discovered that the pillar of smoke by day, and the pillar of fire by night, were the evidences of the volcano then in active eruption, visited later by Elijah? Have you studied the finest health laws ever promulgated, which are contained in Leviticus? Have you traced in Balaam's oracles the prophecies relating to the sea-power of Israel, the Royal Coat-of-Arms (the lion and the unicorn) of Israel, and the promise of the still future ideal King of David's Line?

Have you studied in Deuteronomy those twelve final orations by the greatest of all prophets—Moses? Do you know where he foretold our migratory route march into Eastern Europe *via* Arsereth? Have you compared his various blessings on the Twelve Tribes, and noted the *world-wide* agricultural and mineral wealth promised to Joseph? (Ephraim and Manasseh).

Have you noted the dating and time-marking in chapter xxx., and realised that in it the New Covenant is outlined by Moses?

If not, then truly we may pray this prayer: "Unveil mine eyes that I may behold the wonderful things in Thy law" (the Torah).

Our Saviour in Britain.

By J. W. SPILLER.

[*The following article, built upon the texts, Luke ii. 49, and Matt. xv. 24, suggests that our Saviour came to Britain before His crucifixion.*]

LET us just read these two passages in conjunction with each other :—Luke ii. 49 : "And He said unto them, How is it that ye sought Me? Know ye not that I must be about My Father's business?" or as Ferrar Fenton puts it, "employed in My Father's House." Matt. xv. 24: "But He answered and said, I am not sent, but unto the lost sheep of the House of Israel."

The quotation from Luke opens up an episode in the very early life of our Saviour. As you all know, it was customary for the people to journey to Jerusalem for the Feast of the Passover, and it was on the return journey to Galilee that the incident occurred upon which I wish to speak.

Jesus was at this time a boy of 12 years, and, according to the records, a boy of humble station and parentage, so that, looking naturally at this fact, we would not expect anything extraordinary in the character or education of a boy in His sphere.

What, then, are we to think of His doings and His sayings, when found by His parents, in the presence of the learned priests of the Temple?

There *is something extraordinary* here, in so much that we find a child of 12 years, separated from his parents and friends for three days, in a strange and busy place like Jerusalem, after the quiet and rural atmosphere of Nazareth.

Not only is this peculiar in one so young, but, to me, it is astounding that He should be in the company of the learned doctors and priests, asking and answering questions, so that all who heard Him were astonished at His understanding and answers; but more amazing still is the answer He made to His mother when she chided Him for having served them thus, that is, leaving them and becoming lost for the time being.

The answer He made them must have been an unusual one for a child, and most unchildlike, and it is in the reply that He made to His mother that we have His first intimation of *His* Divine character.

If this is not the case, what are we to, or what do we, understand by the words He used? His mother, speaking to Him, says : "Why, my child, have You treated us in this way? Your father and I have been searching for you with aching hearts." "Why, then, did you search for Me?"

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He asked them. "Do you not know that I must be employed in My Father's House?"

They could not understand, however, this fact that He told them. How strange is the reply! Joseph, Mary's husband, was a carpenter, and his home and workshop in Nazareth. Yet Jesus said to them, "Do you not know that I *must* be employed in My Father's House?" Here He was, in the Temple, teaching and being taught. Taught what? Carpentry? No; certainly not. But, as His words imply, the word of God the Father.

Thus He is learning the word of God the Father in His Father's House; and I want you to mark that this is at the age of 12, and that He Himself declares that He must be employed there.

Now we know that in modern times, and I believe that it was so in the days of our Saviour, that men and Levites did not, and could not, minister in the ministry until they were 30 years of age or thereabouts, and it would seem to be implied that this was the case with John the Baptist and our Saviour, for we read, in Luke iii. 23, that Jesus Himself began to be about 30 years of age, and was supposed to be the son of Joseph.

When Joseph and Mary found our Saviour, we read that He went down with them to Nazareth, and was subject unto them.

The Scriptures appear to be almost silent concerning the doings of our Lord between the age of 12 and 30 years, but are we right in accepting the accepted idea, that our Saviour followed the trade of a carpenter during the period of years between?

I know it was the custom in Palestine, and is to-day, that every male child of the Jew is taught a trade, and very often his father's; but we must not assume that our Saviour, on that account, spent eighteen years at the bench, *for* we have *no evidence* that such was the case, but, on the contrary, we have evidence that He did not.

Writing in *The Banner* of January 25th, 1922, Mr. D. R. Goodyear says that only one-sixth of the Hebrew people were in Palestine when our Saviour appeared; the remaining five-sixths were evolving their destiny, as Gentiles, beyond Euphrates.

It was to these people Christ Himself tells us He was sent (Matt. xv. 24), and it was to these people that the Apostles were directed to proceed (Matt. x. 6).

St. Andrew is said to have become the missionary to the Scythians, and St. Simon Zelotes to Britain, where he was crucified. Tradition also says that St. Paul visited Britain, and when we consider his intimate connections with the British Royal Family, Caractacus, Linus, Claudia, and Rufus Pudens, and his four children (2 Tim. iv. 21), we cannot have difficulty in accepting the tradition, which was supported in the fifth century by Theodoret, who says, "Paul, liberated from his first captivity at Rome, preached the Gospel to the Britons and others in the West."

It's an old saw that says there is no smoke without fire; likewise there is no tradition without some foundation in fact. So if these traditions are true, and some of the Apostles did visit Britain, why not our Saviour?

What were the words our Saviour used when speaking to the woman of Canaan? He said, "I was not sent to other than the lost sheep of Israel's House."

Did He go to them?

Oh! fools, and slow of heart, to believe all that the prophets have spoken. Shall we apply this to ourselves when the great Prophet, Jesus Christ, says He must go to the lost sheep of Israel's House? He says He was sent to them. He says He came to do the will of the Father, and being obedient:

What then?

Let us look round this subject a little more. Jesus, at the age of 12, had come to a knowledge of His Divinity, and makes the statement that He must be employed in His Father's House, and if, as we see, He had commenced at the age of 12, I cannot agree that He spent eighteen years as a carpenter.

Britain was well known to the Near East in the time of our Saviour. Rome, the then mistress of the world, had her garrison here, and if legions of soldiers could be transported here, it was not impossible for a solitary individual (who had nowhere to lay His head) to come hither also. Ferrar Fenton's translation, I think, helps us in this matter, and it is worth while to look a little more closely at the words of Matt. xv. 24: "I am not sent to other than the lost sheep of Israel's House."

What construction do you put upon these words? The Apostles were told not to go into any city of the Gentiles (or nations), or "into any city of the Samaritans enter ye not, but go rather to the lost sheep of Israel's House." So if the Apostles obeyed our Saviour, where would they go, since they had not to go into any city of the peoples, who had not been under the law, nor into any city of the usurpers of Israel's home.

We find St. James addressing the Twelve Tribes scattered abroad, and St. Paul addressing the Galatians and others who had been under the law, but would this fill the bill? I don't think so.

I can hear someone say, "What about Benjamin?" Benjamin was in Palestine, and Christ selected His Apostles from among them. Benjamin was to be a light, and they received the glad tidings of the Kingdom. But if they received the news of the Kingdom, this does not constitute the essence of the saying of our Saviour, nor the command to the Apostles, of His being sent; nor His command to them to go to the lost sheep of Israel's House.

Benjamin was never lost, either spiritually or literally. Benjamin was never uncovenanted, for when Israel went into captivity he was with Judah, and went with Judah to Babylon. It was never said of Judah, "Lo-Ammi, ye are not My people," for though Judah was taken into captivity and punished for her sins, yet they were never cast off from being God's people.

Thus, then, if Benjamin were neither literally

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nor spiritually lost, the conditions of our Saviour's saying and command could not apply to them.

We have no means of saying at present that this tribe or that is Asher, Ephraim, Gad, Simeon, Manasseh, or any other particular tribe, otherwise they would never have been lost; and it is just possible that the seven churches of the Galatians, Ephesians, Colossians, Romans, and Hebrews were of the tribe of Benjamin only.

This, I expect, will appear rather out of the ordinary to you as British-Israelites, because we have been so accustomed to think that Israel of the Ten Tribes were still wandering about Europe; but do not let us forget that in a period of six or seven hundred years a people could wander a long way.

For instance, the distance, roughly speaking, from the place of Israel's captivity to these islands is 2,500 miles, and if these people only wandered about 3½ miles per year, in that time they would have arrived here by the time our Saviour was born.

Now there is no doubt about the Tribe of Dan having arrived here 1,000 years or more before Jesus was born, and must have been well established in Ireland, to have founded a seat of learning, like the city of the law or Tara (Gen. xlix. 16), and set up a race of kings to judge or govern the people.

Let us look now and think a little about the quotation of 2 Sam. vii. 10. You all know it, but we will just repeat it once again. "Moreover, I will appoint a place for My people Israel," or, as Ferrar Fenton says, "provide a position for My people Israel, where they shall rest and never fear."

Here, then, we have a land provided by the ever-living God. We have at least some of the sons of Israel here; we have a city of learning, where they produce bishops, and teachers, and governors in the persons of kings

What, I would like to ask, do these things constitute? When we speak of a Royal Family we speak of the house of so-and-so. When we speak of the Royal Family of Britain, we speak of the House of Windsor. So when we speak of the known Tribe of Dan, we speak of Israel's House; and since we have only just found them, they must have been lost.

So we have here in Ireland at the time of the Apostles and our Saviour, in the persons of the Heremons and kings, the heads of the lost sheep of Israel's House.

Thus having established the fact that Israel's House was set up in Ireland, are we to ignore what our Saviour said, and to be too slow of heart to believe that both He and the Apostles came to Britain?

I can hear some say that the condition and command were fulfilled in His work among the Jews in Palestine, but we have the words of Scripture telling us that He came to His own (the Jews), and they received Him not. If they received Him not, are we, then, to write failure to His efforts to redeem His people Israel?

A few thoughts and consideration of Luke i. will not be amiss at this time. Here we have outlined to us incidents that startled the world at that time, and which have had a greater bearing on the well-being of mankind than anything else that ever happened since the fall of man into sin and wickedness.

I am referring to the conceptions and births of John the Baptist and our Saviour. There were many unique and remarkable incidents relating to both, but I will only touch upon those relevant to this article.

Zacharias, one of the aged priests, was serving his course in the Temple, when he was visited by an angel, who told him that his prayer was heard, and that his wife, Elisabeth, should bear him a son. He doubted this, and asked how he should know it; and, for a sign, he was made dumb until these things were accomplished. When the child was born and about to be circumcised, he was asked the name of the child, and he wrote "John," and immediately his tongue was loosened and he spake and praised God. He was now filled with the Holy Ghost, and prophesied saying (Luke i. 68): "Blessed be the Lord God of Israel, for He *hath* visited and redeemed His people, and raised up a mighty salvation in the house of His servant David. As was spoken by the prophets since the world began. That we should be saved from our *enemies*, and from the hands of all that hate us; as it was promised *on oath* to our forefather Abraham, that we being delivered from our enemies, we should serve Him, the Ever-Living, without fear."

Now I want you to observe that *this prophecy was uttered before Jesus was born,* and could only apply to a later period. Observe, also, that it was written in the past tense, as though the prophet himself could see the events had happened, that Israel had been visited and redeemed, and that salvation was raised up in the House of David.

We most of us know of the parable or saying of God in Ezek. xvii. 22, 23, where He will take of the highest branch of the high cedar, a tender twig, and plant it in the high mountain of Israel. I know the general construction put upon these passages, but I wish to call your attention to another. I wish to suggest that the two synchronise with each other.

That the House of David was established by the tender twig in the House of lost Israel, and that the visit of our Saviour was the means of preparing them to receive the glad tidings of the Kingdom, and of His coming sacrifice for their redemption.

This could not be done in Palestine, for Israel was not there. They could not be in Assyria, the land of exile, and most of them had probably left Europe, for they had to be in their own provided position, secure from the fear of, and saved from, all their enemies. The word "enemies" is a word meaning more than one, so that the salvation in the House of David or Israel was not from sin and the devil only, but from those around them that hated them.

There is another point worthy of notice; that is,

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that John, until the time of his advent, was in the wilderness, and did not commence his ministry until about A.D. 26. Thus the Scriptures are silent about him, like they are about our Saviour for a number of years.

Since John was to be the forerunner of our Saviour, was the wilderness of John's obscurity the *Ultima Thule*, or end of the earth in the Western Isles afar off?

It may be so. Who knows?

Leeds British-Israel Association.

O.H.I. BIBLE STUDY.

IN October and November we were favoured by two thoughtful addresses by Mr. Leonard Hardcastle. The subjects chosen were: "St. Paul: The Man, His Life and Work," and "St. Paul: His Teachings as Revealed in the Epistles." The speaker showed the work and journeyings by the aid of a specially-prepared map, which lent an additional interest. The addresses brought under consideration questions of varying character, which were helpful. The discussion proved interesting and profitable.

On December 5th, Mr. A. E. Broome gave us a study in reference to "The Kingdom of God." The subject he discussed from references both in the Old and New Testaments, thus opening up many interesting points, which his hearers referred to in the discussion which followed. It was seen how profound, in its depth of meaning, the Kingdom is, both in its material and spiritual aspects.

On each occasion the meeting showed its appreciation by a hearty expression of thanks to the speakers for the services they rendered.

Lectures During January.

January 6th.—Scottish-Israel Identification Association. Bailie John Thomson. New Year Address.

January 8th.—Glasgow Western District B.I.A. Andrew B. Buchanan. Subject: "Analytical Survey of Recent Criticism on the Great Pyramid."

January 8th.—Bournemouth B.I.A. Rev. C. W. Thorne, M.A. Subject: "The King and His Subjects." 3 p.m.; Y.W.C.A.

January 8th.—Leicester B.I.A. Thos W. Plant (Doncaster), Editor "British-Israel Herald." Subject: "Prophecy of Micah."

January 9th.—Leeds B.I.A. Miss Augusta Cook (London). Subject: "The Magic East"; with fine lantern pictures.

January 9th.—Darlington B.I.A. Rev. T. H. Whitehouse (Birmingham). Subject: "Imperishable Britain."

January 10th.—Glasgow South Suburban B.I.A. Samuel Orr. Subject: "British-Israel Foundation Truths."

January 20th.—Scottish I.I.A. James Moncrieff. Subject: "The Millenial Reign of Christ."

January 21st.—Leicester B.I.A. E. Turner (Rugby). Subject: "Promises to Britain in the Bible."

January 22nd.—Glasgow Western District B.I.A. Miss Lindsay (Pitlochry). Subject: "The 144,000 Sealed Ones."

January 23rd.—Leeds B.I.A. P. E. Burton. (Bible Study Circle.)

January 24th.—Glasgow S.S.B.I.A. Miss Lindsay. Subject: "The Ministry of Angels."

Our Jewish Page—*Concluded from page 8.*

in these Courts was rather rudimentary at the moment, and one could not tell exactly how they were going to develop. This year there had been constituted an organisation of Jewish Advocates in Palestine, and a resolution was passed at the meeting, at which there were fifty-four present, that it should be the duty of every member to plead before any Court in Hebrew. This resolution was passed by a majority of twenty-three; one voted against the motion, while twenty abstained. Another interesting resolution passed was that it was desirable that women should be allowed to practise as lawyers in Palestine. —*The Jewish Chronicle*, 23/11/28.

The Appeal for Help Fund.

THE Editor gratefully acknowledges the following donations, and feels confident of the continuous support and loyalty of his readers during 1929:— "Toll Bar," 2s. 6d.; Gt. Py. Rules, 2s.; J.H.H., 1s. 6d.; Mrs. E.T, 20s.

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"He never slumbers, never sleeps, Who watches Israel's way." — Psa. cxxi. v. 4 (F.F.).

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"The Kingdom of the Daughter of Jerusalem."

(Micah iv. 8, R.V.)

By The Editor.

For several years I have frequently lectured on the Book of Micah, and the text and footnotes in the various renderings I use are heavily underlined at the important passages, including the one above.

On January 8th, when travelling to Leicester to lecture on "Micah's Prophecies Relating to Coming Events in the Middle East and Palestine," I travelled *via* Sheffield, and had to wait half an hour while changing trains. To fill up time, I took out my pocket edition of "The Century Bible," Minor Prophets, Vol. I., edited by the Rev. R. F. Horton, M.A., D.D., to have a final glance through the footnotes. I opened the book at the above text, and which I have always mentioned in my lectures; but judge of my surprise when this phrase seemed to stand out in bold relief, and I felt that I was face to face with the possibility of a literal meaning I had never seen mentioned or even hinted at previously. This startling phrase is embedded in a long and detailed prophecy relating to the return and re-union of the two sections of Israel—namely, Israel and Judah—under the future ideal king of David's line in Palestine, at the time of the great controversy of nations in the Middle East.

We may, therefore, be permitted to cut out any graceful, poetical reference to the kingdom, or to Jerusalem by the feminine word "daughter," seeing that this still future King:

> "Will come to our Land, and will walk on our Hills, and appoint seven Shepherds above us, and eight who will organise men" (chapter v., 4, F.F.).

Fifteen supermen directly appointed by the Crown! and evidently on the occasion of his urgent visit to Palestine. Note that the date of this prophecy is 710 B.C., which was eleven years *after* the Assyrians had defeated and deported the Ten Tribes, and it was 122 years *before* the Babylonians, under Nebuchadnezzar defeated the Jews, who then began their seventy years of cap-

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tivity. No literal fulfilment of these appointments has ever been suggested by any commentator, and history entirely negatives any such claim. Let us analyse, with the help of Dr. Horton's footnote, the startling significance of this arresting phrase:—"Yea, the former dominion shall come, the kingdom of the daughter of Jerusalem." The helpful footnote reads: *"The former dominion:* that is, the pre-exilic kingship." Therefore, this phrase is a promise of a glorious kingship over a re-united Israel and Judah, as under David and Solomon, and this "former dominion" and "kingdom" shall come to "the daughter of Jerusalem."

Now we can ask the startling question that came to my mind on Sheffield platform: When Nebuchadnezzar laid Jerusalem waste, who was "the Daughter of Jerusalem"? The only possible answer is Tea-tephi, the Crown Princess of David's line!

Therefore this prediction really is stating that the former dominion of the pre-exilic kingship shall come to the descendants of the Crown Princess, who was taken to Ireland by Jeremiah and there married to the other branch of Judah's line, and thence, through the Irish, the Scottish, and the British kings, "Oxonian" traces the Royal House of Windsor from David to David!

In last December's issue of *The British-Israel Herald,* in "Our Jewish Page," I dealt fully with Colonel Wedgwood's suggestion that Palestine should become a seventh dominion within the British Empire, and the quotations were chiefly taken from Micah's prophecies, but space did not permit me to quote the following verses, which, in Ferrar Fenton's rendering, I consider to be one of the most subtle and delightful dissections to be met with in prophecy. They are the 2nd and 3rd verses of the 5th chapter:—

And He will restore with the Children of Israel
The rest of His brothers!
He shall stand and control in the strength of the Lord,
In the power of the Name of Jehovah his God,
And they rest, when tired, at the bounds of the earth.

Let us also analyse this statement. It refers to this future king of David's Royal line of the tribe of Judah, and therefore He will restore to, and unite in, Palestine, with the children of (British) Israel, over whom he rules, the rest of his brothers of the House of Judah (the Jews), from which tribe the Royal House of David was selected by Samuel, acting under Divine instructions, after the rejection of Saul.

But some will be saying that this refers to Christ in the Second Advent period. But would you expect Christ to do this "in the power of the name of Jehovah, His God"? Christ is Himself the Second Person of the Trinity, so He would not do this work in the name of His God. But this phrase would be exactly suitable if applied to a future Davidic monarch, acting under a deep sense of the Divine guidance and strength, and who would ascribe all his success to Jehovah, his God. Granted these events will be in and about the Second Advent period, but the whole atmosphere, the staging of events, is Davidic and monarchial.

In the last line of the above quotation we are given a hint that the cares of State will require resting localities, and that "the bounds of the earth" will be visited when the king and members of his Government require periods of health-giving recuperation. We certainly have a fine assortment of Colonial tours awaiting their use when "the former dominion shall come, the kingdom of the Daughter of Jerusalem."

Probably some of my readers will desire to trace out the genealogical descent of our Royal House from David of Jerusalem. They will find the necessary charts in each of the three following books, which are highly recommended:—

The Royal House of Britain: An Enduring Dynasty, by the REV. W. M. H. MILNER ("Oxonian").

The Heritage of the Anglo-Saxon Race," by M. H. GAYER, O.B.E.

God's Commonwealths, British and American, by "THE ROAD BUILDER."

A German View of the Empire's Anxiety.

COUNT CLEMENS PODOWILS, the brilliant young German writer, published in the newspaper, *Germania,* an article in which he tried to give his countrymen an idea of what Englishmen all over the world were feeling during the King's illness.

"Never was a better answer given," he said, "to those cynics who were foolish enough to question the loyalty of the British peoples to their King than in these days of national anxiety.

"It is the hour when the stream of busy workers pours into the City. Out of the gloom of the December morning, with its veil of winter fog, looms the palace of the King. An endless crowd of many thousand people stands outside the iron railings. Every type of Englishman is there, from the city merchant in his top hat and morning coat down to the coatless and collarless out-of-work. They stand there silent, or in subdued conversation, anxiously awaiting the next bulletin telling them how their King is.

"Here, at the gates of Buckingham Palace, begins the great wave of sympathy that surges right round the globe. In Toronto 80,000 school children are praying for the King's recovery. In South Africa the Boers are holding special services of intercession, and from India it is reported that thousands of Indians are streaming to the Christian churches only in order that they may join in the prayers for the King-Emperor.

"The person and the Crown of the British Sovereign, the Emperor of India, is the strongest tie that binds together the Empire, that complex of States with independent and not seldom opposing policies."—(From *Our Empire Magazine,* January, 1929.)

WE regret the necessity of having to hold over two or three articles until next month solely owing to want of space. This is a further argument in favour of the enlargement of *The British-Israel Herald.*

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Corner-Stones.

BY ALBERT EMMETT.

THE stone which the builders refused is become the head of the corner, i.e., the apex of the Pyramid (Psalm cxviii. 22). In this Psalm David is rejoicing and praising God for His help in subduing his enemies, when at rest from them (2 Sam. vii. 1), thus establishing his kingdom as the chief kingdom, and himself as the chief king. *N.B.*—The words, "I will destroy," in verses 10, 11, 12, give the impression that the subduing was not complete, but the proper meaning of the Hebrew word translated "destroy" is to cut away in the sense of a surgical operation, *lit.* circumcision (Gesenius); therefore David meant that he would take drastic measures for their improvement. It is both personal and national, something that had recently been accomplished; it is also prophetic, being symbolic of something to re-occur in Israel's history, the final consummation being our Lord's return as King of kings. It is, without doubt, Pyramidical symbology. The Polychrome Bible (U.S.A.) renders it the "capital of the column," and Ferrar Fenton "head of the spire"; these have the same, though weaker sense.

To get a correct sense of the statement one must understand other Hebrew words used: *(a)* "refused," also translated rejected, disallowed, despised, disdained, thought nought of, etc., prop. any form of disapproval; *(b)* "become," the Hebrew form of this verb, as used here, has the meaning of a recent past tense, "had begun to be," "had arrived at that stage"; *(c)* "head," this would be equally correct translated "top or apex"; *(d)* "stone" does not appear after corner either in the Hebrew or Greek; *(e)* "corner," this word here—and also all references to it in both the Old Testament and New Testament—is treated as a structure complete in itself, and not as a corner of a building; the only structure to which it would apply is a Pyramid, which is literally a corner in itself; it has five points and eight angles; the most stable of all structures.

FIRST, THE KINGDOM.

The stone (Israel) the builders (Egyptians) disdained is become the apex of the Pyramid, *i.e.*, the chief nation. The Egyptians built cities, and made their bricks by the forced labour of the Israelites (Exodus i.).

SECOND, THE KING.

The stone (David) the builders (his parents) disdained is become the apex of the Pyramid, *i.e.*, head of all stones (kings). David's parents ignored him, and paraded their seven other sons before Samuel, who refused to sit down until David had been brought in (1 Sam. xvii. 11). That it is re-occurring is shown by our Lord in the two parables of the vineyard: Israel, the first son, to be given the kingdom at Solomon's death (1 Kings xi. 35); Judah (the Jews), the second son, to be given the kingdom (1 Kings xi. 36; 2 Chron. xvii. 5), and who still claimed it (cp. Ezek. xi. 15), although it had been in abeyance some 400 years, and to whom he said, **"Did ye never read in the Scriptures: The stone [Israel] which the builder"**—*i.e.*, the husbandmen. "the Jews," the appointed builders of the kingdom—**"despised, the same is become the apex of the Pyramid"**—*i.e.*, at that very time Israel was being resuscitated as a nation—**"therefore I say unto you [Jews], the kingdom of God shall be taken away from you, and given to a nation"**—not a church—**"that is now producing[1] the fruits thereof."** On one occasion he said, "There be some standing here which shall not taste death till they see the Son of Man coming"—not come—"into His kingdom" (Matt. xvi. 28), and again, "Until they have seen the kingdom of God come"—not coming (Luke ix. 1). The first is the nation being Christianised. The findings of the four Ecclesiastical Councils of the fifteenth century states, "The Christian Faith was first planted in Britain immediately after the Passion of Christ."[2] In B.C. 14, Augustus Cæsar issued a decree exempting all Jews—*i.e.*, Israelites, all of which were known as Jews at that time—in and beyond Britain—*i.e.*, Ireland—from slavery and taxation. As he had no jurisdiction over these isles he must have meant the traders and their employees when in his domain; as this favour did not extend to Jews, who were his subjects, Britain was already a place of importance, Cæsar notwithstanding. **"And whosoever shall fall on this stone shall be broken"**—*i.e.*, any other kingdom making war on it shall be broken nationally—**"but on whomsoever it shall fall, it will him crush"**[3]—*i.e.*, to cease to exist as kingdoms. Both of these have occurred, the first by Rome, Holland and Spain; the latter on France, all the kingdoms of Germany and Austria-Hungary, Turkey, and Russia, all being now Republics. **"And when the Chief Priests and Pharisees had heard His parables, they perceived that He spoke of them"** (Matt. xxi.), **"and they said, God forbid!"** (Luke xx. 16.)

That the Jews were referred to as the builders is shown in Acts iv. 11, where it refers to the head of the kingdom, the King of kings. "This is the stone which was set at nought by you builders, which is become the apex of the Pyramid" (Acts iv. 11).

Isaiah, in chapter xxviii., is prophesying to Judah (Jews) concerning the captive Ten-tribed House of Israel; then afterwards concerning the Jews themselves.

QUESTION.

To whom will He teach knowledge? And who will understand the lessons?

ANSWER.

Absent Israel—the weaned from the milk, the drawn from the breast—but precept upon precept, precept upon precept, line upon line, line upon line, a little here, a little there—*i.e.*, by very slow process—because with defects[4] of speech,

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and in another language, it shall be spoken unto that people, to whom He promised that place of repose that the weary should rest; for that is a tranquil abode.[5]

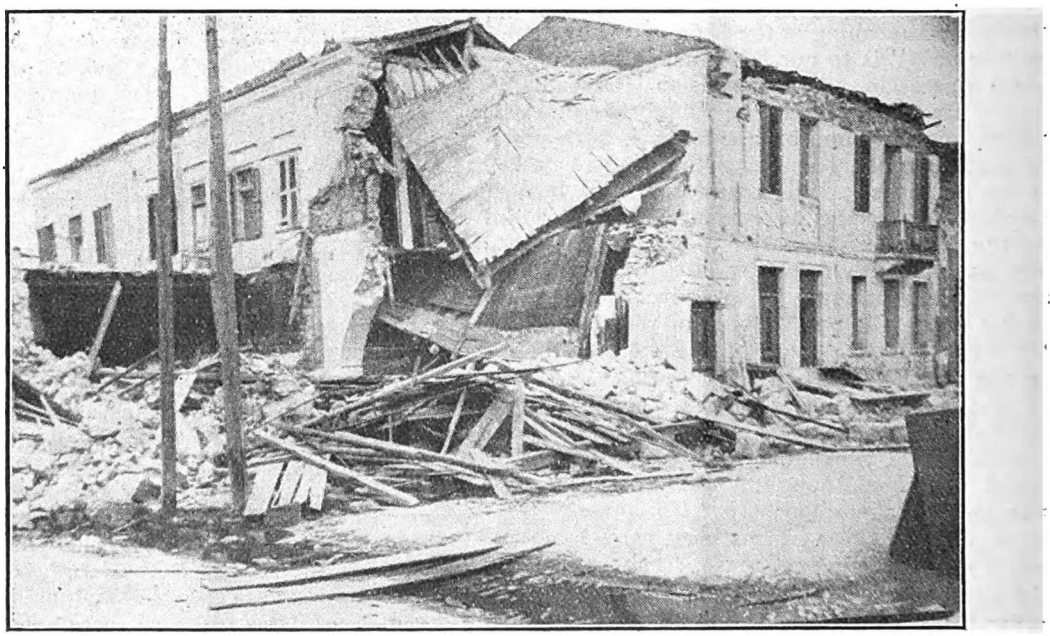
THE PROMISE.

"Moreover, 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 before time" (2 Sam. vii. 10). *N.B.*—This is not referring to Palestine, as they were already there. The promise was to all Israel.

He now again refers to Judah.

"But hail [warfare] shall sweep away the false security, and the waters [navy] shall overwhelm the protection; and your treaty against death shall be disannulled, and your vision with Sheol shall not stand. When the overwhelming scourge shall pass over, then ye shall be trodden down by reason of it" (Isaiah xxviii. 9-18).

Both the prophecies have been fulfilled. Israel of the Isles have learned the word of God by slow process, precept upon precept, line upon line, a little here, and a little there, owing to defects of speech (translations), and a different language



A Chief Corner in Corinth.

Yet they would not give ear, although the word of the Lord was (even then) to them precept upon precept . . . . line upon line . . . . a little here, a little there, in order that they should go forward; yet they fell backward, and they were broken, snared, and taken.

He now refers to the Judah section of Israel.

Wherefore hear ye the word of the Lord, ye scornful men, rulers of that people who are in Jerusalem. For you have said, We have made a treaty against death (nationally), and with Sheol (spirit land) [6] we have appointed a seer (medium). When the overwhelming scourge passeth over, it will not come upon us, for we have made camouflage [7] our refuge, and by diplomacy [8] we are protected.[9]

He now refers back to the Northern House of Israel.

Therefore saith the Master of life [10]: Behold, I will found in Zion a stone; a stone of proved stability; a dignified corner [pyramid] [11]; a founded foundation; he that relieth thereon shall not slip,[12] for I will set it with judgment to the line, and upright by the plummet." Zion is a "sunny, safe place"; Arabic, "fortress."

(even now it is not fully understood), and the Jews, broken, snared and taken, and also trodden down by reason of it.

In 1 Peter ii. 6, Isaiah xxviii. 16 is quoted; therefore they should agree with each other. The word "stone" precedes Chief Corner in the Greek text, which agrees with the Hebrew of Isaiah; and, according to the Lexicons, Chief Corner is not the proper meaning of *Akrogoniaion*, but "pointed angle or corner" (in F.F.T. this is reversed "angle point"), from *Akros, terminating at the top or extremity*, from *Akè, a sharp point*, and *Gonia, an angle*, from *Gona, a knee*. This would apply to nothing better than to a pyramid; therefore it would be more "in agreement" if it read a dignified corner; a perfect pyramid, dignified by having its apex, not like the Great Pyramid, deprived of it, which is also deprived of its casing; therefore not set to line with judgment, nor upright to plummet, to which Isaiah refers. The whole of this chapter of Peter is pyramidical, but to explain would provide an article of itself.

There is no reference anywhere to a corner stone or top corner stone of a building. Although

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corner stones are selected stones, they are held in position by inferior stones of the return walls, and the top stone is the weakest of all stones; it has to be held in place by the roof, or, in the case of a boundary wall, by iron ties. Corner foundation stones are also the weakest of all foundation stones; they are the easiest to dislodge. These facts would not apply to a pyramid, the four squares being tapered up to the apex; each stone has its own extended base, the apex stone being itself a perfect pyramid, which, for stability, is the most perfect shape.

When accompanying the representatives of the Bible Lands Mission, early last year, to Greece, Turkey, Bulgaria and Serbia, on relief work in connection with war orphanages and refugee settlements, also in the distressed earthquake districts, I was struck with the effect of the earthquake upon the corners of the buildings at Phillippopolis, in Bulgaria, but more especially at Corinth, in Greece. Of all not thrown down of the latter, only one house was in a condition to be occupied, and in nearly all cases the corners of the buildings were affected the worst, always from the top; some cracked from top to bottom, with the upper stones missing or displaced; others with the whole of the corners fallen away, as shown in the accompanying photo.

While walking down one of the cleared streets of Corinth, a reverend gentleman said to me: "You can see the weakest part of the building plain enough." I replied, "Yes; and note the heads of the corners are affected the worst, and yet you gentlemen preach Christ as being typical of this! Surely this cannot be!"

Unto you, therefore, that believe is the honour; but unto them which disbelieve, then the stone (Israel)—which the builders despised—**that is made the apex of the pyramid, is but a stone of stumbling, and a rock of offence. Those who stumble at the statement (of verse 6) are discreditors[13] of that for which they were constituted[14]; for ye are an elect race, a royal priesthood, a holy nation, a people preserved,[15] that ye should show forth the virtues[16] of Him who called you out of darkness into His marvellous light** (1 Peter ii. 7-9).

[1] Poieo—dat. sing. pres. part. of—to fulfil, to produce.
[2] See "St. Paul in Britain," R. W. Morgan, page 12.
[3] Lit. to belabour exceedingly. "Likmao" from "lian," very much, and "kamno," to labour.
[4] Hebrew, stammerings of lip.
[5] Ges., page 507.
[6] Cf. 2 Kings xxi. 6, xxiii. 24.
[7] Hebrew, mislead, deceive, to lie.
[8] The primary sense is to paint over, to colour; the secondary, deceive, i.e., to cover up faults in order to impress. See Gesenius.
[9] To hide is to protect. Cp. Psalm xxvii. 5.
[10] F.F.T.
[11] Hebrew, weighty, dignified, excellent, honourable.
[12] Hebrew, a sudden quick movement. 2 Peter is rendered confounded, A.V., and ashamed, R.V., which would be caused by a slip.
[13] Nom. pl. par. pres. of unbelief.
[14, 15] Dawson's Lex.
[16] Other altered words may be found so translated elsewhere.

"Daniel."

A PROPHETIC MIRACLE.

BY HENRY PROCTOR, F.R.S.L.

IN the whole range of prophecy there is nothing more marvellous than the Book of Daniel. For what book is there in the world that depicts with such startling accuracy the history of the world's government for all the centuries which followed its promulgation till "the time of the end," not only with wealth of detail as to events, but also indicating dates in such a manner that the prophetic student has been able to understand and to verify by actual happenings? Even the date of the first coming of the Messiah was indicated so clearly that the hearts of men were filled with expectation, so that when John the Baptist came they thought he was the Messiah (John i. 20, 24), and many devout ones, like Simeon and Anna, were "looking (at that time) for the consolation of Israel." No wonder the book has been attacked by the so-called "Higher Critics." It was quite clear to them that Belshazzar had never existed, or, if he did exist, could never have reigned as king. But their certainties were proved to be falsities by the discovery in "Ur of the Chaldees" of four terra-cotta cylinders, containing an inscription by Nabonidus. These are on view in the British Museum, and they conclude with a prayer for "Belshazzar, my first-born son." This did not, however, prove him to be king, but a further discovery was made of a cuneiform tablet, written by Cyrus, "King of Persia," which mentions the death of "Belshazzar" as king, and there is also a legal document, dated in the third year of the reign of "Belshazzar," which proves that he was acting as regent during the absence of his father, Nabonidus. This fact also explains clearly why Daniel was to be "the third ruler in the kingdom," Nabonidus being the first, and the regent, Belshazzar, the second; otherwise Daniel would doubtless have been assigned the second place, as was Joseph in Egypt. Of the Biblical Nebuchadnezzar's pride and energy there is abundant evidence. His account of the rebuilding of Babylon is worthy of repetition here, as rendering more certain the authenticity of "Daniel" (Daniel iv. 29, 30). "The double enclosure (the two great walls around the city and grounds of Babylon), which Nabopolassar, my father, had made, but not completed, I finished. Nabopolassar made the ditch. With two long embankments of brick and mortar, he bound the bed. He made the embankment of the Arakha (river). He lined the other side of the Euphrates with brick. . . . . The great double wall of Babylon I finished. With two long embankments of brick and mortar, I built the sides of the ditch. I joined it on with that my father had made. I strengthened the city. Across the river to the west, I built the wall of Babylon with brick. The *Yapur-shapu*, the reservoir of Babylon, by the grace of Merodach, I filled completely full of water. . . . . For the delight of mankind, I filled the reservoir.

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Behold! besides the *Ingur-Bel,* the impregnable fortification of Babylon, I constructed inside Babylon, on the eastern side of the river, a fortification such as no king had ever made before me —namely, a long rampart, 4,000 *ammas* square, as an extra defence. . . . . I adorned the gates. The folding doors and the pillars I plated with copper. Against presumptuous enemies, who were hostile to the men of Babylon, great waters, like the waters of the ocean, I made use of abundantly. Their depths were like the depths of the vast ocean. I did not allow the waters to overflow, but the fullness of the floods I caused to flow on, restraining them with a brick embankment. . . . . Thus I completely made strong the defences of Babylon. May it last for ever."

We know that we are face to face with the same man who said, "Is not this great Babylon, which I have built?" when we read: "In Babylon, the city which is the delight of my eyes, and which I have made glorious, when the waters (of the Euphrates) were in flood, they inundated the foundation of the great palace called 'Wonder of Mankind' (Tapratunisi), a palace with many chambers and lofty towers, the high place of royalty, situated in the land of Babylon. . . . . I builded up its gates with pillars and beams, plated with copper and strengthened with iron. Silver and gold and precious stones, whose names are almost unknown . . . . these I stored up inside, and there I placed the treasure house of my kingdom."

In this period of "the consummation of the age"—the end of "the times of the Gentiles"—the Book of Daniel becomes of the first importance, and it is of great interest to us now to be brought into such close touch with its chief character, as we are in this "standard inscription" (as it is called) of Nebuchadnezzar. And not only have we become familiarised with him by numerous inscriptions on bricks and cylinders and tablets, but the site also of Babylon is well known to archæologists. They have traced the foundations of the two outer walls named in the standard inscription, and described and measured by Herodotus, the reports of the ancients being checked by the surveys of the Moderns. . . . . We trace the acropolis of the royal city, where stood the palaces, from whose terraces Nebuchadnezzar surveyed the placid flood of the Euphrates twenty miles away, north, and as many south, with the city at his feet, the vast plain and palm groves along the river bank, the hanging gardens near, and temples and villages intermingled in the prospect." Closely adjacent were the mansions of Daniel and his friends, busy in the cause of State administration; and here, too, the Chaldee magicians and the Babylonian princes, with their craft and superstitions. Here the banquet hall of Belshazzar, and not far off the dens and furnaces, where suffered the victims of tyranny and the witnesses to truth.* We also know now where the Plain of Dura (Dan. iii. 1-7) was situate. M. Oppert actually found the place. It was an extensive Plain, south of Babylon, the site of which is marked by an old water-course, called *Nahr-Dura* (the River Dura), and a number of mounds, bearing the name of *Tolúl-Dura,* or mounds of Dura. This is the place where the golden image was set up for worship, when Daniel's three friends "witnessed the good confession."

We have cause to rejoice at these confirmations of God's Word as revealed to Daniel, because there is no book of the Bible more vital to the establishment of British-Israel Truth than that of Daniel. Some of his prophetic dates have been fulfilled before our eyes, notably that of Hejira, 1335 (Dan. xii. 12), which was the end of "the times of the Gentiles," being 2,520 years from B.C. 604, the first year of Nebuchadnezzar's sole reign. But we shall yet see "greater things than these," and still more striking fulfilments.

* "Oriental Records," by William Harris Rule, D.D.

"The Bounties Produced by the Sun."

(Deut. xxxiii. 14, F.F.).

HAVE you ever read the long list of blessings promised to Joseph, the father of Ephraim and Manasseh, in Deut. xxxiii.? Look it up, and then read the following, taken from the editorial paragraphs of the Christmas number of *Our Empire,* the official organ of the British Empire Service League:—

"BUY BRITISH."

"When the Empire becomes in fact what Nature designed it to be—a self-contained economic unit —there will be little need to exhort its people to 'Buy British Goods.' That 'slogan,' in its widest sense, covers the goods of the whole Empire, and should become the motto of all who see in Empire development the surest panacea for industrial depression. There is no need for any Briton's Christmas present to be anything that is not of British manufacture. British toy makers and fancy goods manufacturers are the best in the world. British watches and motor cars are worth giving—and having. And British plum puddings should all be little epitomes of the British Empire.

"In this respect, as in so many others, the King has set his people an excellent example. His Christmas pudding for the hospitals weighs a ton —and not a bit of it came from outside the Empire. Australia, South Africa, and Cyprus sent the currants, sultanas and raisins; Canada, the apples; Australia and Canada, the wheat for the flour and bread; South Africa and Cyprus, the candied peel; the West Indies, the Demerara sugar and nutmegs; India and Ceylon, the cinnamon; Britain, the Irish Free State, South Africa, and Canada, the eggs; East Africa, the cloves; Australia, South Africa, Cyprus and Palestine, the brandy; Jamaica and British Guiana, the rum; and Great Britain, the beer. Hundreds of people took part in the 'stirring' of the pudding, which required a week's attention of this character before it was finally declared to be well and truly mixed. Then it was cooked in a hundred sections, and on December 1st was pieced together in the Empire Demonstration Theatre at Olympia."

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

A Pre-Mosaic Jew!

THIS title will specially appeal to the Old Guard of British-Israelites, who for the last twenty-five to fifty years have been pointing out that the word "Jew" is used for the *first time* in the Old Testament in 2 Kings xvi. 6: "At that time Rezin, King of Syria, recovered Elath to Syria, and drove the JEWS from Elath: and the Syrians came to Elath and dwelt there unto this day." This event is dated 742 B.C., and Moses died 709 years previously, in 1451 B.C. It is in an amusingly-written paragraph in *The Jewish World* of January 24th that this amazing statement occurs. Previous to 742 B.C., the Jews were referred to as the Kingdom of Judah, and still earlier they were the Tribe of Judah; and if we go back still further we reach Judah, one of the six sons of Jacob, whose mother was Leah. Leah's sister, Rachel, had two sons, Joseph and Benjamin, and Joseph had two sons, Ephraim and Manasseh. Here we reach the origin of four of the tribal names of the Twelve Tribes of Israel. Fancy the favourite breakfast dish of British-Israel calling forth this editorial plea for the accurate dissection of pre-Mosaic and post-Mosaic patriarchal personalities! Here is the offending par.:—

"PORK AND LONGEVITY."

"As is the way with all youngsters who attain to remarkable old age, a centenarian the other day gave his recipe for longevity. He declared that he had lived long, not because he had plunged into ice-cold water all the year round every day of his life, nor because he had carried for years a potato in his pocket, nor, again, because he had eaten an apple each night at bedtime—his idea was something much more original. He said that it was all due to, of all things in the world, his fondness for pork! I should say that here was an excuse for eating swine's flesh, rather than a reason for living long. However, a contemporary dismissed the tribute to the pig by saying that he could see no connection between pork and Methuselah. But a correspondent challenged the conclusion by pointing out that Methuselah lived in pre-Mosaic times, before pork was forbidden food to Jews, and so he might have consumed it and thus lived long. Moreover, the correspondent advances a positive as well as a negative argument. The pre-Mosaic Jew, he urges, often reached a ripe old age, whereas the post-Mosaic rarely went beyond a mere seventy years, which, indeed, he fixed as the allotted span. Here, for instance, was pre-Mosaic Methuselah with his 969 years, in comparison with Moses, a mere boy of 120 — the former a possible pork-eater, and the latter, of course, a rigid pork-abstainer. It only needs the assurance that this correspondent was himself a Jew to round off his interposition in the discussion—to mark the anomaly of a Jew defending pork as an article of diet tending to a lengthening of human days upon the earth, and the fact that the art of *pilpul* is not dead."

In conclusion, may we ask two questions? Were not all the antedeluvians vegetarians? And was not this the reason of their longevity? A clergyman once informed me that Abraham was a Jew. I suggested to him that that fact would make Abraham the son of his own great-grandson, and repeated the four necessary names from father to son — Abraham, Isaac, Jacob, Judah—and pointed out that the Jews are of the Tribe of Judah, who was the son of Jacob, who was the son of Isaac, who was the son of Abraham. Therefore, if Abraham was a Jew, he was the son of his great-grandson, Judah.

The clergyman closed this, my brief lesson in genealogies by curtly remarking that he "had no patience with this New Theology." I smiled at the snub, and had the last word by asking him as we parted, "What on earth has either New or Old Theology to do with racial descent?"

In view of the public interest in the leadership problems of the Salvation Army, the following item of news from *The Jewish Chronicle* cannot fail to interest our readers:—

"WAS GENERAL WM. BOOTH JEWISH?

"The question of the Jewish origin of the founder of the Salvation Army has often been advanced. I always thought that it was the late General's features that provided the reason for the supposition, and that, in fact, there was nothing more in the suggestion. But I see that his daughter, writing in *The Evening Post*, of New York, inferentially declares that her father was of Jewish descent. She says:—

> "My father was a pawnbroker's assistant in London when he determined to heed a fierce tugging at his conscience and devote all his energy to preaching the Gospel. . . . His veins were the confluence of the blood streams of the Israelites and the Anglo-Saxons, and one needed but a glance at his face to see which one of those rivers of ancestry was a torrent and which one a feeble current. His face was the face of Aaron, wreathed in after life by a prophet's beard."

"And she adds:—

> "Ah, but even his children were glad to accept the leadership of this general, with his flowing white hair and beard, from which projected a nose that might have belonged to Elijah or Moses."

"His prophetic nature, with its deep religious quality, as well as his genius as an organiser—all these fit in with the General having had a strong admixture of Jewish blood in his veins."

British-Israelites can now spend an enjoyable half-hour over the possible arguments to be got out of this paragraph, remembering that Elijah was of Gilead, in the Tribe of Gad, and Moses and Aaron were Levites.

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On the Trail of "Israel."

By LANDSEER MACKENZIE.

(*Continued from page 5.*)

PASSING now to the New Testament, we find our inquiry more complicated; its difficulty increases, not through lack of evidence, but because that evidence is rather ambiguous. It is not so easy to keep on the trail of Israel when it is trampled over by such terms as Jew, Greek, Gentile, dispersion, uncircumcision, and others.

It would be too tedious, and unsuitable here, to analyse every instance of the use of the name Israel; so I must confine myself merely to showing that it really was applied to the Jews, and deal with the more ambiguous and retrospective passages inferentially. That the name actually was applied to the Jews is sufficient; it is all I need, for my purpose, to assure. Cruden's Concordance gives, in all, forty instances of its use in the New Testament in various relations, such as "in Israel" "men of Israel," "to Israel," and so forth.

Nicodemus came to talk to Jesus. John iii. 10: "Who said unto him, Art thou a master of Israel, and knowest not these things?" But Nicodemus was a ruler of the Jews.

"Jesus said unto them" (Matt. viii. 10, and Luke vii. 9), "I have not found so great faith, no, not in Israel," that is, among the Jews.

John i. 47: "Jesus saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile." "Nathanael answered" (verse 49), "Thou art the King of Israel." This man was a Jew (possibly of Benjamin), and he meant King of the Jews, *not* certainly of the Lost Tribes.

Acts iv. 27: "Against Thy holy child, Jesus, the people of Israel were gathered together." That is, the Jews and Romans were gathered together, not Lost Israel.

Acts xiii. 16 and 24: "Paul stood up and said, Men of Israel, give audience." "John preached repentance to all the people of Israel." Examine the chapter, and it will be evident that Paul was addressing Jews.

Luke i. 80: Referring to John the Baptist, "The child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." To the Jews and no other.

In Acts i. 6, we have: "Lord, wilt Thou at this time restore again the kingdom to Israel?" It is usually accepted that "Israel" here indicates the "Lost Tribes." But that is absurd, for we have already seen the Ten (or rather the Eleven) Tribes were themselves "the Kingdom." The Kingdom could not be restored to itself! The Apostles were Galilean Jews, and spoke from the Jewish standpoint. They knew that ages before "the Kingdom" had been wrested from the House of Judah. So, I apprehend, what they sought to know was when the tribes should be re-united, and when our Lord would come to reign over them collectively. Hence the term "Israel" refers to the Jews, not to the Lost Tribes.

In Acts ii. 36 we have: "Therefore let all the House of Israel know assuredly that God hath made that same Jesus Whom ye have crucified both Lord and Christ." Since the quondam House of Israel did not crucify Jesus, it follows that Peter was speaking of the Jews. But this whole pentecostal chapter is convincing. Verse 14: Peter's address was to "Ye men of Judæa." Verse 22: "Ye men of Israel." Verse 29: "Men and brethren," evidently not the cast-off Israel. Verse 39: "For the promise is unto you, and to all that are afar off." "Afar off"! Now here, indeed, I would suggest, we have the Lost Tribes, as salvation was as fully open to them as to the Jews; yet he does not call them Israel.

In Matt. x. 6, and xv. 24, we find our Lord commanding His Apostles to go, not to the Gentiles, but "to the lost sheep of the House of Israel." Yet the "lost sheep"—that is, the "divorced wife"—were themselves Gentiles, so I would understand here *non*-Hebrew Gentiles; the more so as the turning from the Jews to the Gentiles, mentioned in Acts xiii. 46, had not then taken place, that is, the Apostles were to go to the Hebrew Gentiles.

It may be objected that the rule I am endeavouring to establish is invalidated by these passages. I do not think it is, because I take it, "House of Israel" in this case is used retrospectively, in order to indicate which section of the Hebrew people were now "lost sheep." It could not refer to the Jews, since they, being still in covenant with God under the law, were not lost sheep in the sense in which the expression is used.

It is by such indefinite designations as this that the divorced House is spoken of in the New Testament. It is a complicated inquiry, because of the frequent and most important preaching to Gentiles. The Lost Tribes, though spiritually dead, as we know, were alive in the flesh, and, being outside the Mosaic covenant, were Gentiles. So there were two classes—Hebrew and non-Hebrew Gentiles. Sometimes the one is addressed, sometimes the other, and sometimes both simultaneously; it is difficult to make a right division, but I feel sure I am correct in saying they were never named by the name Israel. Unless, indeed, the following is an exception, and if so, it is the exception which proves the rule. "All Israel" is only twice mentioned in the New Testament; thus in Paul's epistle to the Romans ix. 6, "For they are not all Israel which are of Israel." This pronouncement must be a little obscure to most people, I should think. Clearly, one of the parties here designated are Jews. Verse 5 shows this: "Of whom as concerning the flesh Christ came," and He came of Judah.

But after all, as it seems to me, this paradoxical text is susceptible of a very simple meaning. Taking the words "all Israel" to indicate the Jew—as I have shown we may do—then we can paraphrase it thus: they are not all Jews which are of Jacob. A manifest truth, just as much so as the truism contained in the next verse: "Neither because they are the seed of Abraham are they all

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children," that is, children of the Covenant; for instance, the seed of Ishmael were outsiders.

I would not suppose that here "all Israel" is used in its original sense as an appellative of the Ephraim-Israel House, because that would be contrary to the formidable array of precedents which I have cited, and there is no inconsistency in Scripture.

We have no ground for assuming that the divorced House is directly named in this text, since we must not forget that the Jewish House in Ezra and Nehemiah is spoken of as "all Israel." And in Acts as "all the House of Israel."

If it were the purpose of the Almighty to rescind the condemnation of the divorced House to loss of the ancient name at this time, it is unthinkable that it should have been done in such an informal and chancy way as by an isolated and indefinite remark by one Apostle to one people (the Romans), but nowhere else, to none else, and by no other Apostle.

The second use of the term "all Israel" occurs also in Romans, in chapter xi., verse 26: "And so all Israel shall be saved." The name "Israel" is only used in two other texts in this chapter, *viz.*, 7 and 25. In these it connotes the Jew, since verse 7 is merely a repetition of 31, in chapter ix., concerning which the Jewish implication is obvious. And furthermore, 7 and 25 are linked together as relating to the same people by the word "blindness." Refer to St. John ix. 39-41.

These three chapters, ix., x., xi., written with the burden of anxiety heavy upon the heart of St. Paul for the spiritual welfare of the Jews, whom he owns as his "kinsmen, according to the flesh," are a defence of that people. "Brethren, my heart's desire and prayer to God for Israel is that they might be saved" (x. 1), which aspiration is followed by three verses (2, 3, 4), which, beyond all doubt, apply to the Jewish House.

"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" (xi. 1).

Well, who were the people here spoken of? Verse 7 answers this. "Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded." "Election" is a term used in the New Testament for those of the tribes which had accepted salvation through faith; therefore Israel, in this verse, indicates the Jew. And what were they seeking for? Righteousness! But they sought it by the works of the law, and not by faith in Christ. For confirmation of this refer to chapter x. 2, 3, 4.

The "divorced House" was not seeking after righteousness, felt no obligation to the law, knew little or nothing about it, and were heathen.

"Have they stumbled that they should fall? But rather through their fall, salvation is come to the Gentiles, for to provoke them to jealousy" (verse 11).

I apprehend that the word "they" in this passage refers to the Jew, since it would be absurd to say, through the fall of the divorced House, salvation is come to the divorced House, to provoke the divorced House to jealousy. Let us not forget that they were heathen and quite unaffected by any such consideration.

"If, by any means, I may provoke to emulation them which are my flesh, and might save some of them" (verse 14). It has already been suggested that his "flesh" were Jews. Paul was born and bred a Jew, he owned himself to be a Jew, he was profound in the learning of the Jews, and, even after his conversion, conformed to Jewish customs.

Inflamed by love and loyalty for his own people, he yearns to snatch, if it be but a few of them, as brands from the burning.

Informed of the Holy Ghost, he has not the same anxiety as to those of the "divorced House," since he knows they will accept with gladness that Gospel which the Jews, in their pride and self-sufficiency, scornfully reject.

This, then, is the "people" he is contending for in this chapter—rather should I say these chapters.

In the figure of the good olive tree he gives the warning that the Gentiles must not suppose the natural branches to be definitely cut off in their favour and cast away, so they stand in great jeopardy if they adopt an usurping attitude to, as I think, the Jews.

"As concerning the Gospel, they are enemies for your sakes" (verse 28). Here, again, we have the Jew, since they were the most bitter enemies to the Gospel in all the world at that time.

In verses 25 and 26, St. Paul speaks in the spirit of prophecy. "Blindness"—we have already seen that blindness is a stigma on the Jews—"is happened to Israel until the fullness of the Gentiles be come in," and that was not to happen for many hundreds of years to come!

"And so"—that is ultimately at that remote time—"all Israel shall be saved."

Now, whether the expression "all Israel," as here used, refers more especially to the Jewish House, and I certainly think it does, or whether it refers to the whole of the tribes sprung from Jacob, is a moot point.

But one thing emerges very prominently from all that I have recited, and that is, the term "Israel," or "all Israel," is not used as a specific title of the divorced House in the New Testament.

If this 11th chapter, and the two preceding it, be carefully considered, it will be perceived that the whole trend of them is to confute in anticipation any idea that since salvation, through faith, had been extended to the Gentiles, therefore the Jews, because of their unbelief, should be utterly cast away. Thus if this view be correct, we must concede that Hebrew and non-Hebrew alike are addressed as Gentiles; justly so, since, as regards salvation, there was no difference of status.

Despite St. Paul's warning here given, we know this idea did obtain, and does obtain to our day with some.

The epistle of St. James is addressed, in plain words, to the Twelve Tribes (which, of course, means portions of them) "scattered abroad," who had been converted and were Christians at this time, A.D. 60.

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That of St. Peter, of about the same date, is to the "strangers scattered." This word "scattered" is the same description as that used by St. James. He goes on to call them "elect, chosen, a royal priesthood, an holy nation, a peculiar people, as sheep going astray, as the flock of God, and as God's heritage." I need hardly recall that these are all Old Testament ascriptions to the seed of Jacob.

Clearly, then, the two Apostles were writing to the people of the lost House. They invoke them by all these exclusive and ennobling terms, but *never* by the name "Israel."

I submit, then, the points established are that the Jews were rightfully and scientifically named Israel, after their brethren of the tribes had lost that title.

That the "lost sheep" are addressed, in the New Testament, by various ambiguous terms, but not as Israel.

And that there is no hint given as to any restoration of the forfeited name in this age.

Surely it goes without saying, if the forfeited name was not restored in Gospel times, it cannot have been restored since.

As to the *"new name,"* that is to be pronounced not by St. Paul, but by the "mouth of the Lord" Himself (Isaiah lxii. 2).

Where Modernism Lands Us.

By M. Vincent Cox.

If (as was doubtless the case) our readers were startled by some of the pronouncements of Bishop Gore a month ago, what word shall we use to describe our impressions of many of the opinions expressed by the men who assembled in conference in New York, at the annual meetings of the American Association for the Advancement of Science, and particularly the words of Professor Harry Elmer Barnes, of Smith College? We take the report from *The Daily News* of January 3rd, 1929, and we see that Professor Barnes is responsible for the following :—

> We must cease talking of God in the Biblical sense, and, as the foundation of the new order, must supplant theology by mental hygiene. Space is too crowded with stars and universes for heaven above and hell below.

When we cease to talk of God in the Biblical sense, and particularly as He is revealed by our Lord Jesus Christ, we are indeed in a parlous state, like a ship destitute of compass and rudder, drifting at the mercy of the winds and waves, and sure at last to be dashed against the rocks, or engulfed in the quicksands. But to continue our quotation from Professor Barnes :—

> THE COMMANDMENTS.
>
> Professor Barnes described the modern view of God as derived from semi-barbarous Hebrew peoples, and added :—"If the Ten Commandments are to be obeyed to-day it should be only when their precepts and advice can be proved to square with the best natural and social science of the present time. They must be subjected to the same scientific scrutiny as the cosmology of Genesis or the medical views of Leviticus. The new cosmic perspective and Biblical criticism have ruled out sin. Sin is scientifically indefinable and unknowable. Hence sin goes into the limbo of ancient superstitions, such as witchcraft and sacrifice."

So we see that the logical sequence of casting aside the Biblical idea of God is that the Decalogue should next be jettisoned. And bereft of the moral law, what would society soon become? Of course, the natural consequence of the procedure is that if there are no commandments to break, there can be no sin. And that is the precise conclusion Professor Barnes arrives at, as the above paragraph clearly shows. One is simply aghast at the possibilities of the diffusion of this teaching. No sin? Then where is the opportunity of moral progress? Where the check upon crime of the worst description? If this is the principle on which society is to be modelled, it would appear as if "the semi-barbarous Hebrew peoples" could give points to some of our twentieth century scientists! Sin, according to them, is "an ancient superstition," and, of course, if there is no sin, no sacrifice is needed, so that the central truth of the Christian faith is also to be cast on the scrap heap! And then, to crown all this, Professor Barnes says :—

> Christian solemnity must give way to frank joy of life. Modern science, especially mental hygiene, has indicated the desirability of freeing ourselves from the inferiority complex and fears prescribed by the faithful fundamentalist Christian.

Apparently "the frank joy of life" consists in freedom to commit all kinds of excesses, which in most cases would entail untold suffering to many in order that the ambitions and desires of others might be gratified. In point of fact, the moral law, as embodied in the Decalogue (and on which the laws of our own Empire are founded), is the great safeguard of both life and property. And does this scientist imagine that the votaries of the joy of life have, in the long run, a greater degree of happiness than the followers of Jesus Christ? The true Christian is no pessimist. He knows that "the best is yet to be." As a well-known hymn-writer says :—

> Let those refuse to sing
> That never knew our God:
> But children of the Heavenly King
> Must speak their joys abroad.

But Professor Barnes is not alone in his anti-Biblical sentiments. We learn that Professor William Gregory, of the American Museum of Natural History, affirmed :—

> Every bone of the skeleton of the God-like, erect-walking man testifies to his descent from a long line of quadrupedal primates, extending at least down to the level of the mud-crawling reptiles of the coal swamps.
>
> The fundamental elements of the human skull were contributed by a Devonian air-breathing fish of a hundred million years ago, while we derived our hands and feet from an insect-eating tree shrew.

But the Bible declares that God said, "Let us make Man in Our Own Image." Which would you rather be? A creature made in the Image of God, or a descendant of the mud-crawling reptiles of the coal swamps?

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The Apostle Paul warns Timothy (1 Tim. vi. 20) to avoid "opposition of science, *falsely so called,* which some, professing, have erred from the faith." Surely this is a very necessary warning in our own day.

Lastly, a Harvard professor intimates that :—

> The centre of the universe has been fixed in the constellation of Sagittarius. The Milky Way is a great galaxy, shaped like two dinner plates placed face to face, with a massive and extensive nucleus. Our earth is considerably "off the map," being 47,000 light years from the centre of the nucleus of the Milky Way.

He probably regards this tiny planet as too infinitesimal to count, in comparison with multitudes of other worlds, and even of suns, which are the centres of other systems infinitely greater than our own. The Psalmist felt this when he said, "When I consider the heavens, the work of Thy fingers, the moon and the stars, which Thou has ordained, what is man that Thou art mindful of him, or the Son of Man that Thou visitest him?" But it has ever been the Divine plan to choose the weak and the insignificant. Witness His choice of little Bethlehem as the birthplace of the Messiah, and despised Nazareth as His boyhood's home. Also our Lord's choice of humble fishermen and detested tax-gatherers as His disciples, rather than the cultured Rabbis and the Pharisees of His own day.

And to this little planet was vouchsafed the amazing honour of being the scene of His wonderful life and sacrificial death. As Mrs. Browning tells us :—

> God has other words for other worlds;
> But for *this* world the word of God is *Christ.*

We are told that in scores of Fundamentalist churches, violent attacks were made on the scientists on the following Sunday. These were the "cover to cover" people, we suppose. It is to be hoped that among them there were many who had accepted British-Israel light, which, more than any other, harmonises the Bible's *apparent* contradictions, and proves the Holy Book to be, beyond all controversy, the inspired Word of God.

Prayer a Real Force.

The Daily Express, of November 28th, 1928, printed the following letter among a series relating to the above subject. It is, I think, well worth reprinting :—

"UNGRANTED—NOT UNANSWERED.

"A child had prayed for a fine day for her birthday picnic. The nurse, as she pulled up the blind on the birthday, said : ' God has not answered your prayer.' But the child said : ' Yes, He has. He has answered "No." ' " "R."

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The British-Israel Movement.

THE VICAR OF PUTNEY'S SERMON.

A REPLY BY THE EDITOR.

A LETTER from Putney has reached me, asking for a reply to the texts and authorities quoted by the Vicar of St. John's, Putney, in his recent sermon against the teaching of the British-Israel Movement, as reported in *The Borough News* of Friday, November 2nd, 1928. An equal amount of space in that issue is devoted to the report of the British-Israel meeting held in the Ravenna Hall, Putney, the following night, when an excellent reply was given by Mr. J. J. Morey.

I must congratulate the local Press on their freedom from the usual crop of blunders and misstatements generally found in the reports of this subject, which bristles with pitfalls for the unwary reporter.

I therefore assume in my quotations that the report of the Vicar's sermon is substantially correct, and I wish to deal with the subject quite free from any personalities. The first paragraph deals with the Vicar's texts :—

> The Vicar opened his sermon by reading the following texts: "And I say unto thee, thou art Peter and upon this rock I will build my Church." (Matthew xvi., verse 18). "Go ye through the world and teach all nations baptising them in the name of the Father, the Son and the Holy Ghost." (Matthew xxviii., verse 19). "And the Lord added to the Church daily such as should be saved." (Acts ii., verse 47). "Christ loved the Church and gave Himself for it." Ephesians v., verse 25).

This choice of texts immediately shows the standpoint of the Vicar—namely, that the Church was *substituted* for Israel. Don't trouble about Israel of the Ten Tribes; see to it that you belong to the Church, for :—

> The Vicar concluded by urging his hearers to be true, loyal and loving members of the Church, which was the Body of Christ. Christ loved the Church, and they must love it too.

Very excellent advice; but may we ask what have the four texts to do with the racial ancestry of the English-speaking peoples? In what way could they be used as a reply to the British-Israel exposition of prophecy as being a discovery of the historical fulfilment of prophecy in our racial history?

> The Vicar, in his address, said that it appeared to be God's way in revealing Himself to the world to do it through men. Through His chosen people, the Jews (sometimes called Hebrews or Israelites) there had been given to the world, first the revelation of His unity, and secondly the revelation of His righteousness. The teachers and prophets had always told the Jews that they held this revelation in trust for the benefit of themselves and of the whole world, and that, if they were faithless in their responsibility and untrue to their God, disaster would follow. Of the Northern Kingdom, with its capital of Samaria, Hosea and Amos prophesied that this should happen. In 738 B.C. and 721 B.C. the Assyrians swept down upon the kingdom, and the people were carried away in captivity. The Southern Kingdom, with its capital at Jerusalem, maintained its independence until 583 B.C., long enough to be confirmed in the hope of the coming Messiah and of the approach of the Kingdom of God.

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Twice in this quotation the Vicar uses the word "Jew," and in each case he means, and should have used, the larger word "Israelites" to embrace the whole Twelve Tribes. The word "Jew" refers to the Southern Kingdom only, and this name *is used for the first time* in the Bible records in 2 Kings xvi. 6.

The Vicar is historically accurate in keeping the *Assyrian* captivity of Ten-tribed Israel separate from the *Babylonian* captivity of the Jews, which *began* about 120 years later, and lasted seventy years, as foretold by Jeremiah in chapter xxix. 10. We are referred to Hosea and Amos. Quoting from Ferrar Fenton's translation (to facilitate comparison with the Authorised Version and the Revised Version), we read in Hosea i. 9, 10, 11: "Then He said, Call his name Lo-Ammi (' Not-My-People '), for you are not My people, and I will not be with you. And although the Children of Israel were [shall be—A.V.] as numerous as the sand of the sea that cannot be measured or counted, yet in the place where it was said [where it is said (Young)] of them, you are Not-My-People, they shall be called the children of the Living God! 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."

The Vicar later on quotes acknowledged authorities, whose books "contain no reference to it," and, among these, Dr. Driver's standard work, "Introduction to the Literature of the Old Testament."

This is what Dr. Driver writes on page 302 :— "*Lo-Ammi*, ' Not-My-People,' in token of Jehovah's rejection of Ephraim [the head tribe of the northern confederacy of Ten Tribes (ED.)]. Yet this rejection is not final: a promise of the union of Judah and Israel, and restoration of the latter to favour, follows. Jezreel, the scene of the defeat, becomes the scene of an ideal victory, marking the return of the nation from exile, and its reconquest of Palestine; and its members are invited to resume the use of the title which had just been discarded, and to accost one another in terms implying their entire restoration to Jehovah's favour."

If we attempt to find an historical fulfilment of these predictions we must either claim that the historical proofs advanced by the British-Israelites are receiving their fulfilment in the evolution of the English-speaking peoples, with special reference to the strong links of contact with the Jews which are now being forged in the Middle East, under the Mandate, or we must join Dr. Driver in his famous pronouncement on prophecy made in his preface to Jeremiah's prophecies, and say that, "owing to altered circumstances, these predictions can never be fulfilled."

Commenting on this prophecy by Hosea in "The Century Bible," Dr. Horton writes :— "Remembering the covenant relation, which was the pride and glory of Israel, we can imagine no sentence more terrible than this repudiation on the part of God. And we can only admire the courage of the prophet who dared to announce to his contemporaries so unpalatable a truth."

Note that the Jews have never been spoken of as "Not-My-People"; rather, on the contrary, they have always been known as God's people.

On the words *"in the place where,"* etc. (verse 10), Dr. Horton informs us that "Pusey's mystical interpretation is ' the place of the dispersion.' " Isaiah's messages to Israel are generally to Israel "in the isles."

Writing on verse 11, Dr. Horton says :—"This re-uniting of the divided kingdoms is a bold prophecy for the time of Hosea, but it would be equally bold for an exilic prophet, writing when the Northern Kingdom had been dissipated and lost."

Israel, as a separate nation or race from the Jews must, therefore, be found in existence, so that this still future re-union can take place, and the whole Twelve Tribes will then become a kingdom of kings and priests unto God.

This happy consummation will necessitate a national return to Jehovah that will amply satisfy all the religious desires of Churchmen, Nonconformists and Jews. What a glorious fusion of all creeds, liturgies, Prayer Books, orders of service, reading of the Torah, etc., etc., this will entail! Then, with what a supreme confidence and joy in our united recovenanted relationship to Jehovah we shall we able to lead the world back to a knowledge of Jehovah and His Messiah!

The Vicar next mentioned the prophecies of Amos, and in chapter ix. 8 and 9, we read :—

> "Be certain the eyes of the Mighty Lord are upon your sinful Kingdom, and He will destroy it from off the face of the ground;—except that I will not quite destroy the Family of Jacob," says the Ever-Living, "for though I have commanded to roll the Family of Israel amongst the Heathen as they roll things in a sieve, yet not a seed shall fall to the ground."

In the next few verses, to the end of the chapter, we have the promise of the restoration of the Davidic House to Palestine, and the *final* restoration of all Israel to Palestine :—

> "No more to be plucked up out of their land which I have given them, saith the Lord thy God."

This passage takes me back in memory to a debate of over twenty years ago, staged between two local Church debating societies. My opponent *only once* quoted from the Bible in stating his case that we were not the Ten Tribes of Israel, and it was the first half of the above verse 8 :—

> "Behold, the eyes of the Lord God are upon the sinful Kingdom, and I will destroy it from off the face of the earth";—(R.V.)

He then assured us that that punishment had been carried out, that Israel of the Ten Tribes was exterminated, and therefore why worry ourselves to find them in the English-speaking peoples, or in any other nation on the earth's surface?

In my reply I suggested that he should not finish in the middle of the verse at a semi-colon, but should read on to the end of the chapter, and specially note the promise at the end of verse 9: "Yet shall not the least grain fall upon the earth"; and suggested that such a promise was for Divine

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protection against national extinction, in order that the later verses might be fulfilled. The subsequent voting after the debate went heavily in my favour.

We must congratulate the Vicar on the accuracy of his résumé of British-Israel teaching. Here it is :—

> The Vicar went on to say that so far as he could gather the British-Israelites taught as follows:—
>
> 1.—That the people of the "House of Israel" have been a distinct people from those called "the Jews" since the rebellion under Jeroboam.
>
> 2.—That the people of the "House of Israel" were "lost" after their captivity in 722 B.C., and did not return to Palestine with the "House of Judah" under the Edict of Cyrus (Ezra i.).
>
> 3.—That the people of the British Isles and British Empire are now the "House of Israel," "the lost ten tribes"—"ten-tribed Israel"—the inhabitants of America being the Tribe of Manasseh.
>
> 4.—That the Throne of David, as an earthly throne (in accordance with a literal interpretation of 2 Sam. vii. 13, and other passages), must exist till our Lord comes again, and all earthly promises made to Israel under the Old Covenant must be fulfilled under the New.
>
> 5.—That the Throne of David was brought to Ireland in the person of Tea-Tephi, the daughter of Zedekiah, the last King of Judah, in 583 B.C., and is now represented by our King George V.
>
> 6.—That when our Lord comes again He will reign over His people of the "House of Israel" (the ten tribes) and His people of the "House of Judah" (the two tribes) in Palestine. The former are to be there, as suggested in Jer. iii. 14, "one of a city and two of a family."

We ask what possible objection need the Vicar of St. John's Church, Putney, or any other vicar, have to these six statements? It at once becomes a question of historical fact and prophetic fulfilment. As regards the second of these two proofs, my predecessor as Editor, Mr. J. G. Taylor, wrote some years ago the following :—

> That these promises (prophetic fulfilments) are really in our possession is not an Anglo-Israel invention, but is admitted on all hands, even the "Jewish Year Book" acknowledging that our argument 'is unanswerable from the standpoint of literal prophecy.' "

The report continues :—

> In regard to the first item, he (the Vicar) considered that there was not a shred of evidence. He was not absolutely certain that the last item was taught as a British-Israel faith, though he believed that such was the case. Against this fantastic theory there were ranged in solid ranks all our leading theologians, historians, ethnologists, and critics. There was no doubt that the so-called ten tribes were gradually merged in the surrounding population. It was more than possible that the Afghans were the results of that process.
>
> Secondly, there was no similiarity of appearance between the Anglo-Saxons and the Hebrew type of face; and so markedly was this the case that a Jew or an Israelite could be distinguished practically always when among people of our race. Thirdly, in regard to the supposed journey from beyond the Euphrates across Europe to this country there was no evidence at all.

It is really interesting to follow up the assertions of the Vicar, item by item, and in practically every case we will use evidence quoted from the writings of the authorities he quotes. No doubt all true Churchmen would be enthusiastic in their support of present-day Zionism as a desirable solution of the Jewish problem in its relation to the repeopling of Palestine. But we ask : How is it that when we look this subject up in the prophecies claiming to be Divine foreknowledge of an event still in the future, we ALWAYS find the two Houses of Israel and Judah bracketted together as partners in the repeopling?

Quoting from Dr. Driver's translation of Jer. xxxi. 6, we read :—

> 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."

Dr. Driver's footnote reads : "A mark that the schism between the Northern and Southern Kingdoms is (then) ended."

On the phrase in the next verse, "Cry aloud at the head of the nations," Dr. Driver writes :— "*I.e.*, foremost among the liberated nations, or *for the chief of the nations, i.e.*, for Israel itself, see Amos vi. 1."

And in verse 9 we find this refers to Ephraim-Israel, returning from the north country and from the uttermost corners (flanks, F.F.) of the earth; and verse 10 refers us to "the isles afar off."

Are the Jews the foremost liberated nation, or the chief of the nations of the world?

The Vicar refers to the possibility "that the Afghans are the result of Israel merging with surrounding nations." But prophecy promises a separated existence of Northern Israel, and as a test as to whether the Afghans are Israel of the Ten Tribes, we ask : Do they fulfil the prophecies? Are they in many waters as the world's sea Power? Have they a seacoast, and do they dwell in the isles of the sea? Are they "a nation and a company of nations"? Have they a God-protected and guaranteed Davidic monarchy on the throne of our late King-guest Amanullah?

No similarity of appearance between the Anglo-Saxons and the Hebrew type of face is the next objection. Our reply is by another quotation from the writings of my predecessor :—

> "Then, it is asked, if "the show of their countenance" witnesses against the Jew how is it that *we* are not also known by our features? But what we call the Jewish features are not the primitive features of the Jews. They are the result of admixture in Palestine with Edomites and Syrians. The old Hebrews were not distinguished by any facial peculiarities. Joseph was not recognised by his brethren in Egypt; Moses was taken for an Egyptian (Exod. ii. 19), and neither Esther nor Mordecai was betrayed by physiognomy (Esther ii. 10; iii. 4). Sir J. Gardner Wilkinson states that 'It is the Syrians who have the large nose that strikes us as the peculiarity of Western Israelites. This prominent feature was always a characteristic of the Syrians, but not of the ancient, nor of the modern, Jews of Judæa' ('Ancient Egyptians,' Vol. 2, p. 198). And the great painter Holman Hunt, who studied this point in Palestine, made the noteworthy declaration that, after careful observation, he believed that the ancient type of the Hebrew nation approached nearer to the Anglo-Saxon than to any other."

It will be remembered that it was Holman Hunt who painted "The Light of the World."

The Vicar's third remark, quoted above, *viz.*, that "in regard to the supposed journey from beyond the Euphrates, across Europe, to this country, there is no evidence at all," must be dealt with in our next month's issue

(To be continued.)

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Lectures.

LEEDS BRITISH-ISRAEL ASSOCIATION. ON December 19th we had the pleasure of the presence of Mr. G. Robert Gair, of Stockport. He lectured to us on "The Ethnological Origin of the British Race." It was a very carefully prepared exposition of the subject. He was eloquent in his description of the origins, ethnic, of the various races of Europe. One thing he was careful to make definitely clear was that the British race had intrinsically nothing in common with these, ethnically, being a sub-longheaded type, with quite a decided emphasis in contrast to them. Mr. Gair showed that language relatively decided nothing racially. Pointing out that there were distinct foreign and alien elements to our race in these isles, which undoubtedly made us to realise their presence at various times, causing domestic and political trouble.

The address was much enjoyed. His further discourse on this subject—which forms the sequel to the above—submits much evidence which, we understand, affirms distinctly our Israelitish origin. We are looking forward to hearing this at an early date. A vote of thanks concluded a most interesting meeting. Mr. M. Noel Ridley, M.I.C.E., kindly presided.

We were happy to have with us on January 9th Miss Augusta Cook, of Central Hall, London. The occasion will long be remembered. Her discourse in the afternoon was on "Daniel's Vision of the Past, Present and Future." She specially drew our attention to the Bible being *truly the word* of God. Its verbal inspiration was irrefutable, because it had been fulfilled before our eyes, and was being fulfilled at this time. She pointed out God's plan to restore a rebellious world. The consummation of this plan was in one person—our Lord Jesus Christ—and in one people—Israel. New and arresting were Miss Cook's remarks on the evidential value of Daniel's prophecy. His message was given at a time when the God of the Hebrews was apparently defeated. This prophet's position was so significant and so prominent amid a heathen and pagan people. His work was to refute their false conceptions, and thus point them to the greatness and majesty of the God of Heaven. Daniel's interpretation of Nebuchadnezzar's dream respecting the image did this for them, as also it does for us in a much larger and more glorious sense.

The evening lecture, with beautiful lantern slides, was on "The Magic East, and Wonder Ruins of Petra." The pictures were excellent. Miss Cook's personal experience, given to us as she travelled the sacred and historic country, added a charm to her descriptions, making the subject one of thrilling interest and deep instruction. We journeyed with her from Jaffa to Jerusalem under very modern conditions; thence over that holy ground where our Saviour trod, and amid the scenes where we read of Him preaching and performing miracles. The journey to Petra, the Bedouin tents, the wonderful ruins, the magnificent natural colouring of the rocks, the sculptured dwellings and temples—these scenes will remain with us with much enchantment in the days to come. Space is not afforded for adequate report, but it may be said that Miss Cook's visit has given great delight; it has also proved a solid confirmation to our faith in God's Word and in His purposes concerning His people Israel. The Rev. G. W. Plasting ably presided.

Amanullah and Ahab, or the Mullahs and Elijah.

THE frequent and apt use of Old Testament incidents by the leader writers of our daily Press is often most effective. Here is an instance taken from *Public Opinion* of January 18th, 1929.

Referring to King Amanullah's abdication, and after pointing out that "the way of the reformer is hard," the Editor of *Public Opinion* quotes:—

"His pilgrimage to Europe was a dangerous adventure, which proved his undoing," says *The Morning Post,* and in a leader goes back to the Old Testament for its illustration of this modern happening.

"The Afghans are the strongest and most fanatical of Mohammedans, and the unveiling of Queen Souriya on board ship was the beginning of a series of changes, every one of which was felt to be an outrage to their faith.

AN OLD TESTAMENT COMPARISON.

"If our readers would realise the sort of conflict which followed, let them read those chapters in the First Book of Kings, which relate the conflict between King Ahab and Queen Jezebel on the one side, and Elijah and his brother-prophets on the other.

"The Mullahs are a great power in Afghanistan. When they opposed the King's commands he put certain of them to death, but could not break an influence far more powerful than his own:

"And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee; because thou hast sold thyself to work evil in the sight of the Lord.

"That, we may be certain, is how the Mullahs regarded Amanullah's attempts to introduce European clothing, the education and unveiling of women, and all the other departures from the customs of their faith.

"It was a hopeless crusade from the first, and has come to its inevitable end."

To add to the piquancy of this quotation *re* Elijah and its application to what is happening in Afghanistan, it is only necessary to remind our readers (1) that Ahab was king over Northern Ten-tribed Israel; (2) that Elijah was the prophet to that section of Israel; (3) that when he wanted to escape from Ahab's wrath he went across the frontier into Jewish territory, and was at once safe from pursuit; (4) that the dramatic incident on Carmel was an event in Northern Israel's history; and (5) that there were few, if any, Jews present on that occasion.

Therefore, seeing that we are the descendants of those present, it was an event in our history before we became, on account of our idolatry, "Not-My-people Israel."

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Our Monthly Headline.

THE version of these well-known words sung in the oratorio, "Elijah," has delighted thousands of listeners. "He, watching over Israel, slumbers not, nor sleeps"; but how many ever stop to think that this is a statement regarding the national migrations of Ten-tribed Israel across Europe? We are so used to spiritualising these promises, that we unthinkingly apply these words to refer to the overshadowing Providence of God over the pathway of the life of the individual Christian. For instance, do these two verses, in Ferrar Fenton's translation, refer to the "way" of the nation or the individual?

Isaiah xl. 27 and 28:—

27.—Why does Israel complain?
Why do you murmur Jacob?
And why declare Israel,
"My path the Lord hides,
My course is neglected of God?"

28.—Have you then never known,
Or heard God Eternal,
The Life, Who made earth's bounds,
Never faints or is weary
In His foreseeing plans?

I have compared some seven or eight translations of this verse, which vary considerably. Certainly no other equals Ferrar Fenton's rendering as being in such complete harmony with the obscure, but never-faltering history of our sectional migrations across Europe into this "appointed place for My people Israel."

The Appeal for Help Fund.

THE Editor gratefully acknowledges the following donations, which are used to help towards the monthly cost of printing this magazine:—A.E., £5; Col. D., 20/-; E.M., 2/6; H.T.J., 1/6; Mrs. P., 20/-; Rev. W.H.S., 2/-; Anon. (per S.W.W.), 2/6; Mrs. C.H.T., 4/-; Mr. B., 4/6; E.J., 2/6; Rev. W.H.M., 27/6; J.T.H., 40/-; N. of E.A.I.C., annual grant, £10.

Lectures During February.

February 3rd.—The Scottish-Israel Identification Association. Mr. James McCallum. Subject: "The Signs of the Times."

February 5th.—Leicester B.I.A. Rev. H. Macturk (Sleaford). Subject: "Has God kept His promises to His People?"

February 6th.—Leeds B.I.A. Rev. G. W. Plasting. Subject: "The Emancipation of Mankind."

February 7th.—Glasgow South Suburban B.I.A. Bailie J. Thomson.

February 12th.—Bournemouth B.I.A. Mr. W. J. Ferguson (Southampton). Y.M.C.A.; 3 p.m.

February 12th.—Glasgow Western District B.I.A. Mr. Thomas Dykes. Subject: "An Empire in Prophetical Foreview."

February 17th.—Scottish I.I.A. Mr. Wm. B. Wallace. Subject: "Those Things which are revealed."

February 18th.—Leicester B.I.A. Mrs. J. Davis. Subject: "The Heritage of the Anglo-Saxon Race."

February 20th.—Leeds B.I.A. Mr. W. H. Snow.

February 20th.—Darlington B.I.A. Mr. W. Hesketh, J.P. (Manchester). Subject: "The Kingdom of God (in its Spiritual and Literal Aspect)."

February 21st.—Glasgow S.S.B.I.A. Rev. J. V. Hammond. Subject: "A Study on Prophecy."

February 26th.—Glasgow W.D.B.I.A. Mr. Wm. B. Wallace. Address.

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 work of our Mission has been interrupted of late, owing to my ill-health, from which I am thankful to say I have recovered; also our change of address. It has been a big business, the removal of library and literature, and re-arranging office. Notwithstanding these obstacles, it is a pleasure to report progress at Tunbridge Wells, Southborough, Tonbridge, Ealing, Hammersmith and Acton, which has resulted in requests for further lectures.

The following donations are thankfully acknowledged for the out-of-pocket expenses of the Mission:—Southborough, 10/-; W.W., £3/3/0; E.E.E., 5/-; A.F., £1; T.L., 7/6; literature sale, 7/6; A.F.W., £1; G.M., 2/6.

All communications for the Mission should be addressed to John T. Hunt, Hon. Secretary, at his new address: 35, Barnfield Road, Ealing, London, W.5. Cheques and postal orders should be crossed "B.I.C.M. A/c, Barclay and Co."

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J.T.H., £2, is the only donation to be announced this month, with many thanks. Contributions, however small, from those who regularly receive *The British-Israel Herald* through the medium of this fund will be much appreciated.

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for 1929.

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"When Israel Marched forth from Egypt . . . . then Judah became His sanctuary, and Israel His dominion."
—Psalm cxiv. 1 and 2 (Polychrome Bible, U.S.A.)

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THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE.

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Praise and Prayer.

ISRAEL'S DOUBLE DUTY.

By H. Beckwith (Bournemouth).

Most of us have no doubt been reading, with more or less interest, of the remarkable new discoveries of untold wealth in wonderful South Africa.

In an outlandish track of barren wilderness has been found a rich mine of precious stones, many lying about on the surface, waiting to be picked up by the first comer; of so much value that special precautions have been necessary to safeguard the output, lest it should cause a marked depreciation of the valuable gems already on the market.

So this unknown treasure-house has been one of Nature's secrets for long ages. If men had only been aware of its existence, how they would have endured hardship, danger, even peril to life itself, in order to secure for themselves the material riches there represented!

Oh! if men were as much concerned in securing the treasures to be found in that inexhaustible mine of spiritual wealth, the "impregnable rock of Holy Scripture," how much greater would be their satisfaction!

To the studious British-Israelite the Bible is a never-failing mine of wealth. He is constantly being rewarded in his search for truth by fresh evidence and new light upon both old and new facts which prove the stability of God's plan.

To illustrate my meaning, let me mention a little personal experience. I was preparing "notes" for a new address quite recently; I wanted to quote a familiar and favourite text, which I had used scores of times before without noticing anything particular about it. It was: "This people have I formed for Myself; they *shall* show forth My praise" (Isaiah xliii. 21). This time, however, I had to pause; it seemed to strike me with a new force and emphasis. Then came the conclusion that "praise" should be one of the leading characteristics of Israel. It is quite easy to demonstrate that the *spirit of praise* permeated the whole thought of Israel from the time

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of the conquest of Canaan up to the death of Solomon, some 600 years, their historical records, and especially the Psalms, teem with the references. Take Psalm xliv. 9 as a type: "We will praise Thee for ever," repeated scores of times. But Isaiah wrote this about the time, or after, probably, the Assyrian captivity had commenced. It must be applicable to their present condition.

If, then, we are Israel, how do we respond to this remarkable mark of identity?

Although a lifelong Churchman, taking part hundreds of times in both morning and evening services, I confess I had never noticed the wonderful confirmation of our claim, in these extracts from the Prayer Book :—

Minister: "O Lord, open, Thou, our lips."

Response: "And our mouth shall show forth Thy praise."

Note.—The identical words of Isaiah, blindly inserted by the compilers 350 years ago, and who certainly never heard of British-Israel Truth.

Later, again :—

Minister: "Praise ye the Lord."

Response: "The Lord's Name be praised."

Then the entire congregation joins in singing that magnificent hymn of praise, the Te Deum. "We praise Thee, O God. We acknowledge Thee to be the Lord."

Throughout this mighty Empire of ours, wherever our National Church is conducted, countless thousands of British subjects join in showing forth God's praise. Was ever a prophecy and its fulfilment more in perfect unison than this, and does it not prove complete identity?

Then, again, readers of British-Israel literature will need no reminding that we regard *prayer* as one of the most powerful forces at our command, and one that is always available to the weakest in the faith.

Our Lord Jesus Christ was our great exemplar in this respect. Are we not told that He spent whole nights in prayer?

In the model prayer He taught His disciples, we gather that our supplications need not be confined to our *spiritual* needs, but may be extended to our physical and material necessities.

We have, further, the apostolic injunction to *"pray without ceasing."* However, it is not my province here to trespass upon the wide domain of this subject of prayer. The field is so well known and understood.

The special point I want to emphasise is this: that if we are Israel, prayer—earnest, habitual, and national—must be one of our distinguishing features.

We have all felt inspired, cheered and encouraged by the glorious forecasts of the blessings in store for Israel in the future—the *near* future we believe and hope—by the Prophet Ezekiel. In the wonderful 34th and following chapters many of these are enumerated, and then he sums them all up by the promise of *"showers of blessing."*

Although He knows our needs before we ask, still He must be inquired of to grant them. "Ask and it shall be given to you." But the *asking*, on our part, seems to be a Divine law.

May I direct your special consideration to another great promise to Israel—namely, "The New Covenant"? All must admit that it will be a matter of paramount importance to Israel when the New Covenant comes into full force and operation. Let us have clearly before us the exact terms of *the New Covenant* as we find them recorded in Jer. xxxi., and repeated almost word for word in Heb. viii. But let us see what the New Covenant is. "Behold the days come, saith the Lord, that I will make a new covenant with the House of Israel, and with the House of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake. . . . . But this shall be the covenant that I will make with the House of Israel: after those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts: and will be their God, and they shall be My people, and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Jer. xxxi. 31-34).

We may take it for granted that the Decalogue will be the foundation of the *New* Covenant, just as it formed a basis for the Old.

The New Covenant is distinctly and definitely promised to Israel, and to no one else. If, then, we are Israel, we ought to be responding to the Divine appeal, and supplicating Jehovah to bestow the boon and blessing upon us. How many of us realise that *we are* faithfully and persistently, *though blindly*, doing this through our National Church Sunday by Sunday, all the year round? Every Sunday, wherever a Church of England service is held, from one end of our world-wide Empire to the other, the congregations are unitedly joining in asking God to grant us the very terms of the New Covenant, and using almost the identical words in the most solemn of all its services, the HOLY COMMUNION.

As most of us know, that service begins by the rehearsal, one by one, of the Ten Commandments by the minister. After each of the first nine the congregation responds: "Lord have mercy upon us, and incline our hearts to keep this law"; and after the whole: "O Lord, have mercy upon us, and write all these, Thy laws, in our hearts."

Comparing these responses with the covenant terms, how striking they become! They are in reality the prayers of the entire congregations of our National Church, asking God to grant to *us* the blessings of the New Covenant. If we are not Israel, what right have we to supplicate our Heavenly Father to bestow upon us that which He has promised His chosen ones exclusively?

But we British-Israelites have no compunction in accepting it as our response to the Divine injunction, "I will yet be inquired of by the House of Israel to do it for them," and as one more proof of our identity.

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"Queen Esther: A Royal Romance."

Being a Lecture delivered by MR. H. VAN DER VORD before the Southport Branch of the British-Israel World Federation on January 7th, 1922.

I CANNOT but think that many of my hearers will wonder why I have chosen this subject for this evening's consideration, as it does not at first sight appear to bear upon the objects of our Federation. At the time when the events of which I propose to speak happened, our ancestors had started years before upon that long, long trek which finally landed them in these islands.

But British-Israelism has become a much more important subject than even the setting forth of such vital truths as the identifications of the British nation with ancient Israel, the continuance of the line of David in our own Royal House, or even the proving that we are God's covenant people.

Now that an organised attack is being made upon the Holy Scripture, it behoves us who are firmly convinced that they are the word of God to stand up in their defence, for our faith rests not alone upon those parts of the Bible which refer to Israel directly, but upon the truth of God's Word as a whole.

No part of the Bible has been more severely handled by so-called critics than the records treating of Esther and her contemporaries. One gentleman, an eminent dignitary of the Church of England, goes so far as to describe "Esther" as a fairy tale. There is only one excuse for the conclusion he has so hastily come to. Misled by the statement, "This was that Ahasuerus, who reigned over 127 provinces from India to Ethiopia," he jumped to the conclusion that the occurrences narrated in the Book of Esther were supposed by the author of that book to have occurred in about 440 B.C., and as they could not by any possibility have occurred at that date, he had no difficulty, in his own mind at least, in concluding that they did not occur at all.

Had his chronological knowledge been equal to his knowledge in many other branches, he would have known that he was some 140 years or so out of his reckoning, and thus avoided making such a colossal blunder.

As a fact, Esther is an integral part of Holy Scripture, and a necessary link in that chain of history which runs through the Bible, binding it together in one consecutive and comprehensive whole.

The misapprehension as to the validity of the Book of Esther lies, I think, in two words, "written" and "published."

The book itself, if carefully read, bears internal evidence in itself that it was written by one who was conversant with the facts and was, indeed, a participator in them himself.

It was compiled, or, at any rate, dictated, probably by Mordecai himself. At any rate, he was certainly consulted.

However that may be, it is evident that he and the other Jewish leaders kept a careful account of the events, but it is just as evident that it was not till many years after, when the disclosure of the facts *(i.e.,* that Esther was the daughter of an enslaved race) could no longer do mischief to the Median dynasty, that it was *published.*

The record was certainly made at the time, but carefully laid aside among the more secret of the Jewish archives, certainly till after the death of Cyrus, but the actual date of its being published we do not know. Possibly it might have been accidentally stumbled upon by a Jewish student of later days, or, more probably, those responsible for the keeping of the Jewish records may have felt that its suppression could no longer serve any useful purpose, and so inserted in its proper place as a record of an important episode in the history of the Jewish nation. The book bears signs of unskilful "editing," which are easily distinguished from the original narrative.

The description of the glory of the Median Empire; the statement, "This was that Ahasuerus, which reigned over 127 provinces," which the king (Astyages) referred to, certainly did not do until he, in the sixty-second year of his age, took over the Kingdom of Babylon and sub-divided it into 120 provinces (making, with the seven of Media, the 127 referred to), and that Mordecai wrote his instructions to the same number of provinces are evidently no part of the original text; but apart from those interpolations, every care would be taken, so far as the facts were concerned, to keep strictly to the original record, and to give a true and accurate account of the events as they actually occurred.

And here I must point out that the names given are merely titles. Ahasuerus means "the Venerable King," and Vashti probably has some such meaning as "the Great Queen."

Both words, as well as the title Darius, given Astyages, in Daniel, when he took over the Babylonian Kingdom, are purely titular, Darius meaning "the Maintainer." They are, in fact, much on a par with our "His Majesty" or "His Sublime Majesty" of modern days.

