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"And raise the Flag over the Tribes." (*F.F.*)
"Lift up a Banner over the Peoples." (*Polychrome.*)
"Erect a Standard for the Nations." (*Sept.*)
—Isa. lxii. 10.

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE

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Loyalty.

By The Editor.

When Sir Cecil Spring Rice left America, Mr. Bryan wrote him a cordial letter of friendship, and, in reply, Sir Cecil was inspired to write the following verses :—

"I vow to thee, my country—all earthly things above—
Entire and whole and perfect, the service of my love,
The Love that asks no question: the love that stands the test,
That lays upon the altar the dearest and the best:
The love that never falters, the love that pays the price,
The love that makes undaunted the final sacrifice.

. . . . . .

"And there's another country, I've heard of long ago—
Most dear to them that love her, most great to them that know—
We may not count her armies; we may not see her King,
Her fortress is a faithful heart, her pride is suffering—
And soul by soul and silently her shining bounds increase,
And her ways are ways of gentleness, and all her paths are Peace."

—*Public Opinion*, 13/12/29.

Sir Cecil Spring Rice was British Ambassador at Washington in the early years of the war. When I read the above I immediately remembered a similar idea of loyalty being expressed in "Oxonian's" "Verse by Verse." Here it is as written in 1904 :—

Isaiah lxii. 5.

So shall thy sons marry thee.

"The enthusiastic loyalty towards the Mother Country, displayed in every recent crisis by the colonists of Britain in every clime, is a fitting application of this prophecy. . . . . *The Speaker's Commentary* comments on this passage of Isaiah : *'Thy children* will then obtain what they prize above all else—an indefeasible title to the possession of thee, *the object of their unreserved devotion.'* "

This quotation from *The Speaker's Commentary* refers to the future co-partnership in Palestine to

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be actively enjoyed, because of its being their birthright, by the whole Twelve Tribes of Israel. The loyalty to the Mother Country mentioned in the quotation from "Verse by Verse" is, therefore, only an earnest of the still greater loyalty we shall display to Palestine, the homeland of all the Tribes of Israel, at the time of the future great re-union of All-Israel. Can you, have you ever tried to read this 62nd chapter of Isaiah from the standpoint of the national ownership of Palestine by all the Twelve Tribes of Israel? Not by Judah only, but also by the "Company of Nations" into which Ten-Tribed Israel was to evolve.

Have you ever tried to read Isaiah lxii. apart from the spiritualising, sermonising and devotional standpoints? Granted, it refers to the future time of the Saviour, the Second Advent period; but (and what a big BUT this is!)—but its locality is Palestine, and the actors in the prophetic drama are Israel joined to Judah—they are nationalists of all-Israel, and not merely devoted members of Christian Churches and Chapels of Israel and the Synagogues of the Jews. Do you realise that *when* chapter lxii. is fulfilled, *then* a blending—a perfectly satisfactory blending—of the religious faith and practice of the English-speaking peoples and the Jews will be an accomplished fact?

We will now compare the translation by the Rev. T. K. Cheyne, M.A., D.D., in the Polychrome Bible of the U.S.A., and ask you to look up this chapter in the Authorised Version :—

1 For Zion's sake I will not be silent, and for Jerusalem's sake I will not rest,
Till her victory go forth like the brightness of the dawn, and her deliverance like a torch that is lighted.
2 Nations will see thy victory, and all king's thy glory.
3 And thou wilt be a crown of adornment in JHVH's hand, and a royal diadem in the open hand of thy God,
And thou wilt be called by a new name which JHVH's mouth will determine.
4 No more wilt thou be named Forsaken, and thy land will no more be named Desolate,
But thou wilt be called Well-pleasing, and thy land Married;
For JHVH is well pleased with thee, and thy land will again be married.
5 For as a young man marries a virgin, so he who builds thee up will marry thee,
And with the joy of a bridegroom over a bride, thy God will joy over thee.
6 Over they walls, O Jerusalem, I have set watchmen;
The whole day and the whole night through they are never silent.
Ye who are JHVH's remembrancers take ye no rest.
7 And give Him, too, no rest, until He establish,
And until He make Jerusalem a renown in the earth.
8 By His right hand has JHVH sworn, and by His strong arm:
Surely I will no more give thy wheat to be food for thy foes,
Nor shall strangers drink thy new wine for which thou hast laboured;
9 But those who have garnered the wheat shall eat it, and praise JHVH,
And those who have gathered in the new wine in the cluster shall drink it in My holy courts.
10 Pass through, pass through the gates! Clear the way for the people!
Cast up, cast up the highway! Free it from stones!
Lift up a banner over the peoples!
11 Behold, JHVH has made redemption to be heard to the end of the earth.
Say ye to the Sons of Zion: Behold, deliverance comes;
Behold, His wage is with Him, and His recompense before Him.
12 Men will call them The Holy People, JHVH's Redeemed Ones;
And thou wilt be called Sought Out, The Unforsaken City.

Now let us see what this chapter will yield from the *combined* national standpoint. The words "Zion" and "Jerusalem" give us the geographical location; it cannot be our favourite church or chapel. Our insularity, when reading the prophecies, is often appalling. The words "victory" and "deliverance" take us to the final victory at Armageddon, which certainly will redound to the glory of God, and will be known of all the world as "His strange work."

"To do His work—alien is His work!
To carry out His task—strange is His task!"

"*I.e.*, the Lord will again intervene decisively in human history as He did in the time of David" (Wade).

We wonder what the "new name" will be! Wade ventures to suggest that it is "a title only known to the Lord, similar to 'the Lord is our righteousness' of Jer. xxxiii. 16."

> In those times Judah will be safe, and Israel rest secure, and this is what she will call Him, Our Righteous Lord!—(Ferrar Fenton).

On this verse, Dr. Driver writes :—"The name expressive of the ideal character which the nation (note, it is the re-united nation of Israel and Judah—ED.) will then display which, in chapter xxiii. 6, was applied to the future ideal king, is applied here to the future city. Compare the symbolical name, 'Yahweh is there,' in Ezek. xlviii. 35." This is the last verse in the Book of Ezekiel, and is rendered by Ferrar Fenton as follows :—

> It will thus be eighteen thousand in circuit,—and from that day the name of the city, "The Lord's Home."

In Hebrew, "Jehovah-Shamah"; in Arabic, "The Lord has heard."

Now let us read Jer. xxiii. 5 and 6, as desired by Dr. Driver, remembering the rule of the Church that Scripture shall always be explained to harmonise with Scripture :—

> Behold, the days are coming, saith Yahweh, that I will raise up unto David a righteous shoot, and he shall reign as King and deal wisely, and shall execute judgment and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell safely; and this in his name whereby he shall be called, "Yahweh is our righteousness."

Dr. Driver, in his note, adds: "The King receives a name symbolising the ideal character which the nation will *then* display." All this takes us to the Davidic monarchy, a member of which will be raised up to undertake this work, and lead the nation at this time, and who will be the personal rallying-point for All-Israel, when "Jerusalem is the seat of Jahweh's world-wide sovereignty" (Professor G. H. Box).

What a thrilling description is Isaiah's phrase, "So shall thy sons marry thee," of the

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loyalty and patriotism towards the *real* homeland of Israel's scattered fragments, to be re-united under the Davidic monarchy in Palestine! What an ideal centre for our world-wide Empire—East and West, and the land of desire to every Jew! What an extraordinary alteration in our present administration of Palestine, and in our official attitude towards the Jews, will have to take place!

We now return to our 62nd chapter, and note that verses 6 and 7 refer to "the Lord's assurance that He will not allow His promise to Zion to be forgotten by Him." Dr. Wade, who makes this comment, suggests that these "Watchmen" may be "angelic ministers, whose duty it is to watch over the welfare of Jerusalem, and who are charged to keep constantly before the Lord His resolution about her" (see Zech. i. 12). To give a glaring instance of the utter inability of Modernist Higher Critics to accept the claim to prophetic prediction of future events, we must draw attention to Dr. Wade's footnote on verse 7 :—"*Give him no rest.* The writer (of this phrase) must have lived at a time when the predicted amelioration in the condition of Zion lagged behind the natural expectations of its people." Which means, in plain English, that the suggested third Isaiah—they have discovered (?) for us at least three Isaiahs—lived when he here described, nay, almost grumbled at, the slowness of events relating to the return from Babylon. The finality and fulness of the prophecy, and its still obvious futurity, goes for nothing; that is all finished with in B.C. periods. Dr. Wade, in his notes is too busy referring to Xerxes, to ancient Edomites, to Persian Governors, to turn full-faced to the future of All-Israel's re-union in Palestine, and when he does permit himself to mention anything as still future, of course, he refers to the Jews only.

If, in his footnote, Dr. Wade had written : "The prophet Isaiah *predicted* a time when the predicted amelioration in the conditions of Zion *will lag* behind the natural expectations of its people," he would have described the somewhat natural exasperation or impatience of the present-day Jews at our official slowness to honour the promises we have made them, and the hopes we have raised in their minds since 1914.

The last phrase in this seventh verse reads : "Until He make Jerusalem a renown in the earth," presumably as being the seat of the promised Divine government of the world. It is interesting to study the passage from Micah foretelling the same event, and to quote some of the footnotes written by Dr. R. H. Horton, the editor of this volume of "The Century Bible" :—

MICAH IV. 1-5.

1 But in the latter days it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it.
2 And many nations shall go and say, Come, ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of His ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of
3 the Lord from Jerusalem. And he shall judge between many peoples, and shall reprove strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall
4 they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord
5 of Hosts hath spoken it. For all the peoples will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

We note at once that this is dated to take place

"In the latter days" (A.V.).
"In the latter end of the days" (Young).
"At the end of the times" (F.F.).

On the word "established," in the first verse, Dr. Horton writes : "Not for a time, but abidingly, is the meaning of the participle employed," and he refers us to Dan. ii. 44, which Ferrar Fenton renders as follows :—

> But in the days of those Kings, the God of Heaven will establish an Everlasting Empire, and indestructible,—whose Soverignty will not be transferred to another people.

We ask, where is this "established" empire in the world to-day if not found in the British Empire?

Referring to verse 2, Dr. Horton writes :—"The words of the peoples, as they go up to Jerusalem for instruction, end with 'in his paths,' *i.e.*, Jerusalem as the religious metropolis of the world."

Note how verses 3, 4 and 5 are obviously unfulfilled, and are dated *after* the end of all warfare.

Now refer back to Dr. Cheyne's rendering of Isaiah lxii. 9, and ask yourself this question : In what Holy Courts will the wheat be eaten, and the new wine be drunk?

Surely these Courts will be those of the foretold House of Prayer for all nations, described by Ezekiel's prophecy with such elaborate minuteness and wealth of detail, and which are to be erected in Palestine at the time of the restoration and fusion of All-Israel.

When we reach verses 10, 11 and 12 of Isaiah lxii., we are in the atmosphere of intense human activity in the act of celebrating this greatest of the national deliverances of Israel throughout its age-long history.

"The old view of this passage" (writes Professor Box) "was that it referred to the first Return, ... but . . . . the Return referred to is the larger one of the whole Diaspora." Therefore it refers to an All-Israel return of all the Twelve Tribes of Israel, and that, not having yet occurred, is still future, and dates this prophecy as awaiting fulfilment. This dramatic description of road-building activities suggests a comparison with Isaiah xl. 4, and verse 5 gives the reason, which again refers to Jerusalem as the religious metropolis of the world.

"LIFT A BANNER OVER THE PEOPLES."

This phrase, in verse 10 of chapter lxii., is selected for our Monthly Headline, and appears with its two variants from Ferrar Fenton and the Septuagint. If the first translates it as "tribes,"

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and the next as "peoples," and the last as "nations," may we blend the three renderings, and suggest this phrase refers to the peoples of the Tribes of Israel, which have now evolved into nations, as was predicted of them? Then we get the three words, "Flag," "Banner" and "Standard," and we have the flags or banners of the Tribes of Israel, first as tribal emblems, later as the Union Jack, together with the Royal Standard of our Davidic monarchy.

These may not be such far-fetched surmises as might appear at first sight, if we read Ferrar Fenton's rendering of Isaiah xi. 10, 11 and 12, which I quote condensed :—

> Then the Tree of Jessai be the Banner of Tribes,
> To whom nations will rush and rely on His might;
> And My Prince will add twice to His power,
> To collect the remains of His race who are left,
> From Ashur, etc. . . . .
> And out from the Isles of the Sea.
> And then He will raise up a Flag to the Heathen.
> And all Israel's Wanderers, and Judah's Dispersion
> From the four Winds of the Earth will collect.

Shall we now paraphrase this truly remarkable translation? We begin with the time-marking word "then," and note that that will be the time *when* the Banner or Royal Standard of the descendants of the son of Jesse, *i.e.*, the Davidic monarchy, will be the rallying-point of the Tribes of Israel, which will then have become nations, and they will flock to His Standard and rely on His leadership and pre-eminence. And at that time this Prince of our House of David will double His national and material power, and it will be *when* He fuses (merges) His subjects from their world-wide residential localities. His flag will be raised up to the heathen! This Hebrew word is *Goyim*, a term of contempt in the mouth of a Jew, but the very word used when it was promised to the Patriarchs that their seed should be "a nation *(goi)* and a company of nations *(Goyim)* shall be of thee" (Gen. xxxv. 11).

Note that one of the places of residence for these unacknowledged, unidentified Israelites of the Northern Kingdom is mentioned as "the isles of the sea," and that in Hebrew is equivalent to "the isles of the West."

As we read on, we find that these heathen (?), living at the four quarters of the earth, are "Israel's *wanderers* and Judah's *dispersion*," and we remember that the Bible *never* speaks of Israel's dispersion and Judah's wanderers. Israel wandered away as she listed, and still does so, but there is an element of compulsion in Judah's dispersion. Verse 15 in chapter xi. gives the hint that this fusion will be at the time of the great earthquake in the Second Advent period. But how will the power of the Davidic throne be *doubled?* Would it not be doubled when the U.S.A. and the Jews (the Seventh Dominion) join, nay, rejoin themselves to Great Britain and her Colonial nations, and thus complete the All-Israel Federation?

We must now conclude with some reference to verses 11 and 12 in chapter lxii. Verse 11 makes the redemption of Israel to be world-wide and world-known, and All-Israel will then be called "the Holy People," and the complete harmony of Scripture is once more proved when we turn to 1 Peter ii. 9, and read in Ferrar Fenton's translation, "But you are a select race, a royal priesthood, a holy nation, a people for action."

The inspired verses of Sir Cecil Spring Rice, printed at the head of this article, call us to loyalty to Great Britain, but ever beyond even this is the still greater vision of a loyalty to the predicted world confederation of all the English-speaking peoples and the Jews, a power to be used for world-righteousness, when All-Israel leads the world back to a knowledge of Israel's God and His Messiah in the millennium.

How differently the second verse by Sir Cecil Spring Rice, quoted at the beginning of this article, would have been worded had he been aware of the point of view outlined in this article! I should like to have read it when written with Isaiah lxii. 5, as the text: "So shall thy sons marry thee."

Leeds British-Israel Association.

IT is with much pleasure that we listened to the Rev. G. W. Plasting on the 11th December. He lectured to us on "The Throne and the People," pointing out the great affection subsisting between the people and the King. Instancing, during the King's illness, some of the varied and striking tributes exhibiting this; that Covent Garden offered loads of vegetables, and Indian doctors offered their services. This affection was found in every variety and in all sections of his Majesty's subjects. Why this affection? He found the explanation in Scripture. The King was, he claimed, of the seed of David, and was sitting on the throne of the Lord. This was confirmed in the archives at Windsor. His arguments demonstrated that this was also proved from the historical, prophetical and literal side. The speaker's references to his Majesty's concern for the welfare of his people were effective, as he illustrated the services rendered; also those of the Prince of Wales. The Throne had the Divine charter, as given to David, *vide* 2 Sam. 12-17; Psalm lxxxix.; Jer. xxxiii. The King is responsible, in the sight of God, for the adequate protection of his people. In the turmoil of Parliamentary discussion, it was possible to lose sight of this. In the last resort it is to the King that his subjects turn. Mr. Plasting drew our attention to the fact that Scripture stated that a future King David was to rule (Jer. xxx. 9); this was supported by Ezekiel and Hosea. It must be noted that the Prince of Wales' familiar home name was David, and it was with this name that the King saluted him when the Prince rushed from Africa to his father's bedside.

That the audience much enjoyed the address was evident. Mr. Plasting was accorded a hearty vote of thanks. There was an excellent attendance. Mr. F. E. Allenby kindly presided.

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A Nation Discovers Itself.

BY GEO. B. MOSS.

IF an empire discovers itself, then it must have had a hidden past. If Holy Scripture delineates and sketches through the prophecies of Daniel the story of *four* great empires—the Babylonian, Medo-Persian, Greek, Roman—would it not be incomprehensible if no picture were given of the fifth, the greatest and most wonderful of them all. One feels at once the cogency of this statement. This is what British-Israelites have insisted on for so long. Intelligent people have long asked what has become of a people to whom altogether wonderful promises were made, and which promises should now be being fulfilled in these last days—I mean, of course, promises made by God to Ten-Tribed Israel, as distinct from two-tribed Judah and Benjamin. Since 721 B.C., the time of their final deportation into Media, an impenetrable mystery has hung over them. It should be remembered that *most* of the prophecies relating to them were given *after* the separation of Israel from Judah. The greater number were uttered after the Ten Tribes had been lost for over 100 years! We speak of Ten-Tribed Israel as being lost, with the utmost propriety. It is a Biblical description. It tells of a mysterious disappearance of a nation, of which there is no parallel. What great purposes this disappearance served in the economy of God may hardly be divined; the full purpose has not been altogether disclosed. Israel became lost after the deportation, but research has been largely successful. They were not lost in our Lord's time, for He assures us that "I am not sent, but unto the lost sheep of the House of Israel" (see Matt. xv. 24). The Epistles of St. James and St. Peter were written to them as the dispersed *(diaspora)* or scattered wanderers or strangers (Epistle of St. James i. 1, and Epistle of St. Peter i. 1). In the first passage we have the Twelve Tribes scattered abroad. In the second passage, "strangers scattered through Asia Minor"; while in St. John vii. 35, the same Greek word is used for the dispersed among the Gentiles. (Again, Josephus mentions the Ten Tribes as existing in Media, and also Jerome, who died early in the fifth century.) Further, neither Josephus nor Jerome are guilty of the modern confusion by which ten-twelfths are equal to two-twelfths, *i.e.*, that Israel and Judah mean one and the same thing. For 1,400 years Ten-Tribed Israel has been lost, hidden, disguised in the following effective way:—First, God said that He would call Israel by another name than Israel (Isaiah lxv. 1-15). The signs of the times are so remarkable, so charged with fateful interest that to ignore them is to incur the reproach which fell upon the Pharisees and Sadducees: "O ye hypocrites, ye can discern the fact of the sky, but can ye not discern the signs of the times?" The capture of Jerusalem and defeat of the Turkish (Edomite) armies in 1917 by General Allenby is one of those commanding dates and events by which many previous calculations have been reinforced. Such movements as this will help us to appreciate the nearness of the Advent: (1) The fall of the Turkish (Edomite) Power; (2) the gathering of the nations for the final war, the real Armageddon, each closely connected with the return of Christ; (3) the sixth angel poured out his vial upon the great River Euphrates, and the water thereof was dried up, that the way of the kings of the East might be prepared (Rev. xvi. 12). No adequate sketch can be given of the rise and fall of Edom (or, as we know it, Turkey), nor of the waning and drying up of her influence. Mr. Gladstone assured us "that during his own lifetime he has seen Turkey lose half its territory." The prophet Ezekiel (xxv. 14) states: "I will lay my vengeance upon Edom (Turkey) by the hand of My people Israel." In St. Luke xxi. 24, we read: "Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled." We have here a key to the interpretations. We know that the seven times punishment stretched over a period of 2,520 years, and in this way a time = 360 years; therefore 7 × 360 = 2,500 years.

Nebuchadnezzar began to reign in 604 B.C., and Daniel tells us that the dream was in the second year of his reign, *i.e.*, B.C. 603. From B.C. 603 the 2,520 years would run out A.D. 1917, and as we have seen, in that year the Turks, who have trodden down Jerusalem and Palestine, evacuated the Holy City. Obviously this is opening the way for the return of Israel and Judah—a return, it is true, full of strange new problems which will tax, as they are already taxing, the wisdom of our legislators. Nevertheless, whatever difficulties may arise, God moves to the fulfilment of His purposes. The Jews, under the ægis of Great Britain, will enter into their long-promised inheritance, not Palestine alone, but all that singularly fertile land from the River Nile to the River Euphrates, will settle in the Holy Land, in their unwalled towns and villages. The King of the North—the Russian scourge—will array his polyglot hosts, and sweep down to attack the Jews, with the desire to destroy the British Empire, and the last dread war will close with the miraculous intervention of the Christ. So our minds are led to the last and almost universal war, when Europe was in conflagration, and twelve millions of men were engaged in deadly conflict. The newspapers were constantly referring to it as Armageddon. Such allusion showed little knowledge of the prophetic outlook, or of the great focus to which so many rays of prophecy converge. Now, clearly to any educated eschatological mind, the Second Advent is to be preceded by the greatest of all wars; but it is of extreme importance that we should grasp the fact of the dual coming. Holy Scripture tells us of two events distinct in themselves, yet intimately connected. (1) The coming of Christ to His own believing people, so beautifully outlined in 1 Thess. xiv. 18. This is generally spoken of as the Parousia, Advent, Epiphany, or Appearance, when our Lord does not reach the earth, but comes to meet in the air "the dead in Christ," and the living believers and workers

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in His Name. (2) The manifestation of His presence, the Epiphansia, now with His faithful ones, coming to the earth, "when His feet shall stand upon Mount Olives" (Zech. xiv. 4), and the nations investing the sacred city will suffer miraculous and final overthrow; the sickle will do its work, for the harvest will then be ripe. Then will begin the glorious work of Christ. If we allow ourselves to be confused with regard to the two phases of the return, we shall fail to interpret rightly the wonderful events ultimately, and perhaps soon, to be upon us. In Rev. xvi. 13-14 we are made conscious of the sinister influences which are to bring about so dreadful an ordeal as Armageddon. If we are at all able to enter into the stupendous purposes of God, at any rate the thought of coming judgment cannot be dismissed. On the one side we see the infinite love of God; on the other, the infinite ingratitude of man. Chastisement falls not only on All-Israel, but also on the world, for its godlessness. For the Jew and Israel, it will be "the time of Jacob's trouble"; for the nations, the great tribulation. In the life of nations, how little is understood of the forces which, already in operation, are culminating in tragedy! "And I saw," says St. John (Rev. xvi. 13), "three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working signs, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day, the day of God Almighty. Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame. And He gathered them together unto a place called Har-magedon, in the Hebrew tongue. Then shall the Lord go forth and fight against the nations, as when He fought in the day of battle" (Zech. xiv. 3). That is Armageddon. The dispensation, which closes in *apostasy,* as we see it *to-day,* closes in the lurid conflagration of Armageddon, but the dawn comes, "and the kingdoms of this world become the kingdom of our Lord and of His Christ," and "He shall reign for ever and ever" (Rev. xi. 15). We shall, however, miss the inwardness of this last great struggle (Atheism against Christianity) if we overlook the fact that, like all world warfare, it is a spiritual conflict no less than material. The powers of evil, and evil spirits, and the world rulers of darkness are arrayed against the powers of God, the final issue of which, we know, will be with Christ. Will Great Britain, with her fine ideals, fail, as she has partly failed before, to realise the ineradicable hostility and savagery latent in the material forces which are, even to-day, being arrayed against her? It will be according to analogy if we are unprepared—an unpreparedness for which we have in the past paid so dearly. The more our statesmen remain blind to the promises made to us through Abraham, whose willingness to sacrifice his son is typical of both spiritual and material Christianity, and the gifts of civilisation we have so bountifully received as heirs of these two *covenanted* promises, and to our destiny as Gospel carriers alloted to us by the Eternal, so they do not realise that He is fulfilling His word, by which the British Empire would become a real League of Nations, not joining with foreign nations, and thereby substituting human will for God's will. If the other nations of the world of non-British origin desire to league together, there is no reason why they should not. The point is, we should not be a party to it when Atheist countries, like Russia, are conniving to overthrow Christianity and us. The League of Nations limits our national independence. It shifts the capital of the British Empire from London to the Lake of Geneva. The Duke of Northumberland pointed out, under Article X. of the League, we bind ourselves to interfere in every quarrel, whether it concerns us or not. A League of Nations guaranteed the security of Belgium—we know with what result! England and her Empire should be like the strong man armed, for we know God helps Christian people if they help themselves.

Worcester Cathedral.

WE have had "A Handbook for Pilgrims," relating to the Cathedral Church of Worcester, sent to us by a friend in the North of England, in which the following paragraph is marked. We feel sure it will interest our readers :—

"INTRODUCTORY.

"The Diocese of Worcester was one of five carved out of the great central Diocese of Lichfield by Archbishop Theodore in A.D. 679. It consisted of that part of the country inhabited by the Tribe of the Hwiccas. The first two bishops and their fellow-workers came from the Monastery of Whitby, which was presided over by the Abbess Hilda; therefore Christianity did not come to Worcester from Augustine and the Latin mission in Kent, but from the North of England, which received the Christian Faith from the Irish missionaries of Iona. The first cathedral was very small, and was dedicated to St. Peter. It was served by the bishop and a college of 'secular'—that is, missionary—clergy, not living under cloister rule."

A Sweeping Survey.

THE Colonial Development Act has borne remarkable fruits. Under its provisions Northern Rhodesia is about to undertake a photographic air survey of an area larger than England and Wales. No State can offer such opportunities for this class of work as the Colonial Empire of Britain.—*The Sunday Observer,* 15/12/29.

Errata.

"ON the Trail of Jacob's Stone of Help," by Albert Emmett.—In the December issue, on page 188, column two, "Banom" should read "Banoth." Page 189, column two, "particle" should read "participle." Page 190, column one, "Jacob" should read "Joab."

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Israel as a Dew.

(Micah v. 7.)

BY DANIEL FARMER.

SUPPOSE the Press understood what is spoken of as British-Israel teaching, *viz.*, that the Anglo-Saxon peoples are the principal part of the one and only nation that God ever selected as His national witness and agent for carrying out His great purposes of good-will towards all peoples of the world (Amos iii. 2), and recognising this high honour put upon us, sought to promote the moral and spiritual welfare of our Empire by recording all that is noblest and best, instead of its columns being so largely filled with the doings of the degenerate and criminal few, what an uplift in the character of our people would speedily take place, for we are, individually and collectively, largely what we feed upon! Almighty God has raised us up in wealth, power and position for this end, and it is a call to every member of our race to so conduct ourselves that of modern Israel it may be said, "Surely this great nation is a wise and understanding people" (Deut. iv. 6).

"There is but one task for all,
One life for each to give,
Who stands if freedom fall,
Who dies if Britain live?"

I.—THE DEW OF JUSTICE.

In Croley's "Life and Times of George IV." we read: "England is now the actual governor of the earth, if true dominion is to be found in being the source of appeal in all injuries and conflicts of rival nations, the common succourer against all calamities, the centre on which is suspended the peace of all nations. This sovereignty contains all the essentials of the old (Roman) dominion, without its evil."

"I am not an Englishman," said Vambery, the great traveller, and I do not ignore the shortcomings of the English rule in India, ... but I can assure you that England is far in advance of the rest of Europe in point of justice, liberality, and fair dealing with all entrusted to her care."

It was the sense of British justice and fair dealing that kept the Mohammedans under our flag loyal during the Great War, and although offered an enormous reward by Germany, the Cameroon Chiefs of South Africa refused to transfer their allegiance from us to that nation, and this, too, when things seemed going against our forces.

"Had I to be born again, I would be born under the British flag, even if it meant being a black man," said a highly-placed Austrian gentleman.

It was commanded to Israel of the Old Testament "Keep ye judgment, and do justice" (Isaiah lvi. 1).

"We thought," said a Persian to one of our high officers after the close of the war, "if Germany goes down, science will fall; if France is defeated, art will go; but if Britain loses, then justice will fail."

Could a higher commendation be expressed of the great people to whom we belong? "The greatness of England (Britain) is built on her sense of justice," said Bishop Potter, of New York.

John Stuart Mill, with his severe ethics and calm judgment, said, "We are the Power which, of all the world, best understands liberty, and, whatever may have been our cross in the past, we have attained to more conscience and moral principle in our dealings with foreigners than any other nation seems either to consider as possible, or recognise as desirable."

II.—THE DEW OF CHRISTIAN INFLUENCE.

When the Jews rejected our Lord's Person and claims, the custody of the "Oracles of God" passed into our keeping, including the New Testament (see Matt. xxi. 43). It is an historical fact that England was the first to receive Christianity in a national sense. By the middle of the second century it was established here. Montalembert wrote: "The Christianity of nearly half the world flows, or will flow, from the fountain which first burst forth on British soil."

From 1804 to 1920 the British and Foreign Bible Society has sent out 300 millions of Bibles, in part or in whole, in 517 different languages and dialects. What a God-honouring extension of the best of all influences since Sir Walter Raleigh, in 1588, gave £100 to the Virginia Company for the propagation of Christianity in that settlement, and also since, in Cromwell's time, "The Corporation for the Propagation of the Gospel in New England" was founded!

Consider what would happen if the healing influences flowing from our nation were to cease. In 1923, J. R. Mott, speaking in Vancouver, declared: "The missionary organisation of Germany has gone. French Protestantism is unable to aid. Scandinavia, with all good-will, is helpless. Britain, the overseas Dominions, and America are our only hope." Out of some 24,000 missionaries, about 22,000 are Anglo-Saxon. If nations, as well as individuals, are to be dealt with according to their works (Matt. xxv.), may we not humbly hope that our dear race, which has been so used of God along the line of grace, may nationally find a place in the glory of the King's reign. Let us pray that she may be so Divinely guarded in the perils of these last days that she may not lose her high position. Certainly—beyond all others—the British have been kind to "His brethren," *viz.*, the Jews.

"Remember this, when day by day,
You take your Bible, read and pray;
That past experience proves it true
God blesses those who bless the Jew."

In 1920, Sir Herbert Samuel became the first Jewish Governor of Palestine since the days of Ezra and Nehemiah.

III.—THE DEW OF PHILANTHROPY AND HUMANE LEGISLATION.

"We do not teach slaves and carters," sneered Voltaire. But interest in and care for the poor

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and needy, and ignorant, is one of the principal marks of Christianity. Its founder began his public ministry with the declaration, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. . . . ." Who are the people who promote by works of love and mercy the relief of their fellows? Who built and maintain our hospitals, almshouses, benevolent societies, and the many and varied forms of aid for those in need, and under what flag are such places and people principally found? Are they not the outcome of those professing the Christian religion, and do not nineteen, out of twenty, live under the Union Jack and the Stars and Stripes? What a "dew" the Anglo-Saxon peoples have been and are to-day, just as was foretold by the prophet Micah (v. 7), for we are the major part of the God-selected race, under "another name," as the prophet Isaiah wrote (Isaiah lxv. 15)!

"What are you building, sonny?" asked a missionary of his little boy, busy with his box of bricks. "A Christian village," replied the child. "Well, now build a heathen one!' said his father. After a short silence he took away first the church, then the school, and lastly the hospital, remarking as he did so, "We shall not find these in a heathen village, shall we, father?"

Humane legislation has made the rule of the Anglo-Saxons a "dew" to the dumb creatures. "A merciful man regardeth the life of his beast, but the tender mercies of the wicked are cruel."

The Albanians tell how, during the occupation of Albania by the British in the Great War, an English sergeant, vainly rebuking them for their cruelty, told his men one day to put the owner of a certain donkey in the sun, load him with the panniers, take away his water melon, and to put the donkey in the shade, giving it his nosebag. There were no more ill-treated donkeys in that district during the British occupation.

IV.—THE DEW OF COLONIZATION.

It was foretold of Israel—not the Jews—"I will cause thee to inherit the desolate heritages" (Isaiah xlix. 8). Abraham was the first colonist of this race, and his descendants are the only really successful colonists. The Spaniards went to Canada, and said, "Aca Nada"—(Nothing here)—but the British of to-day have 40 million acres under cultivation. They occupy Australia, with its 9,000 miles of coastline and nearly three million square miles of territory, equal to 26½ times the size of Great Britain and Ireland. In New Zealand and South Africa the story is repeated, whilst since the Great War all the land promised to Abraham (Gen. xv. 18) has come under the Mandate of the British. Some 300,000 square miles, which, like other parts under our rule, is beginning to "rejoice and blossom as the rose" (Isaiah xxxv. 1), for, as Mr. H. G. Wells has said: "Where one blade of grass grew, the coming of the British made two spring up."

"Blindness in Part."

BY DANIEL WHITELAW, Senr.

IN his Epistle to the Church of God which was in Rome in his own day, the Apostle Paul seems to have been anxious to impress on their minds that though blindness in part had happened to Israel till the fullness of the nations had come in, they were not to be self-conceited and fancy that God had cast away His people and put them into their place, for such was not the case, as the gifts and the callings of God were with repentance on God's part.

One might almost find a possible excuse for this partial blindness on Israel's part in the fact that if they sought for righteousness, as it were, by the works of the law, and not by the hearing of faith, it was God Who had put them under the law, and that in attending to the works of the law they were doing what God had commanded them to do, and that they were, therefore, right in so doing.

But while this was so, God had likewise told them, through the prophet, that their righteousness was of Him (Isaiah lix. 17), that in the Lord would all the seed of Israel be justified, and would glory (Isaiah xlv. 25), and though He had placed them under law, it was because of transgression, to restrain iniquity, the law saying nine times out of ten, *"Thou shalt not,"* till the seat should come to whom the promise given to Abraham had been made. Yet the fact that He had set up a law of sacrifice alongside of the law revealed the fact that righteousness could not be attained by that law, and so the law could only remind them of their sin, not of an attainment to righteousness.

Israel then became partially blind through not grasping *all the facts of the case*, which God had been pleased to reveal, and as a result they did not attain to what they sought to attain, while the Gentiles, which had not the law, and whose eyes had not been filled with ceremonialism, accepted the righteousness offered to faith, and so attained to that to which Israel as a whole did not attain.

But while Israel did not attain to righteousness, we are told that like as it had been in the days of Elijah, when under King Ahab and his wicked Queen, they had cast off the worship of the true God so completely that Elijah fancied that he alone was left of his servants, God told him that such was not the case, as He had reserved 7,000 men who had not bowed the knee to the image of Baal; so there was also at that present time a remnant according to the election of grace, and taking Acts ii. 46, and iv. 4, as our authority, we find that there was a still larger remnant in the Apostle's day. And so, though it is true that when *the Jews* counted themselves unworthy of eternal life (Acts xiii. 46, and xxviii. 28) the Apostles turned to the Gentiles, that fact did not alter the fact that God had not cast away His people during the Gospel era (Rom. xl. 1), as He is still dealing with them in grace under a *new covenant*, which He declared He would make with *the House of Israel.*

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It will be well to take notice of the fact that when God first referred to this new covenant He included both the House of Judah and the House of Israel in its embrace (Jer. xxxi. 31), but when He restated it He left out the House of Judah from its blessings, referring to the House of Israel only, a thing repeated in Heb. viii., and Jer. xxxi. 33 and 34.

This covenant was not to be according to the one which He had made with their fathers, its character being of such a nature that it included the putting of His law in their inward parts, and the writing of it in their hearts; the constituting of Himself as their God, and of them as His people, as well as of His forgiving their iniquity and remembering of their sin no more.

We thus see that in His restatement of this covenant God left out Judah, and we see the result of this fact in the fact that our Lord told His Disciples that the reason for Him speaking to the Jews in parables was lest they should see with their eyes and understand with their hearts, and convert and be healed, and the cause of them being thus dealt with is stated in Isaiah xxx. 8-14, while the period of its continuance is given in Isaiah vi. 1-11.

This new covenant, then, was to include the House of Israel during the period of time referred to, but that fact did not exclude the Gentiles from sharing in its blessings, as we read that Christ redeemed Israel from the curse of the law, that the blessing of Abraham (*i.e.*, their faith being counted to them for righteousness) (Rom. iv. 23-25) might come on the Gentiles through Jesus Christ, and that they both might receive the promise of the Spirit by faith (Gal. iii. 13), Christ having been exalted to the right hand of God to shed forth the promise of the Father (Acts ii. 33), and to give repentance unto Israel, and the forgiveness of sins (Acts v. 36).

Israel, then, was redeemed from the curse of the law in order that the Gentiles might share *with them* in the blessing of Abraham under the new covenant; and so we read that the Gentiles, who had been aliens from the Commonwealth of Israel, and strangers from the covenants of promise, were made nigh to God in the blood of Christ, and became fellow-citizens with the saints and of the household of God (Eph. ii. 10-12 and 19), were made fellow-heirs with the saints and of the same body, and partakers of His promise in Christ by the Gospel (Eph. iii. 6), being grafted into the good olive-tree, and partook with them and among them of the root and fatness of that tree (Rom. x. 17), being made partakers of their *spiritual* things.

But while this is so, we are told that Israel (as a whole) have not attained to that which they seek for, *i.e.*, righteousness, because they sought it, as it were, by the works of the law, and not by the hearing of faith, while the election have obtained it, and the rest were blinded.

Having thus seen that this new covenant was to be made with Israel, the question arises as to when it was to come into force, and that it will not receive its complete fulfilment till all Israel be saved is declared in Rom. xi. 26, 27; but while this is so, that fact does not involve the thought that it is not in force at the present time, a fact that is emphasised in three distinct ways :—First, by our Lord, when He instituted the ordinance of the Lord's Supper, saying, with reference to the wine, "This is My blood of the New Testament, shed for many, for the remission of sins" (Matt. xxvi. 28); second, by the Apostle Paul, when he said that "God had made the Apostles able ministers of the New Testament"; third, by the writer of the Epistle to the Hebrews, when he exhorted those to whom he wrote "to draw near into the holiest of all by the blood of this covenant, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water" (Heb. x. 16-22).

We have thus a threefold testimony of the highest description that while we have not reached the complete fulfilment of this new covenant, yet we are under its operations at the present time, and as it was to be in operation in Israel before *all Israel* were to be saved, and this is to take place when the Deliverer comes out of Zion, and turns away ungodliness from Jacob, then it must be in force *now*. And yet we find men and women (who declare with the utmost assurance that they are standing on the promises of God that they have the remission of their sins through the blood of this covenant, that God has put His law into their inward parts and written it in their hearts, and that they know God and are known of Him) asserting that God has not yet made this covenant with Israel, that He has set them aside in the meantime, taking up the Gentiles in their place, till He comes to receive the Church to be with Himself into the clouds.

Is it possible that blindness could be greater? Could presumption be more arrogant? Setting up their own theories, and setting aside what God has revealed as being the case, *viz.*, that the remnant of Israel who are of the election of grace are now enjoying the blessings of this new covenant, and that the Gentiles, who have attained to righteousness, even the righteousness of faith, have been grafted in *among the natural branches* of that good olive-tree, who had not been broken off through want of faith, and, *with them*, partake of the root and fatness of that tree.

Surely, surely the blindness of these persons is deeper than that which has happened to Israel, their blindness being caused by them (like the Apostles before Pentecost) not believing *all that the prophets have written*, but these set aside what has been written as to this new covenant, and set up their own thoughts in its stead, as if their thoughts were the counsel of God.

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

OUR congratulations are due to Colonel Shortt for bringing to the notice of British Jewry the unescapable logic of the problem of the ultimate rightful ownership of Palestine. Here is his letter published in *The Jewish Chronicle* of December 13th, 1929:—

"Jews and Palestine.

"FROM LIEUT.-COLONEL A. G. SHORTT.

"Sir,—It is now twelve years ago to-day since the keys of Jerusalem were delivered over to Lord Allenby's troops, and during this period the Land of Promise has been free to develop, subject to the natural differences between the Jews and the Arabs. Undoubtedly, the country is destined, both from its geographical position and its own resources, to become eventually a great market; and it is rather disappointing to find that progress is not more marked, though much has been done.

"It seems to me, however, that while Zionists are enthusiastic, the matter has not yet been taken up by the nation in general. The average Jew is doubtful; the Rabbis and leaders have given out no certain note for the rank and file to follow. Is it not time that Judah as a whole should make up its mind which of two courses to follow?

"Either the Holy Land is to be eventually for the Jews, in which case they should make much more of a national effort to colonise and develop it, or it is reserved for Israel of the Twelve Tribes, and if the latter, it is time that they set about to find the Lost Tribes, for which they pray in the Synagogues. Time passes, and is being wasted for want of leaders of the people.

"I am, etc., A. G. SHORTT."

"107, Iffley Road, Oxford."

If the Jews were the whole Twelve Tribes of Israel, they would not have published this letter, with its reference to their Synagogue prayers for the discovery of the Tribes of the Northern Kingdom of Israel.

The reference to the geographical position and local resources of Palestine, being the determining factors in the future evolution of the Land of Promise into "a great market" of centralised exchange between East and West, North and South, points to the fulfilment of many prophecies, frequently overlooked and little understood.

These prophecies refer to, and graphically describe, the commercialisation of Palestine and Mesopotamia, and, to the impatient ones, the progress is indeed slow. How can Judah's leaders give a real lead to the rank and file of Jewry, when they are so blind to their own prophecies relating to the dual nature of the return to Palestine by Israel AND Judah?

Judah cannot get back into Palestine *via* the Prophets, except in the company of Israel as the predominant partner in the re-united return. If they attempt to go contrary to the prophecies, they will court disaster, delay and disappointment.

. . . . . .

That all is not going well with things relating to the Mandate, to Zionism, and with our administration of Palestine is now admitted by those originally responsible for the Balfour Declaration.

The Jewish World of December 26th prints the following letter, and their comments thereon:—

"A Striking Declaration.

"The letter issued jointly by Lord Balfour, Mr. Lloyd George, and General Smuts adds another historic document to the archives of the Zionist Movement. It reads as follows:—

"As members of the War Cabinet which was responsible for the Balfour Declaration twelve years ago, and for the policy of the National Home for the Jewish people, which it foreshadowed, we view with deep anxiety the present situation in Palestine. On the events of last August, which are now the subject of inquiry by a special Commission, we forbear to comment. But it seems clear that, whatever the finding of that Commission may be on the responsibility for the August outbreak, the work to which Britain set her hand at the close of the war is not proceeding satisfactorily.

"The Balfour Declaration pledges us to a policy; the Palestine Mandate entrusted us with vital administrative duties; but causes which are still obscure have impeded the task of administration, and consequently the full carrying out of the policy.

"In these circumstances we would urge on the Government the appointment of an authoritative Commission to investigate the whole working of the Mandate. The Commission at present in Palestine was appointed with limited terms of reference to inquire into specific matters. This Commission, in our view, must, as soon as it has reported, be supplemented by a searching inquiry into the major questions of policy and administration. Our pledge is unequivocal, but, in order to fulfil it in the letter and the spirit, a considerable re-adjustment of the administrative machine may be desirable. Such a Commission would be an advertisement to the world that Britain has not weakened in a task to which her honour is pledged, and at the same time an assurance to Jews and Arabs alike that any proven defects in the present system of government will be made good.

. . . . . .

"The meaning of this Declaration is crystal-clear. I could only wish that all other pronouncements that have been made in reference to Palestine during the last ten years partook of its pellucid nature.

"What these three statesmen say in effect is that the present Commission of Inquiry, now sitting at Jerusalem, is altogether inadequate. From

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OUR JEWISH PAGE.

(Continued.)

the very moment when the Government announced its determination to send out the Commission I have not hesitated to say that it was so, both in personnel and in point of reference. As the Commission is still pursuing its labours, there is no need, indeed it would not perhaps be right, to say anything more for the moment about its personnel. But it was obviously a grave blunder on the part of the Government to appoint a Commission which should be limited in its inquiry, having regard to all circumstances, to what has been rightly by inference called the minor question —the immediate cause of the disturbances last August. For one thing, it ought to have been foreseen that it would be impossible to exclude questions of major policy from any such inquiry, because such happenings as those which occurred cannot be properly gauged or explained by reference only to what took place at the moment.

"For another thing, it was equally not possible to measure the responsibility of the administrations in Palestine—a vital consideration—without determining the precise policy it was the duty of the Palestine Administration to implement. Without impinging upon in advance or anticipating in the least the findings of the Commission, there can be no manner of doubt that, in the language of this Declaration, there are causes 'which have impeded the task of administration, and consequently the full carrying out of the policy of the Balfour Declaration of 1917. For my part, I do not think it would be found, on the most casual examination even, that the causes are 'obscure,' but the time has surely come when an inquiry should be held to ascertain what precisely is awry. I would, however, suggest, that any such inquiry can be of little avail unless the British Government previously makes up its mind and states definitely what it means by the term 'National Home for the Jewish people.' In other words, whether British policy in Palestine is to be in accordance with the Mandate under which Great Britain administers the country, or in accordance with the Churchill Memorandum, which virtually negatived the main purpose of the Mandate.

"A Forceful Plea.

"This point was put with much force by Lieut.-Colonel Sir Arnold Wilson in the course of a speech on a recent evening at the Anglo-Palestinian Club, when Dr. Weizmann was the guest of honour. The Zionist leader had referred to the trouble in Palestine having been caused because of the prejudice against British policy of petty officials there. Sir Arnold replied that he himself had been in the position of a petty official, working many miles from Downing Street, and he, therefore, could sympathise with the officials in Palestine, seeing that they had no clear directions as to the policy they were intended to pursue. The helping of Jews to form a Commonwealth in Palestine calls for an altogether different attitude on the part of officials than does the development—that and nothing more—of Jewish communities in the land. There, I am convinced, is the root of the whole problem, and until it is resolved, there can be no permanent peace in Palestine, because, it stands to reason, there cannot be co-operation between Jews and Arabs there until both populations, as well as the officials in the Administration, understand upon what all are expected to co-operate."

. . . . . .

My readers will now realise the vital difference which the Jews realise there is between the Balfour Declaration and the Churchill Memorandum. The latter is the development of Jewish communities *in* the land; the former is the policy of Palestine as the National Home for the Jewish people.

All the above brings to my mind the following humorous definition of metaphysics:—"When neither he who speaks, nor he who hears, understands—that is metaphysics."

Do we not here see how Jehovah is educating both of us by our blunders, our difficulties, and by our ignorance of His revealed (inspired) word? Those parts of the Bible—the prophecies—which are neglected, avoided, or explained away by our Christian pulpits, and which are studied, but not understood, by the Rabbis, because, as Colonel Shortt points out, they do not "set about to find the Lost Tribes," so that they can return together, as described by Jeremiah in chapter iii. 18. It is one of the best-known texts among British-Israelites, and I quote it from "Young's Literal Translation":—

> In those days do the House of Judah
> Go unto the House of Israel,
> And they come together . . . . unto the land
> That I caused your fathers to inherit.

And 840 years previously Moses said of Judah in Deut. xxxiii 7: "Hear, Lord, the voice of Judah, *and bring him unto his people.*" (See December's "Jewish Page," page 187.—Editor.)

We annexe, from the above quotation from *The Jewish World,* this phrase as most accurately describing these quotations from Jeremiah and Moses: "The meaning of this Declaration is crystal-clear."

The whole problem hinges on the unescapable logic of the Biblical ownership of Palestine, as foretold in prophecies relating to the close of this dispensation. When there are two parties to the occupation, and the advanced guards of both sections are already there, and neither occupier recognises the other as their Divinely-intended co-partner, there are bound to be absurd, and possibly tragic, blunders before their respective lessons have been learnt, as is now happening.

"Your relatives, the men who could reclaim you" (Ezek. xi. 14-20) (F.F). The slogan of the Zionist Jews is "Palestine for the Jews"; it should

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OUR JEWISH PAGE.

(Continued.)

be "Palestine for All-Israel," and this would include their relatives, the men who could (and will yet) reclaim them.

Here is the present untenable position of the extreme section of the Zionist Jews, foretold by Ezekiel :—

14 The message of the Lord afterwards came to me to say:—
15 "Son of man! Your brothers, your relatives, the men who could reclaim you, and all the House of Israel, the inhabitants of Jerusalem have said, to all of them, 'Get off from the Lord! Who has given this country for us to possess.'
16 "Therefore say, 'Thus says the Mighty Lord, although I have sent them afar to the heathen, and although I have scattered them in the countries,—yet I will be a little Sanctuary to them, in the countries to which I have brought them.'
17 "Therefore say, 'Thus says the Mighty Lord,—I will collect them from the nations, and gather them from the countries where I have scattered them,
18 and will give to them the ground of Israel. And when they arrive there they will cast away all their
19 pollutions and depravities from them. Then I will give them a single heart, and put a new spirit in their breast, I will remove the heart of stone from
20 their body, and give them a heart of flesh,—so that they may walk by My institutions and My decrees and practice them, and they will be My People, and I will be their God."

Note how, in verse 17, the checkmate is given to the claim of the Jews to the exclusive ownership of the Land of Palestine, and how Jehovah declares that He will undertake their re-assembling; and He describes, in verse 18, their purification, and, in verse 19, His gift to them—to the relatives of the Jews, and to the Jews making up the *whole* House of Israel.

In verse 17, we read: "And will give to *them* the ground of Israel"; and we have had its administration given to us by the Mandate.

Verse 20 raises many interesting problems. Here are some of them :—

The Jews practise the commands of the Torah, but this twentieth verse suggests that it will be necessary for Israel to return to the practice of the "Institutions" and "Decrees" of Moses. If so, this can only refer to the Lost Ten Tribes, because the Jews *are now practising them, and therefore need not be asked to return to them.* But how far will this return of Ten-Tribed Israel have to go? The Jews do not practise Mosaic sacrifices now. Shall we, with them, recommence such offerings? **An unlikely contingency.**

But if we read verse 20 more closely, we read "My Institutions" and "My Decrees," which, if we are very critical in our exposition, may mean those of Jehovah, rather than those of Moses. This would lead us to the higher conceptions of true religion, as found in the Prophets of Israel, and this would bring in Judah, and form the basis of a fusion of both Christian and Jewish religions after the Second Advent.

There is another possibility in verse 20. Do these words refer to our future practise of the Mosaic, but Divinely-given health laws, and by our doing so we should become one with the Jews as "My people, and I will be their God"?

What interesting problems are raised by these surmises and attempted expositions! But first of all there should be an understanding reached as a basis "upon what all are expected to co-operate"; but in the present state of general ignorance as to the foretold dual ownership, it is almost certain that the education of the two Houses of Israel and Judah will be continued by their experience of blundering in the wrong direction until they find the right one, which will end in the complete fulfilment of the inspired predictions of coming events. In the favourite phrase of Ezekiel: "Then ye shall know that I am the Lord WHEN"—and the "when" always refers to the fulfilment of the particular prophecy then being mentioned—and nine times out of ten the said prophecy is even now rapidly approaching fulfilment by the evolution of our present-day Palestinian problems, and to these our national attention, which God will not allow to be shelved, is being called by this joint letter quoted above from Lord Balfour, Mr. Lloyd George, and General Smuts.

We, with the Jews, must "set about to find the Lost Tribes," even if it means that we find out our own Israelitish ancestry, and the Jews find out "their brothers, their relatives, the men who will reclaim them."

The Samson Legend.

ONCE again the Bible story stands justified in modern thought. Mr. Charles Nessler, of New York, who is said to be the inventor of the "permanent wave," has just written a book on the History of Hairdressing, and characteristically he, of course, declares there is nothing like leather—I mean hair. He says that copiousness of hair is a sign of virility and physical power, and attributes the possession of these qualities in Jews to their wearing throughout so many ages, the long beard and cultivating long growth of hair. Indeed, he goes so far as to say that our mission on earth is, in part at least, the inducing of mankind to keep its hair on! It follows that the general degeneration which some people so much deplore in mankind at large, and, of course, the weakening of the faith in the Jew, are traceable to nothing so surely as the fashion of shaving and short hair. Well, that was precisely the doctrine of Samson, and he certainly, according to the narrative of him we have, remained strong until he came under the somewhat ruthless attention of a lady barber. It would seem that, after all, they knew more "down in Judee" than John P. Robinson thought they did!—*The Jewish World*, 5/12/29.

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

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Rehoboam, the Foolish Man

BY THOMAS GUTHRIE, D.D.

(Selected by Luke Pearce from 'The Sunday Magazine,' 1868-9.)