Eastern kings then, as now, were almost always known by some high-sounding title, and seldom by their actual names.

One other point I must mention. It has been pointed out as a confirmation of the "fairy tale" theory that the Jews were transported to Babylon, while the events narrated in "Esther" occurred in Media.

This is easily explained. The Jews of that day were traders and masters of finance, as they are now; and the necessity of securing loans for the frequent wars in which Media was engaged would give ample opportunities for the Rothschilds of that day to make money, while the loot brought back by the victorious soldiers—much of which they did not know the value of—would effect an equally ready inducement for the Potashes and Pearlmutters among them to flock to Media.

The Jewish population, even before the fall of Jerusalem, must have been very large, and was further augmented after that date.

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In Babylon a Jew was a slave. The frontier between the two friendly empires was open, and naturally the Babylonian Jews were only too glad to take every opportunity of crossing it and finding their way into Media, where they were free to trade, but somewhat meanly, I think, availed themselves of their Babylonian habitat as to escape the Median conscription.

The Median authorities seem to have retaliated by forbidding them to bear arms, even for their own defence.

No better starting-point can, I think, be found for the detailed history of Esther than the year 585 B.C.

Tired out by the trouble and annoyance the stupid policy of the later Jewish kings had given him, Nebuchadnezzar determined, once for all, to put an end to it, and in the ninth year of Zedekiah's reign, 587 B.C., came against Jerusalem, "he and all his hosts."

The siege lasted about a year and a half, and the city was taken (in 585 B.C.—see 2 Kings xxv. 2-4), But Nebuchadnezzar was not then in command. About a month before Jerusalem fell, the battle of Halys was fought between the forces of Media and Lybia.

This battle was interrupted by an eclipse of the sun (28th May, 585 B.C.). So great was the impression made upon the combatants by this event that both sides mutually withdrew from the conflict, considering that this darkening of the sun was a sign of the displeasure of the gods.

An armistice was declared, and the settlement of the disputes between the two kingdoms was left to arbitration, Nebuchadnezzar acting on behalf of the Median King, Cyaxeres, and Syennesis, King of Cilicia, on behalf of Lybia. One of the terms of settlement was that Artyages, the son and heir of Cyaxeres, should marry Aryennis, the daughter of the Lybian monarch, who thus became the Vashti of the Book of Esther. At the same time Astyages, then a boy of about 14, was appointed, in accordance with what appears to have been customary in ancient Eastern empires, king-associate with his father, thus assuring to Aryennis the position of queen-consort.

It is a curious fact that in the history of these old empires the name and authority of the elder king seems to gradually die out. We have, so far as I can trace, no record of the death of Cyaxeres, but Astyages seems to have taken his place.

You will remember that much the same thing occurred in the case of David and Solomon.

And now let us, taking the record as our guide, trace as shortly as we can the events which resulted in the setting aside of the high-born daughter of a powerful monarch as the Queen of Media, and the substitution of Esther, the daughter of an enslaved race, in her stead, and the results which followed that substitution. Attention has been drawn to the fact that the name of Jehovah is not mentioned throughout the book, and yet all Scripture was written for our learning, and we can deduce at least two important lessons from it—the certainty of the fulfilment of God's promises, and the equal certainty that His threats will be carried out where those threats do not lead to repentance. As I have said, Cyaxeres, great as he undoubtedly was, disappears from history, and we find his son, Astyages, installed as sole monarch. The Book of Esther opens with the statement that King Ahasuerus (Astyages) made a great feast.

There can be very little doubt that this was his coronation feast when he was crowned a second time, on this occasion as sole monarch. Owing to the constitution of the Median Empire, this feast was necessarily a long process, and we are told it lasted 180 days.

Media was divided into seven provinces, or rather clans, each of which, while acting together so far as foreign matters were concerned, under the leadership of the head of the Darius Clan, were, so far as their own home affairs were concerned, virtually independent, and in all matters which affected their own special interest they had the fullest measure of home rule, and, like the Scottish clans of comparatively recent date, repudiated the king's authority, and waged war and quarrelled with him and each other whenever they thought fit.

At the coronation feast, then, all their great Satraps had to be invited, but it would be altogether impracticable that they should all be present at the same time. Shusan, large as it was, could not accommodate the enormous retinues these haughty leaders would bring with them, particularly, as we are informed, that Vashti made a feast for the women, thus showing that they brought not only their usual retinue, but even their harems, with all the additional equipage this would entail. Nor would it have been safe that all these Satraps should be brought together at once. Old quarrels and claims for precedence might lead to open warfare, and even to conspiracies, which might endanger the very existence of the monarchy.

There is little wonder that the feast lasted 180 days; that it could be brought to a close in that time and without some kind of explosion must have been a triumph of organisation, and reflects great credit on those concerned in arranging such an important function. But eventually this feast did lead to momentous consequences. "Being merry with wine," the talk of the revellers turned upon that very frequent subject on such occasions —the beauty of women—each contending that they had secured the pearl. Here the king interfered, and declared that *his* wife was of superior beauty to them all, and, being pot valiant, offered to prove his words, ordering his chamberlains to command Vashti to appear before him and the assembled company. No greater insult could have been given to a virtuous woman of that day, and Vashti very properly refused to comply. But the word of the king was a decree, and, under the laws of the Median-Perso Kingdom, could not be withdrawn, nor could Vashti, while she would retain the name of a modest woman, comply, and thus an impossible position was created.

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She was the Susan B. Anthony of the time, and the consternation of these lords of creation at finding that women, even in that day, had rights which they could not invade, filled them with consternation. Some way must be found, and the only one that could be thought of was to divorce Vashti for refusing to obey the king's decree. But a queen there must be, and it was proposed (and acted upon) that the most beautiful maidens of Media should be brought before the king, and that he should choose a wife from among them. How far, knowing that they had in Esther, Mordecai's niece, one of the most beautiful women of her time, the Jewish advisers of King Astyages were responsible for the advice given we do not know. Suffice it to say that the proposition was adopted, and Esther, though, as I have said, a member of an enslaved race, and not really eligible, was entered as a candidate.

Care was taken to conceal her nationality, and bribed, no doubt, to that end, the Chief Eunuch favoured her in every way.

Can there be any wonder, then, that this magnificently beautiful woman, with every grace enhanced by the skill of the most skilful beauty doctors, regally dressed and adorned, as she would be, with jewels worth a king's ransom, fired the young king's fancy (he was only 23 or 24 years of age), so that he loved her above all the others?

So much was this the case that he never stopped to question to what family or nationality she belonged. Nor did that love fail. Day by day, as Astyages realised the beauty of his wife's character, his love for her strengthened, until it was able to bear the great strain which was to be put upon it. It would take far too long to trace the intrigues which evidently underlay the record contained in "Esther." Haman, the Agagite, the Jews' enemy, was made Grand Vizier, and Nehemiah and Mordecai, great as was their position and wealth, felt that they and their nation were living on the brink of a volcano. Unlike the Jews, who refused military service, the Amalekite countrymen of Haman, a warlike race, who had been conquered and transported to Media, readily joined the army.

Offended, as Haman was, by the refusal of Mordecai to bow down before him, he naturally sought to have his revenge, but Mordecai's fortunate discovery of the plot against the king's life prevented any such attempt. Another opportunity must be sought, and Haman found this when the time for the conscription came round. He represented to Astyages the uselessness of the Jews, and offered a large sum to the Treasury to work his will upon them. Ignorant of the fact that both his wife and the preserver of his life would be included in the destruction of these enemies of Haman, Astyages, with that impulsiveness which seems to have been characteristic, readily acceded to the desire of his favourite and signed the decree.

The crisis was an acute one. The Jews were given up to slaughter, and Haman and his countrymen were only too anxious, fully armed as they were, to carry out the decree and thus end the feud, which had lasted for more than 1,000 years, between the two nations.

In the emergency there was only one hope, and that was in the power of Esther over the king. Would his love for her stand the test, and could she save her people against the domineering influence of Haman? She would, if she interfered, do so at the risk of her own life, as Astyages' resentment might be roused.

But it was the only chance, and Mordecai urged her to use her influence, which, at last, she consented to do, but not without fear and reluctance But great as was the risk, she determined to take it, and it is characteristic of this noble woman that, once she had made up her mind to dare all, she sought no longer any help, but that of Almighty God. She ordered a three days' fast, and "so, said she, will go in, into the king, and if I perish, I perish."

It would take too long here to tell the means she took to gain the king's ear, and how, with true feminine insight, she played upon Haman's besetting sin of vanity; but it was surely no human act that led Ahasuerus, in the interval between the first and second banquets, to be reminded of the service Mordecai had done, even that he had saved the life and kingdom of Astyages. But let us hasten on. The second banquet is over, and again Ahasuerus asks his wife, "What is her request?"

Then the momentous secret is revealed.

Esther pleads for her life and that of her people, who were doomed to destruction. Puzzled and still in the dark, Ahasuerus asks who has designed this monstrous plot, and there, with all the scorn and fury she was capable of, Esther denounces Haman.

What wonder that the king was astounded, and that, to collect his scattered thoughts, he turned away to think what he should do!

What wonder that the conceited, boastful Haman saw ruin staring him in the face, and threw himself before Esther, abjectly begging for mercy! But Esther had no thoughts for him. All her mind was set on the result of her intercession for her people, and as she stood there, pouring out her soul before God, and "wrestling in prayer with her Maker there," did she fear God for naught?

Indeed, no; for He to Whom she prayed had met the king, and he came back humbled and ready to forgive all to her he loved, and to find the wretched Haman prostrate on the queen's divan (an unforgivable sin in itself), and his fury was aroused against him, who had been the cause of all this, and Haman was instantly ordered away for execution, and expiated his treachery on the very gallows he had built for Mordecai. Nor was his granting of Esther's request half-hearted. He had, in Eastern hyperbole, promised to grant her request, even to the half of his kingdom, and now he was ready, nay, anxious to fulfil his word. But the decree had gone forth, and could not, according to the law of the Medes and Persians, be withdrawn. All that he could do was to give the Jews the right to defend themselves, and handing

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his signet to Mordecai, and appointing him then and there Grand Vizier, he left him to take such steps as he thought advisable for the purpose. Then secretaries were hastily summoned, and horses, swift camels, and every means of despatch the empire possessed were put in motion to warn the Jews and to supply them with arms. Nor was this all. The authorities of the provinces were ordered to assist them in their defence, and the Jews were expressly told that they must obey the mandate of Samuel, the prophet, and "lay not their hands upon the spoil." This would add materially to the strength of their defence, as not only would the authorities take advantage of such an opportunity, but all the rabble soldiery would grasp eagerly at such an opportunity for loot, and, by assuming the offensive against the Amalekites, materially aid the Jews. The record says that 76,000 of the Amalekites perished.

Men, women and children were mercilessly destroyed, and after a feud of upwards of 1,000 years the word of the Lord, which He had put into the mouth of Balaam, was accomplished.

"Amalek was the first of the nations, but his end shall be that he perish for ever." From that day to this, Amalek as a nation is known no more in history. Of Esther, we learn little more, except that she instituted the Feast of Purim, to keep in memory this great deliverance, a feast still observed by the Jewish Church. For the rest we may well in our mind's eye see this gracious woman living a life of peace and happiness with him whose love for her had been so strangely tested, and applying all her energies in the training and education of her son (who, in accordance with Isaiah's prophecy, she had already named Cyrus) for the great work he had, under God, to accomplish—the full and complete emancipation of her people.

In printing the above scholarly and critical article by Mr. Van der Vord, we regret to say that this will be the last from his pen. It was submitted to us some months ago, but was unavoidably held over for lack of space. On hearing of Mr. Van der Vord's death, we communicated with one who knew him intimately, and have received from her the following personal reference to him. —(THE EDITOR).

> We have just heard (Jan., 1929) of the death of a prominent Southport British-Israelite—Mr. H. Van der Vord—a man liked and respected by all who knew him. A traveller, a scholar of no mean ability, a devout Bible student, and always a courteous and kindly gentleman. He was an ardent Church worker, as Canon Blakeney and the officials and members of St. Cuthbert's, Church Town, could testify. He was also well known and liked at the Y.M.C.A. of Southport. His charitable outlook and sound common sense were for years an invaluable help and support to the late Secretary of the Southport British-Israel Association, who is honoured by being asked to write this little memoir, in which it is, however, utterly impossible to name all, or to do justice to, his many activities and high qualities.
>
> MARY WOODWARD.
>
> Grange-over-Sands.

"His Younger Brother shall be Greater."

THE recent rise in the Bank rate was duly commented on in *The Sunday Pictorial* of February 10th, and then followed this paragraph :—

"Naturally the increase has affected the American markets as well as here at home, but I believe that things will settle down again to normal in a very short space of time. The reports that American Stock Exchange men are angry with us need not be taken too seriously. There is still a certain amount of feeling in the United States over the fact that, despite America's prosperity and continually-advertised efficiency, London still remains the financial controlling centre of the world."

It is a historical fact that the U.S.A. are a great separate *"people,"* very seldom referred to as a Republic, generally as the American "people." Also the Homeland and her Colonial nations are equally in evidence as a fact of history, and there are so many Colonies, and they are growing so important, that they are spoken of as a group of national units—a commonwealth of nations.

Now we may read together the 48th chapter of Genesis, and specially dwell on the inspired and predictive distinction drawn between Ephraim and Manasseh by dying Jacob, in verses 18 and 19, and also carefully note that chapters xlviii. and xlix. should be read as a whole, the eleven uncles of the two boys (Ephraim and Manasseh) being asked, in the first verse of chapter xlix., to approach nearer the death-bed to receive, in turn, their respective blessings, the fulfilment of which was to be "in the latter days"—namely, after the time of Christ, and therefore during this dispensation. Here are the two verses of historical dissection relating to their respective importance, and therefore, in spite of the wealth of the United States, "London still remains the financial controlling centre of the world."

This translation of the 18th and 19th verses is quoted from "The Septuagint"—"The Bible used by our Saviour and the Apostles" :—"And Joseph said to his father, Not so, my father : for this is the first-born, put thy right hand on his head. But he refused, and said, I know; my son; I know. This indeed will be a people and will be exalted. But his younger brother will be greater than he; and his seed will be a multitude of nations." THE EDITOR.

"THE Kingdom of God, the Rabbis held" (so observed Schechter), "is inconsistent with a state of social misery. They were not satisfied with feeding the poor. Their ideal was not to allow a man to be poor, and to prevent him from going down to the depths of poverty. They say, 'Try to prevent it by teaching him a trade. Try everything, so that he shall not become an object of charity. For this must degrade him, however tenderly you may deal with him.'" What a lesson here to modern social reformers and those who would strive for human uplift! And the Jew teaches it!—*Jewish World.*

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"Behold, He Cometh."

BY DANIEL FARMER.

EACH dispensation is the outcome of the previous one, based upon the preparation which preceded it. Revelation of Divine truth has been gradual and progressive, the latter stage not contradicting the earlier—as a Scripturally ignorant criticism teaches—but enlarging and liberating, as the introduction of a higher principle replaces a lower form of obedience and understanding. Thus God prepares individuals, States and Empires.

The Babylonish captivity cured the House of Judah, *viz.*, the Jews, of idolatry. Cyrus the King of Persia, the second great empire of Dan. ii., was God's shepherd, who restored them to their own land (Ezra i.).

Greece provided a world-wide language for the translation of the Old Testament, B.C. 200, from the original Hebrew, and for the writing of the New Testament. The great empire of Rome made the famous roads of the world, thus facilitating the rapid progress of the complete revelation, with its supreme message of the Gospel. Thus the Old Testament revelation prepared a foundation upon which the New Testament age or dispensation is founded.

Thoughtful men in every department of life and activity have an increasing conviction that the great world movements of to-day, the rapid advance of knowledge, religious and secular, and the swift means of travel and intercourse (Dan. xii. 4), are preparing the world for some stupendous change in the course of human affairs.

In a theosophical journal, entitled "The Order of the Star," Mrs. Annie Besant says: "The terrible need of to-day is for some master voice." Well, that voice will one day, perhaps sooner than is thought, be heard, for this age closes. In Old Testament language, "The Lord shall roar from on high" (Jer. xxv. 30); and in that of the New Testament, "With a shout, and the voice of the archangel, and the trump of God." When that Master Voice speaks, all opposing voices are silent (Psalm xlvi. 6).

The Hindus believe that nine incarnations have already taken place, and that a tenth is at hand. He is to be born of a virgin, will ride upon a white horse, slaying the wicked, and establishing righteousness in the earth.

Such a belief shows to how great an extent the Christian Faith has influenced Eastern thought (Rev. xix.).

Canon Barnes Lawrence, speaking on world conditions at the end of this age, said, "We may expect a perturbed world" (Isaiah xxii. 5; Luke xxv. 25, 26).

"A revived Judaism." This is most marked to-day, and intensified by the ignorance of the Christian Church, failing to distinguish between Israel and Judah.

"An apostate Christendom." This, our Lord and His apostles warned us of (Matt. xiii. 33; Acts xx. 29; 2 Pet. ii. 1.).

"An evangelised heathendom." There are no nations to-day where the Gospel message has not penetrated, only tribes and tongues; and everywhere the gospel for the individual is merging into the "Gospel of the Kingdom"—that is the Gospel of Christ returning as King. The message with which He commenced His ministry (Mark i. 15).

The Pittsburg Leader, an American paper, wrote:—"Human management of the world is failing; without Divine intervention the world will plunge into chaos." Also the late C. H. Spurgeon declared: "Apart from the personal return of Christ, the world was more likely to end in a pandemonium than in a millennium."

Commenting upon the statement of Isaiah ix. 6, "The government shall be upon His shoulder," the late Dr. Jowett remarked: "Isaiah was a statesman, not a mere politician. He saw mankind emancipated and uplifted, just in proportion as God came into it." True! And when God, in the person of His Son, assumes the management of affairs, there will, indeed, be an emancipation and uplift; so clearly indicated in Psalms ii., lxxii., lxvii., and in many other Scriptures.

It is the prophetic note of a literal interpretation that is so lacking in the ministry of our time. *The Times* observed: "The prophets interpreted human life in terms of the Divine will; they were not philosophers who speculated about God; they were prophets who knew Him. Philosophy ends with a note of interrogation; prophecy speaks affirmatively, with a 'Thus saith the Lord.'"

That is so, and to this form of testimony will rally increasingly all devout and intelligent students of Holy Writ, and all loyal souls who esteem its statements more highly than the opinions of men.

Lectures During March.

March 3rd.—Scottish-Israel Identification Association. Mr. H. Darrah. Subject: "The Sacred Dues."

March 5th. — Leicester B.I.A. Rev. Joseph Gay. Subjects: 3 p.m., "The Houses of Israel; Their Origin and Subsequent History"; 7.30 p.m., "The Place of Jesus in British-Israel Teaching."

March 6th.—Leeds B.I.A. Mr. D. Davidson, M.C., F.R.S.A., F.R.E.S. Subject: "A Twenty Years Retrospect, and a Climax."

March 7th.—Glasgow South Suburban B.I.A. Rev. Alex. Stewart.

March 12th.—Bournemouth B.I.A. Rev. G. C. R. Read, M.A. Subject: "Archæology and the Bible"; 3 p.m., Y.M.C.A.

March 12th.—Glasgow Western District B.I.A. Mr. G. C. Young. Subject: "The Wonder Love of God to Israel."

March 13th.—Darlington B.I.A. Mr. J. A. Yoxall (Stalybridge). Subject: "Some Interesting Facts in the Story of Modern Israel."

March 17th.—S.I.I. Association. Bailie John Thomson. Closing Address by the President.

March 18th.—Leicester B.I.A. Open Meeting for Questions and Answers. 7.45 p.m.

March 20th.—Leeds B.I.A. Open Night—Current Events, O.H.I

March 21st.—G.S.S.B.I.A. Mr. Chas. Kelly. Subject: "Israel Mine Elect."

March 27th.—Glasgow W.D.B.I.A. Rev. J. Anderson Watt, M.A., F.R.G.S. Subject: "Events During the Armageddon Passage."

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Obituaries.

THE LATE MISS M. VINCENT COX.

TOGETHER with our readers, we little thought that our February issue would contain the last contribution from the gifted pen of our most regular writer, Miss M. Vincent Cox. On the day of its publication we received a brief intimation from her brother, Mr. Frank W. Cox, that his sister



THE LATE MISS M. VINCENT COX.

and close companion had passed away after a brief illness of only a week's duration. It was her expressed wish that my predecessor, Mr. J. G. Taylor, should be informed at once, and I immediately did so, and received the following letter :—

12, Burdon Terrace,
Newcastle-on-Tyne.
Feb. 2, '29.

DEAR MR. PLANT,

I am writing on behalf of Mr. Taylor (who is confined to bed) to say how deeply he regrets to hear of the death of Miss M. V. Cox, who, he states, was, beyond any doubt, not only one of the best friends of the "British-Israel Herald," but one of the most valuable supporters of the Identity Cause; and that her loss will be keenly felt by the whole British-Israel community. She was not only a very fine writer, but a willing one, and never failed to supply an article when it was needed.

Again expressing his great regret at the death of Miss Cox,

I am, yours very sincerely,
(MRS.) B. TAYLOR.

To those of us behind the scenes it was obvious that Miss Cox's health was failing some time ago. Exactly a year prior to her last article, "Where Modernism Lands Us," our readers will remember that we published a poem by Miss Cox, entitled "Israel's Mission," and the following letter accompanied it :—

Abingdon,
DEAR MR. PLANT, Jan. 8, '28.

I am more than sorry not to have been able to write a paper this month for our "Herald," but I am still far from well. I am slightly better, and will try hard to have an article ready for the March issue. Meanwhile, I send some verses which you can use if you think well, so that I do not break my record of some contribution every month. These lines are not new, but so very old that they will be new to every reader—for Philo-Israel published them in the old "Banner of Israel" in the early eighties ('83 or '84, I think), and I hadn't even a copy, but they remained in my memory I won't ask you to print them, but it has to be that or nothing.

Best wishes for the New Year and congratulations on the excellence of the January issue.

Yours very sincerely,
M. VINCENT COX.

Here the veil is lifted for a brief space, and we see the depth of her loyalty to *The British-Israel Herald*, and her indomitable spirit, which did not permit anything to break the continuity of her monthly articles. In answer to my personal letter of condolence to her brother, Mr. Frank W. Cox, I received the following letter, giving me some details of her life :—

Abingdon,
Feb. 10, '29.

DEAR MR. PLANT,

I enclose photo of my dear sister, It is fairly recent and good, except that the kindly smile she had for everyone cannot be quite reproduced in a photo.

I am sure she had no article for the "Herald" partly done. She invariably wrote her pieces in one day from start to finish, having first accumulated the newspaper cuttings, etc., which formed the basis of her subject. She rarely made any alteration, and wrote at top speed all the time, and when she had done she always tried the article on me and wanted to know if it would "do" before sending it off. It was a positive delight to her to write for the "Herald," and she used to get letters on the subject from all over the world. I am afraid there will be more coming from people who do not yet know of our loss. Her's was a very busy life right up to the last—she was 78—and was for many years (up to a fortnight ago) organist at the Congregational Church here, never absent from duty however bad the weather. Besides all this, she never lost an

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opportunity of helping those in need, and comforting those in trouble. I grieve her passing more than words can express, but I rejoice in the assurance that she will receive the Master's "well done."

Sincerely yours,

FRANK W. COX.

Possessing a complete set of the bound volumes of *The Banner of Israel,* I naturally turned to them to trace out the "first appearance" of Miss Cox in its columns, and here it is. In volume VI., on March 15th, 1882, in the correspondence column, she wrote a letter to the then Editor, "Philo-Israel," referring to her attendance at a missionary meeting. The statistics of missionary activity struck her so forcibly, that, after quoting them, she wrote :—

Comment, after such a striking citation of figures, is quite superfluous; but the whole struck me as a remarkable confirmation of our Identity; and I would like some of our opponents to answer the question: If Britain does not "blossom and bud and fill the face of the world with fruit," who does?

I am, dear sir, yours sincerely,

C.V.

Abingdon.
Feb. 23, 1882.

After reading this, we note that with the passing years Miss Cox's delightfully direct style altered very little; it was inborn in her, and it has charmed and convinced numberless readers during the ensuing forty-seven years. Two more letters from her pen were published in the 1882 volume, and several others during 1883 and 1884, under the initials "C.V." In 1885 she wrote five articles and two sets of verse, and for the first time signed them "V. M. Cox (Abingdon)."

I am sure that I am only expressing the desire of all my readers to associate themselves with me in our expression of sincere sympathy with Mr. Frank W. Cox in the loss that he and we have sustained in the death of his sister, Miss Vincent Cox. Her place in the ranks of our contributors will be well nigh impossible to fill, but the message in her wonderful articles will remain with us as an incentive and an inspiration.

THE EDITOR.

THE LATE MRS. J. STOPFORD SACKVILLE.

WE regret to announce the passing of our dear friend, Mrs. J. Stopford Sackville, of 36, Randolph Gardens, Maida Vale, N.W.6., who entered into rest on February 12th, aged 72. For many years she was an active member of the Imperial British-Israel Association, and a supporter of the Caravan Mission. She was beloved by all who knew her, and we assure her son and relatives of our sincere sympathy.

"ONE on God's side is a majority," once said a great American orator. It is a word that should be remembered in these days, when majorities, counting heads, are paraded as the final argument in all things. Yet, as all history tells, the one that is on God's side, be he in the minority, however decisive, turns that minority into a majority —in God's good time.

Archæological Finds in Palestine.

LINKS IN JEWISH HISTORY.

SIR FLINDERS PETRIE has made important finds at the great mound of Tel Fara, which rises to a height of 150ft. above the plain in Southern Palestine, and covers the lost city of Beth-Phelet, mentioned in Nehemiah.

The discoveries were described in *The Daily Telegraph* by the Rev. C. B. Mortlock, who has been sent out by that paper to report on the archæological work now in progress in Palestine. A Roman fort was first revealed; immediately below this, remains of a Greek fort were discovered, and 15ft. deeper than these Sir Flinders has uncovered the walls and floor of Shishak's fort. The walls stand 5ft. high, and are built of sound yellow clay bricks. The relics of Shishak are a link with the Bible, for Solomon and Shishak had married sisters. It was to Shishak that Jeroboam, King of Israel, fled, and it was he who plundered Jerusalem in the fifth year of Rehoboam.

Sir Flinders Petrie hopes soon to reach the fort of David and Solomon, the headquarters of the Pelethites, the mercenary soldiers who probably began to attach themselves to David when he was an outlaw in this wilderness. At the level of their occupation there are possibilities of finding military documents, such as orders and despatches, passing between the capital and this extremely important frontier fortress.

The cemeteries go back through the age of the Jewish occupation. Articles recovered from them include a bronze couch of Mesopotamian pattern of the time of Ahab, a gadrooned silver bowl, and a silver ladle, having a handle fashioned in the form of a girl swimming. The tombs have also yielded a number of gold objects and a bronze figure of a bear walking upright. A specially interesting discovery is that of a calendar board with pegholes for thirty days.—From *The Jewish Chronicle,* 15/2/29..

Ingham Lodge, O.B.J., Grange-over-Sands.

A LARGE number of members and friends assembled at Mrs. Woodward's on Tuesday, February 12th; many more, through illness, were unable to be present. The usual opening of silent prayer and the reading the Lodge Ritual was followed by tea. Discussions and questions filled up a pleasant and interesting couple of hours. The universal opinion is that there is increasing interest being shown in the subject. The next meeting will take place on March 9th, when Mr. H. Eden Smith will read a paper. M.W.

Jaffa Oranges for Canada.

PALESTINE'S development under the British mandate is evident from the arrival at St. John, N.B., of the first shipment of Jaffa oranges to reach Canada from the Holy Land.—*Daily Mail.*

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

The Seventh Dominion Movement.

The Jewish Chronicle claims to be, as its sub-title indicates, "The Organ of British Jewry"; it may, therefore, be safely taken to express the best considered views of the Jews within the British Empire as regards their outlook on the Middle East, including, of course, Palestine, viewed not only from their Jewish and racial standpoint, but also from the British Empire standpoint. Seldom have we read a more interesting Editorial than the one in their issue of February 15th, 1929, and we strongly advise our readers to order a copy from their local news-agent, price 4d. Read and closely study the leading article under the above title, and then turn to page 21 and read the interview by their representative with the Right Hon. Josiah C. Wedgwood, D.S.O., M.P., on "Palestine as the Seventh Dominion."

Confirmation of our British-Israel propaganda, and our prophetical expositions and anticipations, meet us on almost every line. It is traversing a well-worn path to refer to the numerous prophecies foretelling and describing the united re-occupation of Palestine, so happily named by Dr. Driver in his footnote on Jer. xxxi. 23, as the "Homestead of righteousness."

Here are a few favourites, quoted thousands of times by the older type of British-Israel speakers and debaters :—

Isaiah xi. 12 : "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners [marg. "wings"; Sept. "quarters"] of the earth."

Jer. iii. 18 : "In those days the House of Judah shall walk with [margin, "to"; Young, "shall go unto"] the House of Israel, and they shall come together out of the land of the north [Sept. adds, "And out of all countries"] to the land that I have given for an inheritance unto your fathers."

Ezek xxxvii. 22 : "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

Hosea i. 11 : "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel" ("for the great day of God's harvest"—F.F.).

We have now got the right atmosphere of the future re-occupation of Palestine by the two partners, as described by "the goodly fellowship of the prophets." The partners are the *"outcast"* or *"divorced"* House of Israel, and the *"dispersed"* House of Judah, and the prophets never make these words interchangeable between the two Houses. These four quotations, out of many that could be quoted, prove my oft-repeated statement that the Jew cannot get back into Palestine as a fulfilment of prophecy, except in the company of the House of Israel of the Ten Tribes.

Surely we can no longer remain blind to the dual partnership of this still future event. How and when has this amalgamation of these two sections of Israel and Judah to be accomplished? Have we ever seriously thought out what political, racial and territorial happenings will have to take place? Happenings that will upset so many national views and mutual racial prejudices!

I really believe some British-Israelites think (if they think at all) that all this will happen as a *miracle,* without any undue disturbance of the *status quo.* They dearly love a *miracle,* but this is a Divinely foretold and planned re-union and fusion *into one nation,* comprising the two sections of Israel and Judah, and the locality of its accomplishment is to be in Palestine. If we are not Israel, what other nation will partner the Jews when they nationally set their faces Zionward in dead earnest for the great return from their *diaspora,* in company with the still greater *diaspora* of the "company of nations," into which Israel of the Northern Kingdom was to grow?

We must face this question, because, as I have pointed out, all the prophets agree that Israel and Judah return together, and therefore all the Zionistic activities of the Jews will be rendered futile unless they are in unison with that other section of Israel—the Lost Ten Tribes. It is high time now that we read this remarkable leading article from *The Jewish Chronicle,* condensed by ten or twelve lines owing to lack of space :—

"THE SEVENTH DOMINION MOVEMENT."

"The new organisation, details of which are given elsewhere, and the purposes of which are explained by its founder, Colonel Wedgwood, M.P., in an interview with which he has favoured us this week, marks an important and, what may well prove to be, a vital point in Jewish history. The idea of taking steps for making of Palestine not alone a Jewish country, but ultimately a country which shall take its place in the sisterhood of nations comprised in the British Empire, is one for which Colonel Wedgwood is responsible. It formed the subject of a volume by him that was reviewed in our columns at the time of its publication. The Seventh Dominion Movement is not so much a Jewish effort as a British-Jewish striving. It is an invitation by British non-Jews to Jews to utilise the Balfour Declaration and the Palestine Mandate in a manner which will be for the benefit both of Jews and the British Empire. Put in a nutshell, the proposition is that Jews, whose centuries-long aspiration has been their national *renaissance* in Palestine, shall proceed vigorously and in no finnicking, timorous, apologetic, half-hearted spirit with the enterprise—that they shall endeavour to make of Palestine the Jewish National Home, and not only for their

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OUR JEWISH PAGE.

(Continued.)

own sakes. Palestine is needed as a component part of the British Empire, and the British people are at the same time urged to recognise this fact, and to realise that Jews for many reasons, if not for all reasons, can alone redeem Palestine from its age-long decadence. Everything, therefore, should be done by Great Britain to encourage and stimulate Jewish effort, so that Palestine, redeemed, may develop into a Seventh Dominion of the Empire. The Movement, thus, has to be differentiated from almost every preceding effort. It is not based on philanthropy, nor is it undertaken in order to do favour and kindness to the Jewish people. It is a frank invitation, as Colonel Wedgwood insists, on the part of Great Britain to Jews, to join hands with the British people in a mutual undertaking for mutual benefit. From the British point of view, we have no doubt that Colonel Wedgwood has ample ground for the attitude which his Movement involves. The value of Palestine to the British Empire needs no stressing. From the Jewish point of view, the invitation is one that should be accepted in the spirit in which it is made, with alacrity and enthusiasm. If the Movement succeeds, we can conceive of nothing that will so surely strengthen and invigorate the Zionist Movement—and it assuredly needs the tonic. The new Movement will hasten forward materially the work that Zionism has begun in Palestine, and it will place that work, both from the British and the Jewish points of view, upon a higher and nobler level than that upon which it has hitherto been conducted. . . . . It may be argued that concurrence with, and support of, the Movement may tend to bind the Jewish people in respect to their national future with this country, whereas now there is a kind of international bond in which all the nations, and not any single people, are concerned. For our part, we think that the new condition will prove to be of considerable advantage to Jews. To have added to all the other hopes that spring from a contemplation of a Jewish Palestine, the one of being joined to this great and glorious Empire, is surely an infinite gain in our struggle for renationalisation. For Jews to feel that they are partners with Great Britain in the Palestine effort must bring a tinge of added pride to the heart of every Jew who feels the remotest desire for the salvation of his people, the saving of his land, and the future maintenance of Judaism. "

The interview with Colonel Wedgwood is headed by this reference to his unique position in relation to the movement :—

> Among the non-Jewish English friends of Zionism —even those who actively support the Movement— Colonel Josiah C. Wedgwood, M.P., occupies a singular position. His Zionist sympathies are not of the ordinary sentimental or abstract nature; he visualises the upbuilding of Palestine as a political work of the foremost importance and, particularly, as a joint enterprise of Great Britain and the Jewish people. Accordingly his angle of approach to the problem is entirely different to that of other non-Jewish supporters of the Movement. He does not consider the preliminary task of colonising Palestine, as the sole responsibility of the Jews, but demands adequate measures and active co-operation on the part of the British administration in Palestine.

We are told that Colonel Wedgwood visited Palestine to obtain first-hand information, which "resulted in the publication of his remarkable book, ' The Seventh Dominion,' which is, perhaps, the best contribution to the contemporary problems of Palestine. But Colonel Wedgwood was not satisfied with writing a book. He decided that his suggestions concerning the position of Palestine should be supported by appropriate political action, and for this purpose he has launched the Seventh (Palestine) Dominion League."

Colonel Wedgwood's personal views are outlined in this interview in no uncertain way, and the few paragraphs we quote should be sufficient to shake us out of our self-satisfied complacency in relation to the efforts of the Jews to re-people portions of Palestine.

Here are a few selections from the interview :—

> Both the methods of the Zionist Organisation and of the British Administration in Palestine caused me to doubt whether this most important historic enterprise of establishing a Home for the Jewish people is being conducted on the right lines. I saw mistakes on both sides, but what troubled me most is the fact that the British people have not played their part in the undertaking which found its highest expression in the Balfour Declaration and in the Mandate. I have noticed a sort of "shyness" on the part of the British to show a real and determined friendship for the Jews; a feeling of reticence, in co-operating with the Jews to build up Palestine as the Jewish National Home. This attitude has manifested itself in many ways, in negligence and in petty fault-finding, in London as well as in Jerusalem.
>
> "We started all right during the war and up to the time of the drafting of the Mandate," continued Colonel Wedgwood, but then the English seemed to say that they had done enough and that the partnership was at an end so far as they were concerned. We put Palestine on the road; what more is there to do? . . . . The friendship and understanding between the British people and the Jews seems completely to have ceased. Furthermore, there was the danger of growing alienation between the Jews and the British administration in Palestine.
>
> "To me it looks as if the British behaved snobbishly, diffident about being known as being partners with the Jews. Snobbism is the most contemptible of all vices; it consists of fear of what other people will think about you, and I cannot stand my country showing that form of cowardice.
>
> "The real test of friendship and co-operation was obviously whether the British Administration in Palestine would treat the Jewish settler in Palestine as it would treat settlers in a new colony—fraternising, encouraging and co-operating. This I did not find in Palestine. They drifted apart. One asks why? It seemed to me that the reason was the failure of the British Administration in Palestine and the British officials there to grasp our *common* aim in Palestine. Moreover, in addition to joint British and Jewish real interest in this country, we have a common culture and common ideas to spread

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Our Jewish Page—*Continued.*

in the East. The progress of Palestine is, in fact, English as well as Jewish business. This lack of understanding was coupled with a suburban survival of medieval prejudice which has been small credit to British colonial officialdom.

"Now we have got to stop this for the sake of the good name of the British people and the life interests of the Jews," declared Colonel Wedgwood, with emphasis. " We English have to show both to the Jews and to the world that the English and the Jews are not ashamed of being friends and that the business of developing British culture and Jewish ideals in the East is of great moral and imperial value. If there ever was an imperial interest of magnitude it is in Palestine. We must impress this point of view on the British people. We must stop our patronising attitude towards the Jews and cease to think that we are in Palestine only as onlookers. . . . . Palestine must be governed in a spirit of partnership, because those Jews who settle in Palestine are surely likely to play an important role in the future of the British Empire."

Colonel Wedgwood later on in the interview refers to his book, and to some of the points in his programme these three quotations must suffice :—

"That book of mine was received by the British and American press with interest and sympathy, but by some organs of the Jewish press of the world with almost pathetic amazement; it was too good to be true. Some wholeheartedly applauded it, seeing the almost miraculous possibility that not only one English 'crank,' but perhaps the English people, might become their friends and see with their eyes the injustice of exclusion from the family of nations and the wrong of misdirected administrative policy in the country of their hope; some have suspiciously commented on it as a new venture of British Imperialism."

* * * *

"I should like to elucidate a few points of the programme. First of all, in visualising Palestine of the future as a part of the British Commonwealth of Nations, we do not commit any act of disloyalty to the League of Nations or to the terms of the Mandate. If Palestine is to be a Seventh Dominion, it will be by the free will of its population, who will take a voluntary step in choosing for the country the status of a British Dominion after the expiration of the Mandate—in other words, after the Mandate's purpose has been accomplished. In the meantime the Seventh Dominion League will see to safeguarding the vital interests of the people who are to build the National Home."

* * * *

"It would be a mistake," said Colonel Wedgewood, in conclusion, "to consider the establishment of the Seventh Dominion League as an attempt merely to appeal to the Imperial instinct of the British politician. It is much more the desire to stand up for a right thing, for a just cause, and for an enterprise which appeals both to the common sense of statesmen and humanitarian feelings of civilised Europeans."

I feel that I have done but scant justice to the importance of the contents of this issue of *The Jewish Chronicle*. I am sure, however, that my readers will agree with me that it would have been almost impossible to have printed anything in more complete agreement with the Messages of the Prophets and the British-Israel position.

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

Correspondence.

THE LATE MISS VINCENT COX.

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

Dear Sir, — Kindly allow me to express my sincerest regret at the great loss our world-wide movement has sustained by the death of Miss M. Vincent Cox. This lady had a splendid intellectual insight into the subject of British-Israel, always handling it most fearlessly and yet courteously. In the early years of my publication career she was a most devoted and valued correspondent, and I am sure her articles in *The British-Israel Herald*, as well as other magazines, have been read with profit by tens of thousands.—Yours faithfully, B. H. NORTON,

Editor, "*The Covenant Race.*"

THE TRAIL OF ISRAEL.

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

Dear Sir,—I think the article in your February number, "On the Trail of Israel," most confusing and misleading, especially to beginners in seeing British-Israel, and which ends with "The Jews were rightfully (?) and scientifically named Israel," etc.

"Israel," Jacob's converted name, was "named" on the two sons of Joseph, not on Judah or his descendants (Gen. xlix. 14-16). So the Jews are not entitled to the name, after Benjamin, the representative of the kingdom Israel left (Jer. vi. 1). How could the "brotherhood between Judah and Israel" be broken, after Judas sold our Lord, if the Jews were Israel? (Zech. xi. 12-14). Benjamin, of the ten-tribed kingdom (Levi being distributed among all the tribes), was lent to Judah for "David's sake," and so Israel, the kingdom, was in the midst of them. When our Lord said "The lost sheep of the House of Israel," I believe He meant what He said, not Jews. Also, "Behold, an Israelite indeed, in whom is no guile." Ditto (in the article, a Jew, possibly of Benjamin), and so an Israelite by birth, besides faith, recognising "the King of Israel," the House of David was to reign over Israel for ever, *not* "the Jews." Nathanael knew the Scriptures! And John, in his Gospel makes no mistake about "Jews" and "Israel." "Israel's" name was not given to Judah (Psalm lxxxiii. 3), or a church, but lost her identity, being "hidden" and lost (Ezek. xxxiv.), and, according to Ezek. xxxvi. 37, has to rediscover it before the cleansing and outpouring promised. All through, the article is misleading. The Galileans, although among the Jews and others of the tribes, although among the Jews, and called so, on account of religion, etc., knew they were Israelites, and our Lord was safe in "the land of Israel," but not in Judea. "The beloved of the Lord shall dwell in safety by him" (Benjamin). "Thy speech betrayeth thee," spoken to Peter, showed they were only nominally Jews. Paul knew he was called a Jew, but also that he was an "Israelite," of the tribe of Benjamin. The Jews will be entitled to the name "Israel" when they rejoin Israel. — Yours in the hope of Israel, I. O. DEWHURST.

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The British-Israel Movement.

A PUTNEY VICAR'S SERMON.

REPLY BY THE EDITOR.

(Continued from page 29.)

My readers will permit me to refresh their memories by reprinting the concluding sentence of my reply of last month :—"The Vicar's third remark, quoted above, *viz.*, that 'in regard to the supposed journey from beyond Euphrates, across Europe, to this country, there is no evidence at all,' must be dealt with in our next month's issue."

Another quotation from this same Press report gives us further information *re* the evidence and authorities advanced by the Vicar in his effort to prove the supposed fallacy of the British-Israel Movement and our historical evidences :—

> The Vicar then quoted from a paper read before the Royal Society of Arts in 1917 by Colonel Sir Thomas Holdich, whose opinions were corroborated by so great an authority as Lord Bryce. "There is nothing whatever to show," the lecturer affirmed, "that at this time (about the year A.D. 70, nearly eight hundred years after their captivity) they were anywhere but in the position assigned to them by the early Chronicles, i.e., beyond the Euphrates. Still less can we discover evidence that they had migrated in a body to steppe regions beyond the Black Sea, and had become incorporated with the Scythic tribes, who had then spread into Europe. The assimilation, or absorption, of the Israelites by the Scythic tribes may surely be regarded as an ethnographical impossibility. No vigorous and virile people have ever been swallowed up in this way. The incomprehensible but immutable laws of heredity prevent it."
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> Fourthly, the Vicar went on, the astonishing Irish story, which apparently included the suggestion that the aged prophet Jeremiah journeyed thither with Zedekiah's daughter, was a mass of legend and fancy beyond description.
>
> Lastly, that strange theory was supported by quotation of a number of texts, the context of which were interpreted at the will of the speaker and writer.
>
> "I assert definitely, without fear of contradiction," went on the Vicar, "that no scholar of reputation would endorse those interpretations"
>
> In his own library, to mention only a few, he had Hasting's "Dictionary of the Bible" which contained no reference to it, Dr. Peake's Commentary, with also no reference to it, Dr. Driver's books on the Old Testament, with no reference to it, and Dr. Rawlinson's books on the New Testament, also with no reference to it. It was clear that they must dismiss the whole thing as completely fanciful.

These and all kindred questions, researches, and authorities can be fully investigated in "European and Other Race Origins," by Herbert Bruce Hannay, Esq., of the Inner Temple, Barrister-at-Law, Advocate of the High Court of Judicature, Calcutta. This large volume of nearly 500 pages, written by one accustomed to sift and weigh the value of evidence, traces the component parts of our supposedly mixed race across Europe, round the Black Sea from Asia Minor, and unhesitatingly identifies us with the Lost Ten Tribes. It was published in 1915, during the war, and the reader will be amazed at the mass of consecutive historical evidence it contains relating to our migrations from Palestine, across Europe, into Britain. Naturally the author has a tilt at those in high places who hold the views or opinions held and expressed by the Vicar. The following quotations taken from his Preface and Introduction, much abbreviated, will indicate his challenge to the usual accepted historical outlook. He quotes this from Professor A. H. Sayce :—"We inherit the opinions and idola of our predecessors, along with their method, and it requires an effort to criticise what has been consecrated by great names, and has become part and parcel of our belief."

From the Preface :—"Old intellectual fetishes . . . . still command, as successfully as of yore, the blind, unquestioning worship of the many; for the hierarchy, whose place, power and prestige depend upon the maintenance of these idols, are still strong—still disdainful of all who dare to whisper to their flocks aught of a creed that undermines or even challenges their own. . . . . —In countless respects the modern mind is boldly and successfully breaking away from those intellectual fetters which so long and so hopelessly prevented all independent thought in the past; though, alas! even yet we are not without our literary and other Pontiffs who view with mingled scorn and dismay the spread of theories which they are pleased to stigmatise as unsound, fantastic, without any scientific basis, and what not, simply because there is more in them than has ever been even dreamt of in that philosophy upon the sterilised milk of which they were themselves nourished in exclusive orthodox circles."

He then quotes Professor Huxley's challenge to all who are on the quest for the discovery of new truths to use their "weapon—always efficient, if not always an arm of precision — *the scientific imagination* . . . . and cheerfully to accept defeat . . . . as the reward of error." He continues :—"I am convinced, however, that the facts stated, and the inferences I have drawn from them, will, if they are sound, considerably modify long-standing conventional beliefs, and will also considerably enlarge and, perhaps, clarify our general outlook, augment our stock of knowledge, by opening out a path for further and more important discoveries, and force us to reconsider our bearings all round."

Quoting from the last page of his introduction, we read this reference to those European peoples : "Who, even in their learned circles, to this day cherish the fond delusion that their progenitors have dwelt there, generation after generation, since times immemorial—that, in short, they are and have always been Europeans, *adscripti glebæ*, in the West, and that for them the Orient is and always has been a foreign realm. Our own British Race is particularly obsessed with this fixed delusion. These studies may possibly convince them of the fact that before they became known as the English—and during a period that lasted much longer than they dream of—they, too, sustained a leading *rôle* in the drama of the past, as enacted on the gorgeous and mighty stage of ancient Asia.

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In fact, ever since the memorable epoch ushered in by the resounding Fall of Asshur, in B.C. 619½, there has hardly been an age in which, under the guise of one name or another, well known in history, some branch of their race has not held a prominent, nay, even a dominant position in the affairs of the nations of the world, great or small. Thus, then, we shall have ample reason to conclude that the leading peoples of Europe — and especially the British — were in antiquity, both racially and politically, the aristocrats of that East, of which, even to-day, they—and especially the British—are the overlords and trustees."

On the last two pages, after his exhaustive examination of historical evidences, the author concludes with an almost lyrical résumé of our mighty ancestral doings in Asia Minor, and during our migrations across Europe into these Isles of the West.

This is his final peroration :—"Surely, with a Past such as I have endeavoured to reveal, with a Present upon which the nations around us gaze with mingled emotions of wonder, awe and envy; and with a Future upon which the spirit of the nation loves to ponder with feelings of abounding trust and confidence, the subject of such an Empire as the British Empire has reason to be proud; for of him, verily, it may be said that he is an *heir of all the ages.*"

(Note this was written in 1915, the second year of the Great War, and therefore before our successful campaign in Palestine.)

I have before me "The Red-Letter Bible," and on the page after the last chapter in Revelation there is the "Chronology of Events Between the Time of Cyrus and the Birth of Christ," in which B.C. 536 is given as "the return of Jews or Israelites from exile," etc., and after saying it was probable (without giving proof) that representatives of the Twelve Tribes returned at that time, the paragraph concludes with : "The idea of ' the Lost Ten Tribes ' being simply a myth of the Middle Ages." This remark being initialled by no less a personage than the Rev. Charles H. H. Wright, D.D., of Trinity College, Dublin, etc., etc., the Editor of "The Bible Reader's Manual," bound with this "Red-Letter Bible."

It is decidedly interesting to turn to the numerous British-Israel books dealing with the historical evidences, which I possess, and to look up their chronological tables, say, for 700 years before and after Christ. There we trace the submergence of Israel in Media ; the loss of their name of Israel; the overthrow of Assyria by Babylon with their help; the liberation of Israel, followed by their subsequent conquest of that district, and the commencement of their westward migrations into Eastern Europe, "beyond Euphrates," under differing leaders and names. All these historical evidences are based on quotations from historians of the highest repute, whose fragmentary evidences are all the more valuable for being thoroughly unbiassed.

I venture to think that both Sir Thomas Holdich and Lord Bryce would have to alter their opinions in the face of such evidence. I wonder if either of these gentlemen has ever read an authoritative treatise on our migrations, or has ever seen the "Map of Israel's Wanderings," which can be had for the small cost of 6d. To say that in A.D. 70 the Ten Tribes were still "in the position assigned to them by the early Chronicles," flatly contradicts the statement quoted above, in which Dr. Wright asserts (without giving any proof) that the Twelve Tribes returned together. How could the Ten Tribes return from Babylon (where they never were) with the Jews, if they were in the original place of their captivity in A.D. 70, according to Sir Thomas Holdich? They must be curious historians who can study the break-up and the general state of flux of the nations of the Middle East and assert that "a vigorous and virile" people, like the Israelites, would remain in the original place of their captivity in Media until A.D. 70! But if this miracle were to have happened, it would totally upset those of our clerical opponents, who say that the Israelites never were lost, and that they were with the Jews who came back from Babylon.

Which way will you have it? Both ways are wrong.

Quoting again from the writings of my predecessor, we have this answer to the authorities quoted by the Vicar. You can look up for yourselves all the references :—"So fruitless have all efforts been to find the Ten Tribes, that, in order to account for them, many theologians tell us they were probably absorbed by the surrounding heathen, or perhaps returned to Palestine with the Jews in the days of Ezra. But the Books of Ezra and Nehemiah inform us plainly who were restored at that period — they belonged to the tribes of Judah, Benjamin and Levi (Ezra i. 5; which is confirmed by Ezra iv. 1; x. 9). They were the descendants of those whom Nebuchadnezzar had removed to Babylon (Ezra ii. 1); whereas the Ten Tribes were deported to Assyria and its Dependencies by Tiglath-Pileser and Shalmanezer (2 Kings xv. 29; xvii. 3). Nehemiah records that the restored people settled ' in all the cities of Judah, every one in his inheritance ' (Neh. xi. 20); therefore none of them could be Northern Israelites, for the Ten Tribes had no inheritances in the cities of Judah. Their allotments lay in Northern Israel, and they could not have gone back to them had they wished to do so, as their country was occupied by foreigners (2 Kings xvii. 24). All the evidence goes to prove that not one of the Israelitish tribes took part in this return; and further, prophecy will not allow us to suppose that Israel united with Judah at that time. They have to be united on the occasion of the final restoration, when, according to Jeremiah, the House of Judah shall walk to the House of Israel (Jer. iii. 18); and, according to Hosea, the children of Judah and the children of Israel shall be gathered together, appoint themselves one head, and come up out of the land (Hosea i. 11). This joint return is still future, and it is obvious that until it takes place Israel must remain separated from the Jews. And it is equally obvious that if the Ten Tribes have yet to be

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united with Judah, they cannot have been 'absorbed by the surrounding heathen.' That idea is, indeed, absurd, even on scientific grounds. No nation has been able to absorb the Jews, or the sons of Ishmael, and the Israelites belonged to the same tough Abrahamic stock."

To return to the Vicar's quotation from Colonel Sir Thomas Holdich's lecture, after he states they had not moved from the locality of their captivity, he continues :—"Still less can we discover evidence that they had migrated in a body to Steppe regions beyond the Black Sea, and had become incorporated with the Scythic tribes, who had then spread into Europe. The assimilation, or absorption, of the Israelites by the Scythic tribes may surely be regarded as an ethnographical impossibility."

SCYTHIC.

It is really kind of the Vicar to provide us with that word "Scythic." As far back as 1879 the late Colonel J. C. Gawler, while Keeper of the Crown jewels in the Tower of London, wrote a booklet on "Dan, the Pioneer of Israel." Mr. Herbert Pain, in turn, quotes from this writer in his leaflet, "Dan, Lost and Found," and here is the reference to the word "Scythic" :—

"'*Scyth,*' states Colonel Gawler, 'is not a real ethnic name, but a title given to all *nomads* or *wandering* pastoral tribes, and it is in Hebrew alone that this word means *wanderers;* hence, Scuthi, Skuthai, or Scoti. The Scythians were later known as Goths, or Gothi, possibly because the Gatæ, an important branch of the Scythian nation, were most in contact with the Romans, with whom, therefore, all Scythians were Gothi. Another name they bore in this region was the Latin *Daci,* which would be in Greek Dakai, but "d" here used may be (in the Hebrew) "tz," and Dakai may, therefore, be corrupted from Tzaki or Sakai—a tribe of Scythians, who are called by Strabo *"a righteous race."*'

"The name Saka is a better guide, even though the Persians applied Sakai *to all Scythians,* and Gumri or Gimiri is still more remarkable. 'The Gimiri of the Babylonian transcripts,' says Sir H. Rawlinson, '*elsewhere always means the Tribes,*' and is 'the Semitic equivalent of the Aryan name of Saka.' . . . . 'The Sacæ (Sakai) or Scythians first appears in the Cuneiform inscriptions about 684 B.C.'

"With this slight digression, it is comparatively easy to follow the footsteps of Dan, by pointing out the different names which they have imposed upon the rivers and countries through which they passed on their way to Scandinavia, a name which, it may be mentioned, when translated from the Hebrew, means *Dan's Resting Place.* To record only a few of them :—The country in the neighbourhood of Colchis was formerly known as Iberia—*the Hebrew's Land*—whilst the following rivers bear the imprint of their names in their wanderings across Europe, as is so forcibly pointed out by Colonel Gawler :—

"'The *Dan*ube, *Dan*-astris (now Dniester); in Greece, Caly-*don,* a river of Attica (Strabo); the Eri-*dan* (now the Po). The *Dan*-aster (Dniester) is sometimes called the *Tyras* (Herod iv. 51; Strabo vii., i. 1), and the people living there are called Tyritæ; hence it is reasonable to infer that, from the intimate home relations of the people of Tyre with the Dannites of Israel, the names of Tyre and Dan were used indiscriminately. Again, there is *Dan*-apris (now Dnieper); the *Don,* the Rho-*dan* (now the Rhone). At the mouth of the Vistula is *Dan*-zig, on the shores of the Co-*dan* Gulf (now the Baltic), across to *Dan*-nemora opposite the Gulf of Finland, down the Baltic to *Dan*ne-merk, or Dan's Land. The "Vetus Chronican Holsatiœ," it is to be noted, asserts that "the Danes and Jutes are Jews of the Tribe of Dan!"—Across the North Sea is the Humber, where is found the River *Don,* and further south is *Doncaster.* Then on to *Dan*nonia (now Devonshire); from thence to the undisputed headquarters of the *Dannans,* the North of Ireland, anciently called Scotia, where an immense percentage, not only of the names of places, but also of the popular surnames, will be found with the prefix Don, as *Dun*dalk, *Done*gal, and *Dona*ghadee. The last place is one of the earliest reputed settlements of the Tuatha de Dannan; it has a sound remarkably Hebrew, and transliterated becomes Danaghedee — "Dan my witness."'"

In the first portion of my reply in the February issue of *The British-Israel Herald* I referred to Amos ix. 8 and 9 : "I have commanded to roll the family of Israel amongst the heathen as they roll things in a sieve, yet not a seed shall fall to the ground." Surely this foretold "rolling" was literally fulfilled in the above wandering *via* the rivers of Europe, and Dan being also noted for its naval power, we may expect traces of Hebrew place-names up the Mediterranean from very early times; and don't forget that *after* the division of Israel into two kingdoms, after the death of Solomon, all the naval tribes went with the northern tribes, and the Jews had neither navy nor coastline. In Bible history you read of the Navy of Solomon, but after that time no mention is made of a Jewish navy—they had not one; Israel had the Navy. Here is the reprint of another page from "Dan, Lost and Found" :—

"According to Mr. Ferrar Fenton, the learned and able translator of 'The Complete Bible in Modern English,' and who is a firm believer in the Israelitish origin of the Anglo-Saxon race :—

"'Phœnician is a Greek form of the Hebrew word Eben-ak-zam, meaning *men on the face of the sea, i.e., seamen.*

"'"Carthage, the Phœnician capital of Northern Africa," he suggests, "is derived from the Hebrew "Kair"—*a city,* "Ak"—*fixed; i.e., "The Metropolis,"* or *Chief of a Colony.* The ancient name, too, of Northern Africa, was Mauritania; in Hebrew, "Marit"—Plain, *i.e., "The Plains of the Danites";* in short, the North Africa Plains, where the Danites colonised.

"'The old name of Portugal was Lusitania; in Hebrew, "Luz"—*a settlement, resting place,* or colony. "I" *of* Dan, *i.e., "The Colony of Dan."*

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" ' The ancient name of Southern Spain was Betica, and is derived from the Hebrew, "Beth" —*a house,* "Ak"—*fixed* or *settled, i.e., "The Settled Country."*

" ' Biscaya, Biscaye, the North of Spain, is in Hebrew "B'zk"—*broken;* "Sekah"—*country; "The Broken Country,"* for such the district is. The most ancient name of the Spanish Peninsula was Iberia, or Eberia, *i.e., "The Hebrew's Land."* Ebro, too, means *"The Hebrew's river."* '

"This name is repeated again in a slightly different form in Ireland, anciently called Hibernia, and probably derived from Heber, the father of the Hebrews; hence, again, we have *' The Hebrew's Land.'* Amongst the earliest settlers of this country were the Tuatha de Dannan—*the Tribe of Dan*—and the Milesians, who were of the same race. The Phœnician language was identical with the Hebrew, according to Colonel Gawler.

" ' Britain, perhaps, is from "Brith"—*a covenant,* and "Ammi"—*a people. "The People of the Covenant."* ' 'Again,' adds Mr. Fenton, 'the earlier settlers in Britain, to the north of Cornwall, also named themselves Goidel, which presumably is derived from the Hebrew roots "Goi" — *a nation*: "I" *of: "El"*—God, *"The Nation of God."* From the same roots, also, "Kymri"—the name by which the Ten Tribes are called in the Assyrian Monuments,' and the British people in Wales to this day, in their own language, *i.e.,* Kumry, which means, in later Hebrew, *a Priest,* or *Member of the Sacred Tribe* (of Levi).

" ' If,' states Mr. Fenton, ' I went to the names of our mountains, rivers and old cities, I could show the same Hebrew origin of their primeval names, which are retained by most to this day; for instance, Tor-point, in Hebrew "Tur"—*a point,* or *head that stands up.* Yar—a name of many rivers, is in Hebrew "Yair"—*a stream.* These primeval names of peoples, tribes, places and rivers, all show that the original settlers in Britain spoke a Hebrew dialect, and by that language we can trace the line of Semitic or Hebrew colonisation along the south of the Mediterranean Sea to Spain, and thence by the way of the Bay of Biscay, and Southern France, anciently called Gaul, also, in Hebrew roots, meaning *"God's people,"* to Britain. But the colonists seem to have arrived at our country by the sea route before they began to take that through Southern Gaul. This accords with the seafaring tendencies of the North Hebrew Tribes, as recorded in Scripture.' "

From this it is an easy step to suspect a great similarity between the language spoken by these arrivals in Britain and the language spoken in Palestine. Here are two references to this similarity :—

"English Language.—' The properties of the Hebrew tongue agree a thousand times more with the English than with the Latin.'—Tyndal (1528). ' Luckily for an English translator of the Bible, he will not be often under any great necessity of departing much from the arrangement of the Hebrew, especially in the poetical parts of Scripture, where the two idioms are so congenial as to appear almost like twin brothers.'—Alex. Geddes, LL.D.

"Welsh Language.—' Though it must be supposed to have been very much blended with the Greek, Latin and German in process of time, yet it retains still so much of the admirable simplicity of the Hebrew grammar and construction, that one would be apt to conclude them only dialects of the same tongue. The Kumraeg is so near akin to the Hebrew that an antiquary (Edwards), who was master of both, has given the learned world a specimen of a considerable number of phrases out of the Old Testament, which are so alike in both that they seem to have been originally the same, and their difference to be only owing to distance of time and place, and other such like causes by which a language is naturally altered.' (' Universal History,' Vol. VI.)"

All this evidence of migration through, and contact with, all parts of Europe completely answers the Vicar's third remark, *viz.*, "In regard to the supposed journey from beyond Euphrates, across Europe, to this country, there is no evidence at all."

How will this evidence from 2 Esdras xiii. 39-45 be explained away by the Vicar?

> 39. And whereas thou sawest that He gathered another peaceable multitude unto Him;
> 40. Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the King, whom Salmanasar the King of Assyria led away captive, and he carried them over the waters, and so came they into another land.
> 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.

Here we have a definite historical account of their migration from beyond Euphrates to Ar—(the hill of) Sereth, and the Sereth is a northern tributary of the Danube.

Mr. Hannay, in his above-mentioned book, traces "the only natural route by which great migrating bodies, or armies on the march, would be likely to journey westward," and two of the localities are "the narrow passages of the Euphrates," and "the valley of a branch of the River Tshorak, known as the Israel Sû, or 'Waters of Strife,' descending which they arrived at where modern Bâtûm stands," the chief town of the present-day petroleum district.

It is safe to hazard the statement that no important movement of Israel lacks its corresponding prophecy.

First take "Arsereth."

In the eleventh valedictory address by Moses, in Deut. xxix.-xxxi., we get the idolatry of Israel foretold in chapter xxix. 23-28, the last verse reading :—"And the Lord rooted them out of their

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land in anger, and in wrath, and in great indignation, and cast them into another land" ("as it is to this day," an old Editorial terminal remark).

Professor G. H. Box, in his translation of "The Apocalypse of Ezra," published by the Society for the Propagation of Christian Knowledge, 1917, remarks, in his footnote on Arsereth, that it is from the Hebrew — *"eres" ahereth,* "another land," of Deut. xxix. 28, thus definitely linking up the prophecy of Moses with the history of Esdras. Isaiah also refers to this migration in chapter xliii. 2, by referring, first, to rivers, and then to fires in the oil district through which our ancestors migrated. "Fear not. . . . . 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."

These coincidences are difficult to explain away.

In conclusion, I will briefly refer to the Vicar's fourth point, relating to the "Irish story" as "a mass of legend and fancy beyond description," and his reference to Dr. Driver's standard books on the Old Testament.

I will quote from Dr. Driver's "Book of the prophet Jeremiah," using his most accurate sectional headlines and footnotes. Jer. xxx. 4 and 9:

> And these are the words that Yahweh spake concerning Israel and concerning Judah: But they shall serve Yahweh, their God, and David, their King, whom I will raise up unto them.*
>
> *Footnote.—The second David, the ideal King of the future as David was of the past (compare Hosea iii. 5, Ezekiel xxxiv. 23, 24, and xxxvii. 24 and 25).

We ask where is this continuous Davidic monarchy if the "astonishing Irish story" is a myth? Dr. Driver's headline to chapter xxx. 18-22 reads, "The exiles will return, Jerusalem will be rebuilt, and again enjoy prosperity, under the rule of an independent prince of David's line." This did not happen on the return of the Jewish section from Babylon.

Dr. Driver heads chapter xxxi. thus:—"A promise of restoration to the Israelites of the Northern Kingdom and the prophecy of the New Covenant. The territory of Ephraim to be again re-peopled and cultivated."

On verse 7:—"Ephraim's happy return from exile," and his footnote reads:—"A mark that the schism between the Northern and Southern Kingdoms is ended."

On verse 15:—"The prophet hears, in imagination, Rachel, the mother of Joseph (Ephraim and Manasseh) 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."

On verse 18:—"The ground of this hope is Ephraim's penitence, which enables Yahweh to welcome His prodigal home with affection."

Here we have supplied to us all unconsciously by no less an authority than Dr. Driver the true national interpretation of the parable of the Prodigal Son—the stay-at-home son being Judah (the Jews), who have always retained their covenant relationship with Jehovah.

But this reply is already far too long, and I must not risk wearying my readers. From the writings of all the authorities quoted by the Vicar, the necessary evidences can be quoted and used in support of our claims. The higher the scholarship the more accurate becomes the translation of the prophecies on whose literal and national fulfilment in our history we rely to prove that the great "company of nations" of the English-speaking peoples are "the Lost Ten Tribes of Israel."

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(Supported by Voluntary Contributions).

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

IN addition to addressing audiences at Lewisham, Bromley, Tonbridge and Ealing, the Truth has been introduced into many homes by house-to-house visitation and distribution of literature. It is surprising to find so many people, including Churchgoers, who lack confidence in the Bible, and are hard to convince of its truth. On the other hand, it has been a joy to meet with those who have received the Truth and our literature with thankfulness, and will be finding the Bible much more interesting with the new light upon its pages.

The following donations are thankfully acknowledged for the out-of-pocket expenses of the Mission:—F.P. 2/6; L.M., £2/10/0; M.F., 2/6; D.B., 6/-.

All communications for the Mission should be addressed to John T. Hunt, Hon. Secretary, at his new address: 35, Barnfield Road, Ealing, London, W.5. Cheques and postal orders should be crossed "B.I.C.M. A/c, Barclay and Co."

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A.C.B., 2/6, is the only donation to be announced this month, with many thanks. Contributions, however small, from those who regularly receive *The British-Israel Herald* through the medium of this fund will be much appreciated.

The Appeal for Help Fund.

THE Editor gratefully acknowledges the following donations, which are solely used to help towards the monthly cost of printing the magazine:—P.W.T., 10/-; R., 16/-; Mrs. W., 2/6; E.T., 20/-, 20/-; Miss C., 5/-; W T, £10; Toll-Bar, 2/6.

Four Extra Pages for March.

THE Editor has been compelled to enlarge this month's issue by the addition of four pages of extra matter. This has been necessitated by the exceptional length of some of the articles, which it was inexpedient to carry over into the April issue. He therefore confidently appeals for donations towards this additional cost of £5 required.

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Our Monthly Headline.

THE 114th Psalm has been described as "a charming little lyric, of genuine poetic feeling; it is 'a miniature as majestic as it is charming.' If 112 hymned Jehovah as God of all the earth, 114 hymns Him as Israel's God." So writes the Rev. W. F. Cobb, D.D., and he continues on verse 2: "Judah was the place where JHVH was sanctified—separated from the lower gods of the nations. It may be thus named because His temple was in the Kingdom of Judah, ... 'dominion' is plural in Hebrew," etc.

The Rev. Doctor then gives reasons for thinking that the date of authorship was probably as late as the third century B.C., and therefore was not Davidic.

Against this late date theory, "The Companion Bible" remarks on the first words: "'When Israel came out of Egypt'—Egypt, not Babylon, the Psalm is not post-exilic."

"The Polychrome Bible," from which the headline rendering is taken, also takes the view of the late authorship because of the national struggles during that period. This is true to the Higher Critical method of deciding the date of authorship—namely, find an event that appears to be a fulfilment, and then date the prophecy at, or after, the time of the event, and make it into history, instead of prediction.

This is the comment on Psalm cxiv. :—"The convulsion amid which the Theocracy arose in the days of Moses and Joshua is depicted in these vivid colours because something similar is now happening. Israel's dominion in Palestine is founded afresh by the casting off of a foreign yoke." This reads very learned and symbolical until we analyse the history of its second half, *"Something similar is now happening,"* etc. That is *"now happening"* when the Psalm was written, and what was happening were the wars and insurrections then going on in Palestine, by which the returned Jewish section of Israel achieved its brief independence, prior to the birth of Christ.

So we are asked to believe in the late authorship because of its reading like a reference to such a struggle. Very weak reasoning, isn't it? But as "The Companion Bible" points out, as above, the word would have been Babylon, not Egypt. Again, note Dr. Cobb points out that the Hebrew word translated "dominion" is in the plural, and should read "dominions," and this would totally upset the idea of any reference to the precarious and brief-lived *single* kingdom set up by the returned Jews from Babylon. The whole Psalm is too majestic; it is written in the grand manner, when Judah *was* His sanctuary, and Israel *was* His dominion in pre-exilic times.

We get true prophetic touch introduced by accepting Dr. Cobb's information that the Hebrew word should be translated in the plural,

"DOMINIONS."

We then naturally look to the rending of the kingdom, after Solomon's death, into Israel and Judah, but this at once becomes doubtful if we dissect it into Judah for the temple worship—His sanctuary—and Israel for the dominion(s)! Northern Israel was not split into dominions THEN! This leads us by easy stages to the discovery that, while the chief ruler came from Judah, the birthright was Joseph's. This leads us to the further discovery that of Ephraim and Manasseh (the two sons of Joseph), to the younger one (Ephraim) was given the birthright and "the fullness of nations." This, in turn, introduces us to "the company of nations"—national units—promised to Israel in these latter days. Therefore, while Judah is His sanctuary as regards the Mosaic covenant, Northern Israel is no less surely His dominions (plural) in the present-day company of nations of the English-speaking peoples, and this national evolution began :—

> "When Israel marched forth from Egypt,
> Then Judah became His sanctuary and Israel His dominion(s)."

My readers may like to compare this rendering with Ferrar Fenton's translation of verses 1 and 2, which read :—

> "When Israel came from Mitzer (Egypt),
> Jacob's House from pagan race,—
> To Him was Judah sacred,
> But Israel held His power.

In your musings on these translations, don't fail to note the full force of the dating words "when" and "then" in the first translation, and the significant "But" in the second translation. What a fine text for a British-Israel sermon!

Lecture.

LEEDS BRITISH-ISRAEL ASSOCIATION.

WE had the pleasure of listening to the Rev. G. W. Plasting on February 6th. The subject of the address was "The Emancipation of Mankind." His argument was that the troubles of the world of mankind to-day were chiefly the outcome of the neglect, the fatal neglect, of the principle that spiritual force is *the only force* that can solve our problems. In other words, the teaching of our Saviour, with full acceptance of His atoning work, and the keeping of the law of God. This from a national standpoint. He showed that where this predominated, distrust fled, and confidence was established. He called for a national recognition of the laws of God's Kingdom, as found in the Book of Deuteronomy. It was, he claimed, only as we understood the application of these to-day, that we should succeed in escaping our national burdens of disease, distress and perplexity. We must, as a nation, either pray or suffer. There was a national tribulation more deadly than war. It was quite evident statesmanship was bankrupt. Autocracy, bureaucracy and democracy had all failed. It was only Theocracy, the establishment of God's rule, which would emancipate mankind. He stated, and we think quite rightly, that if we would obey God's command and proceed to colonise the waste places in our possession, as His people, we should have a deliverance from our unemployment. The lecture was much appreciated. Mr. A. W. Packe kindly presided.

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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).

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Lecture by THOS. W. PLANT, ESQ.

Subject: "ISRAEL'S WANDERINGS, FROM PALESTINE INTO BRITAIN & BEYOND."

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"But they must work for the Lord their God and I will raise up for them David their King."

JEREMIAH XXX. 9 (Septuagint).

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE.

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England and the Jews Together.

BY THE RIGHT HON. JOSIAH C. WEDGWOOD, D.S.O., M.P.

IT seems to me that it is our business to make it come true. The Romans absorbed the neighbour nations, instilled their culture, and spread their world through them That empire failed because they exploited and drained and emasculated these provinces; until more virile men came in to wipe the slate clean.

The British Empire should endure, for it does not exploit much, drains away little the wealth of its far-flung lands, and makes more virile with freedom its new provinces. But so far we have not well absorbed other races. There are beginnings in Canada and South Africa, but not much to talk of in the Mediterranean lands. We are bad mixers.

Yet we must grow and absorb, or else decline. And here is my first reason for welcoming English and Jew co-operation in building up a Western civilised colony in Palestine. The Jews are the connecting link with all the Near East. With them in partnership, the next great expansion of our influence and guidance, called Empire, can spread. Our next step forward needs them as much as they need us.

No administration by us of Moslem lands can, as things are at present, make for us a friendly Moslem ruling caste. They want us away, with all our new-fangled ideas of democracy and justice and women's rights, and hard work and competition. They want to dominate, and we are to them a perpetual nuisance. We can only stop Palestine and across the Jordan becoming even as India or Egypt by having there in ever-increasing numbers Jews, or English, who see with our eyes and think our thoughts.

But the time is slipping by. If we would have the Jews as friends, we must put an end to the snobbish contempt of Jews, and recognise that ancient race as friends and partners. I welcome the constant efforts of *The British-Israel Herald* to bring this about, based, as it is, on a common heritage—the greatest Book in the world.

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The Seventh (Palestine) Dominion League.

THE EDITOR'S IMPRESSION OF THE INAUGURAL MEETING.

GREAT interest was aroused amongst our readers by the comments in "Our Jewish Page" of last month on the forthcoming inaugural meeting of "The Seventh (Palestine) Dominion League," called together by its founder, Colonel Josiah Wedgwood, M.P., and definite quotations were given from Isaiah, Jeremiah, Ezekiel and Hosea, bearing on the predicted and still future re-union of Israel and Judah in Palestine. Our readers would not fail to notice that in the third and fourth quotations there was the additional information that at the consummation of this great event, the two sections of Israel and Judah will appoint "one King who shall be king to them all." Seeing that this yet to be selected king must be of Davidic ancestry, *in order that the prophecies may be fulfilled*, it naturally becomes of paramount importance to trace out the claims of any reigning royal house on whose behalf such a claim is made.

In view of the importance of the issues at stake, I made arrangements to be in London on Tuesday, February 26th, and was present at the inaugural meeting held in the Central Hall, Westminster. The quotations of the speeches are taken from the excellent, and almost verbatim, report of five columns length printed in *The Jewish Chronicle* of March 1st (price 4d.), and British-Israelites the world over ought to obtain and file a copy for future reference.

The meeting was presided over by Sir Martin Conway, M.P. Addresses were delivered by the Chairman; by the Rt. Hon. Josiah Wedgwood, D.S.O., M.P.; Commander the Hon. J. M. Kenworthy, M.P.; Mr. Joseph Cowen and Sir Robert Hamilton. The Rt. Hon. Sir Leslie Scott and Mr. Leslie Hore Belisha, M.P., who were to have spoken, were unable to be present.

At the request of the Chairman, Colonel Wedgwood read the following letter from Major Leslie Hore-Belisha, M.P., which struck a fine note of practical idealism, and was entirely in harmony with the launching of such a movement:—

> My Dear Wedgwood,
>
> By forming the Seventh Dominion League you add another service to those unrepayable services you have rendered to the British Empire and to the Jewish people, whose peaceful and civilising interests are so identical. Your dream of Palestine being a self-governing unit within our Commonwealth ought to come true, for it is at the same time so idealistic and so practical. And even if it does not come true, to have dreamt a dream which unites in one common bond of unity the ancient land, which is the source of all good influences in modern life, and the modern Empire which is inspired by the ancient Jewish ideal of peace, is to have dreamt a dream worth while. The lives of all good men are efforts to make dreams come true, and that will be the solidarity and the impulse of the Seventh Dominion League. Good luck!

It was very interesting to note with what scrupulous care the chairman, Sir Martin Conway, stated the aims and the problems of the movement from the racial, geographical and commercial standpoints of the past, present and future.

THE CORRIDOR BETWEEN EAST AND WEST.

Sir Martin Conway, M.P., said: "I want, in the first instance, to make two points, one of which has already been made in the letters which have been read to you by Colonel Wedgwood—that the movement is in no way hostile in its attitude towards the Arabs. We are not concerned with any action which would be detrimental to the interests of the Arabs. There is plenty of room for both Arabs and Jews in the region in which we are interested to-night. 'There is plenty of room for both," repeated Sir Martin, with emphasis. "There is no reason for hostility between them, and for them to regard our movement with anything but sympathy. The second point which I wish to make is this: This meeting is primarily concerned with British interests in Palestine, and not directly and in the first instance with Zionist interests. The region of which Palestine is a part I like to regard in a somewhat larger geographical sense. I look to the whole region between the Persian Gulf—and the Mediterranean as the most important geographical unit in the world. It is a link between east and west. It has never been a purely oriental part of the world. Its population has never been entirely an oriental population. It has been the region where East and West meet. It has been the region which in ancient days united the peoples of the East with the peoples of the Mediterranean. You will find traces of settlements of Mediterranean people on the shores of the Levant. There has been continually an influx from the Mediterranean of peoples settling on the eastern coasts of the Mediterranean in the western limit of the area which we are considering, and it has always been a great feature in the politics of the world—the necessity of keeping that passage open between East and West. Civilisation has developed by contact between East and West. It has been contributed to by both sides, and it has been the merging of the two that has been the origin of the combined civilization which has spread over the world.

"Now I hope that the settlement of Jews in and about Palestine will maintain that route across from the Levant to the Persian Gulf, and will maintain it in a much more stable condition than it has been for many centuries. The Crusades were really an attempt to re-open that route after it had been closed by the barrage set up by the Muslim invasions. It is only since the last great war that it has been possible to re-open that route, and make it a route of civilisation. The time will certainly come when the passage from the east to west across this region will be a very much developed one, and there will be a population not merely in Palestine and Iraq, but a population will develop more or less all along the intervening route, and my hope is that the Jewish people will not merely confine their settlement to Palestine, but will overflow into Transjordania, and also, in process of time, in a much greater number than exists to-day, into Iraq. That is the ideal towards which I look in the area which

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I would like to see forming itself into the Seventh Dominion—not merely Palestine, but the hinterland of Palestine and away right across to Bagdad. I hope that that will be the ultimate outcome.

"Now we have got in the Jewish people just exactly the population we want in a region where East meets West. The Jews retain an oriental quality, which is their birthright. They have put on an occidental civilisation which has come to them not suddenly, but through generations. They are the one set of people in the world who form a real fundamental link between East and West, and if we are seeking for a population whom we can put on this corridor between East and West, the population that can fill, and largely fill, that corridor, we cannot find any more ideal population than the Jews to perform that function. The interest which I take in this matter is not, as I have said, a mainly Jewish one. My feeling is that a Jewish population filling Palestine, filling the Transjordania, spreading away further to the East—such a Jewish population will always be the natural friend and ally of Great Britain. (Hear, hear.) We should need no bargains; we should need no promises, and we should know that in the nature of things, as a result of a thousand years of history, that link with that friendliness will always exist between us and the Jewish people. (Applause.) And it will be enormously to the advantage of both. The Suez Canal, as we learned in the late war, must be in fact defended not from the side of Egypt, but from the side of Palestine. If we had a friendly population, a developed, ancient civilised people occupying Palestine and friendly with Great Britain and forming a part of the British Empire—if we have that, we shall have the Suez Canal and all the possible routes between East and West controlled and inhabited by friendly people. There can be no cheaper defence for this country of its oriental interests than the establishment in the region of which I am speaking of a Jewish population. It secures the strategic position, and it does so at no expense to anyone. There will be no necessity for big armies or large contingents of troops. There will be no necessity for anything of that kind in order to defend our oriental route. The Suez Canal, our land and our routes, would all be defended and preserved for us in safety and in peace by a large Jewish population inhabiting Palestine and its hinterland. That is the reason—the great and practical reason—which influences me in forwarding to the best of my ability the aspirations of the Zionist movement. I sympathise with your national aspiration and I look forward to the growth in Palestine of the national home of the Jews, and in and beyond Palestine, to the development of a new civilisation. But I am not here to-night to advocate Zionism, I am present on this occasion because I wish to support the idea that the interests of Great Britain—the purely selfish interests of Great Britain, if you will let me put it in this way—are identical with those of Zionist aspirations, and that we are together aiming at the same result; we are together contributing to a development that will be valuable to both sides. We can help one another and each can follow his own ideas. We can look forward to the growth, the elaboration and the success of the National Home for the Jews in and beyond Palestine. We can look forward to a loyal and friendly population helping us to maintain what is, after all, one of the greatest interests of the British Empire—that is the security of this corridor which unites East and West. (Applause.)"

COMMERCIALISED MESOPOTAMIA.

My readers cannot fail to be impressed by this statement of Sir Martin Conway's and its entire agreement with the point of view which I have consistently advanced in my articles during the past 25 years relating to the future commercial development of the Middle East, the opening up of the ancient great trade routes from the Mediterranean to the Persian Gulf, the formation of a great central exchange in Mesopotamia, where East and West will meet to do business.

The Ephah is the Jewish symbol of commerce, and in Zech. v. 5-11 we have the vision of the



RIGHT HON. JOSIAH C. WEDGWOOD, D.S.O., M.P.

universal reign of commerce (verse 6), and its rapid transference to and settlement in the land of Shinar. Here is verse 11:—

> **And he said unto me, To build it an house in the land of Shinar; and it shall be established, and set there upon her own base.**

This, of course, implies the irrigation of Babylonia, the rebuilding of Babylon, and the construction of a complete network of railway connections with all continents from this unique geographical locality. To return to the report of the meeting, I must next give you the speech of the Rt. Hon. Col. Josiah Wedgwood, D.S.O., M.P., who was responsible for the convening of the meeting. The accompanying photograph appeared in *The Jewish World* of February 28th, and by the courtesy of its editor we are permitted to reproduce it.

Colonel Josiah Wedgwood, M.P., said he regarded this new League as the re-affirmation of an alliance that came through the war. They both profited materially by that alliance in the war. He wanted the new alliance to profit not merely materially but ideally as well. They had got a chance now to unite two races and to carry forward by that union throughout the Middle East those principles which all good citizens had deep down in their souls—the principles of freedom and justice. (Applause.) They were united to carry forward

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those ideals, and he wanted to make his appeal in a dual form to the English and to the Jews. To the English he would say, as Sir Martin Conway had said, they had no alternative. Everyone knew, every real politician knew, that, come what might, the connection between Britain and Palestine was bound to endure. (Applause.) But they did want to avoid in Palestine what they had seen in other countries where an Eastern race was dominated by Britain. They wanted to avoid repeating Egypt; they wanted to avoid the restless antagonism that one observed even in Iraq. They wanted to avoid the calamitous cleavage between two peoples who ought to be united that was so painfully visible in India to-day. They wanted to develop in Palestine a friendly people, a people who would see things with their eyes, who would, perhaps better than themselves, carry on all that was best in British traditions. And his appeal to the English was this: "In our own interests we should do it; still more in the interests of amity and friendship with the great people from whom we have all drawn our mother's milk. Our ideas come from the Jews; let us in future work with the Jews as comrades." (Applause.)

He wanted to see the administration in Palestine —and this was really the vital test—looking upon the Jewish settlers in Palestine just exactly as though they were English settlers, taking the same interest in them, and realising that their business was, after all, to protect the indigenous population from exploitation which went on elsewhere under the British flag, but at the same time to regard the development of the Jewish settler—the man who was working with his hands in Palestine—exactly as though they were English unemployed whom they had sent out to Palestine. Now the Administration of Palestine would only look on the settler in that light when English public opinion in this country looked upon Jews in that light, and his appeal to the Jews was that he wanted all Jews—not merely Zionists—to come into this movement. He wanted them all to come in, because he wanted to put an end to the era of condescending patronage that had gone on too long between Jews and England. (Hear, hear.) They did not want to have the English people being kind to an alien race. They wanted to put an end to that feeling. He would say to the Jews, "Come as equals into the family. Help carry on our work."

He noticed in *The Times* the other day an admirable article signed with the initials L.S.A. In that article the writer pointed out that the English people, the poor, old neglected English people had used the Scotch as the carriers of the English culture throughout all the empty spaces of the world. "We never mind who work for us English people," and he proceeded to point out that the empty spaces of the world were filled and the job was done, but he urged what had been done for the English by the Scotch in the empty spaces of the world could so well now be tackled by the Jews in all those spaces of the world not empty but still needing the touch of civilisation, and that the Jews, if things went as they hoped, would be the carriers of that same culture through all those Mohammedan lands—those unitarian lands where the Jews, being unitarian, had the best means of coming in contact with, and acting as carriers to, the native inhabitants. A very interesting conception—a dream! They were all entitled to dream when they were anonymous. He noticed that they had no officials on the platform that evening. Officials were not allowed to dream, and indeed it was obvious that they were not dealing with immediate politics; they were creating an idea. Officials could not take part in anything which was not definitely practical, and if they had none of the Government, still less of any Zionist organisation, it was not because they were unsympathetic, but simply because they realised that there must be some people who created the dreams and officialdom must be careful to avoid, until public opinion was ripe, any connection with the problem which must be hypothetical.

THE MANDATE.

What they were aiming at was, first of all, not to upset the Mandate. They did not want to upset the Mandate. They wanted the Mandate to endure until such a time as Britain's duty under that Mandate was complete. They had got to fit that country for self-governing institutions, and they had got to make it a home for the Jewish people. When they had completed the work, then the Mandate would come to an end. But they did not seek any earlier termination of the Mandate. All they asked was that when the Mandate did come to an end and the people there—both Jew and Arab—might be sufficiently friendly to preserve a connection which it would be in their power and in their power only to preserve or to destroy. Nor did they desire the domination of the Arabs by a Jewish State. The last thing which they on that platform should support would be anything that might result in the domination of one race by another. (Applause.) They knew very well—and he believed that he spoke for every one of his colleagues—they were in that movement because they believed that the colonisation of Palestine under British control and the development of civilisation in that country had done more for the Arabs already than many, many centuries of Turkish rule. And he would ask anyone who doubted this to go and look at Egypt and then look at Palestine and compare the position of the town dwellers in those two countries. So far as the Arab working-class was concerned, the advent of the Jews had been an unmixed benefit for these people, and so long as the Jewish immigration continued he was confident of this—that no Jewish control and certainly no British control would ever allow the exploitation of Arab by Jew. Least of all were they anxious to establish any form of imperialism in Palestine. The main object, he would say, of those of them who were responsible for the League was to have in Palestine a friendly people, who, by their peaceful presence, would be a sufficient safeguard. He knew no better buffer state in the world than the Jews, for no one dare attack Palestine without rousing the animosity of the Jews throughout the world. There was an international touch about the Jews which, in its powerful ramifications, took the place of any necessity for arms, or for armies, or for war. It was not for the imperialism of armies but for the imperialism of

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justice that they sought to establish this state in Palestine, and he would point out to them that even to-day there was not an armed man in Palestine. Even the Air Force has been put into Transjordania. They sought to create friendship between two great races and to use that friendship in order to make Palestine friendly, just and free. At some future time—it might be a generation hence that the Mandate expired and the British job was done—self-governing institutions would be put into operation. What then?

That was what they were concerned about when this job was done. Would they have in Palestine friends, or would they have what they saw so much of throughout the world—the desire of the people who had acquired freedom and self-governing institutions to shift off at all costs those who had governed the country up till then?

OBJECTIONS DEALT WITH.

Dealing with the objections made to the scheme, Colonel Wedgwood said that it had been stated that the whole spirit behind the League was anti-League of Nations, that the alternative to the perpetual connection with Great Britain was the perpetual connection similar to that of Greece with the League of Nations. He did not look upon the alternative as being an alternative at all. The free Dominions of the British Empire had their representation on the League of Nations. People often did not understand what the British Empire was. They had, indeed, a number of colonies, territories, mandated territories controlled by the British House of Commons. But the British Empire to-day was something far bigger than that. It consisted of the mother country and six dominions, every one of those dominions independent of them and over whom they had no control whatever. They had more control over what went on in Greece than they had over what went on in South Africa or New Zealand; and if the Jews abroad and on the Continent could understand that to be a British Dominion was to be free, independent, he felt sure that they would not see in their movement the slightest hint of imperialism of the "big stick school." They would not see the slightest hint of subordination to Great Britain, but they would see in it the development inside the League of Nations of a band of nations united together by that sentiment of not being afraid of each other. In a League of Nations, where so many individual nations were living in perpetual dread of one another, it was an advantage to that League to have a solid group—Great Britain and her Dominions—with no axes of their own to grind to the disadvantage of others, and united together in the knowledge that they had no quarrel one with another, and no possible cause for distrust. To have in a League of Nations a nucleus of races which were not afraid was of enormous advantage to the whole conception and development of that League of Nations, and he hoped that they would have not merely in Great Britain and Palestine, but throughout the Empire, in South Africa, Canada and Australia, branches formed of their League. He did not ask Jews outside the British Empire to form branches of the League yet. But inside the British Empire let them get these leagues started as a nucleus, where the Englishman and Jew can together push forward the great cause—the extension of freedom, of democracy, and the uniting together of the two races which never ought to have been cloven asunder." (Applause.)

SUBSEQUENT SPEAKERS.

After such powerful advocacy and such a complete presentation of the aims and objects of the proposed league, the subsequent speakers had a light task when they spoke, and I must refer you to the columns of *The Jewish Chronicle* for fuller details—the three speeches are well worth your study. Lieut.-Commander Kenworthy, M.P., said "he wanted to try and bring home, through that meeting, the advantages, both spiritual and material, to the British people, of having in Palestine a prosperous, contented and growing nation."

I must content myself with the following quotation on the coming commercial developments in the Middle East, which so dominates my personal point of view in all my articles.

Commander Kenworthy then referred to the construction in Palestine of what he described as a great deep water harbour in Haifa where it was badly needed. This would unquestionably lead to a great expansion of trade with the whole of that vast hinterland beyond the Jordan and right up to the interior of Anatolia, and without a doubt, one day, as soon as they really began to develop those parts of the world, there would be a railway system starting at Haifa. It would be a part of the great trans-continental system that must and was bound to come, and this new great port of Haifa would be of the greatest importance to every British interest. Yet, in spite of this, members of all parties were saying, "Why don't we clear out of Palestine?" . . . . . .

He would like to say a word about the position of the Arabs in Palestine. The idea that the mass of the Arabs living in Palestine were hostile to the Jews and that the Jews were hostile to the Arabs was absolute nonsense. There was no foundation for it whatsoever. The Arabs were sending their children to Jewish schools, where they were obtaining instruction from Zionists, who, in the troubles of Europe, had been glad to go to Palestine as refugees. The Arabs sent their sick to the Jewish hospitals, and, what was most important of all, the Arab workmen and the Jewish workmen were organised in the same trade unions. They had the same economic interests, and the only cause of any kind of trouble was the agitation of a few professional agitators and their dupes in this country."

The second half of this quotation deals with the Arab question, and the problem of their dwelling amongst those re-peopling Palestine. The prophet Ezekiel, in his later chapters, deals with the building in the future of the house of prayer for all nations, and the division and allotment of the Holy Land between the Twelve Tribes of Israel, with a Sacred and Royal thirteenth section devoted to the priests and the Prince.

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Here is the order of allotment from north to south, as given in Ezek. xlviii. :—

1. DAN	7. JUDAH
2. ASHER	8. LEVI and The Prince
3. NAPHTALI	9. BENJAMIN
4. MANASSEH	10. SIMEON
5. EPHRAIM	11. ISSACHAR
6. REUBEN	12. ZEBULUN

13. GAD

A REMARKABLE COINCIDENCE.

Now, seeing that we are the Ten Tribes, that will account for Nos. 1, 2, 3, 5, 6, 9, 10, 11, 12, 13—"the Company (or fulness) of Nations" promised to Ephraim by Jacob on his deathbed, 3,618 years ago, while No. 4 accounts for "He also shall become *a people*," the U.S.A. promised to Manasseh in Gen. xlviii. 19. This leaves No. 8 for the Ecclesiastical and Royal section, and, by a truly remarkable coincidence, which I had never previously noticed, there is left "The Seventh Section" for Judah, the Jewish people.

Where do we put the Arabs?

If we turn to Ezekiel xlvii. 22 and 23, we read :

> And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.
>
> And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.

This, to my mind, is the solution of the problem.

But I have already exceeded the space at my disposal, and can only mention that the two final speeches, which were quite as interesting as those quoted, were made by Mr. Joseph Cowen and Sir Robert Hamilton, M.P.

My readers will not be surprised to be told how deeply these speeches delighted me, crammed full as they were of unconscious confirmations of the messages of the prophets. Truly the Lord God of Israel is working out His purposes regarding the territory promised to His "friend" Abraham and to his seed, the full extent promised being from the Nile to the Euphrates.

O.B.J., Ingham Lodge, Grange-over-Sands.

DUAL ASPECT OF THE BIBLE.

UNDER the auspices of the Order of the House of Israel, Mr. H. Eden Smith gave an able address, at the Grange Parish Room on Thursday, on the dual interpretation of certain passages in the Bible. In plainer, forcible phrase, Mr. Smith argued that in the Bible there was the message of the Gospel running right through, and parallel with it was the historical account of the nation of Israel with the intimations and indications of their ultimate mission and destiny. In his view, he said, it was a mistake to ignore the dual meaning of so many passages in Scripture that referred to both these matters, and the strength of the Bible message was lost by bringing forward only one or the other aspect of it, and not the dual aspect. Mrs. Oates Ingham presided over a good attendance, and the address was followed by an interesting discussion.

Our Monthly Headline.

IN pursuing my Editorial duties of verifying the quotations used by the writers of the articles, I sometimes feel an impulse to look them up in other renderings, and frequently come across some interesting finds; here is one. The article on "Jacob's Trouble" begins with Jer. xxx. 7, and reading on in "The Septuagint" (the Bible used by our Lord), I find that verse 9 reads :—

> "But they must work for the Lord their God, and I will raise up for them David their King."

I do not wish in these notes to appear to comment on Mr. Luke Pearce's article, but to draw special attention to the following significant difference between the A.V. and "The Septuagint" in the light of our modern valuation of words :—

> "They shall serve the Lord their God."—A.V.
> "They must work for the Lord their God."—Sept.

In the first line we naturally think of devout religious service by the whole nation; in the second line, by the use of the two words *"must work"* we get the idea of urgent work wholeheartedly undertaken in a national crisis, such as the one the prophet is describing, *viz.*, "Jacob's trouble." Also carefully note that, without a break, without even a comma in "The Septuagint," the verse reads on, "And I will raise up for them David their king," obviously at the time of this future crisis in the history of All Israel—Ten plus Two Tribes, and the locality must of necessity be in the Middle East. It is a liberal education in Biblical exposition to compare the notes of commentators and Higher Critics on this verse 9, or rather verses 7, 8 and 9, from the British-Israel standpoint, and I am sure my readers will enjoy and value the following assortment :—

From "The Companion Bible." **David, their King.** "This is yet future. Compare Ezekiel, Jeremiah's contemporary (Ezek. xxxix. 23, 24; xxxvii. 24, 25; and Hosea iii. 5)." (After looking up these references, naturally we ask, Who is this David—King and Prince?—ED.)

From Dr. Driver's "Jeremiah." **David, their King.** "The second David, the ideal King of the future, as David was of the past." Dr. Driver then refers us to the same three quotations in Ezekiel and Hosea, and we continue to ask, Who is this David?

From "The Westminster Commentary," I have condensed the following :—**"The Lord their God, and David their King."** "This phrase is also found in Hosea iii. 5; Cheyne considers that in each case it is an insertion." (Higher Critics generally consider it an insertion if they have no solution of the problem of a fulfilment which is raised by a prophecy.—ED.) "David their King refers to an ideal King of the House of David, and not to David risen from the dead." (Note this implies the unbreakable continuity of the Davidic Royal line. Where is it?—ED.) "At the same time, in view of similar legends, it is probable that many of the common people liked to think that David himself was to return, just as Orthodox Jews, even to the present day, look for a literal

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return of Elijah. It is a remarkable, though perhaps not an unnatural, fact that constant and widespread traditions exist that certain great rulers and kings are to come back to be the saviours of their people, as, for example, our own King Arthur, Frederick Barbarossa, and also the Moslem belief that the Mahdi will return."

From "The Century Bible," on verses 8 and 9, we quote the following interesting paragraphs from the footnotes, and I cannot refrain from drawing attention to their agreement with this sentence in the report of Mr. Davidson's lecture on page 65 :—"The abnormal character of the new adversity showed that it had a spiritual meaning. . . . . The conflict was an occult one."

On verse 8. "The yoke is the heathen dominion. But while it is political servitude only, and not idolatry as well, which is intended, the combination of Yahweh and David, in the next verse (9), suggests that behind the heathen empires stood the supernatural rulers, ' the host of the high ones on high ' of Isaiah xxiv. 21, the ' gods ' of Psalm lxxxii. 1, 6, the ' princes ' of the Book of Daniel. These are ultimately responsible for Israel's sufferings, since they are the supernatural powers, which really control the policy of the great empires."

On verse 9. " ' **Serve** ' : here combines the religious with the political sense, David is the name for the ideal ruler of the Davidic line (compare Hosea and Ezekiel, as above). It is, perhaps, hardly necessary to point out that the final clause does not mean that the long-deceased King David will be raised from the dead to reign over Israel ; the same verb is used in xxiii. 5 : ' I will raise unto David a righteous shoot.' " As Dr. Peake, the Editor of the Book of Jeremiah in "The Century Bible," is evidently, and quite correctly, anxious that we should not expect the resurrection of the original King David, he points us to a lineal successor of David by his reference to Jer. xxiii. 5 :—

> " The days also shall come," says the Ever-Living, "when I will raise for David a righteous offshoot, and royal King, who will govern, and do justice and right in the land. In his days Judah shall be safe, and Israel rest in safety, and His Name shall be called ' Our Righteous Lord.' " (F.F.)

In case you are tempted to spiritualise this into the Messiah of the Second Advent, Dr. Driver, in a footnote, wisely shows that it is an ideal earthly monarch that is here foretold, by remarking :— "The King receives a name symbolising the ideal character which the nation will then display. Observe that in xxxiii. 16 exactly the same name is given to the ideal Jerusalem of the future."

Now we can see the full force of "Our Monthly Headline" : it is for this Kingdom of Israel on earth that we "must work" to help forward the fulfilment of the foreknowledge of our God, *at the time* when He will raise up the righteous offshoot of the continuous Davidic line of kings, the second David—the ideal King of the future in the time of Jacob's trouble.

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.*

MAKING the best of the few fine days during the past month, the work has been pushed forward at Shepherd's Bush, Hammersmith, Ealing, Brentford and Pitshanger. On the 9th, I conducted a party of friends, who are becoming interested in the British-Israel Movement, through certain parts of the British Museum, commencing with the Roman section. Here we found a very fine collection of busts of the Cæsars. Particularly interesting to all was that of Tiberius, who was the reigning Emperor at the time of the crucifixion. He might be called the first Roman Emperor to accept the teachings of Jesus Christ ; for it is recorded in Roman history that "it was in the eighteenth year of this Emperor's reign that Christ was crucified. As if the universal depravity of mankind wanted no less a sacrifice than this to reclaim them, Pilate sent to Tiberius an account of Christ's passion, resurrection and miracles, and the Emperor made a report of the whole to the Senate, desiring that Christ might be accounted a God to the Romans. But the Senate, displeased that the proposal had not come first from themselves, refused to allow of this apotheosis, alleging an ancient law, which gave them the superintendence in all matters of religion. They even went so far as to command by an edict that all Christians should leave the city ; but Tiberius, by another edict, threatened death to such as should accuse them ; by which means they continued unmolested during the rest of his reign," which was about four years.

We strolled through the Egyptian and Assyrian Courts, stopping here and there to pay more particular attention. It was wonderful to be able to look upon the features of some of the statues. Rameses II., the reigning Pharaoh at the time of Moses birth ; he, like the others, claimed to be the son of God, which his name indicates. Moses was a Royal Prince by adoption, and became the most famous General ; it was Moses who saved Egypt from invasion from the south. We also inspected some of the identical clay bricks, with the remains of the straw clearly to be seen in them—the work of our forefathers whilst in bondage. The stone lion from the gates of Bashan, with its mouth wide open, as mentioned in Psalm xxii. Many of the specimens of handicraft convinced us that God sent those ancient Israelites to the very best school to fit them for the great work which He ordained for them as His chosen people for service.

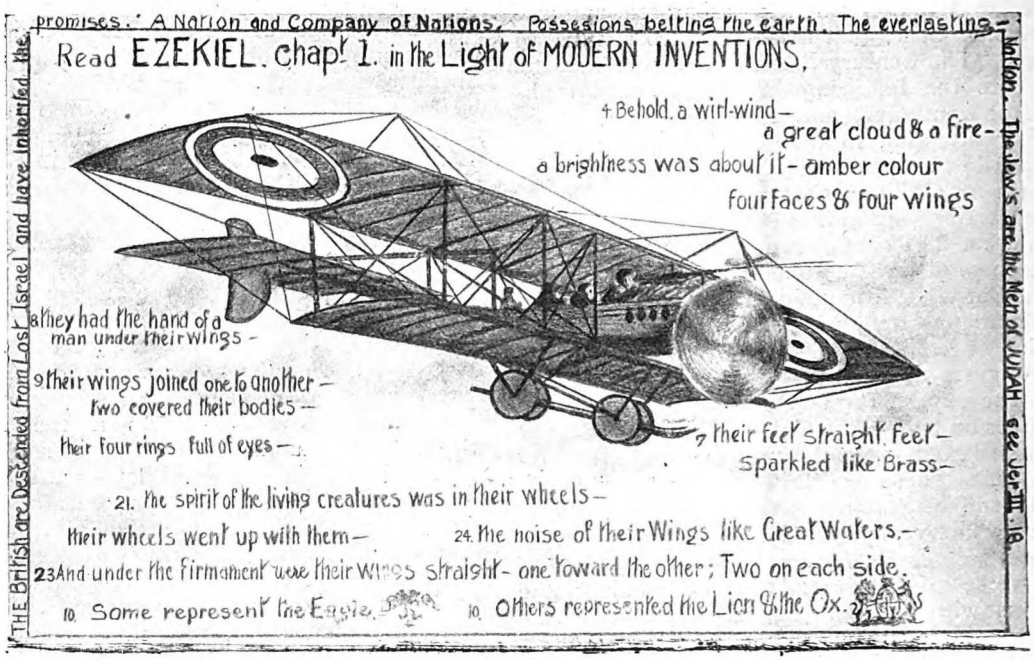
The following donations are thankfully acknowledged for the out-of-pocket expenses of the Mission :—A.B., 5/- ; Mr. and Mrs. C.A., £1/1/0.

All communications for the Mission should be addressed to the Hon. Secretary, John T. Hunt, at his new address, 35, Barnfield Road, Ealing, London, W.5. Cheques and postal orders should be crossed "B.I.C.M. A/c, Barclay and Co."

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Are Aeroplanes Foretold and Described by Ezekiel?

BY JOHN T. HUNT.



BY request, I am writing to say what induced me to design the above unique post card. First, let me say that I do not claim to be the originator of the idea; for it was in Hyde Park, some twenty-five years ago, whilst I was speaking, a man in my audience asked me if I had noticed flying machines mentioned in Ezekiel. I replied that I had not. "Well," said he, "read it in the light of modern inventions." When I arrived home I began with chapter i., and was amazed to find to a certain extent a specification for the construction of the modern biplane, and during the following week my thoughts were concentrated on the close resemblance of these "living creatures" with the aeroplane of to-day, *viz.*, the whirlwind in front of them; the amber colour of their wings when the sun is shining upon them; the straight feet under the earlier designs; the hand of a man under their wings; their four faces; two wings covering their bodies; their wings joined one to another; carrying fire with them, out of it went forth lightnings; the spirit "or life" of the living creatures was in their wheels; "*mechanical* life"; they also rested on their wheels, and their wheels were lifted up with them; wings one above the other, on each side; the noise of their wings, like the noise of great waters; eyes, rings, the lion, ox and eagle also figure upon them, etc. See Ezekiel, chapters i. and x. And I wondered if these were the instruments which would one day fly over the great white city of Jerusalem to defend it. On the following Sunday morning I was guilty of making the above drawing. Since that time aeroplanes have passed over the Holy City; they took part in driving the Turk—"the progeny of Esau," who sold his birthright, *hence a Gentile* and "outside the covenant"—out of the city. So Jerusalem was trodden down until the time of the Gentile was fulfilled. Isaiah xxxi. 5: "As birds flying, so will the Lord of Hosts defend Jerusalem, and, passing over, He will preserve it." No damage was done to the city on the occasion of our re-entry into Jerusalem in company with two battalions of Jews, who represented Judah. Will these aeroplanes also figure at Armageddon? Will those great hailstones mentioned in Rev. xvi. 21, about the weight of a talent, be bombs dropped from aeroplanes? Notwithstanding all the beautiful peace proposals of the League of Nations, which every Christian welcomes, there is unrest almost everywhere, in spite of all the improved conditions of living, compared with the past. All men are calling out for a good and faithful leader; this is the great need everywhere, and there will be no lasting peace until He comes Whose right it is to reign. The eastern sky is aglow with the signs of His glorious coming, and His name shall be called the Wonderful Councillor, the Mighty God, the Everlasting Father, the Prince of Peace, and of His Kingdom there shall be no end upon the throne of David, and upon His Kingdom, to order it and to establish it with judgment and with justice from henceforth, even for ever, the zeal of the Lord of Hosts will perform this (Isaiah ix. 6 and 7).

These most interesting post cards can be obtained from either the Editor, Hall Cross Cottage, Doncaster, Yorks, or from Mr. J. T. Hunt, 35, Barnfield Road, Ealing, London, W.5; price 1s. per dozen, post free.

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Our Jewish Page.

Compiled by The Editor.

As a complete change for "Our Jewish Page," we think the following extracts from the Jewish weeklies will prove interesting :—

A Jewish Sabbath Eve.

In the English translation of one of the best of the works of "Mendele Mocher Sephorim"—the prose poet of the poorest of the Jewish poor, there is a description by him of the Sabbath eve in the home of such a Jew, and how the Sabbath bride, with her eternal dowry, brings, week by week, a never-failing portion of spiritual wealth.

"Six days in the week Shmulik, the rag-picker, lived like a dog. But on the eve of the Sabbath all was changed in his house. The walls were white-washed, the house was cleaned; a new cloth shines on the table, and the rich yellow bread, a joy to the eyes, rests thereon. The candles burn in their copper candlesticks, burnished for the Sabbath; and a smell of good food goes out of the oven, where the dishes are covered. All week long the mother of the house has been black as coal; to-day her face is resplendent, a white kerchief is tied on her head, and a spirit of grace has breathed upon her. The little girls, with bare feet, have come back from the bath; their hair is coiled in tresses; they linger in the corners of the room; by their faces it may be seen that they are waiting, joyous-hearted, for those whom they love.

"'Gut Shabbos,' says Shmulik, as he enters; and he looks with love on his wife and his children, and his face beams. 'Gut Shabbos,' says Moishele, his son, loudly, as he, too, enters hurriedly, like one who is full of good tidings, and eager to spread them. And to and fro in the house the father and the son go, singing, with unpleasant voices, the Sholom Aleichem songs that greet the invisible angels that come into every Jewish house when the father returns from the house of prayer on the eve of the Sabbath."—*The Jewish World*, February 21st, 1929.

"The Folly of it."

"Hardly a week goes by but some evidence is forthcoming of the folly of the Russo-Jewish colonisation scheme, upon which American Jewry has lavished and continues to lavish its money so freely. Than Mr. Sliosberg, the famous Russian Jurist, there are few that know better Russian conditions; and in an article in *The Universe Israelite*, of Paris, where he is living, he speaks of the growing wave of anti-Semitism in Russia, and the catastrophic prospect for our people there :

Only a miracle can save Russian Jewry from a catastrophe (he says). The old Russian regime knew no mass anti-Semitism. But to-day anti-Semitism in Russia represents a mass weapon against the Soviet regime. The peasantry consider the Bolsheviks as anti-Christ, and without taking into account the persecution of the Jewish religion by the Bolsheviks fight the Jews as being the only non-Christians near at hand.

"To plant Jews right in the midst of the *mujiks* so that they have not even to gather forces, or go on a journey into the towns in order to carry on their 'sport' with Jews as the victims, was hardly statesmanship or a mark of foresight."—*Jewish World*, February 21st, 1929.

Will this blunder of "planting Jews right in the midst of the Mujiks" bring about the literal fulfilment of Deut. xxxiii. 7?

> Hear, Lord, the voice of Judah,
> And bring him unto his people;
> Let his hands be sufficient for him;
> And be Thou an help to him from his enemies.

Prompted by this Mosaic dissection, we ask another question: When will modern Jewry turn to "His people" (Ten-tribed Israel), and fulfil Jer. iii. 18? We quote it from the Septuagint :—

> In those days the house of Judah shall unite with the house of Israel, and they shall come together from the land of the north and from all those countries, to the land which I put in possession of their fathers.

"Old Jewry."

"The demolition that is to be made immediately of the City Police headquarters in Old Jewry recalls the association of Jews with this street. Stow, in his 'Survey of London,' says that 'Old Jurie' is 'a street so called of Jews some time dwelling there.' And he goes on to narrate how on the south side of the street was 'of old time' 'the Jews' Synagogue, which was defaced by the citizens of London after they had slain seven hundred Jews and spoiled the residue of their goods in the year 1262, the 47th of Henry III.'. The Synagogue 'so suppressed,' Stow goes on to say, was taken possession of by an Order of Friars, to whom the King subsequently gave the Synagogue. The whole of the neighbourhood was distinguished by being the residential quarter of Jews in pre-expulsion times, some remarkable houses belonging to Jews having been in Coleman and 'Bassinges hall' Streets."—*Jewish World*, February 28th, 1929.

Now let us turn to the brighter future, and, in conclusion, glance at our joint work in the Land of Israel.

Palestine in the British Colonial Empire.

"The Government White Paper recently issued traces the growth and progress in the Colonial Empire from November, 1924, to November, 1928, and Palestine is included in the countries reviewed in the Memorandum. In 1920, the statement says, Palestine was 'in a disturbed and impoverished condition, with few good means of communication, and provided practically no services for the benefit of its inhabitants. To-day it is a country where order prevails, where there is an excellent system of main roads, and where large sums are annually spent for the direct benefit of its inhabitants on education, public health and other social services."—*Jewish World*, March 7th, 1929.

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Jacob's Trouble.

BY LUKE PEARCE.

No. 1.

"A day of judgment is coming upon the world, out of which, however, Israel will be delivered."

Dr. Driver's sectional headline to Jer. xxx., v. 5-11; his translation of verse 7, reads as follows:—

"Ah! for that day is great; whence is any like it? and it is a time of trouble for Jacob; but he shall be saved out of it."

PRIOR to writing on this interesting subject, I had been reading "What Will Happen to the Faithful?" from "Bible Prophecies and the Present War," by Marr Murray; "Thoughts of Peace and Not of Evil," by M. S. Clark, a copy sent out by the Church of England Book Society; "The Mystery City of Transjordania," by Harild J. Shipstone, F.R.G.S., parts of which appeared in *The Christian Herald* a few weeks back, etc. Each and all are cordially recommended to the readers of *The British-Israel Herald* for study, since all are based on the Bible, around which they cluster. The remarks of these writers on this question, if we can so weld them together, ought to set us all thinking, and be found very helpful.

JACOB'S PUNISHMENT.

We are fairly well in agreement with M. S. Clark that "the future dispersion of the Twelve Tribes, because of their sins, and their return into the land into which they had not then been brought, make their repentance a necessary condition of their restoration." Read Lev. xxvi. 40-45; Deut. xxviii. and xxix.

That the length of the trouble will be three and a half years. That it commences at the middle of Daniel's week, when the Antichrist leader breaks his covenant with Israel, and causes his own statue to be erected in the restored Temple at Jerusalem, to be the object of worship, above that of the Most High. Read Matt. xxiv. 22, and Dan. xii. 1, and note its severity.

"In view of the devastating power of the Antichrist, it may well be asked whether, at the end of his domination, there will be any of Christ's servants left. His relentless power and pitiless persecution would not seem to permit of even a handful of believers escaping to welcome the Lord on His return" (M.M.).

DELIVERANCE PROMISED.

"But God has always provided a sanctuary for His servants. . . . . Will it not also be thus during the last dark, awful days that are to come?

"Dan. xi. gives an explicit statement that there will be a sanctuary provided, to which the faithful may flee and remain safe from the impious rage of Antichrist. 'But these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon.' Will it be possible for these lands to form a haven of refuge for the believers?"

". . . . The capital of Edom is Petra, according to Josephus. At one time it had a vast commerce, and was the capital of Arabia. Then, with the fall of the Roman Empire, Petra fell into decay and passed from the memory of man. It was not rediscovered until a century ago, when Burkhardt, disguised as an Arab, managed to trace the position of the lost city. He was the first to set foot within it for centuries. A marvellous sight met his gaze. There stood the city, exactly as it had been left. There were the palaces of kings, princes and merchants, the houses of the rich, and the cottages of the poor—all standing in a state of perfect preservation. Silent and deserted, the city was waiting for the faithful, who are to find a sanctuary beneath the shadow of the surrounding hills and mountains."

"How excellently the city is situated is apparent to all. There is only one entrance, and that a long and narrow defile through the mountains. It could be held against the mightiest army by a mere handful of men. On all sides are precipitous cliffs, which render approach by any other route impossible."

All this is in accordance with Ezekiel's prophecy on Edom (Marr Murray). Jer. xlviii. 42.

"Edom, where Esau settled, is the birthplace of the Turkish nation. The ancient inhabitants were Horites or 'cave-dwellers.' Esau became their leader, and they developed into a warlike tribe, and were also renowned for science—'wise men of Edom.'"

Bozrah is another name for Idumea or Moab. In Isaiah xxi. 11, 12, we have the inquiry from this neighbourhood, "Watchman, what of the night?" etc. This detached fragment is somewhat of a puzzle, but very useful—"All Scripture is profitable." It was customary to have watchmen, warning the approach of the enemy, and the prophet represents himself in that capacity by one of the inhabitants of Seir.

"Some doubt whether the question is asked anxiously or ironically. The double repetition seems to imply the former, while the answer implies the latter. The question is, 'How much off the night?' And the answer is that, though a 'morning' of relief and respite was coming, it would be followed by a 'night' of calamity and judgment. Hence the prophet accompanies his reply with an exhortation to more earnest inquiry and true repentance. Prophets were called 'seers,' 'overseers,' 'watchmen'—all these imply constant vigilance to see coming dangers, and wisdom to interpret the signs of the times."

The question may well be asked to-day, and the same answer must be given. First, the "morning" cometh; second, the "night"—morning to His people, night to His enemies.

In Rev. xii. 14, we have the account of the persecuted woman fleeing into the wilderness, and there protected for a while

The Christian Herald, reporting Dr. Ditleft Neilsen's address at a gathering of Orientalists at Oxford recently, refers to Mr. Bomberg, a young Jewish artist, spending five years in Palestine and Transjordania, six months of which were spent in sketching the ruins at Petra, and goes on to say:—

"Until fairly recent years these ruins were seldom visited and almost unknown. Now they can

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be reached in about a couple of days' journey from Jerusalem. . . . . The rock-hewn city is approached by a narrow gorge, called the Siq, over a mile in length. The cliffs tower up on either side, and are so high as almost to blot out the sunlight, and one appears to be threading one's way through a tunnel. . . . . No city in the world has such an entrance.

"The ravine opens into a valley, roughly two miles in width for a distance of about a mile, and here, protected by mountains and precipices on every hand, the people of this remarkable city felt safe from attack from without. From the amphitheatre at the commencement of the valley the best view of the city can be obtained. Even the theatre has tombs above it and around it, and high above, right on the mountain summit. Indeed, it was not till Petra was explored that the meaning of the oft-repeated Bible reference to the 'high place' was understood. Here thousands upon thousands of stairs lead up over dizzling boulders to the summit, where was situated the high place, with its altar," etc.

"In its palmy days it is estimated to have had a population of from 40,000 to 80,000 souls."

"About 3000 B.C. it came into possession of the tribe of Nabateans, descendants of Nebaioth, the oldest son of Ishmael, who made it their capital. In 105 A.D. it passed under Roman rule, and continued populous and prosperous as a trade depot unto the beginning of the fourth century, when the caravan route from the north, which had for many centuries led past the portals of the Red Sea, was diverted to the Persian Gulf. After this it rapidly declined, and its very existence was forgotten until it was visited by Burckhardt in 1812."

"A few wandering Arabs shift their tents from place to place, but the land is silent. Its rich soil is uncultivated, and its cities are tenantless."

"But there is one more prophecy to be fulfilled in regard to the land of Moab. 'I will bring again the captivity of Moab in the latter days' (Jer. xlviii. 47); 'The remnant of My people shall possess them' (Zeph. ii. 9)."—(M.M.)

"Moab is a name more familiar to Bible students. It is a country fifty miles long, and twenty broad, lying to the east of the Dead Sea. Most of the country comprises a plateau some three thousand feet above the level of the sea. Moab was at first a thorn in the side of Israel. At one time the Moabite kings held the Israelites in thrall. Later the story of Ruth (whose mother is supposed to have been of the royal family) lends interest to the land. (Read Ruth i.) With the rise of Babylon, under Nebuchadnezzar, the Moabites pass out of history."

"The third land mentioned in the prophecy is that of Ammon. The Ammonites were a remarkable people, and preserved their independence throughout the whole of the Old Testament and for long afterwards. The Israelites, under Jepthah and David, the Assyrians and the Egyptians—all attempted to break their power, but all failed. It was not till the invasions of the Saracens in the seventh century that Ammon finally fell. . . . . The fertility of the land . . . . and the ruins of magnificent cities and towns are to be found everywhere."

"These deserted lands possess a few wandering Arabs. This is significant of the days to come. . . . . The emissaries of the Antichrist will not learn from the Arabs that thousands of fugitives are in hiding in those desolate regions beyond deserts." The Arab never betrays those who seek his hospitality and friendship.

How they will be protected, preserved and fed, the writer goes on to say in most suggestive language, quoting such texts as Isaiah xxxiii. 15-17; Isaiah xxi. 11-15.

"There are many obvious objections to these suggestions as to the cities of refuge. For instance, the Antichrist will doubtless have an ample fleet of aircraft at his disposal. Nevertheless, the prophecies undoubtedly indicate that some refuge for the faithful will be provided, its exact position and nature being, for obvious reasons, hidden until the time of necessity arrives."—(M.M.)

In the furnace God may prove thee,
Thence to bring thee forth more bright;
But can never cease to love thee,
Thou art precious in His sight.
God is with thee,
God thine everlasting light.

As supplementary to the above article, it is interesting to read this item of news from *The Jewish Chronicle* of 15th February, 1929:—

Lovers of the Holy Land in general, and archæologists in particular, are keenly interested in the announcement that the Transjordanian Government have given permission for an exploration of the ruins of Petra. Though usually associated with a Semitic race, some authorities believe Petra to be the Mount Hor of the Scriptures—the burial place of Aaron. There is a rock tomb in Petra which has been known from time immemorial as "Aaron's Tomb," while the "Rock," at Petra, is believed by some to be the rock from which Moses drew the water. Petra is 75 miles north of Ezion-Geber.

Leadership.

We ought not to be afraid of accepting responsibility. It is of the essence of leadership. But we must not forget the origin of the word. It means we are *answerable*—answerable to God, answerable to ourselves, answerable to others. We must render an account of our stewardship. The assumption of responsibility, the exercise of responsibility, will strengthen us, stiffen our moral fibre, make us greater and better men. But we must not lose the distinction between power and responsibility. Responsibility involves service. The responsible leader is like the shepherd in charge of a flock. He must be a faithful shepherd. Let not the word of doom be uttered of him: "Woe unto the shepherds that destroy and scatter the sheep of My pasture."—*The Jewish Chronicle*, 15/2/29.

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The Kingdom of God, B.C. and A.D.

By Daniel Farmer.

I.

Turning to a concordance we find the terms, "Kingdom of God" mentioned some seventy times, and "Kingdom of Heaven" about thirty times, the latter confined to the New Testament.

Now Scripture most emphatically states that God chose but one people to bear this title: "The Lord thy God hath chosen thee [Israel] to be a special people unto Himself, above all people that are upon the face of the earth" (Deut. vii. 6, xiv. 2). "You [Israel] only have I known of all the families of the earth" (Amos iii. 2). See also 1 Chron. xvi. 13; Psalm xxxiii. 12, cv. 6; Isaiah xliii. 10.

II.

A nation consists of a people, king, and constitution.

(*a*) The nation was and is Israel.

(*b*) The King was Jehovah. A theocracy lasting 447 years. 1 Sam. viii. 7; Isaiah xliv. 6; Zech. iii. 15.

(*c*) The constitution was given at Sinai. Ex. xix. 20; Deut. iv. 8; Neh. ix. 13.

III.

This kingdom was under judges about 450 years (Acts xiii. 20), becoming the united kingdom of Israel during the reigns of Saul, David and Solomon, the throne of this kingdom being called "the throne of the Lord" (1 Chron. xxix. 23).

IV.

Because of persistent idolatry and failure in its united state to respond to Jehovah's desire that it should be His national witness, He divided it into two sections, 975 B.C. (1 Kings 12), the northern section consisting of ten tribes, under Jeroboam, ever after to be known as the House of Israel; the southern section, of two tribes, Benjamin and Judah, remaining under Rehoboam, and ever after to be known as the House of Judah. This divided condition lasted some 250 years, during which over the House of Israel there reigned nineteen kings, none of David's line, and nineteen kings and one queen over the House of Judah, all of David's line. The last king of Israel was Hoshea (2 Kings xvii. 4); the last over Judah was Zedekiah (2 Kings xxv. 7).

V.

This "kingdom of God," whether in its past united form or in its present divided condition, or in its future re-united state, is the one and only kingdom of both Old and New Testaments. From its inception to its final glory it is the only national representative of Jehovah. It was never transferred to the Church, that is, an elect company inside the elect race. This is the kingdom of the stone which David saw replacing the metal world-kingdoms (Dan. ii.). This is the "kingdom of the saints" (separated ones), which under the final lead of the Son of Man occupies the earth after the ravages of the wild beast kingdoms of Dan. vii. This is the kingdom John announced (Matt. iii. 2), which "Jesus began to preach" (Matt. iv. 17), bade His twelve disciples to proclaim (Matt. x. 7), likewise the seventy (Luke x. 9).

VI.

The King—Christ—and all the conditions which He laid down for citizenship under His sovereignty (Matt. v.-vii.) were rejected by the House of Judah, *viz.*, the Jews, "His citizens, hated Him" (Luke xix. 14; Matt. xxvii. 23). This led to the transference of "the kingdom" to another nation, as threatened in Matt. xxi. 43. Who was this nation? Not the Church. That is a cosmopolitan gathering out of all nations (Rev. v. 9), and possesses neither geographical boundary or political status; nor was it Pagan Rome, or any heathen people outside the Roman Empire. To whom, then, could this "kingdom of God," "kingdom of heaven" be given?

VII.

British-Israelites maintain that the Scriptures indicate, and that history, tradition and legend confirm, that the House of Israel, whose captivity is recorded in 2 Kings xvii., escaped from Media, and, passing across Southern Europe, settled in these "isles of the north and west," the "appointed place" of 2 Sam. vii. 10, and referred to some twelve times by Isaiah. Also that when the last king of Judah, Zedekiah, was dethroned (2 Kings xxv.), the throne, in the person of Zedekiah's daughter (under the "riddle" of the "tender twig"), Ezek. xvii., was transferred to the House of Israel by the marriage of the said princess to a reigning monarch of the tribe of Dan, then settled in Ireland, and that our Royal House is thus in direct descent from King David; so that this ancient kingdom of Israel, kingdom of God, kingdom of heaven, is to-day to be found among the Anglo-Saxon peoples, whose very name of British signifies, in Hebrew, *Brith*—the covenant, *ish*—the man.

VIII.

During the interval between the rejection of Christ by the House of Judah, the Jews, before their national conversion (Zech. xii.), and whilst the kingdom of God is to be found with the kingdom of Israel, *viz.*, the British, God, by the preaching of the gospel of grace concerning His Son, is calling out from all the world an Election of Grace, called the Church, built on the rock of our Lord's divinity (Matt. xvi. 18), indwelt by the Holy Spirit (Rom. viii. 9), instructed by Holy Scripture (John xvii. 14). This unique company is called the Body, of which Christ is the Head (Col. i. 18). Upon the completion of this elect company the unification of the still divided Houses of Israel and Judah will take place (Ezek. xxxvii. 16; Acts xv. 16), both Houses becoming "all righteous" (Isaiah lx. 21), so becoming truly the vice-regents of Christ during His millennial reign (Matt. xix. 28).

IX.

This is "the kingdom of heaven", in its varying aspects, set forth in the "kingdom" parables of

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Matt. xiii. The kingdom of the *ten* servants left in charge during the nobleman's absence (Luke xix. 13). The kingdom of the *ten* virgins of Matt. xxv., which teaches that something more than lineal relationship is needed if admittance to the marriage is to be assured.

x.

Lastly, British-Israelites consider that the "marriage supper of the Lamb" (Rev. xix.) is the marriage of the Body—of which Christ is the Head—to the kingdom or State, which, being now "all righteous," has "made herself ready"; and thus in the working out of this wondrous scheme relating to our world, both Church and State are now one, and in both its religious and political aspects a fit instrument for the "residue of men" (Acts xv. 17) yet to be brought in before the final shout, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ" (Rev. xi. 15).

Trevose, Swanage.

Lectures.

LEEDS ASSOCIATION.

On March 6th, Mr. D. Davidson, M.C., F.R.S.A., F.R.E.S., again favoured us with a most interesting address. The occasion had been keenly anticipated, as was apparent by the good audience which assembled. The address was a carefully-studied exposition of the causes which were explanatory of the greatness of the British race, as also of the sorrows and losses through which we were passing as a nation at this time. He took us back in his description to our history in 1714, pointing out that the population in these isles at that period was six millions, and in a hundred and seven years afterwards this had doubled; showing us also the rapid concurrent increase in industry, which by 1760 could be multiplied by six. Space is not afforded us for details, but a salient feature in Mr. Davidson's discourse was the emphasis he laid upon the effect caused by the Bank Charter Act of 1844. It was noted that during twenty-seven years our export trade diminished by forty millions; the next twenty-seven years showed an increase of 190 millions. He sustained with effective argument the deep significance and particular meaning of the trade and other relationships which existed between the United States and ourselves. We appeared to be at sixes and sevens, but these figures added were thirteen, the complete division of the tribes. He drew our attention to the profound spiritual effect of John Wesley's work of the eighteenth century in this land, also in the United States and throughout the world.

Mr. Davidson spoke of the statements he had made, and the results of his calculations, which he had published, which were deduced from the Great Pyramid's symbolism, and how these had found their varying fulfilments. He mentioned how the newspapers had misrepresented him; this had undoubtedly evidenced a wilful opposition to the significance of the Pyramid message. Our leaders and captains feared to tell the truth to the people. He had never spoken of war as the Pyramid indication, but he had said this might be included in the tribulation into which we entered May 30th, 1928. There was impressive import in the fact that granite is only found in the Pyramid passages at the Exodus and in the low passage we entered on the above date. The abnormal character of the new adversity showed that it had a spiritual meaning. The painful opposition caused by our loss of trade and increase of unemployment had a very real intention. The conflict was an occult one. He asked us to realise that on May 29th last year there was a removal of spiritual restraint. There were undoubtedly present the things which could be expected, when we considered the last phase of the Roman Empire as outlined in Lord Bryce's book. London was the only free money market. It was, however, clear to the serious student that the destinies of this country and the United States were closely associated in God's purposes. The subversive elements, which were unnameable, were under His control.

The evident sympathy of the audience with the speaker gave true eloquence to the meaning of the message he desired to convey. That he successfully achieved this purpose in the excellent lecture delivered, it gives much pleasure to record. A hearty vote of thanks was given to Mr. Davidson. Mr. A. W. Packe presided.

O.H.I., LEEDS.

Our O.H.I. Study Circle was addressed on January 23rd by Mr. P. E. Burton. He opened the meeting with a talk on certain phases of the Church of Rome. Much interesting matter was outlined, and the discussion which followed was profitable. Mr. Burton's address was much appreciated.

The meeting on February 20th was opened by the Secretary, who called attention to the "I wills" of God in Genesis, and the two opening chapters of Exodus. The subject was chosen by our late esteemed leader, Miss Hinings, whose absence was regretted. The conversation which followed was helpful and enlightening. It was decided to follow up the subject on a later occasion.

Lectures During April.

April 4th.—Glasgow South Suburban B.I.A. A. B. Buchanan. Subject: "Are We Really Modern?" (by request).

April 9th.—Bournemouth B.I.A. A. Stapylton. Subject: "The Lost Sheep of the House of Israel"; 3 p.m., Y.M.C.A.

April 9th. Leicester B.I.A. Rev. G. H. Lancaster, M.A. Subject: "The Hebrew Passover in the Light of the Holy Communion Service" (illustrated).

April 17th.—Leeds B.I.A. Mrs. M. Bloxam (Worthing). Subject: "Egypt and Israel: Historical Connections."

April 18th.—Leeds B.I.A., O.H.I. Mrs. M. Bloxam. Subject: "Journeys of Christ."

April 18th.—Glasgow S.S.B.I.A. Rev. J. Anderson Watt. Subject: "Millenial Lights and Shadows."

April 22nd.—Leicester B.I.A. H. Phipps. Subject: "Britain and its Early Inhabitants."

April 24th. Darlington B.I.A. H. D. Houghton (Nottingham). Subject: "The Three Great Covenants of God with Israel."

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Correspondence.

"ON THE TRAIL OF ISRAEL."

To the Editor of *The British-Israel Herald.*

Sir,—Mrs. Dewhurst does not like my paper, "On the Trail of Israel." I did not expect anybody would. The latter part of it contains a new interpretation (whether just or not, who can say?). I do not dogmatise.

We, none of us, like to have our preconceptions rudely jolted. But it seems to me Mrs. Dewhurst need not decline to "pass on" the January issue, since the first part of my paper evolves nothing new to the informed, and matter which should be useful to the less informed.

Has she forgotten that *The British-Israel Herald* is professedly a free-lance paper, and that the exploration of fresh avenues is not *"verböten"* by our Editor?

I am referred to Ezekiel, among others, for my confusion. But I do not regard the quotations as apposite to the question at issue.

As to Ezekiel, the late Dr. Aldersmith, years ago, pointed out that this prophet deals chiefly with the Jews; that was his commission (see chapter ii. and chapter xii. 6 and 9); he calls them "Israel" and "House of Israel." He must be studied with care and discrimination.

But ignoring all that, my Lord and Master applies the name "Israel" to the Jews; *that is enough for me.* I hold devoutly that his words over-ride anything precedent which *may seem* to counter them. Surely it cannot be suggested that Jesus and the writers of the New Testament used nomenclature unscientifically?

Critics of my view should confine themselves within certain guide-posts. *(a)* The absolute repudiation by God (for the time being) of the Northern House, and the equally absolute withdrawal from that House of the name "Israel"; we should not flout God's fiat by continuing to fix that name upon them. Such an impossible name for those who had become unashamed heathens!

Having securely fixed this post in our mind, let us do the same with the other guide-post *(b)*, which is the fact that Christ came of, and to, a nation, the Jews, *transcendent* in the sight of God: one solitary light burning, however dimly, in the black darkness of a world of heathendom at that time, and therefore honourable beyond compare.

I think this view, and it is the just view, is seldom dwelt upon by us; we are blinded by the centuries old prejudice arising from the subsequent action of the Jews.

I have cited in my paper certain Scriptural *facts,* whether they be liked or disliked, they are there all the same; British-Israel believers do not seek to rewrite the Bible, but merely to re-interpret it according to their lights.

From those facts, keeping within the bounds of our guide-posts, I have made certain deductions; for these I am responsible, but I really do not see what other conclusion can be come to. Is there any to enlighten me? Gentlemen, I sit at your feet! LANDSEER MACKENZIE.

THE "GATES."

To the Editor of *The British-Israel Herald.*

Dear Sir,—In the Book of Nehemiah, chapter xiii. 19, A.V., it says, "And it came to pass that when the *gates* of Jerusalem began to be dark before the Sabbath, I commanded that the *gates* should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants set I at the *gates,* that there should no burden be brought in on the Sabbath Day."

My difficulty does not lie with this simple, straightforward and plain statement. On looking up several commentators on this passage, I find that two Hebrew words are used for the same word "gates": "I commanded that the *gates* [*deleth,* door] should be shut." This in the middle. In the first and third parts of the verse the Hebrew word *"shaar,"* gate, is used. There was frequently an inner and outer *gate,* the space in between being used as a meeting-place, in which officials discussed their affairs; but this does not seem to affect the point. Will a Hebrew scholar please explain the distinctive niceties of these two Hebrew words as used in this passage? I should be grateful.—Yours truly,

Grange-over-Sands. MARY WOODWARD.

Obituary.

THE Leeds Association greatly mourn the loss of Miss Mercy E. Hinings, one of their oldest members. She passed away on February 28th. The interment took place on March 4th, at Pudsey. Miss Hinings had endeared herself to her fellow-members by her unswerving faith in God. She was an indefatigable worker in the Identity cause, and much respected amongst us. Her ladyship, Countess Radnor, appointed her to the chair of the Leeds Lodge of the Order of the House of Israel in 1926. This office she filled with the earnestness which was characteristic of her. Prior to this, she had presided for a considerable period over the Bible Study Circle. A few weeks before her illness, which was sudden, she had requested a supply of British-Israel literature for her missionary efforts. Her friends had observed for quite a year past that her health appeared to be failing, although with an indomitable spirit she denied all cause for anxiety, if this was expressed. We express our heartfelt sympathy with her relatives in their sudden bereavement.

The Appeal for Help Fund.

THE Editor gratefully acknowledges the following donations, which are solely used to help towards the monthly cost of printing the magazine:—A.E., 10/-; Toll-Bar, 2/6, 2/6; E.C., 2/6; R., 2/-. (Error last month: W.T., £10, should read W.W.)

The Anglo-Israel Distribution Fund.

MRS. C., 20/-, is the only donation to be announced this month, with many thanks. Contributions, however small, from those who regularly receive *The British-Israel Herald* through the medium of this fund will be much appreciated.

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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).

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"I will give this country to your race."

—Gen. xv. 18 (F.F.)

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE.

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From the Nile to the Euphrates.

By The Editor.

The following letter reached me about the middle of April, and I gladly make it the basis of some notes on "Our Monthly Headline." The letter began with this quotation from Gen. xv. 18:—

> In the same day the Lord made a covenant with Abram, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

The letter continued:—

> I was much interested in the paper in this month's "Herald" (April), but there is one point in connection with it on which I want to ask your opinion. I notice that generally people only seem to think of Palestine as the land of Israel, whereas it seems to me, from the promise to Abraham, that a much larger tract of land was promised. Great Britain holds all that land at present under the Mandate, from the Nile to the Euphrates. Ought we not to acknowledge this gift from God, and see that it is a proof that we are the children of Abraham? It seems to me we are belittling God's gift if we only speak of Palestine. I am aware that some people do not think "the river of Egypt" means the Nile, but I think they are mistaken. I hope you will not think I am foolish in writing to you, and will pardon me. My age must be my excuse, as, if I live till June 4th, I shall be eighty-three.
>
> Yours faithfully,
> M.E.M.

What a charming letter from a dear old lady! No Editor could resist such an appeal for enlightenment, but really the enlightenment already possessed by my elderly lady correspondent would put to shame much of the present-day scholarship which can find no historical fulfilment of such a promised gift.

Shall we look up the various authorities and see what they have to say about Gen. xv. 18? Their agreements and contradictions are a liberal education in modern Biblical criticism and exposition, when viewed from our British-Israel standpoint. *The Companion Bible* points out that *before* this verse it was "I will," but from now it is "I have." On the words "this land," this commentator adds: "Never yet possessed with these boundaries." Note this past tense, "I have." The gift of the land to Abraham's race was then settled for all time, and to Abraham's race it has been successively given—first to Israel, out of Egypt; secondly, to the Arabs, from Ishmael; thirdly, to

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the Turks, from Esau; and now it has reverted to the Northern Kingdom of Israel—British-Israel—to be shared by them in the future with the Southern Kingdom of Judah—the Jews.

The Century Bible, with its higher-critical outlook, is, by its silence, evidently in difficulties, as its only reference is to "the river of Egypt," on which it remarks: "Must mean here what is commonly called the 'brook of Egypt,' *the Wady el Arish,* the boundary between Egypt and the desert, south of Palestine."

No reference is made to the eastern boundary—the Euphrates—nor to any historical fulfilment, or non-fulfilment, or even a partial fulfilment. The Higher Critics do not look for such historical events to follow prophecies during subsequent ages; they usually attempt to date the prophecy after the event by referring us to some unknown editor of a late "original" document, some odd fragments of which have survived in the Pentateuch as finally compiled in the pre- and sub-Babylonian captivity times.

A New Commentary, by Dr. Gore, writes on verses 7-21: "The promise of the ultimate possession of Canaan is now made binding by a solemn covenant, into which Jehovah deigns to enter with His faithful servant." We are told that verse 18 "describes the extent of the ideal kingdom to which Israel aspired, but which it reached only in the zenith of Solomon's glory" (see 1 Kings iv. 21). If Dr. Gore is satisfied with *the ultimate* possession of Canaan terminating with Solomon's rule over united Israel and Judah, I am afraid geography is against him, as Solomon never ruled from the Nile to the Euphrates; and Dr. Driver, who will be quoted later on, says it must be the Nile. But if we note that this Covenant of land ownership is *unconditional,* and therefore must persist through all ages, and if we also add the *unconditional* promise to Abraham, in Gen. xvii. 4, that:—

> As for Me, behold, My covenant is with thee, and thou shalt be a father of many nations (margin, "A multitude of nations").

then we ought to look to the British-Israel company of nations, coupled with the Jews, as being the *"ultimate"* possessors of "the extent of the ideal kingdom to which Israel aspired." According to the prophets, the monarchial rule of David's Royal House is to be over re-united Israel and Judah, with Jerusalem as the capital, and the land from the Nile to the Euphrates.

The Westminster Commentaries, "Genesis," by Dr. Driver (eleventh edition). Dr. Driver is, geographically, very accurate in his notes on verse 18, and the following condensed quotations from them will be read with interest:—

> *The River of Egypt.*—This can be only the Nile, or, at least, the easternmost (Pelusiac) arm of it . . . . The usual S.W. limit is the Wady (*Nahal*) of Egypt . . . . now the *Wady-el-Arish,* which, with its deep watercourse (only filled after heavy rains), starts from about the centre of the Siniatic peninsula, and, after running N. and N.W., finally reaches the sea at the Egyptian fort and town of el-Arish, 45 miles S.W. of Gaza. The Pelusiac mouth of the Nile is some 80 miles W. of the mouth of the Wady-el-Arish; so (unless *Nahal* should be read for *N'har*) the present passage must . . . . contain a hyperbolical representation of the limits of Israel's territory in this direction.
>
> *The great river, the River Euphrates.* — The Euphrates as the E limit of Israel's territory, is an *ideal* limit, reached actually only once, in the palmy days of Solomon . . . . but promised also elsewhere, and forming the basis of the ideal hopes, or pictures of the future, in Isaiah xxvii. 12, Zech. ix. 10, Psa. lxxii. 8.

All this, by Dr. Driver, reads very confirmatory of our British-Israel views *re* the governmental destiny of Palestine and the Middle East, until we look up the dictionary meaning of the word "hyperbolical"; here it is:—"A figure of speech which expresses exaggeration."

Therefore, because Israel's western boundary never reached the Nile, we are asked to look upon the terms of the Divine Covenant with Abraham as containing an exaggerated figure of speech, not to be taken too literally, at any rate, as regards its western frontier.

But if we are Israel of the Ten Tribes, it is receiving a literal and complete fulfilment, both as regards its eastern and western frontiers, and any so-called theory that demonstrates the literal fulfilment of inspired prophecy runs a serious risk of being discovered to be the true explanation.

We will now turn to the exposition of a British-Israelite clergyman, who has devoted sixty years to the study and exposition of the Bible from the British-Israel point of view.

After a lapse of twenty-eight years, and taking into consideration all that happened in the Great War, our conquest of Palestine, the Mandate, the forward march of Zionism, and the latest suggestion of the formation of "The Seventh Dominion" of our company of nations, the following quotation serves to show the dramatically rapid march of events towards a literal fulfilment of this Covenant made with Abraham. In 1901 the Rev. W. M. H. Milner, M.A., F.R.G.S., A.V.I., "Oxonian," in his "Verse by Verse," writes as follows on Genesis xv. 18, quoting various authorities:—

> The S.P.C.K. Bible Atlas—the most recent authority on Bible geography—has the following note on the limits of the Holy Land: "By *the river of Egypt* is here denoted the Nile, the extreme western limit of Jewish thoughts and dominion (Stanley). The Hebrew word, rightly rendered *river,* is *nahar,* which means a perennial current, and comes from a root signifying *to flow.* The word which is also rendered "river" in Num. xxiv. 5, Josh. xv. 4, I Kings viii. 65, is *nachal, a brook* or *watercourse*; in modern eastern geography, *a wady.* There is no reason to doubt that *the brook,* or *stream of Egypt* (as the word is correctly rendered, Isa. xxvii. 12), was the *Wady-el-Arish,* which might be regarded as the real south-western boundary of the Holy Land. The true RIVER OF EGYPT *is the Nile.* As *the Hebrew dominions never,* even in *the time of Solomon, extended to the Nile,* we must regard the names of the two great rivers as representing the two powers, Egypt and Assyria, between which the descendants of Abraham were to have their territory.
>
> But, if the Word of God be true, the Nile is the western boundary of the Promised Land; and, if that boundary was not attained by Abraham's descendants in the past, it must be in the future. Moreover, the times in which we live are admitted by students of prophecy to be big with signs of an approaching dissolution and restoration of the world, an anti-

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cipation in which even secular politicians join. Meanwhile the earth is undergoing its final division amongst the nations.

By the Convention of Cyprus in A.D. 1878, England protects Syria (Euphrates to Gaza), and since the Bombardment of Alexandria, and the successful war which followed it, in A.D. 1882, England directs and controls the affairs of Egypt (Gaza to the Nile)—nor, whatever party may be in power, does she seem likely to abandon it. At intervals the whole of this area has been mapped and surveyed by English money and English men. The Euphrates Valley expedition, the Admiralty Survey of the Syrian coast, the Palestine Exploration Fund's work from Lebanon and Damascus to the Desert of the Wanderings and Suez, all are links in the chain of British occupation of the Holy Land in its full extent, as promised by God to Abraham's after-seed. Is there yet time for some other nation to grow up to a like greatness of empire, and oust us from our position?

My dear lady, your request for enlightenment is answered to the best of my ability. You have now the opinions of most of the authorities of repute, and I think that the result of a study and comparison of all this evidence will confirm you in your opinion that more—much more—than Palestine was meant by the terms of this Covenant made by God to Abraham. No doubt the time will shortly come when we shall nationally acknowledge this as a gift from God to us—His people Israel—to be held in trust under His Divine Mandate. The prophet Ezekiel makes frequent use of a certain phrase, and if you add to his phrase the words of "Our Monthly Headline," you will realise their tremendous import :—

"Then ye shall know that I am the Lord when"—
"I have given this country to your race."

The Appeal for Help Fund.

ITS FIRST ANNIVERSARY.

My readers will recollect that it is just a year ago since I was able to announce the very generous response made by several friends to my "Appeal for Help," published in the March issue of 1928. Not only have those promises been honoured, but several others have since joined in thus assisting towards paying the monthly account for printing this magazine.

As I am now solely responsible for its publication, such help is nothing less than a personal approval, by the donors, of the contents of *The British-Israel Herald* and its free-lance policy. In the British-Israel Movement there is, and always will be, a place for such a magazine, and it is with every confidence in the future that I now renew my appeal for a continuation of your generous help. Donations or subscriptions should be sent direct to the Editor :—T. W. PLANT, Hall Cross Cottage, Doncaster, who will gratefully acknowledge them in subsequent issues.

The following amounts have been received during the month :—Mrs. A. W., 2/6; Toll Bar, 2/6; Mr. D., 2/6; Dr. P., 15/-; E.T., 20/-; Mrs. L. S., 40/-; S.W., 1/6; Mr. E. F.-G., 20/-; E.T., 40/-; E.V.I., 42/-; **Toll Bar, 2/6.**

Readers are respectfully invited to read the announcement on page 83.

Jacob's Trouble.

BY LUKE PEARCE.

No. 2.

SINCE writing No. 1, the singing at our church of that beautiful hymn of Watts, of which the third, fourth and fifth verses are :—

He guides our feet, He guards our way;
His morning smiles bless all the day:
He spreads the evening veil, and keeps
The silent hours while Israel sleeps.

Israel, a name divinely blest,
May rise secure, securely rest;
Thy Holy Guardian's wakeful eyes
Admit no slumber or surprise.

Should earth and hell with malice burn,
Still thou canst go, and still return,
Safe in the Lord: His heavenly care
Defends thy life from every snare,—

led us astray in thought. How beautiful to read the words so on the pages of the past, the present, and the future! We have to do now with troubles ahead for Israel, not with any desire to meet them half-way, but to know where we stand in prophecy, and the great and glorious protection in store for His people who will trust Him.

The hymn set us thinking of this future trouble, and the Divine promise given for our encouragement. We felt like supplementing the views of various authors from books in our possession, in which, though differing in many other respects, in the main are agreed on this. The principal difficulty was to curb the roaming disposition, and so bring the matter within reasonable limits.

In this neighbourhood we claim especial interest in Canon Hoare, and quote him first. In "Waiting for the Dawn," we read :—

> There will be a re-action, a revolution of feeling, partly from natural causes, but chiefly from the tremendous efforts put forth by the devil, "knowing that he hath so short a time."
>
> Infidelity will revive in forms perhaps unimagined before, but of which scenes in the French Revolution may be like the "penumbra" of an eclipse, a shadow betokening the approach of black darkness, the greater part even of returned Israel will become apostate, giving up the true Messiah and accepting a false Messiah, even the anti-Christ, a man, the outcome of a system, who will be the head of all the evil, which shall then gather together against the Lord.

Zech. xiii. 8, 9, tells us that when the end of this terrible time approaches, "a third part" of those in the land shall be found to be purified and refined, even "as silver is refined," and tried "as gold is tried." . . . . St. John, in prophetic vision, saw a multitude of the faithful martyrs, which no man could number, and was distinctly told in emphatic language that they had come out of "the great tribulation, that great one."

The Rev. Robert Middleton, late Rector of St. Michael's, Norwich, in "Coming Great World Changes," writes :—

> . . . . Can we wonder, therefore, that this should be the beginning of the great tribulation or Jacob's Trouble. The more Godly Jews, rejoicing in their newly-built temple and restored worship of Jehovah by sacrifices and according to the law of Moses, will not be left long in the enjoyment of their privileges.

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. . . . But the worship of Jehovah will only be tolerated with reluctance by anti-Christ as a necessity for the time being. Satan is inspiring him and guiding his policy. Satan-worship through the beast and anti-Christ is to be the popular and sole religion on the earth, with the exception of the godly remnant of Israel and those who have accepted Christ as the coming King through the preaching of the two witnesses.

To the amazement of the Jewish priests and people, they will witness one day a grand procession, no doubt with a great display of pomp and military grandeur. It will be the Antichrist proceeding to the temple to be enthroned and worshipped by the people as such, and to set up the image of the beast. The resistance of the whole Israelitish people to this will be terrible, and will result in much bloodshed. It will be the beginning of "Jacob's Trouble," or the great tribulation, and is referred to in Dan. xii. 1: "And there shall be a time of trouble, such as never was since there was a nation."

Our Lord also says (Matt. xxi. 15-25): "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," etc.

Dimbleby, in "The Appointed Time," says:—

The sign in heaven of a woman clothed with the sun is seen by John at the terminable period—the consummation. . . . We are immediately told that the great red dragon, having seven heads and ten horns, stood before the woman ready to devour the child, but it was caught up to God and His throne. He (Satan), therefore, directs his energies against the Church (represented by the woman), whilst she retains her assigned position as the mother of the faithful during the great tribulation. To preserve her against the renewed attacks of Satan, who, after the war in the mid-heavens, is cast down to earth, she receives marked protection from God. The protection is represented by two great wings, with which she flies into the wilderness, away from the scene of conflict, into a place prepared for her safety by God, where she is nourished for 1,260 days—the time of the great tribulation. But even here the serpent sends floods after her, in order that she may be overwhelmed, but the earth is represented as helping the woman by opening chasms, which swallow up the flood of waters. She is thus preserved by God.

M.S.B., in "The Biblical Interpretation of the Apocalypse," says, concerning the woman with the man-child:—

It is significant that the word rendered "Man Child" is in the neuter gender, showing that he was neither male nor female, but consisted of both male and female, which, of course, must have been the case, as the personification of a "remnant," which included 144,000 of all the tribes of the Children of Israel.

This remnant, under the preaching of the two witnesses, had been enlightened as to the false character of the "Angel of the Abyss," and had also resisted all the threats and inducements of this angel to have his "mark" on their "foreheads or in their hands," and, though persecuted to the utmost by Satan, the great Red Dragon, they were miraculously kept in safety during the great Tribulation, miraculously rescued from the dragon, miraculously hidden in the wilderness and kept for the high distinction of the Ruler of Nations, for we read that Israel shall be given the "first dominion," "and the kingdom and domination, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High" (Daniel vii. 27, R.V.), *i.e.*, to Israel, as throughout the Old Testament the word "Saint" refers exclusively to Israel. . . ."

The Rev. John Wilkinson, of Mildmay, in "Israel, My Glory," says:—

God's heaviest chastisement on the Nation of Israel will be administered in Palestine itself, in the very place where the national sins were committed which caused the national rejection. The rejection of Father, Son and Spirit took place in the land of Israel, and it is fitting that the chastisement due to the nation should be inflicted on the nation after the scattered people have been reconstituted a nation by restoration to their land. God says: "I will bring a sword upon you that shall avenge the quarrel of My covenant." The Revised Version gives this as: "That shall *execute* the vengeance of My covenant." "Jacob's Trouble," yet future, is described in the strongest language possible. . . . "Alas! For the day is great, so that none is like it; it is even the time of "Jacob's Trouble"; but he shall be saved out of it." This is confirmed by our Lord when He says: "For there shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be" (Matthew xxiv. 21).

Other evidence as to this time of trouble comes from Dr. Aldersmith in "The Fullness of the Nations":—

However believers in British-Israel views may differ, like other students of prophecy, about the "times of the Gentiles," "Jacob's Trouble," and other events which have to take place during the closing years of this dispensation, they are looking forward to the personal Advent of Christ, just as much as those students of prophecy who appear to know very little about what God has foretold concerning the destiny of the lost House of Israel during these "latter days." British Israelites are longing for that great day; the time when it may truly be said: "The Kingdom of this world is to become the Kingdom of our Lord and of His Christ; and He shall reign for ever and ever."—(Rev. xi. 15.)

We believe that the end of the *dispensation* or *age*—not of the world—is getting near; but that it is a most mistaken idea that this means the total destruction of human life. There is also to be a time of unparalleled trouble at the close of this dispensation, "Jacob's Trouble," when the final part of Christ's coming, with His raised and translated people, will take place, and His feet shall stand in that day upon the Mount of Olives.

Colonel Moore, R.E., in "History in Advance," under the head of "The Sealed Remnant," writes:—

The covenant that anti-Christ makes with the Jews is for seven years, and the half the period he breaks it (Daniel x. 7), thus ushering in the great tribulation. We find in the Old Testament repeated descriptions of the destructive judgments, etc., which are to fall on Jerusalem and Israel at the end, especially on those who will be at that time in the land; a distinction is drawn between these and those sent on the Gentiles, though inflicted at or about the same time. In Revelation Israel is referred to first, and the Gentiles last.

Ezekiel ix. gives a detailed account of this "sealing," where the man with the writer's inkhorn is told "to go through Jerusalem, and set a mark upon the forehead of the men who sigh and cry for all the abominations that be done in the midst thereof"; and to others, "go ye after him and smite, but come not near any upon whom is the mark."

It is impossible to read the Book of Revelation without being struck with the care and forethought exercised by God in over-ruling evil and bringing to pass the promised end. Nothing is hurried—justice to the very letter being meted out only after every opportunity for repentance has been given and exhausted; and during the inflictions of these terrible judgments, our Lord promises that "for the elect's sake the days shall be shortened," is carefully kept in view. If it were not for this the long

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continuance of suffering would have such destructive effect that "no flesh should be saved." This is probably done, not by reducing the original number of days (1,260), foretold by Daniel, but by confining those most terribly destructive of human life within narrower limits.

J.B., in "British-Israel Bible Notes," on Rev. xii. 14:—"And to the woman were given two wings of a great eagle," etc. We are reminded of the promise, "I bare you on eagle's wings, and brought you unto myself." The American Standard bears an eagle and stripes, a symbol of Christ, by Whose stripes we are healed. "From all the judgments of the trumpet angels, the 144,000 are preserved and enrolled, to bless the nations."

He thinks that Psalm xlvi. was probably written on the occasion of some national disaster, and suitable for all times of "Jacob's trouble." In this connection we do well to remember that "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof . . . . God is in the midst of her; she shall not be moved; God shall help her, and that right early. . . . . The Lord of hosts is with us; the God of Jacob is our refuge."

"May we, like the men of Issachar, have understanding of the times to know what the servants of God ought to do" (1 Chron. xii. 32). Let our knowledge of the times lead us to prepare for eternity. Let us, amidst the signs of approaching judgment, shelter our souls in the covenant of grace. . . . . So whatever changes may be at hand, our souls will be sheltered in the chambers of Divine mercy, and the short night of fear and trouble be quickly followed by the blessed morning of joy" (Rev. T. R. Birks, M.A., on "Sacred Prophecy").

A Humorous Misquotation.

(Genesis xxv. 31-34.)

"A.D.C.," in his notes and comments on "People and Their Doings," in a recent issue of *The Daily Mail*, tells the following pleasant story of a negro buggy-driver and an English tourist in the Bahamas:—

"He got into conversation with one of the negroes who ply for hire in the streets there. He asked him how he liked being under British rule. The driver was enthusiastic. 'It was so orderly and peaceful,' he said. 'In fact,' he concluded, 'you may take it from me, sah, that I wouldn't exchange my birthright for a morsel of partridge.'"

Of the 252,409 Scriptures circulated last year by the Bible Society in France, about 50,000 were in thirty-three languages other than French. Many aliens in France prefer to buy Scriptures in French rather than in their own language, because they use these cheap little books to learn French, the knowledge of which is indispensable to them.—*Public Opinion.*

The Return of the Jews.

(*Leaves from my Notebook.*)

BY DANIEL FARMER.

ALL readers of *The British-Israel Herald* must feel indebted to Mr. Thomas W. Plant, the able Editor, for the way he handles and keeps clearly before our minds the question of the return of the Jews to Palestine in his personally-compiled "Jewish Page," and increasingly so in his quotations from the book, entitled "The Seventh Dominion," just published, and written by the Right Hon. Josiah C. Wedgwood, D.S.O., M.P.

That the Jews will return to Palestine is the general belief of Christendom, but those who are acquainted with what is known as British-Israel teaching have an immense advantage in the study of this subject, being delivered from the so-called orthodox handling of the matter, which, in commentary, pulpit, and religious press ignorantly use the term "Jew" as if it stood for the whole Twelve Tribes, instead of its standing for the one, *viz.*, Judah. Nor are the Jews of to-day the only descendants of Judah. Some eight years after the deportation of the Ten Tribes by Shalmaneser into Assyria (2 Kings xvii.), Sennacherib came up against the "fenced cities of Judah" (2 Kings xviii.), and the tablets unearthed tell us that he took 200,150 inhabitants from 46 strong cities. These undoubtedly being carried to the same place, and mingled with those of the House of Israel, mentioned in chapter xvii..

I.—THE MODERN JEW.

Mr. J. G. Taylor, in his "Objections to Anglo-Israelism," points out that "what we call the Jewish features are not the primitive features of the Jews, but the result of admixture in Palestine with Edomites and Syrians." That being so, let us keep clearly before our minds that those who to-day are generally spoken of as Jews do not represent all the Tribe of Judah, but are the descendants of that section which returned from the captivity in Babylon in the days of Nehemiah. It is to these that the lines of Crabbe apply:—

> Amazing race, deprived of land and laws,
> A general language, and a public cause,
> With a religion none can now obey,
> And a reproach that none can take away,
> A people still, whose common ties are gone,
> Who, mixed in every race, are lost in none.

Now whilst these statements accurately describe the world status of the descendants of the Jews of our Lord's day, who said, "His blood be on us and on our children" (Matt. xxvii.), they are the very opposite of all that has happened to the other section of God's people, *viz.*, Ten-tribed Israel. The Anglo-Saxons have both land (2 Sam. xviii. 10) and laws, also a king (Jer. xxxi.), and a language, which is rapidly becoming the speech of the world.

The Jew rejected Christ, and the "other nation" accepted Him (Matt. xxi. 43), and subsequent events left the Jew with a religion which, ejected from his land, he cannot now obey; but, in Anglo-Saxondom, Christianity is individually accepted,

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and nationally established. Also whilst the "common ties" of religion, land and laws are for the time lost to the Jews, they are preserved to Israel, and whilst the Jews have been compelled to remain in grief and suffering a distinct and separate people, Israel, as foretold, has "dwelt alone" in national distinction from all pure Gentiles (Num. xxiii. 9), in a place of safety, and an experience of prosperity. These two conditions were to be contemporaneous, the prophet Isaiah foretold (Isaiah lxv. 14, 15). Thus these "two Houses" or divisions of the one and only chosen people (Amos iii. 2) have been God's "two witnesses" to the truth of both the Old and New Testaments.

II.—THE RETURN OF THE JEWS.

Let none of us suppose for a moment that anywhere in Scripture there is to be found a statement that the Jews are to return to Palestine as a distinct and separate tribe, or in any sense to be a supreme people as such. Still less that the Jews are to become "chief of the nations" (Jer. xxxi. 7). Why, they cannot even get back at all, except under the protection and assistance of Israel (Jer. iii. 18), the first stage of which was "the Balfour Declaration." The chief weekly Jewish paper, speaking of the capture of Jerusalem by General Allenby said:—"On that day the greatest Christian and greatest Mahommedan Power took to herself a third religious dignity, and became the greatest Jewish Power on earth." "With England, and England alone, lie the Jewish hopes of Palestine," remarked Benjamin D'Israeli. "The Balfour Declaration is the most important declaration yet made, being the full recognition by a Great Power of Jewish status," declared Lord Rothschild.

All this mischievous talk about Jewish world supremacy is the outcome of an ecclesiastical interpretation of Scripture which has never yet seen the Biblical distinction between Israel and Judah. One of this school of thought told a Jewish audience that "they were to become supreme, and that in the process the British Empire would go down!" What a platform to give an address from! And could anything more contrary to God's Word have been told them? This is just the sort of teaching which plays into the hands of a reprobate section of these people, described in Holy Writ as "the synagogue of Satan," whose supreme desire is the overthrow of the Christian religion, and the destruction of the British Empire, which they hope to replace by themselves.

III.—WHAT ZIONISM SAYS AND HOPES FOR.

A Chief Rabbi (M. Gaster) exclaimed: "Words are weak and hopeless to express our gratitude. Twenty-five centuries *(circa)* ago Cyrus liberated our people from Babylon." Also, *The American Jewish Chronicle,* of New York, observed: "It is by no means by pure accident that two mighty Anglo-Saxon Powers should be the first to recognise the right of the Jew to a national position." "Nor do we wish Palestine to be simply a Jewish State. It will be far better for us to be under the authority of Great Britain," said another leader amongst the Zionists.

Now, if these leading Jews rightly understood the Old Testament they hold to, they would see that to become "the repairer of the breach, to build the old waste places, and raise up the foundations" (Isaiah lviii. 12), was the work appointed for Israel to do, and this she is doing under the "other name" of Britain (Isaiah lxv. 15). And Britain, in the language of the Secretary of State in 1920, "has the title deeds of mankind which are deposited here, and from these islands can go out guidance which can be accepted by every nation more readily than the guidance of any other external Power."

IV.—"THE SEVENTH DOMINION."

The publication of Colonel Wedgwood's recent book bearing this title, and the inaugural meeting in the Central Hall, Westminster, on February 26th, 1929, and so fully reported in *The Jewish Chronicle,* are indications of how rapidly this "Jewish question" is assuming Imperial importance. At the close of 1920 Max Nordau said to a representative of *The Evening Standard:* "Thanks to England's generous conduct to the Jewish people, we feel that this is the hour before the dawn, after 2,000 years of darkness. We thought the Messiah would be an individual, but I feel now as if it were a collective entity, and that its name might be the British nation." Well, Obadiah prophesied that "saviours would come up on Mount Zion to judge the Mount of Esau, so that the kingdom should be the Lord's" (verse 21). If the British have fulfilled that prophecy, then they are Israel (Ezek. xxv. 12).

Colonel Wedgwood desires to see in this movement an alliance of friendship between Britain and the Jews. In 1914 "British Jewry" said: "England has done all she can for the Jews; the Jews will do all they can for England." What a basis of good feeling and comradeship for a starting-point!

Colonel Wedgwood speaks well of *The British-Israel Herald* and Movement. A book written in Hebrew, and reviewed in "Hibbert's Journal" about 1926, gave an account of a Jewish Conference, called to consider if it was possible for the Jewish people to reform its opinion of Jesus Christ. Amongst other things, it was said: "It is impossible for us to accept Him as the Messiah, for we know when He comes He will come with a national message. Jesus Christ came with a message to individuals only." Passing over the fact that the Jews of our Lord's day failed to apprehend the distinct national message He proclaimed, and that their descendants, by their rejection of the New Testament, have necessarily not seen, we may note with great encouragement how God is meeting the demand of this people in our time in the rise and progress of what is called "British-Israel belief." We are the only agency for the proclamation of this twofold gospel. First, to the individual of personal faith in Christ as the Saviour of the world (John i. 29); secondly, the national confession which, for centuries, Israel has individually and nationally made, and Judah has yet to make, "Rabbi, Thou art the Son of God, Thou art the King of Israel" (John i. 49).

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Leeds British-Israel Association.

WEDNESDAY and Thursday, April 17th and 18th, were a delightful time, when we had with us Mrs. M. Bloxam, of Worthing. Her subject on Wednesday evening was "Egypt and Israel: Historical Connections." This was illustrated with lantern slides. The pictures represented the journeys through Upper and Lower Egypt, also to the tombs of the kings. The interesting descriptions of the ancient cities of Thebes, Heliopolis and Luxor, and the places which have connection with Israel's sojourn in the land; also of Joseph, who built the store cities, and especially of our Lord Jesus, Who lived there as a child, were both pleasing and instructive. The sacred spot was pointed out where He stayed with Mary, His mother, and Joseph. An interesting circumstance was noted that they lived with a colony of Jews who had taken refuge there centuries before. God said, "Out of Egypt have I called My Son." This had a double meaning: Ephraim, his first-born, was called from Egypt out of slavery; afterwards our Lord and Saviour, Who was brought up out of Egypt, when His safety was assured in Judea. Space does not allow of an account of Mrs. Bloxam's visits to the Temple ruins, including Karnak; also the Pyramids, the Sphinx and Obelisks, which she described. Mr. T. W. Plant, of Doncaster, kindly presided.

Thursday afternoon, Mrs. Bloxam's subject was "The Purport of Joshua's Long Day." Very instructive was her exposition of this wonderful incident. She showed the great importance of the battle of Bethoron in the history of the children of Israel. Profound meaning lay in the intervention of God, and His destruction of their enemies. He fought gloriously for Israel. Joshua wanted more time to complete the battle, hence his prayer asking that the sun stood still. Mrs. Bloxam showed how this event was confirmed in secular history by the Greek historian, Herodotus; the Egyptian priests; also by a Chinese king; all recorded a day having been added to the calendar. She pointed to the exactness of Scripture, where it stated "almost a day." This almost was forty minutes short of the day. What an awful event this would be to their enemies, who were sun worshippers, showing them how serious was their fighting against God's chosen people! It was 740 years before this day was completed; the "almost" became a whole day in the reign of Hezekiah, King of Judah, when God answered his prayer and caused the shadow to go backward ten degrees in the dial of Ahaz. A hearty vote of thanks was accorded the lecturer. Very good audiences assembled. We have much enjoyed Mrs. Bloxam's visit.

The Anglo-Israel Distribution Fund.

Treasurer: T. W. Plant, Hall Cross Cottage, Doncaster.

CONTRIBUTIONS to this fund are urgently needed to carry on its work. Again, only one donation has reached us, which is gratefully acknowledged: Mrs. C. S. (New Zealand), 5/- (per J.T.H.).

Review.

"A Shepherd of Israel." By Leonora Eyles. Publishers, Constable.

To a believer in British-Israel Truth, it is most difficult to review this book as fairly as it deserves. It is powerfully and dramatically written, and will be read with interest and pleasure by many, but it would not be wise to put it into the hands of young people whose views are still nebulous. The authoress, in her preface, denies writing as a Higher Critic; nevertheless, her story is Higher Criticism from first to last, but in a popular style. We are accustomed to reading many and various writings on the Bible, and confess that we are of opinion that the "miracles" are not all due to direct Divine interposition; instance the crossing of the Jordan, also the negotiation of the Yam Suph Cut. Our authoress *rules out all Divine interference.* The description of Egyptian and desert scenery, sunsets, sunrises, and storms may appear as exquisite, but imaginary pen painting to those unacquainted with that land, but to others who know it, a very happy reminder. The initiation of Moses is thrilling in the extreme. The death of Meri becomes a poem of sweetness. In contrast, the life of the Israelite in captivity is all the more horrible. Great liberties are taken with the plagues, this, we think, being the weakest part of the book. The Bible account, true or false, is very much finer. The idea that Moses' rod is a water diviner's tool is ingenious. The passing through the Yam Suph comes very near to the miraculous, which it certainly was not, being a simple natural event. That the language of the Israelites was different from the language of Egypt and other contemporary peoples is not borne out by philologists and archæologists. In any case, the language of Canaan (Hebrew), with which they entered Egypt, would be forgotten long ere the exodus. It took less than seventy years to forget during the Babylonish captivity. Why should the authoress go out of her way to invent mushrooms? Travellers and scholars alike tell us that manna is a product of that particular part of the country, and is still used as an edible. Whether we accept any, all, or none of the views expressed in this remarkable book, we can, at any rate, acknowledge the authoress as a writer of high ability. A book worth reading. M.W.

Lectures During May.

May 2nd.—Grange-over-Sands. T. W. Plant (Editor "B.I. Herald"). Subject: "Isaiah on the Mandate, and the Development of the Middle East."

May 7th.—Leicester B.I.A. H. D. Houghton (Nottingham). Subject: "The Secret and Mystery of England."

May 8th.—Leeds B.I.A. H. D. Houghton (Nottingham). Subject: "The Restitution of all Things."

May 14th.—Bournemouth B.I.A. Landseer Mackenzie. Subject: "Ollam Fodhla, Who was He?"

May 14th.—Bournemouth B.I.A. H. Beckwith. Subject: "An Ancient Appeal with a Modern Application." Y.M.C.A., 3 p.m.

May 22nd.—Darlington B.I.A. Rev. W. H. Stuart Fox, M.A. Subject: "Signs of the Times."

May 29th.—Leeds, B.I.A. John H. Tench (Darlington). Subject: "The Coming of the King in Glory."

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

"Unto us is this land given for a possession."—Ezek. xi. 15.

IT is particularly appropriate that this quotation should be dealt with in this month's issue. It follows the report of last month's remarkable meeting held to inaugurate "The Seventh Dominion League." It claims the possession of the land referred to in this month's Headline, and the subject is further dealt with in my leading article, entitled "From the Nile to the Euphrates." In view of the hopelessly contradictory comments of the critics on this passage, who assume that it refers to a remark spoken by the Jews remaining in Jerusalem to the Jews in Babylonia, it is just as well to have a clear and logical examination of it.

THE DATE OF THE CLAIM.

This remark was said by the Jews in Jerusalem in B.C. 594; only six years later Jerusalem was captured by Nebuchadnezzar, and they then began their seventy years of captivity in Babylon. They said it because they were in residence in Palestine, and the remark referred, not to alien claimants to the land of Israel, but to their brethren of the Northern House of Israel, who had been *entirely removed* into their Assyrian captivity, beyond Nineveh, about 125 years previously, *viz.*, in 721 B.C.

Out of six translations of Ezekiel's prophecy in chapter xi. 14-20, I have selected the one from "The Polychrome Bible," made by Professor C. H. Toy, of Harvard University, U.S.A. Shall I entitle it :—

A DIVINE REPRIMAND?

Then the word of JHVH came to me: Son of man, it is thy brethren, thy fellow exiles, yea, all the House of Israel, the whole of it, of whom the inhabitants of Jerusalem say: "They are far away from JHVH; to us the land is given as a possession." Therefore say: "Thus says the Lord, JHVH: True, I have sent them far away among the nations, and scattered them over the lands. I will be their sanctuary a while in the lands whither they are gone, and then I will gather them from the lands whither I have scattered them, and give them the land of Israel; they shall go thither, and take out of it all its detestable and abominable things; and I will give them a new heart, and put a new spirit within them; I will take away the heart of stone out of their bosom, and give them a heart of flesh, that they may follow My statutes, and keep my ordinances and do them; they shall be My people, and I will be their God."

Professor Toy's note on verse 12 is decidedly interesting reading from our point of view :—

JHVH will be a sanctuary to His people, even on foreign soil; His presence will be to them all that the Temple was. This revolutionary conception that JHVH and His blessing were not bound to the soil of Canaan, arose in the general moral advance of the Israelitish people, but owed much to the Exile, which severed Israel from its land.

It is only necessary to alter the last sentence thus, to make it a perfect British-Israel comment: "But it owed much to their necessary exile to Assyria, which was the means by which Northern Israel was definitely severed from its section of Northern Palestine."

Professor Toy adds *re* the next verse :—"The prophet goes a step further: the exiles alone, as being the true Israel, shall possess the land." Really, these Higher Critics and Modernists confirm all our British-Israel claims, *if we know how to use* their statements and admissions. Who were the Israelitish exiles who were to undergo a general moral advance, while severed from their land of Northern Israel? We are told that these exiles are the true Israel, and shall possess the land. They cannot be Jews, because it was the Jews who were then saying :—"They (the Northern exiles) are far away from Jehovah; to us the land is given as a possession." Immediately following this appropriation claim comes the Divine reprimand printed above, but which also includes this statement :—"I will . . . . assemble THEM from the lands whither I have scattered THEM, and give THEM the land of Israel." This brings us at once to

THE MANDATE,

and Ferrar Fenton's rendering of Isaiah xlix. 8, which I have frequently quoted in this magazine :

And will guard and will give to the Covenant People,
To lift up the land—and to apportion the wasted estates.

GREAT BRITAIN.

Is it necessary to remind you once more that "Covenant people" in Hebrew is *B'rith-am*, and also to remind you that HE said, "I will make thy name great"?

So in the course of ages these Hebrew words camouflage themselves into Great Britain, in order to maintain the polite fiction that we are the Lost (?) Ten Tribes, and are not aware that we are the Covenant people. At any rate, He has given us the task as predicted.

It is astonishing how a racial trait persists through the ages Are not the Jews of to-day still looking upon Palestine as their exclusive inheritance? Is not the slogan of the extreme section of present-day Zionists :

"PALESTINE FOR THE JEWS"?

Read this passage over again very carefully. You will discover that it is the outcast section of Israel—the Lo-Ammi—the not-My-people-Israel section—who are to be (nay, have been) given the land of Israel, and who are to take out of it all its destestable and abominable things, who are to be given a new heart, and who are to re-commence the study of the health laws of Moses.

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Jewish Health Laws.

(Reprinted from "The Jewish Exponent.")

IN the Jewish scheme of life, the preservation of health and the avoidance of anything that may do harm to the body have always been regarded as religious duties. The body, the handiwork of God, is regarded in the Jewish religion with almost the same degree of sacredness as the soul. Mutilation of the body was strictly prohibited, and the provision of proper sustenance of the body, and keeping it clean, is the subject of numerous laws and prescriptions. Bodily cleanliness is a prerequisite to the attainment of a high spiritual state, and the system of baths and ablutions provided by Jewish law for various conditions in life has had a marked effect on the physical well-being of the Jewish people, so that in epidemics they have frequently been immune. Many modern scientists marvel at the correct intuitions regarding food and sleep manifested by the Rabbis in their regulations, although they probably had no inkling of calories and vitamins. Rabbi Akiba, in his last will to his children, advised them to eat an early and substantial breakfast—what many a mother is trying to induce her children to do, and what many a physician orders.

The elaborate system of laws governing diet found in the Bible was probably not intended primarily as a health regulation, yet the result of their observance by Jews for many generations has undoubtedly been the promotion of greater resistance to disease. The quarantine laws prescribed for cases of leprosy and other contagious skin diseases were of great help in checking the spread of the epidemics in the Jewish communities. The priest in Israel, even in most primitive times, did not act as the physician, as it is generally believed, but was charged with the duty of guarding against the spread of disease, very much like the health officers in our modern communities. Following the interpretation of the verse: "And ye shall keep My statutes and My ordinances, which if a man do, he shall live in them," but not die through them, the Rabbis declared that all the laws of the Torah may be violated when the life of a person is involved, and laws governing the preservation of health were regarded as of greater importance than ritual.

While God is spoken of in the Bible as the Healer of Israel, the use of a medical practitioner in case of sickness is sanctioned by the law. The prophets often exercised the art of healing, but the specialised healer was known even in the early periods of Jewish history, and was always held in the highest esteem. In Talmudic times the physician was an indispensable factor in the life of every community, and the scholar was warned against taking up residence in a town which had no physician. It is, perhaps, this high regard for the physician's knowledge and skill that was entertained by Jews throughout their history that accounts for their preference for this profession, and their valuable contributions to the science of medicine. In case of sickness the Jew always sought the advice of the experienced medical practitioner.—(From *The Jewish World.*)

Chance or Design—Which?

BY LANDSEER MACKENZIE.

I.

THE facts and coincidences which cluster about the British race are, and have been throughout the wonderful history of this race, so great and startling, that it is impossible for any thinking mind to avoid the question with which I have opened. It is a very wholesome question to consider, and, dealt with in a calm and dispassionate spirit, it can lead to but one conclusion—"design." But the mind is unable to halt here, and there comes the further question: "Whose design?" And the answer, the logical and unavoidable answer, carries us straight to the throne of God.

It does so because, though we can swallow a great deal of coincidence without our digestions being very seriously disturbed, there is a limit of multiplication beyond which coincidences hurry us across the border-line of probability into the region of the miraculous.

Now the facts and coincidences which a study of the British-Israel belief reveal to us far overpasses this reasonable limit, and leaves us face to face with that, which natural cause will not account for; leaves us face to face with God's mystery concerning Israel, which has been hidden until the fullness of time; leaves us face to face with God's most stupendous miracle, a slow, steady, unfaltering, irresistible flood tide of miracle—a tide which was young only with Abraham, and which still waxes with the ages.

Our subject deals, then, with the Lost Tribes of Israel, who they are, and where they are now. And I propose to treat the question along the lines of your admission, which I take for granted, that "two different bodies cannot occupy the same space at the same time."

It would appear superfluous and absurd to say that the early history of the Lost Tribes is to be found in the Bible, were it not that some men, and some of them learned theologians, say there are not, and never were, any Lost Tribes. But here, in the first place, they are found opposing Jer. l. 6, "My people hath been lost sheep"; and Ezek. xxxiv. 16, "I will seek that which was lost, and bring again"; and our Lord, Matt. xv. 24, "I am not sent, but unto the lost sheep of Israel." And in the second place, in saying, as some do, that the tribes returned with the Jews after the Babylonian captivity, and have been amalgamated with them ever since, they are saying a thing which is extremely easy to confute, and which has, in fact, been confuted in our books and pamphlets over and over again.

But more than this, there is good evidence that not even the whole of the tribe of Judah returned from Babylon. From the Bible narrative we can arrive at a near estimate of the numbers carried down into Babylon. We know the rate at which the Hebrew race increases, and therefore what would have been their numbers in seventy years, the time of the captivity. And we know from Ezra and Nehemiah how many returned. It is not a sufficient number to account for the natural

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increase of population. Not enough to account for two tribes, let alone twelve. So it follows from this that, so far from all twelve tribes having returned, there is now a portion of the tribe of Judah in the world, not known by that name, and not to be distinguished from other men, which took no part in crucifying our Saviour, which is not included in the curse which the Jews invoked upon themselves. Matt. xxvii. 25, "His blood be on us and our children"; and which has not undergone the persecutions that came as punishment on those who betrayed their Messiah. You see, then, that all the tribes of Israel remain to be accounted for, except that portion of Judah and Levi now known as Jews, and numbering at the present time about fourteen millions.

Bible reading folk know a great deal about the children of Israel, but this knowledge is only equalled by what they don't know. A profound knowledge of detail may co-exist with a very slight knowledge of the plan of Scripture regarded as a whole.

The Bible is a study, and theology is a science, and scientific terminology should be strictly adhered to. But men, even theologians, who would be absolutely ashamed to use unscientific terms in dealing with astronomical, geological or other acknowledged scientific matters, are extremely slipshod in speaking of Israel, and it is chiefly this careless habit which has drawn the veil which now hangs over that people. For instance, it is unscientific to speak of Abraham as a Jew, or of the law of Moses as the Jewish law. Yet it is done by all sorts and conditions of men, high dignitaries of the Church included. You will find it in commentaries, you will find it in Bible dictionaries, and you will find it in all sorts of religious works, from the ponderous tome down to the tractlet; and yet two minutes' sober thought will show its absurdity!

The first mention of the word "Jew" is found in the Second Book of Kings. It was a nickname given to the people of the Kingdom of Judah, just as we call Japanese "Japs." "Chambers' Encyclopædia" says the word "Jews" was corrupted from "Yehudin," the name given since the Babylonish captivity. The Mosaic law was, therefore, only given to Judah as forming one of the twelve tribes of Israel. A Jew is an Israelite, but every Israelite is not a Jew. We talk of the return of the Jews to their *own* land. Quite right, it is their own land; they have about one-twelfth of the Israelitish title to it. I may have seemed to labour a minor point, but it is not so, for unless we get the Jew out of tangle with the Israelite we cannot begin to understand the British-Israel belief, or, for that matter, the Bible itself.

We know that the ten tribes, under the leadership of Jeroboam, revolted from the rule of Solomon's son. Israel was thenceforth divided into two separate and distinct kingdoms, called respectively Judah and Israel. Nearly 300 years later Israel was carried captive from Samaria by the Assyrian Power, and settled in the cities of the Medes, and that is all the Bible tells us of them as a political entity. However, Josephus, the historian of the Jews, later on mentions the ten tribes as being beyond the Euphrates in countless numbers. And here we must notice a coincidence. In just that region of Asia where the cover of the Bible shuts down upon lost Israel, the page of the secular historian opens up upon our Saxon ancestors. Sharon Turner traces the Saxons back to the mountainous country between the Black Sea and the Caspian, and so also does M. Chaillu in his book, "The Viking Age."

Ninety years later, in B.C. 588, the Assyrian Power having fallen in the meanwhile, the other House or Kingdom of Israel, which, as I have said, about this time became known as "the Jews," was led into captivity to Babylon, whence they returned to Judea after seventy years, and rebuilt the Temple. The two captivities were thus divided, roughly speaking, by 100 years of time, and 500 miles of space, so that none but the very careless can confuse them. Then followed a period of nearly 600 years, during which they had no king of the blood royal of David to rule over them, so it is quite clear that the promise of God to David—Jer. xxxiii. 17, "David shall *never* want a man to sit upon the throne of the House of Israel"—has not found its literal fulfilment in the Jews.

After the year A.D. 70, the Jews were scattered throughout the countries of the world, and ceased to have a national existence, as it is to this day. Though they remain a distinct race, they are not a nation. We must distinguish between these two words, which are often thought of as interchangeable, and not being so, very misleading conclusions result. Any prophecy demanding a national fulfilment cannot find that fulfilment in the Jews at the present time, as, for instance, Jer. xxxi. 36, "If the 'ordinances' of the sun and moon depart from before Me, saith the Lord, then" (and only then) "shall the seed of Israel cease from being a nation before Me for ever." If, therefore —I say *if*—these two Scriptures which I have quoted do not find their fulfilment in the other, that is, the Ten-tribed House, they cannot have any fulfilment at all. Now the Church theory, concluding, as it does, that the ten tribes are either non-existent or set aside in favour of herself in this dispensation, leaves us gazing blankly at the fatal conclusion that God's promises have failed. But here the British-Israel theory, like a ministering angel, stretches forth the hand to raise us to full conviction of God's truth and the inspiration of the Scriptures. And it does so because it understands those Scriptures to be systematic, and nomenclature employed in a scientific way.

I referred just now to how much there is that we do not know concerning Israel. And just where this gulf of popular ignorance yawns widest you may find the nomenclature by which the two Houses of Israel are prophetically distinguished from one another. I don't pretend that this is easy to grasp, but once you have it you hold the key which unlocks the prophetic Scriptures. I cannot do more than briefly mention some of these distinctions. Although in the Pentateuch, Israel covers the twelve tribes, in Kings and Chronicles

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it is generally applied to the ten, to the exclusion of the Kingdom of Judah, showing that they have the greater right to the title "Israel," both from their greater numbers and because one of their tribes, Joseph, had the birthright. 1 Chron. v. 1, "Birthright was given unto the sons of Joseph"; Jer. xxxi. 9, "Ephraim is My firstborn." For the same reason, in the prophetical books, Ephraim is generally used, not merely for the one tribe, but as representative of the whole ten-tribed kingdom. In like manner, the term "all Israel" is copyright to the ten. If you examine *this* text, which is only an example of many, you will see that it excludes Judah. 2 Sam. iii. 12, "My hand shall be with thee to bring about ' all Israel ' unto thee." So marked is the copyright character of this expression that, in Ezra and Nehemiah, it is applied to only one of the tribes as representative of the ten—I allude to Benjamin—and its use no doubt accounts for slipshod readers of the Bible having concluded that the ten tribes returned with Judah after the Babylonian captivity. This tribe, however, though sharing the political fortunes of Judah for about 900 years, really belonged to the ten-tribed House. In 1 Kings ii., we read of the prophet Ahijah and his interview with Jeroboam, where he tears the mantle into twelve pieces, giving ten to Jeroboam. Verse 34, "I will not take the whole kingdom out of his hand"; verse 36, "And unto his son I will give one tribe, that David, My servant, may have a lamp alway before Me in Jerusalem." Throughout this chapter there is on the one side Judah, and on the other the rest of the tribes, spoken of as "the kingdom," and Benjamin, which formed part of that "kingdom," was lent to Judah for a time and a special purpose. And what I have said of "all Israel" applies with almost equal force to the following expressions :—"All the House of Israel wholly, ' "The whole House of Israel," "All the House of Israel." Whilst recognising the difficulty anyone has, to whom this is new, in thinking such apparently comprehensive phrases can yet exclude Judah, I can assure you it is the case, and I can recommend the point as one which will well repay your best and most careful study, since there are certain niceties about it which I may not deal with now, as I have no time to make them clear.

Now nine-tenths of the Bible treats of Israel in some form or other, and this would be legitimate cause of wonder if the abject, denationalised condition of the Jews, as we know them, and the absorption of the other House amongst the heathen was the sole outcome of it all; and that is the hasty and ill-considered way in which some seek to account for the difficulty of identifying the Lost Tribes.

(To be continued.)

Subscription Rate.

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.

North of England Anglo-Israel Council.

THE thirty-fifth annual conference was held at Blackpool on Easter Monday, April 1st. There was much pleasure in shaking the hands of old friends again. The occasion held additional felicity when it was observed that faces were amongst us which had not been seen at the conference for some years. Regret was felt that Mr. J. G. Taylor was unable to be with us to preside. The conference desired the Secretary to send him a letter stating this, and assuring him of their best wishes respecting his health. Mr. T. W. Plant presided in his absence. The agenda was expeditiously carried through. The conference signified its appreciation of the work which had been carried out during the year. The interest shown in the Council's literature by our friends in the Colonies and the United States was gratifying. The conference, by standing vote, expressed their grief, occasioned by the loss of two of its old members through death—Miss Mercy E. Hinings and Mr. J. Standen. The Secretary was requested to convey their sympathy to the relatives. It was proposed to form a further library in connection with the Council, to be established at Leeds. Mrs. H. M. Mason had very kindly offered her services as librarian. The conference heartily agreed to this proposal. Further particulars respecting the library will be published next month.

British-Israel Empire Union.

(Formerly the British-Israel National Union.)

THE twenty-third annual meeting was held at Blackpool on April 1st. The report and accounts evidenced some interesting work done during the past year. Help had been given to five places in the way of lecturers' expenses, and this had been much appreciated. It was pleasing to record that the period closed with a satisfactory working cash balance.

Obituary.

THE Bournemouth Association has sustained a severe loss by the death of the Rev. G. C. R. Read, M.A., Vicar of St. John's, Branksome. The late Vicar has been one of its vice-presidents for many years, frequently taking part in its meetings. A firm believer in our Truth, he gave every facility for advocating it in St. John's Hall, and usually presided. On March 12th he was announced as speaker at the monthly meeting, his subject being "Archæology and the Bible," but he was taken ill the previous day, and the fatal result came in a week.

I RECENTLY referred in these columns to the rapid modernisation of Jerusalem, and evidence is forthcoming every day to substantiate the statement. It is not without significance that the first air liner to reach India from England should have been given the name of the "City of Jerusalem" by the Government. Perhaps this is out of compliment to Sir Philip Sassoon, Under-Secretary of the Air Ministry.—*Jewish Chronicle*, 19/4/1929.

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Correspondence.

"ON THE TRAIL OF ISRAEL."

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

Dear Sir,—I see that our worthy champion, Mr. Landseer Mackenzie has been giving us what he appears to regard as a "re-interpreting of the Bible" according to our lights, forgetful of the fact that the Apostle Peter informs us that "no prophecy of the Scriptures is of any private interpretation," but is to be regarded as a light shining in a dark place till certain events take place.

That there is much truth in what he has written must at once be acknowledged, as the Scriptures do say that Israel was divorced from the Mosaic; that she ceased to be regarded by God as His people; that she had become to Him as the children of the Ethiopians; that she had been swallowed up among the Gentiles as a vessel in which there was no pleasure; that their identity was not only to be lost, but also denied; but while all this is the case, it in no way involves the sweeping statements which our friend employs, *viz.*, "that God does not speak of them as *'Israel,'* while they are in this condition."

Taking our friend's date, *i.e.*, the days of Ahab as the time when she "died in the sight of God," as the basis of our inquiry, let us examine as to whether God speaks of her as *"Israel"* after that date, and we find that Jer. iii. 2, 288 years after Ahab's date, tells us of God still speaking of her by that name as He also does in chapters xxiii. 6, xxxi. 31-33, and xxxiii. 14; while in Ezek. xxxvii. 16, Dan. ix. 7, and Zech. xi. 14, he repeats the same thing.

We thus see that from the time when He cast her out of His sight, till the time when our Lord was sold for thirty pieces of silver, God speaks of her by her old name, and this at a time when a breach in the family of old Jacob, which our friend has passed over, took place.

Our friend also makes a mistake when he declares that the Jews, who were kept under the law till the faith had been revealed, *are in effect* still under the law, as Zech. xi. 10 declares that when our Lord was thus sold, *God broke the covenant which He had made with* ALL THE PEOPLE (see Deut. v. 3), a covenant which Paul declares in his day was *passing away* (2 Cor. iii. 11).

Had our friend carefully examined chapters lxiv. and lxv. of Isaiah, he would not have applied chapter lxv. 15 to Israel, as they distinctly speak of Zion and Jerusalem as the ones referred to, while Jer. xxiv. 9, xxvi. 6, xxix. 17, and xlii. 18 all prove that the words apply to Judah, not to Israel.