REHOBOAM'S, perhaps, is the most remarkable instance the world ever saw of this, that whatever may be hereditary—titles, estates, health or disease—wisdom, like saving grace, is not. Some of the best men have had the worst sons, and in Solomon we have the wisest man father of the greatest fool that ever verified the words, "They heap up riches, and know not who shall gather them"; "Wasted a fortune, or lost a throne." We have only to read his history to see how fully he realised those gloomy forebodings which have marred the pleasure many expected from their accumulated gains, and amid which the sun of Solomon set in clouds and darkness. "I hated," he says, "all the labour which I had taken under the sun, because I should leave it unto the man that shall be after me, and who knoweth whether he shall be a wise man or a fool!" The folly of Rehoboam, which appeared in many things, culminated in *his conduct in the revolt.*

To trace the event to its origin, we must go further back than the misgovernment or crimes of his father, Solomon, and ascend the stream of history to an early period of the Jewish Commonwealth. It had its source in jealousy—the jealous feeling with which Ephraim regarded the other tribes, and especially Judah. Covering the largest extent of country, and mustering most men for battle, they were the most powerful tribe. Proud of that, they would brook no inferiority. We find the Ephraimites, for example, quarrelling with Gideon because he had presumed to fight with Midian, without summoning them to his aid. To pacify them, he humbles himself. Read his reply, Judges viii. 2: The same vile, cruel and hateful passion broke out more fiercely still against Jephthah, another saviour of the land. "Wherefore passest thou over to fight against the children of Ammon, and didst not call us to go with thee? We will burn thine house upon thee with fire." "They turned their swords against Jephthah and his gallant band, sacrificing to their jealousy the 42,000 men of their own tribe, which they left dead, as they fled, defeated, from the field of battle."

At length, no doubt, along with the other tribes, they acquiesced in what appeared to be an arrangement of Providence, crowning David at Hebron, king of all the land. There, as the history relates, came all the tribes of Israel to David, unto Hebron, and spake, saying: "Behold, we are thy bone and thy flesh," etc. (2 Sam. v. 3).

It is remarkable that Solomon violated every one of the injunctions which Moses laid down to guide the King of Israel, when the time arrived that the tribes, to be neighbour-like, should choose a king, saying: "He shall not multiply horses," etc., etc. . . . . He did all these forbidden things . . . . and alienated the affections of the best of the people. The occasion to speak out came when the tribes assembled to crown his son and successor at Shechem, and when Jeroboam, the enemy both of father and son, called from Egypt to be the mouthpiece, and head, and hand of an oppressed and angry people, appeared on the scene, "the hour and the man had come."

This man, Jeroboam, belonged to the tribe of Ephraim. He had been a distinguished soldier, and at one time a great favourite of Solomon's. He was, said the author of "The Book of Kings," "a mighty man" of valour, and Solomon, seeing that the young man was industrious, made him ruler over all the charge of the House of Joseph—in other words, over the tribe of Manasseh and Ephraim. . . . . One day he left Jerusalem to find himself in a lonely part, and at a turn of the road, face to face with the prophet Abijah, the Shilonite. The man of war makes obeisance to the man of God, who proceeds straightway to lay rough hands on him, and pluck the coat from his shoulders. Overawed, Jeroboam neither resists, nor remonstrates, but stands by to see the prophet rend his garment into twelve pieces. But how much greater his astonishment when he, who had ventured on this bold, rude liberty, counts off ten of them and presents them to him, saying "Take, thee, ten pieces, for thus saith the Lord, the God of Israel: Behold, I will rend the kingdom out of the hand of Solomon (or rather, as is afterward stated, out of his son's hand), and will give ten tribes to thee." A secret this ill to keep! . . . . Enough oozed out to alarm Solomon and render it necessary for Jeroboam, if he would save his life, to fly to the land of Egypt. He waits on Providence, rather than anticipate it. It comes in a call from the people of Israel, prepared to revolt if reform and redress are refused. Solomon is dead; the time is favourable for the attempt; and so they send to Egypt for Jeroboam, either because they had some, though it might be an imperfect, knowledge of the story of the torn garment and the ten pieces, or because, attracted by his reputation of statesmanship and military talents, they regarded him as the most likely man to obtain them redress, or, if that was refused, to head the revolt and conduct it to a successful issue.

All things thus arranged, the mine dug beneath the throne, and the train laid ready for firing, they repair to Shechem, to the coronation of Rehoboam. Its ceremonies are brought to a close. Surrounded by a splendid retinue, the king, probably flattering himself that he has won the favour of Ephraim by selecting their chief city for the place of his coronation, sits on his throne, high and lifted up. The sacred oil has been poured, and the crown, flashing back the sunbeams from the gems on its golden arches, has been placed on his head; and now, when the white-robed priests from the temple have chanted the last Psalm, is the time for ten thousand times ten thousand knees to bend, and ten thousand times ten thousand voices to rend the air with jubilant shouts of "God save the king!" But no cheers rise from the multitude, echoing back and drowning in a full

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ocean-like swell the plaudits of obsequious courtiers. An ominous gloom hangs on all faces. An ominous silence weighs on the assembly. Observing how, though his young councillors assume airs of insolent contempt, the grey-haired men who stood by his father, Solomon, regard the scene with grave and anxious looks, Rehoboam himself turns pale, blanching at those ominous signs. And not without reason, for the crowd dividing to let him pass, Jeroboam comes to the front. Now, as the people catch sight of their champion the air is rent with cheers, and when these cease, with the bearing of a man who has looked on more formidable sights than a king, and hears the tramp of millions at his back, he addresses Rehoboam, saying : "Thy father made our yoke heavy; now, therefore, make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." To any ears but those of a fool, these words, so plain, so brief, and unlike the flattering, adulatory terms familiar to Rehoboam, had a ring which showed that the speaker was a man not to be trifled with. . . . .

"A great political crisis had arrived. The peril was imminent. The nation was on the verge of rebellion; nor could a rebellion be averted but by the most skilful and, indeed, delicate management. An angry word or look, and the spark falls which fires them and shakes the kingdom to its foundations—shatters it in pieces. The ship hangs on a mountain wave, close by the thundering reef; a wrong turn of the helm and she goes crashing on the rocks, to be scattered in fragments on the deep. A difficult post Rehoboam's, and to no man was the saying ever less appropriate than to him, *' the right man in the right place.'*

"At the suggestion, probably, of some sage and aged councillor, who, prompt to see, and anxious to avert, the danger, whispers it in his ear, his first step is marked by wisdom. He will reply in three days—a proposal which the people regard as reasonable, and averse to precipitate matters or rush into rebellion, at once agree to."

"A Council is summoned. They convene. The old men advise concession—that the king should speak the people fair; yield to their present humour. . . . . They assure him that a little sacrifice of his pride and dignity now would bind the nation hereafter and for ever to his service. There was sound sense in this. . . . .

"Rehoboam rejected the counsel of the wise old men, who had stood by the throne and sharpened their own wits on the wisdom of his father, Solomon. A man, at this time, of 40 years, he might have known that, to use a common proverb, ' A grey head is not found on young shoulders' ; yet, in this crisis of his affairs, he turns his back on aged counsellers to follow the advice of rash and inexperienced youths, of his own gay companions, the ministers of his guilty pleasures, and flatterers of his person. It was very foolish to seek their advice, but it was the height of folly, sheer madness, to take it; and, at their suggestion, lash the people into rebellion with words like these : 'My father made your yoke heavy, and I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions.'

"Adding insult to injury, to injustice haughty and intolerable insolence, this was not to drop a spark, but cast a blazing torch into a magazine of combustibles. With the suddenness and violence of an explosion, the pent-up indignation of years burst forth into open revolt. Struck with terror at his own work, Rehoboam leaps from his throne, and, as he flies the tumult, hears the knell of his kingdom ringing in the cry, : 'To your tents, O Israel! What portion have we in David? Neither have we inheritance in the son of Jesse.'

"It seems hardly possible for Rehoboam to do anything more unwise than this. Yet his next act is one where he surpasses himself—like the capital on a pillar, it crowns his folly. . . . . He will send a man to reason them out of their disobedience. . . . . He selects one, of all his court the most unsuitable for his purpose. A messenger from the king!—this cry lays a momentary arrest on the revolt; and when the expectation of the people is excited, who steps out to address them but Adoram, the officer that had exacted the taxes which drove them on to rebellion. At the sight of this obnoxious tool of despotism, the object of their bitterest hatred, their rage knew no bounds. They rose; they fell on the unhappy man; they stoned the life out of him; Rehoboam had but made bad worse. Panic-struck at the news, he throws himself into his chariot to fly to Jerusalem, a sadder, but a wiser man; to prove by his future career that it is not the fear of man, but of God, which is 'the beginning of wisdom,' and that, as his father said, 'Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.' . . . .

"There is one short sentence in Rehoboam's history which supplies the key more, perhaps, than anything else, to his sin and folly—'his mother's name was Naamah, an Ammonitess.' She was by blood an alien, and by religion a heathen. Unhappy in many things, but unhappiest most in such a mother, he begins to be regarded more with pity than astonishment. . . . . 'I had a bad mother' explains many a wreck. 'I had a good mother' is the way many account, under God, for their success in life, and their salvation in the next. Let mothers, therefore, fear and tremble, and pray, under a sense of their power and responsibility. How much depends on them!"

NOTICE.

Don't forget to renew your annual subscriptions for "The British-Israel Herald" this month for the year 1930.

The Editor regrets that, owing to the pressure of business during the Christmas week, it was not possible to go to press as early as usual, and apologises for the lateness of the publication of *The British-Israel Herald* for January.

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The Everlasting Empire.

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

IT is strange indeed that our rulers cannot see—what would be a source of great comfort to them in these troublous times—that nothing can ever overthrow the "everlasting empire and indestructible, which the God of Heaven has established, Whose Sovereignty will not be transferred to another people," but "it will subdue and break all the kingdoms, and will stand for ever" (1).

On the other hand, those who have thought most deeply on the subject, like the author of "Oversea Britain," have observed that "the expansion of Great Britain has been

CAUSED BY IRRESISTIBLE FORCES,

which our rulers did not set in motion, but could only direct. The growth of this vast Empire has been brought about, not so much by the deliberate action of the British Government, as by the individual enterprise of the British people. . . . . A settlement once established, the British Government found itself, often against its will, obliged to acknowledge and protect it." "Our people, while thus creating the Empire, chose for themselves the richest unoccupied regions of the earth, in all quarters of the globe, by the shores of every ocean, under every climate from the Equatorial to the Arctic. But the greater part of the British Possessions, unlike foreign colonies, lies within the temperate zone and is admirably adapted for the settlement of a white race. Within the Empire are found all the vegetable life of every climate of the earth;

EVERYTHING REQUIRED BY MAN IS PRODUCED.

It is rich in every sort of mineral, and contains the most valuable gold and diamond fields in the world" (2).

The "irresistible forces" of which this writer speaks are the unseen principalities and powers of which Michael, the archangel, is the head (Dan. xii. 1). Many a time and oft has the Empire been on the verge of ruin, as more than once in the late war. "If the Lord had not been on our side, now may Israel say, 'Our enemies had swallowed us up quick.'" We have been taught, again and again, our own impatience, but in the final crisis have always been delivered, most notably after national humiliation and prayer, as from August 4th, 1918. It has been said that we have never been prepared for war. Our armies have often appeared, to the enemy, small and contemptible, but as God has said, "No weapon formed against Israel shall prosper"; the stone cut out without hands has always been enabled to crush them and, as it were, to

GRIND THEM TO POWDER.

Indeed, the histories of our conflicts are stranger than fiction. From very early times it has been so. As far back as the reign of Edward III., in A.D. 1356, the Black Prince made an incursion into Central France with a small army of 4,000 mounted men and 3,000 archers. When he turned his face homeward, however, he found that King John, with a host of 40,000 men, had blocked his road by getting between him and Bordeaux. Thus intercepted, Prince Edward posted himself on the hill of Maupertuis, near Poictiers, and took up a defensive position. Edward's small army was drawn up behind a tall hedgerow and a ditch on the slope of a ridge, with the archers in front and the men-at-arms behind them. The French Army was put to confusion, and all fled, except the King and his son, Philip, who stood their ground for a long time with a small company of faithful vassals. These were all slain or taken prisoners. When the English came to reckon up the results of the battle they found that they had slain two dukes, seventeen barons, and 2,800 knights and men-at-arms, and taken captive a king, a prince, thirteen counts, fifteen barons, and 2,000 knights and men-at-arms. Their own loss did not reach 300 men.

Surely it would be difficult to find in the annals of any country so great a victory achieved under such adverse circumstances. An army in the heart of the enemy's country met by forces six to one! The outcome does not appear natural, but miraculous. Napoleon himself was not equal to the thought of such an emergency, for he said: "I see a hundred ways of getting into England, but not one of getting out."

But our achievements at sea are even more marvellous. Ever since we have had a fleet, it has struck terror into our enemies, and so rendered us comparatively independent of land forces. In the reign of Elizabeth, the destruction of the "invincible Armada," and subsequent successes against Spain, had given us that complete command of the seas which has never since been lost, but which laid then the foundation of our Colonial enterprise and of overseas trade, and by the end of her reign English commerce had doubled and tripled, and had poured into the land a steady stream of wealth. It was our sea power, more than anything else, that thwarted the designs of Napoleon, as he himself acknowledged in saying that Sir Sydney Smith's defence of Acre had made him miss his destiny. Nelson had almost annihilated the French Fleet at Aboukir (August 1st, 1798), the Danish Fleet was turned off Copenhagen (April 2nd, 1801), and at the Battle of Trafalgar (October 21st, 1805) the allied French and Spanish Fleets were almost destroyed. Never again during that war did a French or Spanish Fleet put out from harbour, or had a British Navy to contend for the mastery over the sea.

Everything points to the fact that we have a destiny which is certain of fulfilment, however much we may by our ignorance, disregard and unbelief of the prophetic Scriptures, bring needless calamities upon our nation, and thwart for a season the Divine will; yet "there will not fail," eventually, "one word of good promise," for we are, as Sir Oliver Lodge affirms,

"A CHOSEN PEOPLE.

It were blasphemy to deny our *birthright* and responsibility. Our destiny in the world is no small one; we are peopling great tracts of the earth, and carrying thither our language and our

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customs. The migration of that peculiar tribe from Ur of the Chaldees, under the leadership of the splendid old chief, Abram, into a land of promise was an event fraught, in the long run, with stupendous results to the human race. And are we not migrating to the ends of the earth now, and increasing and multiplying in the promised lands, towards which the tide of civilisation—a civilisation better and happier and holier than ours—I trust, is slowly, but surely flooding in?" (3). Thus does Sir Oliver confirm our views, like many another who can see the glorious *effects* of the working out of the God-given destiny of our everlasting and indestructible Empire.

(1) Dan. ii. 44 (F.F.)
(2) "Oversea Britain," by E. F. Knight.
(3) "Reason and Belief," by Sir Oliver Lodge.

"Opposition of Science Falsely So Called."

"Which some professing have erred concerning the faith."—1 *Tim. vi.* 21.

By Landseer Mackenzie.

Towards the close of 1927 the religious dovecots were somewhat fluttered by the pronouncements of two eminent gentlemen that the story of Creation was but a myth, unworthy the credence of men of ordinary common sense. But the authority of these gentlemen, and their fitness for dealing with this momentous matter, may be doubtful, for one is a biologist, with no special knowledge of theology, and the other, a theologian, with no special knowledge of biology. They assert with complacent dogmatism that scientists as a body are of their way of thinking, which is, perhaps, taking too much for granted.

They found upon Darwin's "Origin of Species," which was put forward as a theory, and remains, in point of fact, a theory still. It is mendacious to use it as if it were proven. This book claimed immense popular attention, and was lavishly written up, so that numbers of people, but slightly acquainted with the subject, accepted it with effusion, the reason probably being the inherent dislike of the natural man to the restraint of religion. How, otherwise, can we account for the satisfaction with which they accept the suggestion that their remote ancestors were monkeys, and the complacency with which they contemplate their degeneracy in having lost the advantages of a prehensile tail?

In pursuance of this solution of an otherwise incomprehensible predilection, it may be noted that the search is always for the "missing link" between the ape and man—such a satisfying hack at the root of our religious system!

Yet there are innumerable other species which, on the same postulates, should have their "missing links." But there is evidently not the same satisfaction derivable from the discovery of these, which are just as essential to the support of the idea; yet we hear nothing about them. This is the popular interpretation of the theory, but the Darwinian suggestion is that species were evolved, not from one another, but from a few original types. Thus, if I rightly understand, the primitive ancestor might evolve on diverse lines, the one leading to the man, the other to the ape, so that to suppose that man descended (or rather ascended) from the ape is not what the theory proposes; thus each would produce after its kind. But this is precisely what Gen. i. says repeatedly. It is that which we see in Nature, *"after their kind."* Two kinds do not combine to produce a new species. Take a common instance: the horse and the donkey are very similar in many respects, yet they are different kinds, and their conjunction produces a mule, and there it ends; the mule is sterile, and cannot reproduce after its kind.

As to "evolution," this appears to be backward. "It is a universal law of living things that all forms left to themselves tend to degenerate." "Have new kinds of plants and animals, originated in modern times, been comparable in all essential respects with the idea of true species?" "The answer of modern science is in the negative." — George McCready Price, Professor of Geology.

As I have already said, Darwinism is a theory. The essence of a theory is that it *may*, not shall or must, but may be proved. But I think even my slight sketch suffices to show that the prospect of ultimate proof is very doubtful.

As I have a strong repugnance to consider myself as a descendant of monkeys, we will consider the matter from another angle of vision.

Let us then suppose—merely suppose for the sake of argument—that there was a pre-Adamite race evolved, always under God, in some mysterious Darwinian fashion. As an ordinary—not a profound—reader of the Bible, I think there is nothing in the opening chapter of Genesis to prohibit such a suggestion.

Verses 26, 27: "And God said, let us make man in our own image." "So god created man in His own image. . . . . Male and female created He them."

Then, in chapter ii. 7, we have another account, showing very strong and notable differences. "And the Lord God *formed* man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Here, then, is a special creation, having the potentiality of eternal life. What a profound, essential difference between the two appears to exist here! Both, physically, in the likeness of God, but one a superior order of being.

In the first case the text reads as though man and woman were a coeval creation. In the second case woman was, later on, (verse 23) "taken out of man." From these considerations it would appear that these initial verses present to us two distinct races of human beings. And this view, to my thinking, is reinforced by subsequent incidents in the narrative of chapter iv.

"The Hirschfelds' discovery and the recent ones reported by your correspondent would appear

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entirely to support the view put forward some sixty years ago by McCausland in his book, 'Adam and the Adamites,' and G. J. Scott-Moore in 'Pre-glacial Man,' that the world was largely populated at the time of the Adamic creation, and that the story as given in the first and second chapters of Genesis does refer to two distinct creations of man, and is not two different accounts of the same creation, as is popularly supposed. These discoveries all go to prove, as is so often the case, the truth of the Scripture narrative, and knock the bottom out of the endless doubt-creating difficulties raised by 'scientists' and 'Higher Critics.'—A. D. Seton, Burley Vicarage (*Manchester Post*, 27th September, 1928).

Then we come to the offering of Abel, accepted because "without the shedding of blood there is no remission of sin." Following this, the slaying of Abel, and the casting out of Cain. Then Cain expresses his anxiety as to his personal safety: (Verses 14, 15) "And it shall come to pass that everyone that findeth me shall slay me." "And the Lord set a mark upon Cain, lest any finding him should kill him." We would gather from the narrative that at this time, Abel being dead, and Seth not yet born, there were but Adam and Eve. Then who is it that haply might kill Cain? It suggests that there were other men in the world besides the special creation—the Adamic race.

Cain takes a wife (verse 17), but from whence? We are not told that Adam had any daughters until after the birth of Seth (chapter v. 4), so Cain's wife could not have been a sister. And besides, he builded a city. This postulates a number of men, both to build the city and to occupy it.

Therefore, taking the narrative as we find it, without supplying from our imagination children to Adam which are not enumerated, it is hard to get congruity into the story without presuming a pre-Adamite race, according to our assumption. About 1,000 years later (chapter vi. 2) we read: "The sons of God saw the daughters of men, that they were fair; and they took them wives of all which they did choose." Here, then, there is made a broad distinction between two orders. It is, I think, usually assumed that "sons of God" stands for heavenly beings, as in Job i. 6. And further, it is assumed that the contact of these fallen angels with the Adamic race brought about the great accession of vice that dominated the prediluvian population. Now, in the text itself there is a "snag," since angelic beings, fallen or otherwise, do not marry (see Matt. xxii. 30). But why should we accede to this assumption, for it is nothing more than an assumption?

Is not the account more reasonable if we let the expression, "sons of God," stand for the special creation, and the "daughters of men" for the pre-Adamite race? The increase of viciousness might just as well have come from the female partner as the male, perhaps more so. The product of these unions became mighty men, men of renown, the impregnating of an inferior (possibly a somewhat bestial) race by a superior might well have such an effect. This view of the application of the term is not without Scripture warrant: (Luke iii. 38) "Which was the son of Adam, which was the son of God." (Hosea i. 10) "Sons of the living God," spoken of Israel, and quoted by St. Paul in Rom. ix. 26.

In contradistinction to these instances, the race of unrighteous Cain (Gen. vi. 2) were called the sons of man. (Verse 6) "And it repented the Lord that He had made man upon the earth." This can hardly comprehend the sons of righteous Seth, but if there were a pre-Adamite race, it might well apply to them.

And now we come to the Flood epoch, when all living are clean wiped out, excepting righteous Noah and his family.

This brings me to the point I have been leading up to. This is a new departure, since whatever may have been the ethnological character of those living before this stupendous event, it is quite clear that those living after it were descended from Adam, the specially-created "son of God." Thus, supposing there ever was a monkey-descended race of man, all taint of it was washed away, and none but the seed of "the son of God" remained. So if our scientists ever discover "the missing link," if there be such, it does not affect us in the least, for we come of a higher, more distinguished, if less ancient ancestry.

Now both the gentlemen I have referred to already repudiate the truth of the early chapters of Genesis. We remain in blank wonder at the inconsistency, to use a mild expression, of the clerical gentleman. He denies the Flood, but he teaches Christ. Yet our Lord (Matt. xxiv. 37-39) *endorses* the Flood narrative most absolutely.

Whilst, if I rightly remember, the scientist delivered himself somewhat to this effect, that no man with the least care for a reputation for common sense would accept the early chapters of Genesis, scientific opinion must have changed mightily and disastrously of late years, since in 1881 an eminent scientist published his work, "Moses and Geology," and this is what Dr. Samuel Kinns says on the point:—"At the time of the meeting of the British Association in 1865 a manifesto was drawn up and signed by 617 scientific men, many of whom are of the highest eminence, in which they declare their belief, not only in the truth and authenticity of the Holy Scriptures, but also in their harmony with natural science."

This, it may be noted, was after 1859, when Darwin published his views. And is, in some sort, an answer to those views. Dr. Kinns employs a very ingenious argument whereby to prove the truth of the Creation narrative which is absolutely convincing to me, and should be to others. Geological investigation has enabled scientists to divide the process of Creation into certain periods of greater or less duration. These are formulated in a certain sequence or order. In Genesis, of course, they are in sequence. Dr. Kinns, in his book, places these acts, in the great drama of Creation, in parallel columns with the sequence admitted by science, and finds them to be in exact agreement. From which it becomes evident that the Bible narrative is absolutely con-

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firmed by geological discoveries. I quote one section as a specimen :—"Moses : 'And cattle after their kind.' Science : 'Cattle, such as oxen and deer, appeared before man ; some of them in the post-pliocene period.' " There are fifteen such sections, and Dr. Kinns goes on to show by permutations of numbers (a quite simple, though tedious arithmetical calculation) the utter impossibility of this exact agreement being merely fortuitous. The permutations of fifteen things—that is, the changes that can be made in their order—is over a billion and a quarter. He concludes, to quote him again :—"The chances, I think, must be reckoned by hundreds of millions against his (Moses) giving the order correctly without a special revelation from God." It is impossible for any of us to think in high numbers, to grasp the stupendous magnitude indicated by the word "billion," or to imagine the time it would take to count, say, a billion shillings. Well, it would take considerably over 30,000 years, working day and night. So if the offer were made to you of a billion sovereigns, provided you could count them one by one, it would be simply absurd to take it.

I think it must be admitted that the learned doctor successfully proves the agreement of science with Genesis. The idea, then, that we are evolved from monkeys, or a common ancestor, is contemptible and repugnant to reason.

As says F. Marion Crawford, an American writer :—"Perhaps there is no clearer proof of a Divine soul in man than his intuitive reluctance to do what in the lower animals would be most natural." *(To be continued.)*

The Appeal for Help Fund.

IN the December issue we published a conditional promise of £2 towards the cost of making the January issue an enlarged number of four pages extra. We are pleased to announce that the appeal was successful, and therefore the present issue has four pages of additional matter. It is hoped that the additional articles contributed will be fully appreciated by our readers ; at any rate, your Editor is delighted with the variety of their subject-matter, and with the prominence each one gives to the arguments relating to the Biblical and historical proofs of our racial identity with Long-Lost Israel of the Ten Tribes.

The following donations have been received, and are gratefully acknowledged :—Colonel G., 7/6; Anon., 10/-; A.E., 40/-; Miss L., 5/6; W.W., £5 ; Toll-Bar, 2/6 ; Miss A.M., 2/6 ; Mrs. E.T., £3 (for three months) ; Mrs. W., 7/6.

Generous subscriptions and donations are urgently needed for the carrying on of the work of publication and its attendant heavy expenses during the coming months. All amounts to be sent direct to the Editor : 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.)

The British Taxpayer is Not Paying.

"SOMEHOW the belief persists in this country that the British taxpayer is keeping Palestine going. Palestine has, in fact, paid its way from the very beginning of civil government. Its revenue from July 20th, 1920, to March, 1927 (the last year for which the figures are published) was £E.14,049,493 ; its expenditure during the same period was £E.12,497,076, a surplus of more than £E.1,500,000," writes Mr. Herbert Sidebotham in "British Policy and the Palestine Mandate—Our Proud Privilege," a memorandum just published by Messrs. Benn at one shilling.

"The record is so remarkable that comparative figures are worth giving year by year :—

	Revenue. £E.	Expenditure. £E.
1921	1,108,528	1,228,097
1922	2,312,243	1,881,108
1923	1,764,585	1,837,173
1924	1,633,893	1,633,227
1925	2,101,072	1,806,660
1926	2,739,091	2,040,332
1927	2,390,081	2,070,479

"It is a record of financial independence of which any nation might be proud, and which it would be difficult, if not impossible, to parallel in the history of 'new' countries. It is true that if you go back to the years immediately following the end of the war you can pile up fantastic figures of expenditure, especially if you run together the figures for Palestine and Mesopotamia, as was formerly done. But those figures were the immediate legacy of the war, and are irrelevant to the peace cost of either Palestine or even Mesopotamia.

"Nor has its external defence cost us anything. Not a penny has been contributed by the British taxpayers to the cost of military forces in Palestine, for there have been none since 1924. There is, it is true, a small Air Force, but that is there for general Imperial purposes, not for local Palestinian services, and it would be as unfair to count it as Palestinian expenditure as it would be to debit the Palestinian Budget with the cost of any service the land might render to the defence of the Suez Canal. if our Army evacuates Cairo and the Delta.

"The one grant-in-aid that the British taxpayer gives is an item which in 1928-29 amounted to £70,000 for Transjordan and the Transjordan Frontier Force. But that has nothing to do with Western Palestine or with Zionism, for Transjordan is at present an Arab reserve, under Abdullah, the brother of Feisal, who governs very badly.

"If it is untrue that any part of the cost of Palestine comes out of the British taxpayer, it is doubly untrue that any part of the cost of Zionism falls on the British taxpayer. The valid criticism of the Administration is not that it has been in the least extravagant at the expense of the British taxpayer, but that it is so rigidly economical that it is neglecting the development of the country and leaving to be done, at the expense of the Jews, work which, if there were no Zionism, would have to be done at its own expense."—Quoted from *Public Opinion*, 13/12/29.

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Correspondence.

"THE WHOLE TITHE."

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

Dear Sir,—In the most kindly article which you have published with reference to the above, your reviewer, after giving instances from his own experience of material blessing being bestowed upon tithe-givers, goes on to say, "The impression might easily be given that 'you give to gain something.'" At any rate, he fears that such impression might form itself in the mind of a child.

We do it because it is the will of God, and we are able to do it because God has promised a material reward for a material obedience. Otherwise, with income tax at 4s. in the £, it could not be done at all. On this subject we have to be very plain-spoken and matter-of-fact. If children get wrong impressions, we are not responsible for it. God's promise of reward is so clear, plain, definite and oft-repeated, that we must simply accept His manner of dealing with us, even though in individual cases God's faithfulness may lead ignoble persons to act from an ignoble motive.

Let me again express my gratitude to your reviewer for the cordial manner in which he has dealt with my production. May I also state that "Giving and Taking" may still be obtained for distribution, free of cost, from Mr. J. F. Turner, 18, Slater Street, Liverpool.—Yours faithfully,

P. W. THOMPSON.

Eskin, Southborough, Tunbridge Wells.

Obituary.

MRS. LANDSEER MACKENZIE.

IT is with regret that we have to chronicle the death of Mrs. Landseer Mackenzie, the wife of our esteemed friend and contributor. We tender our respectful sympathy to him in his bereavement.

Lectures During January.

January 7th.—Walsall B.I.A. G. R. Gair. Subject: "Druidism."
January 9th.—Glasgow South Suburban B.I.A. John Scott. Subject: "The Third Day."
January 12th.—Scottish Israel Identification Association. Bailie Thomson. Subject: "New Year's Address."
January 14th.—Bournemouth B.I.A. Rev. C. W. Thorne, M.A. Subject: "The Radiant Morn"; Y.M.C.A., 3 p.m.
January 15th.—Leeds B.I.A. John Foster Beaver (Bingley). Subject: "The Message for To-day"; City Museum, 7.30 p.m.
January 21st.—Walsall B.I.A. Rev. J. H. Whitehouse. Subject: "The Position in Palestine To-day."
January 22nd.—Wakefield B.I.A. W. H. Snow (Leeds). Subject: "What is the British Israel Faith?"; Institute of Literature, 7.30 p.m.
January 23rd.—Glasgow S.S.B.I.A. George Stewart. Subject: "In the Last Days."
January 26th.—Scottish I.I.A. Thomas Dykes. Subject: "To Whom Were the Pauline Epistles Addressed?"
January 27th.—Watford B.I.A. T. W. Plant. Subject: "Ezekiel's Prophecies on Coming Events."
January 28th.—Glasgow Western District B.I.A. John Scott. Subject: "The Third Day."
January 30th.—Leeds B.I.A. A. E. Broome. Bible Study; Church Institute, 7.45 p.m.

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(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!

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FEB 20 JUR

"His seed shall be in many waters."

—Numbers xxiv. 7.

The British-Israel Herald

Proclaiming the Israelitish Origin of our World-Wide Race.

Vol. VII. No. 74.] FEBRUARY, 1930. [Price TWOPENCE.

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"Our Navy—It is Us."

By The Editor.

Tuesday, January 21st, at 11 a.m., will be long remembered by those who are very happily named "listeners-in," those who are literally intimately connected with the broadcasted history of the world by their possession of a modern wireless installation. On that day our King welcomed the delegates of the Five-Power Naval Disarmament Conference at the House of Lords.

Very special preparations had been made for a world-wide broadcast of the speeches of His Majesty and the delegates. A weekly paper refers to the modern miracle of this broadcasting as follows :—

> The King when he opened the Naval Conference spoke to the world. No human being has ever before had so large an audience, and let me add, so appreciative a one. It is an historic event in the records of broadcasting. Though his Majesty's voice was heard in some countries better than in others, it is computed that at least 125,000,000 people received his message.

Another weekly referred to it in these words :—

> The King spoke *urbi et orbi* on Tuesday in a sense never before attained in history. His living voice may be said to have reached the ends of the earth, being heard as distinctly in New Zealand as in India and Canada. It was fitting that such a display of the powers of wireless should be linked with an occasion so truly oecumenical. His Majesty's message was for all men of good will. It must have given its hearers the sense of a personal stake in the achievement of those who represent them at the Naval Conference.

After the King, we listened to the speech of the Prime Minister, Mr. Ramsay MacDonald, and from all the accounts of this first meeting of the Conference we have read, we select the one from *The Morning Post* of Wednesday, January 22nd. It describes the arrangements immediately after the King left; it summarises the tone of the Prime Minister's opening remarks; and then notes the alteration to one of deeper gravity in his concluding remarks :—

PREMIER'S STRIKING PHRASE.

"Immediately the King had gone, the Conference got down to its formal work. The Throne was quickly removed, the horseshoe table completed, and Mr. Ramsay MacDonald was voted into the chair, after two short speeches by Mr. Stimson and M. Tardieu.

"The Prime Minister started his speech in an almost pacifist vein, with high and lofty ideals, that were afterwards referred to by Mr. Stimson. But towards the end he took a different tone, and uttered a striking phrase which must be emphasised. After explaining that all the nations have

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different interests in sea, land and air armaments, he said :—

"The way of Great Britain is on the sea, for we are a small Island in the midst of the sea. The stock of our people came from across the sea; its defence and its high-roads have been the sea; its flag has been the sea. Our Navy is no mere superfluity to us. It IS us."

"These are weighty words, and if they are adhered to, all will be well with our security. And there are means of obtaining this security with economy, if the other nations can agree."

Of course, this striking phrase,

"IT IS US,"

was not likely to escape criticism, and in the Thursday's *Morning Post* we are introduced to :

A QUESTION OF GRAMMAR.

"I have heard a grammatical point raised with regard to the most telling phrase which the Prime Minister delivered in the course of the address to the delegates at the Naval Conference. 'Our Navy is no mere superfluity to us,' he declared. 'It *is* us.'

"Of course, he should, strictly speaking, have said, 'It is we'; but how weak and feeble that sounds, compared with the robustness of the words as spoken! If he had adhered to the strict grammatical rule, the Prime Minister would have lost his effect. In such a case should grammar be the first consideration? True, the speaker might have said, 'It is we ourselves,' thus making it clear that he was not alluding to the present size of the Navy; but even that does not come with the same convincing force as, 'It is us.' "

As I listened to this remarkable and thrilling phrase my mind instantly recalled the series of prophecies relating to Israel's then long-distant future, which were uttered by Balaam 3,382 years ago.

"HIS SEED SHALL BE IN MANY WATERS."

This prophecy is in Balaam's third prophecy relating to Israel, and is to be found in Numbers xxiv. 7. We look to Jewish history for its fulfilment, and read how proud Solomon was of his navy (1 Kings ix. 26-28). But have you ever asked yourselves the question : Why is there no mention of a "Jewish" navy after the death of Solomon? The answer is one of simple historical fact. After Solomon's death, the United Kingdom of Israel was divided into the Northern Kingdom of Israel and the Southern Kingdom of Judah, and the Southern Kingdom of Judah, with Jerusalem as its capital, *had no coastline;* it was like Switzerland, an inland State, with no sea outlet. The seafaring tribes went with Northern Israel, and transferred Solomon's sea power to Northern Israel. Our old friend, Balaam, the subject of so many cheap gibes and shallow wit, also gives us some further valuable hints about Israel's then long-distant future in his prophetic messages or blessings. In Numbers xxiii. 22 and 24, we read :—

"He hath, as it were, the strength of an Unicorn."
"Behold, the people shall rise up as a great lion."

In Numbers xxiv. 8 and 9 :—

"God brought him forth out of Egypt,
He hath the strength of an Unicorn.
He couched, he lay down as a Lion,
As a great Lion. Who shall stir him up?"

Therefore, we, the people of Israel, who are to-day noted for dwelling in many waters (the seven seas of the world) are allotted as emblems of their power the two animals which are on our Royal Coat-of-Arms—namely, the Lion and the Unicorn! And these are the supporters to the crowned Lion of Judah in the top centre, indicating the Davidic ancestry of our Royal House of Windsor. Why do all these identifications fit us so accurately, if we are not Israel of the Ten Northern Tribes?

When we reach the Psalms we notice how sea power was to be linked with the Royal House of David—the uninterrupted continuing Davidic monarchy. This is how Dr. Moffatt renders Psalm lxxxix. 33-37 :—

"But I will never take my love from him,
Never will I belie my loyalty;
My compact I will never break,
My spoken word I will not change.
Once and for all I took a solemn oath,
And I will keep my word to David,
That for all time his dynasty should last,
His throne endure before me like the sun,
Fixed as the moon for evermore,
Firm as the constant sky."

The succeeding verses reproach God for having broken this sacred oath, and, of course, the commentators get busy and decide that the above passage does not mean what it says. I will not trouble you with their arguments. Fortunately we are told in our Authorised Version headlines that this is "a Psalm for Ethan, the Ezrahite"; therefore Ethan was a disciple of Ezra, and Ezra in The Apocrypha, under the Greek name of Esdras, gives the only surviving account of the migrations of the Ten Tribes from the cities of the Medes to Arsareth, in Eastern Europe, near to and north of the DANUBE. This gives the date of this Psalm as being after the overthrow of the Davidic monarchy in Jerusalem and therefore no wonder Ethan, the Ezrahite, could not see promise and fulfilment fitting into each other. He knew that the male line of Zedekiah had been exterminated by Nebuchadnezzar, but he did not know that Jeremiah had taken the Crown Princess to Ireland, to Tara, and had married her to Eochaid, the Heremhon, the reigning king of the Tuatha de Danaan—the Tribe of Dan in Ireland. If that had been known to him, and incorporated in his Psalm, the secret of Israel's location would have been revealed, and we could not have become "Lo-Ammi," "Not-My-people" — namely, the Lost Ten Tribes.

But is there any further hint in this Psalm of any transference of the Davidic Line and of Israel to some other place of residence? Of what use is a Royal Line of Kings if there is no nation for them to rule over? If this continuous monarchy is not reigning over the Jews, and has not been since 588 B.C.—2,518 years ago—what has happened to the Davidic monarchy in that long inter-

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val? And is it not possible that it may have been reigning over the other and larger section of Israel—the Ten Tribes? King and nation are one and indivisible. What other solution is possible? Ethan, the Ezrahite, would have written very differently from verse 38 onwards *if he had known!*

THE HINT OF TRANSFERENCE.

Psalm lxxxix. 22 reads in the Authorised Version :—

"The enemy shall not exact upon him; nor the son of wickedness afflict him."

You will ask : What on earth have these two lines to do with transference? The margin refers us to 2 Sam. vii. 10, which, from verse 4, is Nathan's inspired message to David and Israel :—

"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."

Note Israel was then under David, in Palestine; and Nathan predicts in this parenthetical passage the then future selection of another place of residence, necessarily away from Palestine, where they would dwell securely, and, being embedded in a Davidic passage, we shall not be far wrong if we surmise that the "place" where Israel was to go would also be the "place" where the Davidic monarchy would go. The official discovery of all this at the future great crisis in Palestine and the Middle East will be "life from the dead," and Ezekiel's Twelve Sticks will be re-united under the Davidic monarchy.

But we must retrace our steps to Ethan, the Ezrahite, to Psalm lxxxix., and see what he has to say about the future sea power of the everlasting Davidic monarchy. Ferrar Fenton renders verses 25 to 30 as follows :—

"With him are My Mercy and Truth,
And I lift up his horn by My Power.
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 the 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."

The Polychrome Bible (U.S.A.) renders the above middle verses thus : —

"I lay his hand on the sea,
His right hand on the rivers.
He calls to Me: 'Thou art my Father!
My God, and the Rock of my Help!'
In return I make him the first-born,
The highest of kings of the earth."

Surely the above is sufficient for us to see that sea power was Divinely promised to Israel and the Davidic monarchy. Thus the complete aptness of Mr. Ramsay MacDonald's striking phrase is remarkable :—

"The way of Great Britain is on the sea, for we are a small Island in the midst of the sea. The stock of our people came from across the sea; its defence and its high-roads have been the sea; its flag has been the sea. Our Navy is no mere superfluity to us. It IS us."

My readers will have noticed how frequently I refer to the future doubling of the power of our monarchy at the great crisis when the re-union of All-Israel will be an accomplished fact. The leading article on "Loyalty," which appeared in the January issue, is a case in point.

Daniel, in chapter xi. 30, refers to the ships of Chittim defeating the forces of Anti-Christ, "at the time of the end." Chittim is Cyprus, and the island of Cyprus was obtained for us by the Jew, Benjamin Disraeli, and is one of our naval stations guarding the shores of Palestine. Will this naval battle be won by the united navies of Israel at "the time of the end"? The locality is exactly opposite the Dardanelles, and Gog (Russia) will be the opponent of Israel, according to Ezekiel, chapters xxxviii. and xxxix.

A chance paragraph may foreshadow such a fulfilment of the union of the naval Powers of Great Britain and the U.S.A., and to-day, January 26th, *The Sunday Observer* supplies the required paragraph. Mr. J. L. Garvin, its distinguished editor, makes four proposals. I now quote the fourth :—

IV.—Journalism, of course, is not statesmanship, and never can approach that august and exclusively-informed function. If journalism had the powers of statesmanship, we ourselves would make a historic stroke at this Conference. On the most reasonable business terms, we would place at the disposal of the American in peace and war—if war came at last despite every effort—all British naval bases throughout the world.

Now re-read the above-mentioned article on "Loyalty," and think out what Mr. Garvin's suggestion would mean towards the fulfilment of Ferrar Fenton's rendering of the line, "And My Prince (Davidic) will add twice to His power."

Lectures by The Editor.

ON Sunday, the 12th of January, the Editor lectured to the Balby Adult School, at their morning session, on their allotted subject of "Sabbath Observance," but, of course, treated it historically from the Creation, the Israelitish, the Jewish, and the Christian standpoints, and much interest was aroused by this presentation of Sabbath origins and observances.

On Tuesday, January 21st, he lectured to the members of "The Round Table," which is the junior section of "Rotary." The subject was "The Migrations of Israel from Palestine into Britain," the routes being illustrated by a large lecturing "Map of Israel's Wanderings." There was a full attendance of members, and their interest was quickly aroused and held by the historical evidences advanced. A second lecture was arranged for early in April.

On Monday, January 27th, he lectured at the Watford Branch of the B.I.W.F., the subject being "The Prophecies of Ezekiel in Their Relation to Current Events." There was an unusually good attendance, and great interest was shown in the lecturer's method of exposition. His use of various translations greatly helped to throw additional light on the text of our Authorised Version, and made the prophetic message far more understandable.

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England the First Home of Christianity.

By Daniel Farmer.

Joseph of Arimathæa, believed to be the younger brother of the Virgin Mary's father, with Mary, Martha, Marcella and Maximin, came, on the invitation of certain Druids of high rank, from Marseilles to Yuys Avalon (the Isle of Apples), or Glastonbury, about A.D. 38, under the protection of the British King, Arvirogus. Here Joseph, built a church, 60ft. by 26ft., of timber pillars and framework, wattled inside and out. The Druids styled this church "Eglwys of the Wyr," meaning "The Church of the Men of Israel." Cardinal Baronius, in the Vatican MS., asserts that "Joseph of Arimathæa came into Britain, preached the Gospel, and died there." Tradition tells of him as a rich merchant, trading with Somerset for lead and copper, and with Cornwall for tin. An old Cornish song affirms the same. The Rev. John Price, in his "Ancient Church of Britain," remarks: "It would be difficult to conceive Christianity being preached for the first time to any people under more favourable circumstances. There was hardly a feature in the Druidical character not responding to the same. Theirs was not the sceptical mind of the Greek, nor the worn-out civilisation of the Roman, which even Christianity failed to quicken into life, but a religious impulsive imagination." There was no violent divorce between the new teaching and that of their own. "Cassell's History of England" records: "The Druidical rites and ceremonies were almost identical with the Mosaic ritual." Also, that "the cairns and remains found in the British Islands are found in a similar form only in Palestine"; and that "the duties, characteristics and dress of the Druids agreed with those of the Levitical priesthood. They were exempt from military service and tribute, and computed time by nights, not days."

The Early British Church was represented at the Council of Arles, A.D. 314; of Nice, A.D. 325; of Sardica, A.D. 347; and Arminum, A.D. 359. Speaking to the British Church, St. Hilary said: "I congratulate you upon your purity, having remained undefiled in the Lord, untainted by heresy."

Ignorance of these facts of our national history has left our people open to the impudent falsehoods that Rome has foisted on our clergy and tutors, *viz.*, that Christianity was brought to these shores by Augustine, A.D. 597. The real truth being that the Christianity which had been here centuries before heathen Rome had embraced the same was corrupted in the sixth century by that which Papal Rome then professed and sent over in the person of Augustine. A vastly different matter, which the Anglo-Catholic party in the Church of England carefully hides from those under their ministrations.

Campbell, in his "Political Survey," shows that, previous to the coming of the Romans, Britain was well governed; that at a remote period Britain was thickly populated, and sent her sons to distant lands; that in the earliest ages the people stood for freedom, were martial, powerful, learned and polite; that they erected stately edifices, institutions of learning."

In the face of all this, what becomes of the story of the Early British, "skin-clad savages"? Another lie of the "Dark Ages," ignorantly continued in our colleges and schools. The truth really being that the British gave the Romans such an anxious time in war, that pagan Rome gave us a name of contempt, and Papal Rome, in her claim to have taken the place of literal Israel, has found it advantageous to continue the same. Now the world is reaching the stage when "the veil cast over all nations" is on the point of being destroyed (Isaiah xxv. 7) apparently, and light is dawning, our professors and teachers will have to revise their instruction in Early British history. Dr. Waddell has deciphered the unknown script of the "Newton" stone in Aberdeenshire. He places the date at 400 B.C., and states that the Britons were not "painted savages," but from the time of their landing on old Albion's shore, over 1,500 years B.C., they were a highly-civilised and literate race, the "pioneers of civilisation."

The Rev. R. W. Morgan, in his "St. Paul in Britain," tells us that "the only religions persecuted by Pagan Rome were the Druidic and the Christian, and that Britain, the only free State in Europe, afforded a secure asylum to persecuted Christians."

Addressing Israel in the Isles, Isaiah wrote: "Kings shall be thy nursing fathers, and their queens thy nursing mothers" (Isaiah xlix. 23). King Lucius made Christianity the national religion of Britain in 179 A.D. The historian, Stow, confirms the tradition that King Lucius built the first Christian church in London in Cornhill. Stowe also gives a line of archbishops and bishops from Lucius to Augustine, hence the title of "Our Most Religious King." Thus, in the person of Joseph of Arimathæa and his companions, a current of Christianity flowed into Britain from the East, contemporaneously with the first dispersion of the Church in Jerusalem, A.D. 35-38, and those who brought it were never in Rome at all.

One hundred and fifty years later Constantine, son of the British Princess Helen, born in York, when Constantine the Great, made Christianity the national religion of the Roman Empire. And not only so, it was Claudia, another British Princess, the Royal convert of Joseph of Arimathæa, who married Rufus Pudens (Rom. xvi. 13), who founded the first Christian Church in Rome. How very different all this British and Roman history is from that with which Papal Rome has so long hoodwinked our people!

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O Jerusalem!

BY H. HELM.

"I HAVE set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace, day nor night: ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish and till He make Jerusalem a praise in the earth."

Thus was it written of this historical city 700 years before our Lord.

But "he that believeth shall not make haste."

Day has followed night down the flight of ages since these words were written, and ruins, desolation, are the chief characteristics of this holy city, Jerusalem.

Fourteen hundred years before our Lord, the Israelites were pursuing their weary round in the wilderness. fulfilling their punishment, for the forty years "he was grieved with those people"; when Moses told them: "But *when* ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and *when* He giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the Lord your God shall choose to cause His name to dwell there" (Deut. xii. 10, 11). And Israel passed over Jordan.

The children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem until this day (Judges i. 8 and 21).

Four hundred years after this event we read that David sinned.

Then the angel of the Lord commanded Gad to say to David that David should go up and set up an altar unto the Lord in the thrashing floor of Ornan, the Jebusite. And David built there an altar unto the Lord.

Then David said, "This *is* the House of the Lord God."

Thus four centuries had passed since Moses had told the Israelites that God would choose a place for His name to dwell there.

"He that believeth shall not make haste."

Then Solomon began to build the House of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David, his father, in the place that David had prepared in the thrashing floor of Ornan, the Jebusite.

The mount whereon, eight centuries before, God had tempted Abraham to offer to Him his only son, Isaac.

And all the work that Solomon made for the House of the Lord was finished.

Then said Solomon: "Blessed be the Lord God of Israel, Who hath with His hands fulfilled that which He spake with His mouth to my father, David, saying: Since the day that I brought forth my people out of the Land of Egypt, I chose no city among all the Tribes of Israel to build an house in, that My name might be there. But I have chosen Jerusalem, that My name might be there" (2 Chron. vi. 6).

And it came to pass when Solomon had finished the building, and dedicated the House of the Lord . . . . that the Lord appeared to Solomon the second time.

And the Lord said unto him, "I have heard thy prayer, and thy supplication that thou hast made before Me; I have hallowed this house, which thou hast built to put My name there for ever; and Mine eyes and Mine heart will be there perpetually" (1 Kings ix. 3).

And Solomon loved many strange women, who turned away his heart after other gods; and his heart was not perfect with the Lord his God, as was the heart of David, his father.

And we read that the Kingdom of Israel was divided, and unto Solomon's son, Rehoboam, was given one tribe, "That David, My servant, may have a light alway before Me in Jerusalem, the city which I have chosen Me to put My name there."

In 588 B.C. Nebuzar-aden, captain of the Guard, burnt the House of the Lord, and Jerusalem, and broke down the walls of Jerusalem round about.

In the time of our Lord, its humiliation was great.

And when He was come near He beheld the city, and wept over it.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

"Behold, your house is left unto you desolate."

"For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord. If thou hadst known, even thou, at least, in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes."

"The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." And the Chief Priests and Pharisees perceived that He spake of them.

And we read that their sufferings were intensified until A.D. 70, when Titus destroyed the city and the Temple. More than 1,000,000 Jews perished in this war, and over 90,000 prisoners were sold as slaves, or reserved for gladiatorial exhibitions.

Thus was the kingdom taken from them, fulfilling our Lord's prophecy in a swift and terrible manner.

Oh! Jerusalem! Jerusalem!!

Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith the Lord.

I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of Hosts the holy mountain.

Thus saith the Lord of Hosts; there shall yet old men and old women dwell in the streets of

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Jerusalem, and every man with his staff in his hand for my very age.

And the streets of the city shall be full of boys and girls, playing in the streets thereof.

Thus saith the Lord of Hosts : Behold, I will save My people from the East country, and from the West country; and I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be My people, and I will be their God, in truth and in righteousness (Zech. viii. 1-8).

Then, Watchman, what of the night? And to-day we have the Mandate in Palestine; and whom are we?

Peoples whose forebears arrived in these little isles, set in the silver sea, and settled here in spite of every opposition, and have dwelt in safety, none making them afraid.

Against whom the world-Powers, each in their day, have hurled their armed might in vain; wasting their peoples, their wealth, and their prestige, in their tremendous onslaughts. Spain, Holland, France and Germany, breaking on the anvil they had hoped to destroy. While, after each assault, our island people have become greater in wealth, power and possessions, and have now become a nation and a company of nations, the like of which history cannot show, and yet proclaimed by God to the barren woman ere that child was conceived.

And she shall be a mother of nations; kings of people shall be of her.

Who also proclaimed that no weapon that is formed against thee shall prosper.

To-day there is a Power (Russia) whose sole object is the overthrow of this God-given Empire, and in every land where our people are trying to do good, their emissaries are trying, by lying tongues, to incite these people against our rule and guidance.

Not knowing that it is written : "And every tongue that shall rise against thee in judgment thou shalt condemn" (Isaiah liv. 17).

"My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah lv. ii.).

"Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee. And the Lord shall inherit Judah, and shall choose Jerusalem again" (Zech. ii. 10-12).

"As birds flying, so will the Lord of Hosts defend Jerusalem; defending, also He will deliver it; and passing over, He will preserve it" (Isaiah xxxi. 5).

Two thousand six hundred and forty years after this prophecy was recorded, we read that in 1917 our aeroplanes encircled the Holy City, and the Turks evacuated it and left us in possession.

"He that believeth shall not make haste."

And the future : what of it?

It is not for us to know the times, or the seasons, which the Father hath put in His own power.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night, till He establish, and till he make Jerusalem a praise in the earth."