Having thus seen as to whom the term "Israel" is applied to by God between the time when Israel was carried to Assyria and the appearing of our Lord Jesus Christ, let us now see as to the line taken up in the New Testament, and we find our Lord speaking of "the lost sheep of the House of Israel," and that He did not apply this term to the Jews is evident, as He told them that *"they were not His sheep"* (John x. 26), that He had other sheep which were not of that fold.

That the Jews were not to hear His voice is distinctly stated by Himself, and that this was the reason why He spake to them in parables (Matt. xiii. 10-15), as had been foretold by Isaiah vi. 9-13, the reason for this being declared in Isaiah xxx. 9-14.

Turning now to Rom. xi., we find a remnant of Israel referred to in the days of Elijah, who had been preserved, while the apostle declares that in his own day there was a remnant of the same people preserved also, and as the first was not of Judah, but of Israel, the inference is that these were of Israel as well. Moreover, we are told that our Lord was exalted to give repentance and remission of sins to Israel (Acts v. 31), as was promised to Israel, as distinct from Judah (Jer. xxxi. 33), and as Judah has not received this repentance and forgiveness, they being still in unbelief, while the New Covenant, which secured these things to Israel, has our Lord as its Mediator (Heb. viii. 6), and the Apostles as its able ministers (2 Cor. iii. 6), and by which we now draw nigh unto God (Heb. x. 16-22), is in full operation.

We thus see that while Israel is swallowed up among the Gentiles, while their identity with Israel is being denied, God still speaks of them by the name of their father, "Israel," though they have ceased to be His people under the law.

We now come to the question as to why, when Israel's identity is denied, the Apostles of our Lord, yea, our Lord Himself, spoke of the Jews as "ye men of Israel," "the people of Israel," "a master of Israel," "his showing to Israel," etc., and the reason at once becomes clear, for they were as much a part of the seed of Israel as the Ten Tribes had ever been; but while to speak of three members of a man's family as bearing that man's name is absolutely correct, that application does not in any way involve the thought that the other members of his family who were then absent do not also bear his name, as the name does not refer to their moral, social, or spiritual condition, but to the fact that they are the offspring of the person whose name they bear, and it is just here that our friend has gone astray, for the name of "Israel" applied to Jacob by God because, as a prince, he had wrestled with God and prevailed, in no way implies that the Israelites (which includes the Jews) were also *prevailers with God,* as neither the Ten Tribes, nor the Three Tribes, ever were so under the law.

Hoping that these facts will remove the confusion which has been introduced into our subject.
—Yours sincerely, DANIEL WHITELAW, SENR.

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

Sir,—Mr. Landseer Mackenzie is struggling to get out of the maze in which British-Israel authorities are tied up through a complete failure to interpret Hosea iii. He accepts the authority of Jesus Christ; so do I. In Luke xiii. 6-9, "He spake also this parable: A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these

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three years I come seeking fruit on this fig-tree, and find none; cut it down. Why cumbereth it the ground? And he, answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then after that thou shalt cut it down." Isaiah v. 7 says: "For the vineyard of the Lord of the hosts is the House of Israel, and the men of Judah His pleasant plant."

The vineyard in the Lord's parable then was the House of Israel, which was representatively present, and the fig-tree was the Jews, or House of Judah. The prophet Hosea foretold the return of a repentant representative remnant with the House of Judah. The prophet Obadiah foretold the same thing, and the Lord confirms it. The repentant remnant of the House of Israel is quite a different body from the major divorced House of Israel. This is the rock on which all disputes with British-Israelites will and must split.—Your obedient servant, G. W. DEANE, Colonel.

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

Sir,—Mr. Mackenzie claims (February issue) that the name "Israel" in the New Testament refers only to Jews. I presume he means Judaites; otherwise his claim amounts to nothing. In his defence of his claim (March issue), he says, "I do not dogmatise"; yet he winds up with these words, "I have cited in my paper certain Scriptural *facts;* whether they be liked or disliked, they are there; . . . . from these *facts* [as he interprets them] keeping within bounds of our guide-posts [of his own setting up]. I have made certain deductions; for these I am responsible." If this is not dogmatising, it is dangerously near it. His guide-posts are:—

First, that God had *absolutely* repudiated the Northern House (temporally), and had absolutely withdrawn the name "Israel" from them, leaving it only with the Jews. That the name sometimes refers to the Jews only, in the sense of being Israelites, will not be disputed, but when Zacharias said, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people," did he mean Jews only, as Israel or the redeemed? Would the latter be according to promise? And, if redeemed, how could they be regarded as repudiated after? Simeon said, "Christ was a light to lighten the Gentiles, and the glory of My people Israel." Was He the glory of the Jews? But, says Mr. Mackenzie, "Our Lord's own word overrides anything preceding it." But He said, "Go rather unto the lost sheep of the House of Israel," and "I am sent not, but unto the lost sheep of the House of Israel." Whether these mean of all Israel, or of the Northern House only (which seems self-evident), matters not; they most certainly do not mean the Jews; they were not lost.

Second, that Christ came of, and to a nation, the Jews. God Himself said, through Micah, that He was to come of Judah (Jews) to be a shepherd (R.V.) of His people Israel, and Matthew states this was fulfilled. Jesus said, concerning Zacchæus, who was not a Jew, or even a Benjamite, or he would not have been a tax farmer: "This day has salvation come to this house, for as much as *he* is also *a son of Abraham,* for the Son of Man *is come* to seek and save *the lost*"—not the Jews only, who were not lost. True, we are told "He came unto His own," but that did not mean His own tribe; that would imply that He had belonged to the tribe in some previous existence. Besides, the word translated "own" is plural, and means personal, peculiar, or separated things or people, as the context demands; in this case, undoubtedly His chosen people Israel, not Jews only.

Now let us consider the eight facts which he gives:—

(1) John iii. 10. If space allowed, I would show that Nicodemus was neither a Pharisee, nor a Jew, but a Roman ruler, the Chief Magistrate over Galilee, which is called Galilee of the Nations; the people who sat in darkness, that saw a great light, which the Jews failed to see. If this means anything in conjunction with Isaiah's prophecy concerning it, it can only mean that they were Israelites of all nations. Therefore he was ruler in Israel in a broader sense than Jews, even if over the latter, he would be ruler in Israel. He undoubtedly came to question Jews about the much-talked-of resuscitated kingdom of Israel to be, at the instigation of the Pharisees, and with an eye to business. It is quite evident that he had offered his services, and apparently expressed his willingness to become an Israelite (Jew), for the first answer of Jesus recorded is, "Unless a man has been born so[1] from the first[2] he is not qualified[3] to know[4] about the Kingdom of God." After Nicodemus had queried this and other statements, Jesus said, "Art thou—*Ho—the* instructor—*Tou—of the* (gen.) Israel—*i.e.,* of the Israel you are inquiring about—and know not these things?"

(2) Matt. viii. 10. "I have not found so great faith, no, not in, with, or among Israel." He meant Jews, says Mr. Mackenzie. But did He find *any* faith among the Jews? Did He ever work specially among them? Did He ever go into Judea proper to preach to the Jews? Was He safe among them, even at Jerusalem? If not, how could He mean Jews?

(3) John i. 47. Seeing Nathanael, Jesus said, "Behold, an Israelite indeed." Properly, a genuine, true, sincere Israelite. Would a Jew, as a follower of Christ, be rightly described as a genuine, true, or sincere Jew? Nathanael replied, "Thou art the King of Israel." He meant Jews, says Mr. Mackenzie. Pilate asked, "Art Thou the King of the Jews?" and Jesus replied, "So you say." The faithful Jews said, "We have no king but Cæsar," and when He was on the cross they said, "If He be King of Israel, let Him come down, and we [Jews] will believe Him." Their enmity began in earnest after He rode through Jerusalem and was proclaimed the Son of David, the King of Israel. Jesus taught in parables whenever there were any Jews present, *because the mysteries of the Kingdom were not for them to know.*

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(4) Acts iv. 27. "Against thy holy child, Jesus, *the people of* Israel were gathered together." Peter, dealing with the same subject, calls them *men of* Israel. These instances *do*, of course, refer only to the Jews. Who would suggest that the Jews were not people of Israel?

(5) Acts xiii. 16 and 24. One has only to read the intermediate verses to be convinced that Paul was addressing Israelites in general, and others. "Ye men of Israel *and* ye that fear the Lord." Then follows the history of Israel (not Jews). He then says that a Saviour was raised unto Israel, when John preached repentance to all Israel. What could be more plain?

(6) Acts i. 6. "Lord, wilt Thou at this time *restore again* the kingdom to Israel?" Why should the Disciples think He meant the Jews? Jesus had only recently told the Jews that the dormant kingdom *should be* taken away from them and given to someone else. How could this be done, if it was wrested from them ages before, as Mr. Mackenzie states?

(7) Acts ii. 36. Peter is here addressing not only Jews, but also Israelites of *every nation* under heaven, called Jews by the writer, but not by Peter. They may have been, like Paul, Jews by religion; they were *well-disposed* men—Eulabes—*devout*, is properly men *who could be well received*—from Eu—*well*, and Lambano—*to receive*. He commences with "Ye men of Judea" (Judaites). Jerusalem was the capital of Judea at this time; therefore inclusive—and all that dwell in Jerusalem, who were not Judaite; otherwise there is no sense in the distinction. In verse 22 he speaks directly to the Jews, giving Christ's history and their treatment of Him. This was for the benefit of the strangers present from abroad. In verse 36 he says so: "Let *all* the House of Israel know . . . . for the promise is to you and to your children, *and* to all that are afar off." Who are represented here? The promise was to all Israel.

(8) Matt. x. 56. "Go not into the *Hodos*—*highway* of the Gentiles—*i.e.*, the caravan route through Peræs, the way the Jews always went to and from Galilee to avoid passing through Samaria—and enter ye not a city of the Samaritans—*i.e.*, the way the Galileans went to and from Judea, because it saved about forty miles of the journey—but go rather to the lost sheep of the House of Israel." In other words, do not waste time or energy in going to the Jews; they will not listen to you; but go to the scattered House of Israel, unto whom they were told they were going as sheep among wolves. He attended to their cities while they were gone.—Yours, etc.,

ALBERT EMMETT.

[1] 3.s.a.i. sub. pass. [2] cp. Acts xxvi. 5, *from the beginning*; and Luke i. 3, *from the very first*. [3] Greek: Fit, able, capable. [4] Greek: to see, know, experience.

Note of Thanks.

The Editor wishes to thank his anonymous contributor, "Toll Bar," for sending the newspaper cuttings. They will prove useful for quotations.

Another Realm.

"OF the millions of words published about King George, I cannot pretend to have seen everything. Nor has anybody else," writes Mr. P. W. Wilson, a well-known British journalist, resident in America, in *The Christian Herald* of New York.

"But I have a fairly full record of his career, and I seem to find one positive hint alone, at any rate in print, of the clue to his immense personal influence. Some years ago he allowed it to be stated that, as a boy, he had promised his mother to read the Bible every day, and that he had kept the promise. That is the source of wisdom which has never failed him.

"If King George V. had been a Bourbon, living at Versailles, every courtier would have witnessed these devotions. But in London there is a home within the palace which is as private as any other Englishman's castle. It is in that home where the King and Queen breakfast alone that the Bible is read. It is He Who sees in secret that rewards openly.

"If King George V. has retained his joy in service, his smile, his tenderness to children, and, in a word, his character, it is because day by day the world around him was excluded from a realm within him over which there has reigned Another than he."—*Public Opinion*, 1/2/1929.

Miscellany.

I WAS greatly interested last week in the design of a pair of bronze gates that are being erected in front of some new premises in aristocratic St. James's Street. Each gate has twelve bronze plaques, those in the right-hand gate representing the Twelve Tribes of Israel, and those on the left the twelve calendar months. The names of the tribes are in Hebrew, and the "sign" of each tribe accompanies each name. The twelve calendar months are also in Hebrew lettering, and they are adorned by the signs of the Zodiac. At the base of the gates there is a bronze cast of two mythological animals supporting two tablets, on which appears, to me, to be a representation of the initial letters of the Ten Commandments. At the time of writing, these curious plaques are not on view, as, I understand, they have been temporarily taken down for an alteration in the design. I also hear that the premises will be occupied by a Jewish art publication firm or society. When the gates are reinstated, presuming the Biblical design is retained, they are certain to create a great deal of interest. I do not know who designed these curious gates, but the Hebrew lettering of the names of the Twelve Tribes and of the twelve calendar months is perfectly done.—*Jewish Chronicle*, 19/4/1929.

"STORY-TELLING is very difficult, except to the young, who can produce such a simple, sensuous and passionate masterpiece as the little girl's account of Elisha—' Elisha was a very good man, and he said to the bad boys, "If you call me names I shall call a bear and he'll eat you," and they did, and he did, and it did.' "—MR. JOHN MASEFIELD.—*Public Opinion*, 8/3/29.

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Owned and Edited by

THOS. W. PLANT, HALL CROSS COTTAGE, DONCASTER (YORKS.)

The British-Israel Herald is a free-lance Monthly Magazine, founded 5 years ago by Mr. J. G. Taylor, of Newcastle-on-Tyne, and its contents are devoted, as its sub-title indicates, to **"Proclaiming the Israelitish Origin of our World-wide Race."** It is noted for the great variety and unique interest of the articles contributed. They deal with Racial Origins, Expositions of Prophecies and Covenants, and their historic fulfilments in the past, present and future, in so far as they touch our claim to Israelitish Ancestry and all that is implied thereby.

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"See the Rock whence you were cut, the pit whence you were hewn
Look to Abraham your father, and Sarah who bore you."
—Isa. li. 1. (F.F.)

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE.

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From Nineveh Across Europe to York.

HITHERTO UNSUSPECTED BRITISH-ISRAEL EVIDENCE IN THE CHAPTER HOUSE OF YORK MINSTER.

By The Editor.

Towards the end of April I was asked to be one of a party visiting York to be shown over Rowntree's celebrated cocoa works. Subsequently most of us visited the Minster, and were shown round by one of the vergers. In due course we reached the Chapter House, and listened to his description of its various beauties and treasures. Suddenly my attention was arrested by the verger's remark that

"THE HORN OF ULPHUS"

was probably about 2,500 years old, was considered to be of Assyrian origin, and was the gift of a Saxon nobleman. He also stated that they had no authentic knowledge of its history prior to its gift to the Minster; but at the time of gift it was of great antiquity.

Just try to imagine what these few remarks implied to a keen British-Israelite! Naturally, I asked a few discreet questions, and desired to know if any further information was published, and was referred to the official Guide Book to York Minster. On page 84 we read:—

THE HORN OF ULPHUS.

An ivory tusk, 29 inches long, of great antiquity, that was presented to the Minster by a Saxon nobleman, Ulphus, who possessed lands in the East of Yorkshire. Enraged at the conduct of his sons, whom he overheard plotting to get his wealth, he gave his lands to the Minster, and laid this horn on the Altar as the title deeds to the lands. The metal bands and the chain were added in the year 1675. The ornamentation of the horn should be noticed the Latin inscription which runs round the collar may be translated:—

"This horn, together with all his lands and rents, was presented by Ulphus, a nobleman in the eastern part of Deira. Lost or stolen, it was restored by Henry, Lord Fairfax, and re-ornamented. A.D. 1675."

It was this Lord Fairfax who, as Governor of York after the battle of Marston Moor, protected the stained glass of the Minster from destruction by the fanatical Puritan soldiers.

This was so interesting, and, after thinking it over, it assumed such importance in my mind that I paid another visit to the Minster a fortnight

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later. This time another verger was the guide to the party of visitors that I joined, and he confirmed what the previous verger had mentioned, and stated that the late Dean Purey-Cust had often expressed a wish that more details could be discovered relating to the previous history of this Horn of Ulphus.

Our special attention was directed to the broad band of carving at the top of the Horn, the figures being undoubtedly the same as the two-winged griffins, or bulls, on Assyrian sculptures.

I am able, through the kindness of a friend, to give the following additional information, which is taken from "Social England," Vol. I. From the earliest times to 1273. Edited by H. D. Traill, D.C.L., some time Fellow of St. John's College, Oxford, and J. S. Mann, M.A., Trinity College, Oxford.

DRINKING HORN OF ULPHUS, YORK MINSTER.

"Laid on the altar by Ulphus, Thegen (Thane), of Eastern Yorkshire, shortly before the Norman Conquest, in token that he had bestowed certain lands on the cathedral. It is made of an elephant's tusk, and adorned with carved fillets, that nearest the rim representing lions, unicorns, and griffins. Its gold ornaments disappeared during the Civil War."

The problem, therefore, resolves itself into speculating how a Saxon nobleman was possessed of an Assyrian ivory drinking horn, that was of such value to him that he selected it as his most precious token to lay on the altar as witness to his gift of lands for the use of the Minister in perpetuity

If it was, at the time of gift, of comparatively recent Saxon origin and workmanship, why did the carver select such a perfect facsimile of the two-winged Assyrian griffin as the design to be carved on the horn? And why were lions and unicorns, the respective emblems of Judah and Israel incorporated in the design? Where did he get his design from? If it was an heirloom in that Saxon nobleman's family, and had accompanied his clan in their migrations across Europe until they fought for their lodgment in our Eastern Counties, then during the previous centuries we can trace the Saxons ever-backwards through their great and victorious battles against the Roman legions until we reach

ARSARETH.

From the book, "Englishmen Israelites," by Herbert Pain, long since out of print, I quote the following, from page 14 :—

> Ar-sareth is identified with the City of Sereth, on the river Sereth, a tributary stream of the Danube near Odessa. *Ar* is the Greek transliteration of two Hebrew words meaning severally "hill" or "city"; and *Sareth* is, of course, identical with Sereth.

This takes us to the western side of the Black Sea, and in the February and March issues I dealt fully with our migrations from the district south-west of the Caspian to this locality of Arsareth.

From the above-mentioned issues of *The British-Israel Herald,* I reprint the following :—

"These and all kindred questions, researches, and authorities can be fully investigated in ' European and Other Race Origins,' by Herbert Bruce Hannay, Esq., of the Inner Temple, Barrister-at-Law, Advocate of the High Court of Judicature, Calcutta. This large volume of nearly 500 pages, written by one accustomed to sift and weigh the value of evidence, traces the component parts of our supposedly mixed race across Europe, round the Black Sea from Asia Minor, and unhesitatingly identifies us with the Lost Ten Tribes. It was published in 1915, during the war, and the reader will be amazed at the mass of consecutive historical evidence it contains relating to our migrations from Palestine, across Europe, into Britain."

"Quoting from the last page of Mr. Hannay's introduction, we read this reference to those European peoples :—' Who, even in their learned circles, to this day cherish the fond delusion that their progenitors have dwelt there, generation after generation, since times immemorial—that, in short, they are and have always been Europeans, *adscripti glebœ,* in the West, and that for them the Orient is and always has been a foreign realm. Our own British Race is particularly obsessed with this fixed delusion. These studies may possibly convince them of the fact that before they became known as the English—and during a period that lasted much longer than they dream of—they, too, sustained a leading rôle in the drama of the past, as enacted on the gorgeous and mighty stage of ancient Asia. In fact, ever since the memorable epoch ushered in by the resounding Fall of Asshur, in B.C. 619½, there has hardly been an age in which, under the guise of one name or another, well known in history, some branch of their race has not held a prominent, nay, even a dominant position in the affairs of the nations of the world, great or small. Thus, then, we shall have ample reason to conclude that the leading peoples of Europe—and especially the British—were in antiquity, both racially and politically, the aristocrats of that East, of which, even to-day, they—and especially the British—are the overlords and trustees.' "

RE THE NAME SCYTHIC.

Continuing my reprint from the March *British-Israel Herald,* we read in relation to this racial name :—"As far back as 1879 the late Colonel J. C. Gawler, while Keeper of the Crown jewels in the Tower of London, wrote a book on ' Dan, the Pioneer of Israel.' Mr. Herbert Pain, in turn, quotes from this writer in his leaflet, ' Dan, Lost and Found,' and here is the reference to the word ' Scythic ' :—

" ' *Scyth,*' states Colonel Gawler, ' is not a real ethnic name, but a title given to all *nomads* or *wandering* pastoral tribes, and it is in Hebrew alone that this word means *wanderers;* hence, Scuthi, Skuthai, or Scoti. The Scythians were later known as Goths, or Gothi, possibly because the Gatæ, an important branch of the Scythian

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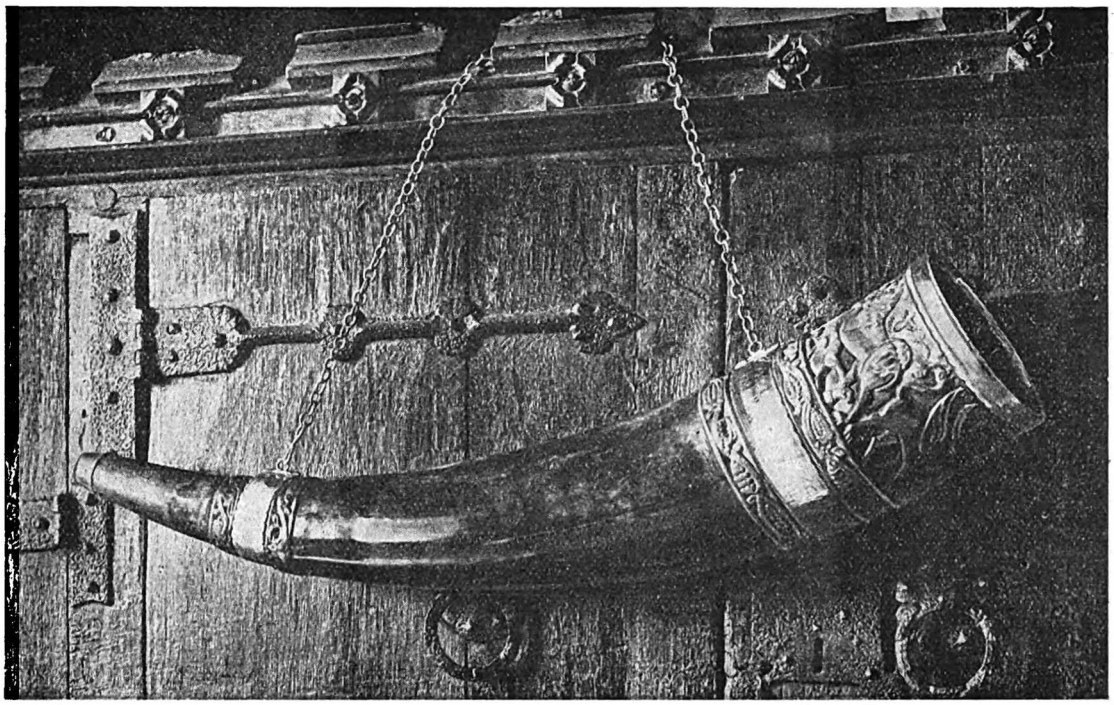


Photo by Frith, Reigate.] THE HORN OF ULPHUS.

nation, were most in contact with the Romans, with whom, therefore, all Scythians were Gothi. Another name they bore in this region was the Latin *Daci*, which would be in Greek Dakai, but "d" here used may be (in the Hebrew) "tz," and Dakai may, therefore, be corrupted from Tzaki or Sakai—a tribe of Scythians, who are called by Strabo *"a righteous race."*'

"The name Saka is a better guide, even though the Persians applied Sakai *to all Scythians*, and Gumri or Gimiri is still more remarkable. 'The Gimiri of the Babylonian transcripts,' says Sir H. Rawlinson, *'elsewhere always means the Tribes,'* and is 'the Semitic equivalent of the Aryan name of Saka.' . . . . The Sacæ (Sakai) or Scythians first appears in the Cuneiform inscriptions about 684 B.C.' "

We are fortunate in having a definite historical account of these migrations from beyond Euphrates and the cities of the Medes to Arsereth, which occurs in 2 Esdras xiii. 39-45 :—

> 39. And whereas thou sawest that He gathered another peaceable multitude unto Him;
> 40. Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the King, whom Salmanasar the King of Assyria led away captive, and he carried them over the waters, and so came they into another land.
> 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.

Mr. Hannay, in his above-mentioned book, traces "the only natural route by which great migrating bodies, or armies on the march, would be likely to journey westward," and two of the localities are "the narrow passages of the Euphrates," and "the valley of a branch of the River Tshorak, known as the Israel Sû, or 'Waters of Strife,' descending which they arrived at where modern Bâtûm stands," the chief town of the present-day petroleum district.

It is safe to hazard the statement that no important movement of Israel lacks its corresponding prophecy.

Let us take "Arsereth."

In the eleventh valedictory address by Moses, in Deut. xxix.-xxxi., we get the idolatry of Israel foretold in chapter xxix. 23-28, the last verse reading :—"And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land" ("as it is to this day," an old Editorial terminal remark).

Professor G. H. Box, in his translation of "The Apocalypse of Ezra," published by the Society for the Propagation of Christian Knowledge, 1917, remarks, in his footnote on Arsereth, that it is from the Hebrew — *"eres" ahereth*, "another land," of Deut. xxix. 28, thus definitely linking up the prophecy of Moses with the history of Esdras. Isaiah also refers to this migration in chapter xliii. 2, by referring, first, to rivers, and then to fires in the oil district through which our ancestors migrated. "Fear not. . . . . 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 shall not be burned; neither shall the flame kindle upon thee."

All these evidences are difficult to explain away,

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they are too numerous to be mere coincidences, and they unmistakably point the way backwards from York, across Europe to Nineveh.

The surmised date of 2,500 years mentioned by the verger takes us back approximately to the date of the Assyrian captivity of the Ten Tribes, which began in 721 B.C. The fact of it being the treasured possession of a Saxon nobleman, whose ancestors had recently arrived from the Continent, makes us interested in the Hebrew origin of the word "Saxon." It is a far cry back to B.C. 1898 (3,825 years ago), where we read in Gen. xvii. 21 :

> But my covenant will I establish with Isaac.

Also in Gen. xxi. 12, we read :—

> For in Isaac shall thy seed be called.

Over 1,000 years later, we read in Amos vii. 16 :

> Drop not thy word against the house of Isaac.

Dr. Gore, in his "New Commentary" (page 577) writes in relation to this incident described by Amos :—

> Amaziah warns Amos to go to Judah, where he may be able to practise the prophetic profession with more acceptance than in Israel. (E. C. Ratcliff is the writer on Amos.)

Therefore Israel is here officially labelled

THE HOUSE OF ISAAC,

as distinct from Judah—the Jews—and a few years later the House of Isaac is mentioned on the Assyrian monuments as being taken captive by Assyria. The Jews have never been known by a name derivable from Isaac, which in the Hebrew is written without the "I," and so the word I-saac becomes Saac, and the sons of Saac become Saac-sons, which easily becomes during succeeding centuries of European migrations "Saxons," and the camouflage then is complete, and our connection with I-saac is obscured and we become the "Lost" Ten Tribes. But we fulfil promise and prophecy by bearing a name derivable from I-saac, for "In (or after) Isaac shall thy seed be called."

We will now quote from "Hume's History of England" with reference to the arrival of the Saxons in the district round about York From Chapter II., paragraph 10, on page 26, relating to the sixth settlement of the (so-called) German invaders, about A.D. 547, we read :—

> The country to the north of the Humber had been early separated into two British states, namely, Deifyr (Deora Rice) extending from the Humber to the Tyne, and Berneich (Beorna Rice) lying between the Tyne and the Forth. These names, afterwards Latinised into *Deira* and *Bernicia*, were retained till a late period. The two countries were separated by a vast forest occupying the district between the Tyne and the Tees, or the modern bishopric of Durham. According to some traditions, Hengist had penetrated as far as these countries, and founded states there for his son Octa, and for Ebusa, the son of Horsa; but it seems more probable that his expeditions were not carried beyond Lincolnshire. It cannot be doubted, however, that the Angles were settled in parts of Northumbria at an early period; though it was not till the arrival of Ida, who landed at Flamborough Head in 547, with a powerful body of Anglian warriors, that the Angles obtained the supremacy in the north of the island. Ida became king of Bernicia, and transmitted his power to his "son," and a separate Anglian kingdom was founded in Deira by Ella. These two kingdoms remained for some years in a state of hostility with one another; but they were united in the person of Ethelfrith, or Aldelfrid, grandson of Ida, who had married a daughter of Ella, and who expelled her infant brother Edwin. It was not, however, till the accession of Edwin, in 617, that the united kingdoms seem to have assumed the name of Northumbria, which was long the most powerful of the Anglo-Saxon states.

It was this Edwin who, 1,300 years ago, was baptised on Easter Day, 627 A.D., at the well shown in the Crypt. The gift of the Horn by Ulphus, therefore, took place some 400 years later, and may be reckoned as one of the most precious treasures belonging to the Minster, and of unique interest to British-Israelites the world over.

We now turn from this link with Northern Israel in our Northern See, to refer to the January number of *The British-Israel Herald,* where, on page 15 we read about

THE CHAPEL OF THE PYX.

With reference to its treasured contents, Dean Stanley writes :—"Hither were brought the most cherished possessions of the State : the Regalia of the Saxon Monarchy, the Black Rood of St. Margaret (' the Holy Cross of Holyrood ') from Scotland, the ' Crocis Gneyth ' (or Cross of St. Neot) from Wales, deposited here by Edward I.; *' the Sceptre or Rod of Moses,'* the Ampulla of Henry IV., the sword with which King Athelstane cut through the rock at Dunbar; the sword of Wayland Smith, by which Henry II. was knighted; the sword of Tristan, presented to John by the Emperor; the dagger which wounded Edward I. at Acre; the iron gauntlet worn by John of France when taken prisoner at Poitiers."

My introduction of this item of news read as follows :—"In looking through some old Press cuttings I came across the following, taken from *The Evening Standard* of October 12th, 1909, just over nineteen years ago, and therefore before the war. I do not know if the war has changed any of these arrangements, whereby the public can visit the Chapel of the Pyx, but, on reading this interesting account of its treasured antiquities, enumerated by Dean Stanley, I could not help asking myself the question : How did the Sceptre or Rod of Moses get into such company?—and in London too !—(ED.)."

Here we have, in the Southern See, in Westminster Abbey, something which is called "The Sceptre or Rod of Moses." If it is not the actual Rod of Moses, then why call it by that title? If it be the Rod of Moses, we again ask the question : How did it get into the Chapel of the Pyx in Westminster Abbey?

At any rate, it surely should be considered significant to those in quest of proofs of our Israelitish origin that, in both our Southern and Northern Sees, we possess these two unique relics. The Southern See links us up with Moses, the great law-giver, whose laws form the basis of our own code of laws. The Northern See links us up with the locality, the name, and the date of the Assryian captivity of the Northern Tribes, who formed the kingdom of Israel, whose capital was Samaria, and who were named the House of (I)saac.

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Oriental Culture in Early Britain.

BY HENRY PROCTOR, F.R.S.L.

MUCH of the opposition to British-Israel Truth arises from the falsities of so-called history. Now archæology is becoming the handmaid of Divinity by confirming the truth of God's Word in regard to our Israelite ancestry. Two books have been published by a very able author (D. A. Mackenzie) on "Footprints of Early Man" and "Ancient Man in Britain." In these works he demonstrates the fact of

A VERY HIGH CIVILISATION

in Britain, which must have existed here before the fourth century B.C., for in 330 B.C.

PYTHEAS SAW FARMS

in Britain. Instead of using open-air thrashing floors, such as were known in Southern Europe, the British farmers carried their corn-ears into barns, and thrashed them there. They had many domesticated animals. Poseidonius also, a Greek writer, who visited Britain, found it thickly populated, and he saw many farms. A number of Kings and Chiefs governed the country, and these, as a rule, lived in peace with one another. In Cornwall the people were friendly with strangers;

THEY WORKED THE TIN MINES

there, and conveyed in great quantities tin in their wagons to an island, called "Ictis," which could be reached at low tide. There it was purchased by merchants, who transported it to Gaul, across which country it was carried by horses to the Mediterranean coast. The enamels of the ancient Britons in England, Ireland and Scotland are

THE FINEST EVER MANUFACTURED

by any craftsman in the world (see "Footprints of Early Man," pages 150-154). It is evident that there were highly-skilled artisans and decorative artists prior to the Roman occupation. Metal-working had reached a high state of excellence. It is a mistake to imagine that the ancient Britons were merely half-savage and treacherous people, "running wild in the woods," until Roman civilisation was introduced ("Footprints of Early Man," pages 150 to 154). The fact of the already existing civilisation is confirmed by Julius Cæsar (55, 54 B.C.). He tells us that the inhabitants were numerous, that the houses were similar to those of Gaul, and that the people in the south had farms and flocks and herds. Chariots were used in battle, and the drivers were so well trained that they could pull up or turn their horses at a moment's notice, and run out along the yoke, and return quickly with astonishing dexterity. "Some centuries before the Roman occupation, also,

A SYSTEM OF GOLD COINAGE

was established in England. Trade with the Continent appears to have greatly increased in volume and complexity. The evidence afforded by the Irish (Gaelic) MSS., which refer to events before and after the Roman conquest, show that society was well organised, and that the organisation was of a non-Roman character" ("Ancient Man in Britain"). In further reference to the gold coinage, the author remarks that "gold is a useless metal for practical purposes. It is too soft for implements. The men who first washed it from the soil in Britain must have obtained the necessary knowledge and skill in a country where it was more plentiful and much easier to work." This was

TRUE OF ISRAEL,

even in the wilderness, and in the reign of Solomon 1 Kings x. 14 (Moffatt) says that the amount of gold which came to Solomon in one year was nearly twenty-nine tons, in addition to that derived from taxes and tribute. Added to this, we have the assurance that the civilisation of the early Britons was

ORIENTAL IN CHARACTER,

and certainly pre-Roman.

Our author continues that "the view favoured by some historians, that our ancestors were, prior to the Roman invasion, mere savages, can no longer obtain. It is clearly without justification. Nor are we justified in perpetuating the equally hazardous theory that early British culture was of indigenous origin, and passed through a series of evolutionary stages in isolation, until the country offered sufficient attraction to induce first the Celts, and afterwards the Romans, to conquer it. The evidence accumulated by archæologists is sufficient to prove that Britain had inherited from seats of ancient civilisation a high degree of culture and technical skill in metal-working, etc., many centuries before Rome was built."

This civilisation came from the East. At an early period in the early agricultural age, and before bronze-working was introduced, England and Wales, Scotland and Ireland, were influenced more directly than had hitherto been known to be the case by the

HIGH CIVILISATION OF EGYPT

and Mesopotamia, and especially by their colonies in South-Western Europe. All this points to the fact that this culture was derived from our Hebrew ancestors, whose culture was certainly derived, as we know, from Egypt, Mesopotamia, and the Hebrew colonies in South-Western Europe.

The Appeal for Help Fund.

MAY I once again appeal to my readers for a generous response to the above fund. The whole of the money received is devoted towards the expenses connected with the printing and publishing of *The British-Israel Herald*, month by month.

The following donations and subscriptions are gratefully acknowledged:—A.E., £5/10/0; E.I., 42/-; Toll Bar, 2/6; L.H., 2/6; M.E.M., 5/-; J.W.S., 10/-; C.W., 20/-; E.T., £3 (three months).

All donations to be sent direct to the Editor:—T. W. Plant, Hall Cross Cottage, Doncaster.

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By Whom, When and Where was Jacob Named Israel?

BY ALBERT EMMETT.

IN recent articles of a contemporary, Gen. xxiii. 28 was given as the time, and Peniel the place, of Jacob being named Israel, and that it was done by God under His distinctive name of Jehovah Sabaoth; while another article said it was under the name of Jehovah.

Now Jehovah is Hebrew for Lord, and Sabaoth is Greek for camps or hosts, words which never appear together. Sabaoth is the Greek form of the Hebrew Tseboath (pl. of Tsaba), *militant camps or hosts,* also translated battles, soldiers, army, and war frequently; the word nearly always refers to Israel in all its renderings; it is not a name or part of a name of God. Neither Tseboath, Sabaoth, nor Jehovah appears in connection with the naming; Elohim is the only name of God that is used. There is an ambiguous reference to Jacob in Hosea xii. 5, under the name Jehovah Elohim Tseboath, but the word "memorial" here is properly remembrance, and if verses 3 and 4 are put in brackets it will be found to refer to verse 2, and read as follows:—"The Lord . . . . will reward [Heb. visit upon] Jacob according to his ways; and according to his doings will He restore [Heb. return] unto him; for the Lord God of Hosts [is] the Lord Who remembers" (cp. F.F.T.).

They also stated that God wrestled with Jacob, and would not grant any favour until he had repented and was willing to restore the stolen birthright to his brother. But it is plainly stated that it was a *man* that wrestled with him, whom Hosea calls a Malak—*i.e.,* messenger, agent, or even a spy; there is not the slightest suggestion of repentance, or of restoration, on the part of Jacob; the manner of his address to his brother was partly due to fear, but due more to Oriental custom.

Jacob is tricked into seven years' extra free service, for his wife, by Laban, after which time he wanted to leave. Laban offered him wages if he would stay on, but he declined, saying: "I have already served you well; all that you have is due to me. You had precious little when I came. If I stay longer, how shall I provide for my own establishment?" They, however, came to terms on a 50-50 basis in kind. Jacob, knowing his father-in-law, adopted what might be called questionable methods to secure his proper share. A Godly Malak *messenger* visits him in a dream, who declares himself to be the God—or from the God—of Bethel. He says, "I have seen all that Laban doeth unto thee. . . . . Now arise, get thee out from this land of thy kindred." His father was getting old, and it was necessary for him to take over some of the responsibilities of the birthright—that is, headship. It will be seen that he is in no way reproached for his action in securing his rights.

Jacob departs secretly, and is caught up by Laban seven days later, who said: "Thou wouldest need be gone because thou longest after thy father's house. Wherefore hast thou stolen my gods . . . . and taken by force my daughters from me?" Jacob replied: "I have been with thee twenty years, serving fourteen years for your daughters, and six years for your cattle, and you changed my (50-50) wages ten times. Thy ewes and thy she-goats have not cast their young (they have been counted as mine). I have not eaten thy rams. Those which were torn of beasts, stolen at night or day, I have borne the loss of. Thou took good care of that. I was in the boiling heat by day, and frosts by night, without sleep; and now, except God had been with me, and for the fear of Isaac, you would have sent me empty away." (N.B.—Isaac was still a power in the land.)

He proceeds on his journey, and is met by God's—or Godly—Malakim *messengers,* apparently from Isaac, to inform him of Esau's attitude toward him. When Jacob saw them, he greeted them, saying: "This is God's—or a Godly—Machanah, *host.*" The word is translated "band" in verse 7, "company" in verse 21, and "drove" in chapter xxxii. 8, showing the same company is meant each time.

After receiving the message, he sends the Malakim with a message to his brother to inform him that he had plenty of this world's goods, and to spare, and wanted nothing of his. The Malakim returns and tells him: "We came unto thy brother Esau, for he also is coming to meet thee, and with him 400 men." These were fighting men, for Jacob became sore afraid. He turns to God for help, and, satisfied that the help would be forthcoming, sends his companies on their way with presents to his brother to appease him. N.B.—there is no question of repentance, or of handing over the birthright. During the night he sends his family across the river, but remains behind alone.

Now, why this secret move in the night? No doubt because he suspected the presence of a Malak, or Malakim, *spy* or *spies* of Esau's. He therefore moved his family from danger, and stayed behind himself to deal with him or them. The previous verse shows that he had intended that all should remain there the night. He meets a Ish*man* (not God), who wrestles with him until dawn. The word translated "wrestle" here is literally to pommel, pound, beat small. Therefore the fighting was between antagonists. The man, finding he was losing ground, played foul, but although Jacob was badly hurt, he fought on until the man gave him best, and wept and made supplication unto him (Hosea xii. 4), and said: "Let me go away—properly send me away—for the day breaketh." It was time to be getting back to report to his master, but Jacob would not let him go until he had come to his terms and agreed to do something for him, called a blessing; probably to report favourably to his brother, and to give him an account of the fight, to show he was not afraid to defend himself if necessary. It is certain someone or something had influenced Esau in his favour between the time of his meeting the

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Godly Malakim and that of Jacob. The man did not know Jacob, nor he him. He asked: "What is thy name?" and when told, said: "Not Jacob. Say again thy name, but surely Israel." Which I should render, "Do not say thy name is Jacob again, but rather Israel, for thou hast princely, or ruling, power with God and with men, and thou hast won" — *i.e.*, Jacob is not a suitable name, as it means strategist or outwitter, but Israel is more suitable, as you have won by sheer physical ability, and not by your wits.

Then Jacob asked his name, but the man, being dubious as to his intentions toward him, said: "For what reason do you ask my name?" Both questions being satisfactorily answered, he blessed him there—*i.e.*, complied with his terms there and then. It can be seen that Jacob was not named Israel at Peniel, but that the name was only suggested. It was at Bethel that he was so named by God.

And God appeared unto Jacob again at Bethel, when (after) he came out of Padan-Aran—the last time being at El-elohe-Israel (Shalem)—and said to him: "Thy name is Jacob. Do not call thy name Jacob again, for surely Israel shall be thy name"; and He called his name "Israel."

Esau explains the meaning of "Jacob." He said: "Is he not rightly called Jacob, for he hath outwitted me these two times? He secured my birthright (headship), and now he hath secured my blessing." The birthright, and therefore the accompanying blessing, was Jacob's by right (Gen. xxv. 23). He secured his rights by services rendered, however slight. Therefore there was no question of supplanting or stealing. The word translated "taken away" is "laqach," *to take* or *receive* in any sense, *e.g.*, a wife, command wages, punishment, etc. Jacob is derived from Aqab — translated "supplanted here" — which Gesenius regards *to be elevated* as the primary meaning, and also *to be behind, to circumvent*, all of which apply to Jacob. As before stated, however questionable his methods, Jacob only schemed to secure his rights, and nowhere is he condemned for so doing. Yet he was described in the articles referred to—and, in fact, by most writers—as supplanter, tripper-up, mean trickster, thief, covetous and treacherous. Why do our teachers and writers so malign Jacob? Esau claimed the headship because he was the first of the twins to be born.

(The Editor does not hold himself responsible for this exposition of the incident, but thinks it will be of interest to his readers.)

Lectures During June.

June 4th.—Leicester B.I.A. H. Beckwith, of Bournemouth. Subject, "The Blind People that have Eyes," at 3 p.m.; and at 7.30 p.m., "Something We British-Israelites Want to Know."

June 17th.—Leicester B.I.A., at 7.45 p.m., "An Open Meeting for Questions and Answers."

Error of Confusion.

BY DANIEL FARMER.

NEARLY all the opposition to British-Israel teaching arises from the failure to distinguish between the House of Israel and the House of Judah, as the result of the division during the reign of King Rehoboam (1 Kings xii.).

One learned professor writes: "The Jews were divided into twelve tribes." But the Jews are the descendants of Jacob's fourth son—Judah—the name "Jew" being that name shortened. So that the Jews are only one-twelfth part of Twelve-tribed Israel.

Another — himself a Christian Jew — said: "Israel crucified Christ; they all hated Him." It was the Jews who crucified our Lord. Israel was not in Palestine at that time, excepting Benjamin, who occupied Galilee.

A third—a contributor to a well-known weekly paper—tells us: "The Ten Tribes were deported to Babylonia, and were joined by the Two Tribes over a century later." The Scripture says the Ten Tribes were carried to Assyria (2 Kings xvii.), and the Two Tribes to Babylonia, the two districts being some 350 miles apart (2 Kings xxiv.).

A learned Rabbi, whose name is well known, in his "Sketch of Joseph as Viceroy of Egypt," actually says: "Yet Joseph remained a Jew." Gen. xxx. gives Joseph as the son of Jacob by Rachel, not the son of Judah, Jacob's fourth son (Gen. xxix.).

A writer of many years ago declared: "Many believe the Ten Tribes are among the twelve million Jews." How can that be? Israel, the Ten Tribes, were to become as "the sand of the sea" (Hosea i. 10). Judah was to be "a very small remnant" (Isaiah i. 9).

A well-known and valued "monthly" gravely informs us that "the history of Israel ended with the destruction of Jerusalem," A.D. 70. That was the end of the national polity of Judah, *viz.*, the Jews. Israel at this time, excepting Benjamin, who escaped at the time of the siege, was not in Palestine, but, according to the prophets, was making her way westward to the "appointed place" of 2 Sam. vii. 10—the isles of Isaiah xli. 1; Jer. xxxi. 10. Israel left Palestine 721 B.C. (2 Kings xvii.), and never returned.

The chairman of a meeting told his audience that "the revival of the Jewish nation meant the downfall of the British Empire." But, according to the Bible, the Jewish nation depends upon the British Empire for its restoration to Palestine, for "the House of Judah shall walk to (Marg.) the House of Israel, and they shall come together to the land of their fathers."

Disraeli said: "England will restore the Jews." When General Allenby captured Jerusalem, the chief Jewish weekly paper observed: "England has become the greatest Jewish Power on earth." Lord Rothschild said of the "Balfour Declaration": "The most important Declaration yet made; the first recognition by a great Power of Jewish status." All this is but the British fulfilling what the Scripture said Israel was to do.

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

God's Guests.

SUCH is the title of the "Sermon for the Week," dated May 24th, and specially prepared for *The Jewish Chronicle*. The text is Levit. xxv. 23: "The land shall not be sold in perpetuity; for the land is Mine; for ye are strangers and sojourners with Me."

The first part of the sermon deals with the Sabbath, the Sabbatical Year, and the Jubilee, with the rest for man and beast, the release of slaves and debtors, etc. It is, however, to the last paragraph of the sermon that I wish to draw your attention, as it contains some charmingly-expressed and rather unusual views on the future terms of tenancy of the Land of Israel, which, if accepted, would banish all self-seeking exploitation, and render private ownership a sacred trust, rather than a personal ownership. Here is the paragraph:—

> For if the land be God's and Israel be His tenants, then this land must be held on a somewhat different tenure from that which usually obtains. The relationship in this matter between God and His people is described in the second half of the text, usually translated: "For ye are strangers and sojourners with me." But this translation fails to express the meaning of the Hebrew, which would perhaps be better expressed by the words "guests and residents." "The earth is the Lord's, and the fulness thereof." It is God's house, and we are guests therein for a longer or shorter period. The two words are generally in juxtaposition. Abraham makes his claim to generous treatment at the hands of the sons of Heth, in that he is their guest, staying in their land. Genesis xxiii. 4). The phrase is used in the same sense by the Psalmist to describe the shortness of man's stay on earth and his dependence on the goodness of his Host. Eastern hospitality was noted for the generosity of the host, for the graciousness with which the guest was entertained. Naturally there was to be expected a reciprocal courtesy on the part of the guest. Nothing was his as of right. He would be a poor guest indeed that found no means to thank the giver. And since there were also other guests, his courtesy must be extended to them, lest his treatment of them should be less considerate than that they received directly from the master of the house. So Israel in the land prepared for them by God—guests and in-dwellers in His house—render to Him some service for His gracious love by tending and cherishing His land and using it as a Divine possession. It must not be used for selfish purposes of aggrandisement or aggression. It is held in trust for the real Owner. So may all the in-dwellers be blessed and live at peace with one another. And, as the guests pass on, the land may open its arms to fresh travellers, welcomed in the name of the Host, of Whom they are the guests. "So the earth yields her increase, and God—our God—doth bless us."—"The Jewish Chronicle," May 24th, 1929.

The Polychrome Bible (U.S.A.) gives, in its notes, this attempt to explain the precise meaning of verse 23. It gives a list of some sixteen or eighteen texts in which "the combination *sojourner and settler* occurs." The idea in verse 23 "thus differs from the usual one, according to which the Israelites were sojourners in Egypt, but inherited Canaan—the land which Jehovah gave them for an inheritance." "According to the present passage, the land is Jehovah's, and the Israelites are 'sojourners and settlers' with Him." We are asked to compare their note on Psalm xxvii. 4. On looking this note up, we read: "To enjoy in the Temple the sweetness of His presence. The speaker expresses the desire of the congregation. . . . . It is not an individual, but Israel, that dwells in J.H.V.H.'s house as His *client* and sojourner. The house of J.H.V.H. is the Theocracy, which has for its centre Jerusalem, and the public worship there. The contrast with this is expulsion from the house of J.H.V.H., such as befel the people at the time of the exile." (More correctly, plural "exiles."—ED.)

We now turn to quote the dictionary meaning of the word "Theocracy":—"The government of a State by the immediate direction or administration of God."

The idea of Palestine being the Guest House of Jehovah for the use of His people Israel is a conception of Palestinian occupation that is certainly not yet realised. The mere mention of it shows how much we (Israel and Judah) have to learn, both nationally and personally, about our relationship to Him, and the administration of the promised Divine government of the re-united nation.

Naturally, we want to know who are to be these "guests of God" in the future. Perhaps the prophets will be able to tell us. In Jer. iii. 14, we read: "I will take you, one of a city, and two of a family, and I will bring you to Zion."

Dr. Driver remarks on this section (verses 11-16): "An offer of pardon and restoration, addressed to Israel"; and adds *re* verses 17 and 18: "The future glory of Jerusalem, in which Judah, as well as Israel, is ultimately to share." Are we to understand from this that Ephraim and Manasseh's predicted numerical increase will be so great that a selection of one or two from their cities, clans and families will be sufficient, with selected Jewish residents, to fill Palestine with those best qualified to administer the Divine laws and orders given from Jerusalem for the righteous government of the world? This dual restoration of Israel and Judah is again stressed by Dr. Driver in reference to Jer. xxxi. 21, and 23-26. He writes: "Let exiled Ephraim, then, bethink herself of her journey homewards," and "Judah, also, will be restored, as well as Ephraim."

It is instructive and interesting to compare translations of Jer. xxxi. 23, the second half of which gives the future greeting of "pilgrims and others visiting the capital":—

"The Lord bless thee, O habitation of justice, *and* mountain of holiness."—(A.V.)

"The Ever-Living bless you, Home of Righteousness, Hill of Holiness!"—(Ferrar Fenton.)

"Yahweh bless thee, O habitation of righteousness, O holy mountain," or "O homestead of ideal perfections."—(Dr. Driver.)

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The 70th Week of Daniel

ix. 27.

BY DANIEL WHITELAW, Senr.

AMONGST those who attempt to interpret prophecy, instead of regarding, as the Apostle Peter did, *viz.*, "as a light which shineth in a dark place, whereto we do well to take heed, till the day dawn, and the day star arise in their hearts," there are many who, believing that God has ceased to deal with Israel since the death of our Lord Jesus Christ, until He comes again, fancy that the prophetic clock has ceased during that period of time, and that because the Jews have been scattered among all the nations, therefore all the promises given to Israel since the time that God cast them out of the land of promise stand in abeyance till our Lord's return.

It is this class of people whom we find asserting that only sixty-nine of the seventy weeks referred to in Dan. ix. have been fulfilled, and that the seventieth week still lies awaiting fulfilment in the future, but as to what their authority is for that assertion they at no time supply.

In verse 24 we are told that seventy weeks had been determined upon Daniel's people and upon his holy city, to accomplish six distinct things :— First, to finish the transgressions; second, to make an end of sins; third, to make reconciliation for iniquity; fourth, to bring in everlasting righteousness; fifth, to seal up the vision and the prophecy; sixth, to anoint the most holy.

A careful survey of these six things cannot fail to reveal that they were all accomplished by our blessed Lord, when He, having died for sin, rose and ascended to the right hand of God, where He purged the holy place within the heavens with His own blood (Heb. ix. 23).

Having thus seen as to what part of the prediction has been fulfilled by our Lord Himself, let us now see as to what part, or parts, of it have been fulfilled in the experience of *Daniel's people* and *Daniel's city,* for it was upon them that these things had been determined.

In verse 25 we are told that from the going forth of the commandment *to restore and to build Jerusalem,* unto *Messiah the Prince,* was to be seven weeks and three-score and two weeks, and as the date of the Book of Nehemiah is given as 446 B.C., we have a definite date from which to make our calculation.

In Ezek iv. 4, we are told that that prophet was to lie upon his left side, the number of the days being 390 for Israel, and for Judah forty days, and that these days would represent the number of years of their punishment for their iniquity. We are on good ground when we take this rule whereby to measure the period of time represented by these seventy weeks, and as there are seven days in the week, to multiply the weeks by this number of days, which will then represent the number of years referred to in this chapter.

We find, as a result of this calculation, that these weeks represent 483 years, and as the date of the going forth of the decree is stated to be 446 B.C., these years bring us to the year 37 A.D., four years after the death of our Lord.

Having seen the date of Messiah the Prince, we find it stated that after three-score and two weeks Messiah was to be cut off, but not for Himself, and we have no difficulty in recognising the one who is here referred to, as Isaiah liii. 8 declares "that for the transgression of God's people was He stricken," though He had done no violence, "neither was deceit found in His mouth."

The Messiah here referred to is not referred to as *"the Prince,"* who was to appear after sixty-nine weeks and be cut off after the sixty-two weeks, and nowhere is our Lord referred to in the Scriptures by that title, while we do find the one whose people were to destroy the city and the sanctuary is referred to by it.

In verse 27 we find that this Prince was to confirm a covenant with many for one week, and that in the midst of the week he was to cause the sacrifice and the oblation to cease, for the overspreading of abomination he would make it desolate, even till the consummation, and that determined would be poured upon the desolate.

In Matt. xxiv. 15-22 we find our Lord Himself declaring this portion of Daniel's prophecy would be fulfilled when Jerusalem was laid desolate.

That this tribulation and destruction was to be confined to Daniel's people and to his city is clear from our Lord's words, for He told his disciples that those of them who were in the midst of Jerusalem were to flee out of the midst of *Judea,* while those of them who were in the countries were not to enter therein, and yet, in spite of these clear instructions and definite declarations, we find men teaching the errors of the Spanish Jesuit Robera, who allocated these things to the time of the end.

That there shall be *(after the tribulation has come to an end)* a time when men's hearts will be failing them for fear, because of what they see to be coming on the earth, is declared by our Lord Himself (Luke xxi. 25, 26), but that time is not the time of the great tribulation, but after it. It was to fall on Daniel's people (Dan. xii. 1), and in Daniel's city, a tribulation which began in A.D. 70, and is to find its climax when Zech xiv. 1-3 has been accomplished.

The Dead Sea Concessions.

IT is satisfactory that the concessions for working the salts in the Dead Sea were finally arranged before Parliament was prorogued. I do not pretend to any knowledge or understanding of such things, but it seems to me that a very fair bargain has been struck, and, what is most satisfactory, one that will enable the exploiting to be carried on successfully if there is any success to be gained from the venture at all. Lord Melchett recently expressed some doubt upon the point, and led one to believe that it is at least possible that the Dead Sea has no such prize as the concessionaires evidently think. For my part, however, with great deference to his lordship, I stand by the Bible in feeling sure that *there is a lot in it.*

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Our Monthly Headline.

HAVE you ever thought it necessary to plead with a Jew to look up his ancestry, and to suggest to him that he was racially descended from Abraham and Sarah?

Of course not, but this verse advises some noteworthy nation or race, who must be of Israel, to do so, and states that they will be noted for pursuing righteousness. When Isaiah (the so-called Deutero-Isaiah of the Higher Critics) wrote this prophecy, he was not thinking of Church-going Christians in the year 1929. It was a message to that section of Israel in the then long-distant future, whom it was necessary to remind of their Abrahamic ancestry.

Let us compare translations, and see what the Higher Critics have to say about the first five verses of this 51st chapter of Isaiah. All of my readers have the Authorised Version, so it is not necessary to reprint it.

Ferrar Fenton reads :—

"Hear me, you hunters for right,
You who seek for the Lord,—
See the Rock whence you were cut,
The pit whence you were hewn;
Look to Abraham, your father,
And Sarah, who bore you;—
I called him when but one;
When I blessed him he grew.
For the Lord will comfort Zion,
Restore all her wastes,
Joy and pleasure meet in her,
With music and song,
Make her moorland like an Eden,
The Lord's bower, her Arbah.

My Race, attend to Me,
And My Nation hear My speech;
For from Me will come the Law,
Justice light the troubled Tribes.
My Equity advance,
And My Salvation meet,
My arm the Tribes will guide,
The Isles will hope for Me,
And on My power confide."

After we have carefully read these verses over we note that certain statements cannot, and do not, fit into Jewish history or residential territory, and that they contain certain definite dating by events yet to happen. The first verse advises certain who nationally and racially strive after righteousness, to look up their ancestry, and suggests that they will find it leads them to Abraham and Sarah. The third verse suggests that the date will be when "the Lord will comfort Zion, and restore all her wastes," etc., which most desirable consummation is certainly in the future. Verses 4 and 5 suggest to us that this section of His Race and Nation, who is advised to look up its ancestry, will be noted for practising His Law and being guided by His justice. Also this unrecognised section of Israel's Tribes will be guided by Jehovah, and are then dwelling in their island residence, and will there rely on the power of Jehovah.

THE POLYCHROME BIBLE.

This version from the U.S.A., which, by the way, was translated by the late Professor Cheyne, of Oxford, renders verses 4 and 5 as follows :—

Attend to Me, My people, yea, to Me give ear,
For from Me will instruction go forth.
And My law as a light of the nations,
Suddenly will I bring near My redress,
Suddenly will My deliverance go forth;
Mine arms will judge the peoples,
For Me do the far countries wait.

The notes in the Polychrome Bible now claim our attention, and the first one is in reference to the rock and the quarry, to Abraham and Sarah, and we are asked to "compare" Heb. xi. 12.

This is how Ferrar Fenton renders verses 11 and 12 :—

By faith Sarah herself received ability to conceive an heir when past the usual time of life, because she considered the promise reliable:—And so, from an individual approaching death, were born as many as the stars of the sky in multitude. as the innumerable sand by the sea-shore!

From this we understand that Abraham and Sarah, in their old age, were the progenitors of multitudes of descendants. Immediately we recollect that the Jews (Judah) were condemned to be few in number, and that Ephraim was to become a multitude of national units, and Manasseh was to become a great separate "people." Bearing this in mind, we may rightly surmise that it was this multitudinous section of Israel who were advised by Isaiah to look up their Abrahamic ancestry. This is still more obvious when we quote from the above F.F., *"When* I blessed him *he grew."* As the blessing could not materialise until *after* the punishment of seven times *(viz.,* 2,520 years), this period from 721 B.C. (the date of our Assyrian captivity) brings us to 1799-1800, and who dare deny that during the nineteenth century we, indeed, did grow, under His blessing, into a company of nations, *after* we had "lost that other," the U.S.A.?

The above-quoted verses 4 and 5 set one thinking of the similar passage in Micah iv. 2 : "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." On the word "law" Dr. Horton remarks :—"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.'" It is, therefore, something that supersedes the Torah in the future, and we are ruled, guided and instructed by Divine "revelation" from time to time in Jerusalem. This certainly agrees with the spirit of Ferrar Fenton's rendering of verses 4 and 5.

Note that this promised "redress" and "deliverance" to those who are advised to look up their Abrahamic ancestry (and therefore not Jews) will come *"suddenly."*

The next line in the Polychrome Bible reads: "Mine arms will judge the peoples; for Me do the far countries wait." Ferrar Fenton's rendering, given above, is easily understandable. The Polychrome rendering, however, gives us some further thoughts, all tending to the dating of the fulfilment of this passage at the end of the latter

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days and still future. If "Mine arms" means "My weapons of war," that will take us to the well-known and oft-quoted passage in Jer. li. 20: "Thou art My battle-axe and weapons of war: and with thee will I dash in pieces the nations." On this passage Dr. Driver obliges us with this remarkable comment, *viz.* "With thee I am *in the habit of* dashing in pieces, destroying," etc. On contrasting "For Me do the far countries wait" with "The isles will hope for Me," we have an example of the rooted objection the Higher Critics have developed for the word "isles," and therefore Cheyne renders it "far countries." May we suggest that "far countries"—far away from Palestine—will include both the "isles" and the far countries of our "company of nations," and thus we can accommodate the A.V., F.F. and Cheyne, one of the highest of the Higher Critics?

In conclusion, I give you a résumé of the notes on these five verses of Isaiah li. from "The Westminster Commentaries," by Dr. Wade:—

> These people, who are advised to look up their ancestry, "desire the vindication of Israel which would be evidenced by the triumphant reconstitution of its national existence." "The sense of righteousness here approximates to that which is meant by success of the right cause."
>
> *Seek the Lord*, "that is, long for the Divine intervention in their fortunes."
>
> "The comparison of the ancester of Israel to a quarry and the members of it to stones hewn from a quarry is akin to the frequent use of *a house* in the sense of a family." "It is the Lord's purpose to extend the knowledge of Himself among the nations, and by the deliverance of Israel to show Himself as a Universal Judge commanding the confidence of all."
>
> "The rescue of Israel from its oppressors (? opponents—Ed.) would lead the nations to look to the Lord for deliverance from injustice and tyranny everywhere."

From these quotations it is not difficult for a British-Israelite to blend prophecy with prophecy, all dealing with Israel's trial and victory at the end of this age and prior to the millennium. It would be so much easier for the members of this nation and race to understand the happening of history if they would trace out their Abrahamic ancestry as advised by the Prophet Isaiah in the words of "Our Monthly Headline."

"Queen Esther: A Royal Romance."

My readers will recollect reading in the March issue a most interesting reprint of a lecture, with the above title, delivered in 1922 by the late Mr. Van der Vord. Some correspondence has reached me, pointing out that the whole of the matter of the lecture was based on the book, "The Prince of Judah," by the late Major Samuels, and my correspondent desired me, in justice to the memory of Major Samuels, to point this out. A mutual friend has furnished me with the information that these two gentlemen met more than once at her house in Southport, and Mr. Van der Vord's admiration of the work of Major Samuels was well known. Probably this fact being known rendered it unnecessary to refer locally to his source of information when delivering his lecture in Southport.

Chance or Design—Which?

By Landseer Mackenzie.

(*Continued from page 79.*)

With the numberless assertions of God's never-failing grace to Israel, no one with faith, "even as a grain of mustard seed," can adopt such a conclusion. No! If we study Scripture with any care and intelligence at all, we must perceive that they are existent *and* to be found, and we must begin to have some glimmering of an idea of the vital religious importance of finding them. From time to time, urged by some dim consciousness of this, as a sort of academic *tour de force*, and leaving out of count the religious necessity, sporadic efforts in this direction have been made. But the seekers have gone poking about amongst the cheaper races of mankind, expecting to find Israel of to-day maintaining their characteristics of 2,000 years ago, an optimism which the experience of science in other cases should have rebuked, and their researches have not been crowned with any very conspicuous success.

Well, this is not the way to find lost Israel. But if we prayerfully study the Scriptures, believing that God is able to do what He has declared He will do, then we shall find. We shall find them even as the prophets have painted. Deut. xxviii. 13, "The head, and not the tail, and above only, and not beneath"—an expression which conveys the idea of a lofty and powerful people. Was it not the promise through Moses to Israel obedient? But a people at the present time obedient to God must of necessity be a Christian people. And that Israel should become so is foretold of them in many prophetical passages, as, for instance, Isaiah xlv. 25, "In the Lord shall all the seed of Israel be justified"; Hosea i. 10, "In the place where it was said unto them, Ye are not My people, it shall be said unto them, Ye are the sons of the living God." More than this, they were to be the acknowledged chief Christian people. Isaiah lxi. 6, "Ye shall be named the priests of the Lord"; verse 9, "*All* that see them shall acknowledge them that they are the seed which the Lord hath blessed."

And this because they were to be a missionary people—the channel by which the Gospel was to be communicated. Isaiah xliii. 10, "Ye are My witnesses, saith the Lord . . . . that I am God"; verse 21, "My chosen, the people which I formed for Myself, that they might set forth My praise"; Isaiah xxvii. 6, "Israel shall blossom and bud, and fill the face of the world with fruit."

Turning to the New Testament, I think I can show you that these forecasts were actually fulfilled in the Hebrew people. In the Old Testament we lost Israel among the mountains of Media, but we find the same people again in the New, not, however, with the same name, nor in the same place; but after a lapse of 700 years, why should we expect to do so? Plenty of evidence of this is to be derived from the New Testament, but it is not direct, and not easy to convey in a few words.

Partly because men are saturated with the idea

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that a representative portion of each tribe returned after the Jewish captivity and amalgamated with the Jews, and partly because they cannot conceive of Israelites being spoken of as Gentiles, they are unable to recognise that the Gentiles who received the preaching of the Apostles gladly, were, in fact, Hebrews. Yet that is the only conclusion that satisfies all difficulties.

The world at Christ's coming consisted of two kinds of men—Jews and Gentiles. We have seen that the Lost Tribes were *not Jews*, and had been cut off from the law of Moses for more than 700 years; therefore they were Gentiles. And from the religious point of view there was no difference between them and other Gentiles, but they were of Hebrew birth for all that. But to claim the fatherhood of Abraham won't save a man if nothing else does.

Christ said, "I am the way; no man cometh to the Father, but by Me." They, therefore, had to adopt the "way" which was common to all men. But He said further, "Whosoever will, may come," and "whosoever" covers the Hebrew as fully as it does any other man; so there was nothing to prevent their coming.

In Smith's "Bible Dictionary" there is an article on the Dispersion, as it is called—John vii. 35, "Will he go unto the dispersion among the Greeks?"—which says that it consisted not only of Jews, but of members of all the tribes.

In 1 Maccabees xii. 21, we have the acknowledgment by the Jews that the Spartans were of the stock of Abraham.

Here, then, there is secular and historical evidence that there were Hebrews, apart from the Jews, and held to be inferior, because they were Gentiles, scattered through Asia Minor, Greece, and Rome.

We see, then, that the ten tribes had need of the redemption wrought for them by Christ—"I am not sent, but unto the lost sheep of the House of Israel"—that they were on the spot to receive it, and that they were at perfect liberty to take it if they chose. Now I ask you, what right have we to assume that God set them aside in favour of other Gentiles, who were not of Hebrew blood, and thereby went *out of His way* to be false to His promises? Such a proposition is monstrous, and such a teaching but a device of Satan.

The Lost Tribes had need of redemption. Christ came especially to give it, and they received it. That this is a fact there is plenty of evidence in the Epistles alone to show, but I cannot, unfortunately, do more than glance at it now.

(To be continued.)

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

Correspondence.

ON THE TRAIL OF ISRAEL.

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

Sir,—It seems to me that your correspondents are quietly setting aside and ignoring one of God's judgments upon Israel. They obstinately persist in fixing upon the divorced people the name which God has taken away. Therefore, their arguments, though learned and excellent in themselves, lack cogency.

I notice the jibe that *I* have driven the guide-post (I mentioned in my last); not at all, it is God-driven.

"Another name" (Isaiah lxii. and lxv.) implies abrogation of the former name. It is absurd to suggest that the "married wife" loses her name; it can only be the "divorced woman"—Ephraim-Israel, to wit—who loses it. See "Handbook," page 55, speaker's commentary.)

As an abstract question, who are "my servants"? Those, I apprehend, who accept Christ, out of *all* the tribes, as implied by the general Epistle of St. James.

I very strongly protest against the *tone* of the assertion "Mr. Mackenzie states." Mr. Mackenzie does *not* "state"; he refers. It is *God's Word* which "states" that in the days of Rehoboam "the kingdom," all but one tribe, was taken away from Judah. "The kingdom" could not be restored to itself; it could only be restored to Judah, from whom it was taken. Surely that is obvious? Redemption is a national matter. Christ has wrought redemption for *both* Houses. It is an accomplished fact. *But it has to be accepted.* The Jews have not accepted it, and it was many centuries after the time of Zechariah before we did.

"Lost sheep of the House of Israel." This is *not the same thing* as calling the people indicated "Israel," or naming that name upon them. It is merely retrospective, showing which section of the Hebrew people had become lost sheep. The Jews at that time were "lost sheep"; they were under covenant with God.

The question is put, "Did he (Christ) ever find *any* faith among the Jews?" Certainly! Many repented at the preaching of John Baptist. And a great company of the priests accepted the faith.

John Baptist "was in the deserts till the day of his showing unto Israel." If the Jews are not thus referred to, what Israel was? Other texts disclose that John preached in Judea, and baptised in Jordan.

When I have said that the post-captivity (721 B.C.) prophets did not apply the name "Israel" to the quandam House of Israel, but transferred it to the Jewish House, I think the evidence is in my favour.

The House of Judah is labelled as the "rebellious" House, in contradistinction to Ephraim-Israel, the "backsliding" people (Jer. iv. 16, 17). The word "rebellious" is, therefore, as a trade mark upon the House of Judah. Wherever we meet with it we know that House is indicated.

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Beginning with the 2nd of Ezekiel, in most of the chapters up to, at last (this is but a hasty sketch), say, the 12th, we may find that word, and in the very same chapters he calls them "Israel" and "House of Israel," so that there is absolutely no doubt that he is speaking of the Jews. Whereas in a chapter where, peradventure, he refers to the other House, he calls them "Children of Israel," which, as I have said already, is not the same thing as naming them Israel. Later on, we have him speaking of the dead bones of the "whole House of Israel." Not of a living body named Israel.

Later on yet, we have the parable of the two sticks. That was for the far future, and great developments may occur before the joining of the two sticks. But it is out of my purview. And without examining every verse, I think I am right in saying of the later prophets, that they never name the divorced House "Israel."

If this rule was scientific, and observed by these prophets, what grounds have we for suggesting that the writers of the New Testament departed from it, all alike being guided by the Holy Ghost?

It must not be forgotten that part of the House of Judah—namely, Benjamin and a remnant of Levi—were ethnically of the House of Israel, and having been always under covenant, had an inalienable title to the name.

It seems to me, therefore, that the interpretation which I, with a hardihood highly objectionable to your correspondents, ventured to suggest in my paper "On the Trail of Israel," is the only interpretation which can be consistently held.

That it is an objectionable view arises, I conceive, from the innate and almost unconscious prejudice, so generally felt against the Jew. Thus any hint that they were, at any time, a paramount and noble people ("Judah is his pleasant plant"), or that they still have certain characteristics which put us Christians to the blush, is eminently distasteful to us

It is a blot upon our canting talk about "the brotherhood of man," and a shame to our Church, which brackets them with "Turks and Infidels"! Infidels forsooth! A people who have entirely freed themselves from the supreme crime of idolatry—which is more than can be said of our own Church.

There are bad Jews! Certainly, there even may be bad Scotchmen—though this is to strain possibility to its utmost limit!—Yours, sir, very truly, LANDSEER MACKENZIE.

JOSHUA'S LONG DAY.

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

Dear Sir,—A friend has evidently sent you an account of a lecture I gave in Leeds in April on "The Purport of Joshua's Long Day." I greatly appreciate the kind things said, but as he does not give what that purport was, it is possible some of your readers, not having studied the matter, may not be aware of, and will like to know. So I am venturing to ask if you can find space for a short explanation in your paper.

Mr. Davidson, in his book on the Great Pyramid, gives the answer, *i.e.*, that the events connected with the exodus of Israel from Egypt, and those in connection with the last week in the life of our blessed Lord (of which they were the types) might agree chronologically as regards the month, day, and very hour—a point very seldom brought into public notice—and yet in these days of such immense importance, when the general tendency is *de*struction, not *con*struction. Thanking you.—Yours sincerely,

M. BLOXAM.

Worthing, May, 1929.

"THE EYE OF A NEEDLE."

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

Dear Sir,—In the April issue of *The British-Israel Herald* I asked if any Hebrew scholar would explain why two different Hebrew words should be translated "gates" in one verse, Neh. xiii. 19. In a letter sent to me this week a Jewish scholar has suggested that the second "gates" is a mistranslation, which should have been rendered "doors"—*deleth* compare Neh. iii. 1: "They sanctified it [the sheep gate-shaar], and set up the 'doors,' *deleth.*"

It is very probable that this suggestion is correct. The large "gates" of the cities were always two-leaved. A smaller door was fixed into the larger one, and is called the "needle's eye." It is only natural that Nehemiah would order the closing of both the *shaar* and the *deleth.*

It is supposed that our Lord used the "deleth" as an illustration when He said: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God." Our Lord did not mean that a rich man *cannot* enter heaven, but a man *who trusts* in his riches. A camel is primarily a beast of burden, and, when loaded, the burden stands out three or four feet on each side; it could not pass through the "deleth" unless *unburdened,* just as a man must get rid of the trust in riches.

The Rev. J. Politeyan denies that there is any evidence that this smaller entrance was ever called "the eye of a needle"; so also Dr. Bliss. On the contrary, the Rev. S. Schor, who was born in Jerusalem, strongly maintains that this smaller opening *was* so called.—Yours faithfully,

MARY WOODWARD.

Unique Bronze Gates.

THE bronze gates of the new building in St. James's Street, with the curious design depicting the Twelve Tribes of Israel and the Signs of the Zodiac with prominent Hebrew lettering, to which I recently called attention are now erected. The gates are certainly unique. For the information of those who may care to inspect them, I may mention that they are in front of the International Art Galleries, Salomon Building, St. James's, S.W., but I should not be surprised if the design does not receive a very favourable welcome. Biblical subjects or characters for business purposes are not in general favour. — *Jewish Chronicle,* 17/5/29. (See page 82, May *B.-I.H.*)

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Leeds British-Israel Association.

WE have just had a delightful visit from our old friend, Mr. Henry D. Houghton, of Sandiacre. His address on May 8th was entitled "The Restitution of All Things." This, we understood, was the sequel to his lecture, entitled "The New World, the New Men, the New Age," which has received much acceptance. He showed that God's fury would be poured out against the enemies of Israel; that, when this came to pass, He would provide a refuge for His people. As Noah was preserved, so would Israel be. Mr. Houghton drew a striking parallel of the escape of Israel in the coming trouble (Jacob's trouble), with the deliverance of Israel from Egyptian bondage. In Isaiah xi. 15 and 16, God said that He would make a highway for the remnant of His people, as He made a passage through the Red Sea. Further, Isaiah iv. 5 stated that He would create a habitation in Zion, and protect her assemblies with a cloud of smoke by day and a flaming fire by night. Isaiah xxvi. 20 says: "Come, My people; enter into thy chambers." A holy feast is kept, as when Israel kept the first Egyptian Passover. He pointed out that the overthrow of Satan was on the earth. God's elect people (Isaiah lxv. 17-25) were to be established on the earth. Paradise would be restored. That would be the Golden Age. Earth is the scene of Jehovah's triumph. He drew a wonderfully vivid picture of the blessings and prosperity coming to Israel in the new age. A very good audience closely followed the lecturer's reasoning with evident pleasure and satisfaction. Mr. T. W. Plant presided.

On Thursday, May 9th, Mr. Houghton lectured at Millbridge. The title of his address was "Israel's Discovery: The Marks the True Test." He built up his argument logically, proving beyond doubt that our Saviour was identified by the marks of His Messiahship, and not by His pedigree, and thus he reasoned Israel must be discovered by the same method. Our Saviour requested His inquirers to observe His works for the evidence. The identification of Israel necessitated the application of a keen intelligence to the inquiry, with a strong faith in the Word and faithfulness of God. That, as the marks, distinctly fulfilling the prophecies concerning His life and work, were upon our Saviour, so must we expect to find the marks of Israel upon Britain and her colonies. If we found these, then decidedly she was Israel. He cried: Have we the marks? All the marks? And are they on us only? He then proceeded, diligently pointing out the evidence that we had them, and we only. The greatest number any other nation could show was six. He declared we had, as a people, seventy distinctive marks; these marks Israel had to bear. Carefully enumerating these, he left his hearers with overwhelming evidence of our identity with Israel. Thus placing them in the unenviable position that if this evidence were rejected there was a deliberate rejecting of God Himself in our British-Israel identity claim. Truly a serious responsibility. We rejoice with deep gratitude that Mr. Houghton's message is charged with such convincing power. We hope he may long be spared to give it.

BIBLE STUDY CIRCLE.—On May 1st Mr. Thos. W. Plant kindly gave us an interesting address on "Isaiah on the Mandate, and the Coming Development of the Middle-East." He had been in London the previous day with reference to "The Seventh (Palestine) Dominion League," and we had the pleasure of hearing from him his impressions with regard to this movement. He stated, respecting the Jews, who are being drawn to this idea, how they were naturally—owing to their failure to understand or to take into consideration British-Israel teaching—thinking that much more depended on themselves. There can be no doubt that a wider view must be taken relative to this development than the Zionists are taking. Their obsession must be removed, and these Jews must realise that the Mandate is held by their brethren of the House of Israel (the British).

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., *Vice-President.*

SINCE the last report we have been spreading the glorious news in Fulham, Putney, Hounslow, Tunbridge Wells, Shepherds Bush, and Ealing. The lecture at the West Ealing Baptist Church was well attended and appreciated. I gave a general outline of the British-Israel subject, conducting my hearers on a long trail. Tracing Israel from its infancy to its wonderful development in the present day, from Bethel to Egypt, Egypt to Sinai, Sinai to Canaan, or Palestine, where they became a kingdom, and ultimately divided into two kingdoms, we followed them into their captivities; first, the Northern or Kingdom of Israel, into the land of the Medes; next, the Southern Kingdom, or Kingdom of Judah (known as Jews), into Babylon for seventy years. Turning our attention more particularly to the Northern Kingdom of Israel, or "Kingdom of Samaria," we pursued them north, east, south and west, to various parts of the British Empire. A vote of thanks was accorded for the lecture, with requests for its continuation next season.

The following donations are thankfully acknowledged for out-of-pocket expenses:—A.M., 10/-; Miss B., 2/6; Anon., £5; E.J., 5/-; T.H.H., 5/-; Mrs. C., 10/-.

All communications should be addressed to John T. Hunt, Hon. Secretary. Please note new address: 35, Barnfield Road, Ealing, London, W.5. Cheques and postal orders should be crossed "B.I.C.M. A/c, Barclay and Co."

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DURING the past month the following donations have been received, and are gratefully acknowledged:—H.Y.H., 15/-; E.P., 3/-; E.A.W., 5/-.

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Lectures.

GRANGE-OVER-SANDS O.H.I.

PALESTINE'S FUTURE.—At a meeting of the local Lodge of British-Israelites, held at the Parish Room on Thursday of last week, and presided over by Mrs. O. Ingham, Mr. T. W. Plant, of Doncaster, gave an interesting lecture on "Isaiah and the Mandate." Speaking of the future development of Palestine according to the prophecies of Isaiah, Mr. Plant pointed out that events were already shaping towards that end, as was evidenced by the recent movement started by prominent Members of Parliament to educate the Jews, particularly as to the possibility of forming a Seventh Dominion in Palestine on the lines of the six Dominions belonging to the British Empire. At the close he was accorded a hearty vote of thanks, on the motion of Mrs. Woodward.—*Westmoreland Gazette*, 11/5/29.

THE following appeared in *The Brisbane Courier* of April 11th, 1929:—

"BRITISH-ISRAEL FEDERATION.

"The eleventh annual meeting of the Queensland Branch of the British-Israel World Federation was held in the Ann Street Presbyterian Church last night. The president (Mr. Arthur Exley) occupied the chair, and there was a good attendance. The secretary (Mr. M. V. Rigby) read the objects of the Federation, the principal of which is to promulgate the belief that the people of the British or Saxon race within the British Isles and their offspring beyond the seas are of the stock of Israel. The annual report showed that throughout the United States and the British Empire there were now hundreds of Branches and many thousands of members. The Branch in Brisbane dated back to 1886. Large quantities of literature on the subject of Anglo-Israel associations had been distributed during the year, and much interest had been manifested by the Queensland people.

"The financial statement was presented by the treasurer (Mr. A. G. Calow), and an interesting address on "Balaam's Prophecies" was delivered by Mr. Exley. The principal office-bearers were re-elected, and the new Committee will comprise: Messrs. J. A. Rigby, W. Shirras, L. Maskell, Mesdames A. Exley, M. V. Rigby, Tindale Porter, Misses Stewart and M'Conechy."

Obituary.

MR. W. J. HASSALL.

AN outstanding personality has been removed by the peaceful passing at 90, Radford Road, on Wednesday, of Mr. William Jackson Hassall, who had attained the ripe age of 88. Mr. Hassall will be remembered by a large circle of friends in Warwickshire for the sterling qualities which he brought to bear in the course of his long and honoured scholastic career, and by a much larger circle for the intensity of his religious influence.

Belonging to an old Coventry family, Mr. Hassall was educated at the Grammar School in that city, being in the same form as the late Lord Fisher and Dr. C. W. Iliffe. A brilliant student, and wishing to join the teaching profession, he entered Saltley Training College, having taken the Queen's Scholarship Examination, and heading the list for all England. On leaving Saltley, although offered good posts in towns, Mr. Hassall preferred country life and became first head master of a school in Wales. After some years he returned to Warwickshire as head master of Bilton, and for the last thirty-five years, before he retired to Leamington in 1906, was head master of Stretton-on-Dunsmore School. He took the deepest interest in the welfare of the village, being many years chairman of the Parish Council, and the consistent friend of the poor.

Mr. Hassall was a great Biblical student, and a staunch supporter of the British-Israel Movement. His consuming desire was to be an influence for good in the world, and as a "silent missionary" corresponded with unbelievers in all parts of the world. He had a remarkably attractive personality, a venerable presence, and a mental alacrity which was preserved right up to the end. Youthful in outlook, he retained the enthusiasm of the student, whilst his literary output was prodigious. His remarkably clear handwriting and methodical habits made him an apt student of shorthand, and at the age of 80 he acquired a thorough mastery of the Gregg system. He was very musical and had occupied positions as organist. He held the gold medal of the Health First Society, and was one of the oldest Sunday School teachers in the county. His keenness as a chess player remained to the end.—(From *Royal Leamington Spa Courier*, May 17th, 1929.)

Cultivation of Bananas in Palestine.

ONE of the principal sources of revenue in the fruit-growing industry of Palestine is that which is derived from the cultivation of oranges. A prominent fruit-broker in Covent Garden told me recently that in the course of the last few years the importation of Jaffa oranges has increased by leaps and bounds, and that nowadays the fruit has a season of its own. But the orange is not to have all its own way, so far as fruit from Palestine is concerned. I understand that enterprising fruit farmers are making bold experiments in the cultivation of bananas, and that a first consignment has reached this country and is now ripening in the crates at Covent Garden. The importation of the Palestine banana has been made in the nature of an experiment, and if it should prove successful consignments will be sent regularly to London. Covent Garden authorities have expressed the opinion that the banana compares very favourably with that of other countries. — *Jewish Chronicle*, 17/5/29.

Erratum. — In the May issure, on page 81, second column, paragraph 2, the line, "He undoubtedly came to question Jews"—for "Jews" read "Jesus."

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JUL 19 29 H

"The heathen shall know that I am the Lord."

—EZEKIEL XXXVI. 23 (R.V.)

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE.

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Israel, The Missionary Race.

BY THE EDITOR.

OUR monthly headline for July is one of those well-known texts that are taken for granted, often without examination, and generally without much thought as to its real significance. Should it be selected as the text for the sermon on a missionary Sunday, the congregation would probably indulge in a pious hope that the heathen idolaters and savages will be Christianised some time in the future, and the mental picture of South Sea islanders being preached to by a benevolent-looking missionary in a black frock coat might possibly flit through their minds. It is almost certain that the well-known missionary hymn :—

> From Greenland's icy mountains,
> From India's coral strand.

would be announced, and after everyone had joined in the singing, the collection for foreign missions would be taken, and the congregation would then disperse and forget the text. What an easy way of dealing with such a text! It saves so much trouble, and, in the main, satisfies the hearers. But if a context-studying British-Israelite happened to be present, and subsequently asked for more light, or suggested that it would be more interesting if we were told *when* "the heathen shall know that I am the Lord," and *by whom* they shall be taught this great truth, he would be dubbed a nuisance, and duly frowned upon, and written down as a crank.

To endeavour to answer these two questions, we will try our favourite pastime of comparing translations; they are sure to be helpful, even though the variations are only slight :—

> "The nations shall know that I am the Lord."—(Sept. and R.V.)
>
> "The nations shall learn that I am Jehovah."—(Polychrome Bible, U.S.A.)
>
> "That the heathen may learn that I am the Ever-Living."—(Ferrar Fenton.)

From these quotations we note that "nations" and "heathen" are two words used to translate the same Hebrew word; and also that the two words "know" and "learn" are used to translate another Hebrew word, and these enshrine the twin ideas of being taught and of learning their lesson. But some agent-nation must be elected, or called, to undertake this work, and we still

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continue asking "When?" and "By whom?" Someone must "call the children to school." Perhaps the contexts of the above translations will help us to find out "when" and "by whom," as it is obvious we must not stop in the middle of a verse, and so we complete the above quotations, noting the great importance of the time-marking word "when" :—

"When I shall be sanctified in you before their eyes."—(R.V.)

"When I am hallowed by you before their eyes."—(Septuagint.)

"When through you I shall manifest My sanctity in their sight."—(Polychrome.)

"By My making Myself sacred in their eyes, through you!"—(Ferrar Fenton.)

Is it still necessary to continue asking the questions, "When?" and "By whom?"

Ezekiel was here inspired by Divine *foreknowledge* to predict that Israel would be the missionary nation of the world, and as the Jews do not fulfil that destiny, then the long-lost section, comprising the Northern Ten Tribes, should be doing that work in the world wherever they are now residing, and under whatever name they now bear. Ezekiel was not misinformed, and he was in no doubt as to Israel's task. It is no use saying that we are "spiritual Israel," and therefore we are undertaking literal Israel's duties. The Bible never mentions a "spiritual Israel," but it does outline a spiritually-minded literal Israel. Only by such an agency can this work be accomplished and prophecy be fulfilled, and by this fulfilment its claim to inspiration be substantiated.

A SEQUENCE OF EVENTS.

Let us assume that Ezekiel's chapters xxxv. to xlviii. are a predictive record of a sequence of events. The Polychrome Bible of the U.S.A. furnishes us with a series of sectional headlines, which are a remarkable running commentary on recent and near future events :—

CHAPTER 35.
Desolation of Edom (Esau-Turkey).
CHAPTER 36 (v. 1-15).
Promise to the Mountains of Israel to become cultivated, "*when* they (Israel) are ready to come!"—(F.F.)
v. 16-40.
The Cleansing of Israel.
CHAPTER 37 (1-14).
Restored Nationality.
National Resuscitation.
v. 16-28.
Union of the Two Branches of the People.
CHAPTERS 38 & 39.
Triumph of the Lord.
Manifested in the Overthrow of Gog and the Final Establishment of Israel.
CHAPTERS 40-48.
Civil and Religious Reconstruction.

Such a series of national evolutions is easy to follow, without any undue straining of probabilities, and will require a much longer period than the next ten or fifteen years.

It is now time to turn back to our Monthly headline and see what else can be learnt from it and *from its sequence*. The usual human idea of the order of events would be that Israel should first become a converted nation, consecrating itself to missionary work, because of being then qualified to undertake such a task.

But we are wrong in our ideas. Evidently God intended to work things the other way round. It is stated that we are to do the missionary work *before* we are nationally purified ; and we are doing so !

We must now read a few verses of chapter xxxvi., and I will use Ferrar Fenton's translation.

WHEN.

Verse 23 : "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!"

THEN AFTERWARDS.

"Then I will bring you from the heathen, and collect you from all the countries, and bring you to your own soil, and wash you with pure water, and purify you from all your corruptions, and cleanse you from your idolatries" (the Jews are not idolaters !—ED.) "and give you a new heart, and put a new spirit in your breast ; and remove the heart of stone from your body, and place in you a heart of flesh, and put My spirit into your breast, and cause you to walk according to My institutions, and regard and practise My decrees."

THEN !

"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, and rescue you from all your corruptions, and call to the corn, and increase it, and not lay famine upon you."

(Limitations of space prevent me from printing the succeeding nine most interesting verses in this translation.—ED.)

I now quote the footnote on the word "sanctify" in verse 23 by the Higher Critical Editor of the Ezekiel volume of *The Century Bible*:—"*Sanctify, i.e.*, make holy. The great act of reinstatement would make the heathen honour God's majesty, as the sufferings of Israel had made them despise it."

So, then, the future official re-union and restoration of Israel and Judah in Palestine—*as a fulfilment of prophecy*—will make all the other nations of the world honour God's majesty.

Read this prophecy by Ezekiel over again very carefully.

During this future great act of Divinely-guided national restoration we have this glowing description of our future national purification. It is evident that it will take the form of humanitarian altruism beyond anything yet experienced, and the great revivals in the past will then be considered as having been only a few preliminary showers.

Note that we are to be thoroughly cleansed from our national taint of idolatry. The Jews being finally cured of idolatry in their Babylonian captivity, this glowing description must logically refer to the Ten Tribes, under the leadership of Ephraim, being in their turn also cured of idolatry, to fit them for re-union with the Jews ! Rather an arresting thought when we come to think this over ! The missionary race of the world—the

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English-speaking world, whose missionary societies do nine-tenths of the missionary work of the world—will, in their turn, require to be cleansed of their national taint of idolatry, in order that the (other) nations may learn the lesson that "I am Jehovah."

Hosea, the prophet, whose messages are pre-eminently addressed to the Ten Tribes, fixes the age-long taint of idolatry on Northern Israel, for in chapter viii. 11 we read: "Because Ephraim hath made many altars to sin, altars shall be unto him to sin" (A.V.). The Septuagint version of this verse is most interesting: "Because Ephraim multiplied altars for sins—altars were to him objects of love; I will prescribe for him a multitude." Dr. Horton, in *The Century Bible*, thus comments on verse 11:—"The multiplication of altars, intended as an act of formal piety, is a deepening of the sin, when the cultus is corrupt, and the spirit of righteousness has fled. It is remarkable how a paganised Christianity marks its own degradation by the multiplication of altars in its churches."

Again, we ask you to read Ezekiel's prophecy over, and think of all that is implied by these predictions. Instead of our inclination to idolatry, by copying the idolatries of others, we are to receive quite a series of gifts from Jehovah. Here are some from the list given by Ezekiel, and it will be at the time "when you are brought to your own soil" (Palestine):—(1) Purified from our corruptions; (2) cleansed from our idolatries; (3) given a new heart and new spirit; (4) caused to walk according to His Institutions; (5) and to practise His Decrees. This list of gifts from Jehovah is the best answer to those of our critics who say our expositions are too materialistic. Any nation undergoing such a reformation of the springs of its life would show forth in the life of its members all the religious experiences necessary to make it the ideal religious nation of all time.

AND AFTERWARDS.

We are to take over our ancestral country, in alliance with the Jews, and become My people Israel of the united Twelve Tribes.

Now we can refer back to the sequence of events quoted above from the Polychrome Bible sectional headlines, and, as a commencement, think what is implied by this headline description of the contents of chapter xxxvii.

Restored Nationality.
National Resuscitation.
Union of the Two Branches of the People.

Restored nationality means Palestine as the national centre, under a king of Davidic ancestry.

National resuscitation means our national acknowledgment of who we are, a taking over of our duties as Israel without any ambiguity of meaning, and this to be accompanied by the official re-union of Israel and Judah.

All this is a complete denial to those who teach that Israel and Judah are already united, as the final re-union described by the prophets must take place in Palestine.

THEN "the nations shall learn that I am Jehovah, when . . . ."

Jesus, John, Luke and Paul.

FACT, FANCY AND INFERENCE.

BY E. B. SPEEDING.

IN the April, 1927, issue of *The British-Israel Herald* appeared an article, entitled "Those Eighteen Years," in which the question of our Lord's coming to Britain before His ministry was discussed, and though there is no positive evidence in the Gospel narratives, as was pointed out, there is strong presumptive, negative evidence that He was absent from Palestine during the greater part of the time between His first Passover and His baptism. This, coupled with a tradition (difficult to account for if it be false) that He spent some of His youth at the Druid College on the Mendip Hills in Somerset, was the chief basis of the argument, and on these grounds it is thought it may reasonably be assumed that the young man, Jesus, did come to Britain, though no one can be dogmatic about it, and so far so good. In the closing issues of *The British-Israel Herald* for 1928 there appeared some articles in which it is suggested (with a wealth of detail which, at this distance of time, it is impossible to say if it be correct or not) that not only did our Lord come to Britain, but that He was accompanied by John the Baptist and others.

It must appear to a casual reader that there is in these articles a tendency to let fancy run away with fact, for some, at least, of the statements seem to go to greater lengths than the subject-matter justifies, whilst the chronology is stated with such minute detail and cocksureness as to antagonise the average student if he know, as many do, that few will dare to dogmatise, even to a year, as to New Testament dates, let alone months, weeks and days.

One wonders if the writer had special inside information not obtainable by the ordinary student, which enabled him to assert what he does, and give the duration of our Lord's ministry as three years and a half.

In "Far Hence to the Gentiles," Lumen (the author) argues in a way that must appeal to most of his readers, that our Lord's ministry only lasted eighteen months, and if we take his data as correct, and they are certainly reasonable, there is good ground for this reckoning.

If, as Lumen argues, the star of Bethlehem was Sirius, then astronomical and other calculations go to show that its heliacal rising occurred in B.C. 1, and, given that and certain key dates which he names, we arrive at A.D. 29 as the fifteenth year of Tiberius Cæsar, whilst the eclipse of the sun that occurred at the Crucifixion can be fixed astronomically in A.D. 31; so he reasons our Lord's ministry ran from the autumn of A.D. 29 to the spring of A.D. 31, eighteen months in all, and included two Passovers.

But Lumen has also another line of reckoning. Herod's temple took forty-six years to build, and was finished just before our Lord's ministry began. It was, he says, started in B.C. 17, and finished in A.D. 29.

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All these questions, and many others will be found argued out in "Far Hence to the Gentiles," which sums up the dates of events taken from contemporary records and the Gospel narratives, and gives some of the most convincing arguments to be met with in New Testament chronology, which is at best a thorny problem, and one on which hardly any two writers agree, and none can be dogmatic about.

In the articles referred to above we are told that at our Lord's first Passover (about A.D. 11) there were present (so it is supposed by the writer) a number of people whose names later became famous from being given in the New Testament narratives. It is, of course, impossible to say if they were present at that Passover or not, but two of the names mentioned must be called in question : "Luke and Saul of Tarsus, young men, who were brought up at the feet of Gamaliel"; for this is, indeed, fancy run riot.