The Promise and the Oath.

By DANIEL WHITELAW, SENR.

WHEN any persons come to realise their sinful condition in the sight of God, and seek for deliverance from an accusing conscience, they are well directed if they are pointed to Him in Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; Who died, the just for the unjust, to bring us to God, being delivered for our offences, but raised again for our justification, that we, being justified by faith, might have peace with God through Him; a faith which stands, not in the wisdom of men, but in the power of God.

By and by, however, they come to know that behind the truth which gave them deliverance from their trouble there lies the truth that the exercise of this power rests upon a foundation of which, up till that time, they had not been aware of, *viz.*, the promise and the oath of God; for while Abraham was fully persuaded that what God had promised He was able also to perform (and therefore had his faith imputed to him for righteousness), God willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath that by two immutable things, in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to the hope set before us in the Gospel, a hope which is declared to be both *sure and steadfast.*

Having thus seen that the hope which the Christian has of the forgiveness of sins, of eternal life, of peace with God, rests ultimately on the promise and oath of the Eternal, let us examine the three instances in which this promise and oath are recorded in the Scriptures, so that we may realise what is involved in each of them being kept.

In the first instance, the one referred to in the Scripture we have quoted above, we find that because Abraham obeyed the voice of God with reference to the offering up of his son, Isaac, God promised, and swore by Himself, that, in blessing, He would bless him, and, in multiplying, He would multiply his seed as the stars of heaven and as the sand which is by the seashore, and that his seed would possess the gate of his enemies.

That his seed was to be of three distinct kinds is declared by other portions of the Scriptures : First, Christ; second, in Isaac; third, those whom Peter addressed, as recorded in Acts iii. 25; and hence to restrict this promise to the seed of faith alone is to accept one truth revealed, while we reject another.

These seeds seem to have been represented by the figures of speech employed in the promise. First, the stars of heaven; first, Christ (the Lord from heaven); second, the heaven-born seed (the seed of faith); third, the seed of the flesh (to whom pertain the promises, and the covenants, and the service of God, and the glory, and of whom Christ came, according to the flesh); and so we are confronted with the necessity of two multitudinous

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seeds—a heavenly and an earthly—each of them blessed through the one seed—Christ. And as the Jews are not in the condition referred to as to the seed of the flesh, and the seed of faith are not an earthly seed, but children of promise, as Isaac was, then there must of necessity be a multitude who are the descendants of Abraham, according to the flesh (Rom. iv. 1), in the earth to-day, as the promise and the oath are immutable.

Having thus seen as to what is involved in God's promise and oath to Abraham with reference to his seed, let us now see as to what is involved in the second promise and oath, *i.e.*, the one given to David because of his desire to exalt the name of his God among the nations by building a glorious house to His name.

We are told that when David intimated his desire to Nathan, and Nathan, as the representative of God's voice to Israel, commended the idea, God, Who seeth not as man seeth, could not accept such an honour at the hands of one who had shed much blood; for while God has agents to execute judgment, judgment is His strange work, and only comes because of sin, the thing which God hates. Hence David was not permitted to be the instrument of exalting God's name in the earth, God reserving that honour for one who represented peace.

But while God refused David this honour, He granted him one which placed him above all other rulers on the earth; for while the people over whom he had been called to rule were few and apparently insignificant when compared with the kings of Assyria and of Egypt up till the day of his death, God gave to him what He gave to no other monarch of the earth, *viz.*, an everlasting house, an everlasting throne, as well as an everlasting kingdom; and He confirmed each of these three things by His oath.

It will be seen at once that the fulfilment of this covenant, a covenant referred to by Abigah, King of Judah, as "a covenant of salt," does not depend on appearances, but on the promise and oath of Him whose promise and oath are declared to be immutable. Hence the house, the throne, and the kingdom of David is either in the earth to-day, or else the word and oath of God is not immutable, and so the strong consolation of the one who has fled for refuge to the hope set before them in the Gospel rests on an illusion, and is utterly vain.

It is vain to say that, because there is no one of David's seed now sitting on David's throne in Judah (nor will ever again do so), that therefore the promise and the oath have failed, as God provided for such a contingency when He gave the promise, and sealed it by His oath, and, in the face of this contingency, declared that His covenant would stand, that He would not alter the thing which had gone out of His mouth. And so those who do not believe that David's seed are now sitting on David's throne to-day are faced with the dread alternative that their sure hope, their strong consolation, rests on a foundation which is not immutable, but dependent on the various circumstances which may arise. And it is equally vain to say that the promise has been fulfilled in our Lord Jesus Christ, first, because there has been no king of David's seed sitting on the throne in Judah since 588 B.C., and second, because our Lord is not seated on the throne of David, but on that of His Father in Heaven.

The third instance when we find this word and oath recorded is with reference to our Lord and Saviour, the Lord Jesus Christ, when God is declared to have said: "The Lord hath sworn, and will not repent. Thou art a priest for ever, after the order of Melchisedek."

This Melchisedek is declared to have been King of Salem, and to have been a priest of the Most High God, a priesthood not in any way associated with the law, which was given by or through Moses. And we are told that until the law, though sin was in the world, yet sin was not imputed where there was no law, even though death reigned; and so we do not read of any sin-offering during the period when Melchisedek reigned and offered. Hence when our Lord, having put away sin by the sacrifice of Himself, had entered upon His Melchisedek priesthood, there remained no more sacrifice for sins to those who refused His reconciliation, as when He returns to reign He returns without sin (without shedding of blood for sin) unto salvation.

The everlasting priesthood of our Lord, then, in no way invalidates the Aaronic priesthood, which is declared to be everlasting, *i.e.*, as long as there will be sin in the world there will be sacrifices offered for sin when our Lord returns to earth, and there is no High Priest within the veil in Heaven, He then being a Priest upon His throne, as Melchisedek was, and this priesthood rests not only on the promise given, but also on the oath of God, and so He is able to save for evermore all that come unto God by Him, seeing that He ever liveth to make intercession for them. Hence the security which the believer in God, through Jesus Christ, feels from day to day.

This security and consolation which the believer in Jesus Christ feels, then, rests on the immutability of the promise and oath of God, and yet how few of these believers realise the fact that the teaching to which they listen from day to day abjures this immutability of these very things, as it ignores the fact that God's promise and oath to David involves the throne of David being in existence on the earth to-day. And as there can be no throne where there is no kingdom, and no kingdom where there is no people to reign over, and as David's kingdom was over Israel, therefore Israel must be a kingdom on the earth to-day, with the seed of David seated on its throne.

Let those, then, who sing so lustily that they are "standing on the promises of God," but who do not accept that teaching that Israel is a kingdom to-day, a thing which the Jews are not, nor ever again shall be (Jer. xxii. 33), examine as to what their belief involves; for it does involve that God's promise and oath are not immutable, and therefore may fail them when most required.

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

"God make thee as Ephraim and as Manasseh."
—*Gen. xlviii.* 20.

THE sermon for the week published in *The Jewish Chronicle* of January 17th, 1930, takes the above verse for its text, but we cannot help regretting that the writer of the sermon did not also use the whole of that verse. He would have found it so helpful in his subsequent exposition. Here is the *whole* of the verse, quoted from Ferrar Fenton's translation, and which please compare with your A.V. rendering :—

> "And when blessing in that period they shall say, 'The blessing of Israel be upon you! May God make you like Ephraim and like Manasseh,' and they will place Ephraim above Manasseh."

Nevertheless, the charm of this Jewish sermon is undeniable; its historic references to the events in the lives of Jacob, Joseph, Ephraim and Manasseh are delightfully done. We are made to realise how thoroughly non-Egyptian in its import is this death-bed scene of the patriarch Jacob, and our readers will enjoy reading this quotation from a modern Jewish sermon :—

"Seventeen years have passed since Israel came down to Egypt. Joseph's predictions have come to pass. His political and economic foresight has been justified. His power in the land has increased year by year. As Pharaoh had bidden his subjects, they had submitted themselves and their fortunes to Joseph's direction. He has purchased their land and their liberty, and, as a good steward, has placed them in the hands of Pharaoh, his master, whose words have been literally fulfilled. 'Without thy consent shall no man raise his hand or foot within the land of Egypt.' To the Egyptians, Joseph must have seemed the very type and example of an ancient Oriental despot. Those who have known Joseph in his earlier years, from reading the chapters that precede, may wonder whether any of the old grace and simplicity and gentleness remain in this proud Viceroy of ancient Egypt. The 48th chapter of Genesis reassures us. It pictures for us a domestic scene, full of pathos and charm. While Joseph has been immersed in the difficult arts of politics and economics, and holding sway over a great people in years of turmoil and unrest, he has not been unmindful of the needs of his father and his brethren. He has fulfilled his promise to them to maintain and care for them. In the land of Goshen they have not been exposed to the temptations of a great civilisation They have maintained their calling of shepherds, though it was 'an abomination to the Egyptians.' But after seventeen years Jacob, whose life has been so full, is taken ill. Joseph, when he hears the news, hastens to his father's bedside, taking with him his two sons, Manasseh and Ephraim. The old man, on learning of his son's approach, rouses himself to receive him as befits his rank. 'Although he is my son, he is a king, and I must pay him honour' (Rashi). It is a courtesy that only adds to the natural dignity of the father and the patriarch. It must not be confused with a desire to forego any of his own traditions, in order that he may share in the later glories of his favourite son. Jacob's sojourn in Egypt has not made him forgetful of another land and another destiny. It is of these things that he first speaks to this man, whose youthful dreams have come so marvellously to pass. He says to Joseph : 'When you sent for me in my old age to come down to Egypt, I carried with me God's promise to make of me a great people, and to give me the Land of Canaan for an eternal possession. It is that heritage that I would hand down to you, rendered doubly sacred by the memory of your mother, for whose death I still sorrow, and who lies buried in the same holy soil. But you are also a father, and you may have other thoughts of heritage for your sons. You may desire to hand down to them some of the glory that clings to your proud position in this Land of Egypt. But here I stay your hand. I claim these children of yours as my children. It is my heritage they must carry on, not yours. Nay, it is indeed yours, greater and nobler than any honour they can inherit in the Land of Egypt. By them shall Israel be blessed. Israel's parents shall invoke their names, saying : "God make thee as Ephraim and as Manasseh!" ' "

Now let us read Dr. Moffatt's translation of this extraordinary death-bed blessing, that claims such overwhelming importance :—

> "I know, my son, I know; he will grow into a nation, he will be great, but all the same his younger brother will be greater and his descendants will become a multitude of nations." Thus he blessed them on that day. He added, "The Israelites will invoke your blessing for themselves, they will say to a man, "God make you like Ephraim and like Manasseh!" "

Our Higher Critics and Modernists tell us that this *describes* the conditions in Palestine in the time of the Judges and early Kings, and ascribes this fulfilment to a belief in the efficacy of Jacob's blessing, which was really a later *description* of Ephraim's pre-eminence.

What utter rubbish these Higher Critical explanations (?) are, when tested by the Mosaic test of a literal fulfilment! For instance, ask this question : When did the tribes of Ephraim and Manasseh, during the whole period of their residence in Palestine, ever become "a multitude of nations" (a group of national units) and "a great" separate "nation" or "people" (A.V.)?

NEVER IN PALESTINE.

History is against the Higher Critics. We must look to some other explanation, to some other historical events that fulfil the "blessing," if we are to be justified in our belief in its claim

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OUR JEWISH PAGE.

(Continued.)

to Divine inspiration, and we cannot let the matter rest where it is in this unexplained condition.

Our Jewish sermon writer, after his delightful opening remarks, comes to grief in his exposition when he asks this question, and attempts the following answer :—

"What is the meaning of this blessing? In what did these sons of Joseph excel their brethren that all Israel should find a blessing in their name? Surely that, as heirs to the Viceroy of Egypt, they rejected the glittering prizes of Egyptian glory for the ancient and despised heritage of their grandfather, Jacob. Nor were they in this acting in any way contrary to the wishes of Joseph, their father. He had brought them to the patriarch that he might be the arbiter of their fate. For himself, Joseph had conceived a desire that his memory might in the end be perpetuated, not as the man who had been second to the Pharaoh himself, but as the source of the assurance that Israel should go up from Egypt to inherit the ancient land of promise, and to carry on the traditions of their ancient shepherding. His dying words should cheer his brethren in the bondage that was to come to them, and his dead bones should precede the host that, marching through the Red Sea and the wilderness, should take up at Sinai the true heritage of the Congregation of Jacob. 'God will surely visit you, and ye shall carry up my bones from hence.' So that the blessing accorded to Jacob's grandchildren was in full accord with the real ideals of their father, Joseph. The greatest honour that Jacob could confer on this dear son of his, with whose fortunes his own had been so wondrously interwoven, was to place them on a level with his own children, to rank as heads of tribes of Israel, as if they carried in themselves, each one of them, the status of their father, Joseph. His position as leader in Israel (not Egypt) is merged in theirs. Ephraim and Manasseh should take in Jewish history a foremost place. Their worth, indeed, proceeds from his. But his honour is reflected in theirs, and his worth acknowledged in their prosperity."

This exposition, while rendering full tribute to the personal loyalty of the two sons of Joseph to the racial ideals based on the covenants and promises made to the patriarchs, does not solve the problems raised by their predictions. For instance, in the last few lines we have a curious statement, and we ask : When did Ephraim and Manasseh take a foremost place in "Jewish" history?

The first use of the word "Jew" is in 2 Kings xvi. 6, "And drove the Jews from Elath." This is dated in our Bibles 742 B.C., and only twenty-one years later Ephraim and Manasseh, with their companion tribes, were conquered by Assyria and wholly removed to the cities of the Medes, south-west of the Caspian. If the words "Israel's history" had been used, instead of "Jewish history," he would have been correct, but even then we look in vain for the multitude of "nations," and nations are far bigger units than tribes.

The Chief Rabbi, Dr. Hertz, in his recently-published book on Genesis, is an excellent authority to quote. The following is taken from his notes on verse 20 :—

> "In thee shall Israel bless." To this day, every pious Jewish father on Sabbath eve places his hand on the head of his son, and blesses him in the words: "God make thee as Ephraim and Manasseh" (Authorised Prayer Book, p 122). Ephraim and Manasseh would not barter away their "Jewishness" for the most exalted social position, or the most enviable political career, in the Egyptian state. "They voluntarily gave up their place in the higher Egyptian aristocracy, and openly identified themselves with their "alien" kinsmen, the despised shepherd-immigrants. Every Jewish parent may well pray that his children show the same loyalty to their father and their father's God as did Ephraim and Manasseh."

But will the Chief Rabbi please inform us how these two sons of Joseph could give up their "Jewishness"? Judah, the brother of Joseph, their father, was the great ancestor of the Jews; therefore the two sons of Joseph could not give up a "Jewishness" they never had, and could never have. The Jews are noted for their loyalty to the Torah and the Jewish system of religion, with their hatred of idolatry in every form since their residence in Babylon. "Ephraim is joined to his idols ; let him alone," is the contrary characteristic of the leading tribe of the Northern Kingdom of Israel, and therefore we are prone to idolatry.

What, then, is the meaning of this blessing? Let us use the Revised Version of Gen. xlviii. 19 and 20. The Chief Rabbi uses it on each page opposite the Hebrew text :—

> "And his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great; howbeit his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh; and he set Ephraim before Manasseh."

Ferrar Fenton renders the beginning of verse 20 as follows :—"And when blessing in that period they shall say"—and this is equivalent to the R.V. quoted above—"In thee *shall* (future) Israel bless."

Therefore the most important thing in our exposition of this verse is to note that the custom of invoking blessing on the children will be *when* Manasseh is a "great people," and Ephraim is "a multitude of nations" ; and it must be the Jews who are to do this, because Ephraim and Manasseh could not be asked to be made like themselves. It must be that section of the twelve Tribes of Israel who are "a people without an address," and who wish their national status could be on the same grand scale as Great Britain and her Colonial "company of nations" and the "great people" of the U.S.A.

The very first verse of the next chapter, the

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49th, further dates the matter as happening "in the latter days," which must be in A.D. times. The eleven uncles of Ephraim and Manasseh, together with their father, Joseph, were requested to gather round Jacob's death-bed, "that I may tell you that which shall befall you in the latter days"—namely, in A.D. times. But the punishment of Israel was for seven times, and we must wait for the termination of that period of 2,520 years from 721 B.C.—namely, round about 1800—before the blessing could evolve in its fulfilment. Therefore in that day when the Northern Ten Tribes, under the leadership of Ephraim and Manasseh, are evolving into a multitude of nations and a great people, yea, in that day Judah-Israel (the Jews) shall bless their children with this blessing, "God make thee as Ephraim and Manasseh," and they will use these names in this order of importance, being the order of importance assigned to them by Jacob's inspired prediction of their evolution into separated great national units and a great people.

The Chief Rabbi, as quoted above, informs us that in their Authorised Prayer Book, on page 122, the Jews are enjoined to do this, and he also informs us in his footnote on Gen. xlix. 1, that the phrase "in the latter days" means "in the end of days, *i.e.*, "in the distant future." He adds: "In the Prophets, this phrase is used to express the Messianic age."

Perhaps the Jewish Messianic age and the Messianic age of the English-speaking peoples, or multitude of nations, may not be very far apart "in the end of days," when the Jews become our "Seventh Dominion."

The Arab Hymn of Hate.

ANSWER TO THE B'RIT SHALOM.

WHILE Jewish intellectuals in Palestine are bending their efforts towards the spreading of the *B'rit Shalom* Movement, and in preaching goodwill, friendliness and neighbourliness among the inhabitants of Palestine, the Arab leaders continue persistently to incite the Arab population by every expedient. The following paragraph taken verbatim from *Il Zmar*, an Arab weekly paper, is a fair instance of the kind of false and distorted statements made regularly in the Arab Press:—

"The oppression under which Arabs suffer in this country is felt not by grown-ups alone, but by all people in this downtrodden nation. Children, while playing in the street, show their disgust at the oppression from which they are forced to suffer. We have seen," says the Editor, "little children playing and at the same time singing:

> 'Long live the glorious Arab Nation!
> Down with the Balfour Declaration.
> May Palestine stay an Arabs' Land,
> And may the wicked Jew be . . . .'"

Out of consideration for the sensitiveness of his readers, the genteel Editor omits the last word of the song.—*Jewish Chronicle*, 3/1/30.

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

Luke 12, 32.

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

BY M.K.L.

Two old Scotsmen were discussing the sermon on the way home from church:—

"Weel, John, an' what did ye think o' the minister the day, man?"

"Oh! Tam, I'm just fair disgusted wi' him. He disna' ken the meanin' o' the text at a' himsel', an' nae wonner he canna' tell us!"

"Aye, man, an' hoo dae ye mak that oot, John?"

"Weel, Tam, ye heard yersel' what he said; he spoke aboot the sheep an' the lambs, an' hoo they were tended, and said they liket nice short grass tae eat. He telt us that the shepherd went 'afore them, an' hoo he coonted them at nicht, an' a' that kin' o' thing. Then he said he would explain the word *pleasure*—said it meant *delight*—but he aye said the last pairt o' the text kin' o' under his breath! He spun oot the first pairt o' the text weel, but said naething a'va aboot the last pairt! Dae ye no think, Tam, ma' mannie, that a *kingdom* is of faur mair importance than the biggest flock o' sheep ye ever heard o'?"

"Aye, that's true enough, John, man. I never thocht o' that till ye telt me. We aye jist think that the minister kens best aboot a' thing; but I'm thinkin' some o' them ken very little. I wad like to hear *you* on it yersel', auld frien'. They say you are weel up in the Bible an' understan' it."

"I'm no sayin' I ken much, Tam, but I've gotten tae unnerstan' the Bible an' awful heap better since I fun' oot that this nation o' Britain is the decendants o' Abraham, an' that we are in reality Israel, an' the kingdom meant in the text refers to us."

"Eh! man, John, but that's awfu' interestin'. Dae ye ken much mair aboot thae kin' o' things?"

"Jist you come in bye, Tammie, ma mannie, an' I'll tell ye a' I ken aboot it mysel'."

So in they went!

Lectures During February.

February 6th.—Glasgow South Suburban B.I.A. Samuel Orr. Subject: "The Gospel of the Kingdom."

February 7th.—Walsall B.I.A. J. J. Morey. Special lecture.

February 9th.—Scottish Israel Identification Association. James McCallum. Subject: "Israel's Future."

February 11th.—Bournemouth B.I.A. A. Stapylton. Subject: "What if we are?" Y.M.C.A.; 3 p.m.

February 12th.—Leeds B.I.A. Daniel Farmer (Swanage).

February 18th.—Walsall B.I.A. Rev. T. Sparshott Johnson. Subject: "The Bible and World Dominion."

February 19th.—Wakefield B.I.A. T. W. Plant (Editor, "British Israel Herald). Subject: "Israel's Migrations from Palestine into Britain."

February 20th.—Glasgow S.S.B.I.A. David Meek. Subject: "Who brought the Christian Religion to Britain?"

February 23rd.—Scottish I.I.A. D. L. McCallum. Subject: "Israel-Britain."

February 25th.—Glasgow Western District. Bailie John Thomson. Subject: "Israel in Secular History."

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"Opposition of Science Falsely So Called."

"Which some professing have erred concerning the faith."—*Tim. vi. 21.*

BY LANDSEER MACKENZIE.

(*Concluded from page 18.*)

THAT which has gone before is in the nature of a Bible apology. At one time I read many, and have even written one myself. But as a British-Israel believer, I now occupy vastly higher ground. I now know that the Bible needs no apologist. It is its own advocate and vindicates itself, for "the Lord is the God of truth."

We have prophecy, and not only that, but in this latter time we have been graciously enabled to see and understand the fulfilment and verification of it. And the absolute and all-sufficient value of the prophetic word is enforced by Christ Himself. (Luke xvi. 31) "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

The other day the Press gave the sympathetic reply of one of our red-hot Communists to the revolutionary urgings of Soviet Russia, which, after saying that his "fellow-comrades in Great Britain would fight alongside it," concludes with: "The first shot in an Anglo-Soviet war would be the death-knell of the British Empire, and throw Great Britain's bloody Imperialism off." I can quite think that many who read this and similar threats might feel an unpleasant little thrill of apprehension, thinking the realisation of such sinister designs to be possible.

Not so the British-Israel believer. Such threats leave us cold and unmoved, because our view of future possibilities is based upon Bible promises. Isaiah xliv. 17: "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn." Moreover, we are the Stone Kingdom spoken of by Daniel. "The stone that was cut out of the mountain, and which itself became a great mountain, and filled the whole earth." That is a destiny that our blood-blind Communists can do nothing to alter. It may be interesting to consider what mountain the stone was cut out of. Clearly it is a figurative expression, a figure which occurs many times in the prophetical writings, as indicating nations. For instance, Jer. li., treating of the severe judgments of God against Babylon. Verse 25: "Behold I am against thee, O destroying mountain, saith the Lord." There can be no doubt of the application of the figure here. Now Israel is the mountain of mountains, the nation of nations, God's chosen and peculiar people. Dan. vii. 27: "The greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." The children of Israel are named saints in many passages of the Psalms. Especially noteworthy in this connection is Psalm cxlviii. 14: "All His saints, even of the Children of Israel, a people near unto Him"; and other books of the Old Testament. So the "mountain which is to fill the whole earth," and the "kingdom under the whole heaven," must of necessity be one and the same.

Hence it follows "the stone" was cut out of the Israel "mountain." And since the British race is Israel of the latter times, we see that "the stone" has grown and is growing with marvellous celerity. Consider, 300 years back our population was small, and our kingdom bounded by our shores; we had no Colonies, no overseas Dominions. And now behold! The sun never sets upon our Empire!

If the word "mountain" be accepted as a figurative expression for nation, we have in a sense already "filled the whole earth." Our influence certainly has, and our language bids fair to do so at no very distant time. Great, indeed, is the destiny of that Israel mountain!

Resting upon such assurances, and the Scriptures are instinct with promise of an everlasting kingdom, we are undisturbed by the anarchial vapourings of an irreligious and misguided section of our people.

The British-Israel belief enables us to give a reason for the faith that is in us. Salutary as it is in innumerable instances, emotional religion or orthodox Church teaching fail to give us such reason. Moreover, the British-Israel believer has the satisfaction of feeling that he is carrying out to the full the command of our Lord to His Disciples to preach "this Gospel of the Kingdom." All religionists claim to be doing this, but they err in thinking so, through misunderstanding. They teach the *spiritual* aspect of the Kingdom, it is true, but they ignore the material side altogether. But the evidence for the truth of the Identity is a vast accumulation. Through the centuries Godly men have pointed forward to the very conditions which now exist. Many men during many ages, all contributing a brick to this noble structure of the latter time. It could not be but by inspiration of God. Neglect that conclusion, and the chances against mere human concurrence are stupendous, infinite!

The more thoroughly the student goes into the matter of Identity truth the more points of evidence he finds, insignificant in themselves, perhaps, apart from their cumulative value; so that it becomes impossible to acknowledge such a low limit as fifty.

It is a subject vast in its potentiality for the refinement of the soul. He is raised above the petty squabblings of politicians, and is endowed with an easy confidence in the stability of his beloved country. He obtains an enlarged grasp of the plan of Scripture to which the purile dogmatism of the theological colleges are as nothing, or worse than nothing. He is superior to the feeble "sob-stuff" of the Socialist orator touching the "brotherhood of man." For God has said of his forefathers (Amos iii. 2): "You only have I known of all the families of the earth."

Seeing, then, that we, of the latter days, are compassed about with such a cloud of witnesses, what manner of men ought we to be, being graced with such a sublime revelation?

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Clerical Blindness.

BY H. BECKWITH.

THE vicar of a certain church in the Midlands, we are told, thus sums up his opinion of us poor benighted British-Israelites :—"We [*i.e.*, British-Israelites] can be *Jews* if we want to, but *he* does not." No doubt he considers this a very clever epigram, but what an exhibition of profound ignorance displayed in this short sentence! Let us examine it for a moment. It would not be worth consideration but for the deplorable fact that what this spiritual guide expresses in words a great many of his colleagues *think* and, in some cases, preach. Well may we echo the Master's question to one of old: "Art thou a master in Israel, and knowest not these things?" (John iii. 10 and 11).

Now for a reflection or two upon this statement. In the first place it is a perversion of the truth. No British-Israelite ever said, or claimed, that we *were Jews*. It is the very antithesis of our teaching. The whole essence of our belief is that *we are not Jews*. It is, therefore, clear evidence that this clerical critic does not understand the A B C of the subject he is presuming to criticise. Neither has he yet grasped the *Biblical* distinction between Israel and Judah. Until he does so, he had better not attempt to discuss British-Israel Truth, for, with his present knowledge, the veriest tyro on our question could upset his logic.

Another aspect arises: Why this covert sneer at the *Jew?* While *we* are insistent upon the fact that we are *not* Jews, we never dispute the racial relationship; *that* would be unscriptural. How much longer will it be before our religious pastors and masters get the simple truth soaked into their minds? We are tired of reiterating the Bible distinction which is so clear that a few minutes' careful study will convince anyone. But *no*, rather than devote that little time to the examination they prefer to remain in darkness and prejudice.

May we put the case once again, and ask our critics to decide whether it is right or wrong, and abide by the result? All Jews are Israelites because of their descent from *Judah*, a son of Jacob (Israel), but the descendants of Judah's eleven brothers were never, and never can be, *Jews*, but were always recognised as Israelites. Upon this simple elementary fact the whole question rests.

Again, why this gibe at the *Jew*, which, from a *Christian* minister, appears unseemly? Was not the Lord Jesus Christ a *Jew* according to the human side? Bethlehem, of Judah, was His birthplace; He is referred to as "the Son of David." David was of the House of Judah. Christ was, therefore, both a *Jew* and an *Israelite*, as all Jews were and are. May we remind our critics that, in spite of all the dark past history of the Jews, according to God's Word, a glorious destiny awaits them? But that can only be *when* they are *re-united* and *restored* to their own land in conjunction with *Lost Israel*. There is no prophetical reference to any restoration of the Jews apart from Israel; there must be "re-union" as a condition. It follows, therefore, that "Lost Israel" must be somewhere and must be found.

To enumerate all the passages bearing upon this impending stupendous event would exceed the limits of this article. Suffice it to say that Jer. iii. 18 is typical of them all: "In those days the House of Judah shall walk with the House of Israel, and they shall come together out of the land of the North, to the land that I have given for an inheritance unto your fathers." Confirmatory references:—Ezek. xxxvii. 22; Hosea i. 13; Isaiah xiv. 1; Ezek. xxxiv. 13.

When will our blind leaders, instead of wasting time in ridiculing British-Israelites, devote a little to Bible study of the question? They would soon discover a few truths which might surprise them. For instance, they would learn that the most literal Israel *cannot* have become permanently extinct, or, as they imagine, "castaway." The evidence is too strong to admit of such a fate. Let us call one or two witnesses to testify: Isaiah says (xli. 8-9): "But thou, Israel, art My servant, Jacob, whom I have chosen, the seed of Abraham, My friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art My servant, I have chosen thee and *not cast thee away.*" Then what could be more emphatic than the well-known declaration of St. Paul in Rom. xi. 1: "I say, then, hath God cast away His people [Israel]? God forbid, for I also am an Israelite, of the seed of Abraham, of the Tribe of Benjamin. God hath not cast away His people whom He foreknew"? Or, again, is not the perpetuity of Israel guaranteed in 2 Sam. vii. 24: "For thou hast confirmed to Thyself, Thy people Israel to be a people unto Thee *for ever;* and Thou, Lord, art become their God"? Can language be plainer than this? And yet we are compelled to keep calling attention to it, but still their minds cannot grasp these facts!

Our spiritual leaders have just been guiding us through the Advent teaching of the Church of England. How vague and indefinite it all seems to be! It is all concentrated upon what may be termed the *"spiritual,"* to the entire exclusion of the literal "coming of the Lord to reign," upon which Christ Himself was most pronounced and clear. The Epistle for pre-Advent Sunday and St. Luke i. 31 and 33 might as well be deleted from the Gospel narrative altogether. But we *must* have it before us: "And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David. And He shall reign over the House of Jacob for ever; and of His kingdom there shall be no end."

Is it ignored because it raises the inconvenient and awkward question of *Israel* in an acute form?

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These vital problems will have to be solved. Where is David's throne established (see 2 Sam. vii., and Psalm lxxxix.), which our Lord is to occupy, and to reign "for ever"? Where is the House of Jacob, which cannot mean any other than *Israel?* What relevance has the special selection from the prophet Jeremiah (xxiii.), as the Epistle for pre-Advent Sunday, if it is not a forecast of the angel's promise of St. Luke i.? Why all this loose and confused talk relative to the restoration (exclusive) of the Jews? Does not Ezek. xlviii. foreshadow, with all possible conciseness, the outline of that great event, and settles the question, and that *all* the Tribes are to share in the co-partnership? Judah (the Jews) to have a *portion* (verse 7), not more.

Ours is a many-sided problem, but well repays careful thought.

The Tombs of the Patriarchs.

(*Read Genesis, chapter twenty-three.*)

BY THE EDITOR.

(Held over from January issue.)

THE sermon for the week in *The Jewish Chronicle* of November 29th deals with two very diverse themes. The first is the selection of a wife from Abraham's kindred for his son, Isaac; and the second relates to his purchase of the cave of Machpelah as the burying-place of Sarah.

We select the latter for quotation, as it brings to our notice the interesting fact that "the first landed property acquired by our ancestor, Abraham, was a grave." Referring to Abraham, we are told that "he had learned the 'walking before God' in walking through Canaan. His soul was bound up with the dust thereof. 'I will make thy seed as the dust of the land; so that if a man can number the dust of the land, then shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it; for unto thee will I give it' (Gen. xiii. 16, 17).

"Abraham's love of that land transcended the desire for mere possession, that marks so much of the modern attitude to landed property. As a matter of fact, until the day when, in his old age, he stood up from before the face of his dead, in the presence of the children of Heth, he had never possessed a foot of it. He had been content, as in so many other things, to place his faith in the Most High God, the real Possessor of Heaven and Earth. But when Abraham is faced with this sad and overwhelming duty of burying his dead he secures at last a sort of footing in the land in which he had been for the most part a mere homeless wanderer. It never occurs to him to carry his dead to the land of her birth, to rest among their common kinsfolk. The sacred dust of his beloved wife must rest nowhere but in sacred soil. Few had been more closely bound together than were Abraham and Sarah. They had been reared in the same family. Together they had separated themselves from their kinsfolk. Hand in hand, they had passed through unusual and difficult circumstances. They had shared an equal partnership in God's providence and in His promises. To both of them, the Land of Canaan was sacred soil indeed. So would it be for their descendants after them, and this, although the first landed property of our father, Abraham, was a grave. None the less, that burial-place became the very centre and focus of the land of Israel, though it was long before Israel possessed any other part of it. Jacob in Egypt bids his son, Joseph, bury him with his fathers. It must have been a strange sight, when the Egyptian Viceroy rejected the stately pyramids of Egypt and carried his father's body back to that simple cave in the Land of Canaan. Machpelah still bears for us the same sacred associations. There reposes the dust of our forbears."

In *The Northern British-Israel Review* of January, 1911, there is published a long and most interesting article from the pen of the Rev. A. B. Grimaldi, M.A., entitled "Cenotaphs of the Hebrew Patriarchs."

THE CAVE OF MACHPELAH.

We quote the following interesting paragraphs from this article :—

> There is one sacred shrine on earth, connected with the saints of Scripture, that is absolutely certain, without questioning, without doubt, and that is the Cave of Machpelah, under the Mosque at Hebron, in South Palestine (Genesis xxiii.). The sepulchre of Joseph of Arimathea, even, is doubted of, and an unanimous opinion has not yet been reached (Luke xxiii.). But although all are not yet agreed, even as to Christ's sepulchre, all unite in one unanimous testimony—Jews, Christians, Mohammedans, equally—as to the undoubted authenticity, and the unquestionable genuineness, of the Cave under the Hebron Mosque, as being the actual, literal burial cave of Ephron the Hittite, which our great race-founder, Abraham, bought for 400 silver shekels, and where Sarah and Abraham, and others, were buried. The three most sacred spots on earth are, probably, these three caves—the cave at Golgotha, in which Christ's body was laid, the cave rock or Sakhrah at Jerusalem, on which the Oracle rested, and the Cave of Machpelah, where Abraham was buried. But the two first are questioned; so the last takes precedence, and, till the other claims are settled, remains the most sacred spot on earth. The Mohammedans consider Hebron as one of their most sacred cities, and the cenotaphs within the Mosque there as of the utmost sanctity, and have prohibited all access to them by Jews and Christians. Edward VII. obtained entrance, when Prince of Wales, only by a firman from the Sultan. George V. obtained admission, when a youthful Prince, in the same way. The article is illustrated by " a most valuable set of six photographs of the Patriarchal Monuments. . . . . These views are absolutely unique, and are taken from photographs quite recently made for the first time in history."

Then follow some details relating to the city of Hebron, the Haram, the Church, and then we are given some particulars of the six shrines illustrated, *viz.*, those of Sarah, Isaac, Rebekah, Jacob, Leah, and Joseph.

From the concluding paragraph of the article we quote this additional information :—

THE SACRED CAVE.

> The Cenotaphs are monuments, not tombs. Under the Church is the original Cave Tomb of Machpelah. In the Church pavement are three movable slabs, which give access, by ladder or rope, to the Cave.

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But two are fastened up, and not even Moslems are allowed to enter by the third. It is used to throw down written petitions to Abraham; and, looking down, the floor is seen to be covered as with snow-flakes. When George V. visited the Mosque, a light was let down, and the rocky sides were seen, and a doorway entering out of this anti-chamber into the Tomb Cave itself.

We are sure these details will be of interest to our readers in the light of recent events in Palestine. The paragraph we printed in our November issue will also bear reprinting, in case you have lent your copy of *The British-Israel Herald* to a friend and *it has not been returned,* which we believe is the usual fate of papers and books loaned to friends :—

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.

Now let us return to our quotation from "The Sermon for the Week," and examine it from the British-Israel standpoint. Gen. xiii. 16 and 17 is quoted, and we ask: When was this promise of innumerable seed fulfilled? Judah, from whom come the Jews, was condemned to be few in number. This contradiction to this prophecy should suggest to those jealous for the faithfulness of the Lord God of Israel that if the promise has failed to one small section of the Hebrew race—the Jews—and that it has failed through the fulfilment of another prophecy, then it is time we looked around to see what has happened to the larger section, if they can be found; in other words:

WHERE ARE THE LOST TEN TRIBES?

Israel's "Nation and Company of Nations,"
The "great" separated "people" of Manasseh, and the Jewish Race,
are all responding to the cry of "Eastward Ho!"

The Hebron Refugees.

JEWISH PETITION TO THE HIGH COMMISSIONER.

A SECOND petition on behalf of the Jewish refugees from Hebron has been submitted to the High Commissioner by Rabbi Franco, Rabbi Slonim, Rabbi Dworitz, and three laymen. The petitioners point out that, as a result of the massacre, the city of patriarchs has been abandoned by Jews for the first time in its history, and that murderers and inciters are not being arrested. The reconstruction by the Government of the Jewish quarter is demanded.—*Jewish Chronicle,* 17/1/30.

The Appeal for Help Fund.

£100 REQUIRED FOR 1930

TOWARDS

Printing & Publishing Expenses.

TWO years ago, I made a personal and urgent appeal for generous financial assistance towards the expenses incurred in the monthly publication of

The British-Israel Herald

The response was immediate and most encouraging, and included an anonymous donation of £100. This, I decided, should be divided into two halves, so as to spread this help over two years, and the wisdom of this decision has been justified. Every month there has been published a list of generous gifts towards this Appeal Fund, and but for this assistance I could not have carried the financial burden.

At the end of the two years I find I must make another urgent appeal for assistance, as the reserve funds are entirely depleted.

In addition to my personal unchronicled contributions to the "B.-I.H." banking account, I have borne the entire cost of the postal account, which is the no small item of £10 to £15 per annum.

In now making this Appeal for 1930, I have a real pleasure in heading this new Subscription List with a Donation of £20, and I am confident that your response will supply the necessary funds.

The List begins as follows. What response shall I have to chronicle in the March issue of the "B.-I.H."?

The Editor, Donation	£20	0	0
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These gifts are gratefully acknowledged.

All Donations shoula be sent direct to the Editor :

T. W. PLANT,

HALL CROSS COTTAGE, DONCASTER, YORKS.

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North of England Anglo-Israel Council.

Founded in the Year 1894.

President: J. G. TAYLOR, Esq., Newcastle-on-Tyne.

IN response to requests, we have much pleasure in giving some details respecting the above Council. The object of the founders was to promulgate the belief that the peoples of the British or Saxon race, within the British Isles, and their offspring beyond the seas, including the United States of America, are of the stock of Israel. The Council being composed of independent believers in the Identity Truth, thus constituting "a union of individual members, all pledged to forward the Identity cause. It has included chiefly those who were agreed upon active propaganda." These have found that the Council has been, to them, a much-needed bond of union, which has more than justified its existence. The officers, without exception, have been honorary workers and on a voluntary basis. A very large quantity of literature has been distributed. A few of the Council's leaflets have reached a circulation of some hundreds of thousands. Lecture work has been, and is, supported with free literature as the funds may permit. There are two libraries—one in course of formation—for the loan of books on the Identity and kindred subjects.

Mr. Taylor was for many years the editor of *The Banner of Israel,* and he afterwards founded *The British-Israel Herald.* He has given unsparingly of his labour and his means for the furtherance of the cause.

The soundest possible teaching of this subject has always been the principle guiding the Council's endeavours, carefully avoiding the countenance or support of extravagant speculation in the presentation of this important truth. The argument being thus, from the past, that the British are "Lost Israel, but no venture to predict future events beyond the bare outline of such which God's Word plainly reveals."

The present workers are desirous of an increase of membership, believing that there are a large number of believers who have not joined themselves to any British-Israel body which is representative. There are no restrictions. All who sincerely believe the Bible to be the Word of God, also that that sacred volume reveals this Identity Truth, are eligible as members. The utmost freedom of action for the personal and individual propagation of the work is enjoyed by its members, and all possible help and encouragement is given to those earnestly desiring to spread this knowledge.

The foregoing has been the Council's motto from the beginning. We consider that it is essential to make particular mention to our readers of this fact, and, in doing so, to give a very hearty invitation to any believer in Anglo-Israel Identity to join the Council, and thereby contribute to the extension of the work. The minimum subscription for membership is 2/6 per annum. Particulars may be obtained from the Hon. Secretary: Wm. H. Snow, 16, Ridgeway Terrace, Delph Lane, Leeds.

Leeds British-Israel Association.

ON January 15th we had the pleasure of a visit from John Foster Beaver, Esq., of Bingley. The title of his address was "The Message for To-day." He stated that it was impossible to view the world conditions without realising the great confusion which existed. Confusion in our own country, not only in a material sense, but in political matters, and more particularly in spiritual things. The religious leaders showed so much their lack of spiritual power that our people found little help in their shepherds. Disruptive forces were at work on all sides. Democratic government failed to grasp the essentials of the situation. What, he felt, we needed was a driving force. The attack on the Bible and Christianity was not new; it had, however, in it a fresh phase of subtlety in its effect in the mental world. The only driving force, in his opinion, was the preaching of the Gospel of the Kingdom of God. Jesus preached it, and He instructed His disciples to preach it. There could be no doubt we were in the latter days. There seemed, to the speaker, no alternative between Christ and chaos. God was a God of order; therefore it would not be chaos. Christ and the Kingdom of God were at hand. Christ was the only Ruler who could bring order. He was coming as King; King to rule on the throne of David, which was the throne of the Lord. Let us work, watch and pray that the Kingdom may soon come.

A number of questions were satisfactorily answered. An excellent audience had assembled. Mr. Beaver was cordially thanked for his address. Mr. A. W. Packe kindly presided.

Cities of the Plain.

THE SITE OF SODOM DISCOVERED.

THE ruins of an ancient city, which is thought to be Sodom, one of the Cities of the Plain, which are mentioned in Genesis as having been destroyed by fire and brimstone because of their wickedness, have been found about five miles north of the Dead Sea. The discovery has been made by the Pontifical Biblical Institute of Jerusalem, which has been conducting researches in this region for some weeks. The excavations are said to have established that this city was built in the early Bronze Age, and possessed an advanced type of civilisation. It is said to have been destroyed by a great fire in the very early days of history, since when it has been deserted.—*Jewish Chronicle,* 10/1/30.

The Anglo-Israel Distribution Fund.

Treasurer: T. W. Plant, Hall Cross Cottage, Doncaster.

The only donation this month is from Mr. T. McK. (Australia) for 15/-. Many thanks.

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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M19 30W

"They shall be no longer two nations, nor be any longer divided into two kingdoms."

—EZEKIEL XXXVII. 20 (U.S.A. Polychrome Bible).

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

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"Pentateuch & Haftorahs"

BY THE EDITOR.

ARE the English-speaking Jews, dwelling in ever-increasing numbers among the English-speaking "company of nations," losing their knowledge of Hebrew—the sacred language of their religious services? Is this one of the reasons for their growing neglect of public worship in the Hebrew tongue? Is the every-day use of the English language in their commercial and social life making them think more and more in English and less in Hebrew, so that they are less and less able to *think* in Hebrew and enjoy their services in Hebrew? Something akin to this has happened in their previous history, notably in Egypt, and it resulted in

"THE SEPTUAGINT."

Out of several accounts of the origin of, and need for, the Septuagint I quote the following from Dr. Gore's "New Commentary."

"Unlike the Jews in Palestine and the countries beyond the Euphrates under Parthian rule, whose language was Aramaic, the Jews of Egypt, Asia Minor, and the countries to the West, ordinarily spoke Greek. Outside Syria, Egypt was the country in which the Jewish population was thickest; at the time of the Christian era they are calculated to have numbered a million out of a total population of seven or eight millions. . . . . The Jews settled in Egypt talked Greek; a few of them, perhaps those recently come from Palestine, used Aramaic; we never hear of Jews learning Egyptian. Most of the Egyptian Jews so far forgot Hebrew that as early as in the first half of the 3rd century B.C. the Pentateuch had to be translated into Greek."

The continuation of this account deals with the translation of the remainder of the O.T. by the seventy forming the completed work known as "The Septuagint," with the details of which we need not trouble our readers. Any good Bible notes can be consulted by those interested.

We have received from the Oxford University Press, for review, a copy of the Chief Rabbi's first volume of his self-imposed task of presenting to "The United Hebrew Congregations of the British Empire" the Genesis volume of "Pentateuch and Haftorahs" (Lessons from the Prophets), edited by the Chief Rabbi, Dr. J. H. Hertz.

How shall we better describe what this invaluable work is than in these words taken from the cover:

"Jews to-day, in English-speaking countries, do

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not possess for use in synagogue, school and home, any edition of the Pentateuch and prophetical lessons that at the same time gives the Hebrew text, the English translation, and explanatory notes, brief, Jewish and modern. This work was undertaken to fill the much-needed want.

"With the aid of this work, worshippers in synagogue may follow the Readings of the Law and Haftorahs with the same interest as those who are able to read the existing Hebrew commentaries.

"A book—

for each worshipper in every Synagogue;
for each child in every Jewish school;
for each member of every Jewish home."

The above quotation hints pretty strongly that many English-speaking Jews have some difficulty in maintaining a facile knowledge of the Hebrew language—the language of their Sabbath services.

Such a dilemma takes us back to the reason for the translation, in the 3rd century B.C., of the Septuagint mentioned above.

Then in Egypt the Jews used the Greek language for commerce and culture—it was the predominant language; to-day the still more world-wide use of the English language has evidently rendered the above task necessary. It was with more than usual interest that we began to read this intensely Jewish book, with Jewish notes and comments, written as one would naturally expect solely from the Jewish standpoint, by the Chief Rabbi for his Jewish congregations. Even when dates are quoted, we do not get our customary B.C. and A.D., but B.C.E. and A.C.E. (Before Christ English, and After Christ English). There is no reckoning of dates in A.D.—in the year of our Lord; the Messiah, in the eyes of the Jews, has not yet come, and one fully realises their different point of view. The Pentateuch, or Torah, consists of the Five Books of Moses, and is divided into fifty-four weekly Torah Readings (Sedrahs) for Sabbath mornings. The Book of Genesis contains the first twelve, and it is to these and their accompanying Lessons from the Prophets that we are introduced in this volume.

There are three maps, (1) Western Asia in the times of Abraham and Cyrus; (2) Holy Land in the days of the Patriarchs; (3) the Kingdoms of Judah and Israel.

But we should have thought that a map of the Tribal divisions of Palestine would have also been included, to bridge the gap of 475 years from the death of Moses—the end of the Torah period—to the death of Solomon (when the separated kingdoms of Judah and Israel began their respective histories), and during which period the land was divided into twelve tribal portions.

At each opening of the pages there is, on the right-hand page, the Hebrew text, and, on the left-hand page, there is our Revised Version, and the lower half of each page is filled with the Chief Rabbi's footnotes and comments in English. At the close of Genesis we have—

The Cantillation of the Torah.
The Blessings before and after the Haftorah.
The Cantillation of the Prophets.
The Haftorahs (or Lessons from the Prophets).

Being a Jewish book it reads from right to left; it begins on what we call the last page and finishes on the first page, and it is a curious sensation when reading, turning over the pages the reverse way.

Dr. Hertz, in his preface, writes, *re* the Authorities, he uses:—"Jewish and non-Jewish commentators—ancient, medieval and modern—have been freely drawn upon. "Accept the true from whatever source it come," is sound Rabbinic doctrine; to which I like to add, "Adopt the beautiful from whatever source it come"—if it be from the pages of a devout Christian expositor or of an iconoclastic Bible scholar, Jewish or non-Jewish. This does not in any way affect the Jewish traditional character of the work. My conviction that the criticism of the Pentateuch associated with the name of Wellhausen is a perversion of history and a desecration of religion, is unshaken; likewise, my refusal to eliminate the Divine either from history or from human life."

Therefore the reader is not troubled with the results of the Modernist higher criticism, with its alleged multiple authorship of Genesis, and we look in vain for our old friends in capital letters, J.E.P.D.

For instance, the Modernist follower of Wellhausen ascribes the authorship of Gen. i. and ii. to middle of verse 4 to the word "created," to the Priestly Document, and begins the J, the Primitive Document, account of Creation at the words "in the day that the Lord God made earth and heaven."

Dr. Hertz brushes all this higher critical dissection aside in the following words, the two words in italics are the Chief Rabbi's:—

"Chapter ii. is *not* another account of Creation. No mention is made in it of the formation of the dry land, the sea, the sun, moon or stars. It is nothing else but the sequel of the preceding chapter. In chapter i. man is considered as part of the general scheme of created things. Chapter ii. *supplements* the brief mention of the creation of man in verse 27 of the last chapter, by describing the formation of man and woman and their first dwelling place, as preliminary to the Temptation, and the consequent expulsion from the Garden of Eden in chapter iii. Only such details as are indispensable for understanding that event are given."

Such a common-sense exposition of the problem of the alleged dual accounts of the Creation is indeed refreshing in its directness. At one stroke it renders void all the elaborately piled up arguments and theories as to the various strata of origins advanced by the Modernists. We wonder if Dr. Hertz is familiar with Ferrar Fenton's rendering of Isaiah xxix. 14:—

"So on this Race I lay wonders,
Add wonders to wonders,
Destroying its scientists' science,
And baffling its scholars' researches."

In "The Century Bible," chapter v., begins another section of the Priestly Document, and is therefore marked P, the same as the first chapter. Here is the way Dr. Hertz deals with this first verse of chapter v.:—

"Rabbinic tradition states that the Torah is not one continuous work, written at one definite moment. 'The Torah was given to Moses in separate scrolls.'

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The formula, 'These are the generations,' which occurs ten times in Genesis, each time beginning a new section, would mark the beginning of such scroll or 'book.'"

As Dr. Hertz mentions "The Century Bible," as one of the authorities he has used, the above footnote raises a vital problem as to the authorship of Genesis.

Let us now suggest a test of these rival theories of the single or multiple authorship of Genesis, both cannot be right. When Dr. Hertz advances the above explanation of the phrase:—"The Torah was given to Moses in separate scrolls," it can only mean that to Moses was given this account, and that he wrote, or caused to be written, these separate scrolls, or chapters, of the narrative, as we should describe them.

Now we turn to "The Century Bible," and on page 14 of the Introduction we have this plan of the *gradual* compilation of the Pentateuch from its various sources denoted by the letters J.E.P.D.

The Primitive Document is J, and dates from 850 B.C. to 650 B.C.

The Elohistic Document is E, and dates about 750 B.C., compiled in Northern Israel, which date is about 30 years before the Ten Tribes went into their Assyrian captivity.

These two accounts were blended together and make the J.E. passages.

The Priestly Document is P, and was compiled in Babylon about the time of Ezra and Nehemiah.

The Deuteronomic Document was later still.

These four documents, being joined together at various periods of Israel's history, in due course produced the completed Pentateuch, or Torah—Book of the Law.

This is as briefly and simply as we can state it from "The Century Bible."

We now turn to Deut. xxxi. 9, and read:—

"And Moses wrote this law, and delivered it unto the priests, the sons of Levi, which bare the ark of the covenant of the Lord" (A.V.).

"Moses afterwards engraved this law, and gave it to the Priests, the sons of Levi, who carried the Ark of the Covenant of the Ever-living" (F.F.).

We next turn to 2 Kings xxii. 8, and read Ferrar Fenton's translation:—

"Then Hilkiah, the High Priest, said to Shafan, the Secretary: 'I have found THE BOOK—Book of the Law, in the House of the Ever-Living."

The footnote by F.F. on the above reads as follows:—"The reading in the Hebrew, as I take it, is far stronger than in the common translations, whether of the Septuagint and Vulgate, or the English Authorised and Revised Versions, who only give 'the Book' or 'a Book of the Law.' The Hebrew text . . . . I would read as 'The Book—Book of the Law,' that is, in the English idiom, 'The Original Book of the Law,' the autograph copy engraved by Moses and placed in the Ark, under his order, by Aliazar, the High Priest, while the Army of Joshua was encamped in Moab, previous to passing from the eastern side of Jordan to invade Canaan on its west." (Deut. xxxi. 24).

The parallel account of this incident is told in 2 Chronicles xxxiv. 14. Here is Ferrar Fenton's rendering and footnote:—

"Once, when they were drawing money from the Treasury of the House of the Ever-Living, Hilkihu, the Priest, found the Book of the Ever-Living's Laws, in the hand-writing of Moses."

Footnote:—

"It must not be inferred by the reader that no other copies of the Law by Moses were previously in existence in the hands of the public of ancient Israel, until this copy was found in the Temple library; for such copies are frequently alluded to in the two Books of Chronicles, to say nothing of similar allusions in Samuel and Kings, works of several centuries' earlier date than the Chronicles. What is said by the sacred historian is that the ACTUAL ORIGINAL COPY IN THE HANDWRITING OF MOSES was now discovered amongst the other public records of the nation, and it is to us a most important statement, in the face of the scepticism of our day. Hence, I specially note this passage. It reads: 'The actual engraving of the Law of the Ever-Living in the hand of Moses.'"

Bearing in mind the above-quoted prediction by Isaiah, viz., that God would baffle the researches of the scholars of Israel, it looks as if He had done so, and that the unity of the authorship of the Pentateuch, as advocated by the Chief Rabbi is more likely to be correct than the suggested, and fashionable, theories of composite authorship, evolving centuries after the time of Moses, as advocated by the present-day Higher Critics.

Let us try to realise this epoch-making find and its consequences. The Torah then used in the daily services of the Temple, had become so debased, edited or altered during the reigns of some of the Jewish kings noted for their idolatry, that when this *original* copy was found, it caused a national religious reformation, and incidentally restored to the world the true Torah. What would become of this original copy? Would it not be restored to its original place of safe custody, viz., the Ark of the Covenant? Would it not most likely remain in the Ark from thence onwards? Jeremiah was the last one to have charge of the Ark. Did he leave it in the cave, as mentioned in the Apocrypha? Or did he take it to Tahpanhes in Egypt? Or did he call for it when he escaped from Egypt with Tea Tephi—the Crown Princess of Judah, and did it accompany them on their journey to Tara in Ireland, and was it buried under the Queen's tomb on the Hill of Tara?

The following paragraph is quoted from "Tamar Tephi: or The Maid of Destiny," by John Dunham-Massey, page 65:—

"In process of time, the good and beautiful Queen Tamar, or Tea Tephi, died, loved and venerated by all Ireland. She was buried in the Hill of Tara, in a large tomb or repository, 60ft. square, now covered with a huge mound; and with her was buried **the large mysterious chest or case, and its equally mystical contents,** which was brought to Ireland on her arrival in that country, and which she directed should be interred with her" (black type by J.D.-M.)

Ezekiel's Temple—the future House of Prayer for All Nations—has yet to be built in Palestine. Will "the actual engraving of the law of the Ever-Living in the hand of Moses" be required in that Temple when the Twelve Tribes of Israel are united in their worship of their Ever-Living God?

In subsequent issues we intend to examine the Chief Rabbi's notes on those passages in Genesis, which are the foundations of our British-Israel investigations.

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The Real Eastern Question

By Geo. B. Moss.

Professor Freeman, in his "Origin of the English Nation," described us as "a nation formed by the union of various tribes of the same stock"; also, "The Dane was another kindred tribe coming later than the others. Even the Norman was a kinsman." This use of the word "tribes" gives us a hint that their tribal origin may go back still further to the tribes of Northern Israel. If this be true, we are dealing with a nation—a kingdom—with an unparalleled history and incomparable destiny, and we read Matt. xxiv. 14 from a new point of view.

"And this Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come" (R.V.). It is evident from this text that the preaching of this Gospel of the Kingdom to all the world will take place just prior to the end of this age.

The Bishop of Exeter, preaching in St. Paul's Cathedral, London, said: "After claiming that the Anglo-Saxon race, in its two great divisions of England and America, was the dominant power in Western civilisaton," said, "England needs . . . . interpreters who shall explain the true causes of her national greatness."

We, as a nation, have been guided and upheld by the special revelations of the Old Testament prophets, and a deep study of the life histories of the patriarchs, monarchs and prophets, with all their Messianic previsions of faith pointing to the Christ. Great Britain, as Ten-Tribed Israel, is the only nation preserved by the oath of God, and when united with Judah the prophecy in Jer. xxxi. 7-31 will be fulfilled. "Shout among the *chief* of the nations, sing with gladness for Jacob. 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."

When Mr. Kellogg, lately American Ambassador, reached these shores, one of his first utterances was a significant recognition of the times in which we live. He said the affairs of the world to-day are very critical. On June 17th, 1926, Sir Henry Page Croft, M.P., said in "The Class Peace," in *The Morning Post:* "After all, the real battle is between Christian ideals and those of Satan enthroned in Moscow." This nation has frequently survived crises down the long corridors of her great historic past; she will do so in the future.

Three things are demanded of the British Empire from now onwards:—

(1) The acknowledgment of God as the Personal Ruler of the world's affairs.

(2) The belief that the Holy Scriptures are inspired by Divine foreknowledge.

(3) The removal of every prejudice which stands in the way of a true interpretation of the prophecies along national lines.

Knowing our Israelitish origin, and realising that we hold what was promised to Israel, *viz.*, "the gates of our enemies," and that we should be "the *head,* and not the tail," of the nations (Deut. xxviii. 13), we must continue to hold securely such God-given gifts against all suggestions of giving them up; for that there are designs upon India and elsewhere cannot be denied. The Russian Bolshevist Government is bent on carrying out its Atheistic ambitions upon Egypt, Palestine, Africa, Irak, India, Asia Minor, etc. Lord Roberts, in concluding a speech in the House of Lords, fully admitted that "he was a Russophobe, and that Great Britain will be eventually compelled to meet Russia in Asia and Palestine," since Turkey or Edom will join the Soviet in such an attack (see Ezek. xxxvi. 5, which declares that the Turks—Edom—"have appointed My land (Palestine) unto themselves").

The Jews are now being repatriated by Great Britain, and it is not to be overlooked that it is the work of Israel, now known to be Great Britain, to restore the Jews. To this end we have possession of Egypt, where we shall eventually marshal our forces to preserve the Suez Canal, and as prophecy foretells the certain prospect of the battle of the real Armageddon, when Jerusalem shall again fall into the hands of the enemies of God and His Christ, we are told that in the final onset Jerusalem will be retaken by Israel, now crystal-clearly Great Britain, if we have studied the Old Testament. We shall require, and be provided with, another General Allenby to effect this.

On Sunday, the 9th December, 1917, Jerusalem surrendered without fighting, and the hoisting of the British flag over Baghdad and Jerusalem are super-memorable events.

It is significant to note that Admiral Mahan tells us that during the past 3,500* years we have had just 234 years of peace. If these figures are correct, then Admiral Mahan must be a British-Israelite, or knows of our Palestinian origin, for 3,500 years backward from this present year of grace 1930 takes us back to 1570 B.C., and in 1571 B.C. we read in Exodus ii. about the birth of Moses. Therefore, from thence onwards, according to the gallant Admiral, we have been continuously fighting, with the exception of 234 years, scattered up and down that period of 3,500* years. We congratulate Admiral Mahan, of Manasseh's Navy, for he thus traces our history back to 145 years of the birth of Manasseh. The English-speaking race must choose which of the two roads before them—life or death. Our road leads to the millennium of the Kingdom of Christ, with Satan bound. The other road would lead to the tyranny of the Bolshevist Anti-Christ, with Satan loosed.

God grant that this, His nation, British-Israel, will whole-heartedly search the Scriptures to learn how she may guide her dealing aright, and avoid the many pitfalls and destructive conspiracies set for her by her enemies; her own indifference to Holy Writ is culpable, and should be at once remedied.

[* We suspect that these figures of 3,500 years should read 1,500 years.—Editor.]

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A Notable Hymn.

"Kipling's Recessional."

Sir,—In view of the near approach of Armistice Day, on which it is usual, as on Anzac Day, to sing Rudyard Kipling's beautiful hymn, "The Recessional," and which is sung by the British generally in Westminster Abbey and elsewhere on those days, may I be allowed a few comments upon it, with the view that someone better qualified than the present writer may give us a general explanation and commentary upon this now national prayer or appeal to God, that has so touched the British people. First, it is noticeable that it is used, not by any particular sect or Church, or even by the individual, but rather as a national appeal in our Empire's troubles or tribulations. Next, one cannot help being struck by the number of Biblical expressions or quotations used in it, and these mainly are all from the Old Testament. Take, first, the core or root of the poem. It is "Lest we forget." Well, those words are used in the same sense in Deut. iv. 23: "Take heed unto yourselves lest ye forget the Covenant of the Lord your God which He made with you," and "Take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen." It goes on: "When thou art in tribulation, and all these things are come upon thee, even in the latter days (which are the present ones), He will not forsake thee, nor forget the Covenant of thy fathers which He sware unto them." Here we are reminded of the warning in the Old Testament to Israel.

Take next the opening line of the poem, "God of our fathers known of old." To what fathers does the author refer? It can scarcely be to our literal fathers, for they were not known of old, nor yet to the God of the Normans, Angles, Saxons, or Ancient Britons, for most of these were heathens. Who, then? Well, the "God of old" we are best cognisant of in our readings is the God of Abraham and of the people known as Israel, not the Jews—Jehovah. The same as Englishmen use in their everyday expression, "By jove!" As an instance in point, take the Magnificat of the Church of England service, so frequently sung. We say, "As promised to our forefather Abraham and his seed for ever"; and in the Venite, "When your fathers tempted me, proved me and saw my works." But the idea is forced by the Litany when we say, "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." What works? Supposedly those in connection with the people of Israel. Hence one feels forced to the conclusion that the God the poem refers to is the God of Israel of the Old Testament, which, of course, is the same as the God of the New. But the New Testament was not known to Abraham and Israel of old. Then go on to line 5 of verse 1: "Lord God of Hosts be with us yet." As we pray be with us "yet," the inference must be that He was with us as a people or nation before or "of old." Reference to Gen. xxxii. 2, we find "Jacob said this is God's Host when angels appeared unto him at Bethel." Again, in Joshua v. 11, "As Captain of the Lord of Hosts, I come"; and in 1 Chron. xii. 22, "There came to David to help him until it was a great Host, like the Host of God." "So David waxed greater, for the Lord of Hosts was with him." Here the reference is certainly to material or worldly help, not spiritual. Continuing, in the second verse we find, "A humble and a contrite heart," in the fourth line; and in Isaiah lvii. 15, again in the Old Testament, "I dwell in the high and holy place, with him also that is of a contrite heart to revive the spirit of the humble, and to revive the heart of the contrite ones." "A humble and a contrite heart, O Lord, Thou wilt not despise," was used in the Psalms by the people of Israel. Proceed with line 3 of verse 4, "Such boastings as the Gentiles use." It looks as if the author of the poem did not consider the British people Gentiles. But, according to Bible interpretation, all people or nations were Gentiles, except Israel and the Jews. Well, we are certainly not Jews. What is the explanation? Will some learned person explain? Further on in the next line occur these words, "Or lesser breeds without the Law." Law with a capital. What Law? May be the laws of Moses and the Ten Commandments, the latter of which are written up in many of our churches, and which are the foundation of our Common Law, essentially British. We now come to the last line, "Thy Mercy on Thy People, Lord." Here the author seems to infer the British (for he wrote to the British people) are especially God's people. For he says, "Thy People," the same as in the Church of England Prayer Book. For there we use the words, "O Lord save Thy people," and also "And make Thy chosen people joyful." Here we are praying for ourselves as a people, for it can scarcely be said that we are asking God to make the Jews joyful. Yet these are the people commonly called by some the chosen people. The only people who are called God's people in the Bible as far as the writer knows—and he writes in all humility—are Israel, which term generally included the Jews, but not always. As in Deut. vii. 6, "The Lord thy God has chosen thee to be a special people unto Himself," and in Chron. xvii 21, "For Thy people didst Thou make Thine own people for ever, and Thou, Lord, becamest their God." Rudyard Kipling cannot be referring to the Jews. But all I have quoted fits in with the God of Israel "of old." Will someone better qualified than the writer enlighten us on the wording of this beautiful hymn, which has taken such a hold on the British people, and is now generally or frequently sung in all national appeals to our God—or, at least, enlighten the writer wherein he is in error? Lastly, in Rudyard Kipling's "Song of the English," and the "Doorkeepers of Zion," in his sea warfare, the same note is struck, and it is without the slightest doubt that the author intends Zion to represent the British Empire or people.—I am, etc. FRANK WHITE.

Eketahuna.

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Abraham's Birthplace.

BY JAMES CUTHBERT.

A SERIES of pamphlets have been recently issued under the title of "Two Months' Study at the Libraries." These interesting *brochures* are intended chiefly for the instruction of the clergy. One of these raises once more the question: "Where is the land of the Chaldeans, or Khasdim, spoken of in Scripture repeatedly, and out from which Abraham and his kinsfolk fled?" The author of the tractate on Ur, of Babylonia, affirms that this was the birthplace of the Father of the Faithful. The only foundation for such a statement happens to be the finding of a brick, on which was inscribed the word "Ur." But that is evidence wholly inconclusive and altogether too unsatisfactory in its nature to command universal acceptance.

It is true that archæologists have unearthed a considerable city on the site where the brick was picked up, but this fact does not get over the difficulty of recognising this Ur as the one associated, in Scripture, with Abraham's birthplace. It is overlooked that in all ages it has been the invariable habit of migrants, in the course of their journeyings, to confer homeland names on places which reminded them of their native land. In modern times we see how this practice has been observed by emigrants to America, Canada, Australia, New Zealand, and indeed wherever Anglo-Saxon and other settlers have journeyed and settled. This characteristic on the part of migrants may be called the sub-localisation of geographical nomenclature, and it is common to all races.

REASONS FOR DISAGREEMENT.

The writer responsible for this latest description of the Babylonian Ur is in absolute agreement with archæologists generally, and has no hesitation in pronouncing in favour of this Ur, as answering descriptively the Biblical Ur. It is a striking example of the credulity which beclouds the judgment of the most eminent experts anxious to uphold any particular opinion they may have formed on matters open to scientific research.

In the present case the writer gives quite a vivid sketch of this ancient city of Babylonia, with its sombre streets, its encircling wall, and other particulars. He even visualises Abraham walking leisurely along its streets day by day, gazing at the shops, temples, and its many idolatrous figures, and, as he passes along, reflecting on the worship of the moon-god, to which his fellow-citizens were devoted, and his final conclusion as to its idolatrous character.

This is a presentation of the daily life of Abraham which is totally unlike that outlined in the Word of God. Instead of an urban, the Bible gives us a pastoral view of the patriarch, living in tents, superintending large flocks and herds, and the head of a large establishment of herdsmen and general servants. It can with confidence be said, that Abraham never lived in a city called Ur, and for this reason, that the Ur of Abraham was a district or province, not a city. In all the places where Ur is mentioned, it is never once called a city by Biblical writers.

For instance, it is said of Haran, a son of Terah, that he died in the *land* of his nativity, in Ur of the Chaldees. Of Terah and his family, it is said that they went forth from Ur of the Chaldees. In Stephen's great oration to the Sanhedrim, Acts vii. 2, 3, 4, we read: "The God of Glory appeared unto our father, Abraham, when he was in Mesopotamia, *before* he dwelt in Haran. And said unto him: Get thee out of thy country. . . . . Then came he out of the *land* of the Chaldees, and dwelt at Haran." No mention of a city, simply the land, or province, of the Chaldees.

A noteworthy reference bearing upon this question occurs in the Book of Judith v. 6. When the Jews were preparing to oppose Holofernes, in reply to the Babylonian General, the commander of the Ammonites, Achior, informed him that the Jews were descended of the Chaldeans, and that they sojourned heretofore in Mesopotamia because they would not follow the gods of their fathers which were in the *land* of Chaldea, so they cast them out from the face of their gods, and they fled into Mesopotamia and sojourned there many days. In Judith viii. 26, a distinction is made between *two* districts, known respectively by the name of Mesopotamia. The words, which will be helpful in solving the point at issue, are: "Remember what things He did to Abraham, and how He tried Isaac, and what happened to Jacob in Mesopotamia of *Syria*, when he kept the sheep of Laban, his mother's brother." The words in Joshua xxiv. 2 are well worth quoting: "Thus saith the Lord God of Israel, your fathers dwelt on the *other side of the flood*, in old time, even Terah, the father of Abraham, and the father of Nahor, and they served other gods; and I took your father, Abraham, from the other side of the flood."

From these quotations two inferences are justified:—(1) That there were two districts, known as Mesopotamia (Greek) and Aram-Naharaim (Hebrew)—that is, between the rivers. The distinction between the two is emphasised in the passage in Judith, in which special care is taken to describe specifically one of them topographically in order to obviate all chance of error. But it has not availed in modern times to prevent the *illuminati* of this age from going astray, like men whose eyes are blinkered. (2) That the Ur of the Chaldees was on the other side of the flood—a phrase which would not be applicable to a place on the other side of the Tigris or Euphrates.

Moreover, it is made evident that the land of the Chaldeans, whence Abraham fled, was altogether different and a very long way off from the Mesopotamia where Abraham sojourned many days before going down to Canaan. Supposing for a moment that Abraham's home was in Babylonia, and he was fleeing from religious persecution, to have settled down at Haran would have been an act of reckless foolhardiness of which no sane person would be guilty. For this reason, that so long

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as he and his kindred remained at Haran he would be within easy striking distance of his persecutors.

Now, when they left Ur of the Chaldees, "*purposing* to go into the land of Canaan," the expression in this passage implies contemplation on the part of the migrants of a long journey. But if it were from the neighbourhood of Nineveh or Babylon to Haran, it would be one of a few days only. For this place of refuge lies between the Rivers Tigris and Euphrates, and, as stated by Stephen, is the Syrian Mesopotamia. But, as Stephen also observes, God had appeared to Abraham in Mesopotamia, *before* he dwelt in Haran. Unquestionably, therefore, what the martyr referred to was a primary Mesopotamia, much further east, where Abraham was born; while the Mesopotamia of Achior was a secondary one, that of Syria, to which Abraham and his folk fled.

SUMMING UP THE EVIDENCE.

The remarkable address of Stephen sheds considerable light upon this subject of Ur of the Chaldees, and furnishes a valuable clue for its identification. It is made clear that prior to his migration Abraham dwelt in the *land* of the Chaldees, that this land or province was between two rivers, and further, that it was in this far-east Mesopotamia that God appeared to Abraham before he dwelt at Haran, and from whence he departed to escape persecution and not improbably death.

This view receives confirmation from the reference in Isaiah xli. 2: "Who raised up the righteous man from the east"—not, mark you, Kedem, but Mizrach, *i.e.*, the sun rising. This expression implies a far-off region. It would be a preposterous appellation to apply to Mesopotamia of Babylonia. All commentators are agreed that the words of the text refer to Abraham.

It is worth while to note, in passing, that the prophet Daniel uses the expression "Mizrach," in describing one of the four horns as waxing great towards the far-east or sun-rising—Mizrach. As the prophet resided and wrote considerably east of the Euphratean Mesopotamia, he could not possibly refer to a province or city which lay west of him, but to another towards the sun-rising. It necessarily follows that if the Mizrach of Isaiah refers to Abraham, the patriarch, when he obeyed the command of the Almighty, must have set out from a country far east of Babylon, and consequently far-east of the country to which he fled. One more Scripture reference. In Joshua xxiv. 3 we are informed that God took Abraham "from the other side of the flood." Now the district described by these words lies between the Gihoon (the great river or flood) and the Jaxartes, and is well expressed by the Greek term "Mesopotamia"—"between the rivers." This name of Ur, and others, travelled westwards with the migrations, and was bestowed on a district lying far west, because it topographically resembled the far-eastern district, and recalled to the migrants their old home.

Nicholas, of Damascus, says that "Abraham came from a country beyond the Chaldean Babylon." This is tantamount to saying that Ur of the Chaldees was much further east than Babylon. Eusebius informs us that Abraham was a Chaldean by descent. It may be observed that Ur, or Aur, signifies fire or light, and would seem to be a not inappropriate description of the sun-rising province. It remains to be pointed out that the words in Gen. xiv. 13, "Abraham, the Hebrew," is not a correct translation of the text. It would be more accurately rendered if it read, "Abraham, the Oberite"—that is, one from the province of Ober; and as already pointed out, this province was situated between the Gihoon and the Jaxartes. The Chaldees, or Khasdim, were a priestly caste, and came originally from Mount Caucasus. They were learned in the mysteries, astrologers, soothsayers, etc., and those of them that settled in Babylon became the dominant caste—like the Brahmins in India—and were virtually the rulers of the rulers of Babylon. They were directly descended from Shem.

Leeds British-Israel Association.

ON Wednesday, February 12th, Mr. Daniel Farmer, of New Swanage, paid his first visit. The title of the evening lecture was "Dispensations in Regard to Israel and Judah." In his address he made effective use of a helpful chart. Introducing his hearers to his subject by describing the first dispensation as one of probation, the second as one of inspection. Man failed, and the flood swept away the then evil world. He described the calling out of Abraham, and the making of a peculiar people, thus the establishing of a national witness in the Hebrew race. The speaker traced the division of the tribes, to the eventual re-uniting in the not distant future, when all the world would see the glory of God in His people Israel, and Christ, His Son, would be honoured on the spot where He was put to shame. Mr. Farmer put a strong emphasis on the witness, which the present-day contradiction of the Bible gave, to its truthfulness, for God had said this very thing would come to pass.

On Thursday, the 13th, the afternoon subject was "Seven Reasons for Believing the Bible True." This formed a profitable and interesting address. The forces of evil which were present with us to-day were foretold by God. The remarkable facts concerning the Bible could not be accounted for, unless by an almighty power behind it. The speaker asked: Was it possible that forty writers, writing over a period of 1,600 years, for each writer to agree, unless God had inspired the writers' words? He pointed out that personal experience confirmed the truth of Scripture. The fulfilment of prophecy and the world-wide suitability of the message of the Gospel established the truth of the Bible as God's Word. No one could deny that civilisation began at the Cross of Christ.

We much enjoyed Mr. Farmer's message. It was a source of cheer and encouragement in these days, when faith wanes around us.

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

THE leading article in our January issue was on "Loyalty." What more appropriate successor to that subject could be selected than that of "Unity"? Such is the title given to the Sermon of the Week in *The Jewish Chronicle* of January 10th, 1930. The text selected was :—

> 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.—Ezekiel, xxxvii. 22.

Some of my readers may be inclined to think that I insist too much on the ever-present dissection of both history and prophecy; that I make them too national in their application to historical fulfilment; that my frequent repetition of ancient historical facts which happened in Palestine some 2,000 to 3,000 years ago is now quite unnecessary and can have no present-day interest or practical importance to us as a nation; in fact, that I am always harping on the one theme of the divided histories of Israel and Judah. Therefore I will, *pro tem*, leave this task to a member of the Tribe of Judah—to the writer who prepared this "Sermon for the week"; he, at any rate, has no doubts about the *separateness* of Israel and Judah in their

PALESTINIAN HISTORY.

"The Tribe of Ephraim, Joseph's son (preferred by Jacob above Manasseh, his elder brother), first became prominent in Jewish history through the leadership of Joshua, the Ephraimite, successful leader of the people and conqueror of Canaan. Soon after the settlement, Ephraim became a dominant factor in the political development of the Northern Tribes. Included in its territory were the ancient city of Shechem and the long sacred places of Bethel and Shiloh. After the death of Solomon, it is Jeroboam, an Ephraimite, who leads the rebellion against the new king, Rehoboam, culminating in the secession of the Ten Tribes, and the establishment of a rival kingdom and a rival centre of worship. The Northern Tribes were long engaged in a bitter struggle with Judah and Benjamin, who had remained faithful to the Royal House of David. It was more than a political secession. It involved an attempt to set up a rival and an idolatrous form of worship, in opposition to that of the Temple of Jerusalem. The new cults that obtained in the North were accompanied by all sorts of flagrant immoralities. It was to the Northern Kingdom that so many stirring and moving calls to repentance were made by the most eloquent of the prophets. They refer to it frequently by name as Israel, or as Ephraim. 'Ephraim compasseth me about with falsehood, and the House of Israel with deceit, but Judah yet ruleth with God, and is faithful among the holy ones' (Hosea xii. 1). As the prophets foretold, disaster overtook them. The Assyrians advanced into their kingdom, besieged and captured Samaria, their capital, and finally terminated for ever the independent kingdom of Israel or Ephraim. 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. So was Israel carried away out of their own land to Assyria" (2 Kings xvii. 18-23). From this period history loses sight of the Ten Tribes, though speculation and imagination have conjectured their survival in strange places, and there are those who still look forward to their ultimate restoration and union with the rest of God's people. The Southern Kingdom of Judah and Benjamin continued its separate history for more than a century. Then it had to pay also the penalty of its own backsliding, and Judah was carried captive to Babylon. What might have happened had the captives in Assyria had a prophet in their midst we do not know. Judah was more fortunate. Her prophets did not cease their preaching because of her downfall. Some of their most eloquent and inspiring messages were delivered to those who by the streams of Babylon sat and wept, when they remembered Zion (Psalm cxxxvii.)."

It would be difficult to better this rapid *résumé* and dissection of the respective histories of Israel and Judah. The Ephraimitish leadership is finely stressed; the mutual rivalries, national and religious, of the two divisions of the previously united nation, could not be better described.

FLAGRANT IMMORALITIES.

1 Kings xiv. 1: "At that time Abijah, the son of Jeroboam, fell sick." (Read to verse 18.)

Verses 15 and 16, in Ferrar Fenton's translation, read :—

> Yes! The Ever-Living strikes Israel as a reed is shaken by the waters, and will pull Israel up from this beautiful country which He gave to their fathers, and scatter them beyond the River, because they have made Shrines to insult the Ever-Living. And He will make fugitives of Israel for the sin of Jeroboam that he sinned, and which he induced all Israel to sin!

The footnote by Ferrar Fenton to the above word "Shrines" is one of the most terribly descriptive ever penned; it reads :—

> These "Shrines" were in reality brothels for prostitutes, erected in heathen temples to the Goddess of Lust, as they are in India to this day. Hence the constant denunciation of them in the Sacred Scriptures as the greatest of sins and depravities.—F.F.

No wonder that Elijah, on Carmel, failed to effect more than a temporary repentance of Northern Israel (there were no Jews present), and the word went forth by the mouth of Hosea, the prophet to the Ten Tribes:—"Ephraim is joined to his idols; let him alone"!

I do like the description in this Jewish sermon of the completeness of Israel's removal from Palestine by the Assyrians. We British-Israelites are always quoting 2 Kings xvii. 18-23. At this point the Jewish sermon writer loses sight of the Ten Tribes, and all history, sacred and secular, follows suit. His brief account of Northern Israel's

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OUR JEWISH PAGE.

(Continued.)

history is then followed by a still briefer one of Judah's history subsequent to the complete removal of Northern Israel.

JUDAH WENT TO BABYLON

And was there completely and for ever cured of idolatry. Our Jewish sermon writer then refers to the spiritual conception of the future religion of re-united Israel, and then continues with this delightful word-picture of Ezekiel's vision of the *national* re-union of Israel and Judah. It might have been written by a British-Israelite, and it flatly contradicts those British-Israelites who teach that Israel and Judah are already united :—

"Nor does he despair of the restoration of their ancient glory as a people. Neither the Assyrian nor the Babylonian captivity represents the end of the dominion of Israel. It may well have been that though some 150 years had passed since the dispersion of the Northern Kingdom, some connection had been maintained between its survivors and the Babylonian captives. However heavily these national disasters had weighed upon the slender hopes of outcast Israel, they offer to the prophet a means of rousing the spirits of his brethren. He takes two sticks, and writes names upon them. On the one is written : 'This belongs to Judah and the children of Israel, his companions.' On the other : 'This belongs to Joseph ; this is the stick of Ephraim and of all the House of Israel, his companions.' He places them together in his hands, and lo ! they have become a single stick, lying in his hand. 'So,' says the prophet, 'shall God take these two separate tribes and peoples, whom He has punished and purified, bring them in His Divine hand back to their ancient land, and make them once again a single nation in the land upon the mountains of Israel.' Their separateness had been but an incentive to their sinfulness. Their re-union should be a symbol of a new faithfulness of a new ideal, fit for the consummation of a united Israel. 'I will save them out of all their dwelling-places, wherein they have sinned, and I will cleanse them. So shall they be My people, and I will be their God.' "

The text for this sermon is taken from the eleventh Haftorah, which we should describe as the Old Testament lesson from the prophets appointed to be read after the Sedrah—their weekly reading from the Torah.

Therefore we are able to quote the footnotes on Ezek. xxxvii. 15-28 from the Genesis volume of the Pentateuch from the pen of Dr. Hertz, the Chief Rabbi of the British Empire, which is reviewed in our leading article. My readers will agree that no greater authority could be quoted, Such evidence, is, therefore, all the more valuable. These quotations are taken from his footnotes on pages 509 to 512 :—

"In the second half of the chapter (v. 15-28). the Prophet pictures the continuation of this national resurrection by the definite announcement of the re-union of the two Kingdoms of Judah and Joseph (the Northern Kingdom of Israel). This is symbolised by the union of the two sticks, and is a reflex of the picture given in the Sedrah, of Joseph and his brethren united after long years of estrangement." (See Genesis ch. 44, v. 18 to ch. 47, v. 27.)

V.16.—"The symbolic action of the Prophet is intended to secure attention to his message. One stick, to represent the Kingdom of Judah (two tribes); the other, to represent the Kingdom of Israel (ten tribes). As here, the latter Kingdom is often called Ephraim (the name of one of the two sons of Joseph)."

V. 18-22.—"The people ask the meaning of Ezekiel's action, which is the re-union of the two kingdoms into one, as they were under Saul, David and Solomon."

V. 23.—"The result is not merely political re-union, but spiritual regeneration. Israel united—but united in a return to God and in faithful performance of His Law. Then would they deserve the name of 'God's People.' "

V. 24.—"David, i.e., the ideal ruler in the future Kingdom; one who, like David, would be the leader in the Messianic time."

V. 27.—*Tabernacle*. "Dwelling Place." "The Shechinah. God's Divine Presence will be clearly among them when they are true to their vocation as a Holy People. And thus, too, will Israel be the means of revealing God to the nations."

These invaluable notes by the Chief Rabbi fully, if unconsciously, confirm our British-Israel propaganda — namely, the certainty of the future re-union of Israel and Judah, after their age-long separation ("estrangement") of 2,905 years ; the official naming of the Northern Kingdom after Ephraim ; the Divinely-intended interpretation of the prophetic parable as referring to the re-union of all the Twelve Tribes of Israel, as of old, under a Davidic monarch of the name of David in the future, and now near Messianic times ; the future spiritual regeneration of "All Israel" as His witnesses, the return of the Shechinah being the visible witness of His Presence.

Truly the Chief Rabbi of the United Hebrew Congregations of the British Empire has a clear grasp of what the Prophets foretell relating to All Israel. He is equally clear that the Jews represent the Kingdom of Judah, BUT why does he not try to enlighten us as to the whereabouts of Northern Israel of the Ten Tribes? The quest is obviously an all-important one to Judah. Once let him identify any race as being Northern Israel, he could then preach the greatest of all evangels —the gospel (good news) of the Kingdom, and this would mean

"UNITY."

The union of Israel and Judah!

Re-Organising Palestine Police Force.

THE Palestine Government is actively engaged in framing a scheme for the re-organisation of the Police Force. It is understood that, in addition to 570 British policemen now in Palestine, 300 more will shortly be recruited in England.—*Jewish Chronicle*, 10/1/30.

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The Separateness of the Two Captivities.

By Luke Pearce.

Part I.

2 Samuel xx. 1 tells us that "there happened to be a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite, and he blew a trumpet and said, 'We have no part in David, neither have we inheritance in the son of Jesse; every man to his tent, O Israel' "; to which 1 Kings xii. 16 adds: "Now see to thine own house, David. So Israel departed to their tents." Then follows (2 Sam. xx. 2): "So every man of Israel went up from after David, and followed Sheba, the son of Bichri; but the men of Judah clave unto their king from Jordan, even to Jerusalem."

Then comes the appointing of Jeroboam as king over all Israel (1 Kings xii. 19, 20), and the decision of Rehoboam to fight against Israel, which was frustrated by the prophet Shemaiah, who declared that the separation was part of the Divine plan, "For this thing is from Me."

The Authorised Version gives the account of the captivity of Israel under Shalmanezer in 2 Kings xvii. 24; xviii. 11, 12. 1 Chron. v. 26 gives us more details, bringing it up to Ezra's time, and it is distinctly said "to this day," being proof that the tribes were there in Ezra's time. The captivity is dated as happening B.C. 726.

The details of Judah's captivity under Nebuchadnezzar, King of Babylon, is given in 2 Kings xxiv. 2, and is dated B.C. 607, 606, 608, and 600.

The return of the Jewish section from Babylon is thus narrated by Professor Plumtre, in which he shows how the captives, believing the prophets, would be anxiously awaiting the moment for return. That they would have noticed the struggle going on between the Iranian and Tirunian races. These are his words:—"Of that struggle, the exiles in Babylon had in some sense been for fifteen years spectators. It was natural, even if the guidance of prophecy had failed them, that all their sympathy should be on the side of the conquerors, in whom they found so much that they could recognise as analogous to their own belief, rather on that which was identified with the special form of idolatry which they most abhorred. It may well be that there had been a Chaldean party within the walls of Jerusalem. So now there was a Persian party within the walls of Babylon, playing into the hands of the invaders, helping them into the surprise by which the city was captured. There may have been a human element, as well as a Divine prediction in the words which told the startled revellers of Belshazzar's feast that Babylon was at that very hour in the hands of the Medes and Persians."

The immediate recognition of the exiled Jews is then noted, as also of recognition in the proclamation of Darius that the God he worshipped was identical with the Jehovah, Lord God, of the Israelites; and in the return of the plundered vessels of the Temple, and last heard of in the frantic revelry of Belshazzar's feast (Ezra i. 1-11), "are we not led to think of these favours as at once tokens of sympathy and the rewards of services? . . . . We can well imagine the stir and excitement which the contemplated return would cause among the Babylonian exiles. Some, indeed, preferred to remain on the lands and in the houses where they had found a home. Others attached themselves to the Court of the Persian King in Susa or Persepolis, and rose to favour there. But the number who were registered in the census taken on their return was enough to give the migration the character of a national movement. There were 42,000, including in that number 4,289 priests and 341 Levites. They had with them the Nethinim and Solomon's servants, the remnant, *i.e.*, of the Canaanite population, which had been dedicated to the more menial work of the Temple—hewers of wood, and drawers of water—upwards of 7,000 slaves of other races, horses and mules, camels and asses in proportion."

A footnote here explains the disparagement in numbers between priests and Levites, showing that the Levites were more ready to remain in Babylon than the priests, and notes that in the second stage of the return, under Ezra, they held aloof in much the same proportion (Ezra viii. 15-20).

Having considered Judah's return, let us now inquire where Israel may be found—an absorbing study! The two nations are eventually to be re-united—the "outcasts of Israel," as well as "the dispersed of Judah" are to become one people and one nation.

Josephus, the Jewish historian, a descendant of the priests, and, through his mother, of royal blood, tells us distinctly that Israel immediately after, as well as at the time of Christ, had not returned to Palestine, but were still away. This is what he says:—"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" (Antiquities xi. 2).

Josephus is often quoted, and the question arises in some minds: Is he reliable? We should say so. Following is conclusive evidence:—Joseph Scaliger, a great authority, says: "Josephus is the most diligent and the greatest lover of truth of all writers; nor are we afraid to affirm of him that it is more safe to believe him, not only as to the affairs of the Jews, but also as to those that are foreign to them, than all the Greek and Latin writers, and this because his fidelity and his compass of learning are everywhere conspicuous."

Some assert that the number given in the return from Babylon was inclusive of Israel. To this the Rev. Robert Douglas replies:—"The idea of any general amalgamation between Israel and Judah after their respective captivities is contradicted by every particle of evidence we possess. The writer of the inspired Books of Kings and Chronicles denies it (1 Chron. v. 26; 2 Kings xvii. 23). Those mentioned by Ezra and Nehemiah were of the Babylonian captivity only. There is not, as Bishop Titcomb says, 'the faintest hint

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about the return of any from the Assyrian captivity.' "

". . . . Nay, as late as the close of the fourth century, it was commonly believed that some of the Israelite race yet remained behind in Persia; and also, what is very important to remember, that these had become Gentilised in outward appearance and mode of life."

2 Sam. vii. 10 says: "Moreover, I will appoint a place for My people Israel," etc. This is part of a message from God to David through the prophet. It is not a promise of Palestine, for they were already in it. In this "appointed place" we find them.

"The Return."

BY LUKE PEARCE.

PART II.

CONTINUING our study of these two nations after their separation, we note that eventually both were taken captive. *The Sunday Magazine* for 1869, following the article on "Rehoboam, the Foolish King," and reported in the January number, gives four articles on "The Babylonian Captivity," by the Rev. Professor Plumtre, from which we indulge in a few quotations. The writer, to us, makes no apparent effort to keep both nations apart in their historical associations, so that we take things as they come, and leave the British-Israel reader to decide which is which.

To him, however, both nations were led into captivity, though at different dates. These captivities, he says, "Drew a broad line of demarcation between the elder and the later phases of the religion and culture of the chosen people. The exile was at once the penalty of their past sins, and the education by which they were, in part at least, purified from them. This was what all their previous history had brought them to. This contained the germ of all their future. Whatever was most characteristic of later Judaism had its origin by the side of the Euphrates. . . . . There the canon of the Old Testament first assumed something of its present shape, and all else that had belonged to the literature of Israel was left, either by a deliberate process of rejection, or by the chances of conquest and exile to perish and lie forgotten. There the old forms of idolatry, which had cleaved to the life of the nation, like a leprous taint, from the time of the Exodus, were laid aside, never to be resumed. There the very language which they spoke assumed a different shape, and there, abandoning the written characters which their fathers had used, they learnt to use those which they have ever since employed with hardly an alteration, the characters which we know as Hebrew."

Here follows a footnote, which says: "By one of the strange vicissitudes of history, the older Hebrew writing has been preserved in our own time in the Pentateuch MSS. of the Samaritans, whom the Jews despised as not being of the stock of Abraham."

On this point, further on, the writer says:—"Living in the midst of a people who had learnt, whatever might have been their origin, to speak a language which differed from their own only as one dialect of a common stock differs from another, they came, by degrees, to adopt new words, new phrases, new modes of writing. The large square characters which we know as Hebrew now, they learnt from their Chaldean masters. The change had already begun, which, within a hundred years, made it necessary for the people to have teachers, who should interpret the ancient books for them (Neh. viii. 7). The age of scribes succeeded to the age of prophets."

Then follow events connected with the captivities both of Israel and Judah, the former under Tiglath-Pileser, and the latter under Nebuchadnezzar, and concludes that article by saying:—"With the fortunes of the miserable remnant who fled to Egypt, or remained in Judah, I am not now concerned. The life of the nation, the stock out of which was to spring the new tree, was elsewhere."

Part II. opens with the remark:—"Our impressions as to the life of those who were carried off from the land of their fathers to end their days in that of the Chaldeans have, for the most part, I imagine, a certain vague picturesqueness. We bring before our mind's eye a few weary, sorrowing exiles, grey-headed men and tearful men, sitting by the waters of Babylon, weeping in bitterness of soul, as they remembered Zion, hanging on the willows, which seem to weep as in sympathy with them, the harps which they no longer had the heart to touch. They were called on by their conquerors to sing for their delight one of the songs of Zion, and they will not sing the 'Lord's Song' in a strange land; but, instead of the old hymns of praise that had echoed from the Temple, breathe their prayers for the day of vengeance, when the daughter of Babylon, too, should be wasted with misery, taking, in her turn, the woe she had meted out to others, beholding her children dashed against the stones" (Psalm cxxxviii.).

". . . . . And so it was with the exiles that followed on the Chaldean conquest. The captives, though transported from the land of their fathers, as a measure of policy, were not taken into the market and sold as slaves, but were left in possession of their freedom. They lost, of course, their estates. . . . . But their gold and their silver they were allowed to take with them, and they were, even the poorest of them, in possession of a skill and knowledge in many things above that of their conquerors, and as artizans and traders, as smiths and carpenters, as scribes and minstrels, might rise to a new opulence."

The present structure of the Book of Psalms, and the absence in most instances of any historical criteria for fixing the dates of individual hymns, make all hypotheses about them more or less conjectural; and Psalm cxxxvii. is, perhaps, the only one of which it can be said, with no shadow of doubt, that it came from the lips of those who "sat down and wept" by the waters of Babylon!

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Without these dates we the better understand such familiar words as "Like as the hart panteth after the water-brooks, so panteth my soul after Thee, O God." To think of the man who remembered how he had "gone with the multitude to the House of God," who appealed to Jehovah "to help him against an ungodly nation," as one who was dragged across the "land of Jordan" and the heights of Hermon, away from the "courts" which he had loved. The cry of the worshipper who can no longer find access to the "tabernacles," that were once so dear; who envies even the very sparrows and swallows that found a nest on the altars of the Lord; who prays that God will once more "look upon the face of His anointed" (Psalm lxxxiv.). . . . . In Psalm lxxx. we may well recognise a like lamentation from one who had belonged to the Northern Kingdom of the Ten Tribes, who had become an exile in the earlier Assyrian captivity; who thought accordingly of Jehovah as of one who "leadeth Joseph like a sheep"; whose prayer was that "before Ephraim, Benjamin and Manasseh," He would "stir up His strength and come to help" the people. In the words of Psalm lxxiv., we have the havoc made with the carved wood of the Temple, with axes and hammers, etc., etc.

The One Tribe of 1 Kings 11 12-13, and 31-32.

BY DANIEL WHITELAW, Senr.

WITHIN the pages of Holy Writ there are certain statements made which at first sight seem to be of very little importance concerning the subject being dealt with, as well as being contradictory to other statements made in the same Scriptures.

Such a statement is that to be found in the verses referred to above, where we are told that God told Solomon, the son of David, that because he had forsaken the God of his father, in an effort to please the wives which he had taken from among other peoples—wives which every Israelite had been forbidden to take—in erecting altars to each of their gods in the city which God had chosen to put His name there, He therefore would rend the kingdom which He had promised to David and his seed for ever, out of the hand of his son, to whom he doubtless had hoped to leave it in all the glory which characterised it in his own day, and give it to His servant; but that, while He would do so, He would not rend *all the kingdom* out of his hand for David and Jerusalems' sake, so that David might always have a light before him, but give him *one tribe*.

When we examine the record we have as to the number of tribes over which Rehoboam ruled, we find that there were *three tribes, viz.*, Judah, Levi and Benjamin; but as God had taken the Tribe of Levi out from among the Tribes of Israel to minister to Him, that tribe must be left out of the numbers, leaving us with *two tribes* still to be dealt with.

In order to find the explanation of this *seeming* contradiction, let us see as to how many tribes constitutes *the kingdom* over which God had called David and his seed to rule. And we find it stated in 2 Sam. vii. 8, that God sent Nathan, the prophet, to David to inform him that He had taken him from the sheepcotes, from following the sheep, to be ruler over *His* people, *over Israel*.

When we turn to Psalm cxiv. 1, 2, we find it stated that when Israel came out of Egypt, the House of Jacob, from a people of strange language, Judah was *His sanctuary*, Israel *His Dominion;* and a careful study of the Scriptures reveals the fact that this distinction is carefully observed right through them (the want of this knowledge leading many of God's people into confusion), as all are *not Israel* that are *of Israel*.

Israel, then, (not Judah) are *God's dominion*, and as we read in 1 Sam. that when they rejected God from reigning over them, He gave them, first, Saul, the son of Kish, and second, David and his seed to reign over *Israel*, by a covenant of salt (2 Chron. xiii. 5), so that Solomon sat on *the throne of the Lord*, instead of David, his father, and *all Israel* obeyed him (1 Chron. xxix. 23).

It is worthy of note here that when Abner had taken the son of Saul and placed him on the throne, that he reigned over Gilead, the Ashurites, Jezreel, Ephraim, Benjamin, and *all Israel*, so that Benjamin formed part of *the Kingdom of Israel*, though David had been anointed by the men of Judah to be king in Hebron, an arrangement which lasted seven and a half years; but when God had done what He told Solomon and Jeroboam He would do, we find Benjamin no longer a part of the Kingdom of Israel, but associated with *Rehoboam*, King of Judah.

We thus see that one of the tribes which had formed part of the Kingdom of Israel was separated from that kingdom, and associated with Rehoboam, and that tribe was *Benjamin*, God informing Rehoboam that the division which had taken place *was of Him* (1 Kings xii. 24).

We find that Benjamin remained associated with Judah up till the time when the Jew rejected Him Who came to redeem Israel from their enemies, as well as from the curse of the Law; and it is evident from two distinct portions of Scripture that this was the period during which God had appointed them thus to remain, for we read in Jer. vi. 1, 2, that God told that prophet to tell the children of Benjamin to arise and flee out of the midst of Jerusalem when evil appeared out of *the north*, and great destruction.

That this destruction could not be the one inflicted on that city by the Babylonian army is evident, as it came from *the east*, while that inflicted by that of Rome came from *the north*, in agreement with the words of the prophet.

The second of these Scriptures is found in Micah v. 1-3, where we read that when He Whose goings forth had been from of old, from everlasting, He Who was born in Bethlehem—Ephratah—in the land of Judah, to be Ruler in Israel; He Who was to be smitten with a rod upon the cheek (Matt. xxvii. 30), then the *remnant of his brethren* were to return to the children of Israel, to be

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followed by a period when the remnant of Jacob were to be in the midst of many people, as a dew from the Lord, and as showers upon the grass that tarrieth not for man, nor waiteth for the sons of men, and at the same time to be among the Gentiles in the midst of many peoples as a lion among the beasts of the forest, and as a young lion amidst the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver.

Benjamin, then, was to be associated with Judah for David and Jerusalems' sake, till the Jews rejected God Incarnate, just as Israel had done prior to the time when He was made flesh and dwelt among us as the Son of God, when they, too, were scattered into all the kingdoms of the earth because of their sins.

There are some who have supposed that when the people had returned from Babylon, under Ezra, Benjamin settled in Galilee, and as our Lord collected His Disciples from that region, they were therefore Benjamites; but such a supposition will not bear the light of Scripture statement, as we read in Ezra ii. 1, that when the children of the provinces that went up out of the captivity of those that had been carried away, whom Nebuchadnezzar, King of Babylon, had carried away to Babylon, came again to Jerusalem and Judah, *every one to his city*, and with Benjamin among them (Ezra iv. 1). Benjamin having had no cities in Galilee up till the captivity, could not return to that region, though the fact that there were Jews in that region when our Lord was born, Joseph and Mary having their home there, leaves it open for some of the Tribe of Benjamin being there also; but that is quite a different matter from supposing that the tribe had settled there, which we have seen they did not.

In following out God's dealings with Benjamin during these years, we are led to see how God punishes sin in the most severe manner, and at the same time, while keeping His covenant unbroken, shows that things which seem insignificant are of vast importance; for if God had not given *one tribe* of the Kingdom of Israel to Rehoboam, His *word and His oath* would have been seen not to be *immutable*, and in giving him *Benjamin*, which Saul declared to be the *smallest* of all the Tribes of Israel (1 Sam. ix. 21), and which the Psalmist refers to as *little Benjamin* (Psalm lxviii. 27), He shows that He will not encourage *wilful sin*.

The Grand Mufti Protests Again.

THE Grand Mufti has sent a protest to the Colonial Office against the allotment of the Dead Sea Salts Concession to Mr. Novomeysky and Major Tulloch. The Grand Mufti objects to the fact that the concession went to a Jew in view of the "secret designs of the Jews against the Moslems," which he alleges were demonstrated at the Inquiry Commission. In his opinion, the Government should have consulted the Palestine people on the whole matter.—*Jewish Chronicle*, 3/1/30.

The Appeal for Help Fund.

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OF

The British-Israel Herald

IT will be remembered that two years ago the response to my appeal was immediate and encouraging, and but for this financial help I could not have met the whole of the publishing expenses during that period.

An encouraging response to last month's Appeal has to be chronicled in this March issue, but we are only at the commencement of another year's help, and each month I hope to publish an ever lengthening List of Donations, both large and small.

Here is the March list:—

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These gifts are gratefully acknowledged, and have been duly credited to the "B.-I.H" banking account.

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English Books in Palestine.

THE demand for English books is steadily increasing in Palestine. After the British occupation in 1918, both the Arabs and Jews have taken up the study of the English language, with the remarkable result that at present one English daily, three weeklies, and several other periodicals are published in the Holy Land.

In Jerusalem alone there are at present a dozen bookshops which sell English books and periodicals, while in Tel-Aviv the number is still greater. English books may now be had practically in every town and principal railway station. And while the people still persist in speaking their national language—the cups and glasses in Jewish restaurants often bear the following slogan: "Hebrews, speak Hebrew"—the number of English-reading people is rapidly increasing.

The old type of bookseller who kept his dirty little shop in some obscure side-street, supplementing his meagre income by bookbinding, teaching and petition writing, has now been replaced by the modern, enterprising business man, who has taken up a prominent position on the main business street. The new bookseller does not shake his head over the typewriter and other "inventions of Satan," he is not afraid to acquire expensive sets, and knows all about books and authors. Every new outstanding book may be found in his show window.

It is noteworthy that the various cheap editions of English books published in Germany and France find no favour in this country. On the other hand the total sales of books published in England during 1929 amounted to about £15,000. The ordinary "best-seller" meets with little success here, and the only books that have had outstanding sales in the past three years are "The Revolt in the Desert," by Lawrence; "The Forsyte Saga," by Galsworthy; "Jew Suss," by Herr Feuchtwanger; "Oil," by Upton Sinclair; and "All Quiet on the Western Front," of which a Hebrew translation appeared locally.

In addition to the ever-increasing demand for standard text books and dictionaries, there is also a big market for English classics, and particularly books on English history, and that of Palestine and the adjacent countries. The craze for first editions has not yet affected the Holy Land, and many a rare and valuable book may still be purchased from the local rag dealers, who are the only dealers in second-hand books, at a shilling each.

Local publishers sell their books on the monthly instalment plan with great success. A similar plan for expensive English editions might be worth while, for two years ago a local bookseller sold over a hundred and twenty sets of the "Encyclopedia Britannica."—*Sunday Observer*, 2/2/30.

North of England Anglo-Israel Council.

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THE thirty-sixth annual conference will be held at Easter. Full particulars will be announced in our April issue.

Great Pyramid Prophecies.

WE have received a copy of *The Heckmondwike Herald* of February 21st, containing a letter of nearly a column's length on the above subject. We regret that our limited space does not allow us to reprint it, but the results claimed are summarised at the end of the letter, which we print below, and suggest that any readers wishing to know more might write to the Rev. Edwin E. Le Bas, and ask for a copy of the newspaper.—(EDITOR.)

"It is, we hold, only by applying such severe tests as the above to the time-scales of the Great Pyramid, and fearlessly noting their success or failure, that we can ever hope to examine critically and to prove finally the power of the Great Pyramid to be able to foretell both date and associated event. There are five related conclusions to be drawn from the result of the foregoing test:—(1) The correctness of the date originally stated shows the accuracy of the mathematical guidance inspirationally received by the writer, and already gratefully acknowledged in your columns. (2) The prophetical systems of the Bible and of the Great Pyramid are connected with each other. (3) The Great Pyramid must now be regarded as holding within its symbolism, not only a message for Great Britain and her Dominions, but also for Judaism. (4) Features both in this Jewish scale, and also in the solar month scale, already described, have a likely connection with some of the hidden chambers which tradition holds still exist in the Great Pyramid. (5) Lastly, if, as seems very likely, the time-scales of the Great Pyramid refer ultimately to the Second Coming of our Lord, not simply as the Messiah of all mankind, but also of the Jew, then the steady unfolding of their message is added proof in support of the sure approach of this event. —I am, sir, yours faithfully, EDWIN E. LE BAS."

"Heckmondwike, 17th February, 1930."

Lectures During March.

March 4th.—Walsall B.I.A. Wm. Whitton (Sheffield). Subject: "Which part of the Bible can we leave out?"

March 6th.—Glasgow South-Suburban B.I.A. Bailie John Thomson.

March 9th.—Scottish Israel Identification Association. Andrew Rankin.

March 10th.—Watford and District B.I.A. T. W. Plant (Doncaster, Editor "British Israel Herald"). Subject: "Micah's Prophecies in Relation to the Near Future of Palestine."