It has always been assumed that Luke was a Greek, a Macedonian physician, who lived at Philippi, and happened to be in Troas when Paul came there on his second missionary journey, whilst it is supposed he was called in to attend the apostle during one of the attacks of malaria to which he was subject, and which was thought by some to be his "thorn in the flesh." Luke, it is believed, became one of Paul's converts, and pressed on the apostle the needs of Macedonia, which Paul's vision confirmed (else how did the apostle know the man in the vision was a Macedonian; he would hardly be labelled?). From that time on, Paul and Luke became close friends, and were together for the greater part of the apostle's missionary tours, for it looks as if Paul needed "the beloved physician" close to him almost continuously. He seems to have been the only one allowed to go with Paul on the voyage to Rome, and to do that would have to be passed through as the apostle's body-servant or valet. There is, of course, a tradition that Luke was one of the "seventy disciples," and that he was one of the two who walked to Emmaus with our Lord on that first Easter Day, but that has been long since abandoned as untenable, for in the preface to St. Luke's Gospel it is distinctly stated that the writer (who is generally considered to be St. Luke) was *not* an eye-witness (according to Ferrar Fenton's translation).

No; it seems almost certain Luke was not at our Lord's first Passover, and it is even open to question if he were born then, for it is usually thought he was much younger than Paul.

Saul of Tarsus may have been there (for he is usually supposed to have been the same age as Jesus), but it is by no means certain that he was present at that Passover for the following reasons : After the Babylonian captivity a large number of Jews did not return to Palestine, preferring to remain where they had settled in Babylon and Persia, and for their convenience there arose the system of synagogue worship, which developed as the years passed till, wherever Jews were resident in any considerable numbers, one or more synagogues were started, and by the end of the first century B.C. there were any amount of them all over the Roman Empire and wherever the Jews were settled. These Jews outside Palestine (known as the Dispersion) did not attach the same importance to the Temple at Jerusalem that their fathers had done, and when we consider that it must have been known to them that the second and third temples lacked "the Ark of the Covenant," and probably also the Schecinah (God's Presence), it is quite understandable. Even in the palmiest days of Judah, after Solomon's time, the Temple was not held in the same respect by all Jews, and after its destruction by Nebuchadnezzar they would hardly attach much veneration to the second and third temples. It has been said that the Jews were cured of idolatry by the Babylonian captivity, but that statement hardly tallies with history, for in Palestine, at least, they so far became infatuated with Greek idolatry customs and games, all associated together, that but for the Maccabees, Judaism would have died out. The Jews of the Dispersion, whilst some of them would, of course, desire to go to the Temple at Jerusalem for the feasts (much as good Moslems make the pilgrimage to Mecca), could not often get to the Passover if they had to come a long distance, as travel, either by road or sea, was unsafe, and in many cases impossible from October to March, and till spring was well advanced they could not get to Jerusalem, which would make them too late for the Passover. Pentecost was the feast which brought the largest number of Jews of the Dispersion to the Holy City, as we see by Acts ii., and one cannot help wondering whether it was for that reason the Holy Spirit was given at that time. Just as to-day only a small section of the Jews take any real interest in Zionism, so then the Jews of the Dispersion were, many of them, only faintly interested in Palestine.

It is, of course, impossible to say if Saul of Tarsus went to Jerusalem for his first Passover at the age of 12, but if he did, it is unlikely that he met or saw the boy Jesus, and it is almost certain that he did not start his studies with Gamaliel then, nor for many years afterwards, for he does not seem to have taken up with what one might call strict Jewish views till he had fully attained manhood. It is clear from his own remarks about himself that he had a training in Greek culture and philosophy, probably at Tarsus, as a young man, which he would not have done after being under Gamaliel and taking up with the strict ideas of the Pharisees. We may, therefore, reasonably infer that he did not take up his strict Jewish course of studies till after he was 20, when he probably stayed in Jerusalem with a married sister resident there.

John the Baptist was, we may be sure, at that first Passover with the boy Jesus, but that is all we can reasonably suppose; the rest is a gratuitous assumption without any solid basis.

It was customary at all times for the Rabbis to teach in the Temple courts, and any Jew could go in and listen, and, if he liked, ask questions.

After the Passover, Jesus, boy-like, wandered about the city and got left behind by His company

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from Galilee. It was only natural He should find His way into the Temple, and there is nothing extraordinary in His listening to the doctors; but when it came to asking them questions, He showed unusual knowledge, for the average boy of 12 is rarely interested in these matters, though there have been in this country cases of boys of 12 (usually of Puritan upbringing) showing a knowledge of, and interest in, higher truths, that has been out of the ordinary. The reply of Jesus to His mother when she gently reproved Him for staying behind is really only a quiet hint that, had His parents thought for a minute, they would have looked for Him in the Temple first of all. The literal translation of His reply is: "How is it ye were seeking Me? Did ye not know that in the . of My Father, I must needs be?" The substantive is implied in the Greek, and may be house or business. The Jew sometimes referred to God as his Father, and the Temple as his Father's House, and it is not wise to lay too much stress on these words, for if we do we are liable to make the boy Jesus (and one says it in all reverence) rather a pious prig.

Our Lord was human as well as Divine, and His Divinity was certainly only dimly discerned, even by His most intimate disciples, and that but shortly before His death. As one of the Creeds puts it, "Of reasonable soul and human flesh subsisting," and "He was tempted in all things as we are." Had His Divinity been more apparent this could hardly have been.

It does not seem that the Gospel narrative, properly translated, warrants our reading anything extraordinary into the questions asked by the boy Jesus of the Rabbis in the Temple, and there cannot have been anything much out of the ordinary about the lad, or it must have been noticed and borne in mind by those present, some, at least, of whom were later on to bear prominent parts in events occurring during our Lord's ministry.

It has been argued, and many will agree so far, that the young man Jesus went to Britain when about 15 or 18, probably with Joseph of Arimathea, but when it is said further that He was most likely accompanied by several others, including John the Baptist, that certainly is not warranted by what the Gospel narrative says and implies; for we are distinctly told (in the third Gospel) of John the Baptist, "The Child grew and was strong in spirit, and was in the *deserts* till His showing unto Israel." The term "in the deserts" cannot by any stretch of imagination be made to mean the British Isles, or any part of the world far away from Palestine, and it evidently means what it says. It has generally been inferred, though not definitely stated, that John the Baptist joined the sect known as "the Essenes," whose views and rule of life were in most things stricter than the Pharisees. They seem to have taught a system of philosophy (if we may so call it) that blended the teaching of Pythagoras and Philo (the Jew of Alexandria), added on to some of the strictest Jewish teaching. They dwelt in communities, abjured marriage, lived the most abstemious lives, and had all things in common. One of these settlements was said to be in the desert near the Dead Sea, and not far from Macherus (where Herod Antipas had a fortress-palace, given him by his father-in-law, Aretas, King of Arabia and Damascus), and it was at this place, it is said, John the Baptist was later on imprisoned and beheaded. It seems, at least, reasonable to infer that it was in the desert region John the Baptist was reared and taught till he came out of retirement to act as forerunner to the Messiah, and preach repentance and the coming of the Kingdom of Heaven, in the fifteenth year of Tiberius Cæsar, A.D. 29. It is most likely John had been away from his kinsfolk for some fifteen years, and it is highly probable he did not know where Jesus was all that time, and never saw Him till His baptism, for he distinctly said, "I knew Him not."

It has been suggested that Jesus and John the Baptist and others made a sort of circular tour of the world, taking in Britain en route, and gone preaching the Gospel in different parts. This theory is most improbable, and there is no legend or tradition of any sort in support of it that is worth a moment's consideration; and to say, as has been stated, that our Lord went dressed as a Druid is a far-fetched assumption that won't bear any examination. If the young man Jesus had gone on a preaching tour with John the Baptist and others during those eighteen years, He had already started His work, and there was no need for His baptism, fasting and temptation, which would become meaningless, whilst the work of John the Baptist as forerunner was superfluous. The baptism of our Lord marked a distinct period in His life, when the Holy Spirit of God descended on Him, and this was followed by forty days' fasting in the wilderness, no doubt to prepare Him for His temptation and the ministry that was to follow; but why this, if His ministry had started years before?

It is usually considered heresy to say Jesus was not conscious of His Divinity till His baptism, but there seems only one construction to be put on the Gospel narrative (which is also borne out by St. Paul), that though He was always the Son of God, and therefore Divine, He was not conscious of this till His baptism, and, as said before, His Divinity only seems to have been realised near the end of His ministry, and then only by a few. Josephus, who only mentions Jesus once (and then the reference is vague, and may refer to another, for "Jesus" was not an uncommon name) mentions John the Baptist in no uncertain terms, and had John been out of Palestine for some fifteen years he would hardly have done this.

To sum up then, whilst the Gospel narrative (and St. Luke, who is an authority, wrote carefully and accurately, as he says in his preface) says nothing of these eighteen years in the lives of Jesus and John the Baptist, except that Jesus "went to Nazareth, and was subject to His parents," and John "was in the deserts till his showing unto Israel," we may infer that Jesus was absent from Palestine most of that time, and probably in Britain for a good part of it, because

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of the Glastonbury tradition, and the inference from the Gospel narrative that He was not known locally in Galilee. Also it is quite within reason to suppose that John was away from his kinsfolk, because of the tradition of His being at the Essene settlement near the Dead Sea, *"in the deserts"*; but to go any further is to "let fancy run away with fact."

Briefly, it is believed by some, if not most, of our readers that Jesus came to Britain as a young man, not to teach, but to learn (at the Druid College on the Mendip Hills), but there is no reliable tradition that He was accompanied by John the Baptist, or anyone else, unless it were Joseph of Arimathea.

It is as certain as we can be about anything so far back that St. Paul did not go to Britain before Nero was Emperor, and St. Luke probably went with him, that being their first visit.

It is usually unwise to overstate a case, and, "letting the wish be father to the thought," allow imagination to run riot, for these fancies, paraded as probable facts, simply cause the average student of British-Israel Truth to turn the whole thing down in disgust as a far-fetched theory and an old wife's fable.

Har-Magedon.

BY LUKE PEARCE.

*"And they gathered them together into the place which is called, in Hebrew, Har-Magedon."**—Rev. xvi. 16. R.V.

So, then, there is to be "another war," in spite of the authority or voice of the League of Nations, or the opinions of those who are now using the slogan, "Another war is impossible." Why do we affirm this? Because it is contained in the Scriptures of Eternal Truth, and the Scriptures "cannot be broken."

It will be our aim in this article to inquire what is revealed of it, and at the same time to collect the opinions Bible students have formed about it.

What does the name Har-Magedon imply? "Brown's Dictionary of the Bible" says :—

> "The Hebrew name given to the place where the Popish and Mahomedan troops shall be destroyed under the sixth vial. Its name alludes to Megiddo, where Barak, with 10,000 dispirited and almost unarmed men, entirely routed and almost wholly destroyed the mighty hosts of the Canaanites; and may be interpreted *the destruction of troops*. Whether this shall be in Judea or Italy, or in both, about the same time, we cannot positively determine. Rev. xvi. 14-16."

"Smith's Dictionary" says :—

> "The hill or city of Megiddo. The locality implied in the Hebrew word here employed is the great battlefield of the Old Testament. In a similar passage in the book of Joel (iii. 2-12) the scene of the Divine judgments is spoken of as 'the valley of Jehoshaphat,' the fact underlying the image being Jehoshaphat's great victory (2 Chron. xx. 26).
>
> "So here the scene of the struggle of good and evil is suggested by that battlefield, the Plain of Esdraelon, noted for two great victories—Barak over the Canaanites (Judges iv. 5), and of Gideon over the Midianites (Judges vii.), and for two great disasters, the death of Saul and of Josiah. The same figurative language is used by one of the Jewish prophets" (Zech. xii. 11).

Marr Murray, in "Bible Prophecies and the Present War," published by Hodder and Stoughton, has a chapter (xxxi.) on Armageddon, which the reader will do well to read. Assuming that we only quote a small proportion. It begins with:

> "No word is being used more loosely at the present time (1916) than Armageddon. The war is continually being referred to under that name. . . . . Those who read their Bibles know that the war is not Armageddon, for the very good reason that that great battle will be greatest of those fought during the reign of Antichrist; and as that person has not yet arrived upon the scene, it is impossible for the battle to be fought until some years to come. . . . .
>
> "From Ezekiel and Zechariah we learn that, in this last great war of Armageddon, there will be a confederacy of nations under the King of the North, on the one side, and a similar confederacy under the King of the South, on the other. The Northern forces will raid Palestine, and the armies of the Southern oppose his progress. . . . .
>
> "How will Britain fare in the war of Armageddon? We may first consider how she deserves to fare."

There are many national sins, he says, in which he includes the opium traffic, the drink traffic, decay of religion, and the tendency to hanker after re-union with Rome; and then proceeds :—

> "We may expect, then, that Britain will be punished for her sins, and the usual punishment which God inflicts on a sinful people is defeat by their enemies.
>
> "This is what the Scriptures would appear to indicate as actually happening. 'The King of the North shall come against him as a whirlwind, with chariots, and with horsemen, and many ships.'
>
> "For other particulars of the greatness of the army of the King of the North, and the crushing defeat of the Southern Army in Egypt, read Ezekiel xxxviii. again.
>
> "Then it will be that the Israelites will flee to their places of refuge in the deserted villages across the deserts, and the conquering king, intent on the spoils to be won in Egypt, will not turn aside to subdue them.
>
> "But in the midst of his triumph, the King of the North will receive serious news from the North and East. What these tidings are, we are not told exactly, but we guess. 'Russia has' invaded Palestine, swept aside all opposition, and gained possession of Egypt. The obvious tactics to be pursued by the Southern confederacy is to deliver an attack on the lines of communication from Western Asia.

* We prefer the spelling of this place in the Revised Version to that of the Authorised Version.

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This would cause the Northern forces to retreat to Palestine, as indicated by the prophecies, and so mass his forces for the final conflict at Armageddon. The result of this great battle is that the King of the North is utterly defeated.

"It is well, however, that the interpretation set out above should receive attention, if only to warn us that the critical time for the future of Europe will be when the final settlement of the war is being discussed and arranged."

From the "conclusion" following that chapter we quote :—

"Some of the interpretations will doubtless prove to be faulty, but, on the other hand, some will quite likely prove to be correct. Prophecies were given to us for a purpose. They are intended to prepare us for the future. The future is always the most important period. The past and present cannot be altered, but the moulding of the future of our souls lies in our own hands. To disprove the prophecies because they do not give the course of the future with the definiteness of a history-book is to fall into the error of the unwise virgins. . . . . Is not he most likely to remain steadfast in the faith who follows the behest of the Saviour to ' search the Scriptures '? But he must search them in the proper spirit."

Rev. Robert Middleton, late Rector of St. Michael's, Norwich, in the "Coming Great World Changes," published by Marshall Bros., says :—

"Russia, in the Scriptures, includes the King of the North, or the Assyrian. The title, ' King of the North,' is given to indicate the territory geographically north of Palestine. This great King is bitterly opposed to Israel in her restored position. He is the great enemy of Israel, and is used by Jehovah as a scourge with which to punish Israel, His guilty people."

A. H. Burton says :—

"The Word of God speaks of the future and end of Russia in no uncertain manner. She is even mentioned by name, or, at least, in such terms as leave no reasonable doubt that Russia is meant. In Ezekiel xxxvii. we are told of a great northern Power who shall come in *the latter days* from its place in the north parts (north of Palestine), and many peoples along with it. Their numbers are so great that it is likened to a cloud covering the land (14-16). This will be a great gathering of the Eastern and Northern nations against Jerusalem, after the destruction of the Western confederacy. . . .

"A careful study of Ezekiel xxxviii. and xxxix., and of Daniel viii. and xi., will give a clearer insight than anything else into the affairs of Russia and the Far East, and the destinies of those nations in connection with the final struggle between rebellious man and a long-suffering, though righteous God."

Dr. Schofield is quoted as saying :—

"The ancient hill and valley of Megiddo, west of Jordan, in the Plain of Jezreel, is the appointed place for the beginning of the great battle, in which the Lord, at His coming in glory, will deliver the Jewish remnant, beseiged by the Gentile world Powers, under the Beast; and the False Prophet (Rev. xvi. 13-16; Zech. xii. 1-9). Apparently the beseiging hosts, whose approach to Jerusalem is described in Isaiah x. 28-32, alarmed at the signs which precede the Lord's coming (Matt. xxiv. 29, 30), have fallen back to Megiddo after the events of Zech. xiv. 2, where the destruction begins; a destruction consummated in Moab and the Plains of Idumea (Isaiah lxiii. 1-6). This battle is the first event of the ' Day of Jehovah ' (Isaiah ii. 10), and is the fulfilment of the smiting stone prophecy of Daniel ii. 25)."

Scott says :—

"In Psalm lxxxiii., as also in Ezekiel xxxviii. and xxxix., we have two coalitions of nations formed against Israel, in both of which the Assyrian is the recognised leader. The avowed object of the former is to blot out the name and existence of Israel from the earth (see the Psalm, especially verses 4, 5). The object of the latter is to plunder and rob (see Ezek. xxxviii. 11, 12). Both attempts will be signally defeated. . . . . But no weapon formed against Israel can prosper, and so utter and overwhelming ruin is the Divinely-appointed portion of *all* the enemies of Israel (see Isaiah viii. 9, 10)."

"The Antichrist *defiles* the Temple; the Assyrian *destroys* it. The Beast, moreover, is the enemy of the *saints;* he makes war against them (Rev. xiii. 7); the Assyrian against the *nation.* The Assyrian is opposed to the policy and aims of the Beast and Antichrist.

"The doom of the Assyrian is foretold. Egypt seems to be the goal for the Northern army. The country is despoiled of its gold and treasures. But tidings out of the East, and out of the North, shall trouble him (Dan. xi. 44). What these tidings are we are not informed. It may be the return of the Ten Tribes to Palestine, for in the second attack upon Jerusalem *Ephraim* is there. The arrival of such a large body of Israelites would necessarily cause anxiety, and it may be, too, that he hears the Lord has come. The tidings, whatever they are, are evidently connected with the Jewish people. The enraged conqueror hastens back, laden with the treasures of the South. Filled with rage and a grim determination to destroy, and wreak his vengeance, ' he shall plant the tabernacles of his palace between the seas (the Mediterranean and the Dead Seas), in the glorious holy mountain ; yet he shall come to his end, and none shall help him ' (verses 44, 45).

"Thus the Assyrian is destroyed, and is cast into the lake of fire, besides the Beast and the Antichrist. The overthrow will be terrible, and so numerous will be the host that will be destroyed, that the weapons of war will provide Israel with firewood for seven years, and it will take seven months to bury their dead. Thus, instead of securing the land and its wealth for himself, he shall find only 'a place there of graves,' and will come to the end of his destiny, as the hater and cruel persecutor of God's Israel."

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

DURING June the House of Judah (the Jews) have been celebrating their annual Festival of First Fruits, or Feast of Weeks. I quote the following Editorial from *The Jewish World* of June 13th :—

"THE TORAH FESTIVAL.

"Tradition fixes the Feast of Weeks as the anniversary of the giving of the Law at Mount Sinai. The chronological accuracy of the legend matters much less than the association with the festival of an event which, however it occurred, has moved the world. It lifted mankind in thought and spirit from a lower to a higher plane, so lofty, indeed, that even to-day the acceptance of it still, for the most part, remains a hope. Men and women have not yet turned to anything like full practical account the immortal message of the Law confided to our people, nor have our people, either on their own account, or on that of their fellow-beings, been able to realise it entirely as a scheme of life. Yet its lessons remain as the finest and purest revealed to mortal beings, and the fact that this is so universally recognised is in itself no small triumph for the mission which the *Torah* imposed upon us. And the observance of the *Torah* Festival is a manifestation by the Jew of the consciousness of his responsibility to continue propagating its truths till they prevail everywhere, so that, in the language of the prophet, the knowledge of the Lord shall fill the earth as the waters cover the sea !"

Here we are conscious of the Jewish looking forward to an ideal future, not only for themselves, but, through them, for the whole world. But the Jewish race-exclusiveness is very obviously present, and, when we think it over, there is a wonderful racial faith expressed in the above words : "The *Torah* Festival is a manifestation by the Jew of the consciousness of his responsibility to continue propagating its truths till they prevail everywhere." But how can such a small section of Israel's Tribes (only Judah and Levi) hope to accomplish such a task single-handed?

Why not call to their assistance the other Ten Tribes of Israel dwelling in these Isles of the West? All the Churches of England have the Law—the Decalogue—the Ten Commandments—on their walls, to be read of the people.

When this union of effort is put in operation, at the time *when* the union of the Twelve Tribes is an accomplished fact, *then* the *Torah* will have a reasonable probability of prevailing everywhere, and the prophet's language will receive its literal fulfilment, and *then* "the knowledge of the Lord shall fill the earth as the waters cover the sea." This quotation is from Isaiah xi. 9 : "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." The sea is composed of waters, so how can the waters cover the sea? This query set me comparing some eight or nine translations, and at last I found the desired one in the Septuagint version. Here it is for comparison :—"Because the whole earth is filled with the knowledge of the Lord as abundant water covereth depths of seas ; therefore there shall be in that day the root of Jesse, even he who riseth up to rule nations : in him nations will put their trust, and his resting-place shall be glorious."

The important points in this translation, taken from the Septuagint, "The Bible used by our Saviour and the Apostles," are : (1) The capital B of Because, making this word to commence a new sentence ; (2) the semicolon after "seas" ; followed by "therefore," making the sentence continuous, and thus dating the universal knowledge of the Lord as taking place in the days of the future ideal king of our Davidic monarchy. Jeremiah refers to this period in chapter xxx. 9 : "But they shall serve Yahweh their God, and David their King, whom I will raise up unto them." Dr. Drive comments on this in his footnote, and informs us that this will be "the second David, the ideal king of the future, as David was of the past."

We see from these fragmentary comments how the whole problem of world righteousness centres round the climax at the end of this age and is dependent upon the re-union of Israel and Judah, their restoration to, and ownership of, the Land of Israel, and the re-establishment of the Royal House of David in Palestine, duly "elected" as king over all Israel. THEN "the knowledge of the Lord shall fill the earth."

COULD we with ink the ocean fill,
Were every blade of grass a quill,
Were the world of parchment made,
And every man a Scribe by trade,
To write the love
Of God above
Would drain that ocean dry ;
Nor would the Scroll
Contain the whole
Though stretched from sky to sky !

MEIR BEN ISAAC NEBORAI (1050).
The Jewish World, 13/6/29.

"I REMEMBER," wrote that modern Jewish prophet, Solomon Schechter, "when I used to come home from Cheder, bleeding and crying from the wounds inflicted by Christian boys, my father used to say, 'My child, we are in exile, and we must do God's will and submit.' And he made me understand that this is only a passing stage in history, that we Jews belong to eternity, and that God will comfort us, His people. So the pain was only physical. But my real suffering began later in life, when I emigrated to so-called civilised countries, and found there what I might call the higher anti-Semitism, which burns the soul, though it leaves the body unhurt."—*The Jewish World*, 20/6/29.

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The Words "Saxon" and "British."

BY THE EDITOR.

I AM grateful to Mr. Eden Smith for his scholarly and courteous letter printed on page 113. Perhaps it would have been more correct to have worded the sentence he quotes as follows :—"So the word ' I-saac ' becomes ' Saac,' and to-day we should speak of the sons of Saac as Saacsons, and, indeed, something very like an equivalent to this word did actually become their name during succeeding centuries of European migrations, *viz.*, Saxons." But really the authorities seem anxious to help us with ancient variations of terminations to the words "Saac," "Saka," etc.

Quoting from Colonel Gawler's *Dan, the Pioneer of Israel,* on page 22 we read :— "Ptolemy mentions a Scythian people, sprung from the Sakai, named Saxones (Sharon Turner, *Anglo-Saxon,* Vol. 1, page 100); and Moore *(Pillar of Scotland)* observes : "That the Sacasuni of Armenia were of the same stock as the Saxons of England is deemed sufficiently evident by those who have most deeply studied the subject (see *Origin and Progress of the Scythians or Goths,* by John Pinkerton, 1788; Sharon Turner's *History of the Anglo-Saxons;* and *Les Scythes,* by F. G. Bergmann)."

From Herbert Pain's *Englishmen Israelites,* I quote this interesting suggested derivation of the name "Sacasuni" :—"Dr. Moore, in his book, *The Lost Tribes and the Saxons of the East and West,* page 89, states : ' Saca-suni (the name of these Sakai) is equivalent in Hebrew to "the changed Saks," not sons of Sak, but Saks that have altered their abode or character. . . . . The name was applied first as simply the Tribes, perhaps adopted from themselves, but ultimately it came to signify "bowman," because they, like the Ephraimites and the English were so famous for the use of the bow.' "

From *Israel's Wanderings,* by Oxonian, we quote from page 90 :—"The name of Saxons, *i.e.*, Sakasunavas, sons of the Sakai, or Beth Isaak, only became widely known after the last and largest migrations of Israelites had left Scüthia."

These are just a few of the many interesting references I could quote relating to sons of (I)-saac, Saacsons.

In the latter part of his letter Mr. Eden Smith raises the question of the Hebrew origin of the words "British" and "Briton." In *The Century Bible,* Isaiah, Vol. II., pages 83 and 84, there is a long and technical argument on the phrase : "And give thee for a covenant of the people," in verse 6 of chapter xlii.

I quote the following sentences to show the drift of the arguments used to get the right translation :—"We should, therefore, amend the rendering, ... and translate : 'And will appoint thee a covenant-people.' " "The word for ' people ' here *(am)* is held to mean the whole human race; in other words, it exactly corresponds to the word ' gentiles ' *(goyim)* in the parallel clause."

After saying that "Duhm's explanation of the composite expression ' b'rith, ām,' in the *first* edition of his commentary was not clear," Dr. Whitehouse continues :—"Duhm cites good analogies for this application of the term ' covenant ' to the people Israel. It is as easy to make a man or a race ' a covenant ' as to make him a ' blessing,' ' a peace,' ' a salvation ' (compare Gen. xii. 2). ' I will make of thee a great nation.' The individual or race may be considered to incorporate the conception named. This is certainly a fair argument. On the other hand, it is extremely doubtful whether the word ' *am* ' in the singular could ever be employed in Old Testament language for the entire human race. The proper word to express this would be *adam.* The word ' *am* ' is the proper term to use for the *Hebrew* race. . . . . Accordingly we see no sufficient reason for abandoning the natural explanation of the combination ' *b'rith'am* ' proposed by Ewald, which is rendered above ' covenant people.' The question arises what the term ' *covenant* ' in this composite phrase means. The answer is to be found in Jer. xxxi. 30-33. The covenant which is in the mind of the writer . . . . is the new covenant of a renewed spirit which Divine grace is to put into the hearts of God's people Israel. This spiritually-renewed race is, therefore, aptly called a ' covenant people,' destined to become a light to the Gentiles."

Surely these notes from the Higher Critics unconsciously point the way to British-Israel being not only the Covenant People, but also the missionary race, and that they bear a name derivable from these Hebrew root-words.

From *Young's Analytical Concordance,* we take these derivations :—

Covenant—Berith
(when written without vowels, B'r'th).
A man, or individual—ish.
A people—am.

So, in addition to "ish" being "the common English adjectival ending or suffix," as stated by Mr. Smith, it also is the Hebrew word for a man or individual. Hence it surely is not stretching probability too far to say that British and its variations are derived from these Hebrew root-words, and that, being Israel, we are fulfilling Israel's foretold destiny under another name, but still names of Hebrew origin.

Errata.

IN the June issue, on page 96, in the sixth paragraph, line 40 reads : "Jews at that time were lost sheep." It should read "were *not* lost sheep."—On page 97, line 2, "at last" should read "at least."

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Dual Interpretation.

BY H.E.S.

IT has often occurred to me that there is a good deal of unnecessary antagonism between the literal and material interpretation of words and texts in Scripture, for which British-Israelites contend rather indiscriminately, and at times inconsistently, and the symbolic or (if one dare use that dangerously ambiguous word "spiritual") interpretation of their opponents. Is it not possible that words and texts can sometimes be interpreted in both senses?

As I am writing to British-Israelites, may I urge them to remember always:—(1) That the Bible is written for the whole of mankind, and not for the descendants of the Ten Tribes only; (2) that the Bible is crammed full of symbolism, as especially in the Revelation; (3) that the Bible is a very profound Book, simple in its moral lessons no doubt, as a Book written for the whole world is bound to be, but in other ways deep and difficult to understand.

These statements we shall all admit to be true, if we think of it, though we sometimes write as though we had forgotten them. As regards the third, it is surely the glory of the Bible to be at once simple and profound. Even the most positive and learned among us do not understand it all. British-Israelites have a key, but it does not open every door. Our Lord was always using the expression, "He that hath ears to hear, let him hear"; and in a reference to Daniel the remarkable words were uttered, "Let him that readeth understand."

Let me now try to illustrate the meaning of my "dual interpretation." Take, first of all, the parable of the prodigal son: to many people one of the most beautiful of all the parables. Everybody will, I think, agree that this is a wonderful moral lesson for all mankind, the moral lesson of ideal forgiveness and compassion. At the same time British-Israelites interpret it rightly as a picture of the history of Israel and Judah. Unfortunately (this is by the way) many seem to take this second interpretation as the more important, forgetting that a Zulu, for instance, while he would understand and appreciate the moral lesson, would be entirely unmoved by, and even be incapable of understanding, the historical picture.

Now let us consider that farewell message of Christ: "This good news of the Kingdom must be preached in all the world for a testimony to all nations, and then shall the end come." Whatever else the very difficult expression "the Kingdom of God," or the "Kingdom of Heaven," may mean, all will agree that it signifies an ideal state of things upon earth when Christian principles are really carried out, while elsewhere it is taught that it is the duty of all followers of Christ to do their best to forward and encourage that Kingdom. At the same time British-Israelites interpret it rightly, as we believe, as referring to a future moral leadership of the world by a certain definite nation under an actual king. Here, again, our friend, the Zulu, would understand the first, while he might have no particular appreciation of the second. My point is that we get into difficulties if we take a single interpretation as an adequate and satisfying explanation for everybody on earth.

Another example. British-Israelites constantly interpret the saying of Christ, "I am not sent, but unto the lost sheep of the House of Israel," as referring to the Ten Tribes, and seem to be satisfied with that. But is it satisfying? Was not Christ sent to seek and to save that which was lost? Was He sent solely to save the Ten Tribes? Is there not joy in heaven over one sinner that repenteth, whether the sinner be an Israelite or not? Christ may have been sent to the Ten Tribes, so to speak, in the first instance. That is to say, their descendants, as we believe, may have first received the Gospel, and have been the first agents to begin its spreading through the world. That is another thing. The "lost sheep" would then mean "those who are lost in the literal sense, *and* those who are lost in a moral sense and have not yet discovered and realised their mission in the world."

Lastly, let us consider those three very important and, to me, very difficult verses in Matt. xxi., beginning with the words: "Did ye never read in the Scriptures?" Here we have to be very careful. First of all, we must refuse to admit that a word meaning a "nation," and a "nation" only, can stand as a symbol for a Church. That would not be symbolising at all, but deliberately and without justification giving a meaning to a word which it does not possess. Now as to "the stone which the builders rejected": unless we take it to refer to Christ, in the first place, we make out the Apostles to have been totally mistaken in their interpretation. This "stone of offence" is with them "the Messiah," "the Christ," and St. Peter seems to have been particularly interested in the expression, no doubt because of the meaning of his own name. Can it also refer to the Stone Kingdom or Israel? Can it mean "the kingdom which the Builder—God—once rejected has become one of the most important of the nations?" This seems a little strained, and I am, unfortunately for myself, not one of those British-Israelites who either see no difficulties, or, if they see them, glide over them nonchalantly. And then the stone, which breaks or smashes anything with which it comes in contact. As applied to a nation, this is quite intelligible. Is it equally intelligible and (allowing for Oriental hyperbole or exaggeration) equally applicable to Christ? Of course, it may be that the stone refers to Christ in one place, and to Israel in another, but, at any rate, some "dual interpretation" is necessary to understand and make sense of the whole passage.

Some examples have now been given of what I mean, and, of course, I do not intend to imply that "dual interpretation" is always required. What I do consider is that it is sometimes needed for a proper understanding of the more difficult and important texts.

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I have said nothing about "Judah" and "Israel," contrasted or combined, as they are, throughout the Bible. Turning "Israel" into an indefinite body, "the Church" makes many Old Testament passages unintelligible. This is, as everybody knows, the great dividing-point between the old-fashioned commentators and British-Israelite commentators. Only the former are content to have the very haziest notion of what is meant, while the latter hold an intelligible belief which explains a great deal. All the same, I do not feel entirely convinced that "Israel" does not sometimes mean more than the mere material kingdom; that it has not, in other words, some "spiritual" meaning as well.

We British-Israelites should never furnish our opponents and critics with any pretext for declaring that we are "too material," as they frequently do. It is, of course, the material, the national, the something to be proud of, the glory of being selected, which appeals most readily to a certain type of mind. And, indeed, if we held the belief nationally in a spiritual way, we should be, if not a model nation, a nation of a very different kind We should have very few national domestic troubles. But let us consider the whole position for a moment. The Bible is, as we shall surely all agree, a progressive revelation of the character of God, and of His attitude to mankind from primitive to Christian times, given through the medium of a particular nation, but given to all mankind. Through the Bible there runs like a thread the history and destiny of a particular race, and that particular race, we believe, has been appointed as a humble agent, servant and helper in bringing the whole world to a knowledge of God, to "salvation," used in a general sense, and to happiness. The thread is an important, but not the important, part of the Bible. Common pride at having been in any sense "chosen" is the very opposite of the duty of a servant nation. Its duty is to carry out its work in a spiritual way, and in humble gratitude for privileges granted to it. If the exponents of our belief are too material in their outlook, they are not only giving a wrong exposition of their belief, but are not helping on the nation's destined work in a right spirit, and the accomplishment of the work will only be retarded. The Church in its missionary work, and the nation in its pioneering work, are acting in a right spirit, however "blind" they may be from our point of view. They regard it as a trust and a duty. British-Israelites must be the most eager people in the world to encourage that spirit, and, if they can, enlighten it.

"Lord God of Hosts, be with us yet;
Lest we forget, lest we forget.

Lectures During July.

July 2nd.—Leicester B.I.A. Daniel Farmer. Subject, "The Dispensations of Holy Scripture" (diagram).

July 15th.—Leicester B.I.A. E. C. Turner. Subject, "The Attitude of the Opponent."

Chance or Design—Which?

BY LANDSEER MACKENZIE.

(Continued from page 96.)

THE Acts xiii. 23, "Of this man's [David's] seed hath God, according to promise, brought unto Israel a Saviour, Jesus"; verse 32, "And we bring you good tidings of the promise made unto *our* fathers, how that God hath fulfilled the same unto *our* children"; verse 46 (addressed to the jealous and impenitent Jews), "It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." Chapter xiv. 14 to 18, "Simon hath rehearsed how first God did visit the Gentiles to take out of them a people [*a* people or nation] for His name. And to this agree the words of the prophets as it is written." And then follows a reference to Amos ix. 11, 12, who prophesied before the captivity of the ten tribes. The 14th verse says, "And I will bring again the captivity of My people Israel," showing clearly to what people the quotation in the Acts refers, and therefore showing that the Gentiles were that identical people.

But the question, Who were the Gentiles? is practically settled, to my mind, by Rom. ix. 23, and following verses, with their quotation from Hosea. "*Us,* whom He also called, not from the Jews only, but also from the Gentiles." And then follows the quotation in the place where it was said unto them, "Ye are not My people. There shall they be called the sons of the living God." And it should be remembered that Hosea was exclusively the prophet of the Ten-tribed House, and prophesied before their captivity.

Let us pass on, and take an instance from 1 Cor. x. 1, "For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the sea, and were all baptised unto Moses." If these words were spoken to people not of Hebrew race, there is no meaning in language, and Paul was an empty trifler. I might as reasonably go and preach to the Japanese, "I would not have you ignorant, brethren, how that our fathers defeated the Spanish Armada." But Paul was a rational being, speaking words of soberness to people of average mental capacity, to people of Hebrew blood, like himself, although called Greeks. Shall a mere change of name throw us off the track of truth?

The Epistle to the Hebrews was not to the Jews, else Paul, being an honest man, would have so addressed it. Besides, having already turned *from* the Jews, as we have seen, he would have stultified himself in this epistle. Therefore it is an address to the "Lost Tribes." Then again we have the general Epistle of James "to the Twelve Tribes," in which, of course, the Lost Tribes were included.

The same may be said of "the first Epistle general of Peter, to the elect sojourners of the dispersion," which, as we have already seen, included the Twelve Tribes.

We are, then, warranted in believing that the

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Lost Tribes became Christian, and that they were God's witnesses and missionaries, as was foretold by the prophets, since the Gospel, of necessity, flowed through the early Church to reach the world at large.

And to the end that Israel might be a great missionary people—the only missionary people—many means were to be added. Psalm ii. 8, "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession"; chapter iii. 6, "He hath showed His people the power of His works, that He may give them the heritage of the heathen"; Deut. xxxiii. 17, "He [that is, Joseph] shall push the people together to the ends of the earth." Looking at the context of the two former passages, it may be seen that Israel is to inherit the uttermost parts of the earth by faith in Christ, and that Christ is to subdue the heathen to Himself by means of Israel.

As another means to the same end, Israel was to be supremely wealthy. Deut. xxviii. 1, "The Lord thy God will set thee on high, above all the nations of the earth"; Isaiah lx. 16 and 17, "Thou shalt suck the milk of the Gentiles and the breast of kings. . . . . For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron." Deut. xxviii. 12, "And thou shalt lend unto many nations, and thou shalt not borrow"—that is, shall not need to borrow. But what is this but a promise to Israel obedient, that they should be the bankers of the world? It is the rich who are the almsgivers. By no means because their heart is more charitable than the poor, but because they have the wherewithal to give, and the poor have not.

And not only were they to have the means to be philanthropic, but they were to have the disposition. Isaiah lix. 6 and 7 (again the work of Israel obedient, as the context shows), "Is not this the fact that I have chosen to loose the bonds of wickedness, to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?" And what is here but a hatred of tyranny and wrong, of bribery, extortion and slavery?

And now let us consider the contour of the political features of this people, the place where they are to be found, and the time—for all these things are set forth in the prophetical Word of God.

In the original promises of God to Abraham (whose name means father of many nations) the whole gamut of metaphor is sounded to convey the idea of extreme populousness. Gen. xv. 5, "Look now toward heaven, and tell the stars, if thou be able to tell them, and He said unto him, So shall thy seed be"; and as the promise is successively reiterated to his descendants, it becomes more and more defined. "A great nation," a "company of nations," "a nation *and* a company of nations." Till in the 48th chapter of Genesis we discover that this promise centres in the sons of Joseph, Ephraim being the multitude or company of nations, and Manasseh the single great people, whilst the first verse of the next chapter gives the time when these things shall be—"the latter days." "This phrase had become," says the "Speaker's Commentary," "under the Messianic teaching of the prophets, a regular formula for the time of Christ's coming." So it is clear that in our quest of the Lost Tribes we have to look out for a nation and a company of nations existent during the years Anno Domini.

We learn, moreover, from Gen. xxii. 17 that this power is to possess the gate of its enemies. Now, whatever the conditions of ancient warfare may have been, we cannot interpret this promise, under modern conditions, as meaning anything but that the power referred to should hold strategic positions and coigns of vantage on her enemy's territory. And if the nation be world-wide (as the prophets forecast of Israel), then the gates must be world-wide too.

There are in the prophetical Scriptures not a few indications that Israel always was—as regards at least three tribes—and will be in the latter days, collectively a naval Power. Perhaps the most concise and clear text on this latter point is Isaiah lx. 9, "Surely the isles shall wait for me, and the ships of Tarshish, first to bring thy sons from far, their silver and their gold with them." And this is enforced by the cumulative testimony there is to their being an insular Power—they were to inhabit the "islands" and "coasts of the earth." Isaiah xlii. 4, "He shall not fail, nor be discouraged, till He have set judgment in the earth, and the isles shall wait for His law." (This is a Messianic chapter.) And verse 12, "Let them declare His praise in the islands." Jer. xxxi. contains a solemn promise of God to Israel and especially Ephraim. Verse 10, "Declare it in the isles afar off, and say He that scattered Israel will gather him."

As to the position of these islands, we may gather, from among many passages showing the world-wide dispersion of this people, that their chief seat of power must lie to the north-west, not, of course, expressed by this compound word, as the Hebrew mode of indicating this point of the compass is N. and W. Jer. iii. 12 proclaims these words, "Towards the north, return thou backsliding Israel, saith the Lord." Hosea xi. 10, "The children shall come trembling from the west"; Isaiah xlix. 12, "Lo, these shall come from far, and lo, these from the north and west." And then we have the completed picture of a maritime people in the latter days, dwelling in islands far off from Palestine and to the N.W.

With this so clearly and incisively drawn, there would appear to be a peculiar obliquity of vision about our scientific great ones and ecclesiastical dignitaries, who, so far as they condescend to think about the matter at all, persist in recognising the lost people in the Afghans, in the Abysinnians, in the savages of America, or in any other nation in fact, but never by any chance in the British. This would be marvellous beyond comprehension, were it not that Isaiah, the prophet, has told us that it is in the providence of God. Chapter xlii. 19, "Who is blind but My servant, or deaf as My messenger that I send?"

(To be continued.)

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Correspondence.

"SAXONS."

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

Dear Sir,—Will you permit me one tiny criticism of a detail in your exceedingly interesting article, "From Nineveh Across Europe to York," in last month's *Herald?* You say, "So the word 'I-saac' becomes 'Saac,' and the sons of Saac become Saacsons, which easily becomes, during succeeding centuries of European migrations, 'Saxons.'"

Now we all hope that "Sacae" and "Saxons" are derived originally from "Isaac," but the meaning, "sons," does not come in at all. If you think of it, you cannot take a "late English" word, "sons," and tack it on to a very ancient name, "Sacae," so as to give the meaning "sons of the Sacae," or "sons of Isaac." That would be antedating the existence of the form "sons" by many centuries. I hope this is clear. Be content with your derivation from "Isaac," and rest there. Our form, "Saxons," comes almost certainly (it is dangerous to say more in etymology) from the Latin form, "Saxones," regular plural of "Saxo," a Saxon, and the ending "ons" is immediately explained.

And so with "British," "Briton," and "Britain." If you can find good evidence that the "Brit" part is the Hebrew "covenant," be content and stop there. The "ish" part is almost certainly the common English adjectival ending or suffix, found in German as well, and the "on" and the "ain" are English forms of similar Latin endings. More detail would be wearisome.

I know some British-Israelites regard such small matters as of no importance, but they are surely mistaken. Do not let us spoil a grand general belief by inaccuracy in detail.—Yours faithfully,

H. EDEN SMITH.

Grange-over-Sands; June 11th, 1929.

"SENNACHERIB'S DEPORTATIONS."

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

Dear Sir,—On page 73 of the May, 1929, issue Mr. D. Farmer mentions that Sennacherib (some eight years after the deportation of the Northern Kingdom of Israel to Assyria by Shalmaneser) took captive 200,150 of the Jews, and adds: "These were carried to the same place as the Northern Kingdom." But were they? Dr. Thirtle (Editor of *The Christian*) says, in his "Old Testament Problems," that these captives returned after the destruction of the army of Sennacherib before Jerusalem, and it is of their return that Isaiah speaks in chapter xl.; also, unless my memory plays me false (as I have not his book by me for reference), it was on this return that they sang that Palsm cxxii. and others of the "Songs of Degrees" (as Psalms cxx.-cxxxiv. are called). It is thought by some they never got as far as Assyria before news came of the destruction of Sennacherib's army, and the captives took the opportunity of escaping back to Judah. If this be so, it is hardly likely they joined the Northern Tribes and mingled with them. Most students overlook this captivity of the Jews, from which they returned almost at once, and only speak of the two deportations of the Northern Kingdom and the Kingdom of Judah, but the record is quite plain for anyone to read. There were early settlements of Jews as far east as India and China, and as far west as Britain, and the Jews were the tribe that intermarried with foreigners more than any other, thus debasing the stock; and an American writer said some twenty years ago that it was doubtful if there were more than a remnant of pure-blooded Jews in Palestine by the end of the first century B.C. I think these statements are worth bearing in mind, as a pure-blooded Jew is, when met, a fine specimen of manhood.—Yours, etc.,

EDWARD B. SPEEDING.

"THE VINEYARD OF THE LORD."

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

Dear Sir,—In the May issue Colonel Deane, on page 81, mentions that well-known quotation taken from Isaiah v. 7: "The vineyard of the Lord of Hosts is the House of Israel, and the men of Judah, His pleasant plant." But perhaps Colonel Deane does not know that Young's translation gives the substantive as *singular:* "The *man* of Judah"; and this is right, according to the Hebrew, whilst it puts quite a different sense on the words, as *man of Judah* must refer to the Messiah (or at least His anti-type), and it will be found this rendering makes the meaning of the passage much clearer. I cannot understand why revisers and translators have not made the correction, as the Hebrew text justifies it.

EDWARD B. SPEEDING.

What Empire Means.

THE leading article in *The Daily Mail* of May 24th (Empire Day), under the above title, contained the following descriptive sentences, which will be of interest to all British-Israelites:—

"It is, above all others, the day when the Dominions honour allegiance to the Throne, and when their peoples renew their resolve to live their lives in accordance with the greatest traditions of our race.

"The Empire does not stand for aggression. It is a league of nations in itself, seeing that it is a union of peoples entirely independent in the conduct of their own internal affairs, but working together for one common aim and true to a common faith in justice and freedom. Its existence seems in itself almost miraculous. . . . . But we should beware of thinking that the existence of this Empire will be prolonged by miracle, or, indeed, by any process other than forethought, hard work, and service to the world."

Such texts as "A nation and a company of nations shall be of thee," "His seed shall become a multitude of nations," "Cry aloud at the head of the nations," and many other prophetic descriptions of present-day Israel will immediately occur to the minds of our readers who are well versed in British-Israel identifications.

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Lectures.

LEEDS BRITISH-ISRAEL ASSOCIATION.

ON Wednesday, May 29th, we had the pleasure of a visit from Mr. John H. Tench, of Darlington. Although the excitement of the General Election was prevailing, we were gratified that a good audience assembled to hear him.

Mr. Tench's subject was "The Coming of the King in Glory." He specially drew our attention to the fact that Jesus, at His first coming, was an exemplification of service in all its varied forms. His next coming will be as God's appointed King to rule—a very different position. He asked: What are the signs of His coming? These will be apparent to His watching servants. Mr. Tench pointed us to the 24th chapter of St. Matthew, detailing the signs given therein, and how we had, during the Great War and since, witnessed many fulfilments. He emphasised the 14th verse: "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." This Kingdom was an everlasting Kingdom. He showed how it was in God's intention from the foundation of the world.

The lecture was an excellent exposition of this great and important subject, and the lecturer sustained the interest of his audience for quite an hour. A hearty vote of thanks was given to Mr. Tench. Mr. T. E. Allenby kindly presided.

MISS AUGUSTA COOK (Protestant British-Israel League) paid another visit to Grange friends last month. She was heartily welcome, and kindly consented to give two lectures—the first, in the Parish Hall, on "Prophecy," Mr. H. Eden Smith, J.P., in the chair, the Rev. H. Dean (of Milnthorpe) reading the Scripture portions and opening and closing the meeting with prayer.

The following day Mrs. Woodward held a private reception at Tate's Café, where a large and interested company assembled, several coming from a distance. After tea the Rev. H. S. Heaton, M.A., opened with prayer. Miss Cook then gave a fascinating and instructive address on the "Catholic Emancipation Act," which was followed by a lively discussion. By request, the Rev. R. S. Heaton closed with the Aaronic blessing (Num. vi. 22 to 27).

The Appeal for Help Fund.

THE donations towards this fund during the past month have not been quite so numerous as recently, and as we have now entered the second year of this appeal, it is necessary that your help shall be fully maintained to enable me to meet the expenses from month to month. I therefore appeal for your continued generous help, and sincerely thank the following subscribers:—Toll-Bar, 2/6; S.S.B., 5/-; M.F., 20/-; M.M.P. (U.S.A.), 5/6. My personal donation this month is for £10.

All donations to be sent direct to the Editor: T. W. Plant, Hall Cross Cottage, Doncaster.

The Good Life.

"THERE is a striking consensus of opinion as to what constitutes the good life, a consensus to which the sages of all countries and periods have contributed. All have insisted in different ways that it is in the exercise of our best faculties at their highest pitch, with intervals for recreation in art, music and conversation that the good life consists," writes Mr. C. E. M. Joad in *The Star*. "It is only by the cultivation of good taste that leisure is rendered tolerable, and good taste, whether in the employment of the mind or the enjoyment of the senses, must be worked for. Work, indeed, is the only kind of occupation that men and women have hitherto been able to endure in any but the smallest doses, while servitude to the need for pleasure is the most burdensome of all the slaveries to which they have subjected themselves. Already we have come to realise that the only way to enjoy a game is to work at it. It is in effort and endeavour, then, in the acquirement of good taste in music and literature, in the pursuit of some branch of disinterested inquiry, in the service of society, or in the discovery of the secrets of Nature, that we shall find employment for the leisure of the future."—*Public Opinion*. 17/5/29.

[Your Editor is beginning to think that he really is pursuing "the good life"; he is finding out that the best way of enjoying Editorial fame is to work hard in the pursuit of *this* branch of disinterested inquiry.]

Bible Society 125 Years Old.

"THAT the world wants the Bible as much to-day as in 1804 there can be question. No other book or literature handles eternal issues with anything like the same power, offers a better explanation of man's imperfections, reminds him more forcibly that, whatever he is, he is a moral being all the time; points more sympathetically to the road which he must take if he would recover from his lapses, or provides him with better evidence for the belief that evil is bound to give way to good. It is no mere European book that the Bible Society introduces to the educated and the uneducated of countless races, creeds and stages of culture in five continents. Were it so, the Bible Society could not have flourished as it has. There may well be other books which might, if pushed in the same way among the educated of all nations, make a certain headway; but an age-long experience suggests that the peace of mind and regenerative assurance which the Gospel merely in print has been known to bring men are not likely to come from other forms of literature. Considered apart from all gloss, and apart from how or why it came into its present form, the Book which the Bible Society lives to bring to men is the richest gift which a nation which cherishes and values it can bestow on those to whom it is a rarity or is unknown."—From *The Times*.

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

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North of England Anglo-Israel Council.

WE are proceeding with the formation of the library, as announced in the May issue. If any of our British-Israel friends have suitable books on our teaching and kindred subjects, for which they have no further use, we shall be grateful to receive the same. Their kind assistance in this manner will be much appreciated. We have a number already promised, which will form the nucleus. The library is intended for local borrowers, also to serve the convenience of readers at a distance. We shall be happy to pay the carriage of any parcels of books sent to us for the library. Please address all parcels to: Mrs. Dorothy Mason, "Buena Vista," Weetwood Lane, Headingley, Leeds, who has kindly offered to act as hon. librarian.

Bournemouth B.I. Association.

THE thirty-second annual meeting was held on Wednesday, June 5th, at the Gervis Hall Restaurant, the President (Mr. Landseer Mackenzie) in the chair. The Rev. C. W. Thorne, M.A., opened with prayer. The report for the year was read by Mr. Beckwith. Epitomised, it showed nine regular and five extension meetings had been held, with good results. A steady increase of membership was recorded, and everything in a healthy condition. The financial statement, given by Miss Sutcliffe, showed a credit balance of £2 4s. 6d. Both reports were adopted with thanks. The whole of the officers and committee were re-elected, and, in addition, Mrs. Harris was appointed librarian, as we have a library of 150 volumes. A general discussion ensued upon the future work, and a most optimistic spirit prevailed. The President, at the conclusion of the business, kindly entertained the members to tea.

H. BECKWITH, *Hon. Secretary.*

Israel's National Resurrection.

(Ezek. xxxvii. 1-14.)

"THE vision of the valley of dry bones, and the Divine interpretation of that vision. The language descriptive of this vision is of a unique and magnificent kind. There is a weirdness about the first part, and a realism about the whole that enthral us. . . . . It is clearly obvious that the primary signification of this vision, both to the prophet and to those to whom the prophet spoke, had nothing whatever to do with the resurrection of the individual from the dead. . . . . But for the prophet and his audience the vision was intended to convey a promise, not to the individual, but to the body politic, ' the whole House of Israel,' and to speak to them of a renewal, under Divine inspiration, of the national life, and of a restoration to their own land."—(Condensed quotation from the Ezekiel volume of "The Westminster Commentaries": Dr. Redpath, editor.)

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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AUG 10

"The Lord of Hosts is with us,
The God of Jacob is our refuge."

—Psalm xlvi. 7 and 11.

The British-Israel Herald

Proclaiming the Israelitish Origin of our World-wide Race.

Vol. VI. No. 68.] AUGUST, 1929. [Price TWOPENCE.

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"The Help of the Deliverer."

(The title given to Psalm xlvi. in The Companion Bible.)

By The Editor.

The selection of this month's headline is due to the following quotation from a letter recently received from Ireland:—"I think the monthly headline a grand idea, and suggest for a future issue the glorious assurance that:

" 'The Lord of Hosts is with US;
The God of Jacob is OUR refuge.' "

We willingly accept this selection, and propose to look into this text a little more closely and logically than is usual, bearing in mind that excellent rule of the English Church, that one portion of Scripture must not be expounded in such a manner as to make its meaning at variance with other portions of Scripture.

First, let us try to find out to what event Psalm xlvi. refers; the Doctors (of Divinity) differ widely in their diagnosis. The Companion Bible, from which we take the title of our article, says that it is:—"Doubtless Hezekiah's, during Sennacherib's siege. No other period of Israel's history suits it. Not celebrating a victorious campaign, but a successful defence. Psalms xlvi., xlvii. and xlviii., a trilogy referring to the same event." From this we realise that if it was composed to celebrate that historical defence, it must have been written *after the event* as a lyrical outburst of thanks for a great national deliverance, whole-heartedly ascribed to God. But does this satisfy us?

The Century Bible agrees with the above, and continues:—"The language points more definitely than is usual with the Psalmists to an historical event of a notable character. Unquestionably, the event which most fully corresponds to the phraseology employed is the occasion mentioned. There is, indeed, little choice. In these Psalms the City of Jerusalem itself is the centre both of the danger and the triumph."

But expert opinion is not so unanimous as these quotations would lead one to expect. W. F. Cobb, D.D., in his Book of the Psalms, summarises these differences of opinion as follows:—"Psalms xlvi., xlvii., xlviii. have strong likenesses, and may be safely attributed to the same originating cause. Delitzsch and others find it in

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Jehoshaphat's victory over the Moabites, Edomites,, and others (see 2 Chron. xx.). Kirkpatrick (and Jennings and Lowe also) ascribes it to the miraculous deliverance of Jerusalem from the army of Sennacherib 'with a probability which approaches certainty.' Rosenmüller, following Aben-Ezra, says that the future wars of Gog and Magog, described in Ezekiel xxxviii. and xxxix., were in the Psalmist's mind. Barthgen is wise enough to express no opinion, and Duhm refers to the end of the third century B.C., after the wars of Alexander the Great and his immediate successors, and before the time of Antiochus Epiphanes. The only thing certain, amid such variety of opinion, is that a great deliverance, due to Jehovah, is hymned."

Here we have surmises that stretch from 900 years before Christ to the still future overthrow of Gog and Magog, outlined in what are known as the Russian chapters of Ezekiel.

The Doctors most certainly *do not agree,* for from 900 B.C. up to this present year of grace there is a period of over 2,800 years, and Gog's overthrow *is still in the future.*

It certainly is difficult to "place" the event, for the celebration of which the Psalm was written. This difficulty almost forces us to the conclusion that it was written as a *prophetic* Psalm to celebrate the *final* deliverance of all Israel. Even the Higher Critics point the way to such a suggestion, or solution of the problem. Commenting on this verse quoted as our headline :

"The Lord of hosts is with us;
The God of Jacob is our refuge,"

the Century Bible remarks :—"For the full meaning of the phrase *Yahweh Tsebaoth* (Sabaoth), Jehovah of hosts, see below. It is found more than 120 times in Isaiah and Jeremiah, and several times in the Psalms of the second and third Books. Whatever the origin and history of the expression, its general significance points, as the lxx. translation indicates, to God All-Sovereign, whilst by the phrase—the God of Jacob—is meant the God of the nation."

Here is the "see below" passage just referred to :—"Lord of hosts, Tsebaoth.—The full title is Yahweh, God of hosts; the most frequent form is Yahweh of Hosts. *This is emphatically the prophetic name of God; out of 282 instances, 246 belong to the prophetical writings.* [My italics.—ED.] It does not occur in the Pentateuch, and only fifteen times in the Psalms. The earlier meaning of the title had reference to military matters; God is described as the God of armies, especially the armies of Israel."

Perhaps it is now time to read this Psalm over together, and note what it really says, nay, rather what it really predicts. I give you below the translation by W. F. Cobb, D.D.—

PSALM XLVI.

1 God *is* our refuge and strength,
A very present help in trouble.
2 Therefore will not we fear, though the earth be removed,
And though the mountains be carried into the midst of the sea:
3 *Though* the waters thereof roar *and* be troubled,
Though the mountains shake with the swelling thereof.
JHVH of hosts is with us;
The God of Jacob is our refuge.
4 The streams of JHVH rejoice the City of God:
The holiest of the tabernacles of the Most High.
5 God is in the midst of her; she shall not be moved:
God shall help her, *and that* right early.
6 The nations rage; the kingdoms quake:
He utters His voice: the earth melts.
7 *JHVH of hosts is with us:*
The God of Jacob is our refuge.
8 Come, behold the works of JHVH.
What desolations He hath made in the earth.
9 He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder:
He burneth the chariot in the fire.
10 Be still, and know that I *am* God:
I will be exalted among the nations,
I will be exalted in the earth.
11 *JHVH of hosts is with us:*
The God of Jacob is our refuge.

Now let us lay aside all our probabilities as to its being a descriptive thanksgiving written for an event that had taken place, and therefore making it not prophecy, but solely history. *We may safely do so, because we cannot find this event in history.*

THERE REMAINS ONLY PROPHECY.

Directly we turn our faces to the future and attempt to compare Scripture with Scripture (prophecy with prophecy), we are overwhelmed with the task and the scope of our references and their expositions. To thoroughly examine these parallel passages I should require far more than the whole sixteen pages of this month's issue. To save space, I will quote from the above authorities, without giving the names, etc., every time: of course, using quotation marks ". . . . " for the passages quoted.

In verse 1 we have the two words *"refuge* for defence, *strength* for attack." This is a good introduction to the scene of the future descent from the north on Palestine, and our future successful counter-attack.

Verses 2 and 3 introduce us directly into the Second Advent period, with its accompanying earthquake splitting the Mount of Olives. Prophecy can be graphically and literally accurate in its description, for it claims to be :

DIVINE FOREKNOWLEDGE.

Ferrar Fenton's translation reads :—

God is a refuge for us,
A strong help, when great troubles come;
So when the earth quakes we fear not,
Tho' hills splash to the heart of the seas,
Whose waters will murmur and roar,
And break on the cliffs in their rush.

At the time of the earthquake the Mediterranean will fall six times the height of Niagara on its way to the present level of the Dead Sea. Could this event be described in more graphic language than the above quotation from F.F.?

This is not the only Psalm that speaks of the important part that water will play in the events of that period. Dr. Cobb translates Psalm xcviii. 7-9 as follows :—

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Let the sea roar, and the fulness thereof:
The world, and they that dwell therein.
Let the floods clap their hands:
Let the hills be joyful together
Before JHVH; for He cometh to judge the earth:
With righteousness shall He judge the world,
And the peoples with equity.

Let us continue to describe these great events by quoting the translation of the very next Psalm —namely, Psalm xcix.—from the Polychrome Bible (U.S.A.) :—

JHVH has assumed the sovereignty, the people tremble;
He is enthroned on Cherubs, the earth quakes,
Great is JHVH on Zion
And exalted above all nations.
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 toward His footstool!
Holy is He!

To return to Psalm xlvi., we next read together verses 4, 5 and 6. Here we notice in Dr. Cobb's translation that the city of God is described as "The holiest of the tabernacles of the Most High," which implies there are many other tabernacles dedicated to Jehovah; but the future House of Prayer for all nations foretold by Ezekiel will be the holiest of all.

Re the streams in verse 4, we are told that "Jerusalem possessed no stream of sufficient importance to have watercourses or irrigation canals." Therefore we must look to the earthquake as the means of making Jerusalem the great seaport of the world, as described in my leading article in *The British-Israel Herald* of April, 1927, to which I must refer my readers, when :—

Your eyes shall see Zion, our Festival City,
On Jerusalem look as the sweet Home of Rest,
. . . . .
Is our source of broad rivers
Not wanting in oar driven ships,
And proud vessels (which) sail past.
When the Lord is our Judge,
And the Lord is our Ruler.
And the Lord is our Leader,
And also our Saviour.
(F.F.—Isaiah 33, 20-22.)

Again, we must return to Psalm xlvi. and read verses, 8, 9 and 10, and these take us to the ending of war, as described in the Russian chapters of Ezekiel, *viz.*, xxxviii. and xxxix. "He burneth the chariot in the fire." This burning of war weapons, etc., will be a great one. It is described in Ezekiel xxxix. 9 and 10: "They will use them as firewood seven years."

CHARIOTS.

The footnote in the Century Bible reads :—"The word translated *chariots* is not the usual one for war-chariot. (The ancient type of fighting chariot.) It means rather 'wagons,' as in Gen. xlv. 19; some versions read 'shields.' But 1 Sam. xvii. 20 shows that these vehicles, whether they corresponded to what we call baggage wagons or not, were associated with war."

How marvellously prophecy confirms and supplements prophecy! The Church of England is right in insisting that Scripture shall not be explained contrary to Scripture.

Finally we get the all-important, time-marking phrase, "He maketh wars to cease"; and the outcome of this terrible and final visitation is well described in this note from the Polychrome Bible on verse 9:—"The catastrophe depicted has given [will give—ED.] rise to an empire powerful enough to repress all national animosities within its wide boundaries, and in this way to establish God's peace."

"The Lord of hosts is with US;
The God of Jacob is OUR refuge."

A Spare Time Editor.

MANY years ago *The Gazette* was edited by a solicitor's articled clerk in his spare time. Incidentally he was a man of unusual gifts, and in later years became known wherever sporting literature is read by his pseudonym of "The Druid." But those were leisurely days, when Doncaster was a small place, and *The Gazette* a much smaller paper than it is now. I can assure my readers that there are no spare-time jobs in Printing Office Street now—even the Editor sometimes works overtime. But it is interesting to find that Doncaster has one amateur journalist, at least, who fills up much of the leisure left by a busy commercial life in editing a monthly magazine that, on the face of it, represents a good deal of solid, hard work. I allude to Mr. T. W. Plant, of the well-known Baxter Gate firm, whose house in Albion Place is the editorial headquarters of *The British-Israel Herald.*

The title of this magazine sufficiently indicates its purpose, which is stated on the front page (by way of making the point perfectly clear), that of "proclaiming the Israelitish Origin of our World-Wide Race." Many of Mr. Plant's friends, I know, regard his devotion to the Anglo-Israel cause as a bee in the bonnet of an otherwise shrewd and wide-awake business man—but you try an argument with him on his favourite theme, and you'll soon discover that he hasn't left his mental machinery in Baxter Gate when he goes on the British-Israel trail. Anyhow, he has an article of his own in the June issue of *The British-Israel Herald,* concerning one of the most treasured relics—and certainly the most ancient—in York Minister, the Horn of Ulphus, in which a most fascinating and intriguing story is set forth.

You may smile at Mr. Plant's theories, and the arguments with which he backs them up, but you can hardly help being struck by the remarkable coincidences, at least, which attend the presence in York Minster since Saxon times of a horn made out of an elephant's tusk, and ornamented with devices pointing to an origin in the land to which the Ten Tribes of Israel were borne off in captivity nearly three thousand years ago.—*The Doncaster Gazette,* June 14th, 1929.

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

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Ephraim's Evil Features Reproduced.

BY DANIEL FARMER.

THERE are many sincerely pious people who, when made acquainted with British-Israel beliefs, exclaim, "What! a nation as bad as we are part of God's chosen people!"

Well, God chose only one people as His own (Amos iii. 2). Let us look, first of all, into

I.—ISRAEL'S NATIONAL LIFE.

Abraham, the father of this race, and Isaac, his son, were both good men, though faulty. What about Jacob up to the time of his change of name? Certainly his sons were far from being saintly men. As a nation in the wilderness, they so provoked God that He threatened to blot them out (Exodus xxxii.). Under the rule of the judges, they were constantly in trouble through rank disobedience. Later, under kingly government, they became so utterly godless and idolatrous that God, in His wrath, cleared the land, first of the Northern Kingdom, the House of Israel (2 Kings xvii.), and later of the Southern Kingdom, the House of Judah (2 Kings xxiv. and xxv.). "A stubborn and rebellious generation (people), a generation that set not their heart aright, and whose spirit was not steadfast with God" (Psalm lxxviii. 8).

England was the first land to receive Christianity in a national sense, and although there has been, and is, much among us very discreditable, is any fair-minded person prepared to assert that our past or present history is worse, or even as bad, as that of Old Testament Israel?

The Church of Rome is no friend of England, but even she has spoken well of us. Cardinal Newman said: "The spread of English is a gain for virtue and religion." Cardinal Manning wrote: "The civil polity of England is the most Christian in the world, and far superior to that of any Roman Catholic country." In 1879 the *Osservatore Romano*, the official organ of the Pope, declared: "The whole nation is religious and Christian. . . . . The laws of God are the laws of the State." Would to God this last witness were true! Anyhow, those who consider the life of Great, and Greater, Britain to be as bad, or worse than that of God's chosen people will have great difficulty in proving their case.

II.—ISRAEL'S KINGS.

Saul, the first king, lost his throne through disobedience; David fell into grievous adultery and murder; Solomon "sat on the throne of the Lord" (1 Chron. xxix. 23). British-Israelites hold and teach that this throne is still standing, as foretold in 2 Chron. vi. 16, and elsewhere, and that it is occupied by King George V. Is there anyone prepared to say that his character and conduct compare unfavourably with that of the three names mentioned? Henry VIII. was by no means a saintly monarch, but even he kept a higher level than did Solomon. There have been many bad kings on the Throne of England, but such names as Ahab and Manasseh surpass them in evil conduct.

III.—ISRAEL'S IDOLATRY.

Perhaps the most persistently evil feature in Israel's national life was that of idolatry Alas! the same sinister tendency is found among some (though, thank God, but a few) of modern Israel, for children take after their parents in evil as well as good. Who can observe the long-continued and craftily-organised attempt to undo the work of the Reformation in our Protestant Church without coming to the conclusion that those engaged in it are the offspring of the Old Testament idolators, whom Almighty God so denounced?

Well might the late Sir Robert Anderson say that the form of idolatry they wish to introduce is of a "far more degrading character than any taught by pagan Rome." History has recorded in letters of fire that whenever Britain has gone down that road she has experienced disgrace and disaster.

Are we so dull and dead we cannot hear the tread
Of Pagan superstition creeping on
With doctrines that are lies, to blind the peoples eyes.
And close the Word of God our martyred fathers won.

IV.—PROFANING THE SABBATH.

Amongst the list of terrible charges against Israel contained in Ezek. xxii. is the one which says, "Thou hast profaned My Sabbaths." In Exodus xxxi. 16, we find the Sabbath given as one of the principal "signs" of God's covenant relationship. In our time there are only two nations composed of one people, *viz.*, Britain and America, who keep the Sabbath, or, as we know it, the Lord's Day, by law; and in spite of long-continued attacks upon right observance of this one day in seven, yet, nevertheless, there exists a great national recognition and regard for all that this day stands for. It is very noticeable that Sunday desecration always follows idolatry, and in Roman Catholic countries the day is practically unknown. Voltaire said: "It is the Sunday which makes the English what they are, whether they know it or not." Woe betide us if we lose it. What will the working class do if this "national safeguard" is swept away?

V.—"THE DRUNKARDS OF EPHRAIM."
(Isaiah xxviii. 1.)

Here is a bad mark of identification with Old Testament Israel. Thank God it is in a lessening degree, but even so, what well-wisher of our Commonwealth does not deplore the vast sums spent on a needless and dangerous luxury, with the resultant waste, loss of efficiency, crime, and insanity?

VI.—EPHRAIM "HALF-BAKED" AND A "SILLY DOVE."

"Ephraim hath mixed himself among the people. Ephraim is a cake not turned" (Hosea vii. 8).

"Ephraim is a silly dove" (Hosea vii. 11).

"Ephraim feedeth on wind" (Hosea xii. 1).

Now the supreme object of British-Israel teaching in the showing from Scripture and history that the Anglo-Saxons are the lineal descendants

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of the Old Testament House of Israel—not Judah—is to call our people to a recognition of God's great purpose in our individual and national life, so that, by taking warning against the sins and follies of the past, we may respond to the Divine challenge of to-day. What a world-wide impression for good would be made if all our people separated themselves from all that is unworthy of our high calling! Is not a very large part of our trouble the result of being what is contemptuously called "half-baked"—literally, "a cake not turned" (Hosea vii. 8)?

How sad that what was intended to be "a wise and understanding people" (Deut. iv. 6) should largely sink to the "silly dove" state, and that large numbers should show a profound indifference to solid realities, things that really matter, spending time and energy for that which Scripture compares to "feeding on wind"!

. . . . Naught shall make us rue,
If England to herself do rest but true.

FINALLY.

Thus we can clearly see that the evil features in our national life are proofs that we are of the covenant race, seeing that they are but reproductions of the failures present in Old Testament Israel history.

The objection to the conclusion to our being part of the same people in New Testament times arises from failing to see that the term "holy people" (Deut. vii. 6) does not necessarily mean an individually regenerated and personally sanctified people; that will be true in a national sense of a restored, re-united and regenerated people when our Lord returns to reign (Isaiah lx. 21). Israel's covenant relationship remains; their progressive individual sanctification is another question. We believe, and teach, that all born of the Anglo-Saxon peoples are lineal descendants of the Israel race, and, under the British rule and flag, enjoy all the advantages resulting therefrom; likewise, all who become nationalised into our Commonwealth, and as long as life lasts, may enjoy these privileges. But this present phase of the "Stone Kingdom" (Dan. ii. 44) will eventually become the perpetual "mountain kingdom" (verse 35), the "everlasting kingdom" (Psalm cxlv. 13; Rev. xi. 15), when only those who, by a personal faith in our Lord as Saviour (John i. 12), have become "sons of God" will be able to stay in it; for, to do so, they must be possessors of "the life of the ages" (1 John v. 11). For this the patriarchs who sleep are waiting, for "they, without us, shall not be made perfect" (Heb. xi. 40).

With them numbered may we be,
Now and through eternity.

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Jacob at the Jabbok.

BY MRS. GHOSN-EL-HOWIE.

PERHAPS few have ever realised the great physical and mental strain that Jacob was subject to in carrying out the Divine command to leave Padan-Aram and return to the land of his fathers (Gen. xxxi. 3-13). The envious jealousy of his cousins, the sons of Laban, had made his life there almost intolerable, and when God, Who had prospered him during the years of his sojourn, put it into his heart to return, he felt that the thing was from the Lord, and, having the assurance of His presence with him, he took the necessary steps, consulted his wives, and stole away unawares to Laban, the Syrian, while the latter was away, shearing his sheep. Jacob set his face toward Mount Gilead, and although pursued and overtaken by Laban, he was helped in this extremity by his ever-present guardian angel, the Spirit of the Almighty, who warned Laban in a dream to speak neither good nor bad to Jacob (verse 24). Having been providentially delivered from this sordid man, who boasted of his "power" to do him hurt (verse 29), Jacob pursued his journey southward, on the east of Jordan, till he came to the Jabbok, a tributary of Jordan. It is known to-day as the Blue River, Nahr-el-Zerka, the banks of which are lined with the beautiful pink-flowering oleander. "This brook is generally well filled with water, and in rainy weather is often difficult to ford." This must have been the case when Jacob arrived there in the early spring, with his wives, children, servants, flocks and herds.

The Jabbok rises near Amman, the capital of Transjordania, and after making a great semi-circle to the north and north-west, finally enters a deep ravine and pursues its course westward until it meets the Jordan at a point about half-way between the Dead Sea and Galilee. Reaching the rushing stream, a great difficulty presented itself: How was he to get across with timid women, frightened children, and plunging cattle? Did they not know that water-sprites haunted those dark ravines and caused the water to foam and roar and threaten to drown whoever dared attempt to cross? They surely did. It was just here that the "angels of God met him" (Gen. xxxii. 1). These were doubtless shepherds or Bedouins, camping on the slopes above, who were grazing their flocks and had been providentially directed to that spot at that particular time, to be of service to Jacob. They, used to the country, would be able to show him how and where to cross, and to help Jacob's own hirelings in getting the sheep and cattle to cross the angry stream. The difficulty was not small, and it would require the most strenuous efforts of the whole company to effect the safe crossing of such a large household and quantity of animals. It is not strange that Jacob should recognise this God-sent help in his hour of need, and speak of it as God's host. This battling with the stream and refractory animals, together with the mental terror of meeting his

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brother, Esau, would naturally react upon his overwrought nerves, and in the night that followed that strenuous day he would seem to be wrestling with forces too mighty for him, forces of a spiritual nature, on the victory over which depended his life, forces that he dare not let go; and so the psychic tussle continued until dawn, when Jacob's persistence gained for him the blessing he sought. The arduous experience at the River Jabbok was a turning-point in his life, transforming his character from that of a supplanter and deceiver to that of a hero of noble mien, a prince, who henceforth had power with God and men, proving him worthy to be the founder of the Israelitish nation.

Shweir, Mount Lebanon, Syria.

Progress in Jerusalem.

I LEARN on good authority that Jerusalem is to be provided with a modern sewerage system in the course of the next two or three years. Hitherto the system has been very primitive, but it will be remedied by the new scheme, whereby all city refuse will be carried out via the Valley of Jehoshaphat into the Vale of Hinnom, and there distributed. The cost of the work will be over £350,000, of which the first £50,000 will be loaned by the Government to the Jerusalem Municipality.

Now that Jerusalem is being equipped with electric lighting by a British concern, it may well be said to be forging ahead. True, the company is coming in for considerable recrimination for neglecting to employ adequate Jewish labour, and I have even heard that the directors here regret the attitude they took up. Nevertheless, lighting will be provided to central Jerusalem not later than September of this year.

Other large projects which will make Jerusalem a metropolis worthy of the name are the huge King David Hotel (in which the Shepheard's and Continental-Savoy Hotels management of Cairo, the Economic Board for Palestine in London, and the Palestine Economic Corporation, of New York, are co-operating), the Jerusalem Palace Hotel, being erected by the Moslem Wakf and leased to a Jerusalem hotel-owner, the Rockefeller Museum, the large Young Men's Christian Association Centre, and other smaller buildings.

What Jerusalem needs most of all now is a park. As the result of the absence of any recreation ground of this nature, people congregate in their leisure time on the main thoroughfare, the Jaffa Road, which is at times packed with thousands of people, and makes vehicular traffic hazardous for drivers and pedestrians. The Government ought certainly to use its influence upon the Municipality to supply this want. — *Jewish Chronicle*, 12/7/29.

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.)

The Armageddon and Gog Invasions.

BY SLADDEN M. WELLS.

MAY I, please, be allowed to express my personal convictions on the above subjects? During the near and terrible Armageddon period there will not be two great Gentile combinations fighting each other for the possession of Palestine and Jerusalem; nor will Great Britain be wonderingly looking on at that awful time in the world's history; because our Lord Himself, speaking on the sign of His coming, and of the end of the world (amongst other solemn warnings), says: "For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." "And except those days should be shortened, there should no flesh be saved, but for the elect's sake those days shall be shortened" (Matt. xxiv. 21, 22).

The prophet Jeremiah, chapter xxx. 7, says: "Alas! for that day is great, so that none is like it; it is ever the time of Jacob's trouble, but he shall be saved out of it." The prophet Daniel, chapter xii. 1, also says: "And there shall be a time of trouble such as never was since there was a nation, even to that same time, and at that time Thy people shall be delivered, everyone that shall be found written in the Book." And Rev. iii. 10 states: "Because thou has kept the word of My patience, I will also keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth."

Therefore Israel and Judah must not have in mind the old Jewish sheltering plea, "We have Abraham to our father"; but rather act like the prodigal son in the parable: "When he began to be in want, and when he came to himself" (Luke xv. 11-32), and with sincere national and personal repentance and confession of sin "seek the Lord while He may be found, and call upon Him while He is near" (Isaiah lv. 6-13).

If well-known 1928-1936 authorities on the Bible and Great Pyramid are correct in their calculations, Israel and Judah cannot possibly be re-united and return to the Holy Land either before or during Armageddon, owing to shortness of time and world-wide trouble, revolution and war. Consequently that glorious event must occur in an early stage of our Lord's millennial reign.

During the great day of the Lord an ancient empire will be reconstructed under one called "the prince" (Daniel ix. 26, 27), "a vile person," or the king of the north (Dan. xi. 21-45); "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 beast" (Rev. xiii. 1); "The number of the beast . . . is six hundred three score and six" (Rev. xiii. 18). The beast will be assisted by one called "the false prophet" (the head of the Eastern Churches), who will be able, by Satan's power, to work miracles and deceive many people (Rev. xiii.

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11-17). Satan (or the dragon) will endow the beast with mighty, natural and supernatural powers, and cause him to make war with the saints of God, and overcome them, and give him power over all nations and peoples whose names are not written in the book of life of the Lamb slain from the foundation of the world (Rev. xiii. 7, 8).

Unwatchful Christians and Jews who fail to realise the extreme need of personal repentance and confession of sin, and amendment of life, and who are left on the earth after the rapture of watchful saints, will then have to prepare to go through the great tribulation in order to make their robes white in the blood of the Lamb. The Prince will be received by, and be in a position to enter into a seven years' covenant with, representative Jews, who will dedicate a temple in which to worship God, and also restore their ancient daily sacrifice and oblations (Dan. ix. 26, 27). After two or three years the king of the north will invade Egypt and Palestine, and defeat the king of the south (Dan. xi. 25-29). At the end of three and a half years "the prince" will break his covenant with the Jews, and he, together with ten kings, over ten sub-divided kingdoms of his revived empire, who will, with one mind, give him their power and strength, and invade Palestine and Egypt, besiege and capture Jerusalem, "and arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abominations that make desolate" (Dan. viii. 13-14; xi. 31); "And the holy city shall they tread under foot forty and two months" (Rev. xi. 2). The king of the north will completely defeat the king of the south once or twice again, and there will be a time of unprecedented trouble and persecution, and many will be beheaded for the witness of Jesus and for the Word of God (Rev. xx. 4).

Israel and Judah, and their allies, who truly turn to God towards the end of the great tribulation, will be enabled to concentrate large military forces in Mesopotamia and meet "666" and his armies in Palestine, when our Lord and His heavenly armies will come and fight for and with His people. The armies of "666" will be destroyed. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire, burning with brimstone" (Rev. xix. 11-20). Satan will be bound and cast also into the same 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). "They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah xi. 9).

The Gog invasion must be placed after the millennium, because no combination of great armies of modern nations would dream of using primitive and obsolete means of transport, and war weapons for fighting at close quarters, against an enemy using great bombing planes, high-explosive, long-range guns, shells, tanks, and poison gas. Further, no one then will dare to be an armament maker or profiteer with business premises above ground. The construction of subterranean fighting arenas will be impossible, owing to the miners having been given more congenial jobs, with better wages and lighter shifts. At the close of the millennium Satan will be loosed out of his prison for a little season, and begin to resume business operations and speculations, as in the days of yore. Certain nations, which will never whole-heartedly own, nor work up to concert pitch for, their Master, will slacken off their religious output and readily fall in with Satan's plan for a huge military expeditionary force against God's people dwelling safely in Palestine "without walls and having neither bars nor gates," and enjoying great happiness and prosperity. This event will be "after many days and in the latter years," when Satan will deceive those nations and cause one, called "Gog," the chief prince of Meshech and Tubal, of the north parts, to lead a mighty army "like a cloud to cover the land, all of them riding upon horses," and using short-range war weapons against, and enveloping, the beloved city, Jerusalem (Ezek. xxxviii., xxxix.; Rev. xx. 1-10). God Himself will destroy Gog and his hosts. Satan will then be cast back into the bottomless pit, where his Armageddon protegés—*the beast and the false prophet*—are (Rev. xx. 7-10).

Surely such evidence is enough to convince any thoughtful person of the fact that the Armageddon and Gog invasions are two distinct episodes in the world's history, and of the absolute need of God's presence and grace to enable one to stand fast, resting on Him in the first of those terrible times.

[We publish this article as an instance of the very divergent views held on this future crisis in world affairs.—ED.]

Review.

"On the Trail of 'Israel,'" by Landseer Mackenzie.

This is a very interesting little brochure for keen British-Israel students. The writer takes up, in a very outspoken manner, our nomenclature. One cannot help a feeling of admiration as he demolishes many of our pet theories. The purpose is an honest one—to prove that a scientific spirit of mind must be applied to the delineation of the separate destinies of the two Houses of Israel. Naturally, in dealing with the name "Israel," he has considerable difficulty in making the aim clear when he is treating with the texts in the New Testament. But the attempt to prove the argument is splendidly sustained, and it is worthy of a very careful reading. The value of the pamphlet is academic, and has only a practical application where our philosophy of British-Israel Truth becomes too dogmatic. We congratulate the writer; he has given us an exercise, as agreeable as it is meritorious, in mental science.

W.H.S.

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

The Thanksgiving.

IN searching for a subject for this month's Jewish Page I have found one that will, I think, be of special interest to both Jew and British-Israelite. In *The Jewish Chronicle* of July 12th there are reports of several Jewish Services of Thanksgiving for "The King's Recovery," and the wording is so expressed that it positively invites comment from our British-Israel standpoint.

Here are the reports, somewhat condensed to save space, which are numbered for reference.

1.

The Chief Rabbi of the British Empire and Mrs. Hertz, who visited Margate during the week-end, attended the service held in the Synagogue on Sabbath morning. Dr. Hertz recited the prayer for the Royal Family and the special prayer for the recovery of His Majesty the King. In the course of an address the Chief Rabbi mentioned that he was not visiting Margate in an official capacity, but as that day was a special occasion when all congregations throughout the country would be reciting the prayer for His Majesty's recovery, he felt he could not let the occasion pass without expressing his thankfulness to the Almighty for the King's recovery, which every denomination all over the Empire shared. It was idle for him to state how beloved His Majesty was among his subjects, and he hoped that the Jews would become as loyal to their religion as they were to the King.

2.

In the course of his sermon at the Graham Street Synagogue, Edinburgh, Rabbi Dr. Salis Daiches said: In sparing the King's life God has answered the prayers of millions of people, among whom can be numbered the whole house of Israel. It is no secret that it was not only the Jewish population of this country and of the British Empire that prayed fervently for many weeks for the recovery of King George; the Jews of other lands did the same. The Jews of the world admire and revere our King, not only because he represents so truly and so adequately the greatest Empire of the world, but also because in all his utterances and actions he displays a sense of fairness and justice, a truly Royal dignity and tact, which knows no distinction of race, class or creed, and which serve as an excellent example to the leading men of Britain and of the world at large.

3.

Rabbi I. J. Yoffey, preaching at the Central Synagogue, Manchester, said: Among all the nations of the world there is no living monarch who is more endowed with the quality of condescension than His Majesty the King. For the King is to the nation what the head is to the individual. And just as the head thinks of all the other parts of the body, so our King, the head of Great Britain, bears in mind the interest and welfare of all the different sections of his people. We Jews in particular, in common with all the citizens of this country, offer our thanks to the Almighty for restoring His Majesty to sound and normal health. Not only the members of the Anglo-Jewish Community, but Jews all the world over pray to God most fervently that His Majesty's good health may be continued for many years to come, so that the light of peace and justice may reign supreme in the future as in the past.

4.

On Sabbath morning, at the Brixton Synagogue, Rabbi Misheon based his sermon on Abot 4. 17. "There are three crowns, the crown of *Torah*, the crown of Priesthood and the crown of Kingdom; but the crown of a good name excels them all." As Jews (said the Rabbi), we may say with justifiable pride that we find in the King's character a very near approach to the Hebraic conception of an ideal Monarch, for whom the Bible prescribes "that his heart be not lifted up above his brethren . . . he shall judge the poor and save the children of the needy." Among no section of his subjects would the hope find a more faithful echo than in the hearts of those of the House of Israel that in the words of the same Scriptural section, "he may prolong his days in his reign" and be granted many years in which to wear the glorious crown of this greatest of Kingdoms, and the still more glorious crown of a great and good name.

5.

At the Belfast Synagogue on Sabbath (at which the Lord Mayor, Deputy Lord Mayor and High Sheriff were present), Rabbi J. Shachter, in the course of his sermon said that they were assembled to raise their prayers and thanks for the merciful deliverance God had vouchsafed to their Sovereign, King George, from the tyranny of an almost overpowering disease. We Jews, the preacher continued, rejoice to-day as citizens of the British Empire, as patriots loyal and deeply attached to our beloved country; but we rejoice more so as children of Israel. His august reign recalls the issue of the Balfour Declaration of November, 1917, which proclaimed the creation of a Jewish National Homeland in Palestine, thereby securing for His Majesty a niche of deep affection and homage in the heart of all Israel.

What a delightful, and to us significant affection the Jews have towards our Royal House Not only those under the British flag, but also Jews in every other country in the world. There seems to be something deeper than ordinary loyalty of a naturalised subject.

The above references to our Royal House have a richer and deeper note than the usual references to reigning monarchs. But from the British-Israel standpoint, and in view of the claims we so insistently make that our Royal House is of Davidic descent, several of the phrases used in these reports are decidedly interesting. Let us call attention to some of them.

(1)

Dr. Hertz expresses the hope that the Jews (he means Jews of the British Empire) "would become as loyal to their religion as they were to the King."

Ferrar Fenton's footnote on 2 Kings xvii. 7-40, has a solemn warning against the decline or neglect of religious duties:—"Any constitution not founded upon a sacred ideal 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."

Truly Israel of the Ten Tribes requires this warning quite as much as the Jews of the House of Judah.

(2)

What does Rabbi Dr. Salis Daiches mean by the phrase "the whole House of Israel"? Of course we know that he means Jews all over the

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OUR JEWISH PAGE.

(Continued.)

world, under whatever flag they are residing. But —and it is a big BUT—that is not the Biblical definition of the *whole* House of Israel. The Whole House of Israel always means the Whole Twelve Tribes of Israel, who have never been a united corporate body under one King since the days of Solomon, the son of David. After Solomon's death they separated and became the two Kingdoms of Judah and Israel, and the great theme of the prophets is their still future re-union under a descendant of David. Here it is in a nutshell, quoted from Jeremiah xxxiii. 14-16, using F F.'s translation :—

> "Be assured the days come," says the Ever-Living, "when I will accomplish this good promise, which I have promised to the House of Israel, and the House of Judah. In those days, and at that period, I will cause a Perfect Sceptre to rise up, and he will execute Justice and Right in the land. In those times Judah will be safe, and Israel rest secure, and this is what she will call Him, Our Righteous Lord!"

(3)

Much of the above-quoted prophecy applies with equal force to paragraph 3, but shall we continue the prophetic theme by quoting Ezekiel xxxiv. 23-25, written by this prophet 428 years *after the death of the first* David, and therefore it must refer to the second, and future, David.

Here is Ezekiel's prophecy :—

> And I 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, etc.

Dr. Driver, writing on Jer. xxxiii v. 9, refers to "The second David, the ideal King of the future, as David was of the past."

(4)

What a glorious sentence for a Jewish Rabbi to use in his description of our King :—"We find in the King's character a very near approach to the Hebraic conception of an ideal Monarch"

If you desire to read this "Hebraic conception," read Psalm 72, and, if you have more than one translation be sure you compare them and enjoy the variations you will discover.

(5)

This paragraph is noteworthy for its expression of the very deep affection the Jewish citizens of the British Empire have for "our beloved country."

It also reminds us that it was in the reign of George V. that the Balfour Declaration of November 1917, was issued, the issue of which so completely turned the hearts of the House of Judah towards the British. This opens up the whole question of the Mandate and the Jewish return to their National Home in Palestine, *under our protection*.

This specially blended re-occupation of Palestine is detailed in the prediction by Jeremiah in ch. iii., v. 17 and 18, the sectional headline to which is thus given by Dr. Driver "The future glory of Jerusalem, in which Judah, as well as Israel, is ultimately to share." The Mandate is predicted by Isaiah ch. xlix, v. 8-12, as I have so frequently pointed out in previous issues of this magazine.

Let me conclude these notes by quoting this further reference to the reigning of a Davidic monarch over the united Houses of Israel and Judah.

It is taken from Ezekiel, ch. xxxvii v. 24-28, and you will note the time-marking by the words "then" and "when," also the use of the plural pronouns "them," "their" and "they." Note also it is the conclusion of the prophetic parable of the joining together of the Twelve Sticks representing "The Twelve Tribes of Israel" in the Land of Palestine. "Then My servant David shall reign over them and be their single shepherd to them all, and they will conduct themselves by My decrees, and regard My institutions, and practise them, and rest in the country that I gave to My servant Jacob—where your fathers dwelt. You shall reside in it, and your sons, and grandsons for ever—and My servant David shall be your prince for ever!

"I will then make a treaty of peace. It shall be an everlasttng treaty that I will make with them—and I will increase them—and fix My sactuary amongst them for ever, and reside with them, and I will be their God, and they will be My People. Then the heathen will learn that I, the Ever-Living, sanctify Israel, when My Sanctuary is amongst them for ever!"

GOD SAVE THE KING.

Wakes in Olden Times.

"WAKES" week as a holiday dates back for centuries. It is a holiday evolution. In olden times tents and booths were erected in churchyards, and folk gathered from the various parishes to greet the dawn. There were devotions and much meditation, but followed by feasting and dancing and riotous revelry. Wakes degenerated into fairs and drunken merry-making. Even on the Sabbath there were disgusting scenes of drunkenness and debauchery. In the year 975, so scandalous had these "wakes" become, and so degrading, that an attempt was made to stamp out the custom. Progress in reforming the rough merry-makers was made slowly, and by the year 1536 the "wakes" holiday was confined to one day, generally a Saint's day, and held all over Lancashire on the same day.—*Lancashire Daily Post*, July 1st, 1929.

When sending me the above cutting from *The Lancashire Daily Post* of July 1st, a correspondent asks the following question :—"Can this possibly have its origin in the Feast of Tabernacles? See Lev. xxiii. 33-44. From this, it seems that the wakes were centuries old, even in 975 A.D.!"

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"The Voice of the Seventh Angel."

BY M. JERRIM.

AFTER St. John's vision of the six angels sounding their trumpets (Rev. viii. and ix.), and of the woes which resulted from this, "Another mighty angel came down from Heaven, clothed with a cloud, a rainbow upon his head, and his face as it were the sun, and his feet as pillars of fire; in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth; and when he had cried, seven thunders uttered their voices." John was about to write, but he heard a voice from Heaven, saying: "Seal up those things which the seven thunders uttered, and write them not"; and the angel which he saw "stand upon the sea and upon the earth lifted up his hand to Heaven and sware there should be time (delay) no longer, but in the days of the voice of the seventh angel, when he shall begin to sound the mystery of God should be finished, as he hath declared to his servants, the prophets." The voice spoke to John again, and by its bidding he took the little book which was open in the hand of the angel, standing upon the sea and the earth, and ate it, finding it in his mouth sweet as honey, but afterwards bitter. The same glorious being had also appeared to Ezekiel with a book in his hand, and had commanded the prophet to eat it, when also it was sweet to the taste, but the writings were full of lamentations and woe (Ezek. i. 26-28; ii. 9-10; iii. 1-3).

The trumpets of the first six angels have been sounded, and their vials poured out, that of the sixth angel being poured upon the great River Euphrates, the water of which dried up that the way of the kings of the earth might be prepared (Rev. xvi. 12). That has been perfectly fulfilled by the wonderful way in which God caused the Euphrates Power—Turkey—to diminish within the last century. In December, 1917, Jerusalem surrendered to the British Forces, and in 1918 Turkey completely surrendered, thus fulfilling perfectly the words of Isaiah xxxi. 5-9. Britain received the mandate over Palestine and Mesopotamia, and the land given by God to Abraham, our father, is no longer "trodden down of the Gentiles," but is being prepared for the re-gathering of Israel in, we may hope, the near future. Jesus told His disciples that He would send His angels with a great sound of a trumpet, and (see marginal note) a great voice, that they might gather together His elect from one end of Heaven to the other (Matt. xxiv. 31). In the eighteenth century God brought about such a great revival of the British people, under the preaching of Wesley and others, to true salvation and religion, as shown in the Scriptures, that, as P. W. Thompson writes: "The nation which was spiritually dead in 1700 was spiritually alive in 1800." Biblical and Christian knowledge advanced, and missions to the heathen were established.

Early in Queen Victoria's reign Professor John Wilson was led, by Bible study and deep historical research, to perceive that the British were certainly of the House of Israel. His publication of that knowledge was the beginning of the finishing of the mystery of God—the mystery of the Lost Ten Tribes of Israel, to whom God had made such promises of greatness and blessing. These promises applied especially to the House of Joseph, which, since the dispersion and captivity by the Assyrians in 721 B.C., had become quite lost, save for those of the dispersion in Asia Minor and Southern Europe, who seem to have received the Gospel and to have become the communities to whom St. John was commanded to address his revelation (Rev. i. 11).

With the Great War—the evil work of the three unclean spirits like frogs that came out of the mouth of the beast, the false prophet, and the dragon (Rev. xvi. 13-14)—the trumpets and vials of the first six angels have been quite fulfilled. This war, in which God's people were plunged from 1914-8, resulted, by His power, in their victory, and the House of Joseph—Ephraim, the British, and Manasseh, the American people—have emerged, greatly increased in territorial and racial power.