March 11th.—Bournemouth B.I.A. Mrs. Drewe. Subject: "Abraham, the Father of the Chosen Race." 3 p.m.; Y.M.C.A.

March 12th.—Leeds B.I.A. 7.30 p.m.; City Museum.

March 18th.—Walsall B.I.A. Rev. A. Pritchard, M.A. Subject: "Israelites as Lights of the World."

March 20th.—Glasgow S.S.B.I.A. Question Night.

March 23rd.—S.I.I.A. Bailie Thomson.

March 25th.—Glasgow Western District B.I.A. George Stuart. Subject: "The Last Days."

March 26th.—Leeds B.I.A. P. E. Burton. Bible Study Circle.

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Miscellanea.

A NEW KING BORN TO JEWRY!

EASTERN ASTROLOGER'S "DISCOVERY."

THAT on January 11th, in the year 1929, in Jerusalem, there was born to the Jews a king, whose demise, while yet in his infancy, occurred a few months later, is the most striking of the many discoveries made recently by Eastern astrologers concerning the Jews, Palestine, and its future.

The Jerusalem clairvoyant, Mahamud Alfakki Al Askari, writes impressively and with great emphasis in *The Serat El Moustakim* as follows: "I have discovered that the King of the Jews was born on January 11th, 1929. But his mother, alas! forced to economise, fed him on a low-grade milk. She knew not what she did, for the infant, who was destined to reign over Israel, sickened with malaria and died."

The statement, like so many other prophetic assertions, can, of course, be neither proved nor refuted. The only difficulty regarding it, which somewhat complicates its acceptance, however, is the fact that almost simultaneously another Arab astrologer, this time of Egypt, announced that he also had a vision, to the effect that the King of the Jews is about to be born soon. So there is still hope for Israel!—*Jewish Chronicle*, 14/2/30.

BISHOP OF CARLISLE AND THE JEWS.

THE Bishop of Carlisle (Dr. Williams), speaking recently at a meeting at Carlisle, in connection with the Church Mission to the Jews, said the work of the Church Mission to the Jews was, perhaps, the most difficult of any missionary society, because the conversion of the Jews summed up in itself the victory of Christianity.

If they were to found a spiritual or racial home of the Jews, it would in the end, he supposed, be in Jerusalem. Jerusalem had been handed over to the British race by Mandate, not that they should keep it for themselves, or make it an organic part of the British Empire, not for commercial or Imperial reasons, but in order that they might make Palestine a fit home for this ancient people.

If they attached any meaning at all to that Mandate, they must give it a spiritual significance. Palestine had been placed under their charge in order that they might do what they believed to be best for the Jews in the interest of the whole world.—*The News* (a local paper from the Lake District), 25/1/30.

[Had the Bishop of Carlisle been a British-Israelite, the middle paragraph would have read very differently; his theme would have been the restoration and re-union of the two Houses of Israel and Judah, as foretold by "the goodly company of the Prophets."—EDITOR.]

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.)

A New Book by "The Roadbuilder."

"THE FREEDOM OF THE SEAS"

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LT.-COL. W. G. MACKENDRICK, D.S.O.

IN BRITISH-ISRAEL circles this is an event of considerable importance, and since reading it 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 have so recently talked 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!

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., by the Rev. Merton Smith, Jersey, Channel Islands, and by T. W. Plant, Editor of "The British-Israel Herald."

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APR 21 '30 W

"I will make of thee A Great Nation,
And I will bless thee, and make thy name Great."

—Genesis xii. 2.

The British-Israel Herald

Proclaiming the

Israelitish Origin of our World-wide Race

Vol. VII. No. 76.] APRIL, 1930. [Price TWOPENCE.

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British-Israel in Genesis.

By The Editor.

The concluding sentence of the leading article in the March issue of *The British-Israel Herald* reads: "In subsequent issues we intend to examine the Chief Rabbi's notes on those passages in Genesis which are the foundations of our British-Israel investigations."

In fulfilment of this promise, we now commence a series of articles along these lines, and propose to use as our two main textbooks the Chief Rabbi's "Pentateuch and Haftorahs," which we reviewed last month, and "Oxonian's" "Verse by Verse," which is "An examination of the Old Testament Scriptures bearing on the discovery of Israel," compiled by the Rev. W. M. H. Milner, M.A., F.R.G.S., A.V.I., between February, 1891, and May 11th, 1901. As there are about thirty passages mentioned by "Oxonian," these notes will run through several issues of this magazine, and it is hoped they will prove of considerable educational value to every British-Israel student. The Chief Rabbi's Genesis volume is for the use of English-speaking Jews in their Sabbath services. Shall we commence by quoting what English-speaking Israel of the Ten Tribes chant at their Sunday morning service?

THE BENEDICTUS.

Blessed be the Lord God of Israel; for He hath visited and redeemed His People;

And hath raised up a mighty salvation for us; in the house of His servant David;

As He spake by the mouth of His Holy Prophets; which have been since the world began;

That we should be saved from our enemies; and from the hands of all that hate us;

To perform the mercy promised to our forefathers; and to remember His Holy Covenant;

To perform the oath which He sware to our forefather, Abraham; etc., etc.

Why should our National Church claim this for its worshippers, if they are not literal descendants of Abraham?

How can the God of Israel "visit and redeem" those who are not "His people Israel"? Redemption and salvation are two entirely different processes; they are *not* synonymous terms.

Why refer to the House of His servant David, as predicted by the Prophets, if it does not mean the promised continuous Royal House of David?

Note it states that Israel was to be saved from her enemies, so that Jehovah could "perform the mercy promised to our forefathers (who were they

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unless Israelites?), and so that He could remember His Holy Covenant (with what race did He make this Covenant?), and so that He could fulfil the oath which He swore to Abraham our forefather. But was Abraham our forefather? We claim it Sunday by Sunday with almost wearisome reiteration. Are there any valid reasons for suspecting that we are what we chant we are? Let us see what the incidents in Abraham's life-history can tell us. Perhaps, in doing so, we may discover that they were predictions inspired by Divine foreknowledge.

Literal fulfilment of the prediction was the test demanded by Moses as being the only valid test of its claimed inspiration. (See Deut. xviii. 18-20.)

The first Book of Genesis consists of the first eleven chapters; the second begins with chapter xii., and is named by Ferrar Fenton:

"THE HISTORY OF THE HOUSE OF ABRAHAM."

Verses 1-3 read, slightly condensed:—

And Jehovah said unto Abraham,
Get thee out of thy country,
Unto a land that I will show thee,
And I will make of thee
A GREAT NATION,
And I will bless thee,
And make thy name GREAT,
And thou shalt be a blessing;
And in thee shall all families of the earth be blessed.

A STUDY IN CONTRASTS.

So much depends on the point of view of the expositor or commentator on these passages that no better education in the mentality of the Higher Critics can be had than that of comparing Modernist opinions on, or explanations of, these unique predictions. We quickly realise that nothing in any of the sacred books of the other great religions of the world can compare with the claims made in these passages to the Divine control of the history of mankind, but always with special reference to Israel. The great charm of the Chief Rabbi's notes is in their Jewish outlook and scholarship. They are 100 per cent. Jewish, instead of being 100 per cent. Israelitish, for Judah (of whom came the Jews) was only *one* of the *twelve* sons of Israel (Jacob).

For instance, writing of the three great Patriarchs—Abraham, Isaac and Jacob, on page 100, he writes:—

> These founders of the Jewish People are not divine or semi-divine beings, as is the case with the mythical heroes of Greece, Rome, or the Teutonic nations. They are purely human personalities, just normal men, of like passions with ourselves, having their faiths and excellencies.

But we must return to the call of Abraham, quoted above, in the first three verses of chapter xii., and look at the crucial words of predictive promise in that call.

NOTES BY THE CHIEF RABBI.

On the words, *thy country . . . . thy kindred . . . . thy father's house*, Dr. Hertz writes:—"These are the main influences which mould a person's thoughts and actions. The words also indicate the severity of the trial which was being imposed upon him. . . . . A similar 'call' comes to Abraham's descendants, in every age and clime, to separate themselves from all associations and influences that are inimical to their faith and destiny."

Land that I will show thee. "The destination of the journey is not specified, to increase the test of Abram's faith in the Divine call."

Make thy name great. Although at first he would be unknown, a stranger in a strange land.

Be thou a blessing. These words contain the ideal which Abram was to set himself, to become a blessing to humanity by the beneficent influence of his Godly life, and by turning others to a knowledge of God. . . . . And such has, indeed, been the rôle played by the children of Abraham on the stage of human history. "The Jew is that sacred being," says Tolstoy, "who has brought down from heaven the everlasting fire, and has illumined with it the entire world. He is the religious source, spring and fountain, out of which all the rest of the peoples have drawn their beliefs and their religions."

Him that curseth thee. "The story of European history during the past centuries teaches one uniform lesson: That the nations which have received and in any way dealt fairly and mercifully with the Jew have prospered, and that the nations that have tortured and oppressed him have written out their own curse" (Olive Schreiner).

All the families of the earth be blessed. Israel shall be "a light of the nations" (Isaiah xlii. 6). Through him, all men were to be taught the existence of the Most High God, and the love of righteousness, thereby opening for themselves the same treasury of blessings which he enjoyed. "The germ of the idea underlying the fuller conception of a Messianic Age was in existence from the time of the founders of the race of Israel."

In thy seed shall all the families of the earth be blessed, was the promise given both to Abraham and Isaac. It was a promise that reached far beyond the lifetime of each, farther than the limits of the temporal kingdom their descendants founded; that has obtained but partial fulfilment up to our time, and looks for fullest realisation to that future towards which each of us in his measure may contribute his share" (S. Singer).

After reading these notes by Dr. Hertz, and the quotations he uses, our readers will realise the complete Jewishness of the official Jewish outlook. It is *their* race, *their* religious message, *their* character and witness that will ultimately be supreme. Their faith in their destiny is unbounded and all-dominating. But are the Jews a missionary race to the world's peoples? Are they not rather an introspective race, a self-contained, exclusive, non-sharing race of religionists? Even their monotheistic witness to the One True God has far less of a missionary character than the monotheistic witness of the Arabs, whose father was Ishmael, the elder son of Abraham.

Now let us turn to "Oxonian's" notes on this call of Abraham. Here they are:—

> Abraham was not sent from his home to the distant land, for any short-lived grandeur that might follow, for his descendants. "A Great Nation," surely implies one whose greatness (when attained) shall be.

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not transitory, but permanent; world-wide in its influence. Its influence would be wielded more and more for good in the face of the hard-dying customs of the nations brought under its sway. It was to be a nation, *of* whom should come the promised Saviour, and *by* whom the news of His Coming should be proclaimed throughout the world. (Query, does this mean that one section should have the birth of the Messiah, but that the other should have the task of proclaiming His arrival? Ed.) Abraham, it may be noted, was the only man named of heaven with the attribute of *great*-ness; and the *only nation* so named, in ancient or modern history, has been GREAT BRITAIN.

This is the first straw in the stream of identifications in Genesis. Should not the promise-prediction that "I will make thy name great" make us on the look-out for a nation not only pre-eminent in national importance, but also named Great?

This promise to "make thy name great" is followed by the words :—

"And thou shalt be a blessing" (A.V.).
"And be thou a blessing" (R.V. and Young).
"And thou shalt be blessed" (Sept.).
"And you shall be a benefactor" (F.F.).

The variations in these renderings are most interesting and important. In the A.V. it is a promise that Abram's seed shall be a blessing, evidently to others not of that race.

In the R.V. and Young, it is a command that Abram's seed must seek to bless other peoples, and in The Century Bible footnote on this phrase we read : "Sometimes explained as 'thou shalt be an incarnate blessing, prosperity itself.' "

The Septuagint reads as a personal blessing to be enjoyed by Abram's descendants.

In Ferrar Fenton's translation it is a prediction of Israel's future mission as "a benefactor," and logically this must mean towards others not of the same race as themselves.

Should we not be looking for a race or nation, either enjoying or distributing blessings? And because of receiving them themselves, they are able to give blessings to other peoples?

We are compelled to admit that while the description does not fit Jewish history, it does fit the present-day history of "Great" Britain. This point of view is still further confirmed by the concluding line of this blessing on Abram : "And in thee shall all the families of the earth be blessed."

The Century Bible, on this phrase, writes :— "This promise is repeated to Abram in Gen. xviii. 18, and to Jacob in chapter xxviii. 14" :—

> Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him.

To Jacob :—

> And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed.

Presumably by coming in contact with the world-wide distribution of Abraham's seed, during its evolution into "a nation and a company of nations."

(To be continued.)

"The First Exodus and the Second."

By Mrs. Oates Ingham.

There is no doubt that the Great War caused many people to be most interested in the prophecies of the Bible, more especially after Turkey joined our enemies, and Palestine was involved in the fighting. Our soldiers, under Lord Allenby, sent home for their Bibles, and the newspaper correspondents used Biblical language in describing the engagements taking place in Palestine. There would have been an added interest if our nation had known that it was Israel of the Ten Lost Tribes, and had been quite sure that many events happening at that time *were* in fulfilment of prophecy, including the liberation of Jerusalem, which fell into our hands without a shot being fired, in 1917—the year in which some notable event closely affecting the Jews was expected by all British-Israelites.

But several prophecies are happening year by year which quite escape the attention of the many, and are scarcely noticed, even by the few. One, in particular, takes place every year. On the Sundays during February the first lesson read at our Church services recounts the delivery of Israel from bondage in Egypt, and their escape from that country, through the instrumentality of God. Sunday after Sunday, as one listens to the story of the wonders performed by Moses at God's bidding, the impression conveyed is one of surprise that God had such patience with Pharaoh, and that He did not use a drastic method, once and for all, to liberate His chosen people. Time after time did Pharaoh withstand God, in spite of the consequences involved. And just as often as he resisted, God directed Moses to perform another miracle to demonstrate His power. The necessity for this is only fully apparent if we take into consideration the conditions prevailing in Egypt at that time.

Egypt had long been a mighty empire. For centuries, even then, her position had been such that she has been counted as one of the six mightiest empires ever known, and recent research in Egypt only confirms our estimation of her ancient civilisation. When Joseph ruled Egypt during the seven years of plenty and the seven years of famine, her power was paramount, and though there had been a change in the dynasty of the Pharaohs, she was still at the height of her glory when the Israelites were held in slavery within her boundaries, four hundred years afterwards.

Joseph's race was favoured by the Pharaoh of his day, but later a Pharaoh arose to power who "knew not Joseph" (Acts vii. 18), and the lot of the Children of Israel became a hard one. As they grew in numbers, the Egyptians became afraid of their increasing strength, until, realising what a menace an alien race might become in the event of invasion by an enemy, the Egyptians

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sought to keep their numbers within bounds by oppression.

The abject slavery, forced on the Israelites, ate into the soul of the people, and at the time of their growth into a nation and of their delivery from the thraldom of the Egyptians they were totally unfit either to govern themselves or to provide leaders from their numbers, who were used only to obey, and never to command. Only Moses, the Israelite, adopted by the daughter of Pharaoh, and brought up by her in all the knowledge of her own race (Acts vii. 22), had escaped this physical and mental subjection, and he it was who was chosen by God to bring Israel into freedom. And in order to gain the confidence of the new nation God manifested His power, not once, but many times, against all the mystery and magic of the Egyptians. Great though the Pharaoh was, Israel must be made to realise that neither he nor any other was so great as Jehovah. So we read in Exodus ix. 16, that Moses was to tell Pharaoh "And in very deed, for this cause have I raised thee up, for to show in thee My power; and that My Name may be declared throughout all the earth."

God had raised up a very arrogant man to the position of Pharaoh of all Egypt, solely for the purpose of demonstrating His power to Israel, and in order that they should *never* forget that it was God to Whom they owed their deliverance, the Israelites were to commemorate their escape from Egypt in their yearly Feast of the Passover.

With the coming of Christianity, times have changed. We no longer keep the Feast of the Passover, like our brethren of Judah; but still, each year, we are reminded of this marvellous manifestation of God's power in the weeks immediately preceding Easter. And "that My Name may be declared throughout all the earth" another means has been devised, whereby those who, perhaps, do not attend church are still taught of Israel's deliverance from the Egyptians. It is the theme of a very interesting book by the popular author, Rider Haggard, and that it may have a still wider application his book, "The Moon of Israel," has been filmed, that, through the cinema, every class of the community of Israel shall know that "I am the Lord your God" (Exodus vi. 7).

Thus the first Exodus has become known "throughout all the earth"; but many have not realised, even yet, that there is still to be an even more remarkable second Exodus. Isaiah tells us of it in chapter xi. 11 and 12: "And it shall come to pass in that day that the Lord shall set His hand again, 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 Elam, and from Shinar, and from Hamath, 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 together the dispersed of Judah from the four corners of the earth."

This prophecy has not yet been fulfilled, its time is still future, and Egypt is only one of the countries named, from which God will collect His people. Since the Exodus from Egypt the Children of Israel have had many proofs of Jehovah's power and of His long-suffering and mercy in dealing with their disobedience. Their freedom was no sooner gained than they used it to turn from God, until He was obliged to train them, through harsh experience, once more to depend on Him and to do His will. This training is known as the Seven Times punishment (Lev. xxvi. 18), and during that punishment they were driven from Palestine. They journeyed through many foreign countries, struggling always to maintain that freedom which they had not known how to value, until they arrived in the land called by Nathan, the prophet, when speaking to King David, "the appointed place" (2 Sam. vii. 10).

Here, in the appointed place—Great Britain—the Seven Times punishment being ended, the love of freedom has become so ingrained in the nation of Israel—the British—that God is able to use it to effect the deliverance of slaves all over the world. Now the name of the British Empire is synonymous with the name of Freedom.

When the Seven Times punishment overwhelmed Israel, it found the nation divided into two kingdoms—the Kingdom of Israel and the Kingdom of Judah. These two kingdoms have never been united, and have had a history entirely different from each other. The Kingdom of Israel has developed into two powerful nations — the British Empire and the United States of America. The Kingdom of Judah does not exist. The Jews are not even considered to form a nation. Yet the two kingdoms are to be gathered together to form one nation. Jeremiah is speaking of the united nation of Israel when he says, in chapter xxiii. 7 and 8: "Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the Children of Israel out of the land of Egypt; but, the Lord liveth, which brought up and which led the seed of the House of Israel out of the North country and from all countries whither I had driven them; and they shall dwell in their own land."

The second Exodus will certainly be in every way as remarkable as the first, for we read in Ezek. xxxvii. 21 and 22: "Thus saith the Lord God, Behold, I will take the Children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. 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."

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British-Israelites Asking for Instruction.

By Daniel Farmer.

The conclusions drawn by British-Israelites are often most flatly contradicted, not infrequently ridiculed, and constantly denounced, but, as far as the writer's experience goes, not disproved.

It is well to bear in mind that any advance in knowledge, no matter what the department may be, is always opposed by the ignorant, and especially by those who think they know. This has been the history of the ages. Where would the Reformation, with all its glorious results, have been if the "orthodox" teaching of that day had not been challenged? Consider the type of mind who most opposed a better and truer understanding of the Old Testament when our Lord commenced His public work. "Officialism" always tends to become stereotyped, hardened and incapable of further advance, scornfully asking the "layman": "Dost thou teach us?" (John ix. 34).

But who can read the Old Testament without seeing that it was an ever-recurring necessity to call in the prophet in order to keep the priest on right lines, very largely justifying the severe censure of Matthew Arnold, who declared that "the orthodoxy of the churches was the greatest hindrance to the right understanding of Scripture"?

If Holy Scripture is intended to be a continual director as the centuries pass, then it must be capable of such an interpretation on great world matters as to afford light and guidance for the time in question. This it has done and is doing to-day, thus conclusively demonstrating its supernatural character, for no merely human wisdom can look down millenniums and give directions for conditions which it was impossible to foresee.

Bishop Butler recognised this when he wrote: "As it is owned that the whole scheme of Scripture is not yet understood, so if it ever comes to be understood before the restitution of all things, and without miraculous interposition, it must be in the way that natural knowledge is obtained, *viz.*, by particular persons attending to, comparing and pursuing intimations scattered up and down in it, which are overlooked by the generality of the world."

Exactly so! That is just what British-Israelites are doing, for we maintain that the situation of to-day calls for a wider and more correct knowledge of the past, present and future history of the one and only people ever chosen by God (Amos iii. 2) for the carrying out of His dispensational purposes.

Now it will be instantly seen that in such a study, covering some 4,000 years of history, touching upon its main features, and dealing with countless individuals, it is not only possible, but highly probable that mistakes of interpretation and conclusion may be made. That has always been so, and if the fear of making mistakes had been strong enough to prevent inquiry, no knowledge of any kind would have been attained.

Fully recognising all this, British-Israelites have come to the conclusions contained in the following questions, and, if wrong, would be glad of correction, our various magazines being open for the publication of Biblical and historical knowledge. It has been truly observed that "the English mind is not easily moved by rhetoric, but powerfully influenced by the accumulation of facts."

Here is a line of study in which we do not expect much help from those who

> "Every dark and difficult passage shun,
> But hold their candles to the sun."

Nor are we hopeful of instruction from those who are what the Bible declares to be in a condition of "shameful folly" (Prov. xviii. 13), in that they "answer a matter before they hear it." Some such have been unwise enough to rush into print, with the result that they have helped to establish the beliefs they sought to overthrow.

(1) Seeing that David was promised that his throne and kingdom were to be established for all generations (2 Sam. vii. 10; Psalm lxxxix. 3, 4; Jer. xxxi. 17), and considering that the last King of Judah was dethroned in 588 B.C. (2 Kings xxiv., xxv.), we want to know how God's promise and oath have been kept, for if He failed in this what confidence have we that He will not fail in other directions?

British-Israelites think that the "riddle" of Ezekiel supplies the answer, signifying that the throne was continued by one of Zedekiah's daughters marrying a prince of the Tribe of Dan, then situated in Ireland—a conclusion largely supported by Irish history and legend (see Ezek. xvii.). What have others who differ to suggest?

(2) Scripture emphatically states that the divided Israel nation (1 Kings xii.) is to be reunited (Ezek. xxxvii.) and restored (chapter xlviii.), at least representatively (Jer. iii. 14), and seeing that the Jews are but one-twelfth of this people, we want to know where the others are. We recognise that our history corresponds exactly with the forecast of Israel in the "last days" (Gen. xlix.). If we are not Israel, **and certainly we are not Judah,** has the real Israel yet to arise, repeating Anglo-Saxon history?

(3) Our Lord said: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled" (Luke xxi. 24). Jerusalem came into the hands of the British in 1917, and no one will assert that now, or since then, it has been "trodden down." Who, then, are our people? If Jerusalem is not being trodden down, then we cannot be Gentiles. We believe we are Hebrews—that is, the major part of the Israel people (2 Kings xvii.), beginning the restoration of the House of Judah, the Jews, as foretold (Jer. iii. 18). Can those who oppose us offer a more likely exposition?

(4) Simeon said our Lord was to be "a light to lighten the Gentiles, and the glory of God's people Israel" (Luke ii. 32). Now, if the Gentiles are all peoples outside the Covenant race (Amos

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iii. 2), and the Jews still (nationally) reject Christ, who is Israel during this dispensation? The Anglo-Saxon peoples nationally acknowledge our Lord, and individually and collectively in church form worship Him, "glorie" in Him. It is no use saying this statement belongs to the next age.

(5) In Deut. ii. 25, God said: "This day will I begin to put the dread of thee, and the fear of thee, upon the nations that are under the whole heaven." If the term "Jews" signified the whole of the Israel nation, would God have said that, even in Old Testament times, when the nation was at its best? How much less can it apply to a people who, since A.D. 70, have been "scattered and peeled"! But if the Power restoring the "Jews" has had a similar experience, as Isaiah xviii. 1, 2, seems to teach, then we have before us the two sections of the once united, and again to be, House of Israel. What have those who teach that the Jews are to be supreme, and the other tribes to join them, to say on the question?

(6) Seeing that Scripture rarely touches upon Gentile nations, unless in connection with Israel, and that the second chapter of Daniel prefigures the rise of four great Powers connected with Israel, and further, that Britain has had more to do with the Jews than any other Power, why has she not been mentioned? British-Israelites believe that she has been named, being veiled under the figure of "the Stone" (verse 44), "the kingdom cut out without hands." The latter-day development of the Israel section, when the Jewish section fell down, in the person of Zedekiah. The instrument God is using to hold the throne and prepare for the coming of the King (Luke i. 32). We wait a more probable interpretation.

(7) Our Lord told the Jews of His day that "the Kingdom of God should be taken from them, and given to a nation bringing forth the fruits thereof, and that whosoever should fall on that stone should be broken, and upon whomsoever it fell it would grind him to powder" (Matt. xxi. 43, 44).

To whom was this kingdom of national witness then given? Was it to pagan Rome? Was it to "the Church," as many teach? What geographical boundary has the cosmopolitan Christian Church? (Rev. v. 9.) What political status or power does the Church possess? Who has ever been broken by falling upon her, or what nation has she ever ground to powder? If the Anglo-Saxon peoples, who hold the Scriptures, and uphold what they teach, are not that "other nation" to which our Lord referred, then who is? For it is impossible for any merely Gentile people to carry out such a commission. If a more satisfactory conclusion can be reached along the lines of "the law and the testimony" to these various questions than that held by British-Israelites, by all means let us be told.

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.)

Epochs in Israel's History.

BY LUKE PEARCE.

ISRAEL'S PREPARED PLACE.

IN 2 Sam. vii. 10, Nathan, from God, says to David: "Moreover, I will appoint a place for My people Israel, that they may dwell in a place of their own," etc. "It is not a promise of Palestine, for they were in it at the time, and were afterward driven out of it. Neither does it apply to Judah, ... but it applies very well to Israel in Great Britain, where we dwell as secure and safe as God can make us. . . . . So secure are we that it is common to hold a lease of land for 999 years" (J.B.).

The Authorised Version gives the data at this time as 1042 B.C. From thence to the coming of the Romans, B.C. 55, is, roughly speaking a millennium. It is evident that the separation of the British Isles from the Continent was some considerable time prior to the landing of the Romans, for we are assured they came over in ships and in large numbers at different times. When our separation from the Continent took place we know not.

"The Oxford and Cambridge English History" says of this country prior to B.C. 55: (1) The unwritten history of Britain commences with the prehistoric ages of flint and bronze; (2) that Herodotus speaks of the Cassiterides (Scilly Islands); (3) that the Phœnicians traded with the Cassiterides; (4) that Aristotle called the land Albion; (5) that Julius Cæsar and Tacitus are the first historians of the British Islands; (6) that the Southern Britons traded with Gaul, etc.

"Naturalists and other men of science have endeavoured to describe the manners and customs of these prehistoric people from what remains of their existence. Their beads of amber and jet; their rings, bracelets, and necklaces of gold show their love of ornament. Their stone mortars or hand mills for grinding corn indicate, at least, one article of their food, whilst bones of animals and shells of oysters are found as remnants of their banquets. Their cultivated terraces, very common in southern districts, are evidences of a somewhat thickly-inhabitated country and a thrifty population. Their custom of burying food, drink and ornaments with each person seems to imply, further, their belief in a future state."

"The Stone Age points to the time when tools and weapons of war were made of stone—hence the Stone Age. Then followed the Bronze Age, so called from the discovery of tin and copper relics. Later came iron tools, probably introduced by the Celts, by whom the islands were mostly inhabited when they first became known to the civilised world. These Celts are generally spoken of as 'Ancient Britons,' and with them the written history of the country really begins. The Celts belonged to the Aryan family. Arya is a Sanscrit word, meaning 'noble.' Its original significance was 'tiller of the soil.'"

"An earlier mode of worship than the Druids still," says Nye, "is traced by some in connection

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with the stones set up in mystic circles, such as we find at Stonehenge, at Avebury in Wiltshire, at Carnac in Brittany, and other places."

Edwin Arnold writes: "The natives of Britain were of mixed blood, descended from different bands of ancestors, who had crossed over from the mainland of Europe at different times. Ivernians, these were driven to the borders of the western sea by a race of Celts, known as Go dels, or, as we should say, Gauls, who had, in their turn, given place to other Celts, called Brythons. . . . . Thus, when the Romans began the conquest of Britain, they found one race of Britons called Goidels, inhabiting Wales and the West Country, and quite another race of Britons, the Brythons, dwelling everywhere else."

Nye, in "Our Island Home," says:—"There is an island, situate in fair latitudes, which enjoys a climate neither too hot in summer, nor too cold in winter, whose story, at any rate to the majority of thinking English men and English women, surpasses in interest that of any known island in the world."

"No writer of romance has ever done justice to its successive inhabitants—savage, heathen, piratical, cultured, Christian—who from far-off places have, in turn, invaded its shores, settled in its fair glades, and made it the home of their adoption."

THE COMING OF THE ROMANS.

"Nearly 2,000 years ago Julius Cæsar invaded our island. He possessed, amongst other qualifications the pen of a ready writer, and shared, in common with the modern English traveller, the art of describing the story of his travels and his conquests in other lands. He not only invaded our island, but, upon his return to Rome, he set down in writing what he thought would interest his countrymen; and his impressions are as entertaining reading to the modern Saxon as they doubtless proved to the long-forgotten citizens of ancient Rome."

"In one of the engagements with the Romans, Caractacus is taken prisoner and sent to Rome, When securely chained to his guards, he passed through the fine streets of the imperial city, embellished and adorned, as it was, with magnificent and stately buildings, the like of which the unhappy captive had never dreamed of. He is said to have mournfully exclaimed: 'Why should the possessors of wealth so vast envy me my poor thatched cottage in Britain?' "

The quaint Thomas Fuller, in his "Church History," refers to some unique circumstances connected with our early history which we cannot refrain from quoting:—

"If it seem incredible to any that this island, furthest from the sun, should see light with the first, while many countries on the Continent interposed (nearer in situation to Judea, the fountain of the Gospel), sate, as yet, and many years after, 'in darkness and the shadow of death,' let us consider:—

"First, that Britain, being a by-corner, out of the road of the world, seemed the safest sanctuary from persecution, which might invite preachers to come the sooner into it.

"Secondly, it facilitated the entrance and propagation of the Gospel hither—that the Roman Conquest had, in part, civilised the south of this island by transporting of colonies thither, and erecting of cities there, so that by the intercourse of traffic and commerce with other countries Christianity had the more speedy and convenient waftage over.

"Lastly and chiefly, God in a more peculiar manner did always favour 'the island,' as under His immediate protection. For as He daily walls them with His providence against the scaling of the swelling surges, and constant battery of the tide, so He made a particular promise of His Gospel unto them by the mouth of the prophet: 'I will send those that escape of them to the isles afar off, that have not heard My fame' (Isaiah lxvi. 19), to show that 'neither height nor depth,' no, not of the ocean itself, is able to separate any from the love of God. And for the same purpose Christ employed fishermen for the first preachers of the Gospel, as who, being acquainted with the water and mysteries of sailing, would, with the more delight, undertake long sea voyages into foreign countries."

ALFRED THE GREAT, FOUNDER OF OUR KINGDOM.

Thomas Hughes, in his preface to "Alfred the Great," says:—"The early ages of our country's history have been studied and written and re-written with a care and ability which have left nothing to desire. Every source from which light could be drawn has been explored by eminent scholars, and probably all the facts which will ever be known have been now ascertained. Kemble, Palgrave and Thorpe have been succeeded by Pearson and Freeman, whose great ability and industry every student of these times, however humble, must be able to recognise . . . . thanks to their labours, whoever takes for his subject any portion of our early national history will find his task one of comparative ease."

Of this good king, quaint Fuller writes after referring to the ravages of the Danes:—"On this sad condition God sent England a deliverer, named King Alfred, or Alured, born in England, bred in Rome, where, by a long prolepsis, he was anointed king by Pope Leo (though but then a private prince, and his three elder brothers alive), in hope that hereafter he would come to the Crown. Nor did this unction make Alfred antedate his kingdom, who quietly waited till his aforesaid brothers successively reigned and died before him, and then took his turn in the kingdom of the West Saxons. . . . . The Danes had London, many of the inland, more of the maritime towns, and Alfred only three effectual shires—Somerset, Dorset and Wilts; yet, by God's blessing on his valour, he got to be monarch of all England. Yea, consider him as a king in his Court, as a general in his camp, as a Christian in his closet, as a patron in the Church, as a founder of his college, as a father in his family—his actions will every way appear no less excellent in themselves than exemplary to others."

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

Morte D'Arthur.

"AT seventy he became the patron saint of Zionism." Thus writes Mr. J. L. Garvin, of *The Sunday Observer*, of Earl Balfour, whose death has evoked from Jews in every country in the world touching appreciations of what the late Earl did for their race when he was plain Mr. A. J. Balfour and ever afterwards. There was no room in his mentality for Anti-Semitism; he believed in the past *and future* history of the Jews, and the righteousness of their claims to a Homeland—a permanent address—and he was not ashamed to take those initial steps thitherward that will for ever be associated with his name. I cannot do better than quote some of these Jewish references.

The following is taken from the leading article of *The Jewish Chronicle* of March 21st :—

"Jews throughout their generations will bear in cordial and heartfelt recognition the service which Lord Balfour performed for them. If, as we fondly hope, the labour to which he gave such notable impulse and encouragement, eventuates in the national re-incarnation of our people, his name will be entwined in every Jewish heart with the names of the foremost of those Jews and non-Jews who will have contributed to the maintenance and the salvation of Judaism. Ever since Herzl succeeded in gaining for the Cause, of which he was the devoted leader, the sympathy of Great Britain with Jewish National effort, Lord Balfour, who was the country's Prime Minister at the time, has been an unswerving Zionist. Few things in his great career, he himself has said, provided him with the gratification afforded him when it fell to his lot to issue the Declaration which will ever be associated with him. It was no mere formal act of statesmanship on his part. It was an unmistakable indication of his belief in the Jewish people, their power of national recuperation and their potentialities in contributing to the future good of mankind and the progress of civilisation. And nothing, no untoward event, in what he termed the great adventure whereby the homeless wandering of the Jew was gradually to end in national rehabilitation, daunted him or caused him to swerve by an iota from the view he had formed and had done so much to crystallise into practical realisation. . . . . None of us can forget his great speech at the Albert Hall commemoration of the Balfour Declaration, or his presence in Palestine at the opening of the Jerusalem University, or, again, the letter he signed but a few weeks ago urging upon the Government, in consequence of the recent deplorable incidents there, a better and clearer enunciation of Great Britain's policy in Palestine in relation to the Jewish people. These are signs, a few that come to mind out of many, of Lord Balfour's abiding interest in Jewish national regeneration, and of his good-will towards and good understanding of Jewish strivings. He has lightened the path of the Jewish people in their long and toilsome journey. He has shed across it a beam to illuminate it, pointing to its glorious end that, let us hope, may never be dimmed. . . . . We bless his memory now for all he did; but those who come after us will realise how comparatively little we Jews in these days, at the most, appreciate his great work for Jewry, when set beside the estimate in which those who succeed us will hold it."

The Times Jerusalem Correspondent telegraphs :—"The news of the death of Lord Balfour has made a profound impression on Jewish Palestine. All the Hebrew newspapers have issued special editions, and the Zionist Executive and the Jewish National Council held a memorial meeting, at which addresses were given commemorating Lord Balfour's great support for the Zionist cause. A message was sent to Dr. Chaim Weizmann, asking him to convey the sympathy of Jewry in Palestine to the Balfour family. To-morrow a delegation from the Jewish institutions will wait upon the High Commissioner, Sir John Chancellor, to request his Excellency to convey an expression of the grief of the Jews of Palestine and of their association with Great Britain's mourning for the loss of a great statesman. On Saturday all Synagogues will hold memorial services. At the hour of the funeral the teachers in all Zionist schools will explain to their pupils Lord Balfour's great services to the Jewish cause."—From *The Jewish Chronicle*, 21/3/30.

My readers will have read many references to the passing of Earl Balfour. The above are quoted as being from the Jewish standpoint, and many others, equally sincere, could have been selected.

Disraeli and the Suez Canal.

Chiefly in consequence of the parody of the story telling the part which Disraeli played in acquiring for this country the shares in the Suez Canal, which give it a predominant interest in the great waterway, conveyed by a popular "talkie," now being shown, the real facts of the transaction have recently been brought into question. They are told in some detail in the "Life of Disraeli," by Moneypenny and Buckle, but I think they are narrated correctly and succinctly in a letter which appeared in *The Times* last week by Sir F. Low, who wrote :—

"On Sunday evening, November 14th, 1875, Greenwood was informed by Henry Oppenheim, a financier, with large Egyptian interests, that the Khedive was negotiating with a French syndicate for the sale of his 177,000 Suez Canal shares. On the following morning Greenwood called on Lord Derby at the Foreign Office, told him of the proposed French purchase, and suggested that the British Government should buy the shares itself. It was from Greenwood that this bold and sagacious proposition came in the first instance, and Disraeli at once recognised its value. But it is

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Our Jewish Page.

(Continued.)

only fair to remember that the Prime Minister had been paying close attention to the Suez Canal for some time. In the spring of the previous year (1874) Baron Lionel de Rothschild's son had been sent to Paris to intimate to Lesseps that the British Government might be prepared to buy the entire Suez Canal property outright on suitable terms. This suggestion Lesseps declined, hoping to get French capitalists to relieve the concern of its serious financial difficulties. Oppenheim's disclosure could not have greatly surprised either the Prime Minister or the Rothschilds, though probably they did not know until Greenwood told them that the arrangement with a French syndicate was just about to be completed.

"Greenwood was at the Foreign Office on Monday, November 15th. On the Wednesday, Disraeli obtained the assent of his Cabinet to the proposed purchase. Montagu Corry, the Prime Minister's confidential secretary, hurried down to New Court and told Baron Rothschild that the Prime Minister wanted £4,000,000 at once. 'What is your security?' asked Rothschild. 'The British Government,' replied Corry. 'You shall have the money,' was the answer. A week later the contract was signed at Cairo, and on the following day the Khedive's shares were deposited at the British Consulate.

"The history of the transaction . . . . was ably discussed by Mr. Lucien Wolf in *The Times* of December 26th, 1905. Altogether, the purchase of the shares was accomplished by means of a commendable spirit of true patriotism on the part of all concerned."—*The Jewish World*, 20/3/30.

"B'nai B'ritism.

"A report I came across of a meeting of B'nai B'rith Lodge, in America, seems to strike a characteristic note. 'No,' said one of the speakers with emphasis, 'you may take it from me, we shall never have better Jews until we get better Talmud Torahs, and we shall never get better Talmud Torahs till we have better Jews.' Quite a 'B'nai B'ritism' that, worthy of some of the logic indulged in at a recent conference of the Order nearer home!"—*Jewish World*, 20/3/30.

This report will not convey much information to my readers; it is only used to draw attention to its title, which means "son of the Covenant." This Jewish word, or phrase, has an uncommonly British look about it, and is the root word for B'rith—Covenant.

Are the B'ritish also children of the Covenant? At any rate, they bear that Jewish name-word, B'ritish!

If my readers have read much about the derivations or similarities of words in various languages, they will remember how difficult, even unconvincing, some of the derivations look to the lay mind. If any claimed derivation could show half as much similarity as these Hebrew and English words of B'rith and B'ritish do, it would be hailed as a certainty. But because its acceptance would make us into Israelites and kinsmen of the Jews, it is an utterly absurd, untenable and heretical notion. Ah! well. The nearer home we get, the more we protest we are not going home, but the whole Twelve Tribes of Israel will yet be brought unitedly into The New Covenant.

Ezekiel's Future Temple.

"In his earlier days the prophet Ezekiel had been also a priest. He had been carried captive to Babylon, and there he had exercised his remarkable visionary powers on his fellow-exiles. His prophecies are coloured by his recollections of the Temple in which he had ministered. They are notable also for his visions of a new Temple, to be built by an Israel, restored from exile, and delivered from the sins and backslidings that had made the destruction of the Temple and that exile inevitable."—From "The Sermon for the Week," *The Jewish Chronicle*, 21/3/30.

The Locust Peril.

"The locust menace is assuming grave proportions, and the danger of widespread invasion is imminent. The Bedouins of the Beersheba district have been organised under the control of twenty Sheikhs, to combat the growing danger of the locust invasion. Several immense swarms have already arrived at the Dead Sea area, and more are expected. One of these swarm extends for twelve miles. The danger is aggravated by the prevalence of strong, hot winds that threaten to blow the egg-laying locusts on to the cultivated coastland. The Government is enlisting every possible support, including officials of the various departments. The position is especially acute in Transjordania, where vast egg areas have been observed."—*The Jewish Chronicle*, 21/3/30.

Lord Melchett.

On the day Lord Melchett left London a remarkable tribute to his personality and to the position he occupies as an imperialist and in the world of industry appeared in South Africa, which said: "Lord Melchett, who sails for South Africa to-day, is the most significant visitor the Sub-Continent has had for some time. With one of the keenest brains in England, he is at the same time an idealist, with strong sympathy for many forms of effort, apart from commerce. He is the sort of man whose sage counsel South Africa specially needs at this juncture, when dreaming greatly of her national future, she at the same time aspires to be a power in the world market of manufacturing industries. Lord Melchett is an intense believer in the British Empire, holding that not only prose and poetry, but prosperity as well is bound up with the Flag."—*The Jewish Chronicle*, 17/1/30.

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Evolution.

BY F. S. DOBBS.

IN the January issue of *The British-Israel Herald* appeared Part I. of a very able article by Mr. Landseer Mackenzie, "Opposition of Science, Falsely So-called," which must have impressed many of your readers. At the beginning of it the writer deals with Darwin's rôle as reviver of the "evolution" theory, which theory, as he states, in 1927 received a strong impulse by the surprising "pronouncements of two eminent gentlemen" —one, a biologist, with little knowledge of theology, and the other, a theologian, with less knowledge of biology! Perhaps the following further remarks on the subject may be of help to some of your readers, written in the prayerful hope that they may counteract, even in a small measure, the untold harm that these two men have done and are still doing. It would be well for such to ponder Christ's solemn warning: "Whosoever shall offend one of these little ones that believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. xviii. 6).

Evolution as a system is 2,500 years old, It originated in ancient Greece. It was advocated by some of the most brilliant minds of the golden period of Grecian literature, but it never achieved anything like general acceptance in the early days; on the other hand, as a system of philosophy, it never died. Confirmation of the theory has never been found in the realm of science. When Darwin appeared on the scene it existed as little more than a memory of a certain school of philosophy. Now Darwin was a man of science, pure and simple. When, therefore, the scientist Darwin suggested the old theory of evolution in a new form, as a matter for scientific inquiry, the suggestion was looked upon as that of a man of science. Darwin declares that he put forth this theory, which he himself as a scientist was investigating at the time, with the object of enlisting the investigations of his brother scientists. As a matter of fact, he put forward an ancient system of philosophy, and that as a philosopher, not as a scientist. The scientists of the day took up the challenge, yet notwithstanding the fact that they carried out an extensive series of observations and investigations, they failed utterly to establish the theory. The philosopher had invented a system of thought to explain the origin of species, which he called "evolution." The Bible sets forth the creative system, declaring it to be a fact. Against this has been thrown evolutionary philosophy. It is the testimony of God versus the reasoning of a certain school of philosophy. The true scientist invents nothing; he examines the phenomena of Nature, and reports what he finds, adding nothing to it. His reader must form his own conclusions. Now, when the scientist Darwin invented the theory of "natural selection," and the common origin of species, he was in reality posing as a philosopher, not as a scientist. He was setting forth a system which was not the outcome of scientific investigation, but was pure invention, based upon a theory, suggested to his mind by his own observations. He complained bitterly that this suggestion, which he had put forward merely to invite investigation, had been accepted as a scientific statement of fact. He declares he never intended that it should be thus understood. Darwin, however, overlooked the fact that for 2,500 years there had existed a school of philosophy (Evolutionists) ever waiting and hoping for some scientist to throw his mantle over their system, and they eagerly seized this theory put forward by Darwin, and loudly proclaimed that at last their system of thought had been established by the great scientist Darwin. The literary world was startled as it had never been before, for if the evolutionary theory of Darwin had really been established, then the creation statement of the Bible would be found at variance with the facts of science. If this is the case, then the inspiration of the Bible would be found to have gone by the board. And if the inspiration of the Bible has fallen, then the minds of men are free to form their own conclusions as to God and the universe, as to morals and ethics, as to time and eternity. Darwin, the scientist had discovered an unthought-of freedom, for he was assumed to have proved from the facts of Nature that the universe and all life within it came, *not* from Divine interference, but by the unchanging laws of Nature. Alas! however, for the scholars, the facts of Nature have refused to ratify the inventions of Darwin, the philosopher, and the closest observation of these facts of Nature has proved the theory of evolution to be absolutely false. Notwithstanding this, it has gained acceptance among a large class of readers, who have heard and hence believe that the theory has been established by observed facts. Evolution has thus been thrust upon the community under false pretences, and its champions are still declaring it to be in the realm of science, though they know perfectly well that it is unsupported by even one fact, and is based on nothing but surmise and supposition. On the contrary, the facts of science are leading men back to belief in creation by a Superior Power. The facts of science are leading men back to the statements made in the first chapter of Genesis.

What are the grounds on which the theory of evolution is sustained to-day? Formerly, when its defenders were asked this question, they would reply thus:—"It is generally supported by the facts of science." But that slogan is gone for ever. To-day the answer to the above question would be: "It is generally accepted by the best scholars and by the most competent men of science." But is that statement true?

It is accepted by a certain school of philosophers, that is all; and also by those who blindly and foolishly believe and follow their teaching. The very fact of their accepting an unproven system as a "working hypothesis" by which to explain the facts of Nature marks them as philosophers, *but* not scientists. This theory lived for 2,500 years before Darwin was born, but he vita-

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lised it and gave it a place in college and university, in library, in the daily and weekly Press, and in the textbooks of our elementary schools. The effect of this evolutionary theory as thus broadcast has been very disastrous. It has done more to kill the faith of Protestant Christianity than all other agencies put together. It has done more to loosen the standard of morals than any other agency during the same period. It gave rise to the German philosophy, "the survival of the fittest" among the nations, and set Germany on the disastrous path which resulted in the war, 1914-18. It is still rushing on its course, like a destructive flood, making for the deadly issue of the second phase of the Great War. The last has deluged the world with blood and tears; the next, as we read in Ezek. xxxix., will veritably encumber the earth in the East with the bodies of the slain and with the wreck of the implements of war. Strangely enough, it was the Grecian branch of the Israel peoples that originated the theory of evolution, and it is the British branch of the same race that has given it a new lease of life. It marks the supreme effort of secular scholarship to rule God out of the universe. It is part of the great apostacy of that early period, on account of which Israel suffered punishment, and it is the outstanding cause of the great apostacy of to-day, for which the punishment is no less certain.

Again, strangely enough, the theory has no acceptance in any mind that has already accepted British-Israel Truth. The latter takes God, in His Word, to say exactly what He means, and mean exactly what He says. Whereas this theory put forward by our "blind guides" in the Church and elsewhere unhappily tends to promote unbelief in the Bible.

I hope, in the May issue of *The British-Israel Herald* to make some further remarks, showing the harmony that exists between science and the account given of the Creation in the first two chapters of Genesis.

The Anglo-Israel Distribution Fund.

Treasurer: T. W. Plant, Hall Cross Cottage, Doncaster.

Many thanks for 2/6 received from E.P. All gifts to be sent to the Treasurer, as above.

Lectures During April.

April 1st.—Walsall B.I.A. W. H. Hesketh, J.P. (Manchester). Subject: "The British-Israel Theory."

April 1st.—Doncaster. T. W. Plant. Subject: "Coming Events in Palestine and the Middle East."

April 8th.—Bournemouth B.I.A. H. Beckwith. Subject: "Israel's Penal Servitude." Y.M.C.A.; 3 p.m.

April 15th.—Walsall B.I.A. Miss E. Hamilton-Hunter (London). Subject: "The Redemption of the Nation Israel."

April 23rd.—Leeds B.I.A. Mrs. M. Bloxam (Worthing).

April 24th.—Leeds B.I.A. Mrs. M. Bloxam (Worthing).

April 29th.—Leeds B.I.A. L. Hardcastle. Subject: "An Interesting Period in English History."

April 29th.—Walsall B.I.A. H. D. Houghton (Nottingham). Subject: "The Three Great Covenants of God With Israel."

THE

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TWO years ago the response to my appeal was most encouraging, and since then I have been able to chronicle month by month lists of generous donations, which have helped me to meet the monthly expenses connected with the publication of this Magazine. This help is the best proof of the appreciation of my readers of its monthly message, its outlook on world affairs, and of its unique and logical method of presenting the essential identification marks of

Israel in Britain.

This month I have to announce the receipt of a most generous Anonymous Donation of £60, to be acknowledged by request, as being "From One Yorkshireman to Another."

The list of Donations from friends and supporters received during the past month is as follows:—

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Again the Editor expresses his grateful thanks for this help, and these amounts have been credited to the "B.I.H." banking account.

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"What if We Are?"

A Paper read before the British-Israel Association, Bournemouth Branch, on February 11th, 1930.

BY ALAN STAPYLTON.

THE title of this paper is suggested by two things: the one by what is known in these days as Higher Criticism, or Modernist Teaching, which sets out to attempt to show that some of the books of the Old Testament are mythical or redundant; the other by the reply of the chaplain of a small station in India, who, when the subject of Israel Truth was put before him, made this reply: "What if we are?"

At that time such a remark was new, and great was the impression caused by the obvious failure on his part to realise what this knowledge of identity meant to the British Empire and the United States of America. On the return of the writer to England some time later, the doctrine, if such it may be termed, of Higher Criticism and Modernist Teaching drove home the nail, and the two incidents led to an investigation in an attempt to ascertain what books, if any, could be regarded in any sense as mythical or redundant, and to what extent the knowledge of the fact that we, with the American people, are the descendants of the people of the Covenant affects us. The results of this investigation proved so striking that I venture to put them before you, notwithstanding the fact that much has already been written and said on the subject, and no apology is made for so doing in view of the great influence such knowledge should have on our lives in these the "latter days" of Daniel's vision and of the Revelation.

The subject is such a large one that time does not permit of the full attention that it calls for, but an effort has been made to put before you sufficient evidence from the Old Testament of the fact that throughout it is full of information to us if read in the light of Israel Truth.

In the words of Bishop J. H. Allen: "One of the greatest points in connection with Israel Truth is that it interprets the Scriptures, and does not make a meaningless application of them." It also goes further than this, in bringing home to us the grave, but glorious responsibilities devolving on us as the heirs of the Covenant that was made to our common forefather, Abraham. It also records the history of our race: how they fell away from that covenant through disobedience, and the consequences in separation, dispersion, loss of knowledge of their identity, and finishes with the promise of ultimate restoration and re-union.

In Genesis, from chapter xv. to xviii., is recorded the first promise to Abram: "Look now towards the heavens," says the Lord, "and tell the stars if thou be able to number them; so shall thy seed be." Again in chapter xvii.: "Neither shall thy name any more be called Abram, but thy name shall be Abraham, for *a father of many nations have I made thee.* And I will make thee exceeding fruitful, and kings shall come out of thee. And I will establish My Covenant between Me and thee and thy seed after thee in their generations, for *an everlasting Covenant.*"

Going on to chapter xxii., at verse 16, we have these words, again uttered by the Lord Himself to Abraham: "By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing, I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand that is upon the seashore, and *thy seed shall possess the gate of his enemies,* and *in thy seed shall all the nations of the earth be blessed,* because thou hast obeyed My voice."

In chapter xxvi., this Covenant is reiterated to Isaac in these words: "I will perform the oath which I sware unto Abraham, thy father, and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries, and *in thy seed shall all the nations of the earth be blessed.*"

In chapter xxviii. 13, the Lord said to Jacob in his dream at Luz:—"*I am the God of Abraham, thy father, and the God of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south,* and in thee and thy seed shall all the families of the earth be blessed." This dream, be it noted, was the cause of Jacob altering the name of the place from Luz to Beth-el—"The House of God"—and this name appears on the modern map of Palestine as Beit-In. It may also be noted here that there were no conditions attached to this promise in any of the three cases, so that if this Genesis history is true—and not even the exponents of Higher Criticism have ventured to deny this—then there must be a nation and a company of nations in the world as the stars of heaven, and as the sand of the seashore for multitude, who possess the gate of their enemies, and in whom all nations or families of the earth are being blessed.