Among Gospel movements, the greatest, loudest and swiftest has been the Salvation Army, founded by General William Booth in 1878. This great leader might easily have ranked in features and physique amongst the old prophets, and he fulfilled all that was written of "Elijah, who was to come before the great and dreadful day of the Lord" (Mal. iv. 56). Like John the Baptist, he was led to work quite outside the orthodox methods of religious teaching and worship; he drank neither wine nor strong drink, and, through *The War Cry* and other aids, he re-united many families. He once spoke of himself as "just a voice," and in the time of great sorrow caused by the death of his wife he said: "The iron has entered into my soul. I am ashamed to speak of it, and yet I am a "man of like passions as yourselves' "—the same words which describe Elias in James v. 17.

It is fifty years since General Booth founded the Salvation Army, but the sound of its Gospel trumpet has been heard by the submerged—who would have heard it by no other method—in every civilised land, and in places where missionaries had not previously appeared. Now the Salvation Army is no longer under the headship of a member of the Booth family, but God may still use it as a great power in publishing not only the Gospel of Salvation, but also the Gospel of the Kingdom, which will be the means of bringing together all Lost Israel in accordance with the words of Ezek. xxxvii. 1-14: "And the seventh angel sounded, and there were great voices in Heaven, saying the kingdoms of the world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever" (Rev. xi. 15).

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Chance or Design—Which?

BY LANDSEER MACKENZIE.

(*Continued from page* 112.)

II.

LET us pass from the old to the new, from that ancient seed of Israel to this modern development, Britain, which some call the Anglo-Saxon race, and some the British. Britain, curiously enough, said to be essentially the same as two Hebrew words, "Brith," "am," meaning covenant and people. Great Britain, the only nation which is called "Great." But Gen. xii. 2, "I will make of thee a great nation, and make thy *name* great." Her shield bristles with lions. One supporter is a lion; the other an unicorn. And the whole is surmounted by a crowned lion. Curious again, for it is precisely the heraldry one would expect to find in a united kingdom of Judah and Ephraim —Israel. A lion being the cognisance of royal Judah, and an unicorn that of Ephraim; whilst we are reminded of Ezek. xix. 2, speaking of Israel. "What was thy mother? A lioness, she couched among lions." The national flag bears two crosses of different kinds. For Israel, there would be a fitness in this, as the blessing of multitudinousness, and territorial expansion, given under the crossed hands of Jacob, was only to obtain in "the latter days"—that is, under the Cross of Christ. And the colours of the flag are Israelitish, being those of the Tabernacle coverings—red, white and blue!

Furthermore, if the United States was Manasseh, her flag would be right also. Thirteen stars and thirteen stripes, representing the thirteen original States of the Union. The national seal an unfinished pyramid with thirteen steps; thirteen feathers in the wings of the national eagle, holding thirteen darts in its claws; and thirteen letters in the motto, "E pluribus unum." This is another coincidence, because there are twelve tribes, counting Joseph; but if we count his sons separately, then Manasseh is the thirteenth tribe!

The British Islands are situated to the north-west of Palestine, and they are certainly "afar off"; at least, there is only one, Iceland, further off in that direction.

Somehow, as a nation, we have always held an excellent opinion of ourselves; we tread the earth with a freeborn swagger, whether our own potato patch or the foreigners. And although we have been ever ready to call the down-trodden negro "a man and a brother," I fancy there lurks beneath this hearty sentiment a rather robust feeling that we are made of much superior clay to the nations round about us. If all that see us were actually to acknowledge us to be "the seed which the Lord hath blessed," we could hardly hold our heads any higher. But it is a singular thing that our Continental neighbours do seem to concur in recognising this superiority. It leaks out continually in the contemporary Press, well peppered with a jealousy which is not born of love. And why should it be? They are forced to acknowledge our marvellous good fortune and success, and we have been for centuries the object of their no small envy. We have supplanted them in Judea, Canada, Egypt, all over the world in fact, quite as neatly as Jacob, "the supplanter," himself could have done it. And these costly lessons have taught them to estimate our greatness, power and resource better than the average Briton can.

At last we begin to understand that we, the subjects of his Most Gracious Majesty the King, can make our boast with very much greater reason than did St. Paul, that we are citizens of no mean Empire.

It has been well said, as the world turns upon its axis, the rattle of the British Army drum, sounding the soldier's reveille, never ceases to reverberate round the earth and down the long avenue of time. An apposite and sublime thought is beautifully expressed in a well-known evening hymn:—

> "We thank Thee that Thy Church unsleeping,
> While earth rolls onward into light;
> Through all the world her watch is keeping
> And rests not now by day or night.
> As o'er each continent and island
> The dawn leads on another day;
> The voice of prayer is never silent,
> Nor dies the strain of praise away."

How are we to explain the fact that God has so specially honoured our nation? It was to *Israel* that He said, "The people which I formed for Myself, that they might set forth My praise" (Isaiah xliii. 21). And what is it, under God, at the back of all this? It is our unique position in holding "the gates of our enemies," and owning colonies throughout the world to every point of the compass. It is the unique position of the Englishman that he can exchange the light of the Pole Star for that of the Southern Cross; can wander from the torrid Plains of India to the icy desolation of Yukon; "globe-trotting" south about, or west about, it matters not, he always finds a home and kindred, finds men who see eye to eye with him, speak his language, and own his laws; for where the Briton goes he carries his customs and his Church with him. He may wander through more than fourteen millions of square miles and yet be ever under the shadow of that flag which is the boast of every free man!

Yes, the territory of our Emperor-King covers more than one-quarter of the earth area of the world. But there is another portion of our race, flesh of our flesh, and bone of our bone — the United States, "a great people" (as it was foretold in the Scriptures Manasseh should be), owning as much more as to make the total holding of the Anglo-Saxon (or the Celto-Saxon race, whichever you like to call them) amount to nearly seventeen million square miles, or more than one-third the earth area of the world. Well, we own the fifth continent of the world, Australia. And look at Canada! If it were possible to pick up Europe bodily (including the "colossus of the north"—Russia) and dump it down on Canadian soil, Canada could take it in as neatly as your boot takes your foot. Yet Canada is only *one* of our possessions!

Again, the length of India from north to south is about the same as from London to St. Peters-

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burg, and the breadth of it from west to east, inclusive of Burmah, is as great as from here to Constantinople. Yet India is only our cosy little heathen heritage! And this reminds me to ask: Why have we a "heathen heritage"? And why have we made "the desolations of the earth to blossom as the rose," were not these things promised to Israel? What can it be—chance or design?

And so it goes on, willy-nilly, ever increasing and increasing. It always looks like the end of the school term with our Empire, we do so outgrow our clothes. But if such is the rapid expansion of our territory, the increase of our people has been no less wonderful. The fecundity and rapid enlargement of the English-speaking race is very far beyond that of other nations. "Whittaker's Almanack," as far back as for 1896, puts this race with the populations they dominate at the head of the list of populous nations, with the Chinese second. But of this number, about 180 millions are of British descent. But assume that the Chinese dominate about 450 millions in round numbers, and the British and Americans the same, though the figure is nearer 500 millions. How long have the "Celestials" taken to attain to their 400 millions? Why, more than 4,000 years. And how long the British and Americans? Why, less than 400 years! "Before the Reformation, our population scarcely numbered five millions, and our territorial possessions extended no further than our shores!"

Already advanced thinkers have woke up to the fact that the coming race is that of the Anglo-Saxon, and to anticipate a world dominion by force of population alone, which, outside the covers of the Bible, has never been dreamt of before—though in those pages it has been foretold repeatedly—of Israel!

Estimating the rates at which populations double in various nations, the probabilities "make the Anglo-Saxon population of the world in 1981 about 713 millions, as compared with about 534 million inhabitants of Europe. Already our race governs one million more people than all the other civilised nations put together!

Of the many coincidences we are dealing with, one of the most striking is our accordance with the prophetic picture of "a nation and company of nations." The United States of America is undoubtedly a great people of our kindred, the nucleus of which was, in fact, born of us. I have already glanced at the extent of our Colonies and Dependencies. The former, whilst acknowledging the rule and governance of the Mother Country, are essentially nations in the full meaning of the word.

We have the special faculty and power of getting wealth, which is the Divine right of Israel; and that we lend to all nations, but do not borrow, for we do not need to, is certainly a very notable coincidence. Now the direct and best outcome of this material enterprise and success is the pre-eminence we have been able to attain in the spiritual sphere of activity. We are not merely the world's banker, but its missionary. To us has been given a hatred of aggression and wrong, and a desire to free the slave, and raise the down-trodden, and with the desire we have received also the power. We have broken, and will break, every yoke. We have translated God's Book into every known tongue, and scattered it broadcast. The yearly spendings of our missionary and philanthropic societies outweigh the budget of a second-rate State. And we have no purse-strings against the call of affliction, come that call from where it may. We are God's witnesses. Let the happy third of the earth's surface, which owns us lord, sink into the abyss to-morrow, and with it should go the only pure worship of the only true God. It is a commonplace that we are the chief maritime nation of the world. Our fleet is unique in being ubiquitous, and it is so because we hold coaling stations all over the world. The striking distance of a modern man-of-war is about 2,000 miles—that is, out from her base of supply and back again. Each coaling station forms a base, so that in war time, unless these coal bases are within 4,000 miles of one another, the ship may become a helpless log upon the water, and a prey to any other with a bunker full of coal. But our stations form a practicable girder round the earth, whilst other nations have scarcely got any to bless themselves withal.

Truly, yet another startling coincidence! For it was to the after-seed of Abraham that possession of the gates of his enemies was promised. And now, in these latter days we are able to appreciate what a stupendous value and importance attaches to such a promise of God as "the gate of his enemies." These coaling stations are the life-bond of our company of nations.

Have you done me the honour to remember what I said in the beginning, touching the impossibility of different bodies occupying the same space at the same time? How shall we account for the coincidences which I have recited, and for the many more which I have not recited? Have we such an undiscriminating appetite for the marvellous? Have we understood the doctrine of chances to so little purpose as to be content to call it accident? Very well! If it is not blind chance, shall we assume that circumstances have been too strong for God? But that is to deny His almightiness! Shall we assume that, after promising by oath to Israel, He saw fit to alter His purpose? But that is to deny His supreme attribute of truth, for "God is truth."

We are, I think, driven to conclude that these are *not* coincidences at all, but points in the working out of a stupendous and most merciful design, and that, in consequence of it, you and I, and the man in the street are come of "the people of the saints of the Most High God."

According to the Scriptures, Israel was to become a colossus among nations in the latter days. And the British race is such a colossus. The same pair of shoes won't hold them both. If the British race stands in Israel's shoes, as it most certainly does, then the two races are one and the same.

(Concluded.)

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Mineral Wealth.

BY REV. ARTHUR C. ROGERS.

IN Deut. viii. 7-9, we have some details, through the mouth of Moses, of the good land into which God was going to bring His people Israel. The promise ends with these words: "A land whose stones are iron, and out of whose hills thou mayest dig brass." It is a promise, evidently, of mineral wealth. As brass is an alloy, and not a pure metal, and is not produced directly from the earth, we need not take the promise absolutely literally. The term "mineral wealth" seems to cover it completely, for that includes coal, which is necessary for the manufacture of brass. Verse 7 begins with the promise of an abundant water supply: "For Jehovah, thy God, bringeth thee into a good land, a land of brooks of water, of fountains and depths, which spring out of the valleys and hills." It is a serious question whether either of these promises of water and minerals was fulfilled in Palestine. The writer of this article has certainly never heard of mineral wealth in the Holy Land, but he has often heard of its very poor water supply. If we turn to the account of the building of the Temple in Solomon's day, we are faced with the fact that Solomon seems to have imported most of the materials for that splendid building. We are told distinctly that he obtained many of them from Hiram. In 1 Kings ix. 14, we read: "And Hiram sent to the King six-score talents of gold." 1 Kings v. tells us how he applied to Hiram for timber. In 1 Kings vii. 13, 14, we read how Solomon sent to him, requesting him to come and do the brasswork for him. There is probably no doubt that Hiram was a natural genius at metalwork, but if Palestine was a land of such great mineral wealth as Deut. viii. 9 certainly implies, it seems strange that Solomon had to place the work in the hands of a man who was not a pure Israelite. In any case, it is doubtful if the promises we are considering can have been fully fulfilled in Palestine, but they apply in a most extraordinary manner to the British Isles. How beautiful and how plentiful are our brooks of water! How they enhance the beauty of the landscape! "A land of brooks of water, of fountains and depths which spring out of the valleys and hills," is a sentence which describes in a truly wonderful way our lovely and favoured island. There is no need to enlarge on our mineral wealth. There is a sense in which all our national prosperity depends upon it. Anglo-Israelites are agreed that England must be "the appointed place" of 2 Sam. vii. 10. If that be so, can we be said to wrest the Scriptures if we claim England as the fulfilment of the prophecy, or, rather, promise of Deut. viii. 7-9?

This being so, the warning of verse 11: "Beware lest thou forget the Lord thy God . . . .," comes to us with redoubled force. No people are more patriotic than British-Israelites, and none are more concerned at the way in which God is forgotten in our land. May it be true that none are more earnest in intercession for our country than the readers of *The British-Israel Herald.*

As our land is a land of brooks of water, of beauty, happiness, rest and liberty, so we seek that our mighty Empire may extend its blessings of justice and liberty in the world. So, again, I call on my fellow-readers and lovers of *The British-Israel Herald,* who value our "brooks of water" and the mineral wealth which God has given us, to call upon our God, our Jehovah God, to send us a revival, to raise up mighty evangelists and men of God who will call the country back to Him.

Gibraltar's Wonderful Record.

THE dinner in celebration of the British capture of Gibraltar, at which Mr. A. V. Alexander, First Lord of the Admiralty, will be entertained by the Royal Naval Club, recalls a triumph of a century and a quarter ago. Since the day in July, 1704, when the Rock fell into our hands, it has been the scene of desperate assaults; but, with the British in possession, the great natural fortress was impregnable, and it has been held with comparatively small loss to its defenders on every occasion. Three months after its capture the French and Spanish besieged it, losing 10,000 men to the British 400. In 1720 and again in 1727 Spanish forces failed, while in 1779 Spaniards and French combined besieged the Rock, with what was reckoned the most powerful armament ever brought against a fortress. Their floating batteries were sunk by red-hot balls, and General Eliott's sortie destroyed their whole line of works, estimated to be worth over £2,000,000. The last great assault was that in which the Duke of Crillon led 12,000 picked French troops with 1,000 pieces of artillery, to say nothing of 47 three-deckers and ten floating batteries with 212 guns. The blockade was raised in February, 1783, and the impregnability of Gibraltar has needed no further demonstration.—*The Morning Post,* July 19th, 1929.

[In the list of the gateways of the world priority of importance is generally conceded to Gibraltar. It is usually the first of the list of our strategic stations quoted by British-Israelites when they refer to the fulfilment of the promise made to Abraham in Gen. xxii. 17, which I quote from Ferrar Fenton's rendering: "And your race shall possess the gates of its enemies" (note the plural "gates").—ED.]

The Way of the World.

"ONE lesson and only one," declared John Anthony Froude, the historian, "history may be said to repeat with distinctness—that in the long run it is well with the good, in the long run it is ill with the wicked. But this," he said, "is no science. It is no more than the old doctrine taught long ago by the Hebrew prophets." Thus it is a lesson which it should be especially the mission of the people of those prophets to observe and to teach.—*The Jewish World,* 11/7/29.

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Obituaries.

MR. GRAHAM COLTART.

WHAT a host of pleasant memories crowd into my mind when I think of the late Mr. Graham Coltart, who passed away at Kilcreggan on May 31st, in his 76th year! I first met him about twenty-five years ago, when, as the guest of the late Mr. R. A. Whytlaw, I was invited to lecture in Glasgow and Edinburgh. After Mr. Whytlaw's death it was always under the care of Mr. Coltart that I lectured at various intervals in Edinburgh, Glasgow, Stirling and Ayr. I remember his visit to the Halifax Conference when the British-Israel National Union was being formed, and later I joined him in visits to various London conferences. He sowed the seed of British-Israel Truth in season and out of season in his parish of Scotland, for many years almost single-handed; it was his great hobby, obsession, and life-work. It made the complete appeal to his Bible-loving nature, and his extensive travels and residences in foreign lands showed him the true value of the British-Israel identifications when comparing our racial traits, our home and Colonial territories, our civilising duties, and our governing abilities with those of other nationalities. I well remember one morning in his library at Kilcreggan. We spent an hour together, looking through my marked copy of Dr. Driver's "Book of the Prophet Jeremiah," revelling in the mass of priceless British-Israel evidences, comments and admissions made all unconsciously by Dr. Driver in his sectional headlines and footnotes. At the finish Mr. Coltart exclaimed that Dr. Driver was really a true British-Israelite, *and did not know it,* and that someone ought to tell him so. For seven years he raised the necessary funds for publishing, and personally edited, *The Northern British-Israel Review,* of which I have a complete set. The articles he selected for publication are noted for deep research, and are among the best to be found on our subject. He once wrote me, during a trying period of editorial work, this whimsically-expressed wish: "Oh! that mine enemy would edit a magazine"; he could not wish him a worse fate, or a more severe punishment. Other pens have written more complete accounts of his British-Israel work in Scotland; these are a few personal reminiscences of an old friend, whose kindly personality will ever remain a fragrant memory.

T.W.P.

MRS. THEODORE BENT.

ANYONE who has had the honour of even a slight acquaintance with the late Mrs. Theodore Bent will agree with me in regretting the passing of such a notable woman, one, too, who was always ready with money, help and sound criticism for any cause in which she took an interest. Her association with her husband in travel, exploration and excavation is too well known to need any reference here, as also her belief in, and work for the spread of, British-Israel Identity Truth. When last I lunched with her in London a question of mine, *re* their excavations at the great Zimbabwe ruins, led her to give me many interesting tit-bits of their work together and her husband's books. She was singularly reticent about her personal influence and attainments. As long as she was able she took an active and prominent part in the maintenance of the "Garden Tomb" in Jerusalem.

M.W.

MR. J. H. TENCH.

MR. J. H. TENCH, of Darlington, passed away, after only a few days' illness, in his 79th year, on June 25th. He came to Darlington about ten years ago, and for forty-five years previously he was well known for his educational and religious work in Norfolk, where for many years he held the position of one of the Inspectors of Schools under the Board of Education. The Press of both towns has chronicled his many activities, and from *The Yarmouth Independent* we quote the following:—

> Mr. Tench was well known among educationalists at Yarmouth, and since his retirement as inspector he had visited Yarmouth annually, and found time to address Bible Classes and meetings of the Great Yarmouth British-Israel Association. He was an earnest advocate of British-Israel Identity, having a complete knowledge of the Bible. Only a few days before his death he was arranging for his annual holiday visit, and to address the association. He was a prolific and convincing writer on Biblical, historical, and kindred subjects bearing on British-Israel Identity, of which he was an authority. He had a charming personality, and many social and religious movements will be the poorer by his death.

When I lectured in Darlington, Bishop Auckland, and Durham, Mr. Tench made all the necessary arrangements for my visits, and I acted as chairman for him on one occasion when he lectured in Leeds. His passing is a great loss to the Identity cause in the North-Eastern district.

T.W.P.

AN APPRECIATION FROM LEEDS.

IT is with a very keen sense of loss that we learn of the death of Mr. John H. Tench, of Darlington, who has lectured in Leeds for a number of years with much acceptance. His last lecture was as recent as May 29th last. It was evident to us on that occasion that he gave his message with a deep conviction of the responsibility; calling our attention to the shortness of time, he earnestly desired that his exposition might bring blessing to his hearers. We do not overlook that this service has at times been rendered with considerable sacrifice. Mr. Tench was always so bright and eager to glorify his Master in his work. We are glad that his wish to die in harness was granted. A few days before his death, we understand, found him dictating letters concerning the work. We offer our heartfelt sympathy to his relatives. We share their grief, which we are thankful is assuaged by the knowledge that our brother has entered into his reward.

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Correspondence.

THE EYE OF A NEEDLE.

To the Editor of *The British-Israel Herald.*

Dear Sir,—I beg leave to answer a letter in the June issue of *The British-Israel Herald,* written by a lady correspondent, entitled "The Eye of a Needle." Your correspondent seems to share a very widespread, and no less on that account erroneous, interpretation of our Lord's statement that "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven." Why not allow the Lord to mean what He says? Anyone who has lived East expects the Oriental to use exaggerated imagery to illustrate a point. The Occidental is shocked at first when he hears such exaggerated notions; he is far more precise in his speech. We Westerners try to be as exact in our talk as we are in our weights and measures. Not so the Easterner; he is either over-generous in his measure, "heaped up and running over," or he is trying to do you down and gives you underweight. He is erratic both in his speech and in his measurements.

Christ's hearers were Jews, therefore Oriental, and they did not for a moment take our Lord literally as meaning that the precise measure for a rich man's chances of getting to Heaven was in strict accord with the ability of a camel to pass through the thread-hole of a needle, or through a wicket gate within the outer gate of a city wall. Our Lord used very exaggerated imagery to show that it is utterly impossible for the man whose heart is set on riches to get to Heaven. Common sense and experience teach us that many rich men get their wealth through dishonesty and cruelty; many a millionaire to-day has made his money by graft and oppression. Such a man has bartered his immortal soul for the gold that perisheth, and his chances of attaining to Heaven are about as remote as those of a camel to get through the eye-hole of a common needle. This theory of the needle being a city gate, and the eye a postern in that gate, though ingenious, will not work, because it is incorrect. I quote from "The Syrian Christ," by Abraham Mitrie Rihbany, a Christian minister, who was born and bred in the Holy Land, being a Syrian. "I never knew that small door in a city or a castle gate to be called the needle's eye, nor, indeed, the large gate to be called a needle. The name of that door in the common speech of the country is the 'plum,' and I am certain the Scripture passage makes no reference to it whatever" (see chapter v., page 94).

Take another very exaggerated illustration used by the Lord: "Ye blind leaders of the blind, who strain at a gnat and swallow a camel." Why does not some ingenious person suggest that "camel" is the name of a particularly large bull's-eye, and "gnat" one of those minute sweets called "hundreds and thousands," sold in the bazaar at Jerusalem?

I have seen many of those city walls in the East with a little postern gate for foot-passengers, and I may I say that, loaded or unloaded, no camel could get through, for it will only admit of one person at a time. Allow for one moment that the camel could, by unloading, get through the postern gate; think of the congestion of traffic if a caravan of camels had to unload and load up at every city gate they passed through, when the gates could just as easily be thrown open, except in times of war! Do let us, precise Westerners, try to realise that the Bible is Oriental all through, and not try to force our Western notions into the text.—Very sincerely yours, Ben. F. Betteridge.

The Rev. B. F. Betteridge, M.A. (Cantab.),
Chaplain's House, Chittagong, Bengal.

North of England Anglo-Israel Council.

We are pleased to announce that we have received a very kindly gift from Mr. Landseer Mackenzie of 900 copies of his recent booklet, "On the Trail of 'Israel.'" We have added the same to our book list advertisement, and shall be pleased to supply copies, price 3d. post free. We anticipate an eager desire to read this interesting booklet; so ask that early application may be made.

Lending Library.—Mrs. Mason heartily thanks those who have kindly sent volumes of valuable books; these will, as speedily as possible, be put into circulation. We need many more, and would urge our friends to go over their bookshelves in order to see what books they can dispense with. Please address all parcels to: Mrs. Dorothy Mason, "Buena Vista," Weetwood Lane, Headingly, Leeds.

The Appeal for Help Fund.

Once more I continue this appeal for your monthly financial help towards the cost of publishing this magazine. Since the last issue the following donations have reached me, and these I gratefully acknowledge:—W.W., £10; J.J.H., 21/-; Rev. A. R., 5/-; Mrs. C., 20/-; E.R.D. (Margate), 2/6; Toll Bar, 2/6.

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We regret that no donations have been received for this fund during the last month. The work is still being carried on, but, naturally, will have to be curtailed if more support is not forthcoming.

The Editor has been fortunate in securing two copies of Dr. Driver's "Book of the Prophet Jeremiah," which is now out of print and becoming scarce. He offers them for sale, price 7/6 each, post free.

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"But you are A Select Race, A Royal Priesthood, A Holy Nation, A People for Action."

—1 Peter ii. 9 (F.F.)

SEP 13 '29

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE.

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"A People for Action."

By The Editor.

Sometimes the objection that we pay too much attention to the Old Testament is raised by our opponents, quite oblivious of the fact that, if there had been no Old Testament, there would have been no New Testament, as the New is based on the Old, and Christ said that He had been sent to fulfil the law and the prophets, and not to supersede them.

The two Testaments are complementary to each other, *and now form a complete whole;* but in the time of Christ there was only the Old Testament in existence, and He based His claims on the quotations He made from it, and the fulfilment of its predictions which He showed forth in His life. If the claims we so insistently make, that round about the time of Christ some of the Lost Ten Tribes of the Northern House of Israel were in process of migration through Asia Minor into Eastern Europe are historically correct, then some distinct references should appear in the New Testament, and its contents ought to be written from that standpoint, showing the certainty of their contact with the beginnings of Christianity.

Our Monthly Headline for September is one of the most remarkable specimens of this evidence in the New Testament, and I propose to examine its implications, not so much from the sermon standpoint as from its historical and geographical value.

Here is the A.V. rendering of 1 Peter ii. 9-10: "But ye are (1) a chosen generation, (2) a royal priesthood, (3) an holy nation, (4) a peculiar people; that ye should show forth the praises of Him Who hath called you out of darkness into His marvellous light; (5) which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy."

The following are the marginal references to the above passage taken from the Variorum Bible, which also informs us that the phrases, "a chosen generation" and "a peculiar people," might be also translated "an elect race" and "a people for God's own possession," or "a purchased people": (1) Deut. x. 15; 1 Peter i. 2. (2) Exodus xix. 5 and 6; Rev. i. 6, and v. 10. (3) 2 Tim. i. 9. (4) Deut. iv. 20, vii. 6, xiv. 2, xxvi. 18, 19; Ephes. i. 14; Titus ii. 14. (5) Hosea i. 9 and 10, and ii. 23; Rom. ix. 25.

Before we examine these references, it will be

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interesting and educational to read some of the other translations available.

THE SYRIAC NEW TESTAMENT.

"But ye are an elect race, officiating as priests of the kingdom; a holy people, a redeemed congregation; that ye should proclaim the praises of Him Who called you out of darkness to His precious light; who formerly were not accounted a people, but now are the people of God; and also, there were (once) no mercies on you, but now mercies are poured out upon you."

THE TWENTIETH CENTURY NEW TESTAMENT.

"You, however, are a *chosen race, a royal priesthood, a consecrated nation, God's own people, entrusted with the proclamation of the goodness* of Him Who called you out of darkness into His wonderful light."

MOFFATT'S TRANSLATION.

"But you are *the elect race, the royal priesthood, the consecrated nation, the people who belong to Him, that you may proclaim the wondrous deeds* of Him Who has called you from darkness to His wonderful light—you who once were *no people,* and now are *God's people;* you *who* once *were unpitied,* and now *are pitied.*"

FERRAR FENTON'S TRANSLATION.

"But you are A SELECT RACE, A ROYAL PRIESTHOOD, A HOLY NATION, A PEOPLE FOR ACTION; so that you may display the virtues of Him Who called you out of darkness into His wonderful light; who once were NOT A PEOPLE, but are now A PEOPLE OF GOD; who WERE UNPITIED, but have NOW SECURED COMPASSION."

What a delightful assortment of translations to compare! How they positively bristle with points vital to British-Israel arguments! To those whose outlook on religion centres round the Church, either Established or Nonconformist, it will come as a shock to examine and compare these renderings, if they can be induced to do so. For instance, the Church is not even mentioned, either in these titular descriptions or evangelising duties; they all belong to Israel.

Let us quote some:—A chosen generation, or an elect race (Variorum), officiating as priests of the kingdom. What kingdom? Note, not what Church! A holy or consecrated people or nation. A peculiar or purchased people—God's own people—the people who belong to Him.

What a telling argument it is at this point to quote the words of Christ Himself, as given in Matt. xxi. 43! Here they are:—"Therefore I say unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

His audience were Jews, and they knew that the only other nation with any right to receive the Kingdom would be that other section of Israel—the Northern Ten-Tribed Kingdom, who would then proceed to bring forth the fruits of the Kingdom, as predicted by the prophets. When the Pharisees sent to take Christ, His enigmatical remark to them made the Jews jump to the conclusion that He would avoid them by going "to the dispersed among the Gentiles."

In Hebrew, the word for Gentiles is *"Goi,"* and in Greek is *"Ethnos."* There is no word for Church in the Hebrew; the word Church never appears in the Old Testament. The Greek word for Church is Εκκλησια, never Εθνος.

GENESIS XXXV. 11.

"And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins."

The Hebrew words for these words here translated "nation" and "nations" are *Goi,"* plural *"Goyim."* On looking up the words in 1 Peter ii. 9, "an holy nation," in "Young's Concordance," I find the Greek word for "nation" is, of course, *"Ethnos."*

But why should it be promised to Jacob that his seed should become a nation and a group of nations, and, in doing so, that the Hebrew word should be used which is the Hebrew equivalent for the Greek word translated Gentiles? What a strange promise to make to Jacob! It meant that the greatest blessing that could be bestowed upon him was that his racial descendants should become a nation and company of nations, not recognisable as Israelites, and yet undoubtedly descended from him.

REFERENCES.

At the commencement of this article I quote several marginal references from the Authorised Version; they will help us to learn the Scriptural origins of these terms used by Peter in his Epistle. Here are some of them:—

"Only the Lord had a delight in thy fathers to love them, and He chose their seed after them, even you, above all people."

"Elect, according to the foreknowledge of God the Father."

"Now, therefore, if ye will obey My voice, indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me, above all peoples: for all the earth is Mine; and ye shall be unto Me a kingdom of priests, and an holy nation."

"And hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever."

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth."

"And the Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldest keep all His commandments; and to make thee high above all nations which He hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as He hath spoken."

"Then said God, Call his name *Lo-ammi:* for ye are not My people, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that in the place where it was said unto them, Ye are not

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My people, there it shall be said unto them, Ye are the sons of the living God."

"And I will sow her unto Me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not My people, Thou art My people; and they shall say, Thou art my God."

"As he saith also in Osee, I will call them My people, which were not My people; and her beloved, which was not beloved. And it shall come to pass that in the place where it was said unto them, Ye are not My people, there shall they be called the children of the living God."

The Jews have never been called "not My people"; therefore it must refer to the other section of Israel, *viz.*, Northern Ten-Tribed Israel, of whom Hosea specially prophesied that they should have this description, and to whom he was specially sent.

The only question now remaining to be answered after reading this glowing description of a holy nation, is to find out to whom Peter was writing his Epistle. We need not be long in doubt.

"To the strangers scattered throughout Pontus," etc.—A.V.

"Elect, who are sojourners of the dispersion in," etc.—Variorum.

"To the exiles of the dispersion in," etc. — Moffatt.

"To the chosen strangers of the dispersion."—Ferrar Fenton.

The usual remark would be that these phrases describe the Jewish dispersion. But, unfortunately for this remark, the Jewish dispersion as we understand it, *viz.*, the complete dispersion effected by the Roman armies, began in A.D. 70, and this letter was written by St. Peter in A.D. 60, *ten years before the Jewish dispersion began.*

Again, how could they be "strangers" and "exiles" and remain God's people? If they were "not My people," who had become redeemed through Christ, and were being called to become once more God's people, then prophecy and history agree.

They were to become "a people for action," in order that they might proclaim the wondrous deeds of Him Who was calling them from darkness into His wonderful light—the light of Him Who was to be "a light to lighten the Gentiles, and the glory of Thy people Israel."

Does this dramatic alternative rendering by Ferrar Fenton—"A People for Action"—give the key to our foreign missionary activities? Refer back to the various renderings, and read *why* these descriptive titles were given to Lost Israel.

These activities of Lost Israel should begin *after* our seven times of punishment had run out, and, calculating these 2,520 years from 721 B.C., the date of our Assyrian captivity, we reach the date of 1800 A.D., and it was round about that date that our missionary societies were founded, and we were entrusted with the proclamation of the goodness of Him Who called us out of darkness into His wonderful light."

Short Outline of America's History in its Bearing on Gen. 48.

By M. Bloxam.

Part I.

The information obtained from the history books of our school-days always led us to believe that the so-called "discovery of America" was due to the exploration of Christopher Columbus in the fifteenth century. But, as ex-President Coolidge, in his speech on June 8th, 1925, at the Norse Centennial in Minnesota, stated, the discovery of that great continent was due to Leif Ericson, the Norseman (Icelander), in the year A.D. 1000.

As a matter of fact, Columbus never set foot in North America, and before he sailed he had been told of Ericson's discovery, when he visited Iceland in 1477 A.D.

Information had also been published in Europe as early as A.D. 1072, when the historian, Adam, of Breman, made mention of "the Norse discoveries to the west of the great ocean," and mentioned the grapes they found there, which led them to call the land "Vineland."

These facts bear so strongly on the purport of this article that it is advisable to quote the ex-President's speech dealing with the subject:—

"These Norsemen, whose beginnings in the United States we here celebrate, have exercised a great influence upon our modern history and Western civilisation which it is difficult to match among any other like number of people. In many ways their influence upon Northern and Western Europe may be compared to that of the Greek states upon the civilisation of the Mediterranean. They were the first deep-sea navigators. They pioneered the migrations which boldly struck across the Western waters. They were at once the terrors of the Western Roman Empire, and the guardians of the Eastern. The mediæval Mediterranean was a happy hunting-ground for them. They branded their name upon French Normandy, and from it descended upon Britain in the Norman Conquest, from which there was the beginning of *modern* English history.

"But even before William of Normandy, had conquered Hastings, Leif, the son of Eric, nearly 500 years before Columbus, appears to have found the New World. Indeed, there seems little doubt that several centuries before Columbus saw the light of day, there was born upon American soil, of Norse parents, a boy, who afterwards became so great a mathematician and astronomer, that his studies may have contributed much to the fund of knowledge which helped Columbus formulate his vision of the world as we know it.

"Among the fascinating chapters in the history of the dark ages is the story of Iceland. As a little Norse Republic, it maintained itself for several centuries as one of the real repositories of ancient culture in a world whose lamp of learning seemed near to flickering out. We have long known of the noble Icelandic literature which was produced during those generations of the intellectual twilight; but we know too little of the part

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which Iceland performed, as an outpost of the sturdy Northern culture, in bridging over the gulf of darkness between the ancient and modern eras of history.

"These sons of Thor and Odin and the great free North, shape themselves in the mind's eye as very princes of high and hardy adventure. From Norway to Iceland, from Iceland to Greenland, from Greenland to the mainland, step by step, they worked their way across the North Atlantic. They found the Western ocean, and it was the Norseman who first traversed Bering Strait, and demonstrated that there was no land connection between Asia and North America."

As one American paper remarks: "It is America's glory that she was discovered by a Norseman in the year 1000 A.D., and had already been successfully colonised by the Nordic race, when the Puritans came to New England in A.D. 1620, and was finally established as a nation by the Anglo-Saxon race."

The migrations into America fall into two great streams, entirely unlike each other in character, and are divided into two—the old and the new—the old being from Northern Europe, the new from Eastern and Southern. In the first case the immigrants were from Great Britain, Ireland, Norway, Sweden, Denmark and Holland, which, of course, is Anglo-Saxondom, and was by far the most numerous and constant stream of immigration which has ever entered America—many being not only Nordic in blood, but with social ideals, traditions, and general outlook, very akin to those of the Anglo-Saxon race.

This is a very important fact, but seldom noticed, the truth being this kind of immigration fits into American ideas so quickly that the vast numbers pass unnoticed, for, as one writer has so forcibly expressed it, "they are so alike in blood, language and ideals that he is, as it were, half-digested before he even sets foot on American soil!"

The later migrations consist of Irish and German, with which this article is not dealing.

We must not, of course, overlook the Jewish element, which has been in America since very early Colonial times—before ever New York (as such) was heard of, and now numbers over 4,000,000.

But these are mainly of Eastern European origin, the Ashkenazin Jew, who has only entered America since 1882, but who has gained such influence, as to constitute what to-day is known as the "Jewish peril."

The first *colonists* were practically of the same general type, English, Dutch, Swedes, being the first settlers; the English displaying great contrasts, such as Puritan New England, Cavalier Virginia, Roman Catholic Maryland, and Quaker Pennsylvania. But the Dutch and Swedes were really *so* akin as to cause no lasting grievance, which would not have been the case, if France or Spain had been their neighbours.

Long before A.D. 1700 it was plain that the coast of North America, the nucleus of the future United States, was to be colonised by people essentially one in blood and outlook, and welded by the same predominance of English ideals, institutions, language and civilisation, which ideals she retains to-day.

The usually-accepted belief that America consists of a conglomeration of races and cultures is an utterly false one. From the beginning, both New England, Virginia, and Maryland (the earliest settlements) remained English until the Revolution.

These colonists, the "great fathers of the country," as they are called, were a carefully-selected people, for the most part religious refugees. As one of them wrote: "God sifted a whole nation, that He might send chosen grain into the wilderness"—which was exactly what God had said He *would* do, though these men did not realise it (Amos ix. 9).

Many of them were men of learning, good social standing, and high culture in the homeland.

During the 300 years between A.D. 1620 (when only fifty-one *survivors* of the "Mayflower" Pilgrim settlers arrived in the New World) and A.D. 1920, *their* descendants had increased to over 85,000 people. Thus showing that the *true* American stock springs from the 20,000 Puritans who, during the twenty years from A.D. 1620 to 1640, landed in New England, and which number, by A.D. 1776 (the date of Independence), had increased to 5,000,000, or half the whole of the white race in America to-day.

When the Declaration of Independence was brought about, it *was* the action of the British *Government* which caused it, and *not* the Colonists themselves, who really wished to remain loyal to the British Throne, and who were so thoroughly English that if only the movement had been differently handled, there is little doubt, but that the New Nation would have developed on an Anglo-Saxon basis.

The early part of the nineteenth century witnessed the birth of American national life, with its population evolving into a fine American race of splendid breed.

As Kipling wrote:—"A built-up gun-barrel, all of one temper, though welded of different material."

For statesmen, such as Washington, Lincoln and others, outstanding figures in art and literature, engaged in the building of a "great people," were but the progenitors of the America of to-day, in whose blood still flows high idealism, and many, whose hearts retain the memory when Anglo-Saxon ideals formed the basic aims of their countrymen.

The very name "America" is God given—meaning, as it does, "the Kingdom of Heaven"—for, according to Professor Miskosky, of Oberlin College, the title "America" was given that continent by an Italian geographer, named Vespucci, who was the first to publish a map of the New World. It was written in Italian "Americo," and in Latin "Americus"—"America" being the feminine form. The Professor states that the word is simply another form of the old *Gothic* "Amal Ric"—"Amal" meaning Heaven, "Ric" Kingdom.

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literally "Kingdom of Heaven"—and is really prophetic, although those responsible had no knowledge of the part they were playing in their choice of a name.

When the fact of its meaning, and the origin of the word, was brought to the notice of a newspaper correspondent, he remarked, "Well, I guess, now we know *why* we call it ' God's Country.' "

Another blind witness—for such, indeed, it is—and will, in the not far distant future, become more and more so—the reason for which, the second portion of this article will endeavour to prove.

Meanwhile, the writer would like to bring to the notice of our readers a book by Lothrop Stoddart, "The Reforging of America," to which she is indebted for much of the information given.

Migrations.

MANY of our opponents object to the idea of tracing our ancestors backwards across Europe into Asia Minor, and ultimately into Palestine. They assume that we should have retained our Palestinian habits, customs and language, quite oblivious of the effect of foreign contacts and environment during the subsequent centuries of temporary residences in the series of localities we occupied in our ever westward migration.

Miss Ruth Rouse, in *The International Review of Missions,* writes the following arresting passages in her introduction to her article relating to "the tide of migration as it is affecting the outlook, politics and policies of the nations," which I quote from *Public Opinion* of March 29th, 1929. *Public Opinion* continues : "The facts and figures given will amaze most people, for the forces that make these big movements move silently, but none the less with relentless force.

"Even the man in the street begins to realise that dispersions are one of the great forces moulding the modern world, when he sees that since the war the Jews have poured across the Atlantic Ocean in such numbers that the United States has now more Jews than any other country in the world, even than Poland; or that five million Chinese have trekked into Manchuria in four years; or that France added between 1920 and 1925 two and a half million foreigners to her population ; or that the Russian revolution spilt a million refugees into Europe. Currents of migration are sweeping to and fro round the modern world, and like ocean currents are modifying the climate of the earth : now they raise the temperature, now they produce a chill in international relationships ; now a current from the Tropics, meeting a current from the North, produces fogs of international misunderstanding as dangerous to international traffic as are the fogs off Newfoundland."

Do these migrants retain their several national customs, habits and languages? How could Northern Ten-Tribed Israel have become "not-My-people-Israel" if they had retained their national customs and language during their Assyrian captivity, and afterwards during their westward migrations, split up, as they were, into sectional units under different leaders?

Gems from "The Prophets of Israel."

BY MOSES BUTTENWIESER, PH.D.
(Selected by the Editor.)

THE following alternative renderings, expositions and footnotes have been selected as being of special interest to British-Israel students :—

Amos iii. 8.

"Let us take the famous passage from Amos : ' When the lion roars, who can but fear? When the Lord God speaks, who can but prophesy? ' Amos implies by this parallel that as the roaring of the lion irresistibly inspires fear, so does God's revelation to a man as inevitably impel him to prophesy."

"The failure on the part of modern scholars to realise this tendency of the Biblical writers to disregard rigid sequence and formal transitions has caused confusion in the interpretation of the other Biblical books, no less than in the interpretation of the prophetic writings. In a great many cases, where Old Testament exegetes suspect that the text is in disorder, or otherwise defective, there is in reality nothing amiss."

Psalm lxxiii. 25, A.V.

" ' Whom have I in Heaven but Thee? And there is none upon earth that I desire beside Thee.' ' If I have but Thee (God), I care not about Heaven or earth.' The real meaning of this verse is obscured in most of the translations. Luther alone renders it adequately."

Jeremiah xx. 7, 11, 13.

"O Lord, Thou hast deceived me, and I was deceived : Thou art stronger than I, and hast prevailed; I am in derision daily, everyone mocketh me," etc.

"Thou, O God, hast enthralled me, and I am enthralled ; Thou hast seized and overpowered me. I have become a constant target for laughter ; everyone mocketh me," etc.

"The usual translations . . . . ' Thou hast deceived me, and I am deceived . . . .' are inadequate, to some extent even misleading. In my above rendering of the words I have sought to express more closely the connotation which they are acknowledged to have here, *viz.*, the overmastering, impelling force of God's revelation, from which there is no escape."

Isaiah xxxi. 5, A.V.

"As birds flying, so will the Lord of Hosts defend Jerusalem ; defending, also He will deliver it ; and passing over, he will preserve it."

"Like hovering birds, so God Sabaoth will shelter Jerusalem, shelter and deliver, spare and rescue it."

" *'Aphoth '* (Hebrew) is potential participle, its meaning properly being ' in a flying position.' "

(This final quotation will be specially interesting to those of our readers who frequently quote this verse in relation to our use of aeroplanes in the defence, protection and capture of Jerusalem in the Great War.—Editor.)

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Moses, Chemist.

BY MARY WOODWARD.

THERE is an ever increasing tendency to question events in the Bible, which to most Christians have never represented a difficulty. They say, "We believe in the Bible," but that expression unsupported by reasons, does not avail with the doubter, and in the same sacred Book we are told that we must be able to give a reason for the faith that we hold, I Peter iii. 15.

Voltaire objected to many recorded Biblical events on the ground that they were either geologically, astronomically or scientifically impossible. Miracle, of course, was not to be thought of!

Learning has made great strides since Voltaire's day. Excavations and research are yearly adding to our knowledge of the past, wells of information are now available on every subject, not least the Bible. As every tiny bit of knowledge helps. Let us take one of Voltaire's objections—the destruction of the Golden Calf—which he said was scientifically false. But more than one recognised scientific process could have been used to effect this destruction.

Many works of imagination on the life of Moses have been based on the beautiful story—beloved of children—of the finding of the Hebrew babe by the daughter of the Pharaoh when she went down to the river to bathe. Many of these works are interesting, some instructive even, but in this paper we wish to deal with Biblical events and their logical probabilities. We find there is a gap of many years between v. 10 and 11 in Exodus ii., *i.e.*, between the naming of Moses "and when Moses was grown."

We reasonably assume that during these years Moses was being educated and trained as befitted the adopted son of Pharaoh's daughter, and such was evidently understood at the time of our Lord, for Stephen says, "Moses was learned in all the wisdom of the Egyptians," Act vii. 22. Ancient and modern scholars seem to agree with this statement, adding that "Priests, Priest-Kings and Princes had the monopoly of learning."

Joseph also tells us that Moses was a great general in the Egyptian Army, thus his learning, his military training, and his connection with Jethro, Priest of Midian, eminently fitted him for the leadership and training of the down-trodden but unruly Israelites. We must leave the many remarkable events which took place before the episode of the Golden Calf, much as we would like to linger.

Included in the rigorous studies which Moses would have to undertake would be chemistry, as we know that long before the advent of scientific societies, the Priests of Egypt had their Temple laboratories. That we have not more evidence on these facts is a great loss, which is primarily owing to Diocletian, who is stated to have ordered the burning of all Egyptian books on chemistry in order to prevent the Egyptians making gold and thus becoming wealthy enough to oppose the Romans.

In 642 A.D. Kaliph Omar destroyed 700,000 books—the greatest treasury of knowledge of the ancient world was presumably used for heating bath fires! It is, however, known that the Egyptians were acquainted with six or seven metals and some alloys, and chemical processes have been depicted in their tombs. The Chaldeans designated the metals by the names and symbols of the seven greater heavenly bodies. Dr. Mellor (Inorganic and Theoretical Chemistry) says that the Biblical records of the unfortunate Israelites show evidence of the chemical arts and crafts employed by their Egyptian masters, but adds that the solubility of Aaron's Golden Calf and the treatment of the same by Moses required more details before we can credit Moses with any profound knowledge of chemistry. As Dr. Mellor is the standard authority in Inorganic Chemistry, we would not, could not, criticise his conclusions, but may I suggest that the learned doctor has forgotten that "Moses was learned in all the wisdom of the Egyptians," and that the very words employed in the Bible narrative give the key to how Moses did it.

Diodorus, Clement, Iamblichus, all testify that Greece obtained the chemical arts from the Egyptians. The Romans acquired some knowledge of chemical arts only after they had conquered the Egyptians and Greeks.

The trend of scholarly opinion seems to favour the suggestion of Plutarch, that the word chemistry comes from the Egyptian Kham or Khem, meaning black or dark, which was applied to the country of Egypt, the soil of Egypt is black, which is the deposit of a black stream during the inundations; Egypt's ancient name was Chemi, or the Land of the Black Earth.

All this, by the way, goes to show there is very good foundation to work on when we say that the man who "was learned in all the wisdom of the Egyptians" would find little difficulty in destroying the Golden Calf exactly as recorded—"He took the calf which they had made and burnt it with fire, and ground it to powder, and strewed it upon the water, and made the Children of Israel to drink of it." Malleable metal ground to powder! Chemistry says gold is always worked cold, *because it crumbles when hot and becomes as brittle as glass.* Moses burnt it in the fire and ground it to powder!

We may suggest he burnt it with nitre and common salt, it is probable that nitre was present in the desert, as it was a part of Egypt, in which country it was originally used for mummification. Moses would thus obtain a soluble salt of gold which he would reduce to powder and which, thrown on the water would impart a very disagreeable taste, like drinking ink.

However inaccurate this little sketch may seem, we have authorities for each statement, and we send it forth in the hope that it will clear what may have been a difficulty to some.

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

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The Book of Daniel.

BY HENRY PROCTOR, F.R.S.L.

FROM more than one standpoint the Book of Daniel is unique, for a world of revelation is made in it, dealing with matters of which no other Old Testament book takes cognizance. The veil which hides the spiritual world from us is drawn aside, and we are permitted to look therein.

Many men might have been spoiled by exaltation to the high position in which he found himself under Darius and Cyrus, to which the Most High had brought him, but he, for his faithfulness, was "a man greatly loved by God" (chapter xii.), and because he humbled himself with prayer and fasting, revelations of far-reaching importance were made to him, and, through him, to us, who are now living.

That it is for Israel of to-day is clear from verse 14: "I am here to let you know what is to befall your people at the end of the ages; for the vision is for the far future" (Moffat's version). Who this visitant from heaven was is not made clear, but he was evidently one of those beings described as "principalities and powers in the heavenly places." Here, as in the New Testament, the beings are of two classes—those who are faithful to God, having been appointed by Him, and those who are appointed by Satan. Of the first class was the being who appeared to Daniel; the description in verses 5 and 6 is similar to that of the "Primeval Being" who sits on the throne of Justice, called in the Authorised Version "the Ancient of Days," which a comparison with Rev. i. 13-15 shows to be the Lord Jesus Christ. He speaks of Michael as being his "only ally" against "the guardian angel of the realm of Persia, (who) thwarted (him) for twenty-one days" (verse 13), and the guardian angel of Greece, who was about to attack him (verse 20).

Now here, as nowhere else in the Old Testament, we are permitted to see "beyond the veil," into the constitution of the hierarchies in the heavenlies. The "guardian angel of the Persian kings," and that of Greece, are evidently inimical to God's purposes, and therefore answer to those "angelic rulers, angelic authorities, potentates of the *dark present;* the spiritual forces of evil in the heavenly sphere" (Eph. vi. 12), against whom "we have to struggle" at this present time.

But Michael, on the other hand, is spoken of as "the archangel who defends your people" (Israel). Cp. chapter xii. 1 with Rev. xii. 7-12. From this vision, also, we learn that portions of the earth are allotted to these angelic authorities, and, incredible as it may seem, some of them by Satan, who, in the New Testament, is styled, not only "the god of this age," and the emperor *(Archōn)* of the authority of the air, the head of all the evil angelic rules, the potentates of the *dark present,* but also "the emperor of this world"; the whole of which authority he offered to our Lord, for, said he: "It hath been delivered unto me, and to whomsoever I will I give it"; "I can give it to anyone I choose." This was confirmed by the Lord's own words in John xiv. 30: "The Prince of this world is coming." So that although the *visible* human rulers were God-appointed (Dan. ii. 21), the invisible world powers *(Kosmokratoras)* were under the command of Satan (Luke iv. 6). We are shown, however, one notable exception in the person of Michael, "the archangel who defends your people (one of the chief princes), who was appointed over Israel, and even then combatted" the guardian angel of the realm of Persia, and that of Greece (Dan. x. 13, 20 and 21). It is he that will stand up for Israel in the coming tribulation, as he has done in the past (Dan. xii. 1). So that when we read of Antichrist, that " to him the dragon gave his own power, and his own throne, and great authority" (Rev. xiii. 2), that Israel being outside his authority, he can give him none over Israel, so that in the final Armageddon, when the anti-Christian nations are seen gathered against Jerusalem, Israel will be fighting on the side of the Lord (Zech. xiv. 2). Israel will be exempted from the authority of Antichrist, because at this time Michael, who is seen to be the means of casting Satan and his angels out of heaven, even he is the spiritual ruler of Israel (Rev. xii. 7-9), and Satan can depute *only* that authority which had been committed to him—that is, over all the Goyyim (Gentile nations), but not over Israel, which has been given to Michael (Dan. xii. 1). True, it is that he will make war with the saints, and overcome them for a season, which is the time of Jacob's trouble, out of which he is to be delivered. But so great will be Israel's peril, and so mighty the hosts gathered together against them, that the Lord Himself will descend to the Mount of Olives to fight for them (Zech. xiv. 2).

Chinese Jews.

THE Chinese Jews are another puzzle, the solution of which has been guessed at, but not yet proven. In the inland province of Honan, in the city of Kai-Feng-Fu, is a ruined synagogue, containing a stone showing that the original edifice was built in 1163 A.D., and rebuilt about 1570 A.D. The last rabbi died nearly a century ago, but a small, entirely Chinese, Jewish community still exists in hovels of the city and preserves, by verbal repetition, as much of the ritual of the faith as it can. Such of its inscribed scrolls as it still hoards can no longer be read, for the written Hebrew has been forgotten, but quite legible Kai-Feng-Fu scrolls have been acquired by the Bodleian and British Museum libraries. There is reason to suppose that the forlorn community is descended from a group of Jewish camp followers of a Persian king, who were chased far into the interior of Asia about 600 A.D. by the Turks, and there either lost their way, or were borne captive into China. But we must await the discovery and deciphering of more records before the mystery can be decisively cleared up. Down in the wilds of Southern Abyssinia, too, there is a tribe of coal-black Jews, whose story has yet to be discovered. — From *The Manchester Guardian,* April 5th, 1928.

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Our Jewish Page.

COMPILED BY THE EDITOR.

Exit Zionist Movement!

SUCH is the headline to an editorial article in *The Jewish World* of August 15th, and *The Jewish Chronicle* of August 16th reprints it, "For we believe it succinctly describes the effect of the passing by the Zionist Congress of the extended Jewish agency plan." The Editor of *The Jewish Chronicle* continues with this résumé of what is implied by the resolutions passed at the sixteenth Zionist Congress, which concluded its sittings at Zurich on Sunday morning, August 11th, and the report significantly adds "after several all-night sittings and occasional stormy scenes."

"With the proceedings at the former gathering, and the methods and means whereby the scheme was carried, we need not now trouble. It was an act of moral *felo de se,* and argument with a suicide is futile. We should, however, like to bear warm tribute to the energy and the courage displayed by the minority of delegates who fought the measure, and who, by dint of argument, induced as many as eighty of the delegates, one way and another—either by voting against it, by refusing to vote, or by abstaining when the vote was taken—to express their dissent from a step which must have fatal effects. It is more important, however, that the public should understand the transformation that has occurred. Jewish work in and for Palestine will now be on altogether and essentially different lines from hitherto. The Zionist organisation, the chief instrument of that work during the last thirty years, was founded with the object of establishing there a national home for the Jewish people—a commonwealth that should be publicly recognised and secured by public law. The Jewish agency, to which the organisation has now abdicated, is based upon a programme of possible labour in Palestine, in which not a syllable was said about any ulterior national purpose. Indeed, the new body, as has so often been pointed out, is composed as to a half —and certainly the predominantly influential moiety—of those who abjure in principle that idea, and as to the other half, it is joined in partnership on the tacit understanding that no practical effect to the idea shall be attempted. Under the Zionist organisation, Palestine was to be colonised with Jews, who should be supported as pioneers of a renascent Jewish being. Under the agency, colonisation is to be undertaken with that in itself as the object. It is to be the colonisation of individual Jews, not the regathering of the Jewish nation. That a mere Palestine Movement for settling Jews in the country is now to succeed the Zionist Movement can easily be seen from the speeches at the opening meeting of the Agency Council. . . . . 'Judea for the Jews,' which was the British Government's interpretation sent through one of its Ministers to a Jewish gathering, has given place to talk about the upbuilding of Palestine as the duty of Jews. How this can be said to be Jewish duty, and why Jews should be so bound, none who indulge in the parrot-cry stop to explain. The upbuilding of a Jewish Palestine —yes; but that is precisely what the Jewish agency is not setting itself to do. The 'non-Zionists' do not wish to, and the 'Zionists' have agreed not to undertake it. On the contrary, there are many who are members of the agency who desire the upbuilding of an Arab-Jewish Palestine, in which Jews will be in an insignificant minority, to all intents and purposes for ever. Dr. Weizmann, who once insisted on the urgency of Zionism because the Jewish people were 'homeless,' now stresses the fact that work in Palestine must confine itself to that country, and must take care not to influence with Jewish nationalism the Jews of any other place. His demand for a Palestine as Jewish as England is English has become watered down to a conception of Palestine as a spiritual centre, the precise nature and extent of which he leaves indeterminate, for the obvious reason that any definition would at once show the fine-sounding phrase to be as ridiculous as it must appear to any who give it two moments' thought. So we might go on and point to other deliverances."

Both these Jewish weeklies have adopted this outlook for some time, and they evidently base their views on their conception of all that Zionism, as built up by Herzl, stood for. They feel that everything that has been accomplished by propaganda, by the resurrection during the last thirty years of Jewish race consciousness to the possibility of a return to their homeland, by the hope of a recognised Jewish nationalisation, is in the melting-pot. We, outsiders as we are, can never even dimly realise what all this has meant to the Jews dispersed throughout the world—to that race who have been most aptly described as

A NATION WITHOUT AN ADDRESS.

But can we, as British-Israelites, share in these disappointments and fears of these two Jewish weeklies? Have we a still longer vision into the evolution of the problem of Palestine? The Zionist slogan, which naturally made a very strong racial appeal to Jews in all countries, was:

PALESTINE FOR THE JEWS!

Was not this a too exclusive slogan? Should it not have been:

PALESTINE FOR ALL ISRAEL!

—that is, for the Twelve Tribes of Israel?

The Mandate has unconsciously altered many things. Is its pathway through the problems of the practical administration of Palestine being used to educate the Jews into the idea of a partnership with the Mandatory Power?

If Zionism has to make its exit after such a glorious life of thirty years, is it possible that something of even greater import to the Jews will take its place? Thirty years is reckoned by the Jews as the period of education necessary to reach

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OUR JEWISH PAGE.

(Continued.)

full maturity, ready for your life-work. Have they been prepared for the next stage in their history—namely, the return from their Diaspora, in company with, and under the protection of their brethren of the House of Israel? Why should this inclusion of American Jewry be feared as likely to dilute the Jewish enthusiasm for all that has been meant by Zionism?

If British-Israelism is true, then the English-speaking peoples of the U.S.A., especially the descendants of the two sections of the original colonisers—namely, the Virginians and the Pilgrim Fathers, will be best educated to these Palestine problems by their brethren, the American Jews.

Some day our investigators may discover that these two sections of settlers were, without doubt, the two halves of Manasseh!

Enter the Jewish Agency.

The same issue of *The Jewish Chronicle* publishes a report of the first meeting of the Council of the Jewish Agency, which was held at Zurich on the afternoon of the Sunday which saw the close of the Zionist Congress. It is not my intention to attempt to give my readers a full report of that meeting, which continued in session from Sunday to Wednesday night; sufficient for my purpose if I give you *The Jewish Chronicle's* report of these opening speeches:—

Dr. Weizmann briefly recounted the history of Palestine work from the days when, half a century ago, Jewish refugees from Tsarist Russia settled in Palestine, until the creation of the Palestine Mandate in 1922. He paid a tribute to the work of Baron Edmund de Rothschild, "the great Jew and man to whom Jewish Palestine is infinitely indebted." He emphasised the hopes for a Jewish cultural revival, which had been cherished by Zionists, and declared that the reaction of Jewry to the modern spirit of Europe had resulted in a development of Jewish literature, especially in the Hebrew language, which, in its turn, had brought about a renewed interest in Palestine among Jews. Then recently there had been two powerful factors working in Jewry. One was the Mandate, and the other the disastrous conditions in Eastern Europe for Jews, and the barriers which had been put up against immigrants to the new world. These two factors had turned the attention of Jewry to the possibilities of large-scale colonisation in Palestine. But colonisation in Palestine required expert technical knowledge. The Joint Palestine Survey Commission had examined conditions and prospects in Palestine, and presented a report which would be used as the basis for the activities of the Jewish Agency. In presenting the draft constitution of the Jewish Agency, as passed by the Zionist Congress, Dr. Weizmann expressed the hope that, by a mutual trust on the part of Zionists and non-Zionists, they would be able to surmount their differences of opinion without interfering with their respective convictions.

Sir Herbert Samuel, M.P., alleged that the Mandate had required all Jews to enter into the Agency. As a result of the new Agency, he said, the Zionist organisation would redouble its strength. It could keep its Congress and its problems and its crises (laughter); to have officialised Zionism would have been to kill it. They of the Agency were gratified at the sacrifice which Zionists had made. He characterised the position in Palestine as good, despite certain political difficulties, and he contended that Palestine was safe with any British Government. He was sure that those who would be called upon to shoulder the burdens of the Jewish Agency would not fail to appreciate their great responsibilities.

Lord Melchett expressed his regret that the terms of the Mandate had not been further implemented during the years since its adoption, and hoped that the powerful influence of the new Jewish Agency would be able to achieve greater results in this direction. He did not agree with Sir Herbert Samuel when the latter expressed his satisfaction at the conditions in Palestine; nevertheless, despite the problems, the Jewish people, and the Jewish people only, could succeed in overcoming them. The rebuilding of Palestine, he said, the whole story from Herzl's book to the practical achievements which were visible to-day, was no matter of chance, but was the work of the great God, Who was watching over and guiding them, and Who had vouchsafed them the strength which had supported them from the days of the Temple and before up till to-day.

Mr. Louis Marshall expressed his confidence that Palestine would be rebuilt as a result of the new Jewish Agency. He urged them not to think about their differences of opinion, but to concentrate on points of agreement. They in America had a different tradition, different methods, and different ideas from those found among Jews in Europe. But it was merely a difference of aspect. Both points of view were right, and if they worked together in the right way they would surely achieve success. He wished Zionists and non-Zionists to co-mingle, and to realise that, whereas talk is valuable sometimes, work is valuable at all times. They needed, above all, a practical outlook upon all questions in Palestine; they must not expect great results at once; the only miracles which they could achieve would be such as could be effected by honest thought, industrious living, and high thinking. Money would not do everything, but, nevertheless, sound business methods must be adopted with regard to Palestine. They in America had been given prosperity, and they believed it was their duty to help their Jewish brethren less fortunately placed. They had done it in Eastern Europe, and now they were going to do it in Palestine. Why they had not joined in the Palestine work in the past, Mr. Marshall said, it was not necessary for him to recount. But now, as a practical people, they were going to help to upbuild Palestine in a practical manner. He had been deeply impressed by a resolution of the Zionist Congress which had emphasised the importance of Judaism for the Jews.

What an interesting quartet these four speakers make from our British-Israel standpoint! All of them are Jews. Dr. Weizmann was born in Russia, and is intimately familiar with all the Jewish settlements in Europe; Sir Herbert Samuel, M.P., and Lord Melchett are British Jews, and are respectively members of our House of Commons and our House of Lords; Mr. Louis Marshall represents American Jewry. From this, the Jewish partnership with the English-speaking peoples seems almost assured, and we must, for the present, be prepared to watch events. Personally, I cannot help feeling some regret at the passing of a full-blooded propaganda for out-and-out Zionism; it made such a dramatic appeal to every fibre of Jewish sentiment; it was a concrete hope and inspiration to Jews all over the world, even if its realisation would have raised the thorny

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Our Jewish Page.

(Continaed.)

question *re* their divided loyalties between their homeland and the various countries in which they reside. This point, even now, seems to be their *bête-noir*, and so they hasten to say you must not tamper with their residential loyalties; the new loyalty must be kept in a water-tight compartment, and must take on a religious aspect.

Well! well! We must await events, remembering that the facts of national and individual life have an awkward way sometimes of brushing aside any purely doctrinaire distinctions and definitions.

But was Zionism according to Scripture? Once again I desire more space; in fact, the whole of this September number could be filled with Scriptural quotations bearing on this question, and the net result would be that both Jews and many orthodox Christians would have to alter their views.

It is not wise "to kick against the pricks" of Divine foreknowledge and intention. The prophetic Scriptures *must be fulfilled, and undoubtedly will be fulfilled.*

I wonder if the Editor of *The Jewish World* remembers a letter which appeared in its columns over thirty years ago? It appeared on October 14th, 1898, and was written by a prominent City man, and the mentioning of the conditions then, and the knowledge of what has happened since, help us to form a pretty accurate estimate of how rapidly events have fulfilled prophecy, and have every appearance of continuing the process. The writer of the letter advanced twelve points for the consideration of "the Jews in general, and of Zionists in particular." Space only permits me to quote the last two:—

"(11) That it is not to the Sultan of Turkey, but to the Queen of England and the British people (as the latter-day representatives respectively of David's seed and of the House of Israel) that the Jewish race all over the world must look for protection and support; for unto the sceptre of Judah 'shall the gathering of the people be'—*i.e.*, the whole Twelve Tribes (Deut. xxxiii. 7; Gen. xlix. 1 and 10; Isaiah xi. 10 and 12).

"(12) That in the same unforeseen, unnoticed and unrealised way (except by conscious British-Israelites), in which one-fourth of the Promised Land has already been 'given' to—not purchased by—us, 'the seed of Abraham,' so it seems probable that political exigencies will in the near future (Isaiah xl. 1-11), but in God's good time, compel us by force of circumstances to blindly accomplish our destiny by acquiring the remainder of the Promised Land. That we shall attain this object is certain, notwithstanding the difficulties placed in our way by the nations mentioned and foretold long ago by the Old Testament prophets."

Let us recount some of the milestones we have passed since October 14th, 1898:—The revolution in Turkey, and the abolishing of the Sultanate; the Great War and our conquest of Palestine; Lord Balfour's historic letter to Lord Rothschild; and our Mandate to administer Palestine. All these point the way to a complete fulfilment of prophecy.

Palestinian Ownership.

The final proofs have just reached me from the printers. Owing to the exceptional interest of this subject, and the importance of the issues involved, I have decided to continue these notes, and to give my readers three Jewish pages this month.

In the May issue of *The British-Israel Herald* I wrote on the ownership of Palestine according to prophecy, and you are asked to re-read that page very carefully. I quoted Ezekiel's prophecy in chapter xi. 14-20, from "The Polychrome Bible," made by Professor C. H. Toy, of Harvard University, U.S.A., and named it:—

A DIVINE REPRIMAND:

Then the word of JHVH came to me: Son of man, it is thy brethren, thy fellow-exiles, yea, all the House of Israel, the whole of it, of whom the inhabitants of Jerusalem, say: "They are far away from JHVH; to us the land is given as a possession." Therefore say: "Thus says the Lord, JHVH: True, I have sent them far away among the nations, and scattered them over the lands. I will be their sanctuary a while in the lands whither they are gone, and then I will gather them from the lands whither I have scattered them, and give them the land of Israel; they shall go thither, and take out of it all its detestable and abominable things; and I will give them a new heart, and put a new spirit within them; I will take away the heart of flesh, that they may follow My statutes, and keep My ordinance, and do them; they shall be My people, and I will be their God."

THE DATE OF THIS CLAIM.

This remark was said by the Jews in Jerusalem in B.C. 594; only six years later Jerusalem was captured by Nebuchadnezzar, and they then began their seventy years of captivity in Babylon. They said it because they were in residence in Palestine, and the remark referred, not to alien claimants to the land of Israel, but to their brethren of the Northern House of Israel, who had been *entirely removed* into their Assyrian captivity, beyond Nineveh, about 125 years previously, *viz.*, in 721 B.C.

Is the passing of an exclusive sectional racial Zionism, and these initiatory steps of the Jewish Agency, a Divine guidance of the steps of the Northern House of Israel and the Southern House of Judah towards their foretold fusion?

To disappoint an exclusive Zionistic plan, or to fulfil Divinely-inspired prediction may be the two horns of the dilemma now presented to the Jews.

Read Jer. iii. 18.

"Out of the Mouths . . ."

A written Scripture examination was recently held at one of the Religion Classes. "What walls fell down at the trumpets' blasts?" was one of the questions. "The wall of Jerry Co" was one of the replies!—*The Jewish World.*

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The British-Israel Witness of Our National Church.

By Daniel Farmer.

Mrs. Annie Besant tells us that "in the service of our National Church we make assertions, and advance claims, that have nothing to do with our race, unless we are the Lost Sheep of the House of Israel."

Let us consider, in brief, a few of the same:

I. THE VENITE.

"O come, let us sing unto the Lord . . . . for we are the people of God's pasture, and the sheep of His hand" (Psalm 95). But on what ground, if we are not literal Israel, do we presume to speak of ourselves in this national sense? Such expressions are not shared by the Greek and Roman Churches. Only one people on earth were ever spoken of as God's special possession, Amos iii. 2, or called His "Sheep," Isaiah liii., John x.

II. THE BENEDICTUS.

"Blessed be the Lord God of Israel, for He hath visited and redeemed His people" (Luke i. 68). But in what sense has God visited and redeemed His people Israel—if Israel of the Ten Tribes are still lost, racially and spiritually? The Jews rejecting the Messiah, who came to redeem them and the Anglo-Saxons—a gentile people—and among the Gentile peoples only a comparative handful professing faith in the Redeemer? Do not let us confound the Election of Grace, *viz.*, the gift of eternal life to individuals through personal faith in Christ—with the election of race—the choice by God of a particular people as His National Witness and Servant for governmental and dispensational ends (Isaiah xli. 8 and xliii. 10).

What right have we to expect to be saved from our enemies any more than any other Gentile power—if we are also Gentiles—and, if we are not Israel; why base our petition upon the fact that such protection was "promised to our forefathers and to our forefather Abraham"?

III. THE MAGNIFICAT.

"He remembering His mercy hath holpen His servant Israel."

Again the same question. How has God holpen the larger part of His once united Children of Israel, if ten out of twelve parts are still lost and unknown among the nations? Also, if the term "Jews" is now an inclusive term for the twelve, in what sense have they been "holpen," since their absolute national destruction by Titus in A.D. 70—their scattered condition of to-day, and their liability to dire persecution, except where the Union Jack (*viz.*, the "Union of Jacob") waves?

IV. NUNC DIMITTIS.

"A light to lighten the Gentiles, and the glory of Thy people Israel" (Luke ii. 29-32). If the British are a Gentile people, amongst other gentiles, and the Jews, who reject the Messiah, represent the whole twelve tribes, who is Israel, which glories in the Christ? Does not the historical fact that the British people nationally accept and rejoice in the truths of Christianity, and "bring forth the fruits of the same," prove beyond contradiction that we are "the Kingdom" possessing people during this age, *viz.*, Israel? (Matthew xxi. 43).

V. THE LITANY.

"O, God, we have heard with our ears, and our fathers have declared unto us the noble works that Thou didst in their days, and in the old time before them" (Psalm xliv.).

How we are reminded of what King Alfred the Great said to his subjects: "Be kind to the stranger, your forefathers were strangers in Egypt."

VI. THE PRAYER FOR THE KING.

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

No other nation uses such language in the crowning of their monarchs. Such language could not be used by a cosmopolitan church, nor can such a prayer be lightly explained apart from the ancient promises made to King David and to Israel as an ever-continuing nation. For, thus saith the Lord: "David shall never want a man to sit upon the throne of the House of Israel" (Jer. xxxiii.).

Well might Dean Stanley exclaim, "The sons of Israel are literally our spiritual ancestors, their imagery, poetry and very names have descended to us, their hopes and prayers and psalms are ours too."

Yes, indeed, they are our lineal, as well as our literal, spiritual ancestors.

Lord Beaconsfield, in "Tancred," wrote, "The most popular poet amongst the Anglo-Saxons is the sweet singer of Israel, there never was a people who sang the odes of David so often as the British."

Isaac Taylor, in his "Spirit of Hebrew Poetry," says: "All unsolicited testimony as to similarity of character between the Israelite and the Anglo-Saxon is of high value in exciting strong impressions as to the reasonableness of the argument."

Cranmer, in 1549, speaking before Parliament on the Prayer Book, said, "These prayers have been in use for over 1,500 years."

Bishop Horne, in his "Commentary on the Psalms," observed, "By substituting Messiah for David, the Gospel for the Law, the Christian Church for Israel, and the enemies of the one for the other—the Psalms are made ours."

That may be, but the good bishop failed to see that such substitution destroyed their evidential value as literal, historical records.

Surely, with such testimonies as we have been

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considering, our clergy may now boldly venture to say that the Service of our National Church says what it means, and means what it says, *viz.*, that the Anglo-Saxon peoples are literal Israelites (not Jews), and that inside that larger circle of the nation there is a smaller one of regenerate souls, *viz.*, the Church, who are "Israelites indeed" (John i. 47).

In our Lord's day the Jews, or House of Judah, held fast to the material promises in connection with the kingdom, but scorned the spiritual values which He set before them. To-day, Israel—the Anglo-Saxon people—disclaim the material, but acknowledge the spiritual, being as wrong now as the Jew was then.

The "blindness" of the clergy to these great truths—as foretold by the prophet (Isaiah xlii. 19)—still leaves them a negative witness to Holy Scripture; but, with their eyes opened, what a powerful testimony they could give. The whole nation would give ear to their message.

Berlin's Ghetto.

STREET OF ROMANCE IN MODERN CITY.

The Morning Post of August 17th prints the following interesting word-picture of Jewish life and customs in present-day Berlin, from the pen of their "Own Correspondent." It will, no doubt, be interesting to my readers :—

"In the modern, matter-of-fact city of Berlin, which scorns the very words 'tradition' and 'romance,' there is one street into which a casual visitor might wander and suddenly imagine himself in an Eastern city in the Middle Ages. It is the Grenadierstrasse, Berlin's Ghetto.

"Even if Berlin to-day can count a far larger number of Jews with luxurious houses in the rich, western suburbs, it has still preserved its Ghetto in one street in the east. From time to time a romantic note is sung in some Berlin paper with the announcement of the visit of a 'Wonder Rabbi' of the East. To him Berlin will denote Grenadierstrasse, an ugly, shabby street at that, but transformed to something entirely exotic by its inmates.

"It is the liveliest street in the town. Scarcely an hour passes by without some mishap or dispute occurring, invariably in the middle of the road, which attracts a large crowd of gesticulating old men, women and children, all talking very fast, in a high-pitched Yiddish.

"BLACK CAFTANS.

"There are old Father Abraham and his friend Jacob standing on the pathway, in their long, black caftans, stroking their beards, and discussing the day's business or the children's prospects, just in the same manner as their ancestors did hundreds of years ago.

"At the end of the street are a few zoological shops—all that remains of the bird and animal market which once consisted of dozens of ramshackle huts in the area adjoining the Grenadierstrasse, and, until it was pulled down recently, known as 'Berlin's Barn Quarter.'

"One of the sights of Berlin is the second-hand clothes market just outside the Ghetto, where the Jews reign supreme. For the uninitiated the scenes of satisfaction, excitement and discontentment outside the 'Association of German Second-hand Clothes Merchants' Central Office' are as good as any theatrical performance. The Jews, however, have their own theatre, not far from the Grenadierstrasse, where now and again a Russian Jewish troop will give a special performance in Yiddish of 'Jacob's Dream' or 'The Wonder Rabbi of Prague.'

"EASTERN MUSIC.

"The Grenadierstrasse is at its best during Jewish high days and holidays. During Passover, the Jewish Easter, the shops, which always have Hebrew advertisements in the windows, may be seen crammed full of unleavened bread, Passover cakes of every variety, Dutch herrings, and Dutch cucumbers. All the houses seem to be alive. In every house on one storey or another is a small room which acts as a Synagogue for fifteen or twenty persons. The street is resonant with the sounds of religious devotion issuing from the windows. Old men, wearing fur caps, barter among themselves for the honour of bringing out the parchment, hand-written scroll, containing the laws of Moses, from a small ark at the end of the room. A pound or so is on special occasions devoted to some Jewish charity by the highest bidder.

"Prayers are chanted by the small communities. Young and old dance around the rooms, and the casual passer-by in the Grenadierstrasse is astonished to hear the strains of Eastern music."

"The Roadbuilder's" Generous Gift.

OUR readers will be pleased to receive as a supplement in this September issue a reprint of the "Genealogical Chart Showing the Historical Descent of David, Prince of Wales, through the Ages from David, of the Bible."

"The Roadbuilder"—Colonel W. G. Mackendrick, of Toronto, Canada—has very generously sent a sufficient supply for each of our readers to have one, and it is hoped that every reader will order additional copies of this September issue of *The British-Israel Herald* to send to friends. The enclosed supplement is only a newspaper reprint, and the illustrations of our King and Queen are unfortunately not good ones. Perhaps it would have been better if they had been omitted. We are very grateful to "The Roadbuilder" for such a generous gift. The supplement must not be taken as an example of the printing of the chart, "Bible Prophecies Proven," which is printed on white parchment paper, in three colours, and folded in an attractive, blue, stiff cover, the price being 2/- post free, and is obtainable direct from the Editor, Hall Cross Cottage, Doncaster.

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Correspondence.

CONFOUNDING THINGS WHICH DIFFER.

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

Dear Sir,—Some time ago I wrote to your pages under the above heading, pointing out that by confounding Israel with Judah men lost sight of the fact that God is fulfilling His promises to Israel from day to day.

I also pointed out that in confounding the Kingdom of Heaven, with a Kingdom *in* Heaven, they lost sight of what our Lord taught with reference to that kingdom.

I further pointed out that in confounding the Kingdom of Heaven with the Church of God, they lost sight of the fact that that Church is to reign in that kingdom, thus making that Church to reign over itself.

Kindly permit me to point out at this time that in confounding the natural *abilities* of men with *the talents* which our Lord referred to in Matthew xxv. 14-30, they completely lose sight of the truth which our Lord taught in that parable.

In it He represented a man who gave to three servants, who were already possessed of *ability,* a numer of *talents according to the ability which they already possessed,* that they might use these talents in his service.

In doing this he acknowledges that men are not all possessed of *the same* natural ability, a fact which is easily seen, both in the physical and intellectual realm, but it matters little what the ability of anyone may be, if the *opportunity* to show that ability is not presented to that one; and as the sphere indicated here is in *trading,* it is impossible for the ablest business man to trade so as to gain by trading if there is no opportunity presented to him to trade.

It is not for our abilities that we are to be called in question when our Lord returns, but for our improving of the *opportunities presented to us* from day to day.

Shakespeare felt this fact when he declared that "There is a tide in the affairs of men which, taken at the flood, leads on to fortune," but which, neglected, leaves men just as they were before it presented itself to them, as was the case with the servant who hid his talent in the earth.

Moreover, it is impossible to take over one person's *ability* from him as was done in this case and *bestow it upon some other person.* While the opportunity to do what should be done can be *thus dealt with,* and the fact that the Master gave the same approval to the one who had doubled his two talents as he gave to the one who had doubled his five talents reveals the fact that it is not as to our abilities, but as to our *improving our opportunities according to our abilities* that we are to be dealt with at the last.

Let those, then, who are possessed of small ability not be discouraged from doing their best in *improving opportunity* according to that ability, because of the fact that others are possessed of greater ability; it is for doing our Lord's will, in so far as we have the power and opportunity to do so, that we will be commended, even giving a cup of cold water to a disciple in the name of a disciple receiving its due reward.

To speak, then, of *able* men as *talented* men is an error, and leads those of small ability not to embrace opportunity because their ability is scarcely seen. DANIEL WHITELAW, Senr.

North of England Anglo-Israel Council.

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MRS. MASON heartily thanks those who have kindly sent volumes of valuable books; these will, as speedily as possible, be put into circulation. We need many more, and would urge our friends to go over their bookshelves in order to see what books they can dispense with. Please address all parcels to: Mrs. Dorothy Mason, "Buena Vista," Weetwood Lane, Headingly, Leeds.

Leeds British-Israel Association.

WE are pleased to announce that her ladyship, Countess of Radnor, has been pleased to appoint Mrs. Dorothy Mason to the chair of the Order of the House of Israel, rendered vacant by the death of Miss Mercy E. Hinings, who passed away in February last.

The Appeal for Help Fund.

OWING to the generosity of two annual subscribers, I am able to announce a gratifying increase in the total amount subscribed during August. Naturally, I am hoping that an equal amount will reach me during September, and thus help to lighten the monthly cost of printing and publishing *The British-Israel Herald.*

L.M., £10; K., £10; J.J.H., 21/-; Miss S.C.K., 10/-; C.W.C., 5/-; A.R., 5/-; E.G.C., 5/-; Miss A.M., 2/6; Toll Bar, 2/6; G.E.C., 2/6; S.W., 1/-. These amounts are gratefully acknowledged by the Editor, to whom all subscriptions and donations should be sent:—T. W. Plant, Hall Cross Cottage, Doncaster.

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Many thanks for postal order from W.R., 2/6.

Lectures During September.

Sept. 3rd.—Leicester B.I.A. Mrs. Bloxam (Worthing). Subjects: 3 p.m., "How Palestine is Fulfilling Prophecy to-day." 7-30 p.m., "The Flag and Heraldry of Great Britain." (Why does Modern Britain use the Heraldry of Ancient Israel?)

Sept. 16th—Leicester B.I.A. Open meeting for Questions and Answers.

Sept. 25th—Leeds B.I.A. Geo. R. Gair (Blackpool). Subject: "Evidences the British are Hebrews, from Archæology and Ancient Writers." 7.30 p.m. in City Museum.

Mr. Punch's Spot-Lights on History.—Dead Israelites "slept with their fathers," but the Egyptians with their mummies.

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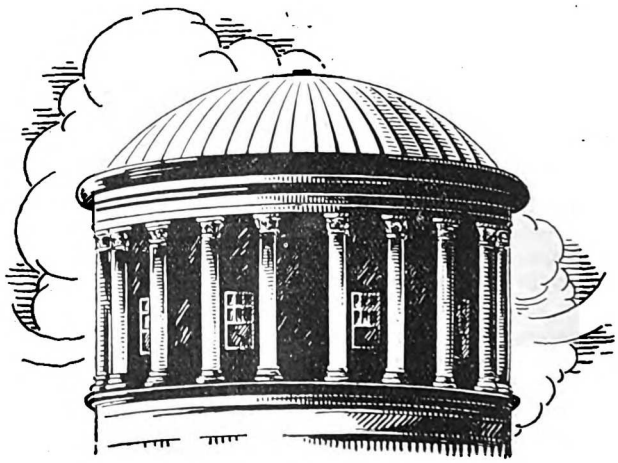
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OCT 1929

"For soon they will be coming back" (*Moffatt*)
"Because they have confident hopes of coming" (*Sept.*)
—EZEKIEL XXXVI. 8.

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE.

Vol. VI. No. 70.] OCTOBER, 1929. [Price TWOPENCE.

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"Held by the Riff-raff of the World."

BY THE EDITOR.

A MONTH ago, just as the final proofs of the September issue were being revised, the news of the recent terrible outbreak of massacre and pillage in Palestine began to filter through. Since then, day by day, and week by week, our well-informed Press, both Christian and Jewish, has added to the ghastly details, and we can form some idea of what fanatical bigotry is capable of doing in its blood-lust.

I have received some letters expressing surprise that I did not refer to these events in last month's issue. I am afraid my correspondents have not quite realised the difference between a monthly magazine and a daily newspaper. The former has to be proof-read, and goes to press many days before the day of its publication. These recent events in Palestine have given me the somewhat hazardous task of attempting to find their relationship to the evolution of events in the Middle East as foretold by the prophecies. The sequence of events as foretold by Ezekiel, and quoted from "The Polychrome Bible" of the U.S.A. in my leading article of the July issue, gave me the desired clue. A more careful re-reading of that section, and of what the Higher Critics, Modernists and Commentators have to say about it, confirms me in my opinion that the present unrest and ferment is the prelude to a more definite step forward in the preparation of Palestine for British and Jewish partnership. In the "Westminster Commentary on Ezekiel," edited by Dr. Redpath, I came across this arresting paragraph; it marks the great dividing line in Ezekiel's prophecies, obvious when pointed out, otherwise seldom suspected, but of priceless value to a keen British-Israel dissector of prophecies :—

"From the moment that the news of the final fall of Jerusalem reaches the captives, the prophet's tongue is set loose, and he begins to speak of a resuscitation and resurrection. The Kingdom of Jehovah is to be restored with full spiritual power, while the enemies of God's people, the heathen nations, are to be utterly destroyed."

(585 B.C., chapters xxxiii. 21—xxxix.)

Note.—This date is the year after the fall of Jerusalem in 586 B.C.

Naturally, we ask : How can we date this series

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of events? For, obviously, they will not happen "in the twinkling of an eye."

Punishment must precede restoration; therefore calculate the seven times of punishment—namely, 2,520 years—from the two dates of the penultimate and the final falls of Jerusalem in the lifetime of Ezekiel. The two dates as given in the Authorised Version are 606 B.C. and 586 B.C., an interval of twenty years between the two disasters.

2,520 Years Afterwards

brings us to the two dates of

1914 and 1934.

We are passing through these twenty momentous years, and therefore 1934 should witness a definite re-admission of Jewish power into Palestine.

Dr. Redpath's descriptive sectional headlines are distinctly interesting in their sequence. I quote them somewhat condensed :—

. . . . The judgment is to be thorough; and then men will begin to hear the Prophet's words, though at first they may not carry them out. (xxxiii. 21-33).

The Lord, through His prophet condemns the rulers and guides of His people . . . . Jehovah will be the good Shepherd of His people, while David shall be their ruler. (xxxiv. 1-31).

Edom (Esau-Turkey.—ED.) because of its perpetual hostility to Israel is to have severe punishment meted out to it, and thus to realise the power of the Lord. (xxxv. 1-15).

A further prophecy looking back to the last. As the last was addressed to Mount Seir, so this one, in due symmetry, is addressed to the Mountains of Israel. It continues the promise of restoration to God's People. (xxxvi. 1-15).

This preparation of Palestine for its occupation by all Israel, described in these fifteen verses, is as far as the fulfilment of this sequence of predictions has proceeded. Shall we dip into the future with the aid of Dr. Redpath's sectional headlines?

A further prophecy of cleansing and restoration for Israel. (xxxvi. 16-38). [I look upon this as subsequent to the preparation of the land for our occupation.—ED.]

The Vision of the Valley of dry bones, and the Divine interpretation of that vision. (xxxvii. 1-14).

By a symbolical action is pourtrayed the re-union as well as the restoration of Ephraim and Judah under David as their head, with an everlasting covenant between God and His people. (xxxvii. 15-28).

(The English-speaking peoples and the Jews united under a Davidic monarchy is certainly still future.—ED.)

The world powers are to be permitted to make a final struggle against God's people. (xxxviii. 1-13).

The utter destruction of the world powers still further prophesied in a continuation of the last prophecy. (xxxviii. 14-23).

Ezekiel's prophecies culminate in the description of Jerusalem as the City of God and the building of the future House of Prayer for all nations, united Israel leading the world's religious observances.

After venturing definitely to identify these present twenty years, from 1914 to 1934, as being described in the first fifteen verses of chapter xxxvi., my readers will be anxious to read some of the various translations that I have open before me as I now write these notes.

W. F. Lofthouse, in "The Century Bible," describes this chapter as "the brightest in the whole book," and draws attention to "the fullness of style, which reveals the heat of the prophet's feeling." "Note especially the repeated 'therefore.'" I venture to suggest that the dramatic and forceful use of this word "therefore" is to draw attention to the *cause* and *effect* of events in Palestine. Here is the translation by Rev. Professor James Moffatt, D.D. :—

EZEKIEL XXXVI. 1-8.

1. Son of man, prophesy thus to the mountains of Israel, "Mountains of Israel, listen to the word of the Eternal."

2. Here is what the Lord, the Eternal, says: Because the enemy gloated over you and cried, "The old sites on the hills are ours!" therefore prophesy thus:

3. The Lord, the Eternal, declares, Because you have been left desolate and crushed on every side, held by the riff-raff of the world, the talk and evil gossips of the mob.

4. Therefore, O mountains of Israel, listen to what the Lord the Eternal has to say to mountains, hills, watercourses, valleys, waste lands, and deserted cities, that have become a prey and a derision to the riff-raff of the surrounding pagans——

5. Therefore, the Lord the Eternal declares, I speak in hot indignation of the riff-raff of the pagans, and especially of Edom, of all Edom, for taking my land to be their own, exulting in malicious spite, to prey upon its pastures.

6. Therefore, prophesy about the land of Israel and tell the mountains, hills, watercourses, and valleys, that the Lord the Eternal declares: I speak in indignation and in fury, because you have had to bear the taunting of the nations.

7. Therefore, says the Lord the Eternal, I swear that the nations round you shall have to bear taunts when they are ruined.

8. But you shall put out your branches, O mountains of Israel, you shall bear fruit for Israel, my people; for soon they will be coming back.

I now quote these few verses from the Septuagint, "the Bible used by our Saviour and the Apostles" :—

5. Because they have with joy distributed this land of mine among themselves for a possession, undervaluing lives that you might be a waste for prey.

8. But your grapes and your fruits, O mountains of Israel, shall be eaten by my people. Because they have confident hopes of coming——

9. Because, lo! I am over you, and I will watch over you; therefore, you shall be cultivated and sown:

10. And upon you I will multiply men, even the whole House of Israel; and the cities shall be rebuilt, and

11. The wastes inhabited: and upon you I will multiply men and cattle, and cause you to be inhabited as in your former state.

The following translation by Ferrar Fenton will make a trinity of translations sufficient to satisfy the keenest expositor, amateur or professional: here it is :—

1. But now, Son of Adam, preach to the mountains of Israel, and say, mountains of Israel, listen to a message from the Ever-Living.

2. Thus says the Mighty Lord! Because your enemies say, Ah, ah, at you, the everlasting hills will be our possessions.

3. Therefore, proclaim and say, Thus says the Mighty Lord! Although they have ravaged and worried you all round, to make you a province of broken nations, and to bring you on to the end of the tongue as a contemptible people——

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4. Therefore, mountains of Israel! Listen to the message of the Mighty Lord! The Mighty Lord says to the mountains, and to the hills, and to the valleys and dales, and to the waste heaps of ashes, and to the deserted cities, that were plundered, and laughed at by the broken nations around you.

5. Thus says the Mighty Lord, "I will promise in the fire of My indignation against the broken nations, and against Edom: All of them who assigned My land to themselves as a possession, with a delighted heart and a malignant mind, that they should be a subject of plunder——

6. Therefore, proclaim to the soil of Israel, and tell the mountains, and hills, and valleys and dales, —thus says the Mighty Lord, I promise you in My indignation and anger,—because you have borne the insults of the heathen——

7. Therefore, thus says the Mighty Lord, I have raised My hand,—that the heathen around you shall bear their own disgrace!

8. But you, mountains of Israel, shall grow trees and bear fruit for My people Israel, when they are ready to come!

9. For I am with you, and will turn towards you, and you will be cultivated and sown.

10. And I will increase a population from all of the House of Israel, who will return to the burnt-up cities and rebuild them.

11. For I will increase men and cattle upon you, and you will increase and breed, to your ancient population, and I will benefit you more than formerly. Then you will learn that I am the Ever-Living.

12. When I bring the men of My People Israel to you, who will possess you, and you shall be their estates, and you shall never again be bereaved.

The ordinary reader would most certainly fix upon verse 8 as containing the crucial time-mark of fulfilment. The A.V. and the R.V. render it:

> But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to My people Israel; for they are at hand to come.

"The Century Bible" footnote by W. F. Loft house, M.A., is as follows:—"The first intimation of a speedy return: Jeremiah had mentioned seventy years as the duration of absence. This passage reminds us of the second half of Isaiah. . . . . Ezekiel's wonted sombreness is completely cast aside." This opinion, that a speedy return was imminent in the mind of the prophet, is completely negatived by Ferrar Fenton's translation, "When they are ready to come," and also by the obvious implication that they will be "at hand to come" *when* the land is prepared for their reception. Verse 10 states that "all the House of Israel" will have a share in this transaction. Therefore the Jewish return from Babylon could not be accounted a fulfilment, as the land was not then specially prepared for them; the two Houses of Israel did not then return under a Davidic ruler; and the everlasting covenant of peace was not then made with the single section, *viz.*, the Jews, who returned at the end of the seventy years of their Babylonian captivity. Our appeal to history invariably dates the fulfilment as still future—"When they are ready to come."

We must now return to our quotations, and indulge in some comments on them from our British-Israel standpoints. Here are a few specimens; others will suggest themselves to my readers:—

Dare we let our fancy run riot? "The Kingdom of Jehovah is to be restored with full spiritual power." Therefore Jehovah claims Israel as His personal possession, and names it as His Kingdom! Further, it has to be restored, which remark takes us to Ferrar Fenton's translation of the Lord's Prayer.

How familiar is the petition, "Thy Kingdom come"! How glibly it is said, and how easily we slip into the habit of thinking it refers to the salvation of the world through the personal membership of every believer in Christ's Kingdom, with special reference to one's particular Church!

Ferrar Fenton's footnote describes these petitions as

"Standing Orders"—

something "to be done absolutely and continuously," and translates the petition, "Thy Kingdom come," into

"YOUR KINGDOM MUST BE BEING RESTORED."

Therefore "the Kingdom of Jehovah" has to be in process of restoration throughout the ages, until it is an accomplished fact of history; and to prevent us thinking that this is too materialistic, we are told it has "to be restored with full spiritual power."

The relationship between Jehovah and His Kingdom of Israel will be of such an intimate and sacred character that they will be fitted to lead the religious activities of the world. Have they not to be "a select race, a royal priesthood, a holy nation, a people for action"?

When we come to the mention of Edom-Esau-Turkey, we must admit that they have had severe punishment meted out to them, but when we read the various and numerous prophecies relating to Edom, we notice there are so many

"Unfulfilled Remainders,"

that we are forced to the conclusion that Turkey will yet, by her actions, draw upon herself the full chastisement predicted.

We now come to the fifteen verses quoted above, and at once we are amazed at the dramatic intensity and descriptiveness of the language employed. We must quote some of the more remarkable of these translations; they describe so accurately the condition of things in Palestine during recent decades. Note, also, the entire absence of any admission of claim to ownership by any race or people other than Israel, and note that, through them, the real ownership is Jehovah's.

Dr. Moffatt's translation comes first. The cry, "The old sites on the hills are ours," is heard to-day on every hand, and the most preposterous claims to ownership are advanced. "A prey . . . . to the riff-raff of the surrounding pagans" is pretty strong as a specimen of fine descriptive language. Need we press the analogy any further? But the tables are to be turned on these surrounding pagans, when their turn comes "to bear taunts when they are ruined."

In the Septuagint (lxx.) rendering we note the phrase: "Undervaluing lives, that you might be

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a waste for prey." There was not much value placed on lives during the recent outbreak.