This Book of Genesis, then, is the history of the foundation of the Brith-Ish, or Covenant people, who must be existing to-day, and by the simple process of elimination that people must consist of the British Empire and the great people of America, as they are the only people at the present day who, if I may use the expression with all reverence, conform to the specification.

In Exodus, as the title indicates, we have the history of the release of the descendants of Abraham, Isaac and Jacob (Isra-el) from bondage in Egypt; of their exodus from that country under the name of the Israelites; of their subsequent training in the wilderness as a holy, or separate, or peculiar people; of the giving of the Law at Sinai; of the organisation of worship.

The Book of Leviticus contains what, in engineering language, may be termed the detailed specification of the organisation of laws governing trespass, health, and worship; the blessings for obedience to those laws; the curses for disobedience; while in Numbers is equally specifically set

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forth the organisation of the nation, tribe by tribe, each for its own appointed duty, the formation of the nation on the march and in camp, and finally, the allotment of the promised land, tribe by tribe, together with the distribution of the Tribe of Levi among the other tribes for the administration of their priestly office.

One has only to read carefully the words of Moses, the Law-giver, in these books to obtain a ready answer to the question: What if we are the descendants of Israel? There is no doubt whatever that we have inherited the greatest blessings owing to the fact of our being the chosen people, while, on the other hand, sickness, pestilence, disease, poverty, are some of the results of disobedience of those laws. For example, why do we persist in eating the flesh of the pig, in the face of this prohibition from the 11th chapter of Leviticus? "And the Lord spake unto Moses and unto Aaron, saying unto them: Speak unto the children of Israel, saying, These are the beasts which ye shall eat. . . . . Nevertheless, these shall ye not eat of them that chew the cud, or of them that divide the hoof, as the camel, and the coney, and the hare, and the swine." Then follows the reasons for this prohibition: "The swine, though he divide the hoof and be cloven-footed, yet he cheweth not the cud; he is unclean unto you."

In connection with this, the following cutting from a newspaper will be of interest to you :—

HIGHLANDERS' HATRED OF PIGS.

In an address to the Celtic Congress at Edinburgh yesterday, Mr. Donald A. Mackenzie, of Edinburgh, spoke of the hatred of pigs in the Highlands of Scotland. He said that during the war smallholders there had absolutely refused to comply with the recommendation of the Board of Agriculture that they should keep pigs. Lord Leverhulme had intended to promote pig rearing in the Lewis, but did not seem to realise how real and deep-seated was the Hebridean hatred of swine. This pork hatred, he added, was evidently a survival from ancient Scottish paganism.

Here, at least, we have one part of the descendants of Israel who have kept the Law, whether they realise it or not, and they are the inhabitants of the Hebrides, or the country of the Hebrews, the descendants of Heber.

Lord Leverhulme's opinion, quoted at the end, as to this pork taboo being evidently a survival of ancient Scottish paganism, would appear to show that the "paganism," if any, is not so ancient as he seems to think. As to the blessings, was there ever a deliverance more signal than that from the Spanish Armada, in the time of Queen Elizabeth, or when Napoleon was about to invade England, the British Fleet having been got out of the way on a false scent? In both cases, "He blew with his winds," scattering the Armada, in the one instance, and bringing back the British ships, in the other, to intercept Napoleon, at the same time preventing his transports from setting out from Calais.

Let me also give you an anecdote of the Battle of Waterloo. A well-known General was commenting on this marvellous victory, when the late Lord French, who was present, quietly remarked: "We did not win Waterloo. God won Waterloo." So it was, for by all the rules of war the battle should have been won by Napoleon.

"Not for your sakes do I this," says the Almighty, "but for My holy name's sake." Again an answer to our subject-title.

In Deuteronomy, Moses, having brought all Israel to the end of their forty years' training in the wilderness, and also to the land of Moab, the point of entry into the promised land, recapitulates their history since leaving Egypt, the giving of the Law, with the blessings attendant on obedience, the curses on disobedience to those laws, and then hands over charge to his successor, Joshua, of the nation Israel at the gate of the Promised Land.

In these five books of the Bible we have, then, the whole history of the formation of the nation Israel from the time of the call of Abraham, their father, up to the time when they were ready for the conquest of the Promised Land. We are given the history of their training in the wilderness, of their organisation for worship, of their national organisation for peace and war; in short, as Mr. Pascoe Goard concisely puts it in one of his illuminating articles, the Book of Leviticus was their "handbook of worship," the Book of Numbers the "handbook of national organisation." In other words, Church and State.

These five books have been examined somewhat at length, for a very good reason: they constitute the very foundation of all the remainder of the Bible.

Continuing the investigation through the Books of Joshua, Judges, Ruth, Samuel, and Kings, we have a full record of the fulfilment of God's Covenant to His chosen people, and of the manner in which that people failed to fulfil their part, notwithstanding all that Joshua did to bring them back to obedience, followed in later years by the judges. In fact, the history of the rise and decline of the Covenant people in exact fulfilment of the words of Moses before his death, when he rehearsed the story of their delivery from bondage in Egypt, the blessings with which God had blessed them throughout their training in the wilderness, and the further blessings promised for obedience, and the penalties involved in disobedience. There seems nothing redundant in these books of the Bible to the open-minded student of Israel Truth, while the knowledge of the fact that we are the descendants of this rebellious and stiff-necked people, as Moses called them, opens up to us a vast field of reasoning as to the cause of the decline and subsequent dispersion of our ancestors and of our own present-day troubles. Read Deuteronomy xxvii., xxviii., xxix. and xxx., and here you will find once more an answer to the title of this paper.

The Book of Ruth, it will be noticed, is interpolated between the Books of Judges and of Samuel, the last of the judges. Here is food for the exponents of the argument of redundancy. At first sight it might well appear to be a pathetic story of a woman, not even an Israelite, who married into an Israelite family; but read on to

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the end, and the whole purpose of the story and the reason for its position in the Bible will become apparent, inasmuch as it furnishes the pedigree of the House of David from Pharez, the twin son, with Zarah, of Judah, by the marriage of Ruth with Boaz, and also, in the opening words of the book, furnishes the chronological order of this marriage, whereby the House of David was founded, a descendant of whom sits on the throne of Britain to-day as the Vice-Gerent of our Lord.

Now listen to what appeared in *The Morning Post* as recently as October last, reported to be the utterance of a certain Canon of our Church :— "It was impossible for him (the Canon) to speak of the Bible as one book. It was not true to the facts of the case. He could not bring himself to speak of the Bible as the Word of God. There was nothing in the Old Testament or the New Testament to suggest that they were to be called the Word of God. What he did find was a vast collection of literature which he loved, and which he read as literature. *He found in the Bible a broken record of men blindly seeking after God. He could not find anything else.*"

Another pillar of our Church, a Dean, was reported as having declared at a meeting that he did not believe in the Flood, but afterwards explained in a subsequent interview that he was not discrediting the story of the Flood, but that whether it happened or not, did not bear on religious belief.

Now such utterances as these, coming, as they do, from men of learning, do no good whatever. On the contrary, they do a great deal of harm. One has only to read the Bible carefully to recognise therein a continuous record of Israel history from Genesis to Malachi, while as to the story of the Flood, the accuracy of this has been sufficiently proved by the finding of a well-burnt brick below a stratum of sand, some seven feet thick, at Ur of the Chaldees, the early home of Abraham before his call. Any geologist will tell you that a deposit of this thickness could only be caused by a flood of the duration and intensity of the great Flood.

When "main pillars" of a structure are in this unstable condition, can it be wondered at that the superstructure is in danger?

Resuming our investigations, we come to the Chronicles of the history of Israel. Here we have a complete pedigree of Abraham, from Adam and, through him, Abraham, of the sons of Israel, and through the sons of Israel, of the nation Israel, tribe by tribe, as already recorded in the foregoing books of the Bible, down to the beginning of the reign of King Solomon.

In the second book we have a similar recapitulation of the Israel history from the time of Solomon, when the nation was at the zenith of its prosperity and wealth, to the time of his son, Rehoboam, when, in consequence of his falling away, the kingdom was rent in two, becoming the Northern Kingdom of Israel and the Southern Kingdom of Judah, and so on to the final captivity of Judah, *circa* B.C. 588.

The exponents of Higher Criticism may ask why these two books of the Chronicles are necessary. The main answer is to be found in all parts of the Bible—namely, repetition as the expression of emphasis. One example of this is to be found in the Covenant given to Abraham repeated to Isaac and Jacob in turn ; another in the Law given, through Moses, to Israel twice, and repeated by Joshua at a later date.

In addition to this, however, we of Ephraim and the Americans, of Manasseh, are clearly given to understand that we hold the Israel birthright, instead of Reuben, the eldest son, the reason being given in chapter v. of the first Book of the Chronicles, followed by these words : "His birthright was given unto the sons of Joseph, the son of Israel ; and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler, but the birthright was Joseph's." Once again an answer to our subject-title.

So far as we have gone, it may be said, then, that there is nothing either mythical or redundant in any of these books of the Old Testament, while to the student of Israel Truth they reveal the reason for the conditions under which he is living at the present day, and brings home to him the necessity of returning to the Sinai-given laws. In other words, back to the Bible, the Book our Higher Critics wish to scrap, in part at least.

(To be continued.)

Leeds British-Israel Association.

On Friday, March 7th, we had the pleasure of a visit from the Rev. Wm. Brown Pollock, Cheadle. The subject of his address was "Israel in God's Foreknowledge and After." He showed how it was the eternal purpose of God to appoint Israel to do His work. The portion of Scripture chosen was Rom. xi. 1. St. Paul asks, "Hath God cast away His people?" The speaker pointed out that in this Epistle Paul had referred distinctly to the pagans, the Jews, and Israel, so that no doubt was left in the minds of the readers of whom he was writing. Mr. Pollock dealt with the identifications, calling our attention to the fact that Jacob's prophecy must be fulfilled in the latter days, which were these days. He spoke of the profound security our Empire enjoyed, and how we were brought through the Great War was one of the strongest evidences that we are Israel. God could not use us, however, unless we were obedient.

It was gratifying to see the good audience, considering that we had changed the evening from the usual one. The lecturer greatly interested his hearers. At the close of the lecture a considerable time was devoted to the asking and answering of questions. A vote of thanks was accorded to the lecturer, after an excellent meeting. Mr. A. W. Packe presided.

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

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"This Little World—This England."

AN AMERICAN'S IMPRESSION OF BRITAIN'S MIGHTY ACHIEVEMENTS.

From a small town in Idaho, U.S.A., an American has recently written an interesting letter, marvelling at the great achievement of so tiny a land as ours, to the Editor of the London *Evening News*.

"I suppose that it is just a whimsical fancy of mine," the correspondent writes; "but to me one of the astonishing things about England is that so much can be done in so small a country, and that so much can come out of so small a country. England is just about the size of New York State, and there are twenty-five States in the United States that are larger than New York. Yet England seems to find room for everything.

"It finds space for large air-ports and hangars for aeroplanes and dirigibles; for a network of highways that would encircle the globe if placed end to end; for harbours that hold the world's shipping; for the raising of large quantities of foodstuffs; for extensive estates; for racecourses; for huge factories and industrial establishments that pour their products to every corner of the world; and for a large population, for dwellings to house the population, and for buildings and objects to serve its requirements.

"And consider England's manufactures! Here in this town in the western part of the United States, I can buy two different brands of English orange marmalade. There are other brands of English orange marmalade, of course, and these brands go all over the world. Yet orange marmalade is only one product out of thousands that are made in England.

"One reason why the English people have accomplished so much is simply that they have a large population concentrated upon a small area of land. Being close together, they can co-operate better. They can communicate quickly with one another. Everything in England is under the eyes of all.

"*Multum in parvo* should be England's motto, or, as we say in English, 'Valuable articles come in small packages.'"—From *Our Empire Magazine*, March, 1930.

Prophetical Influences.

A learned writer on the prophetical influences says:—"This full rediscovering and full appropriating of the Old Testament are the special problems of our own day. We are drawing nearer to it. We are beginning to feel the warmth and the life and the reality come back to those pale and shadowy figures. We see them, as they were, among the forces by which they were actually surrounded. We see their ideas, linking themselves together, stretching hands, as it were, across the ages, attaining developments, present to the Divine mind, though they could not have been present to the human instruments." — *Jewish Chronicle*, 13/12/29.

North of England Anglo-Israel Council

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What is wrong with the Arab cause? Is the Arab agitation being engineered by enemies of Great Britain? The Jews would have financed the following small account in a few hours, or less, in defence of their homeland.

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MAY 13

"I give it all to you and to your descendants for all time."—Genesis xiii. 15. (Moffat).

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE

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British-Israel in Genesis.

By The Editor.

Part II.

After the call of Abraham, we are introduced to the incidents of his life in Canaan, and cannot fail to notice his courteous and magnanimous attitude when he allowed Lot the first choice of the district for residence. In chapter xiii. 11 and 12 we read:

> So Lot chose him all the Plain of Jordan; . . . . Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the Plain, and moved his tent as far as Sodom

Dr. Hertz quotes Dean Stanley as his comment on the above passage:—

> He chose the rich soil, and with it the corrupt civilisation which had grown up in the rank climate of that deep descent; and left to Abraham, the hardship, the glory, and the virtues of the rugged hills, the sea-breezes, and the inexhaustible future of Western Palestine.

GENESIS XIII., 14-15.

> And the Lord said unto Abram, ... Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever.

On these two verses Dr. Hertz comments as follows:—

"*Lot was separated from him.* God chose that moment to renew His assurance to Abram, because he may then have been depressed by the departure of his nephew, whom, in default of a son, he had regarded as his probable heir, through whom the Divine promise was to be fulfilled."

"*From the place where thou art.* The spot near Bethel where he was standing commands a wonderful view of the whole country. Travellers speak in glowing terms of the panorama which this holy place affords."

"*For ever.* It will be theirs for ever, even though they may not always be in possession of it; even as it was given to Abraham, without his being in actual possession of it" (S. R. Hirsch).

These are three quite good comments, but perhaps "Oxonian" can throw a little additional light on the passage. He writes:—"Never should come a time when this promise should be recalled. Abraham himself possessed in it only a place for burying (some years later when Sarah died)—he has yet to realise his share in the inheritance (through his heirs). But now, wheresoever they may be, and in spite of present usurpations, that land belongs to the seed of Abraham. Russia is

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busy now exploring and occupying the cradle-lands of her various races—a fact which will presently convince the world as to the precise nature of her mission. . . . . Similarly, Britain has been taking thought in many ways lately for Abraham's land—and why?"

(The above was written before 1900, over thirty years ago. How much more definitely would it have been written to-day !—ED.)

"Oxonian" continues : — "Northward," and "southward," and "eastward," and "westward," Abraham was told to look. At each point of the compass his view would be limited by the unlimited horizon. It is as if this land was to be but the nucleus and heart of Abraham's possessions. Strangely, it is this land which stands midway between Britain and her Western daughter-lands on the one side, and her heathen Empire and Dominions in the far South-East on the other."

"Abraham is called in the East to-day, 'The Father of the Faithful,' which he is. . . . . But in the Pentateuch a distant promise of multiplicity of seed, lineally proceeding by successive generation from him, was made to Abraham, and repeated to his descendants."

At this stage it is interesting to look back on over 3,500 years of history, and see if God has kept this promise made to Abraham and his seed : "To thee will I give it, and to thy seed for ever."

Abraham, Isaac, Jacob and his twelve sons, dwelt in Palestine and acquired some property, but on the removal of Jacob and his sons to Egypt the promise was in abeyance until the Exodus, when Israel, under the leadership of Joshua, acquired the land. The land then became the possession of the seed of Abraham until the removal of Northern Israel of the Ten Tribes into North-Eastern Assyria, towards the Caspian. One hundred and thirty years later Judah was also removed south-east to Babylon for seventy years, but the poor of the land were left to till it. On the Jewish return from Babylon, through the Maccabean period, and through the Roman domination, it was owned and occupied by Judah until the black year in Jewish history, *viz.*, the 9th day of Ab, in A.D. 70, when Jerusalem fell to Titus, the victorious Roman General.

In the 26th chapter of Leviticus we read the prophecy of Israel's apostacy and Judah's sins (it is a very pretty piece of dissection, if you know how to do it), and *when* the Twelve Tribes were no longer in residence we are told, in verse 34, etc., that :—

> Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land.

But even then the land ought to be in the possession of Abraham's heirs, and we find this fulfilled in its occupation by Saracen-Arabs, who were the descendants of Ishmael, the eldest son of Abraham, and later by the Turks, descendants of Esau, the brother of Jacob.

The Mandatory administration has now been *given* to "Great" Britain, and if we are the Ten Tribes of Israel, this end-of-the-age gift to its rightful owners, and their offer to see their Jewish brethren repatriated, is all in the natural order of events. Because of its fulfilling prophecy, it must be the final giving of the land by Jehovah to those with the prior right to being its owners :—

> I give it all to you and to your descendants for all time.—(Moffatt.)

The seed of faithful Abraham has held the land through all ages, except for comparatively brief periods, when "the land shall enjoy her Sabbaths."

Dr. Driver, in the Genesis volume of the "Westminster Commentaries," points out that the above word "seed," according to "Jewish usage, signifies not contemporary, but *successive* generations." This word "successive," in italics, is thus printed by Dr. Driver. It is, therefore, interesting to press for a Jewish explanation of the promised continuous ownership by *successive* generations of races derivable from Abraham.

Can they improve on the above explanation offered by a British-Israelite Editor?

To show the complete failure of the Modernist Higher Critics in their expositions of prophecy (the claims of which they do not believe or admit), I print the following from Dr. Gore's "New Commentary on Holy Scripture." L. E. P. Erith, M.A., contributed this paragraph. This is all we are told about chapter xiii. :—

> Chapter xiii. narrates the separation of Abraham and Lot in terms which suggest that tribal expansion made it necessary. Lot chose for a settlement the fertile district at the southern end of the Jordan Valley, plain of Jordan should be "circle," Hebrew kikkar. It does not include the whole of the Jordan Valley, but the most fertile part of it, in the neighbourhood of the Dead Sea. Abraham now made his settlement in the south of Canaan, at Hebron, another sanctuary with sacred turpentine trees, compare xiv. 13, xviii. 1, xxiii. 17-19, etc., where, according to patriarchal custom, he built an altar to Jehovah. Mamre is probably the older name of Hebron, derived from a well-known native sheikh (xiv. 13, 24). *Perizzite* is probably not a proper name, but means simply the native villagers or peasantry; Hebrew *perazi* = "hamlet dwellers."

Which of the three expositions of chapter xiii. do you prefer? The Jewish, the British-Israel, or that of Professor Erith? Which is truest to historical facts? That is all that matters.

While we are on the subject of the land ownership by Israel, we ought to comment upon :—

GENESIS XV. 17, 18.

> And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a flaming torch that passed between these pieces. In that 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.

Ferrar Fenton's rendering is interesting for comparison :—

> After the sun set, followed by thick darkness, a bright cloud appeared; a blazing fire, which passed between the pieces. At the same time the Ever-Living made a covenant with Abram, saying, "I will give this country to your race, from the River of Egypt to the great River Euphrates."

Let us read what the Chief Rabbi has to say on these verses. Here are his footnotes :—

"*A smoking furnace and a flaming torch.* This symbol of the Godhead was seen to pass between

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the pieces, to ratify the covenant which was being made."

"Have I given. The perfect tense is used, although it refers to the future, in order to denote the certainty of the event."

"River of Egypt. 'Brook of Egypt' (Numb. xxiv. 5), the Wady el-Arish, which is the boundary between Egypt and Palestine."

"Euphrates. The ideal limit of Israelite territory, reached in the days of Solomon" (1 Kings v. 1).

The above footnote by Dr. Hertz on "have I given" is of more than passing interest when compared with Dr. Driver's footnote on Jer. xxxi. 2. He writes: "The past tense, 'hath found,' is the 'prophetic' past, the prophet viewing the future as accomplished, and describing it accordingly."

So both the Jewish and English highest authorities on Hebrew are agreed on the Hebrew use of the past tense in prophecy to emphasise the certainty of fulfilment; in other words, it is enough that God wills an event to happen to make it certain of accomplishment, and the prophet uses such wording to show that he at least had no doubt of the inspiration and predictive value of the Divine message.

Having brought these two authorities—Dr. Hertz and Dr. Driver—into perfect agreement, it now becomes necessary to point out how they can differ.

Dr. Hertz limits the south-western boundary of Palestine in his above footnote to the "Brook of Egypt, the Wady el-Arish"

Dr. Driver is not satisfied with this limitation. He writes in the "Westminster Commentaries"—he is the editor of the Genesis volume—this quotation, somewhat condensed:—

"The river of Egypt. This can be only the Nile, or, at least, the easternmost (Pelusiac) arm of it, which can also, it seems, only be meant by the 'Shihor in front of Egypt,' assigned in Josh. xiii. 3 as the south-west border of Israel's territory. The usual south-west limit is the Wady *(nahal)* of Egypt (Numb. xxiv. 5, etc.), now the Wady el-Arish, 'which, with its deep watercourse (only filled after heavy rain), starts from the centre of the Siniatic peninsula, and, after running north and north-west, finally reaches the sea at the Egyptian fort or town of el-Arish, forty-five miles south-west of Gaza. The Pelusiac mouth of the Nile is some eighty miles west 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."

Dr. Driver also writes on *the great river, the River Euphrates:* "The Euphrates as the eastern limit of Israel's territory is an ideal limit, reached actually only once, in the palmy days of Solomon, but promised elsewhere, ... and forming the basis of the ideal hopes or pictures of the future in Isaiah, Zechariah, and the Psalms."

After Dr. Hertz and Dr. Driver, we must quote these notes by "Oxonian" on Gen. xv. 18:—"The S.P.C.K. Bible Atlas 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 Numb. xxxiv. 5, etc., 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 in Isaiah 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."*

"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 anticipation in which even secular politicians join. Meanwhile, the earth is undergoing its *final* division amongst the nations."

The above, and what follows, was written fully thirty years ago, and in view of the present position of affairs in Iraq, in Syria, in Palestine, and in Egypt, the following is an instance of the evolution of history as a fulfilment of prophecy, and should be of great interest to all British-Israelites. The war has hastened many of these preliminaries towards a more complete fulfilment.

". . . . This nation, I say, is at the present moment taking in hand to do the very thing foretold for Abraham's after-seed; to wit, protecting, directing, and controlling (eventually to possess and occupy) the stretch of country extending from the Nile to the Euphrates. For, 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?"

This was written thirty years ago, and the ten years after the war has only served to confirm, accentuate and enlarge the scope of these remarks. There can be no reasonable doubt to impartial minds that here we get another glimpse of "British-Israel in Genesis."

Gen. xiii. 16 and xv. 5 next claim our attention, and in order to prevent us thinking of the usual so-called "spiritual" seed, beloved of the pulpit,

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we quote the translations by Moffatt and Ferrar Fenton of these two verses. You can compare them with your own A.V. Bibles :—

MOFFATT.

I will make your descendants as numerous as the dust on the ground, so that if the dust of the ground could be counted, your descendants could be counted. Then He took him outside, and said, "Look up to the sky and number the stars, if you can," adding, "Such shall be the number of your descendants."

FERRAR FENTON.

I will also make your race like the dust of the earth, so that if a man is able to count the dust of the earth, then he can number your race. Then He took him to the open, and said, "Look up to the sky, and count the stars;—if you are able to count them"; telling him also, "Thus shall your race be."

"SO SHALL THY SEED BE."

Moffatt's use of the word "*descendants,*" and Ferrar Fenton's use of the word "*race,*" seems to confine the "seed" to "successive" generations of racial descendants, and ought to prevent the spiritualising proclivities of clergymen, ministers and commentators. Dr. Hertz is disappointing in his footnotes on these verses; he selects the words "as the dust" for notice, and is content to quote the following from the "Midrash," which is "the ancient homiletical expositions of Scripture in the schools of Palestine." Evidently spiritualisers were as numerous in ancient Palestine as they are in modern Britain. Their rule seems to have been: when in difficulties, explain it away by symbolism along religious lines. Here is the comment from the "Midrash" :—

"*As the dust.* As the dust of the earth extends from one end of the world to the other, so will thy seed be dispersed throughout all lands. And as the dust causes even metals to decay, but itself endures, so will all worshippers of idolatry perish, but Israel will continue for ever."

And that is all the Chief Rabbi has to say about Israel's promised uncountable descendants, but, after all, perhaps Dr. Hertz remembered the promised fewness of the Jews, and forgot the promised vast numbers of Israel under Ephraim's leadership. According to "Young's Analytical Concordance," "EPHRAIM" MEANS "DOUBLY FRUITFUL." Why not look for the "fruitfulness" of Ephraim, and the "fewness" of Judah, and have a double argument proving prophecy to be fulfilled in history?

There are only fourteen or fifteen millions of Jews in the world to-day, and the Jews were one of the Twelve Tribes of Israel. Where are the rest of the Tribes under Ephraim's leadership?

"Oxonian" quotes seven or eight passages predicting numerous seed in the latter days—"in the nineteenth and twentieth centuries, Anno Domini." After a reference to the marvellous number of the stars revealed by the modern telescope, he adds :—"The picture is not one of a race numbering some 10 of the 1,500 millions constituting the present population of the globe, but one which should be filling the world." He adds: "Where is this people?"

Next month we shall be introduced to the Colonial-National Units of Israel!

(To be continued.)

New Ten Commandments.

THE Editor of *The Jewish World* recently published the following "New Tables," which were composed by a Jewish layman and sent to him by an American correspondent. They were published "over there" in a magazine. The Editor adds: "The composition, I think, is sufficiently amusing in itself, but it is even more interesting if we read between its lines, than if we read only its words For thus they convey to us a little light on Synagogue ways in America, whence they emanate, which are not, after all, so strange to us when we come to consider them" :—

I.

I am the Synagogue, thy congregation's centre, which can bring thee out of the bondage of worldly cares and into the freedom of higher thoughts and feelings.

II.

Thou shalt have no other dates or engagements before mine. Thou shalt not make unto thyself any poor excuses of would-be reasons for staying away, either on account of a little rain from above or a little slush and snow under foot, or some things to attend to around; for I, the Synagogue, will not accept excuses that would not be given in the case of theatre, concert or other engagements.

III.

Thou shalt not make claim in vain that thou art as good a Jew even without Synagogue attendance, for the Synagogue is the religious home for the congregation, and thou with thy family should'st be at home in it.

IV.

Remember the hour set for the services, and keep to its time wholly. All the rest of the week thou hast for other things, but the Sabbath-hour of wōrship is for the Synagogue alone. On it thou shalt not be tardy—neither thou, nor thy son, nor thy daughter. But thou shalt remember that thy late-coming, even as thy leaving before services are over, will disturb the devotions of others. Therefore, thou should'st come always on time.

V.

Honour the decorum of worship, and in order that its best standards be maintained, promenade thou not down to thy pew while the congregation is standing for prayer.

VI.

Thou shalt not kill the spirit of the responses by helter-skelter reading.

VII.

Thou shalt not adulterate thy devotions with needless whispering or idle conversation.

VIII.

Thou shalt not let thy thoughts go stealing to other subjects during the services.

IX.

Thou shalt not falsify the true neighbourliness of religion by resenting a stranger in thy pew.

X.

Thou shalt not covet a much-abridged service; thou shalt not covet sermons whose sole spirit is their shortness, nor the introduction of anything not in keeping with the decorum and devotion of a House of Worship.

Are these not equally applicable to Christian Sunday absentees in Britain?

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

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The Heavenly Warfare.

By Henry Proctor, F.R.S.L.

When we read that our Heavenly Father knows all that we have need of before we ask, and that "My God shall supply all your need," we might imagine, as has been stated, that there is no need to ask for anything, but that all that we need will be automatically supplied, so that there must be deep reasons why prayer is essential to progress, and why "We *have* not because we ask not." Now, one of these is stated in Phil. iii. 20, that "we are a colony of Heaven" (Moffatt), and "the State of which we are citizens is in Heaven" ("Twentieth Century"), for here we are "strangers, pilgrims and foreigners." And to the emperor of the world *(archontou kosmou toutou)* we owe no allegiance; consequently we are living in an enemy's country, in a constant state of warfare against him. It is not, however, against flesh and blood—that is, our fellow-man—that we fight, but against "the despotisms, the empires, the forces that control and govern the dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare" (Ephes. vi. 22, Weymouth).

We are not to fight with men, but to "do good to all men," to love our enemies, bless them that curse us, and pray for them that persecute us, and so to "overcome evil with good"; but our warfare is with "the prince of the powers of the air," who, indeed, stirs up the ungodly against us, because he it is that "energises the sons of disobedience" (lit.). Unwittingly, indeed, they have accepted him as their god, for he is said to be "the god of this age," and that "all the world is under the influence of the Evil One" (1 John v. 19-20, Cent.). This is why the prayer life is one continued struggle, for which we have to "put on the full armour of God," and to pray in spirit at all times, "with unceasing prayer and entreaty." By these means Satan and all his hosts will finally be cast out of Heaven, for every victory which we gain lessens the power of his kingdom, until, when he is finally expelled from the heavenlies through Michael and his angels, there is a grand proclamation heard in Heaven, which affirms that "the salvation, and the power, and the Kingdom of our God is *now* come, and the sovereignty of His Christ, for the accuser of our brethren has been hurled down—he, who day after day and night after night, was wont to accuse them in the presence of God. But they have gained the victory over him, because of the Blood of the Lamb, and the testimony which they have borne, and because they held their lives cheap and did not shrink even from death" (Rev. xii. 10, 11).

We are overcoming, even as He overcame, being daily led in the train of His triumph, walking even as He walked; being strengthened with all power, according to the might of His glory.

We can overcome only as we follow in His footsteps. "Of myself I can do nothing," but I can do all things through Christ, Who energises, empowers and strengthens me by His indwelling. This is also true of the prayer life: "We do not even know how to pray as we should," but the Spirit Himself pleads for us in sighs that can find no utterance" (Rom. viii. 26, "Twentieth Century"). And the prayer life is an unceasing warfare, a constant battle. On this account Daniel had to wait in prayer and fasting for three whole weeks for the answer to his prayer for the nation, although the Archangel, Gabriel, had been sent forth "at the beginning of his supplications," because the Satanic ruler of the kingdom of Persia withstood him one and twenty days. This was not Cyrus, the earthly ruler of Persia, who was friendly to Daniel's people, but the spiritual ruler, whom Satan had appointed over Persia. This is an example of how the same contest is continued to the present day by "the spiritual hosts of evil arrayed against us in the heavenly warfare." For over each of the Gentile nations Satan has appointed his own spiritual rulers, as he said to our Lord: "All the kingdoms of the earth are mine, and to whomsoever I will I give them"; and all the powers of the air are carrying out his will, as well as all the sons of disobedience. These are the outward helpers of the invisible evil powers. It is really a fight between God and Satan, because just as we are energised by God to do His will, God Himself producing in us both the will and the execution, so are they also energised by Satan to do *his* will. So that there is a continual state of warfare in the heavenlies, which will be finally decided when Satan and all his angels are cast out of Heaven by Michael and his angels, the Great Prince who stands up for Israel (Dan. iii. 1).

We learn from Dan. x. and xii., also, the remarkable fact that while the Gentile nations have a ruler appointed by Satan, that Israel, on the other hand, has a ruler appointed by God, even Michael, the Archangel, who seems to be a greater authority in Heaven than any other that we know of, except Christ Himself. And we draw this comfort from it that when Satan deputes all his authority to the Anti-Christ, he can give him none over Israel, and it is the saints of earthly Israel against whom he makes war, while those over whom Anti-Christ reigns will be completely at his mercy, and his prime minister (the false prophet) will "cause all those who refuse to worship the image of the beast to be put to death," and no one in his *"wide dominion"* will be able to buy or sell, except those who bear his mark or the number of his name.

The Jews, however, who will then have accepted him as their Messiah, will make a Covenant with Anti-Christ, and, as Moffatt translates, "For a week of years the main body of the people shall cease to practise their religion; for half of that time sacrifice and offering shall cease, and instead of this, there shall be an appalling abomination, till finally the appointed doom falls upon the sacrilegious abomination" (Dan. ix. 27). He will "actually seat himself in the temple of God with the proclamation that he himself is God" (2 Thess. ii. 4). "But the Lord Jesus will destroy him with the breath of His lips, and annihilate him by the splendour of His coming" (2 Thess. ii. 8, "Twentieth Century" New Testament).

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Leaves from my Notebook.

BY DANIEL FARMER.

IRELAND—THE ISLE.

THAT isle of history and mystery, of "saints" and sinners. What volumes have been written on this subject! Historians tell us the ancient name of Ireland was Hibernia, or Hiberia, derived from Hebron, the land of the Hebrews. "The real Irish boast of their Phœnician origin—'Fenians'—and had the sixteen-letter alphabet," said Professor Totten, of Yale College. Was it not the late Right Hon. Joseph Chamberlain who said, speaking on the Home Rule proposals: "It is no use disguising the problem; we are here face to face with two entirely distinct nationalities, which it passes the wit of man to blend"? "But," remarks Mr. Thos. W. Plant, "if it can be proved that they are Phœnicians, then they came from Canaan"; and originally they lived with Dan and Simeon, and an ancient geography says they came with them to Ireland. "Oxonian" remarks: "It is generally believed by British-Israelites that the Erse population of Ireland is of Canaanitish origin, an idea historically possible when it is remembered that Carthage was the great westward settlement from Phœnician Tyre and Sidon, and that, through Carthage, Spain and the British Isles were the early objects of Phœnician enterprise—the very name, 'Fenian,' irresistibly suggesting the connection."

"THE ISLE OF SAINTS."

For such is one description of this land. Tertullian, who wrote about 200 A.D., said: "Those parts of the British Isles which were unapproached by the Romans were yet subject to Christ." "The allusion to Ireland is here manifest from the use of the plural noun," observes Commander Roberts. Here, then, before 200 A.D., this isle was professedly Christian. From the letters of Celestius to his parents, dated 369 A.D., sixty-two years before the arrival of St. Patrick, we gather that Ireland was not only Christian and highly mentally civilised, but sending forth deep scholarly and devout men.

St. Patrick was born in North Britain A.D. 372. When 16 years of age, he was captured by Irish pirates, remaining in Ireland six years. Then, escaping, he returned home, having become converted. He determined to return to Ireland to preach the Gospel. In A.D. 445 he founded the first primatical See of the Irish Church at St. Denein Sailrach, now called Armagh.

In A.D. 431 the first effort was made by the Roman See to establish a mission in Ireland, under the direction of Palladius, for the ostensible purpose of assisting the Irish Christians. The Irish clergy and people would not listen to this foreign commission, and, dismissing the Pope's delegate, he retired from the island, after a stay of only three weeks. History records that after the death of Patrick, and the removal by death of all the missionaries, Ireland relapsed into heathenism, from which they were again restored by the efforts of the British Church. This second order of Irish saints, whose ritual and monastic institutions were modelled after the pattern of the British Church, by their love of learning and their intense missionary zeal, raised Ireland to be for centuries one of the great centres of Christian civilisation. In the reign of Henry II., Pope Adrian IV. wrote him, saying: "We express our will and pleasure that, to widen the bounds of the Church, you shall enter the island," *viz.*, Ireland. Thus as late as the twelfth century we see that Ireland was not subject to the Church of Rome.

IRISH-HEBREW LEGENDS.

Dr. W. H. Poole tells us the early inhabitants of Ireland were called Dan-onians, and amongst the ancient kings of Ireland were several Davids and three Solomons, whilst the names of Daniel and Jeremiah were in almost every house, down to the time of Daniel O'Connell. Ten different Irish histories record the fact that about 581 B.C. a wonderful prophet arrived, causing Baal worship to cease; that this prophet married his ward to the then reigning King of Ireland, who was also of the seed of David through the Tara branch (see Gen. xxxviii.), on the condition that the king should build a school for prophets. This he did at Tarah, and for 500 years educated men of Europe came to this centre of wisdom.

Irish tradition further declares that under a sacred mound, called "The Great Mergch" (a Hebrew word for repository), certain consecrated things lie buried, brought by a royal princess from Judea. Jeremiah's grave has for ages been shown in the isle of Davenish, Loch Erne. McDermot, in his "History of Ireland," gives thirteen specimens of identical customs of the Celtic and Hebrew races. The word "Dunn" in Irish is the same as "Dan" or "Judge" (see Gen. xlix. 16), whilst the name "Tara" means in Hebrew "the law of the two tables" (Exodus xxxi. 18). In Jer. xliv., 587 B.C., we hear the last of the prophet and of the daughters of Zedekiah, the last King of Judah (2 Kings xxv.). Five years later, says an Irish legend, there came a person known as Ollam Fola. Ollam is a Hebrew word meaning concealed. Fola is Irish, and means revealer. In the Talmud a Rabbi said that the Messiah would be called "Joden Moren" (Isaiah xi. 1-4). In Ireland the righteous judge was called "Jodhan Moran," a purely Hebrew or Chaldean phrase, and, seemingly, there was a Chief Justiciary in Ireland who bore that title. And, asks the writer of this information (see *Banner of Israel*, December 9th, 1925), how came these Hebrew or Chaldee words, applied to Christ, to be found in Ireland from 500 to 600 B.C., except by the hands of Jeremiah? Also, what can be the explanation that these legends so agree with the evident forecasts of Holy Scripture in relation to the Ten-Tribed House of Israel? "Where there is smoke there is fire," says the old proverb. Nuttall tells us the word "legend" stands for "any incredible, inauthentic narrative, that which is fabulous, romantic." But truth is often stranger than fiction, and all the romances of human origin pale before this wondrous "romance of history," which the great Creator of all history bids us seek to unravel in the story of Israel lost and found.

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

The Palestine Commission Report.

MY readers will expect me to make some reference to the above report, which made its appearance early in April. The situation is in some respects so complicated that I may be pardoned for saying that I would prefer to comment upon it twelve months hence, when the dust of the controversy has cleared somewhat. It is a strange medley of vivid contrasts, of high idealism, versus anti-semitism, of highest Imperial interests, complicated by local fanaticism and small-mindedness, of religious and racial difficulties, "Where Three Faiths Meet."

The Daily Mail, in its leading article of April 1st, advises the policy (ought we not to say the lack of policy?) of *Scuttle,* and describes the tasks we have undertaken in the Holy Land as

THE PALESTINE INCUBUS.

This leading article concludes with the advice: "There is only one way out of the business, and that is, for the British Government to clear out, and to set about doing this *now* without any delay." How utterly indifferent to our having the honour of furthering the fulfilment of prophecy their leader-writer is can be seen in this further quotation. It almost prompts us to ask the question: How much does this gentleman know of Bible prophecy? Does he even dimly realise that it is being fulfilled in present-day history?

> The serious fact remains, and is admitted by the Commission, that there is little prospect of successful Jewish colonisation or of the peaceful and progressive development of the Arabs unless the friction between the two races is removed. But this friction is irremovable so long as we attempt to carry out the crazy policy of the Balfour declaration and to create in Palestine a Jewish national home.

In sharp contrast to the above, we quote from *The Jewish World* of April 10th this reference to an article in *The Sunday Times* of April 6th :—

GREAT BRITAIN AND THE MANDATE.

> In this connection, I should like to recommend everyone to read the excellent article which appeared in the "Sunday Times" this week, on the Palestine Mandate from the point of view of Great Britain. It is by far the most lucid and clear-headed article on the Zionist policy that I have yet seen, and the writer, who cares to remain anonymous as "Scrutator," takes a really statesmanlike view of the situation, and expresses it with clarity and forcefulness. As he says, Great Britain does not realise its good fortune in possessing not alone the Mandate, but the Zionist Movement with which to implement it. Without Zionism and Zionists the Mandate, which is vital to the Empire, as I have always maintained it is, would be a burden indeed.

Is "the crazy policy of the Balfour Declaration" so very "crazy" after all? Let us, in spirit, pay a visit to the "Memorial Demonstration" in honour of the late Lord Balfour, held at the Albert Hall on Tuesday evening, April 1st, under the auspices of the Jewish Agency for Palestine (British Section) and the English Zionist Federation. Here are a few phrases we should have heard; they are quoted from *The Jewish Chronicle* of April 4th, with apologies for their necessary drastic condensation :—

DR. WEIZMANN.

> Dr. Weizmann said: "We are assembled to-night to pay humbly our tribute to a great friend, perhaps to the greatest friend Jewry has had." That day was the fifth anniversary of the opening of the Hebrew University and all those who had been privileged to be there still remembered the noble figure of Lord Balfour speaking to the world, encouraging them, calling their attention to the difficulties of the situation and telling them that they had to go on. The memory of Lord Balfour and his work and his achievement and his association with them lived and would serve to help them on the path which they were treading. (Applause.) We are passing through difficult times," said Dr. Weizmann, "but it is not new in Jewish history. Whatever the difficulties may be, I think there is no force on earth which can stop the work which we are doing in Palestine. (Applause.)

THE CHIEF RABBI.

> The Chief Rabbi of the British Empire recalled two other historical meetings in that Hall. One of them was when the League of Nations had approved of the idea of a Jewish National Home, and had for that purpose entrusted the Mandate for the Holy Land to the mild sovereignty of Great Britain. They remembered the prophecy uttered by Theodor Herzl a generation before: "England, great England, whose gaze sweeps over all the seas—free England—will understand and sympathise with the aims and aspirations of Zionism." The other meeting was held nine years later to mourn for the victims of a savage outbreak of criminality and murder against the Jewish population of the Holy Land, as well as to voice our indignation at the studied provocation and wounding of the religious susceptibilities of the Jewish people, which provocation and wounding the Palestine Government had done little to restrain.

MR. AMERY.

> The Rt. Hon. L. S. Amery, after paying tribute to Lord Balfour, said that it was the Great War which had made the establishment of the Jewish national home a practical issue by confronting the world, and particularly this country, with the problem of the future of a Palestine left derelict after centuries of Turkish rule. As Foreign Secretary, Lord Balfour no doubt took into consideration, among those imponderable influences which counted for so much in the closing phase of the great struggle, the value of Jewish sympathy throughout the world in response to the striking gesture of the Balfour declaration. As a strategist he realised that only a prosperous and friendly Palestine could in future effectively cover the Suez Canal for Britain, and that there was no instrument to achieve that object comparable to the success of a Jewish national home established under British auspices. (Applause.) Yet the determining factors lay far deeper than in those temporary and material considerations. They were part of the natural bent of British statesmanship, and, in a peculiar sense, of the structure of Lord Balfour's own mind. From Oliver Cromwell to Joseph Chamberlain the Zionist idea, in one form or another, had appealed to the instinctive sympathy of Englishmen. The re-establishment in a land which in a peculiar sense was its own of an element so charged with intellectual and moral vitality, so steeped in all the traditions of the Western world, seemed to Lord Balfour to promise the dissemination of a civilising influence in the Middle East, more acceptable and more penetrating than could ever be exer-

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(Continued.)

cised by a purely external contact with Europe. And the possibility that this influence might carry with it something of British political ideals and a better understanding of the British Commonwealth, certainly did not detract from the interest of the problem in the mind of one who was first and foremost a great British patriot. (Applause.) "I can only say," said Mr. Amery, in conclusion, "as to the future that I firmly believe that you here can trust the British Parliament and the British people to make good the pledge which Lord Balfour gave you, and to carry out to its full fruition a great conception which will bring a new uplifting and a new mission to your ancient people, and added honour and strength to the British Commonwealth." (Applause.)

LORD ROBERT CECIL.

Lord Robert Cecil said that Lord Balfour was, perhaps, the greatest, the most influential, the most respected of all the friends of Zionism in this country, at any rate of British race. Right at the foundation of his character and all his achievement was the profound belief not in the things seen, but in the things that were not seen. To him realism was the most real and the most important part of life. It was the ideal side of Zionism which appealed to Lord Balfour. That was the inspiration of the Balfour Declaration. It was that feeling which urged him to carry through all the difficulties, to avoid the quicksands which beset the accomplishment of the Palestine Mandate. And he was bound here to make one observation: "I am amazed and dismayed by the frivolity—to call it by no worse name—with which some writers and perhaps a few speakers deal with the Treaty obligations of this country. Only the other day I read in an organ which I used to regard as high-minded and respectable, a long article, the purpose of which appeared to be that we should disregard and free ourselves from some of the obligations of the Covenant of the League of Nations. I have seen similar articles discharged from an equally low plane of public morality which had spoken of the Palestine Mandate." Lord Robert Cecil, after reading the preamble to the Palestine Mandate, said that nothing could be more precise or definite. No words could add to the binding effect of that statement. That was the pledged word of Great Britain and the British Empire. "Even if it were possible that the League of Nations should release this country from that pledge, even if it were conceivable that we should be so base as to ask for such a release, the pledge to the Jewish People would still remain." (Applause.) Lord Robert Cecil quoted from Article VI. of the Mandate to the effect that while ensuring the rights and position of other sections of the population the Administration of Palestine shall facilitate Jewish immigration and shall encourage close settlement by the Jews on the land. "I cannot help feeling," he said, "that if that article had been present in the minds of those who wrote the recent report on the August riots, they would perhaps have worded that report in rather different language. (Applause.) And now we are asked that there shall be an enquiry into British policy. I have no objection to an enquiry into the methods of that policy, but into the obligation no enquiry can be tolerated. For it cannot be placed in doubt for a single instant. Many hard things are said about my country from time to time by those who dwell in other countries. But I have always been conscious—and I believe everyone else is equally conscious—that in the bottom of their hearts there is a profound trust in the integrity, the justice, the trustworthiness of the British Government and the British people. (Applause.) They trust our word; they trust our promise, and in my judgment it is vital for the peace and tranquillity of the world that that trust should go on, whole and undiminished." (Prolonged applause and cheering.)

MRS. PHILIP SNOWDEN.

Mrs. Philip Snowden echoed the words of the two previous speakers, who declared Lord Balfour to be the greatest friend the Jews possessed. "I dare to prophesy," said Mrs. Snowden, "here and now, and so add strength to the words of Mr. Amery, that the British Government will not depart from the policy of the National Home for the Jews." (Applause.) She would make that great occasion one of reconsecration to the Cause they were met together to serve. Let nobody be faint-hearted about it. Let nobody be too depressed about it. The thing was so right that it must succeed. (Applause.)

Space does not permit of quotations from the subsequent speeches by Lord Melchett, Mr. Nahum Sokolow, Sir Robert Hamilton, and Mr. Felix M. Warberg, who made use of this striking phrase when he referred to "the unhindered return to Palestine of those Jews who yearned to work for that mysteriously attractive country."

THE COMMISSION'S REPORT.

How is it possible to condense this report of 200 pages into a few lines? Had we not better assume that the majority of our readers have already seen several summaries of it in the daily Press of Great Britain? Perhaps the following taken from *The Jewish World* of April 3rd will refresh your minds on the more salient points of the Commission's Report :—

"It is not difficult to set down in summary the conclusions to which the Commission of Inquiry appointed by the Colonial Office to examine into the causes that led to the disturbances in Palestine in August last arrived, and such recommendations as they make for the prevention of the recurrence, where possible, of like happenings. . . . . There are several matters into which the Report enters at more or less length, some of them historical, some political in the wider sense, and some religious in more senses than one. The Commission, too, has in many instances entered into questions of major policy from which it was debarred. But the Commissioners express no sort of doubt that the immediate cause of the trouble which it was their chief business to ascertain was the false fear concerning the so-called Wailing Wall, and the Holy Places adjacent to it, that had been aroused in the Arab population. That fear had its roots in a long disagreement, and doubtless was exploited by those who cared far less for the Holy Places than for the political ends they were bent on serving. And an excellent chance in this direction was presented to the agitators by a demonstration held at the Wall by a number of young Jews, against the advice of the Jewish Representative Council. . . . .

"The Commissioners do not believe that the attacks upon the Jews were premeditated, or that the disturbances were directed against the Mandatory Power. They think the Grand Mufti was but little, if at all, to blame for what occurred, and that, above all, no blame is to attach to the Palestine Administration or to Mr. Luke, who was in

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charge at the time. They did their best in the circumstances. The Commissioners denounce the outrages in the strongest terms, of course; and do not suggest that the accounts of them were in the least exaggerated, but they turn in explanation of all that happened to the root trouble that has been festering in the country for years. That trouble has throughout been the confusion and misunderstanding that have prevailed concerning the policy of the Mandatory Power in regard to the setting up of what has come to be known as the National Home for the Jewish people. The Report declares that the real meaning of this expression has never been properly elucidated, with the result that everyone connected with Palestine—the Administration, the Arabs, the Jews—everyone has been at sixes and sevens. The British Government has been working in one direction—that of sheer opportunism. The Arabs have been given assurances that nothing in the promise to the Jewish people should in any way prejudice their position in the country. Yet the Jews have throughout worked and laboured, and have been encouraged by the Government so to do, in the hope and on the understanding that as a result of their labours there should be created in Palestine what Jews looked forward to as a Jewish Commonwealth."

The issue of this long-awaited Report has been the occasion of many authorities voicing their opinions in the Press.

From the leading article in *The Sunday Observer* of April 6th we quote the following passages:

"The Commissioners, who have discharged their difficult task with an honourable zeal to discover the truth, and an entirely proper eagerness to remedy admitted evils, have been reproached with going beyond their terms of reference. But their Report would have been analytically worthless if, after attributing the outbreak not to any specific circumstance, but to a general fear, it had failed to set forth the conditions by which that fear had been fostered. Tracing the trouble to its roots, they find the cause of the unrest in the ambiguities and uncertainties of the Mandate itself, which, in substance, charges this country to show favour to the Jews and to maintain the rights of the Arabs.

"Sooner or later these obligations must clash, and, looking back in the light of ten years' disillusioning experience, we may wonder how Britain ever came to assert principles so rich in the possibilities of mutual contradiction, and, still more, how she was ready to undertake the responsibility of putting them into practical effect. But let us beware of disdaining the exalted mood which carried us through the last and hardest period of the war. We saw the world made new. We saw an act of righteous compensation to the most persecuted people in history. We saw the glorious Arab culture, on which the whole tremendous fabric of modern science is built, reviving when freed from the blight of Turkish rule These were true visions, and we, whom they inspired, would be false to ourselves if immediate difficulties turned us from our endeavour to make them yield their elements of realisable truth. The Mandate, which we have accepted, must be strictly and unswervingly carried out. We welcomed the Prime Minister's firm declaration of policy. We believe that it truly reflects the wish of the British people.

"That clearly laid down, we frankly admit that it will tax all the resources of statesmanship to hold the balance between the rival claims. The fervent Zionists can point to their solid achievement in Palestine; to the zeal of their colonists, which has indeed made the desert blossom; to the development of a neglected country by new methods, new ideas, and new money; to educational and medical services, open to all Palestinians, irrespective of creed; to the establishment of higher standards of life throughout Palestine. They can go on to claim that all this has been done under the stimulus of an ideal imposed upon them by history—the ideal of a Jewish National Home which shall be nothing less than a Jewish State, having a majority of Jewish citizens, and following a Jewish way of life. Their argument is intelligible enough to the Western world, familiar, as it is, with the Book whence it is derived. The Arab case impresses its strength less readily on Western minds because the world of Islam is still largely a closed world to us. Let us, then, be at pains to do it the fullest justice.

"First and foremost, the Arabs are a part of Islam. Islam, as we have said, is a world in itself. It is a vast world ranging across the whole Eastern hemisphere from Tangier to Malaya. Those who inhabit it differ in race, language, political allegiance—in a word, in all the tests of unity familiar to Western thought. In their place is a religious unity stronger than anything that Europe has ever known since the Crusades. It follows that Islam is organically one in the front it forms against the intrusion into its sphere of another religion—and the Jews are, above all things, a people of a Faith.

"The Arab has his place in this general framework of Islam. He is now asked to make himself accommodating in deference to an historical tradition. Is it not natural for him to retort that he has a tradition of his own? After all, he has been in Palestine as long as the English have been in England. If prescriptive right is to count, his own hold on Palestine has been almost as long as that of the Jews in all the centuries between the entry into the Promised Land and the destruction of the Temple. Moreover, he is the man in possession. How can he be expected to agree that he has less right than the new comer, and that in his case alone the principle of self-determination is of no validity?

"Such, in baldest outline, is the problem. Happily, we are not without guidance towards its

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solution. The right line of approach had been jointly indicated by Lord Balfour, Mr. Lloyd George, and General Smuts. There should be set up without delay an authoritative Commission charged to probe the whole issue, and capable of fulfilling its charge. It must not be content with investigating the Arab demand for a total limit to the prospective Jewish population of Palestine, or at least to the numbers of Jewish immigrants admitted in any one year. It must go deeper, and report how parallel obligations to both peoples can be permanently sustained."