The land has to begin to cultivate its fruits, "*because* they have confident hopes of coming" back. But when this intensive cultivation of the land takes place, Israel will begin to acquire "confident hopes of coming" to re-people the land.

Ferrar Fenton's rendering of verse 3 contains a descriptive phrase that is a wonderfully accurate word-picture of Palestine and the Middle East: "To make you a province of broken nations"; and verse 4 continues with a description of the country and its neighbours.

The outcome of all this extraordinary language, and its literal fulfilment in the comparatively near future, is given us in verses 11 and 12, with its two time-marking words:

"Then" and "When."

"*Then* you will learn that I am the Ever-Living, *when* I bring the men of My people Israel to you, who will possess you, and you shall be their estates, and you shall never again be bereaved" (of your rightful population).

The British Mind and the Facts of Scripture.

By Daniel Farmer.

It has been remarked that "the British mind is not easily moved by rhetoric, but powerfully influenced by the accumulation of facts." The correctness of this observation is borne out by the deep-seated conviction amongst the English-speaking peoples that the Bible is really the Word of God. A belief that has withstood every attack in the past, and will not be overthrown by that of to-day.

Now it is along the line of the "accumulation of facts," Biblical, historical, ethnological, philological and geographical, that the minds of a rapidly, ever-increasing number of the most intelligent and devout students of Holy Scripture have been not only powerfully influenced, but fully convinced that in the history of the Anglo-Saxon peoples is to be found the counterpart of the prophecies concerning the ten-tribed House of Israel in the "last days" (Gen. xlix. 1). That being so, let us, in the language of Bishop Butler, "attend to, note, pursue and compare the intimations scattered up and down in Scripture" which bear upon the subject of Israelitish history.

In the study of Israel's history the fact is generally overlooked that Abraham was a Chaldean (Gen. xi. 31). In Gen. xiv. he is called the Hebrew, a word signifying a "crosser over" of the Euphrates. In Gen. x. we get the roll-call of the sons of Noah. Abram was the tenth man along the line of Shem, from Noah, and the twentieth from Adam. So important is the history of this patriarch that whilst eleven chapters of the Bible cover the first 2,000 years of the world's history, no less than fourteen are devoted to the life of this man, who only reached 175 years of age. Also, four-fifths of Holy Scripture relate to the history of his descendants, and God's covenant with him is referred to over 300 times. One writer reminds us that "God called a family in Abraham, a nation in Moses, and the world in Christ."

Leaving Ur at the command of God, he arrived at Haran, between the rivers Chebar and the Euphrates (Ezek. i. 1). Passing through Damascus, where he got Eliezer, he reached Canaan, and journeyed south (Gen. xii. 9), and entered Egypt, where he probably got Hagar. Leaving Egypt, he re-entered Canaan and journeyed north, thus "beating the bounds" of the Promised Land.

ABRAHAM'S DESCENDANTS.

By Hagar, Abraham became the father of the Ishmaelites, known to-day as Arabs. By Sarah he was the father of the Israelites, for his son, Isaac, begat Jacob, whose second or surname was called Israel—*viz.*, a ruler with God (Gen. xxxii. 28). By Keturah, his wife after the death of Sarah, through his six sons, he became the father of various Eastern peoples. For his name is almost equally revered by Israelite, Jew, Arab, Mohammedan, and many of the Far East peoples.

Now, if modern nations are ancient peoples under a new name, the Arabs being descended from Ishmael, the Israelites from Jacob (Abraham's grandson), the Turks from Esau (also his grandson), why should it be thought odd that the Anglo-Saxon people are part of the Israelitish descent, which in the days of their fourth king were divided into two sections, ever afterwards distinguished in history as the House of Judah and the House of Israel? (1 Kings xii.).

God told Abraham, "In Isaac shall thy seed be called" (Gen. xxi. 12), and the ten tribes were called the House of Isaac (Amos vii. 16) instead of Israel. "Sacenna," or sons of 'Saac, "Suna" in Sanscrit being the origin of our word "sons," the plural being Saconns, or Saxons. Their captors called them Kumri, meaning the tribes, Palestine being styled "The country of the Kumri, or Cymri," which is still the name of the Welsh.

In the purpose of God, these facts have lain hidden in the least-understood parts of Scripture, but now we seem to have reached the stage when God is about to "destroy . . . . the veil that is spread over all nations" (Isaiah xxv. 7). And as the Great Controller of human affairs draws this dispensation to a close, we may expect increasing light upon much that has been very obscure. Doubtless this is one of the reasons why the British hold control over Palestine for archæological investigation. Seventy-five per cent. of the prophecies connected with the children of Israel refer to the Northern section—Israel—as separate from the Southern—*viz.*, Judah.

Martin Luther said: "Distinguish between the dispensations, and the Scriptures will harmonise." British-Israelites teach: "Distinguish between Israel and Judah, and God's plan for this age will be clearly seen."

The wisdom of God is spoken of as "manifold," or many-sided (Ephes. iii. 10). He often allows

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His purposes to be deflected, but never defeated. What if, through the failure of Israel in its united kingdom form to be His national witness, as He intended it should be (Deut. iv. 6), He divided it into two sections, and, by severe correction, prepared the larger of the two for one line of witness and service, and later, by similar discipline, prepared the smaller as a witness to the truth of His Word during the (Christian) dispensation then beginning? The Psalm cxiv. foreshadowed this when it spake of Judah as being for the sanctuary, and Israel for the dominion. History has demonstrated the correctness of the forecast (Gen. xlix. 10; Micah v. 7, 8).

We are not dealing now with the election of grace (John iii. 16), but of race, *viz.*, God's choice of a certain people for His agents (Amos iii. 2).

If, in the Old Testament, some form of government was needed to protect the Holy Oracles, and the worship of God, as well as for the administration of justice, where should such a State be found when the Jewish section was no longer fit to be thus honoured? (Matt. xxi. 43). Some say "the Church." But the Church is a cosmopolitan gathering (Rev. v. 9), without political power or geographical position. The pagan empire of Rome could not fulfil the conditions. What more reasonable, possible and probable than that the Divine wisdom had so prepared that, when one section of this chosen people failed to carry out His plan, the other section should be found ready to continue the same?

Dr. Adam Clarke asked: "Is the form of religion likely to be preserved in times of general profligacy, if the laws do not secure its permanence? What would our nation have been, if it had not had a version of the sacred Scriptures established by law?"

Missionaries, like David Livingstone, clearly recognised that, apart from the protecting power of a friendly Christian State, the efforts of the missionaries were largely lost. Consider the position and condition of the world Powers, past and present, where the State has been hostile to the teaching of the Holy Scriptures, nay, even of such as are under the influence of Roman Catholicism. In all such countries to-day Christianity is blighted and withered, and in many parts of the world has been stamped out altogether.

Thus we conclude in this brief survey that in the Anglo-Saxon peoples we find that larger section of the "united kingdom of Jacob" (1 Kings xii.), which Almighty God is using in these "last days," *viz.*, the Christian dispensation, for the carrying out of His great designs, both of Church and State. Also that the smaller section of the same people, *viz.*, the Jews, are to-day being preserved as a witness to the truthfulness of His word, and that in the rapidly-approaching climax both sections will be, not merely individually, but collectively brought spiritually to "know the Lord" (Jer. xxxi. 34), and in their regenerated and re-united state will be His principal agents during the millennial reign of Christ as King (Matt. xix. 28).

Benjamin.

By Mary Woodward.

I MUST risk the charge of being monotonous by those who are conversant with British-Israelism, but I find it very necessary to emphasise the fact that we are not a new sect, but Bible students, who desire to show to those who have not the time to investigate for themselves, to those who have lost their faith, to the sceptic, and to the indifferent, that the apparent contradictions of the Bible and the non-fulfilment of prophecy are in reality a connected whole, that prophecy has been and is being fulfilled, and, above all, that the promises and covenants made to Abram, and repeated and confirmed to Isaac and Jacob, are evidenced beyond any shadow of doubt in the British Empire. Also that persons of any religion or denomination can be believers in British-Israel.

There are good Christian men and women who fail to convince others of the truth of the Faith which they profess. Why? Because they cannot give "a reason for the Faith that is in them." British-Israelites can prove to any open mind the truth of *their* claims.

Much is circumstantial evidence, but an accumulation of circumstantial evidence must argue facts. It is impossible in one article to even touch upon the numerous points, but we will take one strand of this massive rope and try to follow it out.

One more emphasis, and then to our story. Our great foundation point is that God made certain promises to the patriarchs, commencing in the 12th chapter of Genesis. These promises were to be kept "in thee and thy seed for ever," as God swore by Himself, there being none greater to swear by. Our Bible stands or falls on the fulfilment of these promises. We, as Christian men and women, must be ever ready to point the way to those who have not already the key to this subject. I do not know that I have anything new to tell you, but these old and beautiful stories bear repetition, for they are the strands in the life-history of Britain. We all know the expression, "Mother's Benjamin." In this case it is "Father's Benjamin," for Jacob's dearly-loved wife, Rachel, died at this child's birth; it was a lifelong sorrow to Jacob. Rachel, in her dying agony, had named the child "Benoni," or "Child of my sorrow."

Perhaps this caused Jacob to remember too vividly the cause of his loss, because he changed the child's name to Benjamin, meaning "Son of the right hand," but which Felix says can be translated "fortunate, dexterous," and this rendering is inserted in the text of the Vulgate, and other authorities use it, for example, Gesenius.

We hear no more of this beloved son until the episode of Jacob's sons buying corn in Egypt. When they all went to live in Egypt, at Pharaoh's invitation, we find Benjamin quoted (Gen. xlvi. 21) as having ten children; he could not have been as youthful as we should surmise by the use of the word "lad" in Gen. xliv. 22, or there must have been a greater length of time between the

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journeys and the final settlement in Egypt than we are told of.

After that, Benjamin becomes the Tribe of Benjamin, and no special characteristic is described, and there is no foreshadowing of the prophecy given by his dying father, Jacob, in Gen. xlix. 27: "Benjamin shall raven as a wolf; in the morning he shall seize (or devour) the prey, and at night he shall divide the spoil."

In the desert marches and campings he is always described as being near to Ephraim (the head tribe), also in his residence in the promised land.

In the prophecy of Moses *re* Benjamin (Deut. xxxiii. 12) we read: "Benjamin, the beloved of the Lord, shall dwell in safety by Him, and the Lord shall cover him all the day long, and he shall dwell between his shoulders." Now the Temple was the common property of Judah and Benjamin. It was founded and endowed by princes of the House of Judah, but the city of the Jebusites (Jerusalem) (Joshua xviii. 28), and the whole of the ground north of the valley of Hinnom, was in the lot of Benjamin, thus fulfilling the last words of the prophecy of Moses, "Shall dwell between his shoulders." Benjamin dwelt between the shoulders of the ravines which envelop the Holy City on the west, south and east, where he remained until the sack of Jerusalem in A.D. 70.

On the authority of Josephus, we learn that Titus (or Emperor Cæsar) raised the siege for several days, and that many were allowed to escape and let go whither every one of them pleased. (Wars, Book 6, chapter viii., section 2.) I think we may assume that those who escaped were Benjamites. Judging by the prophecy in Jer. vi. 1: "Flee for safety, ye children of Benjamin, out of the midst of Jerusalem . . . . for evil breaketh from the north, and a great destruction."

And again, our Lord says (Matt. xxiv. 15): "When, therefore, ye see the abomination of desolation [which was spoken of by Daniel, the prophet] standing in the holy place [the Roman eagles in the Temple], let them that are in Judea flee unto the mountains." There was no holy place after this date, for the "abomination" to stand in; the Temple was finally destroyed. Our Lord could not, therefore, be referring to any later time in *this* portion of His warning.

Though living with the Jews, from the separation into two kingdoms under Rehoboam and Jeroboam, until A.D. 70, the Benjamites never gave up a degree of their independent existence, nor were the ancient memories of their tribe allowed to fade from their memory, as we learn from Ezra, Nehemiah, Jeremiah, Chronicles and Acts.

Where would they go to after their escape? Undoubtedly to the ten-tribed kingdom, the House of Israel, to whom they belonged. And where was the House of Israel in A.D. 70? Some already in the "place appointed" and prepared, as we know from history, the bulk still in Europe making their way gradually to the sea, which they would have to cross. Benjamin has never been out of the covenant. He was lent by God to the House of Judah under the old covenant, and he left Judah still under the old covenant, and came under the new covenant. As you know, it is held that most of the Disciples were of the Tribe of Benjamin.

Now we come to a bit of rather interesting circumstantial evidence. Sennacherib tells us on his clay cylinder (now in the British Museum) that he took 200,150 of the inhabitants of the fenced cities of Judah and carried them captive to Nineveh. We conclude that most of them were of the Tribe of Benjamin, for we are told in the Book of Jonah that there were a very large number in that city who could not discern between their right hand and their left. We read in many places of the skill of Benjamin in using his left hand as well as his right. What was the meaning of his name? According to several authorities, "dexterous." Well, he was not only dexterous, but ambidextrous; he could use both hands equally well. British-Israelites maintain that Benjamin came into Britain (the last of the tribes to establish themselves here) at the Norman Conquest. Some of us are trying to prove that these Normans or Northmen (only 200 years before called Vikings) were Benjamites, owing to the tradition that William's ensign or banner depicted "a ravening wolf's head," *i.e.*, open-mouthed; that his battle-cry was "Gardez loup" ("Beware the wolf"); that the same ravening wolf's head is shown on the Bayeux tapestry; and that the Norman fulfilled the propehcy of Benjamin: "In the morning he shall devour the prey; in the evening divide the spoil." This tradition has been challenged, and certainly requires more proof. Mr. Landseer Mackenzie and I have been wolf-hunting for a long time; he is of opinion that it is a lost sport in England, at any rate out of date, so we are trying to revive it. Sir William Bull has promised to join the small pack. I have some valuable points from authoritative men and books—even when they repudiate any such tradition, and will not admit that British-Israelites' suggestions are of the slightest value.

In conclusion, may I draw your attention to the characteristics of Benjamin, as gathered up in the person of that great man who closed the line of this tribe in sacred history—Paul of Tarsus, who proudly announced himself of the Tribe of Benjamin? He was fierce in persecuting Christians, obstinate in resisting tears and prayers, ready to die for his faith, fierce and vigorous against all odds. No prouder distinction on earth could be wished for Benjamin than having produced the first judge of his nation, the first king, and finally the great apostle to the Gentiles—Paul—and, above all these, he was always under the covenant.

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Three Quotations Selected by W. B. Jackson.

THE FIRST CHRISTIAN CHURCH ERECTED IN ENGLAND.

(From *The Mirror* of November 3rd, 1827.)

THE venerable and interesting church of St. Martin is situated on the side of a hill (named from it) at the distance of little more than a quarter of a mile from the dilapidated walls of Canterbury. It is generally believed to have been erected by the Christian soldiers in the Roman Army about the time of King Lucius, A.D. 182, and hence is justly esteemed as *the first Christian church erected in Britain,* and, indeed, nothing appears to contradict this assertion; for the Britons, before the arrival of the Romans, were, as is well known, in a state of barbarism and idolatry, and their habitations huts of clay and turf; and as to its being built after their departure, I do not think it at all likely, for England was then ravaged and overrun by the warlike clans of its mountain neighbours, and consequently its inhabitants had not time nor inclination to erect buildings, when their lives and property were daily in danger. Their successors, the early Saxons, too, I think, cannot claim any pretensions to St. Martin, they being heathens and unacquainted with the Christian religion. Nor could they, entirely ignorant of Roman materials, have built an edifice completely composed with them.

Here, then, was a Christian church and a Christian congregation established in Britain full 415 years before Augustine's arrival; but as St. Martin, Bishop of Tours, died in the year 395, this church could not have been erected in his honour, but it might afterwards have been dedicated to him by Luidhard, chaplain to Bertha, wife of Ethelbert, the Kentish king, and this is the more likely as Luidhard himself was a French bishop.

In conclusion, it may not be unnecessary to state that though the Papists consider Augustine as the apostle of the English, they do not acknowledge him as their first instructor in Christianity; for, as it appears in their service for May 26th, Lucius, a British king, wrote to St. Eleutherius (who was elected priest A.D. 177) desiring that he might be numbered among the Christians. By whom, or by what means, this conversion was effected does not appear, but, however, in reply to it, Eleutherius sent the monks Damian and Fryatius into Britain, from whom the king and many of his subjects received the Gospel.

SAGITTARIUS.

THE FATAL STONE.

(Copied from *The Mirror*, dated November 11th, 1826.)

This is the name (translated from the Gaelic) of that stone on which the Scotch kings were wont to be crowned, now in Westminster Abbey. It was probably an invention of the Druids, and formed the "fatal chair" on which the supreme kings of Ireland were inaugurated in the days of Druidism. From Ireland it was conveyed to Dunstaffnage, in Scotland; thence, about the year 842, to Scone, by Keaneth the Second; and lastly by Edward the First to Westminster, where it still remains. How was it brought to Scotland—whether by theft, fraud, or violence—is not ascertained. It possessed extraordinary virtues till the time of our Saviour's birth. When the rightful candidate sat thereon, it emitted a strange noise and appeared otherwise agitated in a surprising manner. All this was, no doubt, owing to the Druids, by whose clever jugglery the minds of men were at that time influenced and guided. It is not unlikely, then, that the "fatal stone" was lent to the Caledonians by their unsuspecting and generous brethren of Erin in order to decide some question of royal right or legitimacy; that the Caledonians took possession of it, contrary to promise and justice; and that the Irish thought it not worth the recovering, since its virtues had vanished at the commencement of the Christian era, or rather, perhaps, on the extinction of the Druidical Order. Some time after its arrival in Scotland a superstitious belief became attached to it, that wherever the stone should be found someone of the race should reign. This persuasion is not so old as the times of Druidism. I speak with deference where Toland differs in opinion. This able antiquarian has recorded an Irish rhyme, a "Druidical oracle," respecting this most ancient monument, which Hector Boethis had translated into Latin as follows:—

Ni fallat fatum, Scoti, quocunque locatum,
Invenient lapidem hunc, regnare tenentur ibidem.

Old English translation: —

Except old saws do feign,
And wizards' wits be blind,
The Scots in place must reign
Where they this stone shall find.

—*Dr. Armstrong's Gaelic Dictionary.*

ARTHUR'S TOMB.

(Copied from *The Mirror*, published August 20th, 1825.)

In the reign of Richard the First the bones of Arthur, the famous King of Britain, were found at Glastonbury in an old sepulchre, about which stood two pillars, on which letters were written, but could not be read, these being in so mutilated a state. Upon the sepulchre was a leaden cross, whereon was engraved, "Here lieth the noble King of Brittain, Arthur."

Lectures During October.

October 8th.—Bournemouth B.I.A.; Landseer Mackenzie, Esq. Subject: "Consider the Wondrous Works of God." 3 p.m.; Y.W.C.A. Lecture Hall.

October 9th.—Leeds B.I.A., at 2.45 p.m. Professor T. J. MacMahon, M.A., in Church Institute, Albion Place. Subject: "British-Israel Leadership in America."

October 9th.—Leeds B.I.A., at 7.30 p.m., in City Museum, Park Row. Subject: "The Divine Plan for Anglo-Israel in the Isles."

October 24th.—Leeds B.I.A., at Bible Study, in Church Institute. Mr. F. E. Allenby. Subject: "Signs and Wonders."

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Our Jewish Page.

COMPILED BY THE EDITOR.

"Comfort Ye, Comfort Ye My People."

WRITING these notes a month after the news reached us of the terrible outbreak of religious fanaticism in Palestine, with all its attendant atrocities, it is possible to comment upon the position somewhat more impartially than in the heat of a natural indignation aroused by the senselessly cruel deeds of the Arab mob.

The above is the type of text that would probably be selected for a pulpit reference to these events, but it is not "comfort" that the Palestine Jews desire or deserve at this time, it is British protection in the fullest sense of the word, and our enforcement *on all parties* of a much needed lesson in mutual religious toleration.

The Jewish View.

It would be easy to write up the Jewish side of the position in Palestine, coupled with their Zionistic aims and aspirations, and to describe the very natural world-wide Jewish protests and indignation at the alleged failure of our governing authorities to foresee events, and to take the necessary precautions.

Here is a sample taken from *The Jewish World* of September 5th, 1929, which brings out in strong relief the international aspect of the events:—

WORLD-WIDE JEWISH PROTESTS.

Throughout the country as well as in Europe and America there have been demonstrations and protest meetings held against the Arab riots in Palestine and condemning the inadequate precautions of the British Administration.

In Warsaw the Young Zionists demonstrated outside the British Legation, and the Mizrachi Central Committee held a special meeting to discuss a scheme for holding a gigantic demonstration and for petitioning the League of Nations. The Jewish women of Warsaw are raising a special fund for the victims in Palestine, and many women have given their jewels. In Paris the "Alliance Israelite" and "Grand Rabbin" of France despatched a telegram of protest to the British High Commissioner in Jerusalem. Orthodox Jewry in the city observed a fast day and memorial services were held in all synagogues. Ten thousand American Jews formed a protest procession in New York and marched to the offices of the British Consul-General where a deputation was received. The Zionist Organisation of America, the B'nai B'rith and other bodies held special meetings. One thousand American Jews, mostly war veterans, have urged the American Zionist Organisation to secure them facilities to proceed immediately to Palestine to protect the Jews there against further Arab attacks. A like number of volunteers from Toronto, ex-Service Jews who fought under Lord Allenby in the war, have cabled to the Prime Minister, Mr. Ramsay MacDonald, offering themselves for immediate military service in Palestine.

The Jewish Agency has opened in Palestine an emergency fund to deal with the relief of those who have been rendered destitute by the disturbances. Lord Melchett is the Treasurer. The International News Service states that Mr. Nathan Straus has headed the list of the Palestine Jewish Relief Fund in America with a donation of £5,000. Donations, says the telegram, are pouring in from all parts of the States from Jews, anxious to help the sufferers in Palestine.

The Arab View.

With the help of Viscount Rothermere's article in the *Daily Mail*, it would be equally easy to write up the Arab side of the problem. Here is the quotation from his lordship's article, taken from *Public Opinion* of September 20th:—

> The last British Government statistics give the population as consisting of 650,000 Arabs, 140,000 Jews, and 75,000 Christians. Huge as the Arab majority is, it has no voice in the administration of its own affairs. It is under the rule of a British High Commissioner with a Council nominated by himself.
>
> The Arabs have never ceased to denounce the injustice of this. They have sent delegations to London to protest against being deprived of political rights in a country which has been theirs for nearly two thousand years.
>
> How would the people of Wales, which is about the size of Palestine, have liked their country to be made a "Home" for 100,000 Jews from Central and Eastern Europe, while they themselves, without any share in the administration of their native land, were placed under the rule of a foreign High Commissioner?"—Viscount Rothermere, in the "Daily Mail."

It is quite easy to take an extreme view in either direction, but those responsible for the safe and just administration of Palestine cannot do so, and they are faced with problems that both sections of these extremists conveniently forget. Here is a list of some of the problems, taken from the *Church Times*, and quoted from *Public Opinion* of September 20th:—

> The Government have appointed a Commission to report on the Palestine problem, and some unexpected issues are being raised, as will be seen by the following:—
>
> "What, it is asked, does Great Britain gain from the mandate in the Holy Land and in Mesopotamia? Hard business is the note of the newer Imperialism. It has no mission of civilisation It will not bear the white man's burden," says the "Church Times."
>
> "All it wants is the full white man's profit. And there is a considerable number of politicians who would welcome a far more wholesale whittling down of responsibility than is entailed by the handing back of mandates to the authorities in Geneva.
>
> "The belief that the English possess some peculiar qualities that make them fitter than the men of other races to govern subject peoples, and that they have received a Divine mission to over-lord their fellows, has grown unpopular. And it is forgotten that responsibility once having been assumed cannot be easily repudiated without the immense loss of prestige on the one side, and, on the other, gross injustice to the subject races.
>
> "If, through its representatives at Geneva, Great Britain were to declare that it is no longer able to keep order in Palestine, Europe would not, of course, dream of leaving the Holy Land without an over-lord to protect the Holy Places and to keep the peace between Syrian and Jew. There would then be a mighty wrangle as to who the over-lord should be.
>
> "France is the recognised protector of the Latin Christians in the Near East, and France, as the

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Our Jewish Page.

(Continued.)

mandatory power, might be acceptable at the Vatican, but it certainly would not be acceptable to Signor Mussolini. The great majority of the Latin monks in Palestine are Italian Franciscans. The Latin Patriarch is an Italian prelate. It has frequently been suggested that Palestine is an admirable country for Italian colonists.

"So Italy might well be given the mandate. But neither France nor Italy would be acceptable to the Greek Orthodox, nor, indeed, to the Zionists, even if either Power was willing to pledge itself to the policy of the Jewish National Home. Certainly the Zionists would bitterly resent the immigration of Italians. Indeed, it may even be suggested that the return of the Turk is the only practical alternative to British administration. But no British government can regard withdrawal as practical politics. *Nous y sommes, nous y restons.*"

Continuing our quotation from *Public Opinion*, the following is from the pen of Mr. J. B. Hobman, in the *Yorkshire Observer*:—

We must not allow the fanaticism of primitive Arabs to be mobilised and exploited in resistance to the British mandate, and to avoid that danger we must have officials there who accept full responsibility for our task in all its implications.

The United States supplies a large share of the millions devoted to Zionism by pious and patriotic Jews, and, to put it on no other or higher ground, we cannot afford to risk our good name by an exhibition of inefficiency and supineness.

Palestine is a trusteeship in our hands. The best efforts of Jew, Arab, and Christian must be sought to make of Palestine, if possible, that bridge between Europe and Asia—"a new Judea," as George Eliot saw it, "poised between East and West, a Covenant of Reconciliation."

Have you noticed how all these, and many others my readers will no doubt have read during last month, omit one all-important factor in the problem? There are two phrases in Ferrar Fenton's translation of the 35th chapter of Ezekiel that we forget, or do not take into account: "But the Ever-Living was there" (verse 10); "I heard!" (verse 13).

Therefore, to the question, "Shall we hand back the mandate to the League of Nations?" we can immediately give an emphatic "No," and add that the Ever-Living will so order events as to make it impossible that such a step could be taken.

This Magazine is devoted to proclaiming our identity with the Lost Ten Tribes of Israel, and, if our contentions are correct, we, and no other, can undertake the duty of placing the Jew back in Palestine, according to prophecy, under our protection.

In previous articles I have often quoted Ferrar Fenton's translation of Isaiah xlix. 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,—and apportion the wasted estates.

. . . . .

Look! These come from afar!
These from the North-West!
And those from the land of the Sinim.

It is only necessary to add that "Covenant People" in Hebrew is "B'rith-Am," and that "Sinim" is a Hebrew word translated in the Vulgate (Latin) version of the Bible by the words, "Terra Australi," also that north-west of Palestine points to "The Isles of the Sea," which is the Hebrew equivalent to "Isles of the West."

Britain Must Keep The Mandate.

There will be no question, therefore, of our giving up the mandate to any other nation; the task has been given to us by Jehovah, and He will see to it that we neither shirk the task, nor hand it over to any other nation—because they are not Israel. As prophecy must be fulfilled to justify its claim to being a divinely inspired foretelling of future events, therefore lost Israel of the Ten Tribes will successfully undertake the task of "lifting up the land, and *apportioning* the wasted estates."

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 an help to him from his enemies.

Moses, whom Christ named as being the greatest of the prophets, predicted in these words the time when Judah would have to be brought back to, and reunited to, the other tribes of Israel, to "his people." This explains why the Jews are being educated to look to Great Britain as the only friendly power to forward their schemes of restoration to their "homestead."

If any clergyman would accept the suggestion of a suitable text from me, on which to base his references to recent terrible events in Palestine, let him preach from Deut. xxxiii. v. 7, on condition that he uses both these lines:—

Hear, Lord, the Voice of Judah,
And bring him unto his people.

Jews and the "Red" Army.

It will probably not stop the malicious allegations consistently circulated abroad that the Soviet Government and the Red Army are controlled by Jews, but still it is worth while to make known the latest statistics concerning the different nationalities of which the Red Army consists. There are only 2 per cent. of Jews in the Red Army, as against 66 per cent. of Russians and 17 per cent. of Ukrainians, according to the statement of General Voroshiloff. The entire high command of the army is in the hands of Russians, and there is hardly a single Jew in charge of a military district or important military institution. The Red Army is conscripted, and does not, as some people think, consist of volunteers; the Jews are called to serve in the same manner as in pre-war days.—*Jewish Chronicle.*

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The Restoration of the Jews

By DANIEL WHITELAW, SENR.

IN these days when all eyes are turned towards Palestine with reference to that land being made a home of the Jews, it is befitting that we should compare what man is seeking to accomplish with reference to that object, with what God has been pleased to reveal within the pages of His Holy Word as to what are His purposes with reference to that people.

Beginning our comparison with an examination of the propositions contained in what is known as "the Balfour Note," we find that these propositions are that the Jews should be established as a community in Palestine, under the protection of the British Power, in such a way as not to interfere with the interests of the Arabs, who have been, and still are, the inhabitants of that land, thus seeking to unite these supposed descendants of Abraham, according to the flesh, with the seed of promise, into one people, under one Government.

That such a union should be proposed is in complete opposition to what God has declared, as He said that in Isaac (not in Ishmael) would his seed be called, and so it seeks to put aside the will of God.

That the Jews have fallen in with these proposals is not to be wondered at, as, according to one of them (a Dr. Bennet, of Glasgow), they hope one day to be masters in Palestine, so that these proposals appear a good jumping-off ground.

In these proposals there is no reference made to Israel, whom the Jews know well to be in existence, and who, according to what has been revealed, are also to return to the land; but just as the leaving out of some factor in any calculation causes the conclusion arrived at to be a false one, so the leaving out of Israel will bring this result.

But this is not the first time that the Jews sought to do this same thing, Ezek. xi. 15 revealing that fact.

Having seen as to what is involved in these proposals of man, let us now seek to see what God has decreed as to what is to be the case, and here we find that in the purpose of the Eternal there are two distinct returns for the Jews—one prior to the advent of our Lord, and one subsequent to that event.

In Joel iii. 1, 2, we find the first of these returns referred to in the words: "In those days" (the days referred to in chapter ii.), days which the Apostles assert began at Pentecost, A.D. 33 (Acts ii. 16-18; Rom. viii. 23), "and at that time when I will bring again the captivity of Judah and Jerusalem, I will gather the nations and bring them into the valley of Jehoshaphat, and will plead with them for My people," etc., a gathering also referred to in Zech. xiv. 1-7, as well as in Rev. xvi, 12-16, thus showing that in the purpose of God those Jews who return to the land prior to the return of our Lord return to pass through the experience which their fathers passed through in A.D. 70, before God delivers them and pours upon them the spirit of grace and of supplication as they look upon Him Whom their fathers had pierced, when His feet stand on the Mount of Olives, which is on the east side before Jerusalem.

Turning now to *the second* of these returns, we find it stated in Isaiah xi. 10-12, "That in that day there shall be a root of Jesse, which shall stand for an ensign for the people, and to it shall the Gentiles seek, and his rest shall be glorious, and it shall come to pass in that day that the Lord shall set His hand *the second time* to recover the remnant of His people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elim, and from Shinar, and from Hamoth, and from the islands of the sea; and He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth."

It will be seen at once that in *this second return* we find both Judah and Israel, whereas in the first return it was Judah and Jerusalem alone, and we find this united return also referred to in Jer. iii., where we read that when Jerusalem is called *"the throne of the Lord"* (He having come to be King over all the earth—Zech. xiv. 4), and all nations being gathered to the name of the Lord there, that the House of Judah shall walk with (to) the House of Israel, *and they shall come together* out of the land of the North to the land that I have given to their fathers, a united return, which is also referred to in Hosea i. 11, where we read that then shall the children of Judah and the children of Israel be *gathered together,* and appoint unto themselves one head, and come up out of the land, for great shall be the day of Jezreel (see verses 4 and 5).

We find this united return also predicted by Ezek. xxxvii,, where, under the figure of two sticks becoming one in the hand of the prophet, God reveals how He will unite Judah and Israel in one nation and one kingdom, when they shall dwell in the land for ever, with the Sanctuary of God in their midst for evermore, they having been cleansed from all their evil.

It is this gathering together of *God's elect* (the seed of Jacob) that our Lord refers to in Matt. xxiv. 29-31, where, giving the sequence of events which are to take place in Palestine, from the destruction of Jerusalem in A.D. 70, till its capture, as foretold in Zech. xiv. 1, 2, He says that *immediately after the tribulation,* the sun shall be darkened, and the moon shall not give her light, the stars shall fall from heaven, and the powers of heaven shall be shaken (causing the phenomena referred to), and *then* shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn (see Rev. i. 7), and they shall see the Son of Man coming in the clouds of heaven (see Acts i. 11) with power and great glory, and He shall send His angels (messengers) with the sound of a trumpet, and they shall gather together His elect (see Isaiah xi. 12) from the one end of heaven to the other.

It will be seen at once that this gathering

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together of His elect is subsequent to His appearing, whereas that of Judah and Jerusalem was prior thereto (Zech. xii., xiv.; Joel iii.), He going forth to fight against the nations as He fought in the day of battle (Joshua v. 14, 15; vi.; 2 Sam. v. 22-25), defending Judah and Jerusalem (Zech. xii. 7, 8) from their enemies.

It will thus be seen that not only are these two gatherings at different times, but that they are also under different conditions, the one associated with all the horrors of war, the other with the joy of deliverance; for we read, regarding the second return, that "the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isaiah xxxv. 10); "They shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before them into singing, and all the trees of the field shall clap their hands" (Isaiah lv. 12, 13); while in Jer. xxxi. 1, 8, 9, we are told that at the same time God will be the God of *all the families of Israel*, and they shall be His people; that He will bring them from the North country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child; together, a great company, shall they return thither. "They shall come with weeping (for joy), and with supplications will I lead them, and I will cause them to walk by the rivers of water, in a straight way, wherein they shall not stumble, for I am a Father to Israel, and Ephraim is My firstborn."

It is this second return that Ezek. xxxvii. also refers to when it declares that the two nations shall become one nation upon the mountains of Israel for ever.

We thus see that, while in the good providence of God the Balfour Note has opened up the way whereby the Zionist Jews may return to the land of promise, yet their return is marked by the most selfish desires, it being to make *a home for the Jews*, with no thought of Israel getting their share in the land; but they will find in due course that their thoughts are not God's thoughts, nor their desires God's desires; for just as their fathers suffered in A.D. 70 for their rejection of God's Messiah, so they will suffer for their own rejection of Him till the present day, and it will only be when they look upon the One Whom they have pierced, as He stands upon the Mount of Olives, which is on the east of Jerusalem, when He comes for their deliverance, and mourn, that the spirit of grace and of supplication shall be poured out upon them, after two-thirds of them have been cut off (Zech. xiii. 8), while the other third shall be brought through the fire, and refined, and acknowledged by God as His people; when a fountain shall be opened to the House of David, and to the inhabitants of Jerusalem, for sin, and for uncleanness.

We thus see that the present return of the Jews is the first of two returns, and that many of those who are returning will rue the day when they turned their footsteps thither. And now let us seek to see as to what portion of Judah it is which is now seeking a home in that land.

In Jer. xxiv. we are informed that there were two distinct classes of Jews who were carried into the land of the Chaldeans—one class represented by good figs, and the other by evil figs (the fig-tree being the Scriptural emblem of Judah)—and we are told that those represented by the good figs were carried there for their good, for God would set His eyes upon them for good, and would bring them back to that land and build them, and not pull them down, and plant them and not pluck them up, and that He would give them an heart to know Him, that He is the Lord, they being His people, and He being their God, for they would return to Him with their whole heart.

Explaining these words in the light of history, we know that these Jews did not return with Ezra and Nehemiah, for those who did return with them have been pulled down and plucked up; and as our Blessed Lord declared that "no man cometh unto the Father but by Him," therefore these Jews must have come to God through Jesus Christ wheresoever they be.

Having pointed out these things concerning this class of Jews, let me point out that the Jews who are now returning to the land are descendants of these 42,630 who did return with these two men, and it was of them that Isaiah wrote: "Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed. And when the prophet asked, "How long, Lord?" he was told till the cities be wasted without inhabitants, and the houses without man, and the land be utterly desolate, and the Lord has removed men far away, and there be a great forsaking in the midst of the land (words literally fulfilled when Rome destroyed Jerusalem, and which our Lord applied to the Jews of His own day).

But it is worthy of notice here that just as there is to be a third left when Jerusalem falls before the nations at the coming of our Lord, so there was to be a tenth of the holy seed in the days of our Lord, possibly represented by those Jews who believed in Jesus Christ at that time.

The consideration of these things should lead men to see the near approach of our Lord, as the scene is being set, and the shadows of the coming trouble falling around at the present time; and it is ours to see to it that it comes not on us unawares, for as a snare will it come on all them who dwell on the earth.

The Anglo-Israel Distribution Fund.

Treasurer: T. W. Plant, Hall Cross Cottage, Doncaster.

Many thanks for these two subscriptions:—L.M., £1/9/0; Miss E.W., 5/-.

More support is urgently required for this fund. How many small amounts may I have the pleasure of announcing next month?

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Prayer *v.* Prejudice.

BY H. BECKWITH.

No section of the community more thoroughly believes in the power and efficacy of prayer than do we British-Israelites. We are emphasising its force and inculcating its need continually. "Pray without ceasing" is one of our watchwords. We look upon it as a *duty*, for has not God said, "I will yet for this be inquired of by the House of Israel to do it for them" (Ezek. xxxvi. 37)?

We are ever mindful of the New Testament teaching; for instance, St. Paul to the Philippians iv. 6: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Also St. James v. 16: "The effectual fervent prayer of a righteous man availeth much."

It, therefore, is unnecessary to say more as to our position with regard to prayer, but we are sometimes confronted by a problem which, briefly stated, is this: Does not *prejudice* exercise a more potent influence upon our decisions than our prayers? How frequently have we heard the testimonies from our advocates, both clerical and lay, that when they first heard of British-Israel Truth they were sceptical and suspicious; some considered it "ridiculous," and one at least, now a powerful witness to its truth, started with the avowed intention of demolishing it; but by carefully and *prayerfully* studying it he became quite convinced that it was in accordance with God's Word, and confirmed the Divine inspiration of the Bible! We may fairly assume that the answer to his prayers is found in the guidance of the Holy Spirit to see and realise that the foundation of the British-Israel position is true, because it completely changed his attitude and transformed him into a zealous champion of the cause he once condemned. This kind of experience is being repeated again and again.

Now we come to the *anomaly*; we are brought into contact with clergymen and others, men who are above reproach, of high Christian ideals, who denounce British-Israel Truth as a fallacy, a heresy, a dangerous doctrine, and many other equally complimentary terms. In doing so, they do not appear to realise that they are denouncing and condemning men, who, to say the least, bear as high a reputation for Christian character as themselves. They seek to justify their attitude by saying that, after much study and *prayer*, they have come to the conclusion that we are all wrong, and British-Israelism is a delusion and a snare.

This raises a very pertinent question: If, in answer to prayer, the Holy Spirit has guided so many thousands to accept the British-Israelite position to be *true*, how can that same Holy Spirit guide other people to see it is *false*? God surely cannot contradict Himself! It is evident there must be some other factor in the case. We believe there is, and it is prejudice. This obscures men's mental vision, warps their judgment, and disqualifies them for impartial consideration of any subject. Especially is this so in relation to our Truth, which, though quite simple when its groundwork is fairly grasped, seems complicated to anyone who imperfectly studies its claims.

There is another type we are meeting with: the one who, instead of taking one of our authentic publications and studying that, side by side with the Bible itself, prefers to get hold of some opposition work, swallow all its gross misrepresentations of our case, then have the audacity to assert they "have *carefully* and *prayerfully* considered the question," and denounce it as heresy. It is not *prayer*, but prejudice which has influenced their decision. Truly "the blind people that have eyes" are very much in evidence still. We commend to them as a fervent prayer: "O Lord, open Thou mine eyes, that I may behold wondrous things out of Thy law" (Psalm cxix. 18).

Correspondence.

CRANMER'S PRAYER BOOK.

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

Dear Sir,—An article in your September issue on "The British-Israel Witness of our National Church" contains the following statement:—"Cranmer, in 1549, speaking before Parliament on the Prayer Book, said: 'These prayers have been in use for over 1,500 years.'"

Would the writer of the article be so very kind as to give his authority for this statement, which is obviously of the very first importance. Some years ago I asked elsewhere for such authority, but could obtain no satisfactory reply.—Yours faithfully,

H. EDEN SMITH.

Grange-over-Sands.
September 14th, 1929.

"THE JEWISH PERIL."

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

Dear Sir,—There is an arresting paragraph in Mrs. Mabel Bloxam's article in your September issue, in which occur the words "Jewish peril." Note the inverted commas! For years we have been threatened with a yellow peril, the Mahommedan peril, and the Russian peril. Why start a Jewish peril? What does it mean? Of what does it consist? Why should the Jews be a peril? It is Biblically wrong in the face of all the prophecies. Jeremiah says: "In that day the House of Judah shall walk to the House of Israel." Well, if there are 4,000,000 Jews in America, it shows they are "walking to" one portion of the House of Israel in substantial numbers. This influx since 1882—was not this the time of ending of one of the periods of the 2,520 years from the captivity of Judah? The term "Ashkenazan" means Jews living in, or belonging by ancestry to, Germany and the rest of Northern Europe, in contradistinction to the Sephardim or Spanish and Portuguese Jews, who were expelled earlier and settled in the Orient, Holland, and the New World.—Yours obediently,

MARY WOODWARD.

Cornie, Grange-over-Sands
September 12th, 1929.

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Short Outline of America's History in its Bearing on Gen. 48.

By M Bloxam.

(*Continued from page 137.*)

"BLESS THE LADS."

THE BLESSING OF THE JOINT NATIONAL BIRTHRIGHT.
Gen. xlviii.

PART II.

THE Divine purpose in history must never be lost sight of, and Scripture teaches more than anything how God *is* present in the world, guiding, controlling and shaping the destinies of nations. Their bounds have been set, we are told (Amos ix. 9), "according to the number of the children of Israel," and in the U.S.A. we find a remarkable fulfilment concerning the Tribe of Manasseh.

In the settlement of Canaan, under Joshua, *this* tribe, quite unlike *any* of the others, was in two main divisions, one portion having land from the sea to the borders of Issachar, and the other on the east of the Jordan.

To quote Professor Odlum, of Vancouver :—"The reason for this division was because certain descendants showed more fully their Egyptian mothers' descent, and were very dark, and the others resembled Joseph and were much fairer. So the dark portion, being slightly despised, kept in their own portion of land."

We who believe the rôle of Manasseh is fulfilled in the people of U.S.A. are, therefore, not in the least surprised to find their land *again* in two sections, and a study of American history proves how very different these two sections were (one might almost say antagonistic, the one to the other).

For America had two beginnings—one in Virginia, the other at Plymouth Rock—the two sections forming one nation, and the amalgamation of these sections with the original settlers of the Norse and Scandinavian races has produced the necessary requirements to constitute a "great people."

As we have already noticed, many of those who left the shores of Britain in the "Mayflower" were men of learning and renown, while the Scandinavians, who prefer the hardy, outdoor life of the farmer, are to be found in the North-Western States. Others, again, descendants of the Vikings, follow the call of the sea, though the town dwellers of that same race are, for the most part, skilled artisans. The Norwegian, Swedish and Danish elements occupy themselves mainly in agriculture and dairy farming, thus combining characteristics that build up a great nation.

Once again I must repeat that, in studying history, what we need so much is to see there the hand of God, and trace *His* dealings with men and nations.

The writer of the Epistle to the Hebrews clearly does this, and we who follow *that* line of thought find nothing strange in the fact that the various migrations into the land of Great Britain—as the representative of the Tribe of Ephraim, and U.S.A. of Manasseh—should have followed a Divinely-chosen plan.

Our historians, Green and Freeman—neither of whom had *any* knowledge of British-Israel Truth—are agreed in stating that the various tribes which settled in Britain from time to time were kindred tribes, which accounts for the fact that they eventually fused into and formed the British nation. For as racial fusion is impossible, except among those of kindred stock, it is not the least surprising that eventually they should have given utterance to the cry, "Give us room to dwell in," which migration had its beginning in December, 1620, in the people who set sail in the "Mayflower."

Undoubtedly the guiding hand of God was in all this, unconscious as were those immigrants of the prophetic words of Gen. xlix., Deut. xxxii. 8-13, or Isaiah xlix. 20; and Manasseh is a remarkable fulfilment of this prophecy.

Some historians will tell us American history can be traced for 900 years.

But we who believe the American people are of the stock of Joseph, through his son, Manasseh, acknowledge that although they may not have the sanctity of Ephraim's Coronation-stone, *yet* they possess *as* sacred a one in their own minds in their Plymouth Rock, the great boulder which witnessed the landing on that shore of the Pilgrim Fathers of the "Mayflower," and which each year brings thousands from all over the world to visit; and it is interesting to note that, in the possession *of* these stones, the "company of nations" and the "great people" possess their most treasured relics.

But to obtain the *correct* perspective of American history we must travel back some 3,500 years, and there we find Joseph, the eleventh son of the old patriarch, Jacob, who had been taken as a slave into Egypt, but who was now, next to the Pharaoh, the most important personage in the land, being food controller during the years of famine.

He had married an Egyptian of high rank, a daughter of a priest (or prince) of On, and a descendant of the Shemitic or Hyksos kings, through Shem, as was also Joseph.

In the square where stood this temple of On were two obelisks, one of which now stands in London on the Thames Embankment, and the other in New York; surely as a sign and a witness to both the "company of nations" (Britain) and the "great people" (U.S.A.), of their Shemitic ancestory, for these monuments must undoubtedly have witnessed the marriage of Joseph and Asenath, their common ancestor.

By this marriage Joseph had two sons, Manasseh and Ephraim, and in the death-bed scene described in Gen. xlviii. Jacob, their grandfather, specially adopts them as joint heirs with his other sons.

The fact that these two boys were, on their mother's side, of Egyptian descent, made it necessary for Jacob to *adopt them*, and make them as fully his own, as were the others, *before* he *could*

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bestow upon them the *covenant* birthright blessings of Abraham and Isaac. And notice the descendants of these two boys were to grow *together until* they became "a multitude of people in the midst of the earth."

It is from *this* scene we trace the commencement of the American nation.

Undoubtedly the greater number of the representatives of Ephraim do not yet sufficiently recognise *this* fact, *i.e.*, that Manasseh is made not only *sole* joint heir with his brother, Ephraim, in the national birthright, but *also* co-representative of his father, Joseph, and, like him, was *also* separated *nationally* not only from Ephraim, but also from his semi-racial brethren, part of whom, according to the Prophet Ezekiel, are with Judah (Ezek. xxxvii.).

But the day *will* come when these brethren will all be restored to their national home in Palestine, when they will once more form one nation, with one king over them (Ezek. xxxvii. 22).

It was evidently not the wish of Joseph that the younger brother should precede the elder one, for we notice in the account given us *how* careful Joseph was in the placement of the boys.

But the Patriarch is speaking under Divine inspiration, and places Ephraim before every other child, even above Reuben, the first-born (1 Chron. v. 1, 2), to become the *representative* of all the political and national blessings, which, through these two boys, all the nations of the earth would receive, both temporal and also spiritual, through their *combined* missionary efforts—and it is an acknowledged fact that 90 per cent. of *all* missionary work is undertaken by Great Britain and U.S.A.

Joseph evidently had no knowledge of the double blessing in store for the descendants of Ephraim and Manasseh.

At the time of the division of their land of inheritance (Josh. xvii. 1) we read: "There was also a lot for the Tribe of Manasseh, for he was the first-born of Joseph"; and again: "The children of Joseph were *two* tribes, Manasseh and Ephraim." So Manasseh not only holds the birthright of his father's house by the law of primogeniture, but he also shares *equally* with Ephraim in the *national* birthright, except as regards population, or that the *name Ephraim* should be the *representative name* of the remaining tribes, who are "the thousands of Manasseh and the ten thousands of Ephraim" (Deut. xxxiii. 17). Thus Ephraim is placed in *front of*, or *before*, his brother —but *not above*—and the blessings and identity marks are *shared* by the descendants of these two houses in Great Britain and U.S.A.

They were to be blessed with the blessings of heaven above, "unto the uttermost bounds of the everlasting hills" (Deut. xxxiii. 13-18), which, of course, means immense wealth in gold, silver and other minerals, as well as the mining industries of Great Britain and U.S.A., all of which blessings, through his two sons, were to rest upon "the head of him who was separate from his brethren" (Gen. xlix. 22-26).

Joseph, we know, *was* separated from his brethren; so was Manasseh by the Declaration of Independence, July 4th, 1776, when the prophecy of Isaiah lxvi. came about, and a nation *was* "born in a day."

But while the brothers *were* to be separated, the breach *is* to be healed, as in the case of their father, Joseph, that the one should be of service to the other in the time of need (yet future). Joseph was the only one of Jacob's sons who *was* separated from his brethren, but *he* was eventually re-united, and all *their* share in the trouble forgiven.

So in these "latter days" the two branches of his house *will* be united, that *together* they may struggle for the betterment of the great Anglo-Saxon family, *and* their associates, *i.e.*, those nations "grafted into the old olive," in order to overthrow the alien hordes, who are out to destroy "the Kingdom of the Lord." Both Moses and Isaiah (Deut. xxxiii. 17; Isaiah lxv. 23) foreshadow the time *when* these two brother nations shall become allies, and not labour in vain, nor bring forth trouble.

The world needs saving, and it must be saved. The English-speaking people, working together in comradeship and industry, *are* the *Divinely-appointed instruments* to do this. Truly a heavy responsibility rests upon them in these "troublous times."

Will they not in real earnest, by *combined* effort, begin the task soon?

Does Anglo-Saxon Israel realise that the world is looking for *her* lead in all ways that make for the Kingdom of God?

When *will* they together rise to discharge their obligations to God and mankind?

Finally, let us consider a few of the marks that can be specially identified with Manasseh and U.S.A.; those in connection with Ephraim (Great Britain) have been so often stated that repetition is unnecessary.

The fact of Manasseh's separation is Scripturally foretold by Isaiah xlix. 20. Israel of the isles would lose one child, and *afterwards* her children would say they must have room for expansion. Britain has never lost *but one* of her children (the original thirteen States in America), and *after* 1776 A.D. Britain developed into an Empire, or "company of nations" as the prophet said.

Again, Manasseh's problem always *was* the alien, as we read in Josh. xvii. 12, and to-day she has the stranger within her gates, as has no other nation!

Israel were told never to forget *they* had been strangers in the land of Egypt; therefore the stranger among them was to be as the home-born (Deut. xix. 33-34), and it is a law in both Britain and U.S.A. that after a specified lapse of time, if they so desire, aliens may take out naturalisation papers, become adopted, and enjoy all the privileges of citizenship.

Again, part of the mission of Israel was to "undo the heavy burdens, and let the oppressed go free." England freed *her* slaves in A.D. 1838; America in 1861.

(To be continued.)

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Obituaries.

HELEN, COUNTESS-DOWAGER OF RADNOR.

It is with profound regret that we record the death of Helen, Countess-Dowager of Radnor, Commander and Leader of "The Order of the House of Israel," on Wednesday, September 11th, the interment taking place at Britford, near Salisbury, on Saturday, September 14th.

Born as long ago as March 21st, 1846, her ladyship was, therefore, in her eighty-fourth year. Thus closes the long life of a truly great lady, who was closely identified with the Anglo-Israel Movement from its inception. The following quotation is taken from page 85 of her book, "From a Great-Grandmother's Armchair":—"Mr. E. W. Bird ('Philo-Israel') came down to Coleshill in February of the New Year (1877), and it was a memorable visit to me. He was an Anglo-Israelite, and we had some most interesting talks together on the subject, which I never forget. Some months later Mr. Bird asked my husband to be the first president of the Anglo-Israel Association (1879). He accepted the position, chiefly, I believe, to please me, and, indeed, I was delighted that he should link himself with a society and a cause in which I was so deeply interested."

This was fifty years ago, and during the whole of this period Lady Radnor was keenly interested in all the phases through which the movement has passed. Many were the interesting reminiscences she could relate of her conversations with her friends on our subject, having seen the movement pass through the various stages of ridicule, amused toleration, and widespread acceptance. It was in October of 1924 that Lady Radnor founded the "O.H.I.," the first of its "Regulations" reading:—"The Order of the House of Israel is instituted to promote a study in the home of the promises of God to Israel, and to organise believers and students of the Bible into an Order, consisting of Chapters and Lodges."

We have received many tokens of the kindly interest her ladyship took in the success of *The British-Israel Herald*, and although her passing leaves a great void, we give thanks to God for her faithful witness to the great truths we proclaim.

T. W. Plant.

MRS. McKERROW.

We regret to record the death of Mrs. McKerrow, of Hale, Cheshire. At her advanced age, one ought *not* to regret, but the world is so much poorer for the loss of such a loving, sympathetic nature, that "regret" is only natural. Her early life was spent in Manchester, where she was a noted woman in philanthropic circles. In later years she became a staunch believer in British-Israel Truth. She was an active member of the Southport British-Israel Association, a regular attender, and ardent student of the British-Israel Study Circle held for so long and so successfully at the home of the Hon. Secretary (Mrs. Woodward). Our sincere sympathy goes to her devoted family, and especially the two daughters, who have been so closely associated with her.

O.H.I.

To the Commanders, Hon. Leaders, Companions, and Members of the Order of the House of Israel.

It is with profound sorrow we record the passing of the noble Leader of the O.H.I.—the Right Hon. Helen, Countess-Dowager of Radnor, Commander and Leader. Crape will be worn on the Star of the Order by Commanders, Hon. Leaders, and Companions for thirty days. Crape will be worn on the Badge of the Order by supporters and members for thirty days.

Dated this 11th day of September, 1929. By order. Freda de Knoop, Recorder of O.H.I.

Leeds British-Israel Association.

We held our annual meeting on Wednesday, September 11th. The occasion took the form of a social gathering, Mr. and Mrs. H. M. Mason acting as host and hostess. A very pleasant evening was spent. The items of entertainment were interspersed with matters concerning the work of the past and the ensuing session; these were given by the officials at convenient intervals. A number of pleasing features contributed to the evening's enjoyment. One of these was the satisfactory establishment of a lending library. This was very gratifying to the members, who have long desired this service. The Hon. Treasurer (Mr. Broome) was happy to announce that, with the gifts he had previously received, and those to hand since the meeting began, he was able to state that heavy expenses had been met, and the new session would begin with a balance in hand.

Hearty votes of thanks were given to the host and hostess, to the ladies who so kindly provided the ample refreshments, to Mr. Hardcastle, and to the officials. A special vote of thanks was accorded the Rev. G. W. Plasting for his kindness in allowing the Association the use of the Riverside Mission Room.

The Appeal for Help Fund.

This month there has been an encouraging response to this fund, which will materially help towards the monthly publishing expenses. I hope that a month hence there will be an even better response to chronicle. The following is a complete list of amounts received:—E.T., £4 (four months); Miss E.W., 5/-; Toll-Bar, 2/6, 2/6; P.M.W., 8/-; M.G., 6/-; P.D., 7/6. These amounts are gratefully acknowledged by the Editor, to whom all subscriptions and donations should be sent:—T. W. Plant, Hall Cross Cottage, Doncaster.

A Book to be Read.—"Biblical Peoples Recognised in Modern Nations," by M.J.; price, 1/3, post free, from Marshall Press, Ltd., 7, Milford Lane, Strand, W.C.2.—(Advt.)

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"Your Race shall possess the gates of its Enemies"—Genesis xxii. 17 (F.F.)
"Thou shalt rule over many nations, and they shall not rule over thee."
—Deut. xv. 6 (Sept.)

No 1329

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PROCLAIMING THE

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"The Cities of those who are Contrary in Customs."

By The Editor.

At a recent luncheon of the Doncaster Rotary Club we had a delightful address on "Religion and Citizenship" by Canon Raven, of Liverpool Cathedral. In his address he referred to a tour of the world undertaken by Aldous Huxley, grandson of Thomas Huxley, the great naturalist, during which tour he indulged to the full his gift of sceptical satire at the expense of the religions of the East as he passed through the various countries. Going ever eastward, in due time he reached the U.S.A., and there Hollywood and Chicago were too much for him, and, in his estimate of what was necessary for world civilisation, the lowly Nazarene came into his own.

Such was the summary of Canon Raven's reference to Aldous Huxley, and by a strange coincidence a few days later I received from a friend in the South of England a page from *The Sphere* of October 12th, containing an article on Aldous Huxley by William Leon Smyser, who describes his subject in these words:—

A MAN OF TWO MINDS.

"His Cloak of Scepticism has tended to conceal the real nature of Aldous Huxley, the youngest and the most bitter of our cynics. But not even his scorching satire can hide entirely the hope and earnestness and naiveté of his inner soul."

"Huxley is a man of two minds, the one naive and very much in earnest, the other elusive and cynical."

My friend in the South of England writes:—"It is an interesting tribute to the greatness of Israel that, after making the grand tour, Aldous Huxley's predominant impression should have been the greatness of the British Empire. More prone to scoff than to praise, Huxley is quoted as saying:—'What was unusual to me was the sudden realisation of a myth—the extent and importance of the much-discussed British Empire. Wherever I went there was the flag and there was the post; Gibraltar, Suez, Aden, Singapore . . . . finish the list yourself.'

"What was the net result? A queer sort of feeling, a proud sort of feeling, that I was a Briton and somehow connected with all this. An understanding of how, innocently and unconsciously, Englishmen have come to be arrogant, because, after all, they have ruled everything for some 180 years."

Such was the paragraph selected by my friend for my editorial attention, and just by way of contrast, to show the other side of Huxley's mind, mentioned above, I select the following later paragraph from the same article in *The Sphere*:—

"Examined in detail and at close quarters, our far-flung Empire is seen to consist of several scores of thousands of clubs and golf courses, dotted at intervals, more or less wide, over two-fifths of the surface of the planet. Large blonde men sit in the clubs or swipe the white ball down clearings in the jungle; blackamoors of various shades bring the whisky and carry round the niblicks. The map is painted red."

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But let this cynical, shallow scoffing pass for what it is—a sample of a brilliant word-picture, perhaps not intended to be taken too literally, and let us turn to the noteworthy admissions made in the prior quotation by Aldous Huxley, and examine them from our British-Israel point of view. At the same time let me draw your attention to the two texts quoted as

OUR MONTHLY HEADLINE :

"Your race shall possess the gates of its enemies." "Thou shalt rule over many nations, and they shall not rule over you."

Here are Aldous Huxley's impressions and admissions :—

(1) "Wherever I went there was the flag, and there was the post"; and a list—an unfinished list—of the gateways of the world is given.

(2) "Because, after all, they have ruled everything for some 180 years."

Let me quote another text—from Numbers xxiv. 7: "His seed shall be in many waters"; and another from Psalm lxxxix. 25, written as a promise to David's descendants :—

> "I will set his hand also in the sea,
> And his right hand in the rivers."—A.V.

Or, by Ferrar Fenton :—

> "So I placed his left hand on the sea,
> And his right to the Rivers afar,
> He shall say to Me, 'You are my father;
> My God, and my Tower of retreat!'
> Yes! I will make him imperial,
> The first of all kings of the earth!
> I will guard him for ever by mercy,
> And secure My treaty to him.
> And his heir shall endure for ever,
> And his throne like the Periods of Heaven."

Need we be surprised, after reading these predictive promises, that Mr. Huxley so vividly realised the flag of the British (Hebrew for Covenant Man), and its accompanying "gateway" was in evidence all round the world, coupled with the God-given gift of a unique ability to rule? Mr. Huxley confesses to "a queer sort of feeling, a proud sort of feeling, that I was a Briton and somehow connected with all this."

May I be permitted to confess to a similar strange feeling during my brief visit ashore at Gibraltar shortly before the Great War? It was an undefinable something, due to the sense of my connection with dominant power.

But there is a still wider meaning than appears on the surface, hidden in the prediction : "Thy seed shall possess the *gate (gates*, plural in F.F.) of its enemies." This is brought out in "Oxonian's" notes in "Verse by Verse" :—

THE GATE OF HIS ENEMIES.

"This is in the Septuagint—the Bible used by our Lord—'the cities of those who are contrary.' 'Cities'—because he who possesses the gate holds the town, and the nation that holds the keys of a country dominates that country. 'Contrary'—*upenantios*—not the usual Greek word for enemy, but used of all who are opposed or contrary in habits and characteristics; not merely, therefore, those nations who are active enemies, but those whose laws and customs are in principle different to those of the multitudinious seed to spring from Abraham."

Mr. Huxley, as an Oxford man, would be among the first to pay tribute to the scholarship of the late Dr. Driver, and therefore the Doctor shall be our guide in our quest for

THE CHIEF OF THE NATIONS.

In his headlines and notes on the 31st chapter of Jeremiah, he tells us that it contains : "A promise of restoration to the Israelites of the Northern Kingdom. The territory of Ephraim to be again re-peopled and cultivated. Ephraim's happy return from exile." All of which information cannot refer to Judah's descendants—the Jews—it can only refer to the Northern Ten-tribed Kingdom, under the leadership of the Tribe of Ephraim.

We then read verse 7 :—

> "For thus saith Yahweh: Ring out with gladness for Jacob, and cry aloud at the head of the nations," etc.

Dr. Driver, on this phrase, "The head of the nations," writes :—"*I.e.*, foremost among the liberated nations. Or, *for the chief of the nations* (i.e., for Israel itself; compare Amos vi. 1)."

To drive home the ever-present dissection in all prophecy between the diverse destinies of Israel and Judah, it is only necessary to ask the question : Are the Jews the foremost among the *liberated* nations? The prophetic reference to Judah begins in verse 23, and both Houses (Jews and British-Israel) are blended from verse 27, and, in a sectional headline to verse 38, Dr. Driver informs us that "Jerusalem will be rebuilt, even beyond its former limits, and be holy to Yahweh."

In the meantime we have the Davidic monarchy on the Throne, the flag, the posts (gateways) of the world, the gift of ruling other peoples, and the sea-power of the world.

Can my readers point to a single prophetic passage in which these five ingredients are blended? In that blending should be enshrined a long series of national events, culminating in the great climax of the official racial re-union in Palestine of the Twelve Tribes of Israel, consisting of Great Britain and her Colonies, the U.S.A., and the Jews, under a Davidic monarch!

HOSEA I. 9-11.

Let us compare translations and read what the Higher Critics have to say; you can look up the passage in your own A.V. Bibles. Here are some others':—

Ferrar Fenton :—

> Then He said, "Call his name Lo-ammi, ('Not-My-People'), for you are not My people, and I will not be with you. And although the Children of Israel were as numerous as the sand of the sea, that cannot be measured or counted, yet in the place where it was said of them, you are Not-My-People,—they shall be called the children of a Living God! 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."

James Moffatt, D.D., in his translation, separates verse 9 from verses 10 and 11, which are now quoted :—

> "The numbers of Israel shall be like the sand of the sea, that cannot be measured or counted; once it was said, 'You are no folk of Mine,' but now their name is 'Sons of the Living God.'

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"Then shall the Judahites and the Israelites be gathered into one, and they shall choose a single chief for themselves, and spread out far beyond their land; for the day of Jezreel shall be a great day."

In the above quotations the only doubtful phrase is the personality of "the single Head or Chief"—*their self-selected ruler of the future!* However, the same prophet (Hosea) makes this quite clear and unmistakable in chapter iii. verse 5 :—

"At last the Children of Israel will return, and seek the Lord their God, and David their King, and reverence the Lord and His beneficence, in the future ages!—(F. Fenton.)

"The Israelites shall turn to seek the Eternal their God once more, and their Davidic King, and at the end come eagerly to the Eternal and his goodness."—(J. Moffatt, D.D.)

This last line is rendered in the Septuagint as follows :—"And will be amazed at the Lord, and at His goodness in the last days."

Bishop Gore's New Commentary has probably aroused the protests of the orthodox more thoroughly than any other recent publication. Of course my library had to possess a copy, and, as usual, I have found something specially interesting in it.

L. Elliott Binns, D.D., is responsible for the exposition of the Prophet Hosea, and verses 10 and 11 are thus explained :—

A PROMISE OF RESTORATION.

"This promise reads like an insertion and must come from a later time; it is a deliberate and apparently an unconditional reversion of the threats of the previous section."

"The people are to increase and to be named 'Sons of the Living God.' Both Judah and Israel are to assemble together under a single elected ruler, and to go forth to a great triumph at Jezreel. The passage suggests the post exilic period (compare Jer. iii. 18 and Ezek. xxxvii. 21)."

On the special phrases in verses 10 and 11, we have these notes :—

The living God: Possibly the first recorded use of the term.

Judah . . . . Israel: The division of the kingdom will be healed.

One head: Probably of David's line (compare Ezek. xxxvii. 24).

From the land: The best sense is from the land of exile (compare Ezek. ii. 1, vii. 6; Neh. xii. 1).

Jezreel: Means "God scatters," but here with the sense of scattering "seed," *i.e.*, "sowing."

Let us now examine what Dr. Binns means by these remarks in the light of historical facts. It is amazing how blind a D.D. can be on a subject on which he specialises. Why do verses 10 and 11 read like a later insertion? If we agree with Dr. Binns that it was inserted by some other writer many years afterwards, *it is still unfulfilled in history, and it, therefore, still remains a prophecy!*

It is quite true that it reverses the gloom of the preceding prophetic verses, but why should it not do so, if the gloom is to pass away into glorious sunlight?

Dr. Horton, in "The Century Bible," is much nearer a rational explanation when he writes :—"It is quite possible that the original prophet himself had these swift transitions from judgment to mercy, so that he never pronounced a doom on his people, but immediately the mercy of God broke in upon him like a new dawn."

"The people are to increase and to be named 'sons of the living God.'" This simply cannot refer to the Jews, who were to be few in number; it was to Ephraim and Manasseh that the numerous offspring was promised, and these were the leading tribes of the Northern Ten-tribed Kingdom. Again, the Jews have never been labelled "Not My People," but in this prophecy it states that those who were to be thus lost to their identity were to be called "sons of the living God," which I consider is a very excellent attempt on the part of an Old Testament prophet to give an equivalent name in B.C. periods for the not-then-coined word "Christians."

It is an historical fact that Israel and Judah have not yet re-joined themselves "under a single elected ruler," nor have they ever yet gone "forth to a great triumph at Jezreel." The word "Jezreel" sends us to the map of Palestine, and we find it in the territory of Issachar, just south of the Plain of Esdraelon, the scene of the future Armageddon. The translation of "Jezreel" by Ferrar Fenton as "the great day of God's harvest" finely blends the various meanings of scattering, sowing and harvesting the seed of Israel in its world-wide dispersion into "a company of (Colonial) nations" (see Gen. xlviii). (Compare, also this word "harvest" with Joel iii. 9-14. Note the words "sickle" and "harvest" in verse 13. "The valley of decision" in verse 14, is, in the margin, "Valley of threshing.") All the prophets combine in predicting an extraordinary future ruler of David's line, who will "join Israel's fragments in one," when he "will gather the whole of you, Jacob" (Micah ii. 12, F.F.). We can now return to re-quote Aldous Huxley's "sudden realisation of a myth" :—

"What was unusual to me was the sudden realisation of a myth—the extent and importance of the much-discussed British Empire. Wherever I went there was the flag and there was the post; Gibraltar. Suez. Aden, Singapore . . . . finish the list for yourself."

But why call a fact a myth? Are not all these admissions only so many proofs of the fulfilment of prophecies, which claim to be Divinely inspired? If they were not inspired, then they would not have come to pass in our not yet quite disentangled history, a history that can be traced backwards across Europe to the cities of the Medes, to the locality of the Assyrian captivity of the Lost Ten Tribes of Israel, whose "seed shall be in many waters," and who "shall possess the gates of their enemies," *i.e.*, the cities of those who are contrary to themselves in habits and charactertistics.

Aldous Huxley has all unconsciously discovered a fact, and, in doing so, has exploded a myth.

Your Notice of Renewal.

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Luke, the Beloved Physician

BY M. JERRIM.

PROBABLY few people remember and realise how greatly we are indebted to St. Luke for much most precious information concerning the early life of the Lord Jesus, and the earliest days of the Christian Church. As other writers have observed, there seems little doubt but that St. Luke and his friend, Theophilus, to whom his Gospel and the "Acts of the Apostles" were addressed, were true Israelites of the dispersion, well versed in the Old Testament Scriptures, waiting and watching for the coming of the Messiah and the restoration of the kingdom to Israel. As a devout Israelite, St. Luke would be amongst the many who went every year to worship at Jerusalem, especially at the Passover Feast. Very probably he was at that first Passover, after the baptism of Jesus, which closely followed the marriage in Cana of Galilee, where Jesus worked His first miracle, manifesting a glory that made His first Disciples believe in Him. These were John, Andrew, Peter, Philip and Nathanael (John i. 35-51, and ii. 1-25). It is very probable that St. Luke was one of the many whose belief in Jesus dated from that first Passover, after His baptism, and who learned to know Philip and the other Disciples from Galilee. Through them, he would come to know Mary, the mother of Jesus, and from her (who alone could recount them) the wonderful facts of the Annunciation, the birth, the message of the angels to the shepherds, and the visit of the last to worship Him in His manger-cradle. Also, Luke must have learned, through near relatives, of the miraculous birth of John the Baptist, and of all that is written in Luke ii. The genealogy of the Lord Jesus, through Mary, back to Nathan, a son of David, would be precious knowledge to those who were watching for the Messiah to come of David, and its importance would be clear to Luke, the physician, well learned in the Hebrew Scriptures and prophecies.

It is possible that St. Luke was one of "certain Greeks" who came up to worship at the last Passover Feast, when our Lord was crucified—inquirers, who came to Philip, saying: "We would see Jesus." Philip and Andrew brought the news to the Master, Who spoke to the strangers of His coming death, exhorting them to follow Him, and praying that God would give Him strength, and that His Father would glorify His name. He was answered by a voice from heaven, saying: "I have both glorified it, and will glorify it again." To those Greeks, Jesus gave a glorious testimony of His truth and mission (John xii. 20-36).

Judging from his character and writings, St. Luke was of the dispersed Ephraim-Israel, watching keenly for the fulfilment of the prophecies and the restoration of the kingdom to Israel. Only in his Gospel have we recorded the three special kingdom parables: "the lost sheep," "the two pieces of silver," and "the prodigal son." From St. Luke alone do we get the account of the walk to Emmaus by Cleophas and another Disciple on the first day of the Resurrection, and of their companionship with the Lord Jesus, Who walked and talked with them until they reached their own home, where He became known to them in His breaking of bread.

Very probably St. Luke was among the many who saw Jesus on the various occasions of His appearance during the forty days between His Resurrection and Ascension, and who, at the Feast of Pentecost, saw and heard the Apostles after the great outpouring of the Holy Ghost. St. Luke, as a man of Ephraim, would have special interest in the question: "Lord, wilt Thou at this time restore the kingdom to Israel?"

In Acts viii. 26-40, we read the account of Philip's mission to the Church from Ethiopia. With the exception of Peter, James and John, Philip is the only Apostle of whom we have any mention after the great outpouring of the Holy Ghost. He introduced "certain Greeks" to Jesus, and thus there grew up a special friendship with St. Luke, for it was only from Him that St. Luke would have received the full and clear account of the Divine command to Philip to go into the desert and meet the Ethiopian Eunuch returning from his worship at Jerusalem, and reading in his chariot "Esaias, the Prophet"—Scriptures which he could not understand. The Holy Spirit prompted Philip to join the reader, who gladly received his exposition of the 53rd chapter of Isaiah, and was so completely convinced that Jesus was the expected Messiah that he was baptised forthwith, and went on his way rejoicing (Acts vii. 26-40). Like St. Luke, this Eunuch was probably also a member of dispersed Israel.

In his writings, St. Luke never puts himself to the fore; but if we read the history of St. Paul carefully, we cannot but perceive what a good and true friend "Luke, the beloved physician," must have been to him. We can well believe that it would be from St. Paul himself, an eye-witness of the event, that Luke received the account of St. Stephen's trial and martyrdom, and of St. Paul's own wonderful conversion.

In Acts xvi., we read of St. Paul going to Derbe and Lystra, where it appears that he first became acquainted with the family of Timothy, whose father was a Greek. There Timothy was circumcised, as St. Paul wished to have his company on his visitation to the Churches in Phrygia and Galatia, but at Mysia they were led by the Spirit to go to Troas, where he had the vision of the men praying him to "come over into Macedonia and help us" (Acts xvi. 9). Probably Luke was a relative of Timothy, and since from this point we find St. Luke using the pronouns "we" and "us," it appears that he also was accompanying St. Paul, and was with him at the conversion of Lydia, a woman of Thyatira; that he saw Paul and Silas cast into prison; witnessed their wonderful deliverance, and the conversion of the jailer and his family, with the foundation in Lydia's house of the Church of Thyatira (Acts xvi. 9-40); all of which took place in Philippi, a "chief city of Macedonia, and a colony," as we should believe, of the dispersed Israel. After this, we

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learn from Acts xvii. to xix. that for seven years St. Paul worked among and strengthened the Churches of Asia, until the silversmiths and craftsmen of Ephesus took alarm, and so stirred up the people that "St. Paul embraced the Disciples," and departed into Macedonia. He was next in Greece for about three months, from whence he was to be accompanied by seven other brethren, who, as St. Luke writes, stayed for *us* at Troas. From that time we find St. Luke with St. Paul, and a witness of the hatred of those Jews who would have killed the great Apostle had not the chief captain rescued him and taken him into the castle for trial, and inquiry into the cause of the tumult.

St. Paul remained a prisoner in Cæsarea for two years, until Festus became Governor (Acts xxiv. 27). Being urged by the High Priest and the Jews, Festus speedily had Paul before him for judgment, but was so impressed with his innocence of any crime that he would have released him "had he not appealed unto Cæsar" (Acts xxvi. 32). We may infer that St. Luke was watching St. Paul's case nearly all that time, as in the next chapter we find that he writes in the first person plural regarding the whole of Paul's voyage to Rome, and in chapter xxviii. 16 he tells us the Centurion gave the prisoners to the captain of the guard, but Paul was suffered to dwell by himself, guarded by a soldier. Verses 30 and 31 show that Paul dwelt two whole years in his hired house, receiving all that came to him, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, no man forbidding him.

The identity of the writer of the Epistle to the Hebrews has long been an open question. St. Luke has been suggested, and from the whole tone of the Epistle, the deep scholarship displayed, and the perfect knowledge of the Hebrew Scriptures and history, the authorship seems most probable. As in the Acts of the Apostles, the writer completely obliterates himself, and never writes as one having any authority in the Church, but rather as a brother. It was written in Italy, according to the marginal date, during St. Paul's captivity in Rome. As his constant friend and companion, St. Luke knew all the Churches in Asia, founded by St. Paul, from the dispersed of Israel among the Gentiles, and would also know of the Jews of the Tribes of Judah, Levi and Benjamin, "the good figs" (Jer. xxiv. 5-7) scattered from the Babylonian captivity, many of whom appear to have come westward to Italy and Spain, and to have been well taught in the Old Testament prophecies and doctrine. The Epistle would embrace all these, and in view of St. Luke's earnest desire and watchfulness for the restoration of the kingdom to Israel, we may suppose that he was a true son of Ephraim's Tribe, and naturally considered that Jacob's crowning act of faith was his blessing on the two sons of Joseph (Gen. xlviii. 11-20; Heb. xi. 21).

In Luke xxiv. 46, we read: "Thus it is written, and thus it *behoved* Christ to suffer"; and again, in Heb. ii. 17, in the description of the perfect manner in which Jesus had fulfilled all the prophecies concerning Himself, "In all things it *behoved* Him to be made like unto His brethren." In these two passages of Scripture alone is this word "behoved" used, and it certainly seems a link between the writer of St. Luke's Gospel and that of the Epistle to the Hebrews. It is probable that the last four verses of the Epistle were St. Paul's greeting, for it could not be said that the preceding letter was one of "few words" (Heb. xiii. 22-25).

As in his Gospel and in the "Acts of the Apostles," St. Luke prefaces his work by acknowledging his debt to those who "from the beginning were eye-witnesses of His life and ministers of the Word," so in the third verse of Heb. ii. he shows that his knowledge of salvation in Jesus "was confirmed to him by them that heard Him," which certainly shows that the Epistle to the Hebrews was not written by either of the Apostles. Although not an Apostle, St. Luke was honoured as an evangelist, his Gospel and the "Acts of the Apostles" comprising more pages than any of the Old Testament prophets or New Testament writers, and giving us our fullest and most complete history of the life of the Lord Jesus, and of the foundation of the Christian Church. If his writings were in the Greek language, according to the learning and civilisation of his times, it was a very manifest fulfilment of the words specially addressed to Ephraim, "For with stammering lips and another tongue will He speak to this people" (Isaiah xxviii. 1).

A "Secret Agent."

THE fact that the name "Delilah" comes from a Semitic root that makes it the equivalent of "secret agent," a derivation that was mentioned by Professor Margaret Murray at this week's Manchester Museum lecture, seems to lend new atmosphere to a venerable story. It is perfectly plain from the narrative that Delilah was, in point of fact, in close contact with the "intelligence side" of the Philistine General Staff, but to make her very name rub in the relationship suggests a deliberate attempt to compose a "thriller" on modern lines. Evidently much more might have been done with the story if it had not been hampered by the existence of Samson himself, a hero, whose general lack of manners, morals and intelligence puts all further subtlety out of the question. Delilah might have gone away with the "stolen plans" in the best Le Queux manner—but for the fact that obviously no one would have trusted Samson with anything more important than a cross-word puzzle.—*Manchester Guardian.*

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The Early British and Roman Churches.

BY DANIEL FARMER.

WE constantly find in the porches of our churches a list of the clergy dating from the time of Augustine. But why begin there? The historian, Stowe, gives us a list of archbishops and bishops centuries further back. The British Church was founded 160 years before pagan Rome made a State profession of Christianity, and over 400 years before Augustine came to these shores. He did not Christianise England; far from it. That is a falsification of our history by Rome Papal, which British-Israelites are out to correct. Augustine Latinised the Christian teaching, which he found already established. In the words of Bishop Fuller: "Augustine found here a plain religion. . . . . He brought one spun with a coarser thread, though guarded (bordered) with a finer trimming, made luscious to the senses, so that many, who could not judge of the goodness, were courted by its gaudiness." Rome attracts her devotees. Ruskin tells us: "As larks are caught in a trap by the glitter of broken glass." In the "life-sized portrait of Papal Rome," drawn by the pen of inspiration, we have the same truth expressed in different wording (see Rev. xvii.).

Bishop Fuller goes on to say: It was Augustine's policy to undermine the simplicity of worship, and the means used were images, flames of purgatory, efficacy of good works, relics, etc."

The Venerable Bede tells us: "The demands of Augustine were at once rejected by the united voice of the British bishops."

Genebeard wrote: "The glory of Britain consisted not only that she was the first country to nationally confess Christianity, but that she made this confession when the Roman Empire was still pagan."

It is certain that the primitive British, Irish, Scotch and Gallic Churches were one, and on the assumption of the Papacy, A.D. 606, in the most peremptory manner, refused to acknowledge her novel claims. "Britons," said Bede, "are contrary to the whole Roman world, and enemies to the Roman customs, not only in the Mass, but in their torture."

How comes it that in the years of grace 1928, 1929, there are those to be found in our national Protestant Church (of the clergy, not laity) seeking re-union with this idolatrous system? The British bishops said to Augustine: "We cannot depart from our ancient customs without the consent of our people."

It is not the British people who are asking for a Romanised Prayer Book. When the voice of the people was heard, it twice said "No" in the House of Parliament. Woe betide us if we go down that road! History has written in letters of fire what befell our race whenever we joined hands with the Church of Rome.

Monsieur Taine wrote: "Never before has any people, beside the British, been so deeply imbued with a foreign book (the Bible), or let it penetrate so deeply into its manners, writings, and imaginations."

But if the Anglo-Saxon peoples are ancient Israel in modern form, then we have a sufficient explanation. When the Jews, the keepers of the Old Testament, were God's Kingdom representatives, they zealously guarded it. It is only reasonable to expect that when the kingdom was transferred from them to "another nation" (Matt. xxi. 43) that that "nation" should show its high value of the sacred writings. The English-speaking peoples are the custodians of God's Word during this age. "What made England?" asked Cardinal Manning in 1884. "Not warfare, conquest, politics, or legislation, but the one faith, and one love of God and our neighbour."

We have come to the cross-roads in the question of religious belief. This the Church of Rome speaks of, and is saying that we no longer believe the Bible to be "those canonical books of the Old and New Testaments, of whose authority was never any doubt in the Church" (Art. vi.).

Rome loudly professes belief in them, and claims to be the true "keeper of Holy Writ," but is careful not to let us know that where she is able she "keeps" it as a prisoner is kept, and where this is not fully possible, gives it her people with a corrupted text, or marginal notes destroying its true meaning.

Let us make no mistake. If Holy Scripture is no longer our final appeal, then our Divine standard of measurement is lost.

No wonder "clericalism" regards the British-Israel Movement and teaching with fear and profound dislike. We do it by teaching the true history of Israel—past, present and future.

Correspondence.

THE HORN OF ULPHUS.

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

Sir,—I have been much interested in the article on the horn of Ulphus in York Minister which appeared in *The British-Israel Herald* for June, 1929. The horn is evidently, I suggest, Assyrian, having the same animals engraved on it as are found on Sennacherib's throne, which was found in the North-West Palace at Nimrud. But it is very doubtful if there were any Assyrians in this country. A more probable solution may lie in the fact that York was originally named Caer Efroec, or Caer Ebrauc, either of which mean "the fortified place of the Hebrews." It was the capital of the Brigantes, a numerous tribe, who extended from the Humber to the Tweed. The Romans made it one of their chief camps, and changed its name to Eboracum, a name, however, which still keeps the root "Ebor" or "Hebrew."

It appears to be a link—but not sufficient in itself—of the connection between the Hebrews and the Scythians, and, on that basis, might have been looted from the Assyrians by a Hebrew ancestor.—Yours faithfully, A. G SHORTT.

Oxford, 17th October, 1929.

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The Frozen Continent.

BY F. S. DOBBS.

I WONDER how many of your readers noticed in *The Times* of October 12th a significant phrase occurring in the first instalment of what promises to be a most interesting series of articles by Sir Douglas Mawson, entitled "The Frozen Continent"? The words I refer to are: "Under the ice-sheet mantling that land, fabulous mineral wealth must be hidden." The writer does not, however, suggest why there should be such vast accumulations of untold value in that region of the earth's surface. The following is, I believe, the reason for it. According to what we may safely assume to be the inexorable law of planetary formation, the stupendous volumes of free carbon, such as is formed by a smoking lamp, and of vaporised metals and minerals of every kind that were thrown off from this earth when in an igneous condition became its atmosphere, and for countless ages rotated round it, as does our atmosphere to-day. In process of time that atmosphere, being acted on by natural mechanical forces, would undoubtedly be formed into a system of rings, such as those that surround Saturn at the present time. The innermost of these rings would contain all the heavier, and the outermost the lighter, substances that now exist in the earth's crust. All the water now composing our seas and oceans must have at that time been held suspended in these rings. On the gradual cooling of the earth's mass, together with the inevitable slackening in the velocity of her encircling rings, the latter would, with the passing ages, slowly, but steadily decline, until the lowest of them would eventually enter the atmosphere over the Equator, and then, under the combined effect of the earth's rotation, the buoyancy of the air and the force of gravity pressing it downwards, the ring would begin to spread outwards towards the north and south, and by degrees a canopy of vapour would be formed extending from the Equator to the Poles, such as that which to-day surrounds Jupiter. This canopy, with all its wealth of vaporised minerals, would tend to fall to the earth's surface in the Polar regions, where centrifugal force is insignificant, and the accumulation of these minerals, referred to by Sir Douglas Mawson, would begin to be formed. The aqueous vapour would fall as torrential rain, owing to the still high temperature of the earth's mass, and the first ocean would result. These waters would carry in suspension immense quantities of carbon and of the heavier minerals, the subsidence of which to the floor of the ocean would form the lowest strata, or earliest aqueous deposits, of which the earth's crust is composed. The carbon would, of course, be laid down as coal measures, a much more sensible theory than is that of the repeated submergence of forest lands as the origin of the earth's coal strata. On the subsequent descent of those rings that were more distant from the earth, the latter by that time having cooled down to a great extent, the water would fall as snow. Explorers have reported the existence of a sheet of ice, 2,000ft. in thickness, as covering the Antarctic Continent. Sir Douglas Mawson suspects that further south it is immensely thicker, and actually suggests that the ice-cap over the South Pole itself is some 10,000ft. thick. When we take into consideration that for every foot of ice 14ft. of snow is required, the snowfall to produce even 2,000ft. of ice must have been prodigious. All the minerals, such as gold for example, would commence their fall as vapour, but by exactly the same process as that by which the familiar hailstone is formed the gold vapour would condense into nuggets before reaching the earth's surface. Many thousands of such nuggets have been found embedded in glacier ice. In archaic times gold-laden vapours fell much more abundantly than in more recent geologic eras. In those early ages millions of huge icebergs would break away from the ice-coasts of both North and South Polar regions and be carried by ocean currents towards warmer seas, and there melting, would drop their load of minerals broadcast over the sea bottom. Sir Douglas Mawson maintains that thousands of years must elapse before the mineral wealth buried within and beneath the Antarctic ice-covering can be available for the use of posterity. He assumes that, owing to climatic changes, the ice-sheet will by then have completely disappeared; it does not seem, however, that such melting can ever occur, for the following reason:—No ring of the earth's former annular system now remains above the atmosphere, the last having fallen in the days of Noah, and therefore no canopy can ever again be formed to supply the only possible warmth-giving conditions capable of melting Polar ice, such as brought each glacial epoch to an end throughout the earth's geologic history. If, on the other hand, the course of the currents could be localised, by which the mineral-laden icebergs were carried away from the Polar seas all through the ages, what treasure would not be available by simply dredging along the beds of those ocean currents? What other significance can the following words spoken by Jehovah to Job possibly have? "Hast thou entered into the springs of the sea? Or hast thou walked in the recesses of the deep?" "Hast thou entered the treasuries of the snow, or hast thou seen the treasuries of the hail, which I have reserved against the time of trouble, against the day of battle and war?" (Job xxxviii. 16 and 22). Surely this declaration of God Almighty can only mean that, owing to the action of snow and ice, He has prepared and hidden away a great store of treasure until the day dawns on which He will make it available for the use of His people, in preparation for, or it may even be during, "the time of trouble" that undoubtedly is coming upon the inhabitants of the earth, notwithstanding the combined efforts of all the nations to make war in the future an impossibility.

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

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Our Jewish Page.

COMPILED BY THE EDITOR.

THIS month we give a series of Press cuttings selected from the two Jewish weeklies, *viz.*, *The Jewish Chronicle* and *The Jewish World*.

"Rufus."

Congratulations to Lord Reading, who this week enters his seventieth year. He, surely, bids fair to become one of the youngest of centenarians, with his lithe figure and debonair manner, which he has carried with him from his boyhood. The story of his first brief is apt, and though not new, is well worth re-telling. He appeared to defend a fruit merchant, who was sued by a street trader on the allegation that he had been sold a consignment of bad figs. The plaintiff was under cross-examination by Mr. Isaacs, when all of a sudden he turned to the Judge with the request that his Honour should try some of the figs, "and if they don't make you sick, I'll give in." The Judge suggested that Mr. Isaacs was the man to make the test, but the young counsel ventured the opinion that his client, the defendant, was the right one to make the experiment. To this the Judge agreed. "What'll happen if I don't taste them?" anxiously whispered the client. "Judgment will certainly be given against you," was the prompt reply. "Then," came the defendant's answer: "I'd rather pay!" Thus did Lord Reading lose his first case.—*The Jewish World*, October 10th, 1929.

* * * *

We now turn from the personal to Palestine, and give an account of how the great Jewish New Year celebrations passed off there under the full recognition and protection of the British authorities:—

The Situation in Palestine.

Despite anticipations to the contrary, *Rosh Hashana* passed off peacefully throughout Palestine, and no untoward incidents occurred. Elaborate precautions were made by the authorities to secure the safety of Jewish worshippers at the Wailing Wall. The number of articles used at the Wall was limited to an Ark, a table, a bookcase, and a hand-basin. These all bore the seal of the police, and the exact places for them were fixed by the authorities. No benches or screens were allowed. Troops, in field service marching order, lined all the passages leading to the Wall, ready for emergencies.

The Governor of Jerusalem and his assistants, the heads of the police, and Colonel Kisch attended at the Wailing Wall on Friday evening, when Rabbi Sonnenfeld, the *Agudah* leader, conducted the service. Soldiers, by order of the Governor, guarded the new door leading to the Mosque of Omar, to prevent Moslems from walking through the Wailing Wall area during service. Military escort was vouchsafed to Rabbi Sonnenfeld and the worshippers on Friday, but there was no attempt at molestation. Whereas on Friday and Saturday the attendances at the Western Wall were small, the number of worshippers on Sunday reached three hundred, and included many women. All the Synagogues at Jerusalem were crowded.

In Tel-Aviv, British soldiers joined the Jews, who danced in the streets and sang the latest Hebrew song, "May God rebuild Huldah and Beertuviah" (two of the destroyed settlements).—*The Jewish World*, 10/10/29.

* * * *

The East has ever been noted for the ready credence given to rumours which sound wildly improbable to our Western ears.

Voices from the Tombs of the Patriarchs.

GHOSTLY DENUNCIATION OF ARAB ATROCITIES.

Arabs living in the Hebron area are said to have been reduced to a state of terror by ghostly voices which they have heard issued from the cave of Machpelah, the traditional tomb of the Patriarchs. The story says that the voices are heard crying: "Why have my children been slaughtered?" "Ye sons of Ishmael, why have ye dishonoured your father's name?" Women's voices are said to wail and call: "Why did ye shed innocent blood? Why had ye no pity?"

The Hebron Arabs are now trying to discover some means of calming what they believe to be the troubled spirits of the Patriarchs.—*The Jewish Chronicle*, 27/9/29.

* * * *

British-Israelites ought to wage an incessant war against anti-Semitism in all its varied forms.

Ghetto "Scum."

As to the allegation concerning the class of Jew who is settling in Palestine, we have the words of Canon Danby, one of the foremost English ecclesiastics in Jerusalem. Speaking at the annual meeting of the Jerusalem and East Mission, held at the Church House on Thursday, the Canon said that

> **Since his return to England he had been struck by the constant recurrence in the most varied quarters of the remark that only the scum of the Jews of Eastern Europe were going back to Palestine, and that no decent Jew would dream of going out there. During the past ten years he had come into close association with virtually every class among the new Jewish population of Palestine, and he had found among them some whom he was proud to count as his best friends.**
>
> **The time had long passed when it was to anybody's interest to draw roseate pictures about the Promised Land. Those who would happily quit the conveniences and comparative comforts and opportunities of European town life, and wait in thousands in the hope of being among the few hundreds who were admitted into Palestine, with its certain discomforts, hardships and poverty, formed an interesting kind of "scum."**

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OUR JEWISH PAGE.

(Continued.)

It was, in fact, a "scum" to whom material gain was meaningless, or a thing indifferent, while the ideal was everything. The ideal of the accepted and responsible leaders, and most of their followers, was the single purpose of living an undistracted, but full, natural, normal life, in which education, thought, language, literature, civilisation, and art should be their own standards, built on Hebrew ideals, and not borrowed from Gentile surroundings. — *The Jewish World*, 10/10/29.

Anti-Semitism in British high quarters received a well-merited rebuke, according to the account of this incident. A report of this sort lends colour to the complaint of some of our own Members of Parliament that our administration of Palestine is *not* sufficiently in sympathy with Jewish hopes and anticipations, quite justifiably raised by Lord Balfour's famous Letter, and our position as the Mandatory Power.

* * * *

Insult to Mr. Norman Bentwich.

SIR JOHN CHANCELLOR'S PROMPT ACTION.

An unwarrantable insult was offered to Mr. Norman Bentwich when a British Committee was formed in Jerusalem, with Mrs. Heron, the wife of Colonel Heron, the Director of the Health Department, as president, to organise a testimonial to the British Police in recognition of their services during the riots. Circulars were sent to the senior officials, requesting them to contribute to the fund; but these circulars were kept back from the Jewish officials. When Mr. Norman Bentwich heard of the fund, he, not suspecting the boycott of the Jewish officials, sent in a donation, which was promptly returned to him. The matter was immediately reported to Sir John Chancellor. The High Commissioner at once dissolved the Committee, after administering a severe rebuke to the officials responsible for the display of bad taste.

The rumour circulated by the Arab Executive that Sir John Chancellor had replied sympathetically to their demand for the dismissal of Mr. Norman Bentwich from the post of Attorney-General, is without foundation. — *The Jewish Chronicle*, 11/10/29.

* * * *

This contradiction to a very frequently-stated reason as to why we should leave Palestine, and hand it over to some other Power, or group of Powers, will be of interest to our readers, and may surprise many.

The "British Taxpayer" Lie.

ANOTHER PALESTINE SURPLUS.

(From a Correspondent—Jerusalem.)

The ridiculous lie which has been studiously circulated by the lower sections of the Press in England, to the effect that Palestine is a burden on the British taxpayer, has frequently been disproved by the official statements issued periodically, dealing with the financial position of the Palestine Administration.

Now the latest returns of the Finance Department of the Palestine Government show that for the first seven months of the present year the revenue has amounted to £250,000 more than the estimated requirements as budgeted for.

Not only has Palestine not cost the British Exchequer anything since the Mandate for its administration was accepted from the League of Nations, but British investors who had interests in the old Ottoman loan, borrowed in pre-war days, have been paid in full so far as Palestine's share is concerned, and Palestine has also paid Britain for the military roads and strategic railways which the British Army had to construct during their campaign against the Turks.