In the same issue, *The Sunday Observer* publishes a criticism by Major Nathan, M.P., from which we quote the following passage :—

"THE LAST IDEALISM IN POLITICS."

"Palestine, in the Mandate, presents, apart from India, perhaps the most difficult, as well as the most interesting problem of administration in the post-war world. Here you have, under the authority of the League of Nations, a people—Jews—with diverse experiences in all the countries of the world, entering, not on sufferance, but as a right, amongst a people who are homogeneous—on the one hand, the Jews, who are apt, perhaps, to be on occasion a little arrogant and abrupt, and, on the other, Arabs, pliable and leisurely; the Jew instinctively a little intolerant of authority, and the Arab for the most part docile and obedient; the Jew with an experience garnered from centuries of wandering in many lands; the Arab with no experience beyond the narrow confines of a small, though historic land; the Jew rather in advance even of the van of progress; the Arab anti-modern, anti-Western, anti-progressive; the Jew profoundly admiring and deeply affected by all that is meant by the liberties enjoyed under British rule, and by the ordered life under English law and English literature and culture; the Arab hating not merely the new ideas of the West, but most of all anti-British, and certainly more anti-British than anti-Jewish.

"I have said that the problem of Palestine is the most interesting and difficult in the post-war world. British administrators have great experience of many problems in various climes and lands. They have solved them to the admiration of mankind. This problem, too, will be solved, with the help of the Jews, and, it is hoped, in due course with the co-operation also of the Arabs, reconciled by facts as they are. Palestine is not merely a problem of administration; there is to be found the working out of almost the last piece of political idealism in the world to-day."

How many of those who write about the Mandate and the present-day evolution of Palestine have in mind these few verses from Jer. xxx. 18-22, and know that British-Israel and Judah must be partners in the near-future fulfilment of this prophecy? I quote from Gerrar Fenton's translation :—

> The Ever-Living, however, says, "I will restore Jacob's captured halls, and will extend his dwellings, and build his city on high, and found his palace on justice. And the sound of song and laughter shall come out from them, and they shall be glorious, and not depressed. And his children shall be as of old, with a parliament before me, firm and fixed against all his oppressors. His leaders shall be from himself,—and his governors from his own breast. He shall come and approach, and touch Me,—for who like him pledged his heart to approach to Me?" asks the Ever-Living. "So they shall be My People, and I will be their God."

"The Good of all Faiths. . ."

THE faithfulness with which Jews adhere to the beautiful and broad-minded doctrine that the good of all faiths have an equal share in the world to come could not better be exemplified than in the wording of the ritual prayer for the late Lord Balfour, and ordered by Chief Rabbi Kook, of Jerusalem, to be said in all the Synagogues in Palestine under his spiritual control. It runs :—

> God, full of compassion! Thou who dwellest in the high heavens, give perfect rest and everlasting joy to the soul of that great man, that glorious disciple created in Thy likeness, the saintly leader Arthur James, Lord Balfour who hath gone to his eternal rest. Father of mercy, keep him for all eternity beneath the shadow of Thy wings and may his soul be bound up in the bond of everlasting life and may his memory be blessed throughout all the ages; so may he rest in peace.—AMEN.

Where is the Christian that will thus pray for the soul of a Jew? But stay; I beg pardon, I am wrong. Christians do, in fact, include an equivalent prayer in reference for a Jew in every one of their services! How much better things would be if that were more generally remembered! — *The Jewish World*, 10/4/30.

On reading this, I thought of the prophecy in Micah iv. 2, and Dr. Horton's footnote in "The Century Bible" :—

> And many nations shall go and say, "Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem."

Dr. Horton writes :—"The words of the peoples as they go up to Jerusalem for instruction end with *in his paths*. Jerusalem as the religious metropolis of the world!" I wonder what "Credo," the future blend of religions will evolve in the land "where three faiths meet"? This thought, or query, takes me to the confession of faith which appears in Philip James Bailey's poem :—

"FESTUS."

I am an Omnist, and believe in all
Religions,—fragments of one golden world
Yet to be relit in its place in Heaven—
For all are relatively true and false,
As evidence and earnest of the heart
To those who practise, or have faith in them.
The absolutely true religion is
In Heaven only, yea, in Diety.
But foremost of all studies, let me not
Forget to bid thee learn Christ's faith by heart.
Study its truths, and practise its behests:
They are the purest, sweetest, peacefullest,
Of all immortal reasons or records:
They will be with thee when all else have gone.
Mind, body, passion, all wear out—not faith,
Nor truth.

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"What if We Are?"

A Paper read before the British-Israel Association, Bournemouth Branch, on February 11th, 1930.

BY ALAN STAPYLTON.

(*Concluded from page 66.*)

We now come to the Books of Ezra, Nehemiah and Esther, in which the history of the Southern Kingdom of Judah, now deprived of their king, is carried on from the time of their captivity in Babylon, and in the opening words of Ezra we read how "the Lord stirred up the spirit of Cyrus, King of Persia, charging him to build Him a house at Jerusalem."

Then follows the record of the result of the proclamation. "Then rose up the chief of the fathers of Judah and Benjamin, and the Priests, and the Levites, with all them whose spirit God had raised to go up to build the House of the Lord which is in Jerusalem." Ezra himself and Nehemiah follow them in turn later, and ninety years after the proclamation of Cyrus the walls of Jerusalem and the Temple had been rebuilt, and the national institutions, though not the kingdom, restored.

The Book of Esther meantime relates the history of the conspiracy to exterminate the remainder of the people of the Judah captivity that had remained behind when the call came to return to the land of their fathers, and how Mordecai, a man of the Tribe of Benjamin, effected their deliverance through his niece, Esther, who had become the Queen Consort of Xerxes, or Ahasuerus, as he is described in the Hebrew tongue.

In these books we have a clear account of the preparation of the way of our Lord, Who, as foretold in the prophecies, was to be born in the town of Beth-Lehem, in the land of Judah. They therefore constitute a very important link between the historical and prophetic sections of the Old Testament.

With the Book of Esther ends what may be termed the historical section, and we now enter on the prophetic section, but before doing so let us turn to the New Testament for a moment. Our Lord's words, "If they believe not Moses and the prophets, neither will they believe though one rose from the dead," are in themselves an answer to Modern Criticism; and again, in St. Matthew's Gospel our Lord Himself used these words: "I am not sent, but unto the lost sheep of the House of Israel."

The Books of Moses tell us who the House of Israel were, and how they came to be "lost," while those of the Prophets for the most part tell us what was to happen to that House; how it is to be rejoined up with the House of Judah, and how the re-united House of Twelve-Tribed Israel is to be gathered from all parts of the earth, "whither I have driven them."

And if this is not enough to show the value of the Old Testament we have the Epistle written by St. Paul to the Hebrews, in these opening words: "God Who at sundry times and in divers manners spake in time past unto the fathers by the prophets."

With the Book of the Psalms, we enter on the field of prophecy, of history, and of praise. The Psalms are too well known to need any elaboration of their useful purposes, especially to those of us who study them in the light of Israel Truth. I would like, however, to put before you three outstanding examples of these purposes. In Psalm xlvi., beginning with the words "God is our hope and strength, a very present help in trouble," we have once again an answer to our inquiry, "What if we are?" especially at this time of trouble in Russia, Egypt, India, and in our own Church here in Britain.

Psalm xcvii. has also a particular bearing on a subject in the minds of all of us at this present time—namely, the Second Coming of our Lord. "The Lord is King. The earth may be glad thereof; yea, the multitude of the isles may be glad thereof: clouds and darkness are round about Him; righteousness and judgment are the habitation of His seat." In verse 22 of Psalm cxvii. we have at the same time another reference to the Second Coming in these words: "The same stone which the builders refused is become the head-stone in the corner"; and also a direct connection between the Bible and the Pyramid, for the reason that a pyramid is the only structure in which a head-stone and a corner-stone can be one and the same, the apex-stone fulfilling both conditions. In the Great Pyramid of Gizeh, this stone has yet to be placed in position, even as our Lord has yet to take to Himself His Kingdom and reign.

As of the Psalms, so of the Book of the Proverbs of Solomon. In this book, to quote one instance alone, occur the words so applicable to us at the present day: "Where there is no vision the people perish, but he that keepeth the Law happy is he"; while in chapter xviii. we have yet again an answer to those who decline to study the Bible in the light of Israel Truth, in these words: "He that answereth a matter before he heareth it, it is folly and shame unto him."

We now come to the Books of the Prophets, Isaiah to Malachi. Higher Criticism has said that the prophecies recorded in these books have never yet been fulfilled, and that now conditions have so changed that they never can be fulfilled. On the other hand, certain members of the Ministry, who have had their eyes opened within the last few years to Israel Truth, have admitted that, whereas formerly they did not understand certain passages in these books, all was now clear to them in the light of this Truth.

In the first case we have a man of considerable learning, who sets out, by means of criticism of certain passages in the books of the prophecies, to prove what is, in his opinion, the fallacy of Israel Truth, but fails to furnish any constructive explanation of what such passages do mean, and therefore sweeps them away as meaningless.

In the second case we have examples of men who have re-studied their Bibles with an open mind in the light of Israel Truth, and, through

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that Truth, have had their eyes opened to wisdom and understanding.

In a word, we have in these two cases not only a fulfilment of certain Biblical sayings as to blindness, blindness in part, and lack of vision, but also, once more, an answer to the title of this paper. Time does not permit of going into all the prophecies in detail, but what appears to be one of the difficulties with a large number of people is the confusion of the Israel Kingdom with that of Judah; another is the rooted impression in many minds that the chosen people no longer exist, except as represented by the Jews, despite the facts that in our prayers every Sunday we ask that "Thy chosen people" be made joyful, that God will bless His inheritance, and that, if the opening books of the Bible already dealt with are to be believed, there is this chosen people existing that is still under the Covenant, though nationally unaware of it, and that it cannot be represented by the Jews, who are to this day scattered among the nations.

These two difficulties have created the necessity of making the prophecies fit in somehow. Hence the attempt to spiritualise them, or, alternatively, to apply Modernist teaching and sweep them away altogether. To the believer in Israel Truth and in the Bible word, not one of these difficulties will exist.

The prophecies of Isaiah open with these words: "The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." Jerusalem, being in Benjamin, stands here for that tribe, so that in these few words we have specific information as to date, subject and place of the opening writings of Isaiah. Similarly, at chapter viii., where the subject changes from Judah to Israel, this is definitely stated, and so on all through, so that no confusion need exist.

Read chapter xlii., the opening words of which foretell the coming of Christ. At verse 10 occur these words: "Sing unto the Lord a new song and His praise from the end of the earth, ye that go down to the sea, and all that is therein, the isles and the inhabitants thereof." Such words, and those that follow, cannot be spiritualised. Now apply them in the light of Israel Truth, and the isles of Britain fulfil the specification.

"Who is blind but my servant, or deaf as my messenger that I sent; who is blind as he that is perfect, and blind as the Lord's servant?" says Isaiah at verse 19 of this chapter and onward.

In answer to those who assert that all trace of the Northern Kingdom of Israel was lost when they went into captivity in Assyria, we have, also in Isaiah's writings, these words with reference to the "drunkards of Ephraim," in chapter xxviii.: "For with stammering lips and another tongue will he speak to this people"; and again in chapter lxii.: "And thou shalt be called by a new name, which the mouth of the Lord shall name." The Bible thus gives us a trace of divorced Israel under a changed name and another language.

Isaiah, too, gives us, the children of Jacob, a very useful piece of advice in chapter lviii., at verse 13, in which he repeats the exhortations of Moses in these words: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father, for the mouth of the Lord hath spoken it." Once more an answer to the title of this paper, especially in these days of Sunday destroyers.

As in Isaiah, so in Jeremiah, Ezekiel, and Daniel is it made quite clear as to whom the prophetic writings refer, the dates and place being indicated in order that there should be no doubt in the minds of those who search the Scriptures. Our Lord would not have told us to do this had the Scriptures been mythical, or any of them redundant or incapable of fulfilment.

In the writings of Daniel we have the foretelling of the rise of the kingdom that "shall never be destroyed, the Stone Kingdom as it has been called, the kingdom of Brith-ain, the Covenant country. We have also the record of the visions of Daniel, most of which have already become history.

In the Prophets, from Hosea to Malachi, we have some of the most important writings of all. Time does not permit of going into each book separately, but in all there is to be found the fulfilment of the curse on Israel for their disobedience that was foretold by Moses, coupled with the promise of eventual restoration and the downfall of their enemies.

As the great Pyramid, the Bible in stone, as it has been called by a present-day authority, was constructed to withstand shocks of earthquake, so the Bible has been put together, book by book, to withstand the shocks of human effort to question the truth and utility of its record.

Literary Libel.

"To call somebody a Shylock, even in a private letter, is an offence punishable by law, according to the decision of a Polish Court, which sentenced Mr. Edouard, a Polish merchant, to seven days of imprisonment for calling his partner a Shylock.

"Having quarrelled with his partner in business, Mr. Edouard wrote to him: 'Dear Mr. H.,—Your behaviour with regard to me is like that of Shylock in Shakespeare's "Merchant of Venice." '

"The defence that this phrase is not offensive because it refers to a great literary personage was not accepted by the Judge, who advised the defendant to use the seven days of imprisonment for a closer study of the character of Shylock, described in literary dictionaries as a 'grasping Jew, who would kill the thing he hates.' " — *Jewish Chronicle*, 28/3/30.

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All Israel: Its Meaning.

What the Scriptures Say.

By James Cuthbert.

Disbelievers in British-Israelism refuse to recognise that the phrase "All Israel" solely applies to the Northern or Ten-Tribed Kingdom. Even among British-Israelites are to be found not a few who are somewhat uncertain on this point. Where doubt and disbelief prevail, the true policy would seem to be to search the Scriptures for guidance—constituting, in fact, the Divine record the final Court of Appeal. A systematic study of the Written Word discloses evidence of an accumulative nature in favour of restricting the interpretation of the phrase to the Ten Tribes; and the further interesting fact is revealed that at a very early period of their settlement in the Promised Land a distinction had been set up between the two sections or divisions of the Hebrew race. Thus, in Josh. xi. 21, it had become customary to speak of "the mountains of Judah and the mountains of Israel—an expression which is eloquent of the tribal cleavage consummated at this dramatic period of their history.

THE CASE STATED.

Attention is particularly directed to the Second Book of Samuel and the two Books of Kings, which furnish overwhelming evidence for confining the phrase "All Israel" to the Ten Tribes. In 2 Sam. ii. 9, it is said of Abner, the commander-in-chief of the armies of Israel, that he made Ish-bosheth, Saul's son, king over Gilead, over the Ashurites, over Jezreel, over Ephraim, over Benjamin, and over ALL Israel. This excludes Judah, for in the following verse it is stated that the House of Judah followed David. Again, in the succeeding chapter, verse 12, Abner, having quarrelled with Ish-bosheth, and probably tired of the civil war, approached David, saying: "Make thy league with me, and, behold, my hand shall be with thee, to bring about ALL Israel unto thee." Here the term can have no other meaning than this, that it had reference solely to the Ten Tribes that followed Abner in his warfare against David. The latter was at this time reigning over Judah at Hebron. While Benjamin was warring against him, David could not reign at Jerusalem, as the Holy City was in the portion allotted by Joshua to Benjamin—Saul's tribe—the one, above all others, that was taking a leading part to install Ish-bosheth as king. It was a determined effort to secure a Benjamite dynasty over All Israel. At this time, then, the dividing line between Judah, the Jew tribe, and the rest of the tribes was sharp and decisive. Of the two divisions, Judah was by far the least important; it was one tribe against ten, Levi not being counted. So the term ALL Israel was regarded as amply justified, and became universally accepted as a brief and expressive phrase exclusively descriptive of Israel of the Ten Tribes.

Clearly, David and Abner had come to an amicable agreement, for Abner, on his departure (chapter iii. 21), speaking to David, says: "I will arise and go, and will gather ALL Israel unto my lord the king." Quite evident that Generalissimo Abner had no influence in Judah, and if he had he would not trouble to gather the people of that tribe to David, seeing that they had been already gathered unto him, and had appointed him their king. The ALL Israel mentioned by Abner referred to people outside the Judean boundaries. This view is amply confirmed in 2 Sam. v. 5, and subsequent chapters. In the verse just mentioned, for instance, we read of David that "in Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty and three years over ALL Israel and Judah." It will be noticed that the distinction is here officially recognised. Then there is the emphatic declaration: "Thus saith the Lord of Hosts, I took thee from the sheepcote . . . . to be ruler over My people, over Israel" (2 Sam. vii. 8). Even more important is the startling announcement in verse 10: "I will appoint a place for My people Israel . . . . that they may dwell in a place of their own, and move no more." No such place was ever set apart for the dispersed of Judah, where they would be free from affliction. Even during David's reign over a consolidated kingdom, the distinction affecting the two Houses was never for a moment in abeyance. This is seen in that memorable sin-rebuking interview Nathan had with David, in which the latter is reminded of all that God had done for him, and had given him, among other things, the "House of Israel and the House of Judah." David has no hesitation in employing the term to indicate Israel of the Ten Tribes. When the rebellion of Absalom had been put down, the King chides the two priests, Zadok and Abiathar, over the hesitancy of Judah in welcoming him back. He bids them speak to the elders of Judah, saying: "Why are ye the last to bring the king back to his house, seeing the speech of ALL Israel is come to the King, even to his house?"

THE PREDOMINANT PARTNER.

The importance assigned to Israel over Judah is seen in the precedence given to it when the two are mentioned conjointly. This feature is evident alike in the historical and prophetic writings. Israel is, in fact, all through the Scriptures, made to appear as the predominant partner. This explains such expressions as "I am this day king over ALL Israel," "Made him king over ALL Israel," "Have appointed him to be ruler over Israel and Judah"; and the great promise of God to David, that there should not fail of his seed a man to sit on the throne of Israel In this is manifest the prescience of the Holy Spirit. Looking far into the future, He knew that Judah would be a dispersed people, having no settled home—a race, but not a nation. Hence the mention of the throne of Israel (not Judah), upon which would be seated, in perpetuity, descendants of the man with the sublime record of being a man after God's own heart.

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ISRAEL, NOT JUDAH, THE "CHOSEN PEOPLE."

The history of the revolution under Rehoboam would seem to be decisive as to the meaning to be associated with the phrase ALL Israel. By way of example, take the following: "When ALL Israel heard that Jeroboam was come again . . . . they made him king over ALL Israel" (1 Kings xii. 20). Again, there are the arresting words, uttered by Elisha's messenger in anointing Jehu to be king over Israel: "Thus saith the Lord God of Israel, I have anointed thee king over the *people of the Lord,* even over Israel." Now these words definitely hall-mark Israel of the Northern Kingdom as the instrument designed and wondrously fashioned by the Almighty for the carrying out of His purposes on earth. In other words, Israel was the destined servant through whom God's promises to Abraham would be fulfilled—namely, that "in thee (Abraham) shall all families of the earth be blessed."

The above words of Elisha's messenger, taken in conjunction with the frequency Israel is spoken of as "My people" by Jehovah, leads up to the conclusion that the Ten Tribes, and not Judah, were the "chosen people" of the Lord. Strange to say that this relationship, conferring such majestic honour and grandeur on those so favoured, has been appropriated by the Jews. And still stranger, Christendom, lacking Scriptural enlightenment, weakly conceded to them a position of the greatest honour. The continuous affliction of the Jews, their persistent rejection of the Messiah, and remaining up to the present day a race without a home, go far to disprove their right to be so regarded. The signal honour to be the chosen people of God is part of the heritage of Israel, of that "race of men from all the world disjoined," and should be steadfastly maintained on their behalf, and not despised, as the birthright was by Esau.

The Oxford Accent versus Yiddish.

A WEALTHY Jew from the East End was anxious that his son should shed his Yiddish accent, so he went to interview the Dean of a famous Oxford college. The Dean agreed to teach the boy to speak in the correct Oxford manner, but made the stipulation that for six months none of his Whitechapel friends should go near him. After three months the old father interviewed the Dean again. " 'Owth Izzy gettin' on, Mithter Dean?" he said. "Vell, eth gettin' on thplendid," replied the Dean. —From *Our Empire.*

Lectures During May.

May 13th.—Walsall B.I.A. Rev. Dr. Adams. Subject: "Arsereth."

May 14th.—Leeds B.I.A. Henry D. Houghton. Subject: "The Secret and Mystery of England."

May 12th.—Watford B.I.A. W. Sleeman. Subject: "Some British-Israel Identifications."

May 26th.—Watford B.I.A. Rev. Kenneth Dodds. Subject: "God's Changeless Purpose."

May 27th.—Leeds B.I.A. Bible Study Circle.

The Appeal for Help Fund.

GENEROUS DONATIONS REQUIRED

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The British-Israel Herald.

THE following donations have reached me during April, and are gratefully acknowledged :—J.J.H., 10/6; R.C., 7/6; E.G., 10/-; A.F., 10/-; C.H.T. (Canada), 10/-; "A Reader," 2/-; "Cyclamen," 3/6; W.H.S., 6/-; Mrs. C.S. (New Zealand), 3/-; L.S., 20/-; E.D.L.C., 2/6.

The feature of these donations is the widespread interest and support they evidence. Many kind remarks accompany these remittances, all tending to show how much *The British-Israel Herald* is appreciated.

All donations to be sent direct to the Editor :—

T. W. PLANT,
Hall Cross Cottage, Doncaster, Yorks.

"God Save the King."

"I AM taken to task by a reader—who says that an error into which Englishmen frequently fall is to assume that everything that is admirable is English—for saying that 'God Save the King' is an English tune. My correspondent goes on to say that it is a well-known fact that the tune was originally an old German folk-song, and that the air was borrowed by the English.

"I know that the origin of the tune is not known with absolute certainty, but it is generally supposed to have been adapted from an air composed by Dr. John Bull—who, at any rate, didn't borrow his name from Germany or elsewhere—about 1606 for a dinner given to King James I. at Merchant Taylors' Hall. It has also been claimed for Henry Carey and others, and for the French; and is sung in Germany ('Heil dir im Siegerkranz'), in America ('My Country 'Tis of Thee')."—*Morning Post,* 1/4/30.

Continued Arab Disturbance at the Wailing Wall.

"LAST Saturday, during the Jewish prayers, the Arabs again conducted their so-called religious service, which is accompanied by noisy songs and instrumental music, in the vicinity of the Wailing Wall. In reply to Jewish representations made to the Government on the subject, the authorities have stated that they do not propose to interfere in the matter until the International Commission on the Wailing Wall question solves the entire problem."—*Jewish Chronicle,* 28/3/30.

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.

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Obituaries.

MR. ISAAC LOVELAND.

ISAAC LOVELAND passed away on March 30th, 1930, in his ninety-third year, and we have lost in him another link with the past, for he was one of the few survivors of that group of gentlemen who did so much to help to spread the truth of our Identity in the latter part of the last century. Born at Riverhead, near Sevenoaks, a few months after Queen Victoria came to the throne, he commenced business at Shoreham, in Kent, as a young man. He lived there for fifty years, and, retiring in 1908 at the age of 70, went to reside at Sevenoaks, where he passed the rest of his days. He was a supporter of Edward Hine through thick and thin, and it is now known that but for the continual help of Mr. Loveland and some other friends (most, if not all, of whom have passed on) Mr. Hine could not have carried on, and "Forty-seven Identifications," "Life From the Dead," "Nations Glory Leader," and other well-known publications issued by Mr. Hine would not have seen the light. It is customary nowadays to decry Mr. Hine, and in his later years he certainly went rather off the track, but he was one of the pioneers of what has now become a great movement, and to this day there are many British-Israelites in all parts of the world who acknowledge their indebtedness to Edward Hine's "Forty-seven Identifications."

Mr. Loveland was also interested in the bringing out of *The Banner of Israel*, which, after having had a separate existence of close on fifty years, has now been merged in *The National Message and Banner*, which magazine is, by the by, the lineal descendant of a periodical that Mr. Loveland and others enabled Mr. Hine to bring out under the somewhat cumbersome title of *British-Israel's and Judah's Prophetic Messenger*, later changed to *The Messenger*, still later on to *The Covenant People*, and finally to *The National Message*.

Mr. Loveland was very fond of cricket and tennis, both of which he played till late in life, but his chief recreation was walking. He walked from John o' Groats to Land's End, and traversed the greater part of Great Britain and Ireland, and when close on seventy walked in one day from Sevenoaks to Hastings, a distance of about forty miles. He was one of the few remaining of the old school, and those of us who knew him and remember his kindly interest will feel his loss. He lived a very healthy life, temperate in all things, and enjoyed excellent health almost to the last; he was ill for only a short time before he passed away.

E.B.S.

MRS. A. E. LEWIS.

THE Leeds Association have to mourn the loss of a very earnest and devout member in the person of Mrs. A. E. Lewis, of Crossgates. She passed away on February 25th last. Her passing was very unexpected, and painfully sudden, and came as a shock to her many friends. She had greatly endeared herself to her fellow-members. Her presence and eager interest in our Bible Study meetings will be much missed. She was a keen Bible student. The subject of the Identity was near to her heart, and we had a habit of anticipating her kindly expressions of interest in its varied phases. She was greatly loved amongst us, and our hearts go out in deep sympathy to her husband and family in their severe bereavement. We pray that God may give them His gracious comfort in their grief, which we share acutely.

MR. CHARLES B. BRAHAM.

IN January, at Launceston, Tasmania, there passed away a British-Israel stalwart in the person of Mr. Charles Beeton Braham. He was born at Woodbridge, in Suffolk, and went to Tasmania thirty-nine years ago, when he joined the staff of *The Examiner*. The late Mr. Braham was greatly interested in, and a close student of, the British-Israel question, and also worked quietly in the cause of Temperance. His two daughters survive him. Many residents in Tasmania have to thank him for pointing out to them this great truth, and for encouraging them to study the subject for themselves.

Correspondence.

"PREDESTINATION."

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

Dear Sir,—I notice in your London contemporary for March 29th that the Rev. Guy Waddington, M.A., when prefacing his extract from Mr. A. K. Robinson's book, "Predestination," said that the author was quite unknown to him.

It gives me much pleasure to state that Mr. A. K. Robinson was a member of the Leeds Association until his death, at an advanced age, a few years ago. He lived in Leeds many years. He was in his early days an earnest and diligent worker in the cause of the Identity. He was no mean exponent on the public platform, and was in request as a lecturer. His writings are succinct; they leave the reader with the strong sense that the author is convinced of the truth of his subject. If we had more writers of his type, the Anglo-Israel Identity cause would be enriched.

W. H. SNOW.

A Correction.

NOTE.—On page 67 in the par recommending the "Attractive British-Israel Leaflets" issued by Mr. J. J. Hall, of 74, Salisbury Road, Great Yarmouth, there occurs such an obvious slip in proof-reading that anyone conversant with the Bible would easily correct. The words "in the second chapter of Genesis" should, of course, read "in the second chapter of Daniel." This is an instance of subconscious writing—the Editor's leading article being on Genesis.

By the way, have *you* written to Mr. Hall for a sample set? It is worth the post card, and you will want a further supply to enclose in your correspondence!

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JUN28 30 B

"Behold, My Covenant is with thee, and thou shalt be the father of a multitude of Nations."

—Genesis xvii. 4 (Marginal).

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE.

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Sixty Years' Reminiscences

By H. Beckwith (Bournemouth).

If God, in His merciful goodness, should extend the days of my earthly pilgrimage until June this year (1930), I shall have completed *sixty years* as a believer *in*, a witness *for*, and an advocate *of* British-Israel Truth; and I feel I should like to bear testimony to what a blessed experience it has proved itself to me.

It is a long portion of any human life, and bears a double evidence; first, of a man's fidelity to a great truth; then, to the power and influence of the truth itself, which can hold the undiminished allegiance throughout so long a period. As this is a personal tribute to our glorious cause, I know I shall be pardoned if I retain the individual character of the story in order to point out its lessons.

It was in the early part of 1870 that I first came to this, then almost unknown, place, of about 7,000 inhabitants, with but a faint idea of the wonderful development which lay ahead. A young man of 20. What a critical age that is! He is just beginning to feel his feet. On his own, away from all restraint, contact with the world brings some home truths. He finds he must have a reason for the faith that he possesses, if he is to hold his own. So he wants to know. *Well for him* if he gets right impressions now.

Such was my position at that time. I had received a fair groundwork in the religious life; *i.e.*, I regularly attended church, etc., but there was nothing very definite.

We often wonder how we can help forward our cause. I give this illustration of one simple way in which it may be effectively done. One day a gentleman stopped me, and, putting a book into my hand, said: "Young man, have you read this?" It was a copy of Edward Hine's "Twenty-seven Identifications." I said: "No." "Well," he replied, "if you will promise to read it carefully I will give you a copy." I thanked him and promised. On the following Sunday that promise was faithfully performed. The only word I can use is that I was *fascinated*, and instinctively became a convert to the views put forth. These have, with their many confirmations, influenced my whole life.

One regret I have always felt—that I never had a chance of thanking my unknown benefactor for the service he rendered me. Who can measure the influence of a kindly act? But all can imitate

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it. The first result of the reception of British-Israel Truth was soon evident in my case. The revelation seemed so startling in its import that I felt I could not accept it without a thorough examination, and thus it *brought out my Bible.* One cannot study this subject apart from the Book of books; here is its foundation. Oh! this neglected Bible! What a misfortune it is to us! How the new light of our Identity will revive our interest and quicken the desire to know more of its sacred pages!

The packing of the lad's box who is leaving home for the first time, reveals (or used to do so) many acts of parental solicitude. One was the "slipping in" of the little Bible, *sometimes* with the *hope,* rather than the *certainty,* that it *would* be read. There it "rested in peace." I am afraid I must confess *that* was the fate of mine until Edward Hine's first pamphlet on the "Identity" awakened the desire to compare notes to ascertain, like the Bereans of old, "whether these things were so." My Bible and the pamphlet became constant companions until I had verified every text quoted, and weighed the deductions drawn. I have never faltered in my belief, and my convictions were never stronger than they are to-day.

In 1873, I found myself at Southampton, with a larger scope and greater opportunities. I had joined a Mutual Improvement Society; at that time a popular institution. An original paper was required to start a discussion, and to write it "the lot fell upon Jonah." The only resemblance I bore to the prophet at the time, as far as I can remember, was my desire to "run away." But I could not shirk the duty. I was nervous; I had never attempted such a task before. Then came the question of the *topic. "Anything!"* was the laconic answer to the query. To show the bent of my mind, although a novice, I decided upon "Are We Israelites?" Remember, this was 57 years ago. The subject was quite new, but it had got hold of *me.* I was enthusiastic about it. The meeting came off in due course; there was a good attendance, and it created a very lively discussion, due, no doubt, to the *novelty* of the subject, rather than the merits of the essay. I felt thankful that Edward Hine himself was not present, for he would have wondered where the *"originality"* of the paper came in.

But for the sequel to this puny attempt. It brought several kindred spirits into touch, the result being the formation of a "Southampton Anglo-Israel Association." I believe this was the *first* provincial association, but am unable to speak positively, as I understand *that* distinction is claimed by Bradford; so we will leave it as "honours divided." We early ventured upon engaging Edward Hine to lecture to us, which he did. The large Philharmonic Hall was secured, and good audiences were attracted. What a splendid speaker he was! How clearly he put the case! *'But"*—that awful "but"!—how often it spoils things, like it did in the great *Naaman's case!* "But he was a leper." So Edward Hine made one unfortunate slip, which neutralised the effect of his eloquent lecture. I mention it because it contains a useful lesson for *modern prophets.* It is: "Prophesy if you like, *but* do not fix the dates too precisely." It would have saved us trouble over the "Pyramid fiasco" had we been more careful in this respect. Let me explain. At the time of Mr. Hine's lecture the war between Russia and Turkey was in progress. Naturally, it was referred to, but the speaker made a startling declaration. He said: "We (Britain) would be in possession of Constantinople within three months." As we know, these words were falsified, and helped to discredit much that was excellent in a very able address.

The old association for many years continued to do a good work, and the revived one follows in its wake. Several of the *first* Committee became well-known writers in the old "Banner," to mention James Aldridge and Walton Adams, who is still living, I think, at Reading.

Business necessitated a removal to Torquay, where there was only a limited scope for British-Israel work. These were taken advantage of, and used as far as possible. But in 1881 I found myself in a much more congenial sphere and wider field in the busy town (now city) of Leicester. Here a very strenuous life awaited me. In spite of all, I soon found some British-Israel kindred spirits, and we soon had in full operation a British-Israel Association, of which I had the honour of being president for many years. It was here I got into contact with that stalwart of our faith, the Rev. Frederick Aston, who often came to help us, and whose addresses inspired and encouraged us in our work. After a time the old society lapsed. Some few years ago, when visiting the city on holiday, I had the great pleasure of organising a meeting and restarting the Branch there, which is now a perfect model association, with Mr. A. E. Biggs as president, who was a fellow-worker with me over forty years ago. How tenacious veteran British-Israelites are!

In 1908 I came to Bournemouth, and renewed my old acquaintance with the Rev. F. Aston, who was then president. For the past twenty years it has been my pleasure and privilege to work with Mr. Landseer Mackenzie, our esteemed president, whose scholarly writings as a champion of our Truth have made his name a household word in British-Israel circles the world over. For thirty-four years our local Association has maintained a continuous existence on its independent lines. It has kept the flag flying. The purity of its British-Israel teaching has never been questioned. It is still healthy, strong and vigorous, with a bright future before it.

And now the inevitable has come; my four-score years remind me of this fact. I must stand aside and resign into other hands the work I still love, and shall rejoice to watch its progress. I may not see its consummation, but my conscience is clear that I have done my little part to help on the glad day, which *cannot* be far off. Looking back, I, in common with us all, have had to face ridicule, opposition, and boycott from outside and *within,* but the compensations outweigh them all. To mention *all* the blessings I have received from

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my British-Israel faith would occupy far too much space, but may I briefly enumerate a few as a tribute to its worth? It has made the Bible and myself constant companions; shown me the imperative importance of the old injunction to "search the Scriptures"; also vindicated the sacred Volume as being the inspired and infallible Word of God, and proves how minutely the Divine purposes are being worked out; all as foreshadowed thousands of years ago.

I am one of the *old* school, a disciple of Edward Hine, Philo-Israel, Douglas Onslow, Colonel Senior, Commander Roberts, J. G. Taylor, T. W. Plant, and many such leaders of repute. I am bound to admit some disappointments; great expectations have not all been realised. Perhaps I looked for too much in the ardour of my enthusiasm for this new and wonderful revelation; I forgot what prejudice, misrepresentation and wilful blindness were capable of. I thought that long ere this, both Church and nation would be proclaiming this wondrous Truth, and that Isaiah's prophetic words would be verified of *universal acknowledgment* (Isaiah lxi. 9). The Divine promises may seem sometimes delayed, but they are not thereby falsified. If ever I am disposed to doubt, I have always at hand an antidote to rebuke my pessimism. I do not know the author, or would gladly give it. It is this verse :—

"SAY NOT MY SOUL, 'FROM WHENCE CAN GOD RELIEVE MY CARE?'
REMEMBER THAT OMNIPOTENCE HAS SERVANTS EVERYWHERE;
HIS METHODS ARE SUBLIME, HIS HEART PROFOUNDLY KIND:
GOD NEVER IS BEFORE HIS TIME, HE NEVER IS BEHIND."

Bournemouth B.I. Association.

THIRTY-THIRD ANNUAL REPORT TO MAY, 1930.

THE thirty-third annual general meeting was held in the Lecture Hall, Y.M.C.A., on Tuesday, May 20th. In the regrettable absence of the President (Mr. Landseer Mackenzie), owing to prolonged illness, Mr. H. J. Nash, (vice-president) presided, supported by the officers and Committee, and a good attendance of members.

The proceedings opened by praise, prayer, Scripture reading, and minutes of last year's meeting.

The report for the year was presented by the Hon. Secretary (Mr. H. Beckwith) as follows :— The Bournemouth British-Israel Association has now completed thirty-three years of its consecutive history, and it is no mere figure of speech to say that the season just closed has been one of the most vigorous in its existence, and that it never stood in a healthier condition than it does to-day. The purity of its British-Israel teaching has never been questioned by anyone, and the result of its labours is manifest in the interest in our cause, which is quite up to the average of most towns. For this, our thanks are due to the Lord God of Israel for His blessing upon our work in the past, which inspires our confidence in the future. At the beginning of the past session our outlook was somewhat conflicting. We found our old headquarters would no longer be available. The Executive boldly faced the difficulty, and decided to take a *"forward step"* by taking the larger Lecture Hall, rather than a smaller room, although it involved three times the expense. Their courage has been more than justified. The attendances have largely increased, and the generous collections have more than covered the additional expenses. Although the premises have changed hands, we hope to be secure for another year. Our monthly meetings show that our members have been enlightened upon most aspects of our subject. We tender to our various speakers our warmest thanks for their services.

EXTENSION WORK.

We regret that we are unable to report so favourably upon extension work, although the explanation is quite easy, and was unavoidable. It will be remembered that the late Rev. G. C. R. Read was one of our vice-presidents, and as Vicar of St. John's, Branksome, he helped us considerably by granting the use of his Parish Hall, and giving every facility for our meetings, the result being that quite a number of St. John's people were interested. His successor proved altogether the opposite. He was not only unsympathetic, but was decidedly *hostile,* and at once put a stop to all our work in the parish. We have tried hard to find a suitable room to carry on the meetings, but so far without success. One meeting was held on November 28th, in the Girl Guides' Hall, Parkstone, but it was not considered suitable for a series. We are still looking out for an opening.

DRAWING-ROOM MEETINGS.

By the kindness of Miss Knight and Mr. and Mrs. Masters, very successful drawing-room meetings have been arranged at their respective residences, the attendance being good in each case. Mr. Mackenzie and Mr. Stapylton presided, and addresses were given by the Rev. F. W. Peverelle and the Hon. Secretary.

OUR PRESIDENT.

The references to our leader contained in the obituary notice of Mrs. Mackenzie prove how fortunate we are in having as our guide, philosopher and friend one with such a widespread reputation as Mr. Mackenzie. He has navigated our ship so well during the past years, and we feel deeply indebted to him for all he has done for us, in particular, and the cause generally.

The financial statement was submitted by the Hon. Treasurer (Miss S. H. Sutcliffe). This showed that, although the working expenditure had been heavier than usual, it had been more than met by the increased income, besides leaving a substantial balance to carry forward, which will mean greater possibilities of extension work next season.

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Britain in the Bible.

(A reply to *Kerrier Deanery Magazine* "Editorial" for May, 1930.)

BY THE REV. W. M. H. MILNER, M.A. ("Oxonian.")

IN the south-west corner of England, abutting on the Lizard, lie the twenty-four parishes of the Deanery of Kerrier, centring round Helston, where it was "Oxonian's" privilege to minister for fifteen years. Naturally, he could not keep to himself the good news of the discovery of the vanished Israel of Bible prophecy; nor were the hearers bored. Two very interested gatherings will bear me out—one in the large Public Hall at Helston, when the "lecture" continued for two hours and you could have heard a pin drop. The other, delivered before the members of the Liskeard Literary and Philosophical Society, had not been finished after an hour and a half, when the gas for the lantern expired. The audience sat on while more was being procured, when we had another half-hour of it. But best of all were those weekly gatherings at the Vicarage, when leading people of the town were regularly present. Many questions were asked, and the interest sustained from week to week. Much new light was thus thrown upon the Bible. "God's Word" was shown to be true.

The present Vicar of Helston is also Editor of the Deanery Magazine. He has evidently found that there are people in those parts who believe in British-Israel, and from the editorial chair he has delivered a lecture to them. He begins as follows :—

BRITISH ISRAELITISM.

> The theory that the Ten Tribes which formed the northern kingdom of Israel have as their lineal descendants the Anglo-Saxon race is so patently absurd that one is always inclined to leave the absurd thing alone. Nevertheless, this ridiculous nonsense is being promulgated so vigorously with a show of Bible knowledge and linguistic learning that a few remarks about its curiosities may not be entirely out of place.

"Show of Bible knowledge" is rather good, considering that some of us have been learning the Bible chapter by chapter and *verse by verse* from our boyhood up till now. We *know* whereof we speak and write.

As to "linguistic" learning, I will leave my readers to judge from the following facts :—I was first trained in Philology, under Dr. Farrar, at the age of 14. At the University I was taught by Professor Sayce and other recognised authorities. I got my First in Mods. at Oxford mainly through a paper on Philology (the Science, that is, of Language). We learnt at Oxford that the old-fashioned division of races, according to certain "types" of language ("Aryan," "Semitic," "Turanian"), must be given up. Language was only a test of "social contact." We don't make any mere "show" in this respect.

To continue the Kerrier editorial critique :—

> Its most patent absurdity is this, viz., that if the Anglo-Saxons are the descendants of the lost Ten Tribes the English are obviously the nearest racial relatives of the Jews. The descendants of Abraham were one people known as Hebrews or Israelites. They became after Solomon two kingdoms, Israel and Judah. The people of the kingdom of Israel were carried away captive by the Assyrians; the people of Judah were led away in captivity by the Babylonians, and 50 years later a considerable body of them returned to Jerusalem. It was not till this period of the captivity that the people of Judah were called Jews. The Bible itself bears witness to that. It is the first assertion of British Israelitism that Jews and Israelites are distinct peoples, so dissimilar as the Teutonic and the Semitic peoples.
>
> The next feat of British Israelitism which is designated "historical proof" in the handbook called "British Israel Truth" is to make the remark of the Jewish historian Josephus that the Ten Tribes "are beyond Euphrates still" mean beyond the Rhine. "The main course of the Euphrates thus prolonged in a straight line is found to cut the Bosphorus and Constantinople . . . . again identifying itself with the line of the Danube above Vienna, whence it strikes still north-west of the mouth to the Rhine." The author of that sentence must have found a very peculiar Atlas.

The Editor does well to remind us of the separate existence of "Israel" and "Judah," *and* of their separate *captivities*. Josephus, the historian of the Jews (Judah), knew that the Ten Tribes (Israel), having been carried "beyond Euphrates," had *never returned*. They could not die out or be absorbed, because the Scriptures declared they were to be "a great multitude, whom no man could number." So *he* believed they must be "beyond Euphrates still," 750 years after the time of their captivity. Now it is a geographical fact that "beyond Euphrates"—the straight line of its main course, prolonged along part of the Danube course till it strikes the mouth of the Rhine—lie all those countries through which our forefathers moved ever north-westward into these British Isles.

I would not say so if I did not know. Having been trained in geography from the age of seven, published maps and atlases at the age of 14, having won school and University prizes in geography, and the R.G.S. medal, and being now possessed of some fifty "atlases," *none* of them "peculiar," I have some right to speak.

On history, as a result of life-long study, I may speak with equal certainty. It is, indeed, a *fact* that "Israel's grave"—the last region in which we hear of them in Scripture—was "the Saxon's birthplace"—that is, the very district from which, according to the "father of history," Herodotus, and the historian of the Anglo-Saxons, Sharon Turner, our English and Scandinavian forefathers moved onwards into Britain.

Geography and history being thus strongly on our side, coincidences from verbal and heraldic resemblances come in by way of corroboration. They hardly merit the epithet of "amazing nonsense." However, we will quote some of the Editor's animadversions, and see if we have anything to say about them :—

> Angles and England are said to come from the Hebrew for "bull." "Engle is Hebrew for bull, Ephraim's emblem (also the Druids') so we are known as John Bull in consequence." Now the Hebrew word for bull is not engle, but egel, with a sound that is not at all like engle or Angle.

It may be so, or not. But in some of the old

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English-Hebrew grammars, when English students of the Hebrew text read it without the "points," and gave each letter of the Hebrew alphabet its place, the initial letter of the Hebrew word for "Bull" is said to have a nasal, guttural sound—"ng" or "gn"—in which case it would give the sound of "Engl" or *"Angl."* Our critic continues :—

> Hebrew is thrown overboard and the English of the Authorised Version is responsible in the hands of the British Israelites for making Balaam foretell the Royal Arms of England—"he hath, as it were, the strength of an unicorn . . . . he couched, he lay down as a lion." The Revised Version translates the Hebrew by "wild ox" instead of "unicorn," and it seems as if the Royal Arms should be revised.

The Authorised English Bible was not the first to suggest "Unicorn" for the Hebrew word *"Reem."* The Jewish Greek translation of their Hebrew Scriptures made at Alexandria some 250 years B.C., known to us as the "Septuagint," calls the animal *Monokeros*—"one-horned." There is no need to suppose that they were thinking of the rhinoceros, which, with its one-hooked horn, could not *"push"* very far. But there was a creature with *two straight horns,* very long and powerful, which *in profile* showed as *one,* and so portrayed on some old Indian rock inscriptions. No ordinary strength could resist the push of these two horns. It was a pardonable mistake to see the two as one. Such an "unicorn" may have been intended in Balaam's prophecy. The "lion," the other supporter of the British Royal Arms, is a very prominent figure in Bible language as a picture of Israel.

"Shilling" from *shekel,* and "Saxon" from the *Saak* of "Isaac," are other points assailed. About the first of these something might be said; about the second, *much.* We could go into the Hebrew words believed to underlie both, at more length, perhaps, than my present space permits. Those identifications may be mistaken, but they are not "amazing nonsense."

Study of the Hebrew text of Scripture, as the old English students read it, without the vowel-points, has kept me continually busy for long years. I just want to give one instance of what such a study may bring to light.

ISRAEL'S APPOINTED PLACE THE "ISLANDS" OF THE "WEST."

The late Rev. F. R. A. Glover, then British Consular Chaplain at Cologne, where he got to know the leading Jewish Rabbis, was passing through the Press his monumental work on our Royal House, and wanted a good title page, which, incidentally, should interest the Jews. He had the Hebrew wording ready for every item in his title but *"England."* He asked the Rabbis if he should just transliterate the name into Hebrew letters, and so leave it; *but* they told him that *they never* wrote "England" so; they always called it by the phrase employed by Isaiah as descriptive of lost Israel's home, and rendered in the Authorised Version "Isles of the Sea."

Now *that* would be an un-Hebrew redundancy, and when, on reference to the Lexicon, we find that the Hebrew word for "sea" is also the Hebrew word for "west," we no longer need to saddle the Hebrew with a redundancy of phrase that is foreign to the language, but can boldly and rightly translate the words :

ISLES OF THE WEST.

The "Handbook" of "British-Israel Truth" is a work very carefully and critically compiled from the addresses of a number of highly-educated men, who companied together in the great centres of population, such as London, Edinburgh, Dublin, Manchester, Wolverhampton, Cheltenham, and Bath, holding a week's conference at a time in advocacy of our belief. Of the joint editors of this volume, one was an archdeacon in the Church of Ireland; the other, the resident physician at Christ's Hospital. Among its contributors were a retired Indian Judge, a Justice of the Peace, a Commander, R.N., three vicars, one Congregational minister, and my humble self. These could not all be ignoramuses. All the 260 pages of "British-Israel Truth" will well repay reading. We bring facts of geography, history, language and science to bear upon our argument, but it is founded upon Holy Scripture. It is no blasphemy to say that the position of the English-speaking nations in the world to-day is what it is "that the Scriptures of the Prophets may be fulfilled." Over and over again the Gospels assert details in the life and work of our Blessed Lord as having happened in fulfilment of those Scriptures. The New Testament is built up upon the Old. We welcome light on both. We feel that we have got a good thing in this discovery of Lost Israel Found, and we do not want to keep it to ourselves. Friendships have been made over it which have proved to be life-long. We feel we have done a service to our generation, and shall never forget the great contentment ensuing from the fact that our studies have given us the inestimable treasure of "Britain in the Bible."

The Appeal for Help Fund.

GENEROUS DONATIONS REQUIRED

Every Month towards Printing and :: :: Publishing Expenses of :: ::

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THE following donations have been received during May, and are gratefully acknowledged :—A.F.H. (Australia), 10/-; M.F., 20/-; F.S.D., 20/-; B. of B., 12/-.

All donations to be sent direct to the Editor, who hopes that he will have the pleasure of publishing a much longer list next month :—

T. W. PLANT,
Hall Cross Cottage, Doncaster, Yorks.

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British-Israel in Genesis.

BY THE EDITOR.

PART III.

WE now reach chapter xvi., in which Sarai advised Abram to marry Hagar, the result being the birth of Ishmael, this name being given to him *before he was born,* as related in verse 11, and the character of his descendants being foretold in verse 12, which reads :—

> And he shall be as a wild-ass among men; his hand shall be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

Dr. Hertz quotes in his footnote this description penned by Dr. Driver :—"A vivid description of 'the sons of the desert, owning no authority, save that of their own Chief; reckless of life, treacherous towards strangers, ever ready for war or pillage.' "

With such a foretold destiny and character, is it any wonder that both Abram and Sarai had to be taught the lesson that under no circumstances could Ishmael be considered the child of promise. In chapter xvii., the verses 18 to 21 show Abram's great love for Ishmael, which gains for Ishmael a great blessing, but to the promised son is given the Covenant blessings in advance, and also he is named Isaac *before his birth.*

A MULTITUDE OF NATIONS.

Reading from chapter xvii. 3, we learn that :—

> Abram fell on his face; and God talked with him, saying, "As for Me, behold, My Covenant is with thee, and thou shalt be the father of a multitude of nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee."

In verse 15, we read how Sarai's name was changed to Sarah—"Princess"—and in verse 16 the promise reads :—

> And I will bless her, and moreover I will give thee a son of her: Yea, I will bless her, and she shall be a mother of nations; kings of peoples shall be of her . . . .
>
> (v. 19).—And God said, Nay, but Sarah, thy wife, shall bear thee a son; and thou shalt call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his seed after him . . . .
>
> (v. 21).—But My covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

After reading carefully the above two sections, in which the phrase, "A multitude of nations," occurs for the first time in verse 4, we are naturally interested to know how Dr. Hertz deals with this phrase. Here is his footnote :—

> *A multitude of nations.* The Israelites; the Arabs, descended from Ishmael; and the tribes enumerated in chapter 25, in the first 6 verses.

But is Dr. Hertz as logical and as accurate in his sequence of events as the Bible narrative? We have seen how Sarai's plan failed in chapter xvi., and how, in chapter xvii., the phrase, "A multitude of nations," was not only applied to Abraham's, but to Sarah's, descendants. It was applied to Abraham's heir *after* the passing over of Ishmael; it was applied to Sarah's promised child of the Covenant. True, Abraham was the father of nations through Hagar and Keturah, but in this chapter xvii. everything is concentrated on Isaac, the promised child of Abraham and Sarah. Therefore, if we are logical, however many nations of the East can trace their ancestry to Abraham, the real promised multitude of nations must be looked for in the descendants of Isaac, as it is so definitely promised.

Therefore the footnote by Dr. Hertz is beside the mark, and avoids the historical side of the issue raised in verse 4. This avoidance is still further emphasised in the footnote by Dr. Hertz on verse 5, on the words, *"Abraham—a multitude of nations." Ab* means "father," and *raham,* the second half of the new name, is an Arabic word for "multitude." The change of name emphasises the mission of Abraham, which is "To bring all the peoples under the wings of the Shechinah."

To show the futility of such an explanation, we have only to imagine this so-called mission of Abraham to be successful in his descendants (which, to Dr. Hertz, would, of course, mean the Jews), and that the Jews have brought all peoples under the wings of the visible presence of Jehovah above the Mercy Seat on the Ark. Would this desirable consummation make the peoples of the world into a multitude of nations descended in the flesh by their successive generations from Isaac? Why spiritualise an obviously literal promise to the parents of Isaac? Why cheat Abraham, Sarah and their son, Isaac, of the literal posterity promised to them, a posterity so numerous that it would form itself into a group of nations?

GOYIM,	BARBARI,	HEATHEN,
HEBREW.	GREEK.	ENGLISH.

Let us now re-read the important verse 4 : "As for me, behold, My Covenant is with thee, and thou shalt be a father of many nations" A.V. (margin—a father of a multitude of nations). "A multitude of *Goyim"* (Hebrew).