But perhaps Palestine, with its unique history and its association with the unique Jewish people, is expected by a certain section of the British Press not to cost the British taxpayer a penny, and to pay the British taxpayer for works which were absolutely necessary to Great Britain in her life and death struggle for survival.—*The Jewish Chronicle*, 11/10/29.

* * * *

In our estimate of *why* recent events happened in Palestine, we must allow something for the unrest fostered by anti-British agitators. Here are two reports which mention this probability :—

Arab-Jewish Friendship.

HOSTILITY ENTIRELY DUE TO AGITATORS.

The Mukhtar and the Shiekhs of the Arab village, Betachanina, have visited the Jewish suburb, Neveh-Jacob, at Jerusalem. They were received in a cordial manner, since, despite the persistent efforts of Arab agitators, they refused to take part in the riots. The British military patrol stationed at Neveh-Jacob also attended the reception by special invitation. The Arab guests declared that the majority of the Arabs were content to live under the Mandate, and maintain peace with the Jews, if only the professional agitators were removed. They also invited the Jews and the British to a return visit to Betchanina.

The Arabs and the Jews have opened jointly a cattle market at Afuleh, which is proving a great success.—*The Jewish Chronicle*, 11/10/29.

* * * *

Great Britain must keep her Word.

ROTARIANS AND THE MANDATE.

Lieut.-Colonel J. E. H. Forty, M.A., organiser of the League of Nations Union for the Yorkshire area, speaking last Friday to the Bradford Rotary Club on "The Mandates System," referred to Palestine. The Balfour Declaration, he said, had brought considerable Jewish aid in recruits and

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finance and moral support to the allied and associated Powers, and obviously they could not now go back on that undertaking just because it was proving a difficult one. Regarding the recent troubles in Palestine, he would not prejudge the conclusions that would be reached by the Commission appointed for the purpose of investigating the situation, but there appeared little doubt that the Palestine Administration had been far too gentle in their dealing with unruly elements prior to the outbreak. It must also be remembered that in other mandated areas there had been such troubles. In the case of Palestine, as also in some of the other cases, there was ample justification for the suspicion that the outbreaks had been engineered and assisted by outside agencies. — *The Jewish Chronicle*, 27/9/29.

* * * *

But the evil designs of men sometimes have an entirely unexpected result.

Effect of the Palestine Massacres in Russia.

ZIONIST MOVEMENT SPREADING.

The events in Palestine have given a great stimulus to the Zionist Movement in Russia. Everywhere the Jews are secretly organising pro-Zionist gatherings, and establishing Zionist and Hebrew circles. The pro-Arab meetings convened by the Jewish Communists have proved a failure. Few Jews attended the meetings, and many of those present raised objection to the pro-Arab speeches.—*The Jewish Chronicle*, 27/9/29.

* * * *

Let us conclude this selection of quotations by these :—

Land of Israel News Items.

The total amount received by the Arab Executive towards its fund for the relief of the Arab sufferers during the riots amounts so far to £1,250, including £750 from Iraq and £300 from Egypt. This sum scarcely seems to justify the assertion of the Arab leaders that the entire Moslem world, including some of the richest potentates, financiers, and merchants, is ready to help the Palestine Arab Executive.

The Palestine Government has so far received about 2,000 Jewish claims for compensation.

The Canadian Zionists have already raised 100,000 dollars towards the Palestine Emergency Fund. It is hoped to collect a total of 150,000 dollars in Canada.

The Lodz textile magnate, Mr. Oscar Kohn, has sent to the Haifa Technical College machinery to the value of 30,000 dollars. Every machine has an inscription in memory of his son, Albert, who was shot dead by an anti-Semitic worker at Lodz.—*The Jewish Chronicle*, 11/10/29.

A Book to be Read.—"Biblical Peoples Recognised in Modern Nations," by M.J.; price, 1/3, post free, from Marshall Press, Ltd., 7, Milford Lane, Strand, W.C.2.—(Advt.)

His Majesty The King.

BY THE REV. A C. ROGERS.

WHAT memories the words recall! Week after week, amid the breathless silence of the nation—rather of the Empire—when we turned on our wireless sets to hear news of the Royal patient, these were the first words we heard. But those weeks revealed in an extraordinary manner the hold which the King has upon the affection of the nation. All thoughtful people must surely have asked themselves the cause of this affection; for we must remember that the King comes into contact with very few of his subjects. Yet the King's illness revealed the fact that amongst all his subjects, of every condition, every colour, every grade, he is held in real personal affection, as well as an intense loyalty. This wonderful mixture of sincere affection and loyalty is beautifully described by the poet Tennyson as "our loyal passion for our temporate kings." How are we to account for it? It is very questionable whether an occasional telegram after some great disaster to sympathise with the sufferers or survivors, or a State visit to some civic ceremony, or the knowledge of the typical home life of the Royal Family is sufficient to account for this "loyal passion." Surely the spontaneous outburst of affectionate loyalty revealed during the anxious days of last winter needs something more than such things to account for it. His Majesty's gift of what we might call "kingship" is very remarkable, but is it sufficient to account for "the loyal passion" his subjects have for him? I cannot think it is, but that there is something God-given about this loyalty. The Davidic ancestry of our Royal House does not commend itself to me as being a strong point in the evidence of our Israelitish origin, but the intense loyalty we are considering certainly seems to me to point that way. If it is true, if our Royal House is lineally descended from David, it follows that our King is no usurper, but the Divinely-appointed ruler of the House of Israel. This does seem, to me, to account in a large way for the extraordinary loyalty to the Throne and its present occupant. But it does not in the least lessen our regard for the remarkable qualities of our Sovereigns. Was it not said of Queen Victoria that she was "most queenly of all queens"? And do we not instinctively endorse the saying as being strictly true? May we not apply a similar expression to our present King? Was it not true of David, and is it altogether imaginative to suggest that we see David's qualities showing themselves in our present King and Queen?

Let us assume, from the universally beneficent results of British rule, and from the evident fact that God has raised us up to be a national blessing to the world, that we are God's appointment, Israel, and carrying out Israel's work. We can then exclaim: Oh! that our country would turn to God and carry out all His purposes through us, and as He would have us do!

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Short Outline of America's History in its Bearing on Gen. 48.

BY M BLOXAM.

(*Concluded from page 162.*)

ONCE again, the law of the Sabbath was a covenant between Israel and her God for *ever* (Exodus xxxi. 13, 16, 17; Ezek. xx. 12, 15). Britain and America are the *only* nations who observe Sunday *by law*, and though, individually, the people break *it* by their love of pleasure, the *law* holds good all the same, as is noticed where exhibitions are concerned.

Israel also was to lend to many nations, but borrow from none (Deut. xv. 14). Was not this fulfilled in the Great War, when, *on the security of Ephraim*, Manasseh lent to the Allies?

But if Manasseh had only realised his destiny he would *also* have remembered, as far as his *brother* was concerned (Deut. xv. 2, and Lev. xxv. 35-39), but at present the veil is over the eyes of *all* nations. Before long it *will* be removed (Isaiah xxv. 7).

Again, the adoption of Manasseh and Ephraim caused thirteen tribes in Israel. That this *was* so we have Scripture authority for stating.

(1) Manasseh and Ephraim were reckoned as two tribes (Josh. xiv. 4).

(2) At the Feast of Trumpets, the number of bullocks to be offered in sacrifice was thirteen, evidently one for each tribe (Num. xxix. 12-14).

(3) In the distribution of the land by "lot" (Josh. xiv.), when nine and a half tribes were settled in Canaan, two and a half were already in Gilead, east of Jordan, thus making up the twelve, and we read: "The Tribe of Levi had no land or lot inheritance among them" (Josh. xiii. 33).

But the lot of Manasseh is specially mentioned, he being the first-born of Joseph (Josh. xvii. 1), and in the final division of the land, *yet future*, Manasseh's lot is specified as being separate from the lot apportioned to Ephraim (Ezek. xlviii. 4, 5).

Lastly, Manasseh's identification mark—the number 13. We cannot fail to notice *how* closely it is connected with U.S.A. It is in truth a Divinely-selected one.

To quote but a few examples from many:—

When their new national flag was fully developed it consisted of thirteen stripes, thirteen stars, as U.S.A. was originally constituted of thirteen States.

Their first navy consisted of thirteen ships.

Their national emblem, the "American eagle," contains thirteen letters.

The Jewish Talmudists gave the eagle symbol to Manasseh because of its affinity to his name. The Hebrew root of the word "Manasseh" conceals the root of another Hebrew word, "Nesher" or "Neshar," an eagle.

On the great seal of U.S.A. is an eagle, with a motto in its beak, "*E pluribus unum*"—thirteen letters—meaning "One out of many." Manasseh was one tribe out of thirteen! In its right talon the eagle holds thirteen branches of the olive, the emblem of peace. In the left talon, thirteen arrows. In its tail are thirteen feathers, and above its head a *cloud*, with thirteen stars.

When in the wilderness God used to appear to Israel in a cloud, which, to them, indicated the presence and glory of Jehovah.

And on Manasseh's banner the motto embroidered upon it was, "The cloud of Jehovah rest upon them, even when they *go forth out of the camp*"—very significant words when we remember America *did* leave the camp when she separated from Britain A.D. 1776.

On the reverse side of the great seal are thirteen steps to an unfinished pyramid, and over all a triangle, in the centre of which is the all-seeing eye of Jehovah—"He that keepeth Israel slumbers not, nor sleeps" (Psalm cxxi. 4).

Above is the motto, "*Annuit cæptis*"—thirteen letters—"He prospers our beginning." "The Lord prospered Joseph" (Gen. xxxvii. 2-23).

Manasseh was born in Egypt, and must many times have played under the shadow of that mighty monument, for it was near his palace home.

The design of the great seal was given Manasseh by one of his brothers of Ephraim, Sir John Prestwich, an Englishman!

But to conclude with the bearing of this number 13 on present-day events. We find, when the U.S.A. troops sailed for France, they did so in thirteen ships, leaving June 13th, and were thirteen days in crossing.

A really decisive battle of the Great War, after America entered it, was successfully concluded September 13th, when the salient of St. Mihiel was completely cut, which as the U.S.A. troops were proud to boast, was General Pershing's birthday.

The late President Woodrow Wilson's name contains thirteen letters. He paid a visit to France December 13th, coming on to the Motherland, from whom sprang the bulk of the original thirteen States of which his country was composed.

The President to-day presiding over the destiny of the "great people" has thirteen letters to his name—Herbert Hoover.

There are several other connections with this number 13, but space forbids mention of more.

But as we remember Joseph's dream of the sun, moon and eleven stars (thus making up the same number 13), with all the spiritual and temporal blessings vouchsafed to his house, so clearly to be noticed (by those who have the eyes to see them) in his descendants, both in Great Britain and U.S.A., we must acknowledge it cannot *all* be mere *chance* or coincidence, but agree with the poet, Pope, when he says, "Chance—is direction, which *thou canst not see.*"

"Who so is wise, and he shall understand these things, prudent, and he shall know them, for the ways of the Lord are right" (Hosea xiv. 9).

May the great God of Israel so open the blind eyes of the descendants of Joseph that they may be willing to take up their "allotted task," and share togetheir their position, *with its responsibilities*, in the Divine plan for the benefit of the world.

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What is a Mandate?

Lucid explanation from "Public Opinion," Sept. 27, 1929

"The surrender of the Mandate in Iraq, and the controversy as to the Palestine Mandate makes this statement of powers and policy of timely interest."

THE word "MANDATE" is so often used in the pages of *The British-Israel Herald* that we welcome the opportunity to reprint from the pages of *Public Opinion* the following summary of what is, and what is not, implied when we use that word. The reprint commences with quotations from two leading dailies, and we print as much of the article as our space permits.—(Editor).

"The Government's announcement that it has decided to recommend unconditionally the admission of Iraq as a member of the League of Nations in 1932 is a step which will have immediate and admirable effect throughout the East.

"The decision means that within three years the Iraq Mandate will be abolished, and that Iraq will become an independent sovereign State."—*Daily Herald.*

"It would, indeed, be regrettable if any Power so misunderstood its position as to imagine itself 'sovereign' over mandated territory. The two conceptions are incompatible. The essence of sovereignty is irresponsibility to any external authority; the essence of a mandate is that it is a trust for which the mandatory is responsible to such an authority."—*Manchester Guardian.*

The disturbances in Palestine have led to a great deal of discussion of mandates, and it seems that the conditions and objects of mandates and the status of mandated territories are not as clearly understood as they might be. As it is certain that many questions relating to mandates will have to be faced in the future, a plain statement of the whole position cannot fail to be of value, and, writing in "The International Review of Missions," Mr. Finn T. B. Friis gives a particularly interesting account of the origin and purpose of this form of Colonial administration. We quote some passages from this important contribution which will well repay reading as a whole. The writer says:—

"At the end of the war the Allied and Associated Powers were confronted with the problem of the disposal of the former German colonies in Africa and the Pacific, and of Syria, Palestine and Iraq Mesopotamia. These territories were, at the time, under military occupation and administration by the Allied troops. It became the task of the Peace Conference to provide for their future administration, and the plan ultimately adopted embodied the principle that these territories should be administered by different Governments on behalf of the League, but not by the League itself—a system of national responsibility, subject to international supervision.

THE VITAL MANDATE "ARTICLE."

"This plan, known as the mandate system, was adopted on January 30th, 1919, by the Council of Ten, was transmitted to the Peace Conference Commission on the League of Nations, and, with only slight changes, was incorporated as Article 22 of the Covenant. This Article provides that:

" 'To those colonies and territories which, as a consequence of the late war, have ceased to be under the sovereignty of the States which formerly governed them, and which are inhabited by peoples not yet able to stand by themselves under the strenuous conditions of the modern world, there should be applied the principle that the well-being and development of such peoples form a sacred trust of civilisation, and that securities for the performance of this trust should be embodied in this Covenant.

" 'The best method of giving practical effect to this principle is that the tutelage of such peoples should be entrusted to advanced nations, who, by reason of their resources, their experience, or their geographical position, can best undertake this responsibility, and who are willing to accept it, and that this tutelage should be exercised by them as Mandatories on behalf of the League.'

THE AIMS OF THE MANDATES.

"Certain clauses are common to all the mandates; full power of legislation and administration is given to the mandatory, subject to the provisions of the mandate; the mandatory is to present to the Council of the League an annual report containing full information concerning the measures taken to carry out the provisions of the mandate; the mandatory agrees that disputes arising with other members of the League regarding the interpretation or the application of the mandate which cannot be solved by negotiation shall be submitted to the Permanent Court of International Justice. The consent of the Council is required for any modification.

"As regards the actual administration of the mandated territory, the principal aims of the mandate system are:—Gradually to educate the native populations for self-government; to protect them against such abuses as have sometimes resulted from colonisation (liquor traffic, forced labour for private employers, and the indiscriminate destruction of traditional political and social institutions, confiscation of native land, and so forth); to secure economic equality between the nationals of all countries, members of the League, both as regards entry into, and residence in, the mandated territories, acquisition of property, exercise of professions or trades, and as regards Customs tariffs. The principle of economic equality has only been made applicable to the territories under A or B mandate.

"As regards the actual rules laid down concerning the administration of the different territories, they vary considerably between the various categories, and even within each category. While the C mandates are fairly simple, the B mandates are more elaborate, and the A mandates are, again, of a rather different nature. Common to them all is, however, the principle of the responsibility of the mandatory Power, and the exercise of the supervision of the League through the Council, assisted by the Permanent Mandates Commission."

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Leeds British-Israel Association.

ON September 25th we were favoured by a visit from Mr. Geo. Robert Gair, of Blackpool. The subject of his address was "Evidence the British are Hebrews from Archæology and Ancient Writers." He stated that the most convincing evidence had been dug up in recent excavations, as also in the past years. The previous findings often receiving striking confirmation by those of a later date. The speaker emphatically denied that our forefathers were savages. 2000 B.C. gold objects were exported from Ireland to the Continent. 1200 B.C. ornaments in gold for horses' trappings were being exported. Bronze was worked and used in England before it was in Egypt. These facts gave, he stated, the clearest proof of an advanced state of culture in these islands.

A good company assembled, who much enjoyed the lecture, and accorded the lecturer a hearty vote of thanks.

On October 9th, Professor T. J. MacMahon, M.A., of Liverpool, paid us a second visit after an interval of three years. The title of the afternoon address was "British-Israel Leadership in America." It was interesting to note that every State in the original thirteen of the Union was founded on a religious basis, a very significant fact. The speaker effectively used the seal of the United States to illustrate his remarks. He drew our attention to the repeated occurrence of thirteen: thirteen arrows, thirteen stars, etc.; and on the obverse, thirteen steps or courses in the Pyramid. We teach that the United States is our brother, Manasseh; this receives a vivid exemplification in the features mentioned, as Manasseh represents the thirteenth division of the Tribes. It was quite evident the designer of the seal was aware of this relationship.

The evening subject was "The Five-Pointed Star of British-Israel Truth." Mr. MacMahon pointed to the fact that most books of the Bible have a key to them. Everything, however, receives a more perfect explanation in the Epistle to the Hebrews. There is a "key nation," and this key unlocks, for us, the great proportion of prophecies and statements of Scripture, otherwise enigmatical. This "key nation" is Israel, so often called the Church. This nation is identified as British-Israel or the Anglo-Saxon Race. The five points for which this "key nation" stand are: The cause of humanity; the peculiar nation; the cause of the Church; it stands for the Bible; and it represented God.

The lectures were well attended and much appreciated. Mr. MacMahon received a cordial vote of thanks.

The Anglo-Israel Distribution Fund.

Treasurer: T. W. Plant, Hall Cross Cottage, Doncaster.

MANY thanks for the following donations received for the above fund:—A.L.C., 10/-; E.A.W., 5/-; E.E.E., 5/-. All gifts to be sent to the Treasurer, at the above address.

Miscellanea.

WEALTH OF THE EMPIRE.

GREAT POSSIBILITIES FOR HOME MANUFACTURERS.

"THE United British Empire—one people, one language, one flag—holds greater possibilities for us than the new world or the old." Mr. Norman Tiptaft made this statement yesterday at the weekly luncheon of the Birmingham Rotary Club.

"Our manufacturing capacity is enormous," he added. "Our mineral resources and our home market are small; but if we can weld our manufacturing capacity to the economic possibilities of our overseas Empire, then our opportunities of wealth production are enormous indeed. If the British Empire is to avoid the fate of Greece, Rome, Egypt, Babylon and all the other great empires of antiquity, we need a complete change in our outlook, our beliefs, and our methods."—*Daily Express*, 22/10/29.

The best complete change would be if all became British-Israelites; we should then acknowledge the Giver of all these gifts.—(Editor.)

HUGE OIL BELT.

"IN the opinion of the Commonwealth Government geologist (Dr. Woolnough), oil in rich quantities exists in Queensland, in a belt of territory hundreds of miles long.

"It lies probably in the stretch between Roma and Longreach, but where a gusher is most likely to be struck can be predicted only after very thorough surveys.

"Important recommendations and expressions of opinion are contained in a report furnished to the Ministry for Home Affairs by Dr. Woolnough, who considers that geological surveys should be subsidised by the Commonwealth Government. He is also of the opinion that drilling without thorough surveys and geological inspections should be discouraged." — *The Daily Mail*, 17/10/29.

Ferrar Fenton's translation of Deut. xxxiii. 16, "The gifts that burst from the ground," sounds very much like a prophetic description of an oil-gusher.—(Editor.)

A RABBI FINDS A WAY OUT.

A DELICATE question of procedure, involving military and patriotic matters, was solved in Bruen by the local Rabbi. A Jewish soldier was buried in the Jewish cemetery with the usual military honours and ceremonies. When the coffin was lowered into the grave, the military band played the Czech national hymn. In the ordinary circumstances it would be expected that everyone should, in respect to the hymn, take off his hat. It was rather an awkward moment. To take off the hat at a cemetery would be a very grave breach of Jewish religious practice. But the Rabbi found a way out. He saluted in the military way. All present followed his example, to the great satisfaction of everyone concerned. So without breaking the religious rules, the Jews were able to pay homage to the national hymn.—*The Jewish Chronicle*, 4/10/29.

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Obituary.

MR. WM. B. WALLACE.

WE have received from Mr. A. B. Buchanan, a great personal friend of the late Mr. Wallace, a lengthy reference to his life and work, from which we select the following :—"The Northern British-Israel Council has received severe losses to its ranks during the past year. First Mr. Moncrieff and the Rev. Thomas Hislop, of the Scottish Israel Identification Association ; then Mr. Graham Coltart, of the Hillhead Association ; and now Mr. Wm. B. Wallace, of the South Suburban Association. Mr. Wallace's death occurred with tragic suddenness on Sabbath, 15th September, whilst on holiday in Arran."

Many details are given of his introduction to the subject of British-Israel, and of his subsequent studies and full acceptance of our claims to Israelitish ancestry. His active and able advocacy of our British-Israel propaganda was most noteworthy, and we understand that "he was particularly gifted in speaking upon the elementary aspect of British-Israel Truth"—a rare gift this ! We wish we had space for many of these records of a life well spent in the Master's service. The Scottish Associations will greatly miss such a personality. "To his widow and family, and son in Australia, we convey our deepest sympathy."

Notice to Readers.

COMPLAINTS *re* irregular or non-delivery of *The British-Israel Herald* sometimes reach the Editor.

In a recent conversation with the Publisher, this complaint was discussed, and it was strongly recommended that the best way out of the difficulty is to register yourself with the Publisher as *an Annual Post-Free Subscriber.*

This ensures the delivery of the magazine as soon as published. Therefore, if there is any difficulty, send your name and a postal order for 2/6 direct to :

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Lectures During November.

November 3rd.—Scottish Israel Identification Association. Thomas Dykes. Subject. "What Advantage Then? Much every way."

November 5th.—Leicester B.I.A. S. E. Steele (Liverpool). Subject: "The Druids and their Religion."

November 14th.—Glasgow South Suburban B.I.A. Chas. Kelly. Subject: "Sanctuary and Dominion."

November 17th.—S.I.I. Assoc. John Morton. Subject: "The Great Pyramid as a Record of Recent Events."

November 18th.—Leicester B.I.A. Wm. Collington.

November 26th.—Glasgow Western District B.I.A. Chas. Kelly. Subject: "The Law of Holiness."

November 28th.—Glasgow S.S.B.I.A. Thomas Dykes. Subject: "The Humanly Impossible, Divinely Possible."

Beauties of the English Bible.

(Copied from *The Mirror*, dated August 5th, 1826.)

It is a striking beauty in our English Bible that though the language is always elegant and nervous, and for the most part very harmonious, the words are all plain and common, no affectation of learned terms or of words of Greek or Latin etymology. I have sometimes amused myself with the simplicity and harmony of particular passages. Nothing can be more melodious than the following, which yet seems to be the effect of accident, rather than art :—"Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower, and is cut down ; he fleeth also as a shadow, and continueth not." Virgil himself would not versify the following passage, for fear of hurting its harmony, and yet every word is common and there is not the least appearance of art in the composition :—"My beloved spake and said unto me, Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone. The flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." Our critics have often affirmed that the English tongue derives a great deal of its harshness from the multitude of its monosyllables; this passage may serve for a proof to the contrary; for here are eighty words, whereof sixty-eight are monosyllables, and yet I will venture to say that the Italian language itself is not susceptible of greater sweetness.—IBID. *(Selected by W. B. Jackson.)*

The Appeal for Help Fund.

AGAIN we have to chronicle generous help from friends far and near, help which is greatly appreciated. It is entirely devoted to payment of the monthly printing and publishing expenses :—C.W., £5 ; Anon. (New Zealand), £10 ; H.M., 10/- ; Toll-Bar, 2/6 ; A.G.S., 5/- ; D. (postman), 2/-. All subscriptions and donations should be sent to the Editor : T. W. Plant, Hall Cross Cottage, Doncaster.

North of England Anglo-Israel Council.

LENDING LIBRARY.

THE gifts of books are greatly appreciated. Mrs. Mason begs to thank the donors. We need further supplies, and shall esteem the kindness of friends if they will go over their bookshelves in order to discover the books they do not want. Carriage of parcels will be refunded. Please address the Hon. Librarian :—Mrs. Dorothy Mason, "Buena Vista," Weetwood Lane, Headingley, Leeds, who will gladly acknowledge the receipt of same.

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A New Book by "The Roadbuilder."

"THE FREEDOM OF THE SEAS"

by

LT.-COL. W. G. MACKENDRICK, D.S.O.

IN BRITISH-ISRAEL circles this is an event of considerable importance, and on glancing through its contents just before we go to press, we feel sure it will be voted a worthy successor to his two previous books. Its time of publication is exceptionally opportune, coming as it does when the Prime Minister of Great Britain and the President of the United States of America are talking over the Problems of Sea Power.

The Author finds that—

(1) The Bible discusses sea power.
(2) Sea power is divinely decreed to the House of David.
(3) His Britannic Majesty is the modern successor of the House of David.
(4) His Majesty is the holder by divine decree of sea power.
(5) It cannot be taken by any other power.
(6) His Majesty is to hold it so long as the sun is in the heavens.
(7) The U.S.A. are Manasseh, His chosen great nation.
(8) The British Commonwealths are His chosen multitude of nations.
(9) Both are His servants, elect for world service.
(10) Both should co-operate for His service in the sea—and much more!

We are also told that "The Author in his treatment of this engrossing subject has dealt with it from an entirely new and original view point, a view point which we never before have seen suggested in articles dealing with sea power.

It is strongly recommended by Professor Ed. Odlum, Vancouver, B C., and by the Rev. Merton Smith, Jersey, Channel Islands.

Orders executed in rotation, a supply of this book will shortly arrive from Canada. Apply:—The Editor, "British-Israel Herald," Hall Cross Cottage, Doncaster.

PURSE CALENDAR

for 1930.

OUR friends will be pleased to know that the new Calendar may be used as a Christmas Greeting: this requirement having been met.

For many years the little publication has proved a useful companion and reminder of our British-Israel Heritage.

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IS THE EARTH DOOMED?

So say **Scientists** to-day—What says the **BIBLE?**

THE CENTRAL (LARGE) HALL, WESTMINSTER,

Thursday, November 7th, at 7.30 p.m.

Chairman : : : : MAJOR R. RIGG, O.B.E., T.D., J.P., B.A. (Cantab).

RECITAL on the Grand Organ by ARTHUR MEALE, 7—7.30.

Points to Note!

A long series of articles have recently been devoted to this subject in the public press
What are the **signs** and **portents** of the approaching **END of the AGE.**
Are those **signs** and **portents** with us now?
"When they shall cry **Peace** and **Security,** then . . ."—1 *Thess. v.* 3.

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ARTHUR MEALE will play his great piece "THE STORM" at the close of the Meeting.

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"Look! I shall take the stick of Joseph, . . . and the staves of Israel his companions, and join them to the stick of Judah."

—Ezekiel xxxvii. 19 (F.F.)

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE.

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"Merging an Empire."

By The Editor.

By a strange coincidence, after "Our Jewish Page" had been written and sent off to the printers, I received from a friend in the South of England a copy of the "New York Herald Tribune Magazine," dated Sunday, November 3rd, 1929, Section XIII. The first article bears the above title, and is from the pen of C. Patrick Thompson. It is based on the same subject as the one dealt with this month in "Our Jewish Page, and it is written from the detached standpoint of a looker-on, comparing the scattered British Empire units with the single unit of the U.S.A.

I must range myself alongside of the Editor of *The Jewish World,* in protesting that *The British-Israel Herald,* like its Jewish contemporary, "eschews party politics." Therefore, whatever follows is not to be read from a political standpoint, but from the standpoint of the English-speaking peoples being identified as the present-day descendants of the Lost Ten Tribes of Israel.

WHAT IS A MERGER?

The dictionary definition is: "A sinking of an estate, or a security, in one of larger extent, or of higher value." This means, in language applicable to our "Company of Nations," the sinking of the difficulties and objections of individual Colonies in the greater advantages resultant to the Motherland, plus the whole group of Colonies; that is, the merging of all interests in the larger estate of higher value. That a fusion of our widely-separated national units is predicted by all the prophets is well known to all British-Israel students of prophecy. To quote only one from Micah ii. 12 (F.F.): "I will gather the whole of you, Jacob! Will join Israel's fragments in one." But we must turn to some remarkable quotations from the above-mentioned article, and note their startling agreement with many prophecies relating to Israel, as distinct from Judah. They find their fulfilment in our British history, but they do not find any fulfilment in Jewish history; therefore we are Biblically correct when we dissect the diverse destinies of the Northern House of Israel from the Southern House of Judah.

QUOTATION I.

"The alchemists of old were never more excited by the idea of an elixir of youth than Britain is by the conviction that somewhere lies the key to the magic door through which she can pass from the economic shadows on to the broad and shining prosperity path which America blithely treads.

"She thinks she has found the key—or, rather,

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a small, but enormously powerful group of her national leaders do. It reposes in the minds and the wills of men. The Empire must be merged.

"The idea of merging the British Empire to form a free trade unit, around which a tariff wall can be thrown, after the American manner—except that this wall would wind over seas and continents, clear across the planet—is not entirely new. But it was a thing as remote and elusive as the aforesaid elixir of youth, until a sequence of events in the summer of this year dragged it down from the realms of fantasy and gave it solid shape and driving power, and a jumping-off point in politics."

. . . . . .

Then follow some references to the part played by Lord Beaverbrook in relation to the "Imperial fiscal union," and the result of the late General Election, which, being political, we can omit. However, Mr. Patrick Thompson points out that Lord Beaverbrook, the Canadian, proceeded to launch a crusade to bring the merger idea into the realm of practical politics.

Mr. Thompson continues:—"A Jew, a Scot, and an Englishman immediately joined the Canadian in the van of the new crusade. There were, of course, others (crowds have joined since); but this trio must be mentioned, because it represents politics—economic sagacity at its zenith." He then briefly describes the characters and achievements of these three gentlemen, but the quotation is too long for these columns. He gives their names as follows:—

"The Scot is Sir Harry McGowan."

"The Jew is Lord Melchett, the former Sir Alfred Mond."

"The Englishman is the Right Hon. Leopold Stennett Amery, Secretary of State for the Colonies in the Baldwin Administration."

And later on:—

"Ben Tillett, the great Trade Unionist."

This must be my introduction to the quotations describing the British Empire, and it is to these that I wish to draw your special attention. They are the finest cure for pessimism that you can read, and they describe exactly the fulfilment of Bible covenant, promise and prophecy relating to Israel—to British-Israel.

QUOTATION II.

What fires the imaginations of the Empire merger crusaders is the fact that the potentialities of a merged Empire far exceed those of the American union or an economic federation of Europe. Glance at the high lights:

A land area and a population four times the size of the United States, which means a domestic market at least equal to that of the United States. Then 70 per cent. of the world's gold supply, over half the world's cattle and sheep, half its tin, all but 10 per cent. of its nickel, a third of its zinc, a fourth of its lead, all but a tenth of its rubber, 80 per cent. of its wool, a third of its wheat and two-thirds of its rice, and the world's biggest mercantile marine.

Given these factors, the conception of an Empire organised for production and distribution as the forty-eight states of the United States of America are organised—and as Europe is not organised, but might have been if Napoleon had been granted a hundred years of life—is so compelling that future students of this age will find it hard to understand why the most tremendous efforts were not made to realise it before the end of the third decade of the twentieth century. They will say:

"This Empire contained more raw materials than the United States, whose prosperity was the envy of the world. It had a greater consuming power than the United States, whose domestic market enabled her to build and operate on a profitable basis those mighty plants whose products flooded over into world markets and severely hit Britain's foreign trade. Its skilled producers and workers were more numerous than those of the United States.

"It dominated the sea-carrying trade; its nerve centre in London remained the financial heart of the civilised world even after the Americans captured the bulk of the world's gold stocks; and its strategic disposition over the planet put it next door to all the great markets, while everywhere outside their own continent the producers of the United States were confronted with the factor of freight costs over vast trade lanes by land and sea to reach the marts of Europe, Asia, Africa and the Western Pacific.

"Given organisation, this Empire could have knocked the United States sideways. What, then, prevented a scheme for fiscal union from being carried through by this people?"

Libraries could be filled with the volumes written to supply an answer, but when you have said "clashing economic interests, intervening seas and the political limitations of man," you have said in essence almost everything there is to say.

What a graphic description of illimitable wealth owned in all quarters of the world by one race! Was anything like this promised to Israel?

The reference to land area and population takes us direct to the Patriarchs. At the trial of Abraham's faith (in Gen. xxii. 16-18) he was promised seed numerous as the stars of heaven and as the sand on the seashore. Similar promises were made to him in chapters xiii., xv. and xvii., and these were subsequently confirmed to Isaac and Jacob. Gen. xvii. 4 reads: "Thou shall be a father of many nations"; the margin reads: "A multitude of nations." In the next verse we read, after his name had been changed to Abraham: "The father of many (multitude of) nations have I made thee." The Hebrew word here used for nations is *"goim,"* which is really a term of contempt from the Jewish standpoint, and has its equivalent in Greek of *"barbari,"* and in English *"heathen," i.e.*, Gentiles. These definitions entirely obliterate any idea of this prophecy having any reference to the Jews. Most certainly they have never been a group of national units, generally thought to be of Gentile origin, and not themselves conscious of their Abrahamic ancestry! We must, therefore, look around for that unified "company of nations," who are not aware of their distinguished ancestry. Colonial national units require separate and extensive land areas, whereas the single unit of the U.S.A., although large, is self-contained. This takes us to the death-bed scene of Jacob. It will be remembered that Joseph planned to secure the birthright (right hand) blessing for his elder son, Manasseh, by bringing him opposite Jacob's right hand, the younger son, Ephraim, being placed opposite Jacob's left hand. Jacob, however, crossed his hands and bestowed the birthright blessing on Ephraim. This thoroughly upset Joseph's plans for securing this blessing to

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his elder son, Manasseh, and, on his agonised protest, Jacob assured him the blessing was intentional on the part of Jehovah, Who had inspired him to predict the respective futures of the offspring of the two grandsons, and said (Gen. xlviii. 19) :—

> He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

The favourite name for the U.S.A. is "the American *People*," and we *are* a "multitude of nations." Later on, Isaiah (xlix. 20) predicted that Israel's world-wide expansion would take place "after thou hast lost the other," and we only lost that colony.

The enumeration of the agricultural and mineral wealth of Great and Greater Britain, given in the above article, takes us again to Jacob's blessing, when he blessed his twelve sons, after blessing his two grandsons. Here is Ferrar Fenton's rendering of Gen. xlix. 25 and 26 :—

> May the God of your father guide you:—
> And the Almighty bless you!
> With blessings from the sky above,
> With blessings below of dancing water,
> With the bliss of the breasts, and love!
> May the blessings of your father strengthen,
> With the bliss of the fertile vales,
> May the wealth of the ancient hills
> Be heaped on the head of Joseph:—
> More nobly crowned than his brothers!

Moses confirms all this when he blessed the Twelve Tribes in Deut. xxxiii. 13-17. (Then, to Joseph, he 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,
> And the gifts from the hills of the East,
> And the wealth of the ancient hills,
> And the gifts that burst from the ground,
> And delights of the shadowing palms,
> Come all upon Joseph's head,
> And crown him his brothers' Prince,
> Like a noble and splendid prince.—
> His horns are the horns of a bull;
> With them he will conquer nations,
> And unite the Land into one,
> For the ten thousands of Ephraim.—
> And Manasseh's thousands are his!

The Septuagint renders this "blessing" in the following striking language :—

> And of Joseph, he said :
> His land is a special blessing of the Lord
> On account of heavenly seasons and dew,
> And on account of abysses of fountains from beneath,
> And on account of the productions, in due season
> Of the sun's revolutions and the changes of the moon,
> As his land of plenty is beautified
> With summits of ancient mountains
> And with summits of everlasting hills;
> So may the things acceptable
> To him who appeared in the bush,
> Come upon the head of Joseph;
> He indeed is glorified
> In being the head over brothers,
> His beauty is that of a firstling bull,
> His horns are the horns of an Unicorn,
> With these he will push the nations at once,
> Even from the limits of the land.
> These are the myriads of Ephraim;
> And these are the thousands of Manasses.

It will be noticed that the above three passages relate to the blessing on Joseph, and therefore the descendants of both his sons would share in this promised wealth; but we must not omit to note in the concluding lines the pre-eminence allotted to Ephraim.

The Authorised Version renders verse 17 as follows :—"His glory is like the firstling of his bullock, and his horns are like the horns of unicorns." The same word "bullock" occurs in Jer. xxxi. 18, and "Oxonian," in "Verse by Verse," adds :—"The word for 'bullock' here is ENGL," and therefore bullock-land becomes England. Our nickname is John Bull, and the tribal banner of Ephraim was a bull.

Also note that in verse 17 the word "push" is used, and, in describing our great offensives in the war, we always referred to them as the great "push."

We are told in Mr. Thompson's article that we "dominate the sea-carrying trade," and have "the world's biggest mercantile marine." This takes us to Balaam's blessing of Israel, where we read in Numbers xxiv. 7 and 8 :—

> His seed shall be in many waters
> He hath the strength of an Unicorn.
> He couched, he lay down as a Lion,
> As a great Lion. Who shall stir him up?

Seeing that prophecy must be fulfilled *in order to prove its Divine inspiration,* we have the sea power of the world, and on our Royal Coat-of-Arms we have the lion and the unicorn—the Royal emblems of Israel and its Davidic monarchy. We are also told in these remarkable descriptive admissions that "London remained the financial heart of the civilised world, even after the Americans captured the bulk of the world's gold stocks," and we again refer to Gen. xlviii. : "His younger brother (Ephraim) shall be greater than he" (Manasseh). We are also told that we have the "strategic disposition over the planet," and again we refer to Gen. xxii. 17, and read : "Your race shall possess the gates of its enemies" (F.F.), and therefore we hold the "gateways" of the world.

All this is the purely material side of our great subject. Our spiritual duties and responsibilities towards the world are frequently set forth in other articles dealing with that side of the question. The great lesson to be learned from these Biblical quotations, and such articles as we have been examining, is that the Patriarchs expected, and had faith in, a literal fulfilment in their seed, the seed that was to be pre-eminent for leadership in the world. Therefore the Church is not a substitute for Israel, and there is no "spiritual Israel," but there is a spiritually-minded literal Israel, a great missionary and civilising agency : "So that the heathen may learn that I am the Ever-Living, by My making Myself sacred in their eyes, through you!" (Ezek. xxxvi. 23) (F.F.).

"For to whom much has been entrusted, from him much will be required' (Luke xii. 48) (F.F.).

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The Kingdom of God.

By Daniel Whitelaw, Senr.

In reading the writings, or in listening to the addresses, of those who take upon themselves to deal with the subject of "the Kingdom of God," one is struck by the fact that in most of the cases that Kingdom is dealt with as being of an entirely spiritual nature, whereas our Lord, in dealing with one named "Nicodemus," a ruler of the Jews, on the subject, informed him that He was dealing with earthly things, not with heavenly, and that when He told him that a man required to be born again ere he could either see or enter into that Kingdom, he, as a master in Israel, ought to have understood what He had said.

The object which the writer of this article has in view in dealing with the subject is to point out the fact that that Kingdom has a physical as well as a spiritual aspect, as well as to show the periods in the world's history when these aspects are to be most prominent.

We find the first reference to this Kingdom recorded in Exodus xix. 5, 6, where God, speaking to the Children of Israel, as He led them up out of Egypt toward the land which He had promised to give to Abraham and his seed for an everlasting possession, told them that if they obeyed His voice in deed, and kept His covenant (which must have been that of circumcision, as the covenant of the law had not been entered into), they would be to Him a kingdom of priests, a holy nation, above all peoples of the earth.

In these words we have three distinct aspects of truth :—(1) A kingdom of priests (a spiritual aspect); (2) a holy nation (a national aspect); (3) above all peoples of the earth (a relative aspect); each of them dependent on their obedience to His voice indeed, and the keeping of His covenant.

The next time we find it referred to is in Numb. xxiii. 21, where Balaam, the son of Beor, declared that the shout of a king was among them; and as Judges xvii. 6, xviii. 1, xxi. 25, declare that there was no king in Israel till after the days of Samson, it must have been the voice of God which he heard, for Psalm cxiv. 1 declares that when the House of Jacob came up out of Egypt, Judah was His sanctuary, and *Israel His dominion.*

In the days of Eli, however, the conduct of his sons caused men to abhor the offering of the Lord, the result of which was that Israel fell under the power of the Philistines, and to this was added the perverting of judgment by Samuel's sons in taking bribes, which led Israel to go to Samuel and demand that he should give them a king to judge them, to go before them, and to fight their battles; and in spite of Samuel warning them of what the consequences of this would be, they persisted in their demand, and God, regarding this demand as a rejection of Himself from reigning over them, handed over the rule in His Kingdom to a man, where it has remained till the present day.

It is just here that we observe the difference between the kingdom as God had intended it to be, and as it came to be under man's supervision; and it is here also that we observe what was and is needed for one to reign in that kingdom, for it then consisted of those *whose hearts God had touched* and the Children of Belial; while to reign, *one had to be turned into another man* (1 Sam. x. 26, 27, 6).

The first man to reign in that kingdom was Saul, the son of Kish, and, on his rejection for disobedience, God chose David, the son of Jesse, to whom, as well as to his sons, according to Abijah, God gave the kingdom of the Lord for ever by a covenant of salt; and so we read that Solomon sat on *the throne of the Lord as king,* instead of David, his father, and prospered, and all Israel obeyed him.

This prosperity, however, was not of long continuance, as Solomon forgot the Lord and served other gods, with the result that God rent the greater part out of his sons' hands, leaving with him the lesser part, for David's and for Jerusalem's sake, which he had chosen to put his name there.

In the days of Jehoiakim, King of Judah, owing to that king having cut up the message of God sent to Judah, through Jeremiah, the prophet, and cast it into the fire, God rejected him and his seed from sitting on the throne of David, or ruling *any more in Judah,* but still preserving his word to David, through his brother, and when the King of Babylon put that king's sons to death and carried him to Babylon, where he died, God took another branch of the Royal seed and planted it in the mountain of the height of Israel, where it grew and flourished, removing also the diadem and taking off the crown from Judah, till He came Whose right it was (as Lord), when God would give it Him (as Son of David), a promise repeated to His mother prior to his birth, but Whose possession of it was postponed (owing to His rejection by the Jews as the one sent by God) till the times of the Gentiles be fulfilled; and that in spite of the fact that Zechariah, the prophet, foretold His coming, as well as the manner of it, to be their King, or that John the Baptist, our Lord, as well as His Disciples, all declared that the Kingdom of Heaven was at hand, or that the Kingdom of God had come nigh unto them, when they declared that they had no king but Cæsar, thus rejecting God manifest in the flesh from reigning over them, as their fathers had rejected God from doing so in the days of Samuel.

We have thus followed the details of the kingdom in its physical aspect till the rejection of our Lord by the Jews. Let us now seek from the same source to ascertain what is revealed as to what will take place when the times of the Gentiles have been fulfilled, and our Lord has taken to Himself His great power to reign as King over all the earth, when the kingdoms of this world shall have become that of our Lord and of His Christ, Who will reign for ever and ever.

The first thing that we read of is that He will send forth His messengers, who will gather out of His kingdom all things that offend, and them

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which do iniquity, and that He will gather before Him all nations, when He will divide them as a shepherd divideth his sheep from the goats, saying to the one class, "Come, ye blessed of My Father; inherit the kingdom prepared for you from the foundation of the world"; and to the other class, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." That He will put down all rule, and all authority, and all power, bringing His enemies into subjection under his feet, thus revealing Himself as Conqueror, the last enemy to be destroyed being death; and that having thus put down and destroyed all that sin had brought, and restored the creation to its pristine goodness and beauty, He will then deliver up the kingdom to God, even the Father, *that God may be all in all,* when the righteous shall shine forth in *the kingdom of their Father.*

It was toward this end that our Lord taught His Disciples to pray in the words, "Our Father which art in heaven, hallowed be Thy Name, Thy kingdom come, Thy will be done *on earth* as it is in heaven." It is for the coming of this blessed time that the whole creation groaneth and travaileth in pain together, including those who have the first-fruits of the Spirit, when all things shall have been *made new.*

Having thus fully dealt with the physical aspect of this kingdom, and also pointed out the present condition and future prospects of it, permit me now to deal with the spiritual aspect thereof, and also refer to the reasons why it is essential that a man should be born again ere he can either see or enter into that kingdom.

In Rom. xiv. 17 we are told that the Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost; while in 1 Cor. iv. 20 we read that it is not in word, but in power; reading also, in Luke xvii. 20, that it cometh not by signs and observations, for it was *among* those to whom our Lord then spoke, thus revealing its spiritual character. And having thus shown its spiritual nature, let us see why it is essential for one to be born again, or born from above, ere they can either see or enter into it.

In 1 Cor. xv. 50 we are told that flesh and blood cannot inherit the Kingdom of God; while in chapter ii. 14 we read that the natural man receiveth not the things of the Spirit; that they are foolishness to him; neither can he know them because they are spiritually discerned. And so the natural, which was first, so that man might multiply and replenish the earth, must be changed into the spiritual, ere it can see or enter into that which is everlasting, there being thus a physical reason for the necessity of a new birth.

But we also read that there is a moral reason as well, for in 1 Cor. vi. 9, 10, we read that the unrighteous shall not inherit the Kingdom of God; that neither fornicators, nor idolators, nor effeminate, nor adulterers, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit it. And as there are none righteous, no, not one, therefore each and all must pass through the experience of being born of the Spirit ere they can see, enter, or inherit this blessed kingdom.

We thus see that those who only perceive the spiritual nature of this kingdom fail utterly to perceive the condition and working out of God's Kingdom throughout the ages; while those who only see its physical aspect equally fail to see the nature of the requirements in order to inherit it in the days to come; while those who see both aspects, and discern in the various tribes, which united to form what is termed "the British race." the remnants of Israel, who, because they failed to obey the voice of the Lord and to keep His covenant, had been punished seven times for their sins, and who, though *cast out* of the Land of Promise for that failure, were not *cast off* from the covenants and promises (Rom. ix. 4), the gifts and callings of God being without repentance on God's part, see not only the fulfilment of the promises, but also the necessity of the second birth, in order to enter into and inherit the Kingdom of God when it has been set up in its eternal phase.

The Kingdom of God, then, has two distinct phases—a physical and a spiritual—the character of the physical being illustrated in the parables of our Lord, as recorded in the Gospel by Matthew, while the growth of that kingdom in its spiritual phase is illustrated in these same parables as recorded in the Gospels according to Mark, Luke and John; while its character is recorded in the Epistles of the New Testament.

It is only by grasping these two aspects that we can understand what our Lord referred to when He told the Jews that the Kingdom of God would be taken from them and given to *a nation* bringing forth the fruits thereof, as the physical aspect of it had been taken from them and given to Israel in the days of Zedekiah, when *the diadem was removed,* leaving them with only the spiritual aspect of it. For up till they rejected our Lord, salvation was of the Jews, but since that time even this privilege has been taken from them and given to the British race, for it is it which is not only holding forth the Word of life, but carrying God's salvation to the ends of the earth.

If, then, the spiritual aspect of the kingdom was taken from the Jew when he rejected the Christ of God, what nation more suitable to receive it than that to which the physical aspect had been already given, *viz., Israel?* The British race are doing what God appointed Israel to do, and what they were redeemed from the curse of the law to do, that the blessing of Abraham might come on the Gentiles through Jesus Christ being preached unto them.

The Kingdom of God, then, is that kingdom over which David reigned, and over which his sons reign to-day; a kingdom over which our blessed Lord will yet reign and bring it into the condition in which it can be handed over to God, even the Father, that God may be all in all.

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

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

The Parable of the Twelve Sticks.

THE editorial comments or leaderettes in *The Jewish World* are grouped together under the heading, "About the World," and therefore the references range over all the world, and touch upon a most varied assortment of topics. It is, however, seldom that a paragraph so unconsciously full of British-Israel interest meets the eye as this one from the issue of October 31st. His use of Ezekiel's simile of a bundle of sticks is both appropriate and remarkable. It is so obviously suitable as an illustration of the advantages of co-partnership that we wonder where this Jewish editor got it from. May we hazard the guess that he had in mind the prophetic parable of the twelve sticks, used by Ezekiel in the 37th chapter?

Here is the interesting leaderette on

EMPIRE FREE TRADE.

"Lord Beaverbrook has sent me a copy of an interesting pamphlet he has just issued, urging a policy of economic and trading co-operation between the various parts of the Empire. I am nothing of a politician, and this journal eschews party politics, so that what opinion I may here venture on Lord Beaverbrook's idea cannot be of much value. But it seems to me evident that a bundle of sticks bound together must be stronger than sticks that are left separate. Hence it should be advantageous to the commercial prosperity of each of the States comprising the Empire if they could be united, and so to that of the Empire itself. As things are, there is a vast amount of trading which goes on between various parts of the Empire and foreign countries which could be diverted to inter-Empire dealing. There are, I doubt not, tenable—or apparently tenable—arguments that could be advanced against Lord Beaverbrook's scheme; but where is the proposal which, in this sense, is immune? It is a policy, however, that should at least receive very careful consideration, if only because it obviously carries with it such enormous potentialities. There is another reason why I am interested in it—one which I suppose will not exactly commend itself to Lord Beaverbrook. I look forward to the day when Palestine will be a Jewish country and one of the Dominions of this great Empire, which will have done so gloriously in redeeming it from the rust and dust of ages. Then I can think of no better security for its material prosperity than that it should come within the ambit of Lord Beaverbrook's Empire policy."

To fully realise the significance of this paragraph in its relation to prophecy, it is now necessary to quote from Ezek. xxxvii. 15 to 28. So that you may have the advantage of comparing translations, I quote from Ferrar Fenton's rendering, and include his sectional title, which he prints above verse 15:—

The Parable of the Twelve Sticks

15 The Message of the EVER-LIVING came again
to me to say:—
16 Now you, Son of Adam, select a stick for your-
self, and write upon it, "For Judah." And for the
Sons of Israel, his companions, take another stick,
and write on it "For Joseph!" A stick for Ephraim,
and for all the House of Israel, their companions.
17 Then join them for yourself one to another as one
18 stick,—and make them one for your hand. And
when the children of your people ask you, and say,
"Will you inform us why you do this?" say to
19 them, Thus says the MIGHTY LORD, Look! I shall
take the stick of Joseph, which is next to Ephraim,
and the staves of Israel, his companions, and join
them to the stick of Judah, and make them one
stick, and they shall become one for My Hand.
20 Then hold the sticks you have written upon, in
21 your hand in their sight, and say to them, Thus
says the MIGHTY LORD, "Look! I will take the
Children of Israel from the hand of the heathen,
where they have gone, and collect them from
22 around and lead them to their own land, Where I
will make them one nation in the country, on the
mountains of Israel, and they shall have a single
king to govern them, and shall never more be two
nations, nor be again divided into two kingdoms.
23 They will not defile themselves again with idols,
and pollutions, nor any of their rebellions. For
I will rescue them from all their faults in which
they sinned, and purify them, and they shall be
24 My people, and I will be their GOD. Then My
servant David shall reign over them and be their
single Shepherd to them all, and they will conduct
themselves by My decrees, and regard My institu-
25 tions, and practise them, and rest in the country
that I gave to My servant Jacob,—where your fathers
dwelt. You shall reside in it, and your sons, and
grandsons for ever,—and My servant David shall be
your Prince for ever!
26 I will then make a treaty of peace. It shall be
an everlasting treaty that I will make with them,—
27 and I will increase them,—and fix My Sanctuary
amongst them for ever, and reside with them, and
I will be their GOD, and they will be My People.
28 Then the heathen will learn that I, the EVER-
LIVING, sanctify Israel, when My Sanctuary is
amongst them for ever!

After reading this prophecy you will agree with me that Ezekiel was most probably the source from which came this very suitable simile. Let me requote it:—*"But it seems to me evident that a bundle of sticks bound together must be stronger than sticks that are left separate."*

Bearing in mind my frequent references during the present year in the pages of the *The British-Israel Herald* to "The Seventh (Palestine) Dominion League" (notably in the issue of April, when the strange coincidence that Judah's foretold position is the seventh in the future division of the Holy Land, as foretold in Ezek. xlviii.), it is with quickened interest we requote the concluding sentence of the above passage:—*"I look forward to the day when Palestine will be a Jewish country, and one of the Dominions of this great Empire, which will have done so gloriously in redeeming it from the rust and dust of ages."*

Is it possible to have a finer example of the initial stages of the fulfilment of a prophecy taken direct from the pages of the Old Testament and

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OUR JEWISH PAGE.

(Continued.)

placed in its present-day setting in the Mandated territories of the Middle East?

Please don't overlook the fact that it is no enthusiastic British-Israelite who wrote this sentence; it was written for Jewish consumption by a Jewish editor, to comment on something Lord Beaverbrook had suggested, and which agreed with modern Judah's hopes and anticipations.

It might also be described as a Jewish editor's "intelligent anticipation of events." The futurity of all this is so obvious that it needs no stressing, and as the Jewish writer has spoken of our widely-scattered, British-owned territories—our sources of supply of food and materials—as

A Bundle of Sticks.

and expressed the expectation that the Jews will shortly join the bundle, let us again read the Divinely-inspired interpretation of this prophetic parable, as given above, from verse 20 and onwards.

We note, first of all, that a great ingathering or re-union in the "homestead" (Driver) will be initiated, and will find its focus-point in Palestine.

"I will lead them to their own land," . . . . Zionism, Lord Balfour's letter, the Mandate to British-Israel, and possibly this suggested policy of Lord Beaverbrook, are all stages in this predicted re-union of Israel. The above quotation continues :—"Where I will make them one nation in the country on the mountains of Israel, and they shall have a single king to govern them, *and shall never more be two nations, nor be again divided into two kingdoms.*"

Therefore this is an All-Israel affair, and the ownership of the land will revert to All-Israel, *it will not be an exclusively Jewish home*, and many adjustments of ideas (both ours and theirs) will have to be made before we and they realise the full import of these prophecies.

Note also that it will be there (in Palestine) that the scattered sections of Israel—the bundle of sticks—will be re-united into One Nation.

It therefore becomes of supreme importance to locate "the stick of Joseph, and the staves of Israel, his companions." As they are not yet joined to Judah, they must be in their separated condition in the world to-day, being prepared by Jehovah for union with "the stick of Judah" into one nation. This will, and does, force us to find out where the Northern Ten Tribes of Israel migrated after their liberation from their Assyrian captivity, when Nineveh was overthrown by Babylon. It also forces us to trace out and dissect the prophecies relating to the two sections of All-Israel, and to divide them into their diverging destinies. *It is not, and never has been, necessary to trace out the origin of the Jews.* But seeing that this Jewish editor is expecting the day when the Jews will be bound up with the British Bundle of Sticks as One Nation, would it not be wise, on his and on our part, to prevent a future national tragedy of the Jews getting bound up into the wrong Bundle of Sticks?

It would be too awful for words if the Jews had to be taken out of our Bundle and be bound up in some other Bundle, which later on proved to have better claims than we have to being of Northern Ten-Tribed ancestry? Did not Moses (Deut. xxxiii. 7), when blessing the Twelve Tribes before they entered Canaan, say :—

> Hear, Lord, the Voice of Judah,
> And bring him unto his people:
> Let his hands be sufficient for him;
> And be Thou an help to him from his enemies.

There is nothing to equal Dr. Driver's notes and comments on this blessing by Moses, as given in the volume on Deuteronomy in "The International Critical Commentary." He begins with this interesting translation, interesting because of its rendering of the third line :—

> Hear, O Jehovah, the Voice of Judah,
> And bring him to his people:
> With his hands he hath contended for it,
> And be thou a help from his adversaries.

Dr. Driver's logic could not have been bettered by a British-Israel editor when he wrote the following notes on this verse :—

"The prayer of the first line implies that the tribe desires something—whether release from peril, or success in war, or union with its natural allies—which it has not yet attained; the prayer that it may be 'brought unto its people' implies that it is separated from them. And the tribe being spoken of as a whole, the 'people' to which it is to be brought can only be the rest of Israel."

. . . . . .

"Although, from a Judæan point of view, the rupture was viewed as a defection of the Northern Tribes from the dynasty of David, yet Judah was the smaller unit, and the Northern Kingdom retained the national name of 'Israel,' so that an Ephraimite, who, whether on religious or political grounds, regarded the division as a misfortune, might well speak of Judah as being *brought* to the larger whole, of which it was naturally a part, *viz.*, 'its people' Israel. It is not a decisive objection to this view that the Hebrew word translated *bring back* would be used of a *re-union*, rather than merely *bring*."

Dr. Driver also adds the following in a footnote : "On the theocratic relation of the Kingdom of Israel to that of Judah, see an excellent paper by the Rev. A. Robertson, D.D., in *The Thinker*, January, 1895, who points out well that though Judah *became* ultimately more important, nevertheless, during the two centuries following the division of the kingdom, Israel was both politically the more powerful and also the chief centre of spiritual life and activity, because of Elijah, Elisha, Amos and Hosea."

A Higher Critic is generally (as in this instance)

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quite remarkable for the accuracy of his description of the contents of any passage under discussion; therefore Dr. Driver's subsequent attempts to explain this "blessing" as being possibly the prayer of a pious Ephraimite living one thousand years later need not detain us.

We can now return to the Bundle of Sticks. We left them, in verse 22, about to be made into a re-united nation, the re-union to be consummated in Palestine.

We are next told, in the same verse, that "they shall have a single king to govern them, and shall never more be two nations." We are told in verse 24 that this king will be of Davidic ancestry, so the question of having the future king of David's Royal line to reign over this Bundle of Sticks impels us to investigate the claims we make that our Royal House of Windsor can, and does, trace its descent from KING DAVID OF JERUSALEM. We cannot *improvise* a Davidic king, to be put forward at this future crisis to take control of this Bundle of Sticks. Wherever the Davidic line of kings is to-day, it must have been in continuous ruling existence as a fulfilment of several prophecies relating to the continuity of his Royal descendants. As it is not reigning over Judah, it must be reigning over the other section of Israel's tribes, of whom it was predicted that they would evolve into

"A Nation and a Company of Nations."

Just as Ezekiel's vision-parable describes a bundle of twelve sticks joined to one stick, making an extra-strong single spliced stick, to be wielded by the hand of Jehovah, so we must now look round for the thirteen tribes of the House of Israel in the latter days, and assemble them for the binding in Palestine. Here they are :—

Great Britain and her Colonies.
The United States of America.
The Seventh (Palestine) Dominion.

There must be a close family relationship and an ever-growing friendship between ourselves and that "great" separated "people," the U.S.A., and we wonder how many interchanges of visits between our Premiers and the U.S.A. Presidents will be necessary before we discover the supreme advisability, perhaps necessity, of a future re-union.

Then, with the Jews, these staves "shall become one for My hand," and what Jehovah will do with this Bundle of Sticks is detailed in verses 24 to 28, which I quote from Dr. Moffatt's translation :—

> They shall live by My laws, and observe and obey My orders. They shall live in the land that I gave to My servant Jacob, where their fathers lived; there shall they live, they and their children, and their children's children, for all time, with My servant David as their perpetual Prince. I will make a compact of peace with them, a lasting compact; I will settle them and multiply them, and set My sanctuary among them for all time; My dwelling-place shall be with them, I will be their God, and they shall be My People; and when My sanctuary remains among them for ever, the nations shall learn that I am the Eternal Who sets Israel apart.

On the Trail of Jacob's Stone of Help.

BY ALBERT EMMETT.

Two of the several Hebrew words translated stone or rock, according to the writers and the times, are used in connection with this stone, which are Eben and Tsur. According to Gesenius, Eben is from the unused root "Aben," having the force of building, therefore apparently meaning a stone quarried from the sand or limestone rock (Cp. Exodus xxxiv. 1-4; 1 Chron. xxii. 2); while Tsur is so called from being compact, solid. He states other authorities take it to mean a piece of rock; it is used for the original rock, and also for pieces of rock. In this article I use the word stone in each case.

And Jacob went out from Beersheba and went towards Haran, and lighted upon a stopping-place, and lodged there, for the sun had gone down; and he took (one) of the stones of that place and put it at, or by, his head (Ges., page 506). (N.B.—Not *under* his head. The word is MIN—*out from* or *by.*) And he reclined in that position to rest; and he dreamed. . . . . And Jacob awaked out of his sleep, and he said : "Of a surety the Lord was in this place, and I knew it not"; and he was afraid, and said : "How dreadful is this place (now) without! This, then, surely is the abode of God, and this (vision) the gate of the heavens" (pl.).

The word "lodge" is the more correct, and is the most frequently used. The word "night" of the text is only implied from the fact of lodging. RAASHOTH—*pillows*—is properly "heads." The reputed Jacob's stone now in Westminster Abbey is about 10 inches thick. It is not reasonable to assume that this or any other stone was used as a pillow. The stone, being oblong, no doubt was stood up on end, at an angle to enable him to lean back against, while in a sitting position, it being of sufficient height to support his head. After he awoke he, no doubt, retired to a wayside inn or house—for it was already a village or town—from which he rose early in the morning. MAGOM, translated "stopping-place," and "position" above, is prop. a station, from standing, existing. AYIN, translated "none other," and also "without" in the Authorised Version is prop. "nothing," emptiness.

Jacob dedicates the stone in memory of the event.

And Jacob rose early in the morning, and took the stone that he had put at his head, and SUM—*set it apart—i.e.*, dedicated it—for a memorial, and poured oil upon the top of it, and called the name of the place Bethel.

SUM is translated "ordained" in Hab. i. 12, and elsewhere, and MATSTSEBETH Pillar—*monument*—by Gesenius, page 500.

He makes a conditional vow concerning the stone.

And Jacob vowed a vow, saying : "If God will be with me, and will guard me throughout the

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journey that I go, and give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then the Lord shall be my God; and this stone which I have dedicated for a memorial shall be (for) God's House" (Gen. xxviii. 10-22).

God tells him to return home, and reminds him of his vow.

"I am the God of Bethel, where thou anointedst the memorial, where thou vowedst a vow unto Me. Now arise and return unto the land of thy kindred" (xxxi. 13).

Laban overtakes him, and they make a covenant over the stone.

And Jacob took the stone and RUM—*raised it up—i.e.*, up-ended it—as a memorial. . . . . Then Laban said to Jacob: "Behold this heap, and behold—he—*the* memorial which I point to (Ges., page 366) between me and thee. This heap is evidence, and *the* memorial is a witness that I will not pass by this heap to thee." (N.B.—Not pass by the memorial, for that was not to remain.) "And thou must not pass by this heap, even—ETH—*with* this memorial for harm" (verses 45, 51, 52). It is quite evident that Laban considered that Jacob would succeed in anything that he attempted, if in possession of the stone at the time.

Jacob reconsecrates the stone, and confirms the name of Bethel.

And God appeared unto Jacob again. And Jacob—NATSAB—*placed*—*i.e.*, deposited — the memorial, the memorial of stone, and he poured a drink-offering thereon; he also poured oil thereon. Then Jacob (again) called the name of the place where God spake to him Bethel (xxxv. 9-15).

He used the stone as a monument for his wife's grave during his stay in the neighbourhood.

And Rachel died and was buried. And Jacob—YATSAB—*put* the memorial on her grave. It was the memorial of Rachel's grave until the day that Israel journeyed and spread his tent beyond the tower of Edar (xxxv. 20, 21).

He blesses Joseph, and informs him that the stone is to be entrusted to his care—*i.e.*, to him and his descendants or tribe, to whom the birthright (headship) belonged.

A prolific—BEN—*son* is Joseph, a prolific son, a AYIN—*fountain of*—ALE—*branches*, whose—BANOM—*daughters* go—ALE—*over* the wall, meaning that his offsprings would be so numerous that they would overflow their bounds and form daughter nations in every direction. Ephraim means fruitful, prolific.

I consider the above the more correct and understandable translation, for AYIN is properly that from which water springs; it is frequently rendered well, eye, and fountain. Israel is called Jacob's fountain by Moses, after his blessings of the tribes.

Then Israel shall dwell in safety alone; the AYIN—*fountain* of Jacob in a land of corn and wine. Furthermore, its heavens (atmospheres) shall drop down dew (Deut. xxxiii. 28).

The AYIN referred to by Jacob would, no doubt, mean a fountain that springs up above ground, and enclosed by a wall to form a basin or pool, as used to be done with some of our artesian wells. Jacob would be thinking of his own fountains at Shechem, where his flocks were kept (Gen. xxxvii. 11, 12), for Mr. Thomson ("The Land and the Book," pages 472, 473) says that there were very fine and delicious fountains throughout the whole valley of Shechem, and that they were numerous.

But the lords of the arrows—*i.e.*, war lords—will greatly provoke him (Ges., page 788), but his bow—*i.e.*, his readiness to defend—will remain constant (Ges., page 41); for agile is the strength—or arms—of his hands (Ges., page 670); the hands of a mighty Jacob—*i.e.*, strategist—thereby shepherding the stone of Israel with the—EL—strength (tenacity) of thy father, and by the Almighty, Who will help thee and bless thee (Gen. xlix. 22-25).

ROEH—*shepherd* in the text is a particle of the verb to care for, as a flock. Note its use in 1 Sam. xiv. 11, *keepeth* the sheep, and in 1 Sam., *keeping* the sheep, and in other places.

EL, translated God in the text, is also translated might, mighty, power, strong, great, etc. It is properly a particle of the verb IL or UL—to be strong, powerful; hence the use for God.

The stone was with the Israelites during the Exodus.

But Moses' hands became weary (Heb., heavy), so they took the stone (of help) and put it under him, and he sat thereon. Then Aaron and Hur supported his hands, first one and then the other, so that his hands were steady until the going down of the sun (Exodus xvii. 12).

They appear to have used it on their journeys, and in warfare, as a kind of mascot.

Then he forsook God, Who made him, and lightly esteemed the stone of his security or safety (Ges., page). . . . . Art thou unmindful of the stone that delivered thee, and has thou forgotten God that formed thee? . . . . How could one chase a thousand, or put ten thousand to flight, unless because their stone had sold them, and the Lord had delivered them up? (Ges., page 579). . . . . And he shall say, where are their gods, or the stone in which they have trusted? (Deut. xxxii. 15, 18, 30, 31, 37).

Joshua places the stone by the sanctuary of the Lord.

And Joshua wrote these statements in the book of the laws of God, and took the great (noble) stone and set it up under the oak, which was by the sanctuary of the Lord. Then Joshua said unto the people: "Behold, this stone shall be with us for a witness, for it hath heard it; with all the sayings of the Lord which He spake with us" (Joshua xxiv. 26, 27).

They keep the stone with them while harvesting.

And they of Beth-shemeth were reaping their wheat harvest in the valley. They lifted up their eyes and saw the Ark (brought in by the Philistines. . . . . And the cart came into the field of Joshua, a Beth-shemite, and stood there, for there (was) the great (noble) stone. . . . . And the Levites took down the Ark of the Lord, also the

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coffer of that was with it, wherein were the jewels of gold, and put it on the great (noble) stone; and the men of Bethshemeth offered burnt-offerings, and sacrificed sacrifices the same day unto the Lord (1 Sam. vi. 13-15).

Samuel names the stone, after a defeat of the Philistines, after the name of the place.

And Samuel took the stone—ACHATH—*alone*, or *at once*—and set it between Mispah and Shen, and called it by the name of EBEN-HA-EZER—*a stone that helps*—saying: "Hitherto hath the Lord helped us" (1 Sam. vii. 12). It could not have been the place that Samuel named, as is generally thought, because it was already named (Cf. Sam. iv. 1, and v. 1). ACHATH or ECHAD is translated a, one, alone, once, first, only, and in many other ways.

The stone was in evidence during mobilisation.

When they were at the great (noble) stone, which was in Gibeon, AMASA went before HUM; and Jacob's garment that he had put on was girded unto him, and upon a girdle, with a sword fashioned upon his loins in the sheath (2 Sam. xx. 8).

It was put in the temple, against the altar, and used for the crowning of the kings, as is done to-day in Westminster Abbey. It is called AMUD —*memorial* or *monument*—but the word has a broader meaning than MATSTSCHAH, as it included columns and other supports.

And they brought forth the King's son, and put a crown upon his head, and gave him the testimony, and they made him king, and anointed him. . . . . And when she (Athaliah) looked, behold the King stood—AL—upon the memorial, as the custom was (2 Kings xi. 11-14).

And the King stood upon the memorial and made a covenant (xxiii. 3)—*i.e.*, the stone was in the position of a witness, as in the case of Laban.

David refers to the TSUR—*stone* or *rock*, but more frequently to God as such.

And the Lord is my SELA—*rock*, and my fortress, and my deliverer, the God of my TSUR—*stone*; in Him I trust. . . . . The Lord liveth that blessed my stone; and exalted be the God of the stone of my security—or safety, deliverance, salvation (2 Sam. xii. 2, 3, 47).

For who (is) a God—MIBELEADE—*with exception* of the Lord, or who (has) a stone—ZULATHI —besides me, O our God? (Psalm xviii. 31).

In God (is) my salvation, and my glory (is) the stone of my strength, with God (as) my refuge (Psalm lxii. 7).

Thou hast forgotten the God of thy salvation, and have not been mindful of the stone of thy strength (Isaiah xvii. 10).

Fear (worry) ye not, neither be ye frightened; have I not from that time heard thee? Therefore I have declared it, for ye are my witnesses. Is there a God with exception of myself, even without a—TSUR—stone? I know of none (Isaiah xliv. 8).

From the foregoing it will be seen that although they reverenced the stone, God was credited with any benefits they considered they derived from it; but in Jeremiah's time they appeared only to regard it as their talisman.

As a thief is disgraced when he is found out, so is the House of Israel disgraced; they, their kings, their princes, and their priests, and their prophets. Who says to the stock (? Aaron's or Moses' rod): "Thou art my father"; and to the stone, "Thou hast delivered me" (? from the hands of the Egyptians), for they have turned their back unto me, and not their face; but in the time of trouble they will say, "Arise and save us" (Jer. ii. 26, 27).

Art thou not of old time, O Lord my God, mine holy? We are not to be exterminated, O Lord. By judgment Thou didst ordain it, and Thou didst establish the—TSUR—*stone* for proof (Cf. Ges., page 347) (Hab. i. 12). This refers to Gen. xxviii. 13.

The stone is thought to have been taken by Jeremiah to Egypt, with the daughters of Zedekiah, and from there to Ireland. It was afterwards taken to Scotland, and from there to London, in each country being used for the crowning of the kings and taking the oath—*i.e.*, making the covenant—by them.

"Hardening" of Pharaoh's Heart.

"THERE is always, it seems to me, something of considerable satisfaction when in these times the Bible gets a bit of its own at the hands of science. And the speech made the other day by Lord Moynihan, in which he showed that the mummified remains of Pharaoh Menephtah, who is generally supposed to have been the Pharaoh who would not let our people go, and who hardened his heart against their entreaties to be delivered from slavery, literally indicated calcified patches on the aorta, is of intense interest. Whether there is any true and exact relation between a physically hardened heart and the character of the person possessing it, or whether a perfectly soft and pliant heart is really incompatible with unkindness, I am unable to say. But I do not imagine that hard heart and soft heart would have gained for themselves the almost universal interpretation they have unless there were some reality in the differentiation.

"But Lord Moynihan's discovery is not alone confirmed, but capped by Professor Elliot Smith, who, in the course of a letter to *The Times* the other day, said:—

"The full story has never been told of the incident to which Lord Moynihan referred, as reported in *The Times* of October 23rd, as 'the most interesting visceral discovery.'

"The wrappings were removed from the mummy of the Pharaoh Menephtah on July 8th, 1907, on the instructions of M. Gaston Maspero, K.C.M.G., at that time Director-General of the Antiquities Service in Egypt. The mummy had been found in 1898 in the tomb of Amenophis II., in the Valley of the Tombs of the Kings at Thebes, its

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discoverer, M. Loret, being under the impression that it was the body of the so-called heretic King Akhenaten, but M. Groff called attention to the hieratic writing on the shroud, which established its identity as Menephtah.

"Several years before that discovery some excitement was aroused by the discovery at Thebes of a stela of Menephtah's reign, which was supposed to contain a reference to Israel. Hence, when I informed M. Maspero that it was essential to examine Menephtah for the report on the Royal mummies, I was then writing for the general catalogue of the Cairo Museum, he at once said, 'We must invite the missionaries to be present at the unwrapping.'

"While I was removing the bandages from the mummy, M. Maspero was busy telling the visitors of a tradition of the Alexandrian epoch that Menephtah was the Pharaoh of the Exodus, who perished in the Red Sea. Hence, when the mummy was exposed, and I called attention to the unique phenomenon of the incrustation of the body with crystals of common salt, M. Maspero at once turned to the missionaries and said: 'There you see the confirmation of the Red Sea episode.' And when (examining the body, which ancient tomb-robbers had hacked with an axe) I found calcified patches on the aorta, M. Maspero at once added: 'And his heart was really hardened.' One of the broken pieces of his damaged aorta M. Maspero allowed me to send to the late Professor Shattock, of the Royal College of Surgeons, who described it in *The Lancet* on January 30th, 1909.

"After that, I suppose we must not be surprised if scientists discover the remains of Moses with a piece of the first tables of stone in his hand. But I forgot! His sepulture is never to be known to mortal man!"—(From *The Jewish World* of October 31st, 1929.)

A glance through the record of these events given in Exodus informs us that this hardening process took place after each plague—and there were ten of them!

Did Pharaoh of the Exodus perish in the Red Sea? The history of the event does not state that he perished with his host, although "the incrustation of the body with crystals of common salt" might point to such an end, if the body was taken from the salt water on the day after the disaster. But even then, such an important body would be cleansed during the process of mummifying. And so forth *ad infinitum*.—(Editor.)

North of England Anglo-Israel Council.

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The Early British Church.

BY H.E.S.

THROUGH the kindness of a friend, Colonel A. G. Shortt has, with great courtesy, sent me from Oxford a copy of the actual words used by Thomas Cranmer (in the reign of Edward VI., ending A.D. 1553), which refer to the age of the early British Church. They occur at the end of an article, called "A Declaration of the Reverend Father in Christ, Thomas, Archbishop of Canterbury, concerning the untrue report and slander of some, which reported that he should set up again the Mass in Canterbury," and are as follows:—"And when they boast of the faith of the Church in the olden time, these fifteen hundred years, we will join battle with them on this point, that that doctrine and usage is to be followed which was in the Church fifteen hundred years past. And we shall prove that the order of this Church set out in this Realm by our said Sovereign Lord King Edward VI. by Act of Parliament is the same that was used fifteen hundred years past. And so shall they never be able to prove theirs." The article previously referred to is contained in "Writings and Disputations of Thomas Cranmer, Archbishop of Canterbury, Relative to the Sacrament of the Lord's Supper" (Parker Society's Publications, 1844).

It is delightful to have the actual words and context, but how inaccurately and carelessly they have repeatedly been referred to by British-Israel writers! The interesting point is that neither Cranmer, nor his opponents, questioned the Church being fifteen hundred years old when they had this difference of opinion not later than A.D. 1553. No doubt Cranmer was using round numbers when he spoke of "fifteen hundred," but if Cranmer was right (and who has any evidence to prove that he was wrong?), it means that there had been some sort of British Church in existence since the middle of the first century after Christ. Every scrap of evidence proving the existence of such a Church is of the greatest value, for this period depends a great deal too much at present on tradition. An authentic record of the Church and Abbey of Glastonbury, for example, would be worth its weight in gold.

No doubt the poor British Church had an exceedingly rough time of it. It had to remain in the west, or retire still further westward, before the savage Saxons, and still more savage early Danes. Of all the barbarians who ever invaded a tolerably respectable country, these early Danes must have been far the worst. If things annoyed them, they massacred indiscriminately, and, after robbing the churches of anything they thought of value, smashed and burnt them in wanton destruction. Had these early Danes anything to do with the Tribe of Dan? If they had, then Jacob drew it very mild when he described Dan as a snake biting horses on the road. They were more like rampaging, wild elephants, trampling everything before them. Later they became Christianised and more or less

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civilised citizens, but one can imagine that things were pretty bad when Augustine came over and began baptising, at the end of the sixth century. No doubt he had plenty of opportunity for baptising, but the idea that he first converted an entirely heathen nation is one of the picturesque myths of early English history, like that of the painted savages whom Cæsar encountered, or the bloodthirsty Druids, who revelled in human sacrifices!

It has nothing specially to do with the early British Church, but it is interesting to contrast the invasions of the early Danes with the quiet immigration of their kinsmen, the old Norwegians or Norse. The latter came over silently, so to speak, at the end of the ninth century, from the Isle of Man and Ireland, and settled as sturdy farmers in Cumberland, Westmorland and Lancashire. So quietly did they come, that there is no written record of their invasion at all. They are alluded to afterwards as being there, and place-names prove their arrival beyond the shadow of a doubt. Of course, they were Christians of a kind, not converted by any successors to Augustine, but by that glorious band of northern saints and preachers to whom the upper part of Britain owes so much. One wonders whether they had any little churches. Nobody knows. Place-names do not help us. In fact, "church" history in the North-West is wrapped in obscurity till the establishment of Furness Abbey early in the twelfth century, and that was purely Roman. One can only imagine there may have been a Norse-British church in a place like Cartmel, where the Priory was later built.

Leeds British-Israel Association.

ON October 24th we were favoured at our Bible Study Circle with a very helpful address by Mr. F. E. Allenby on "Signs and Wonders." He drew our attention to the fact that when God had important things to reveal to mankind, or work to be done, He very often chose someone obscure and quite outside the world of organised religion. Mr. Allenby emphasised the necessity for absolute faith in God in these days, and careful study of His Word. He dwelt in his remarks on the immanence of God; we did not pray to a God afar off. A very profitable time was spent.

On October 30th Mr. Leonard Hardcastle gave a gramophone recital. He had carefully chosen the items from well-known anthems and oratorios, these having an application illustrative of British-Israel teaching. Reading at intervals selected portions of Scripture containing a message which found interpretation in the piece rendered. The recital was of a high order, and an example of what can be done in this way to enhance the work of spreading the British-Israel Truth. We were afforded a happy and profitable evening. At the close the audience showed keen appreciation by a cordial vote of thanks.

On November 13th Mr. D. Davidson, M.C., F.R.S.A., F.R.E.S., gave us an extremely interesting lecture on the Great Pyramid, accompanied by very fine lantern slides. The Great Pyramid's prophecy and its fulfilment is a question which is occupying all thoughtful minds. Mr. Davidson went closely into the description of the interpretation of his various data. The significance of the displacement factor (286.1 Pyramid inches) is most important. It is the central geometrical theme of the Great Pyramid's *allegory* (cap). It applies everywhere, externally and internally. Its application signifies the displacement of man from the centre of harmony in God, and the rectification for displacement that was effected by our Lord Jesus Christ at His Passion. The Biblical race is indicated as being Divinely guided through the pitfalls of civilisation displaced from God, to be instrumental on the human plane of existence in preparing the world for the "restitution of all things" under the coming rule of our Lord Jesus Christ. The Anglo-Saxon race were the only people having the inch measure, the Pyramid's measure; therefore the message is addressed to them as the building race for the Kingdom of God on earth. He pointed out the serious crises through which we were passing financially and in the matter of unemployment. These trials and their concomitants are designed to strip us of our affection for material things, and to raise us up to the spiritual requirements of the Almighty, for the great work before us. Here, it will be noticed, is found an explanation of the low passage entered on May 29th-30th, 1928. The Right Hon. Lord Gisborough presided.

The Appeal for Help Fund.

THE following donations for the above fund have reached us during the past month. To the givers we tender our grateful thanks:—Mr. T., 20/-; Toll-Bar, 2/6; E.J. (South Africa), 3/-; C.W., 20/-; H.R., 7/6; Blackpool, 10/-.

We have also received a conditional promise of £2 towards the cost of printing four pages extra in the January issue, if the balance (£3) is forthcoming, the cost of the four extra pages being £5. Donations ear-marked for this purpose should reach us during the first fortnight in December, so that the necessary arrangements can be made. All subscriptions and donations should be sent to: T. W. Plant, Hall Cross Cottage, Doncaster.

Lectures During December.

December 3rd.—Leicester B.I.A. Rev. T. H. Whitehouse, M.A.; 3 p.m. and 7.30 p.m.
December 8th.—Scottish Israel Identification A. R. J. Thomson. Subject: "The Unity of the Scriptures."
December 10th.—Glasgow Western District B.I.A. W. T. Craig, F.R.G.S. Subject: "The Gates."
December 10th.—Walsall B.I.A. John Leech, M.A., K.C. Subject: "Popular Objections to B.I. Truth."
December 11th.—Leeds B.I.A. Rev. G. W. Plasting. Subject: "The Throne and the People."
December 12th.—Glasgow South Suburban B.I.A. G. C. Young. Question Night.
December 16th.—Leicester B.I.A. Open meeting for Questions and Answers.
December 17th.—Leeds B.I.A. Bible Study Circle.
December 22nd.—S.I.I.A. Mrs. Rankin. Subject: "Israel, My Servant."

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A Ransom for Many.

BY EDWIN JORDAN (South Africa).

IN Isaiah li. 2, of our Authorised English Bible, we read: "Look unto Abraham, your father, and unto Sarah that bare you, for I called him alone, and blessed him, and increased him." And one of the references given to this passage is Gen. xxiv. 1: "And Abraham was old, and well stricken in age, and the Lord had blessed Abraham in all things." But the Lord did not call Abram from Ur of the Chaldees for the sole purpose of giving him the land of Canaan and extensive wealth; rather, it was for the purpose of making him the founder of a multitudinous race, who would be obedient to His will, and carry out His Divine plan for world regeneration and righteousness (see Gen. xxii. 15-18). And so, if we turn to Gen. xvii. 5, we find that the Lord changed Abram's name to Abraham (the marginal translation of which is: "The father of a great multitude"), saying: "For a father of many nations have I made thee"; and the Revised Version of the passage quoted from Isaiah is "and made him many," instead of "and increased him."

The birth of this race began with the birth of Isaac to Abraham and Sarah, and in due time Isaac married his cousin, Rebekah, the great "mother of thousands of millions," or, if the Revised Bible rendering is preferred, the "mother of thousands of ten thousands" (Gen. xxiv. 60). And so the growth of the race began, and it was continued through Isaac and Rebekah's son, Jacob, who became the father of the Twelve Tribes of Israel (Gen. xxviii. 1-5; xxxii. 28; xxxv. 9-12; xlix. 1-2).

Now this promise of Israel growing into a multitude of people was never withdrawn; not even when, hundreds of years afterwards, the Kingdom of Israel was finally broken up by the Assyrian captivity (2 Kings xvii.), and the people became "Lo-ammi" (Hosea i. 9), "lost sheep" (Jer. l. 6), and "wanderers among the nations" (Hosea ix. 17); for it is then that we are distinctly told by the prophet Hosea: "Yet the number of the Children of Israel shall be as the sand of the sea, which cannot be measured nor numbered" (Hosea i. 10).

Now, as we have already seen, God destined Abraham to be the father of "many nations"; and in several places in our English Bibles the word "many" is used to express the multitudes of Israel. It occurs first in this manner in Exodus v. 5, when Moses was urging Pharaoh to let Israel go three days' journey into the wilderness for the purpose of worship, and Pharaoh exclaimed: "Behold, the people of the land now are many, and ye make them rest from their burdens." Again, it occurs in the festive days of King Solomon, when we are told: "Judah and Israel were many, as the sand which is by the sea in multitude" (1 Kings iv. 20). And later on, apparently after the deportation of the Kingdom of Israel, those who were inhabiting the wastes of the land of Israel made a claim to being "many" (Ezek. xxxiii. 24). Is it not apparent, then, that "many" is used as a convenient word to express the multitudes of Israel?

At the time of the Exodus, Israel was ransomed from bondage at the expense of Egypt, Ethiopia, and Seba (Isaiah xliii. 3). And now, again, when the multitudes of Israel were "lost sheep" and "wanderers among the nations," and those of them who still remained in the land of their heritage were under foreign rule, the Lord Jesus tells His Disciples that "Even the Son of Man came not to be ministered unto, but to minister, and to give His life, a ransom for many" (St. Matt. xx. 28). And that the Lord Jesus was then referring to the ransom of Israel appears to be borne out by what Caiaphas, the High Priest, said at the Council of the Chief Priests and Pharisees after the resurrection of Lazarus: "Ye," said he, "know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this he spake, not of himself, but being High Priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that He should gather together into one the children of God that were scattered abroad" (St. John xi. 49-52). And in the passion chapter of Isaiah (liii.) we have the story of the Messiah, Who bore our griefs and carried our sorrows, and Who was numbered with the transgressors and "bare the sins of many."

Ferrar Fenton, in his "Complete Bible in Modern English," gives the following translation of Isaiah liii. 12, 13:

> By His instructions My Servant will make many righteous,
> For He, Himself carried their sins.
> So I gave Him the Many, and Nobles assigned as His spoil.
> Instead of that wealth, He poured out His life to the death,
> And was branded with crime,
> Yet the Sin of the Many He bore, and He prayed for the wicked.

The Stone of Destiny.

The Sunday Observer of November 3rd has the following amusing anecdote of Principal Rait, which we pass on to our readers:—

"Although grave enough for formal occasions, the new Principal of Glasgow has a pretty turn of speech. On what must have been almost the first of his lectures as Professor of Scottish History, an exigent Scot's voice demanded: 'What about the return of the Stone of Destiny from Westminster to Scotland?' 'Gentlemen,' said the lecturer, 'let the stone remain in the place where Scotsmen have been so long accustomed to rule.'"

A book to be Read.—"Biblical Peoples Recognised in Modern Nations," by M.J.; price, 1/3, post free, from Marshall Press, Ltd., 7, Milford Lane, Strand, W.C. 2.—(Advt.)

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Correspondence.

A CURIOUS COINCIDENCE.

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

Dear Sir,—The Great War cost this country £8,000,000,000. For three years out of the four it was waged as much on behalf of the U.S.A. as for ourselves. For these three years America made much money out of our necessities, and, despite the clear facts of the case, subsequently insisted on full payment of all moneys due for munitions supplied during the three years of her shameful quietude, her peace without honour.

"Though the mills of God grind slowly,
Yet they grind exceeding small."

On reference to my paper this morning, I find that the recent break in the New York Stock Exchange has cost America £8,000,000,000. This is a curious coincidence. I hope it will cause Manasseh furiously to think.—Yours faithfully,

November 18th, 1929. "EPHRAIM."

Probably many of our readers did not see the article referred to in the above letter from "Ephraim." It appeared in *The Daily Express* of November 18th from the pen of their Special Correspondent, C. J. Ketchum. The headlines were very arresting, and we quote the following paragraphs from the article to illustrate the references in the above letter.—(Editor.)

TRAIL OF RUINED HOMES ACROSS AMERICA.
£8,000,000,000 LOST IN THE STOCK EXCHANGE COLLAPSE.

A young stockbroker in Wall Street epitomised the feeling of the American people when I called on him this morning and referred to the recent disastrous happenings in Wall Street.

He paused gravely and said:

"Here we are, the great financial centre of the globe, the wealthiest nation in the world, a country which, in the minds of many of us, was the country which won the war, yet a catastrophe like this can occur within our gates, and hundreds of thousands of our people can be rendered homeless in a night.

"It has been a shocking blow to the man in the street." * * * *

SURGING MASSES.

But one has to come to New York and make one's way through the surging, hustling masses to learn and appreciate the really incalculable extent of the damage done. It is too early to estimate the country's actual losses in pounds, shillings and pence, but in the offices of the "Wall Street Journal" I was given by the editor the Dow Jones industrial averages for September, October and November.

These, the most reliable figures in existence, are based on the total market value of all stocks listed on the New York Stock Exchange, and they showed that while on September 1st the total value of these American stocks ran to £17,933,600,000—their highest point this year—they have now dropped in value by £8,000,000,000, or about 48 per cent.

This, then, roughly approximates the loss—including, of course, money on paper—which people in this country have sustained up to now. That the whole country—that is, every phase of industrial and social life—has been ruthlessly affected is shown by developments in all spheres of the nation's business.

* * * *

FEVERISH INTENSITY.

New York Stock Exchange maintains, nevertheless, an atmosphere of feverish intensity, while brokerage offices in every section of the country continue to be crowded with masses of anxious spectators gravely observing the great floor battle which still proceeds over the never-ending fluctuation in prices. What further immediate developments there may be, not even the most sagacious prophet in Wall Street will dare to predict. One salient fact emerges, however, to the eyes of an outside observer of this national calamity like myself. The confidence of the American people in a financial system which has made a fate such as theirs possible in a nation—the most prosperous, certainly the wealthiest of all nations of the world—has been severely, if not permanently shaken.

Review.

"The Whole Tithe." By P. W. Thompson, M.A. Popular edition, revised and enlarged, 5/- (Marshall, Morgan and Scott, Ltd.)

So very much has been said in genuine appreciative praise of the above book that it is almost impossible to add an additional tribute. It is to the man of figures that this work will appeal, and by whom it will be most quickly grasped. The Christian business man will be the first to act upon it; the results he alone will know, though fellow-Christian tithe-givers may guess, nay, feel sure. We say, "Test it by a practical trial." We bought the book when it was first published, read it, and lent it to a man in a very small way of business, who could ill-spare 2/- a week. With joy in his face he reported that, acting upon it, he never missed the "tithe," and that his business began to slowly increase. This is only one of many such cases which have come to our knowledge. On the other hand, we have heard the whole subject severely criticised as "visionary, impractical, out of date." In spite of varying opinions of tithing, it will be universally acknowledged that the first part is a masterly and lucid presentation of the Israelitish national finance. The second part is debatable. The author admits that nowhere in the New Testament are we told to pay tithes on that old system. We are of opinion that under the New Dispensation it is intended to be left to each individual to do what is right "in the sight of the Lord." For a proper appreciation of what is right in the sight of the Lord, much more teaching on the subject is required. Tithing should be taught in the home, by example and precept; continued at the school and Sunday school, and this simply and intelligibly. "Giving to the poor, lending to the Lord," epitomises the matter, but the exposition would have to be very carefully given to children, otherwise the impression might easily be that "you give to gain something." Emphatically, we should have the subject dealt with from the pulpit, though in doing so it would be difficult to avoid the charge of begging for the Church. We would venture the opinion that the "revival" spoken of by our author will have to come before there is any realisation of the real meaning of "lending" to the Lord. We can heartily recommend this unique and enlightening book. M.W.

The Anglo-Israel Distribution Fund.

THE only donation received this month is from L.M., 7/-, which is gratefully acknowledged.

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The Word "Ulphus."

SOME further particulars relating to the word "Ulphus" have been sent to me by Colonel A. G. Shortt, of Oxford.

The name "Ulph" is said by Shore ("Origin of the Anglo-Saxons," page 315) to be a Gothic word, and to appear in the name of Ulphilas, the bishop, who translated the Gospels into Mœso-Gothic.

The Goths are said, though it has been contradicted, to have been the same as the Gutœ, Gutes, Jutes, and Danes.

There is an Ulpha and the Vale of Ulpha, ten miles up the Duddon River in North Lancashire, and another at the mouth of the Kent River (Lancashire). There is an Ulva in Argyllshire, and another, a parish, in the Inner Hebrides. V. and P.H. are the same, and Bartholomew's "Gazetteer" (Appendix I.) says that Ulva is Ulv-ey, "the island of the wolf." Ulv is said to be Danish for "wolf," and I have read, I think, in "Hume's History of England" that the Normans came out of Denmark.

York, a Cær Ebrauc (meaning "a fortified place of the Hebrews"), was one of the three seats of the three Arch-Druids of Britain (R. W. Morgan's "St. Paul in Britain," page 65).

Cær Ebrauc, for York, will be found in Shore's "Origin of the Anglo-Saxons," page 26, and also in "Nennius' Historia Britonum," Bohn's edition, page 409.

. . . . . .

Since receiving the above we had the following additional details brought to our notice:

"Lake District History," by W. G. Collingwood, M.A., F.S.A., president of the Cumberland and Westmorland Antiquarian Society.

Page 75 · Part of this Fell—namely, Ulpha—John Denton says, "was granted to one Ulff, the son of Evard, whose posterity enjoyed it till the time of King Henry III."

Ulf, son of Edward, witnessed a charter of 1200, or a little earlier (St. Bees). Canon Wilson thought that this family's original headquarters were at Waberthwaite; probably of old Norse stock.

Page 97: Ulpha (Ulfhon, 1337), "howe of Ulf."

Page 50: At the foot of the Duddon Valley is Ormulf's house (Arnaby); on the moors above is Swinside. Ulf's how (Ulpha) may be comparatively late.

Page 106: And finally Ulpha Old Hall, imitating a pele tower, but of a later type, seems to be of the sixteenth century (illustrated).

Page 118: Even at the smaller mansion-houses, like Coniston and Ulpha, still more on great estates, deer were kept.

We are sure our readers will appreciate having these "straws" to help them to trace out our streams of migration across Europe—From Nineveh into Britain.—(Editor.)

A New Book by "The Roadbuilder."

"THE FREEDOM OF THE SEAS"

by

LT.-COL. W. G. MACKENDRICK, D.S.O.

IN BRITISH-ISRAEL circles this is an event of considerable importance, and on glancing through its contents just before we go to press, we feel sure it will be voted a worthy successor to his two previous books. Its time of publication is exceptionally opportune, coming as it does when the Prime Minister of Great Britain and the President of the United States of America are talking over the Problems of Sea Power.

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(5) It cannot be taken by any other power.
(6) His Majesty is to hold it so long as the sun is in the heavens.
(7) The U.S.A. are Manasseh, His chosen great nation.
(8) The British Commonwealths are His chosen multitude of nations.
(9) Both are His servants, elect for world service.
(10) Both should co-operate for His service in the sea—and much more!

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It is strongly recommended by Professor Ed. Odlum, Vancouver, B.C., and by the Rev. Merton Smith, Jersey, Channel Islands.

Orders executed in rotation, a supply of this book will shortly arrive from Canada. Apply:—The Editor, "British-Israel Herald," Hall Cross Cottage, Doncaster. Details of price not yet to hand.

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for 1930.

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