We must now quote "Oxonian's" note on this verse ; its scholarship, knowledge and logic is self-evident :—

> The word "multitude" here is not *m'lo,* as in Genesis 48, v. 19, which should be rendered "fulness" or "filling up," but *Hamon,* as in the Russian chapters of Ezekiel, which describe the destruction of the "multitude" of Gog; only *there* it is a multitude, the units of which are men; *here* it is a multitude, the units of which are "nations." But what nations? Twelve Tribal Israelite Princedoms? The word in the Septuagint, or Greek Old Testament, is *"Ethne,"* whence our *ethnic* and *heathen*! The Hebrew expression, thus rendered in the Greek, is *"Goim."* Dr. Alder Smith, at p. 15 of that invaluable textbook, "The Fulness of the Nations," writes thus on this point: "Let us consider the true meaning of the Hebrew word *Goyim* translated *nations.* This is a vital point to determine. This Hebrew word *Goyim,* in the plural, is never once used in Scripture to denote "Tribes"; but (see Preface, Revised Version, p. vii.) is applied to the Gentile nations dispossessed by the Hebrews, and to the nations living outside Palestine called the 'Heathen' or the 'Gentiles.' "

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The statement of the Revisers is as follows: "The Hebrew word *Goyim*, "Nations." which is applied to the Nations of Canaan dispossessed by the Hebrews, and then also to the surrounding nations among whom the people of Israel were afterwards dispersed, acquired in later times a moral significance, which is represented in the Authorised Version by the rendering *'heathen'* or *'gentiles.'* " The word is compared by Professor Lee. in his Hebrew Lexicon, to "barbarian" or "foreigner." Just as the enlightened Athenian called all who were not Greeks "barbari," so to the orthodox professor of the Mosaic religion were all outside nations "*Goyim*," "gentiles." So, then, according to the covenant made by God Himself, the multitudinous seed of Abraham would be eventually distributed in a number of apparently non-Abrahamic commonwealths, so that, should the world (or even themselves) not recognise them then as Israelite or Hebrew, it would be strictly in accordance with these promises.

This interesting and most important comment by "Oxonian" on chapter xvii. 4 is followed by further comments on verses 5 and 6, and 15 and 16, and in order to show the importance of the Hebrew word *"Goyim,"* "Oxonian" uses this word in the verses above mentioned :—

GENESIS XVII. 5-6.

Neither shall thy name any more be called Ab-ram,
But thy name shall be Abraham,
For the father of *a multitude of Goim* do I make thee—
And I will make thee exceedingly fruitful,
And I will make *Goim* of thee,
And Kings shall come out of thee.

GENESIS XVII. 15-16.

As for Sarai, thy wife,
Thou shalt not call her name Sarai,
But Sarah shall her name be.
And I do bless her,
And she shall be a *mother of Goim*,
Kings of peoples shall be of her.

"These two passages must be considered together. In each case the name is changed—the husband's and the wife's—to mark the future destiny of their descendants, which would be to develop into a federation of monarchical Commonwealths. Of the *Gôim*, each *Gôi* was a self-governing community, although several *Gôim* might be intimately allied in blood and institutions, and many might be combined in a more or less close political confederacy. . . .

"So then, from Abraham and Sarah, through Isaac, the child of promise, were to come a Federation of self-taxing and self-governing nationalities, bound together by community of blood and community of interest, and all owning allegiance to one common Abrahamic dynasty—a dynasty so perpetuated and so blessed that it would grow with the nation's growth, so that in the fullness of time, when the self-governing nationalities were fully formed, and the hour should strike for federation, *the Royal Family should be so numerous* that, in order to find occupation for them all, the several princes would, by the unanimous vote of the federated Empire, be nominated as Governor-Generals of the several Colonial Dominions and Commonwealths. When this comes to pass, the promise to Abraham and Sarah, that *Gôim* and *kings of Gôim* should be of them, will be literally fulfilled.

"It must be noted that the fulfilment of this promise is by no means to be looked for in the settlement of large quarters of the East by nations tracing their descent from Abraham, through Ishmael, Midian, and his other sons by Keturah; because the identity of language in the two passages proves that it was tied up to his family by Sarah : *'In Isaac shall thy seed be called.'*

"The Saxon, or English, race is the only one in the history of the world that has ever developed into a number of allied, but self-regulating nationalities, and that possesses a Royal Family so numerous, and at the same time so firmly rooted in the affections of the race, wherever settled, as to answer to the requirements of the case.

"David, in rapture, with mind intent on the glorious Kingdom of the Messiah, and the Royal dynasty of which he is the chiefest king, doubtless refers to this promise bestowed before on Abraham and Sarah, when their names were changed, in Psalm xlv. 16 :—'Instead of thy fathers, thou shalt have children, whom thou mayest make princes in all lands.' "

"Kings of peoples shall be of her." The manner in which the announcement that Abraham's heritage of promise should be, indeed, realised through Sarah's son, was received by both Abraham and Sarah, is worthy of notice; as also is the Hebrew word most frequently employed in recording what they did and said; for herein, undoubtedly, is a clue by which the predicted "multitude of nations" may be traced. First of all, following immediately upon the promise that "kings of peoples" should be of Sarah, we read that "Abraham fell upon his face, and *laughed"* — Hebrew i-*saak*. Next, in the 18th chapter, verse 12 : "Sarah *laughed* within herself"—Hebrew, the-*saak*. Whereupon Jehovah asked : "Wherefore *did* Sarah *laugh?"*—Hebrew, *saak*-ah? "Is anything too hard for Jehovah?" "Then Sarah denied, saying : 'I *laughed* not' "—Hebrew, *saak*-thi. To which the reply came : "Nay, but thou *didst laugh"*—Hebrew, *saak*-eth. Laughter may express mockery, incredulity, or joy. Joy is what it is intended to express; and Sarah had forgotten her doubting in her joy, when, in good time, her promise was fulfilled to her. Then we read (xxi. 6) that Sarah said : "God hath made me *to laugh"*—Hebrew *saak*. "All that hear me *will laugh* with me"—Hebrew, i-*saak*. But, although in the end, all should be joy, sorrow must needs have a place in the education of a race chosen for so high a destiny, and Sarah's exultation was interrupted by the spectacle of Hagar's Ishmael "mocking"—Hebrew, me-*saak*. The birth of Sarah's son, then, and its accompanying incidents, afford us quite a grammar of this Hebrew verb of "laughing," which we may tabulate by way of summary, thus :—

Saak—"to laugh."
Saak-thi—"I laughed."
Saak-eth—"Thou laughedst."
i-*Saak*—"He laughed," "will laugh."
the-*Saak*—"She laughed."
Saak-ah?—"Did she laugh?"
me-*Saak*—"Laughing."

I think my readers will prefer these expositions by "Oxonian" to the meagre footnotes by Dr. Hertz.

(To be continued.)

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

JEWISH happenings, opinions and explanations are always interesting reading; therefore this month will be an assortment selected from the Jewish weeklies during May.

The Future of Jerusalem.

What does this mean? It is from a Paris correspondent of *The Jewish Chronicle* of 16/5/30 :—

A CATHOLIC PROPOSAL.

"According to a message from Rome, the Vatican organs urge that the three holy cities, Jerusalem, Nazareth and Bethlehem, should be internationalised and placed outside the Palestine Mandate, under the rule of the Vatican, or a Council consisting of the heads of the Christian creeds and the foreign Consuls of the Christian Powers in Jerusalem."

Israel in Canaan.

Higher Critical and Modernist writers, who allot often fanciful and fictitious dates for excavation "finds" in the East, dates totally at variance with Bible chronology, will find it increasingly necessary to be more cautious in their datal estimates. The Bible often has a disconcerting way of proving itself accurate.

CORROBORATION OF BIBLICAL HISTORY.

Professor J. Garstang lectured last week to the Royal Institution on "Archæology and Bible History." He said that since the war, Palestine had witnessed an unparalleled activity in archæological investigation, and the results threw light particularly upon the period of Joshua and the Judges. All the archæological and literary evidence pointed towards the same date in the middle of the Late Bronze Age, about 1400 B.C., as the starting point of the history of Israel in Canaan. Upon this basis the historical details and topographical allusions in the old sources of the Book of Joshua were found to accord with the material results of investigation; while the fragmentary picture of Israel's position under the Judges was found to fit adequately into the frame provided by Egyptian chronology and to correspond closely in certain details with the record of Egyptian relations with the Land of Canaan. "Jewish Chronicle," 16/5/30.

We commend the following reports from Palestine to the notice of our own "Lord's Day Observance Society," and other Christian friends, as a study in contrasts. It does seem rather hard lines on the "Observance" party that their luck was out, when they tried to stop British soldiers.

When Jerusalem becomes the religious metropolis of the world, one of the problems *then* solved will have been the selection of either the Christian Sunday or the Jewish Sabbath for United Israel and Judahs' observance. What interesting problems are ahead of us—and them!

Sabbath in Palestine.

"That widely-different views prevail among Jews in Palestine concerning Sabbath observance is evident from two messages that come this week from my Jerusalem correspondent. In one of them he tells how, at a Jewish colony, Petach-Tikvah, a considerable force was organised for the purpose of preventing traffic passing through the colony on the Sabbath day. The zeal thus displayed was rewarded by the authorities with a prosecution and a fine. The plea of the colonists, that they were anxious about the profanation of the seventh day, which, they said, had become so rife, did not avail them, especially in view of the fact that the very first car that was stopped contained British soldiers.

"Contrast this with the description the correspondent gives of the Football Cup final that was played near Tel-Aviv on Saturday, the 3rd inst., when the Maccabee eleven beat a team of the 1st Northamptonshires. There was a crowd of eight thousand, we are told, to witness the match, including 'thousands of Jewish "fans," ' who were overjoyed at the result, and toured Tel-Aviv in cars, singing: *Kadima, Kadima, Kadima Ha-Maccabee!* If this way of observing the day becomes anything like general in Palestine, there will soon be an end—for better or worse we need not stay for the moment to consider—to the Jewish Sabbath idea the world over. It will be of interest, then, to watch developments in this direction."—*Jewish World*, 22/5/30.

It seems a pity that the great Jewish writer, Achad Ha'am, who recently died in Palestine, did not know of the racial kinship of British-Israel and Jewish-Judah. Such knowledge helps towards the solution of so many of their—and our—problems in Palestine. If we invited them to become "the Seventh (Palestine) Dominion of the British Empire," they would find the framework of their national life ready-made, and it would only be necessary to fit themselves into this framework of Israel's "Company of Nations" They would then fulfil by such an act the blessing (and prediction) of Moses on Judah in Deut. xxxiii. 7 :—

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

For instance, how very differently the following paragraph would have been written in the light of our British identity as the Lost Ten Tribes of the Kingdom of Northern Israel!

Jewish Nation-Building.

" 'The Jews as a nation are . . . . child and grown man in one,' wrote Achad Ha'am. 'The Jewish nation emerged from childhood a hundred generations back, and now demands the food of grown man; but the conditions under which it lives compel it to go to kindergarten again, and to master the alphabet of national life. What, then, is it to do? "It is good that thou should'st take hold of this; yea, also from that withdraw not thy hand." Build from below and from above at the same time! Of course, nation-building in this style is something abnormal. But then our life altogether is abnormal; and build how we will,

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OUR JEWISH PAGE.

(Continued.)

the building must be something altogether without precedent. In this matter, therefore, we must not look for guidance to the history of other nations; we must do what our peculiar position forces us to do, relying on our nation's strength of will and power of endurance, which have preserved us miraculously to the present day, and will be its saviour in the future.'

"When it comes to discussing major policy in relation to the future of the Jews and Palestine with the idea of building up there a Jewish Commonwealth, these wise and far-seeing words should be carefully borne in mind." — *Jewish World,* 22/5/30.

Jews "Wha' hae!"

"The Manchester Hippodrome the other evening was the scene of a performance that might well have induced Scotland to ask whether she stands where she did. Nothing less, or else, than a body of Jews discoursing on the bagpipes! A local paper thus describes them :—

> "They wore kilt and sporran, plaid socks, Border tunic, glengarry, and a general air of 'wha' hae'—and played the bagpipes with an effect not noticeably worse than one has heard elsewhere. They also danced the strathspey and the reel to good Highland tunes, and danced them well. Up to this point any double-distilled Caledonian might have applauded.

"Then 'the claymore sheathed, the pipers had a grand finale and skirled—the Hebrew anthem!' This was the triumph in adaptability of the Glasgow Company of the Jewish Lads' Brigade, and it would be interesting to know, after this, whether anyone will have the temerity to maintain the ancient superstition that a Jew cannot live in Aberdeen—as, in fact, a nice few do."—*Jewish World,* 22/5/30.

After reading this, let us read together Ferrar Fenton's rendering of Dan. iii. 5 :—

> It is commanded to you—Peoples, Nations, and Languages, that at the time you hear the sound of the horn, pipe, harp, sackbut, psaltery, bagpipe, and all kinds of music, you shall fall down and worship the Column of Gold that Nebuchadnezzar the King has erected! etc.

The Revised Version renders "dulcimer" as "bagpipe" in the margin, and "The Variorum Bible" footnote informs us that it is the "name of a Greek musical instrument, probably a kind of bagpipe."

This raises the problem, beloved of the Higher Critics, as to how the Greek names of these Greek musical instruments came to be embedded in Daniel's narrative of events in Babylon.

Unfortunately, theological professors do not realise the power of the lure of commerce. Babylon, as the greatest city of the world in those times, and the meeting-place of the great trade routes of the world, would have frequent communication with Greece as a great centre of culture, and the exports of Greece would become the imports of Babylon, and would be known by the names they bore in their country of origin.

To inquire into the Israelitish origin of Argivan Danai and the twelve cities of Greece, would here take too long, but we may find space to quote that "it is recorded in the first book of the Maccabees that, about B.C. 180, the following letter was received by the High Priest at Jerusalem : 'Arcus, King of the Lacedæmonians, to Onias, the High Priest, sendeth greeting. It is found in writing that the Lacedæmonians and Jews are brethren, and that they are the stock of Abraham.' "

Reverting back to the newspaper reference to bagpipes, and looking up the footnote on Dan. iii. 5 in "The Century Bible" on the word "dulcimer," we read :—"It was probably a goat-skin bag with two reed pipes, the one used as a mouthpiece to fill the bag, ... and the other employed as a chanter-flute with finger holes." "The name of the instrument is pecular to late Greek, and it is specially mentioned by Polybius as a favourite instrument of Antiochus Epiphanes, while Nestle has adduced another passage from Polybius, which states that the king used to dance to the sound of the bagpipe."

As Dan was intimately connected with Javan-Greece, and as Dan placed so many of his place-names in Scotland and Ireland, it is not surprising that Scotland is now the home of the bagpipes, and that the Glasgow Company of the Jewish Lads' Brigade played the bagpipes so well in the Manchester Hippodrome. Bagpipes in B.C. times in Greece, Babylon and Palestine. Bagpipes to-day played by Jews from Scotland in England. Truth can sometimes be stranger than fiction!

"An Eye for An Eye."

MR. CAIRNS, the well-known Metropolitan Police Court Magistrate, gives a couple of examples where quotations employed by him on the Bench have proved very effective :—

"I was sitting once in North London," he said, "and found there was a series of summonses involving four Jews for mutual assault. I got all the parties lined up before me, and I read out the 133rd Psalm : 'Behold, how good and how pleasant it is for brethren to dwell together in unity.' I read it to them very quietly, and said : 'There is a great ideal; contemplate it for a week, and if you have not composed your differences by then come back.' I never saw them again.

"Then there was an old and patriarchal-looking Jew, who summoned a man for assault, alleging that the younger man had pulled his beard. I got the Court interpreter to read to him in Yiddish the same Psalm. At the end of it, I asked the old gentleman what he thought about it. He said : 'Ah! it is beautiful, very beautiful; but the law says, "An eye for an eye, and a tooth for a tooth." '

"This," said Mr. Cairns, "was one of the few occasions upon which I could find no answer."—*Jewish Chronicle,* 16/5/30.

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Palestine & its Occupation.

BY NOTON STEER.

IN *Public Opinion*, April 18th, there appear two very interesting articles from the Anglo-Israel standpoint. Dean Inge has contributed to *The Church of England Newspaper* his impressions of his recent visit to the Holy Land, and states :—"Having read Pierre Loti's 'Jerusalem,' I half-expected to share his bitter disappointment in finding that the Holy Land failed entirely to quicken his pulses and warm his cold faith. I remembered Christ's prediction that the time would come when men should worship the Father, neither on Mount Gerizim, nor yet at Jerusalem. What I did find was a keener realisation of the earthly life of our Redeemer, as I picked my way along the narrow, winding streets of Nazareth. But the atmosphere of Jerusalem I found indescribably grim and alien. . . . . It seemed the home of a nation, in whose sacred books no one ever laughs unless somebody is laughed to scorn."

The second article is a long quotation from John Haynes Holmes's book, "Palestine To-day." The author of the book comes to the conclusion "that the Jews will be a community, rather than a nation." He argues "that the community is fundamentally a people, rather than a government. The new nation will not be another political State. This way there lies for them 'no thoroughfare.' The Zionists have found a narrow, barren land, and an unfriendly people. . . . . The land can give them nothing for which nations strive and cry—neither wealth, nor power, nor independent sovereignty. . . . . For what Palestine denies the flesh is but the price of what Palestine may give the spirit."

We think your thoughtful reader and earnest student of prophecy will agree with this. The crux of the problem seems to lie here. The present situation is naturally disappointing to the seekers after improved national conditions for their race, and their ideals appear to be resolving themselves into a mirage. The conclusions of the writers referred to emphasise the wrong attitude of the Zionists. The true occupation of the Holy Land by the Jew means the conscious birth in them of a spirit of true worship of the God of their fathers, and a deeper spirit of reverence—if it means anything—and not the exploitation for material gain, physically and socially. We look for the evidence of this putting of the God of their forefathers in the forefront on the part of those who are taking up their residence there. Until there is a realisation among the Jews in Palestine that their share of the country is only a twelfth part—and any other attitude will only meet with the unfriendliness of their neighbours—we cannot expect them to dwell in peace. Their present disposition cannot altogether be due to the ignorance of the aforementioned fact on the part of their leaders, but to a certain wilful obstinacy and a refusing to see the truth. They constantly pray that they may find their lost brethren. We think that after twelve years' experience of the privileges of their new home, we might quite fairly expect some light dawning upon those who are their prophetical students. Their search should reward them—no doubt after some stumbling—that there is a distinct fulfilment before their eyes; in this they will discover numerous identifications that their deliverers and benefactors are none other than these lost brethren, whom they fail to recognise. We pray the eyes of their leaders may be opened, and that they may have courage to declare the truth.

Correspondence.

"GOD SAVE THE KING."

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

Sir,—Anent your short article in last month's number, with a quotation from *The Morning Post*, I have before me a copy of "The Mirror of Literature and Instruction," published in 1830, just 100 years ago, and under the above heading we have this :—"This popular song was sung as an anthem at the Chapel Royal in the reign of James II. It is uncertain by whom the *words* were written, but the *music* was composed by Dr. John Bull, belonging to the choir of the chapel. It first became a popular song (with the alteration of James to George) through the late Dr. Arno, who set it in parts, and introduced it to one of the London theatres, during the Irish rebellion, where it met with unbounded applause, and has continued to be a favourite national air from that period to the present time."

Leland gives us the then words of it, quoted in 1831.

"The Song,"
King Edward, King Edward,
God save King Edward,
God save King Edward,
King Edward the Sixth!
To have the sword,
His subjects to defend,
His enemies to put down
According to right in every town;
And long to continue
In grace and virtue,
Unto God's pleasure,
His Commons to rejoice;
Whom we ought to honour, to love and to dread
As our most noble King
And Sovereign Lord,
Next under God, of England and Ireland the
Supreme Head;
Whom God hath chosen
By His mercy so good.
Good Lord; in Heaven to Thee we sing,
Grant our noble King to reign and spring,
From age to age,
Like Solomon the sage,
Whom God preserve in peace and werre,
And safely keep him from all danger.

A footnote to the last word says :—"As the arrangement of the lines in the Collectanea is very obscure, some slight transposition has been attempted; but by no means with confidence that the song is thus restored to its original form."

One wonders if these quotations are of any use in this connection.—Yours very truly,

LUKE PEARCE.

Tunbridge Wells.

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Evolution and Scripture.

(*Leaves from My Notebook.*)

BY DANIEL FARMER.

"Man is a little higher than the ape."
"Thou madest him a little lower than God."—R.V.

I.

AT the Oxford Conference of Churchmen in 1924 the denial of the evolution theory was characterised by Professor MacBride as "intellectual suicide."

The Bishop of Birmingham (Dr. Barnes), in Westminster Abbey, 1927, declared: "Darwin's assertion that man has sprung from the apes has stood the test of more than half a century of critical examination. . . . . In fact, man is not a being fallen from an ideal state of innocence; he is an animal, slowly gaining spiritual understanding, and, with the gain, rising far above his distant ancestors."

Yet Darwin himself admitted: "In spite of all the efforts of trained observers, not one change of one species into another has been recorded."

Dr. Etheridge, a famous British Museum expert, emphatically asserted: "In all this great museum there is not a particle of evidence of transmutation of species. The museum is full of proofs of the utter falsity of such views."

Professor George McCready Price, of Nebraska, U.S., addressing the Victoria Institute in 1925, said: "I am confident that sufficient scientific evidence is available to settle this long-debated question in a way entirely satisfactory to the believer in the literal truthfulness of the first chapter of Genesis. The Evolutionist's scheme of cosmic despair is completely at variance with Scripture."

Also the late Sir Robert Anderson, K.C.B., LL.D., aptly remarked: "Never, until our own times, have science and Scripture been in accord, but the changes which have harmonised them have been in science, not in Scripture."

Summing up this evolution folly, Dr. Beal, the biologist, scathingly writes: "Possessed of neither mind nor will, it yet willed to evolve until it did, until it became all that it is, including the intellect of a Gladstone, and the Divinity of the Christ. To do this, it created life and all its powers. Oh! miracle of credulity! Surely, if this is reason, we would sooner be fools!"

Coleridge said: "There must have been a fall of some sort. . . . . Without this hypothesis, man is unintelligible. With it, every phenomenon is explainable." "Science cannot deal with causes, still less with principles, which belong to philosophy and religion. The body is the instrument of the soul, as the musical instrument for the player. To say that the instrument produces the faculty is to put the horse before the cart."

Bishop Gore suggests: "We should concede something in favour of historical science, whilst allowing that the Bible is a great literary monument, and that parts of it are excellent."

But who is going to value and trust to a Bible "good in parts," like the curate's egg? "Hear, O Israel, these be thy gods"—guides. No doubt it was the kindly feeling of the late Dean Burgon which led him to meet these men half-way, when he said: "I do not deny that their ancestors came from apes, but mine were from the Garden of Eden."

"I marvel," exclaimed Lord Kelvin, "at the undue haste with which teachers in our universities, and preachers in our pulpits, are restating truth in the terms of evolution, whilst evolution itself remains an unproved hypothesis."

"From the earliest ages of Greek thought, man has been eagerly seeking to discover some natural cause of evolution, and to abandon the idea of supernatural intervention," observes Dr. H. F. Osborn. This observation was more tersely expressed nearly 2,000 years ago in the words that "as they did not like to retain God in their knowledge, God gave them over to a mind void of judgment" (Rom. i. 28). These are days when we need to:—

> "Hold to the good, define it well,
> For fear divine philosophy
> Should push beyond her mark—and be
> An agent for the lords of Hell."—Col. ii. 8.

In these days of transition, inquiry and hesitation, often profoundly sincere, one must not be too severe. But, in the affirmation of Professor William Gregory, of the American Museum of Natural History, that: "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." One cannot but recognise that, like Christian, in "Pilgrim's Progress," failing to take heed to his steps, the Professor has fallen into the very swamp to guard against which the danger board of Rom. i. 23 was so graciously set up.

In 1881, Dr. Samuel published his book, "Moses and Geology," in which he makes reference to the fact that in 1865 a manifesto was signed by 617 scientists, many of them eminent men, declaring their belief in Holy Scripture, and its harmony with natural science.

The religious and literary world many years ago was considerably disturbed by Dr. Colenso's book, "The Mistakes of Moses," concerning which the observation was made: "Moses on Colenso would make interesting reading."

Huxley made a famous jest at the expense of Herbert Spencer, when he said that "Spencer's idea of a tragedy was that a brilliant theory should be destroyed by a wicked fact."

At least, it can be said of these gentlemen that if they cannot prove the evolution theory to be true, they leave us in no doubt that 2 Tim. iv. 3, 4 is correct. Let not the humble believer in Holy Writ be disturbed by all this so-called scholarly guesswork, contradicting the plain language of Scripture as to the creation of man. The same haughty boast of "scholarship" was the taunt of the Arian controversy.

"Old chap," wrote Clerk Maxwell, himself an eminent scientist, "I have read up many queer religions, but there is nothing like the old thing, after all."

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Revelation and Science Harmonised.

By F. S. Dobbs.

With the hope of counteracting, in however small a measure, the teaching of the Modernist school of thought—namely, that the account given to us in the first two chapters of Genesis is nothing but a fable, I have written the following remarks, trusting they may prove of help and interest to some of your readers.

If we take the wording of the text as literal, it would appear that the days described are those of twenty-four hours, so familiar to us all. In Gen. i. 3, we read that at the dawn of the First Day water covered the whole earth, so it is evident that no air-breathing animal or plant then remained alive. Then follows: "And darkness was upon the face of the deep." Therefore the source of the light that formerly filled the earth had ceased to operate. Light of some description there must have been, or the abundant animal and vegetable life, the remains of which are found in the strata of the earth's crust, could not have existed.

Now geology clearly indicates that each era (lasting, perhaps, for millions of years) in the history of the earth was brought to a sudden end by the action of water, with, in each case, the destruction of everything living at the time. Thus the huge reptiles and other so-called "antediluvian" monsters, together with those creatures that existed during later epochs and more nearly resembled the animals, etc., now living on the earth, have all disappeared. The word "antediluvian" used in this general way, has in reality no connection with the Deluge recorded in Genesis, because not one species of living creature perished at that time (Gen. vi. 19). These devastating floods—produced, no doubt, by the breaking, during the lapse of ages, of a series of Saturn-like rings that at one time surrounded the earth—are attributed by geologists to a succession, at very long intervals, of temporary subsidences of portions of the earth's surface to the bottom of the sea. As no scientist, however, would venture to suggest that the whole surface of the globe was thus submerged at the one time, the fact that in each case the resulting destruction was not only world-wide, but simultaneous has not been recognised, entailing, as it would, the absolute negation of the theory advanced by scientists that all the living species belonging to any particular era were derived by evolution from those of the preceding one. The earth, therefore, after each of these universal floods must have been replenished with life of every kind by one of a progressive succession of creations of both animals and plants suited to the physical conditions—such as heat, light, moisture, etc.—obtaining during the era following each of these deluges. The last of this series of creations is described in Gen. i. and ii., and the breaking of the last remaining ring produced the flood that is recorded in Gen. vi., vii. and viii. In the latter case, however, as male and female, of man and every species of beast, bird and creeping thing were preserved alive in the ark, in order to restock the earth as soon as the waters should have subsided, a new creation to accomplish that object was not then necessary. Geology itself corroborates the recurrence of these distinct creations, for one of the most noteworthy facts indicated by the testimony of the rocks is that at the commencement of what geologists have called the Eocene era the earth must have literally swarmed with mammals, whereas in the previous era, which was evidently terminated by a deluge, no trace of a true mammal is to be found. This extraordinary phenomenon can only be accounted for by our accepting as a fact that a flood similar to that described in Genesis obliterated all the fauna and flora belonging to the era preceding the Eocene, and that the earth was then replenished by the creation of a completely new and more highly-developed class of life, both animal and vegetable, as I have already suggested.

But interesting as all this is, we must go back to the next statement in verse 2: "The Spirit of God moved upon the face of the waters." These waters were actually the deluge that brought the Eocene era to an abrupt ending, and preceded the present geological age, that has been called the Psychozoic era, in the strata of which the remains of man made their first appearance. The first effect of the mighty force generated by the Spirit of God, here spoken of, was probably to start the daily rotation of the earth. Then God said: "Let there be light, and there was light" (verse 3). Immediately the command went forth, the machinery, whatever it may have been, for the production of light was again set in motion, and this light, together with the rotation of the earth, produced day and night. Owing possibly to thick intervening vapours, the light at first apparently could penetrate but feebly to the earth's surface.

Such were the existing conditions at the close of the First Day, the description of which by the words, "The evening and the morning" (verse 5), was not only a natural expression to have used, but was also chronologically correct, seeing the day began at 6 p.m., and thus in the daily sequence the evening came before the morning.

Let us now suppose a circle to be described to represent the orbit of the earth, having a horizontal diameter, the eastern and western extremities of which we shall call E. and W. These points will divide the earth's orbit into two equal parts. On the first day of creation week—that is, September 20th, 4,000 B.C.—the earth was placed at E., and from that point started northwards on her first journey round the sun. Owing, however, to the fact that the sun is not in the centre of the earth's orbit, but situated about 2,000,000 miles to the north of that point, the earth could not arrive at the autumnal equinox position, opposite the centre of the sun, when day and night are equal, till the fourth day of her motion—that is, on September 23rd. 178½ days after that date she would reach, on the 21st of the following March,

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the position corresponding to the vernal equinox, and four days later the point W., having then completed the exact half of her yearly revolution. We thus see that the position of the earth on the first and fourth days of her motion could be nowhere else but where Revelation placed it. For example, had the earth been on the other side of the sun, at the point W., on the first day of creation, and from there started southwards on her first revolution, the vernal equinox would have preceded the first day, and the "seven days" would be impossible.

There are ten cycles of time described by the revolutions of the planets of our solar system, and as so ably demonstrated by the late Professor Totten, all these must have started simultaneously from a straight line, opposite the common centre of their orbits. To make this statement clearer, let us again turn to our supposed diagram of the earth's orbit, and with the same centre describe a further number of imaginary circles to represent the orbits of the various planets, within and without that of the earth. Then prolong the horizontal diameter of the latter ("W.E.") eastwards till it reaches the outermost of these circles. Now Professor Totten's contention is that all the planets, including the earth, started simultaneously from the points along this straight line where it cuts their respective orbits, but owing to the unequal lengths of these orbits and the different amounts of their inclination to the ecliptic, together with the varying rates of motion of the different planets, it is absolutely impossible that they should ever again come into such a phenomenal position. Similarly, the motion of the planets in each of these cycles, if reversed from their positions at any given moment, will bring them back again into the line from which they originally started on September 20th, 4000 B.C. But this extraordinary result cannot be arrived at by any imaginable feat of mathematics without the introduction or "intercalation" in each case of exactly twenty-four hours. This intercalation being demanded on account of "the silence" in the universe that occurred when, at Joshua's command, "the sun and moon stayed in the midst of the heaven for about a whole day" (Joshua x. 13), supplemented by the 10 degrees of backward sun-motion measured on the dial of Ahaz (2 Kings xx. 2), by which the ancient calendar was finally and absolutely adjusted.

By the amazing calculation of Professor Totten given in the second volume of "Our Race" ("Joshua's Long Day and the Dial of Ahaz," "A Scientific Vindication"), he shows that the stoppage of motion commenced on a Tuesday, at 11.13 a.m., on the 24th day of the fourth civil month of 2555 A.M., and terminated at 10.33 on the day following, thus lasting 23 hours 20 minutes, or "about a whole day," as stated in the text. The 10 degrees on the dial of Ahaz represented 40 minutes, the exact amount required to complete the twenty-four hours of silence.

I shall now rapidly give one example of the ten cycles of time referred to above. The so-called "life history of a solar eclipse." The meaning of the expression is that every eclipse of the sun begins as a very slight one, but in its recurrence at definite intervals the eclipsed portion of the sun gradually increases until it becomes "total." After that, the obscuration of each succeeding eclipse of that particular "team" (as it is called) becomes less and less until it dies out altogether. It is then succeeded by the life history of another solar eclipse, which in like manner begins as a baby eclipse, and in course of time again disappears. Each life history of a solar eclipse spreads over 1,298 years, and the first ended in 1,298 A.M., and therefore began in creation year. Before that time there were no eclipses. This full period of 1,298 years comprises seventy-two eclipses, separated from one another by 223 lunations, or 6,585⅓ days, amounting to eighteen years and from ten to eleven days. This eclipse period is called the Saros, first mentioned by the Chaldeans. It started in creation year, as shown by the table of the Saroses, but not before that year, as its progressive character indicates. That the "First Day" in Genesis was of twenty-four hours is clearly shown by its being the first day of the first week of both the first solar and first lunar year, all of which periods have since then come down in unbroken sequence to the present time. The transits of Venus and Mercury, which occur at regular intervals, also prove the creation date to be 4,000 B.C.

I must now pass on to the "Second Day" (verse 7). On it the atmosphere was formed, its composition being adapted to sustain life of every kind, both animal and vegetable, and to act as a medium for the transmission of light and sound.

The Third Day. On it some stupendous convulsion of Nature caused such a crumpling of the earth's crust that the continents were raised out of the universal ocean, and "the dry land appeared" (verse 9), and forthwith there followed the creation "of every plant of the field before it was upon the earth, and every herb of the field before He caused it to grow" (Gen. ii. 5) (F.F.). For "God said, 'Let the earth produce seed-bearing vegetables, as well as fruit trees, according to their several species, capable of reproduction on the earth,' and that was done" (Gen. i. 11) (F.F.). There is not one word to suggest a lengthy period. Each act apparently was instantaneous, the object of it all being to provide sustenance for the living creature of every kind before it was caused to exist on the earth (Gen. i. 30). In this connection, as an instance of geology rightly understood corroborating the inspired Word, no fossils of seed-bearing plants are to be found in the earth's strata prior to the creation of man.

The Fourth Day, of which volumes might be written, and yet what was accomplished is described in some fifty words. Ferrar Fenton renders it thus: "God further said: 'Let reflectors appear in the expanse of the heavens, for a division between the day and the night; and let them serve to mark seasons, periods and years; and let them also illuminate the expanse of the skies, so as to reflect their light upon the earth'; and that was done." (Probably this was accomplished

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by the removal of the previously intervening vapours.) For "God had made two large luminaries, the larger one to control the day, and the smaller one to control the night, accompanied by the stars" (Gen. i. 14-16) (F.F.). As Dr. Pearson remarks, "Moses does not suggest that God created the sun on the fourth day, but that it began to serve on that day to divide night from day, season from season, and year from year." It was on this day that time began as far as we are concerned. Mr. Davidson and all other chronologists agree that it synchronised with the autumnal equinox of 4000 B.C., or 3,996 years before the actual date of the Nativity in 4 B.C. What we learn is that by the inclination of some 24 degrees having been given on this day to the earth's polar axis, the sun became the ruling factor for producing days and seasons and years. It is also evident that as another result of this operation the orbit of the moon would be fixed with a tilt of 5 degrees to the ecliptic, and the periods of all the stars of the heaven be adjusted. It may be that the latter are included in the brief statement, "and the stars also" (verse 16), but more probably these words only apply to the planets of our solar system, whose distances from the sun show a perfect law of progression—0, 3, 6, 12, 24, 48, 96 and so on—but to actually obtain their proportional distances the number 4 must be added to each of the above. Seasons, as we know them, could not occur without the earth's axial inclination, which is also the cause of the present order of eclipses. No table of date-recurring eclipses can be drawn up that does not start from creation.

The Fifth Day. On it was created every creature that moveth in the waters, and every winged bird that flieth in the open firmament of heaven (verse 20), "and God admired the beauty" (verse 21) (F.F.).

The Sixth Day. On it was created "every living creature after its kind, and cattle, and creeping thing, and beast of the earth after its kind"; and again we are told that God admired their beauty (verse 25) (F.F.). After the Almighty had thus completed the creation of animal life, we read that God said: "Let us make man in our image, after our likeness; and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in His own image. In the image of God created He him. Male and female created He them" (verses 26, 27).

The Seventh Day. On which God rested from His creative activity. Since then, as far as this planet is concerned, God has created nothing; for we read that on that day He ended His work which He had made (Gen. ii. 2), or, as Ferrar Fenton puts it, "He then rested from all the work which God had arranged to do." Since that day every living thing, animal and vegetable, has been produced by the laws of Nature that God had then set in motion.

Then follows in verses 4 and 5 a rapid résumé of the work already completed in the six days, up to, but exclusive of, the creation of man, for it closes with the words: "And there was not a man to till the ground"; and finally we are made acquainted with the actual process by which the Lord God accomplished this culminating act of creation—the "forming out of the dust of the earth" of a superbly beautiful, but lifeless body, made after God's Own likeness. Amazing thought! It was not, however, considered necessary to repeat this latter information, already given in Gen. i. 27. Surely this expression indicated that in some way quite beyond our imagination, apart from his physical appearance, a germ of the Spirit of God had been implanted in that as yet inanimate body, making man so infinitely superior to the brute creation. We then read that this body, thus created, did not become "a living soul" till God had "breathed into his nostrils the life of animals," as Ferrar Fenton renders it; the identical breath of which when either man or beast is deprived he dies and returns to the dust (Psalm civ. 29). It is often argued that the two accounts of creation of man are essentially different; that in the first of these (Gen. i. 27) is recorded a coeval creation of man and woman, whereas in the second (Gen. ii. 7, 22) the woman was later on taken out of the man, and that, therefore, they must refer to separate acts. When, however, we consider that in the latter case there could only have been a few hours separating the creation of Adam from that of Eve, these events are accurately related in Gen. i. 27. Again, it is constantly claimed that in the last-mentioned verse we are given an account of the creation of a pre-Adamite race of human beings, inferior in every respect to Adam and Eve. I fail to find one word in the text to suggest such a view. In fact, supposing for a moment this theory of two separate creations to be correct, we might with equal reason argue that Adam was in reality inferior to the beings previously created, because we are told that these were made in God's own image, whereas this statement is *not* made with reference to Adam and Eve.

It would appear that as soon as Adam was created God placed him in the garden He had prepared, where a lesson in speech was at once provided for him; for we read that God brought to him there the specimens He had just made of every living creature, to see what he would call them. "And whatsoever the man called every living creature, that was the name thereof" (verse 19). This account does not give much countenance to the theory of "the common origin of species," for every living animal, bird, reptile and insect, on its coming into existence, was given its own name. On the contrary, the story is a clear corroboration of the chronological record given in chapter i., for the ease of effecting this naming on the very day that all the living creatures had been made, when naturally only a male and female of every species existed on the earth, compared with the impossible task of attempting it, perhaps thousands of years after they had come into existence, as the scientists would contend, is too obvious to require emphasising. After the naming

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incident the forming of Eve took place, and then "the man" and "the mother of all living" were instructed to "be fruitful and multiply and fill the earth." Every command of the Almighty is equivalent to its execution, except indeed where man's free-will is allowed to choose between right and wrong. In everything else we must accept the statement: "It is not in man that walketh to direct his steps" (Jer. x. 23). We may, therefore, rest assured that in the face of that command, at a time when physical conditions probably differed widely from those of to-day, the first couple had a very numerous offspring. Indeed, I am told that the Talmudic tradition credits Adam and Eve with having had well over 200 children. Under such conditions Cain would have had no difficulty in choosing a wife from among his sisters and nieces, and he might with reason fear the desire for vengeance in one of Abel's many brothers and nephews. The men, animals, birds, reptiles and insects now on the earth are the descendants of those formed at creation, and are identical with them in every respect, produced as they are in every case, "after his kind," except where certain variations in type have been produced since then by evolution *within any given species*. At a meeting of the British Association, held in Oxford in 1926, the word "species" was defined as "an interbreeding community." Hence, unless it can be claimed that every variety of living creature, from a jellyfish to a man, belongs to the same species, the theory of "evolution" is groundless, even were it possible for animal life to have survived the succession of deluges just referred to.

North of England Anglo-Israel Council.

THE thirty-sixth annual conference was held in the City Museum, Leeds, on Easter Tuesday, April 22nd. The chair was occupied by M. Noel Ridley, Esq., M.I.C.E., in the absence of both Mr. J. G. Taylor, and Mr. T. W. Plant.

The proceedings were chiefly of a business character. It was noted with satisfaction that the year closed with a good working balance in hand.

The printed report was referred to as an interesting review of the past year's work, containing the reports which had been kindly sent from the various associations, which were named.

The past year has been one of steady work. This has not been without encouragement to the workers. There is evidence of real advance in a number of directions. The attendance at the meetings is often of a changing character, and denotes in its elements the spread of the Identity teaching. The continued inquiry from the Colonies, the United States, and the Homeland for literature has given proof that increasing numbers are becoming interested in the subject. The sale of literature, books, and purse calendars had been well maintained. The purse calendar sales had shown a very encouraging increase.

The evening meeting, at 6.30 p.m., was addressed by W. B. Jackson, Esq., of Scarborough, his subject being "The Mysteries of Israel." He drew our attention to a significant mystery, that while the children of Israel, as tribes, remained the number twelve, together their power was effective; when the circle was broken, this power was dispersed. He used as an illustration the mystery of the signs of the zodiac, which evidently represented the Twelve Tribes. The mystery of Israel's blindness was wonderful to contemplate, both sections. The Ten Tribes, *who do not know who they are;* the Two Tribes (Jews), who are aware of their origin, but *these cannot see* their brethren.

Afterwards Mr. Leonard Hardcastle gave an interesting and instructive gramophone recital.

Leeds British-Israel Association.

ON April 23rd we had a visit from Mrs. M. Bloxam, of Worthing. The subject of her lecture was "The Thirty Journeys of Christ," with lantern views. She interested her audience by the careful and vivid descriptions with which she accompanied the pictures. The places our Redeemer visited, both in Egypt and the Holy Land, had a very real meaning during the discourse. The sacred spots received their due emphasis in her remarks. Mrs. Bloxam had not time at her disposal to give the whole of the thirty journeys, but the number given conveyed a deep impression. Her hearers showed their appreciation by recording their expression of thanks. Mr. M. Noel Ridley, M.I.C.E., kindly presided.

On Thursday, April 24th, in the afternoon, Mrs. Bloxam gave an extremely thoughtful and illuminating address on "The Personalities of Christ in the Old Testament." There was a keenly-interested company present. The audience followed the argument and illustrations of these evidences with a satisfaction which one could not fail to observe. She brought out clearly in her address the Presence of the Person of our Saviour on numerous occasions which are recorded in the Old Testament Scriptures.

It was pointed out by one present that the Rev. S. Wilkinson, in his book, "Israel, My Glory," showed that the meaning of the Hebrew, when properly translated, revealed the Presence of the Son of God without doubt. We have enjoyed Mrs. Bloxam's visit, and we feel sure blessing has resulted.

On April 29th, the Bible Study meeting was addressed by Mr. Leonard Hardcastle. The title of the subject chosen was "An Interesting Period in English History." The address was quite true to this title. The period of which he spoke was the Tudor. He characterised the doings of the sea adventurers with much interesting matter drawn from the history of those wonderful times. The expansion of the Empire was, in its very beginnings, moving men's minds quite unconsciously perhaps, as the immediate objects of some of these explorers was plunder and personal gain. The address was much appreciated, being assisted by some specially-p[illegible]ured maps, showing the world in process o[illegible]overy at that period.

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"The Ever-Living bless you, Home of Righteousness, Hill of Holiness!

—Jer. xxxi. 23. (F.F.)

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PROCLAIMING THE

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"Home" Truly English —and Jewish.

By The Editor.

This interesting paragraph appeared in *The Yorkshire Telegraph and Star* on the evening of April 30th :—

"HOME" TRULY ENGLISH.

"Do you realise that the word 'home' is peculiar to the English language?" the Hon. Lady Fortescue asked her large audience when she opened the "Daily Dispatch" Brighter Homes Exhibition at Manchester yesterday. "It is a curious fact," she said, "that while in France they say *la maison*, in Germany *haus*, and in Italy *casa*, all meaning a building of some sort, only we in England have that heart-warming word 'home,' and only in England do we entertain chiefly in our homes, so that English homes and English hospitality are unique in the world."—"Yorkshire Telegraph and Star," 30/4/30.

It immediately reminded me of a footnote by Dr. Driver on the above text from Jeremiah, selected for this month's headline. The whole verse reads thus in the A.V. :—

> Thus saith the Lord of Hosts, the God of Israel: Yet again shall they use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity: The Lord bless thee, O habitation of justice, O mountain of holiness.

Dr. Driver translates the latter part :—

> When I shall turn their captivity, "Yahweh bless thee, O habitation of righteousness, O holy mountain!"

But where is the word "Home"? Ferrar Fenton supplies it in his translation, and Dr. Driver even betters it in his footnote by using the word "Homestead." Here is the rendering by Ferrar Fenton, from which I have selected our monthly headline :—

> Thus says the Lord of Hosts, the God of Israel: "They shall again say this thing in the land of Judah and in its cities when I restore you from captivity, 'The Ever-Living bless you, Home of Righteousness, Hill of Holiness!'"

On the word "habitation" (of righteousness) Dr. Driver's footnote reads :—"More exactly *'homestead,'* " and he refers us to the same word in 2 Sam. vii. 8; Jer. x. 25, and xxiii. 3. The verse from Samuel reads :—

> Now therefore so shalt thou say unto My servant David, Thus saith the Lord of Hosts, I took thee from the sheepcote, from following the sheep, to be ruler over My people, over Israel.

It is interesting to note that the Hebrew word translated "habitation" in the Authorised Version is *"naveh,"* and the above word translated "sheepcote" is also *"naveh"* in the Hebrew text. The rest of Dr. Driver's footnote on this future exclamation reads : "The inhabitants of the restored

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Jerusalem are pictured as invested with ideal perfections," and "The cities of Judah and the Temple being rebuilt, pilgrims or others visiting the capital will thus greet Jerusalem and Zion." Did this happen at the Jewish return from their seventy years of captivity in Babylon? We have only to read the account of the troublous times during and immediately succeeding the return under Nehemiah and Ezra, to find our answer will be an emphatic "No!"

Again, we must realise that this 31st chapter describes the return and re-union of both Israel and Judah. The first twenty-two verses describe the restoration of Northern Israel under Ephraim's leadership. Verses 23 and 24 relate to Judah—the Jews—and from verse 27 we have the joint mention of the united houses of Israel and Judah under the New Covenant.

The whole chapter is a long series of preparatory and culminating events in Palestine; so it is no use viewing this as an exclusively Jewish or Zionist problem. According to the Prophets, we cannot get Judah finally settled in Palestine, *in a part of Palestine*, except in company with those Lost Northern Tribes of Israel under Ephraim's leadership. It is the Homeland of the Jews, *but* it is also the Homeland of Northern Israel.

TURN THEIR CAPTIVITY.

Let us examine the phrase, "When I shall turn their captivity," in verse 23, or, as it reads in the Authorised Version, "When I shall bring again their captivity."

We must first thank "The Companion Bible" for their marginal note: *"This cannot be spiritualised."* This, at least, keeps it down on this earth, as a national event, something to happen in the nation's history. Many thanks. "The Century Bible," on this phrase, "Turn again your captivity," writes: "The original sense of this expression is still much disputed; since Ewald first proposed it, many have held the view that it meant originally 'to reverse the fortunes of,' a sense which it bears in Job xlii. 10:—

> And the Lord turned the captivity of Job, when he prayed for his friends: Also the Lord gave Job twice as much as he had before.

To show how completely this view is along the right lines of exposition, we quote for comparison the Authorised Version and the Ferrar Fenton renderings of Isaiah xl. 2, and note that Ferrar Fenton is in closer harmony with Job than the Authorised Version rendering:—

> For she hath received of the Lord's hand double for all her sins.—(A.V.)
> And twice more than her loss she will have from the Lord.—(F.F.)

The first time this phrase occurs in the Bible is in Deut. xxx. 3, and on it Dr. Driver writes in "The International Critical Commentary":—"By the older scholars, this expression, which is a frequent one, was taken to mean *turn the captivity*—though with the admission that it might be used metaphorically; but Ewald, in 1841, called this explanation in question, contending that the meaning was to *turn a turning*, that is, *to change decisively a person's (or nation's) fortune;* and most modern scholars have followed him."

"The Variorum Bible" renders the phrase in Deut. xxx. 3 as "Restore thy prosperity."

From these notes we can now obtain a blended translation of this 23rd verse, quoted above. May we suggest the following, as giving the intended meaning:—

> Thus says the Lord of Hosts, the God of Israel: "They shall again say this thing in the land of Judah and in its cities, when I decisively change your national fortunes into prosperity, 'The Ever-Living bless you, Home (or Homestead) of Righteousness, Hill of Holiness.'"

We now know that "Home" is not only truly English, but that the word is enshrined in this great restoration and re-union chapter of Jeremiah, and therefore it belongs equally to the English and Hebrew languages.

The concluding sentence in the newspaper paragraph which commences this article is, therefore, not quite correct. The word "Home" is as Jewish as it is English, and the Jews are as noted for their "home" hospitality as we are, and for their love of their "home"-life and "home"-land.

But shall we enlarge our view from our personal "homes" and home hospitality, and glimpse at the future Palestinian "Home" hospitality of re-united Israel and Judah residing in their "Homestead"? For there is to be Israel's national hospitality to all the nations of the world when they make their future annual pilgrimages to worship the Lord of the whole earth in Jerusalem.

Here is Micah's description, quoted from Ferrar Fenton's translation, for comparison with the Authorised Version:—

CHAPTER 4, VERSES 1-3.

But it shall be, at the End of the Times,
This Hill of the House of the Lord
Shall be fixed as the Chief of the Hills,
And higher shall be than the heights,
And to it all Peoples shall flow!
Many nations advance and exclaim,
"Let us go to the Hill of the Lord,
To the Temple where Jacob's God dwells,
And learn of His way, and pursue"—
For from Zion the law shall proceed,
And the Lord from Jerusalem speak
And govern among many Peoples,
And decree to Fierce Nations afar,
To beat out their swords into plough-shares,
And their spears into scythes,
Nor Nation raise sword against Nation,
Nor ever more learn to make war!

The date of these events is at the end of this age, when Ezekiel's foretold Temple is built as a House of Prayer for all nations, and Dr. Horton, in "The Century Bible," points out that verse 2 describes "Jerusalem as the religious metropolis of the world." But it will also be united Israel's "Home," and British-Israel's hospitality, coupled with Jewish hospitality, welcoming worshippers from all parts of the world, will achieve a still grander significance and fulfilment.

The Editor regrets an unavoidable delay on his part in publishing the July issue of *The British-Israel Herald*, due to several business engagements.

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Israel's National Songs.

BY LUKE PEARCE.

ISRAEL had several national songs, *viz.*, in celebration of their deliverance from Egyptian bondage (Exodus xv. 21). The Authorised Version of the Scriptures gives it as prose; the Revised gives it as it should be, a poem of twenty-one verses. Numbers xxi. 17, 18, two verses. Deut. xxxii. contains the words of a great national song, of forty-three verses, which Moses was to write, and which the children of Israel were to sing in acknowledgment of God's mercy. Then we have the song of Moses and the Lamb in Rev. xv. 3, 4, In writing on this last song, "J.B.," in "British-Israel Bible Notes," says:—"This is the adoring song of Anglo-Israel and the nations that were promised to her, who was lost, but now found. They sing the song of Moses, the servant of God (Deut. xxxii.): 'Great and marvellous are Thy works, Lord God Almighty. Just and true are Thy ways, Thou King of Saints, for Thy judgments are made manifest.' "

On the great national song of Deut. xxxii., Henry Reed, in one of his lectures on poetry, says: "In proof of the enduring influence of what is addressed to the imagination, far higher authority can be adduced. In the sacred history of the chosen race of Israel, when the promised land was almost reached, and the inspired law-giver and leader was to relinquish his great charge, the command of the Deity came to him, bidding him write a song to be taught to the children of Israel, to be put into their mouths, that it might be a witness against them in after ages. When the Divine Providence designed to imprint upon the memory of the nation what should endure from generation after generation, he inspired His servant to speak, not in the stern language of reason and law, but in the impassioned strains of imagination. The last tones of that voice which had roused his countrymen from slavery and sensuality in Egypt, and cheered and threatened and rebuked them during their wanderings, which had announced the statutes of Jehovah and proclaimed liberty to the obedient, and pronounced judgment on the rebellious—the last tones which were to go on sounding and sounding into distant ages—were the tones of poetry. The last inspiration which came down from God into the heart of Moses burst forth in that sublime ode which was his death-song. And why was this? 'It shall come to pass,' are the words of Scripture, 'when many evils are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their children.' Well may we conceive how, in after-times, when Israel was driven by the hand of Midian into caves and dens—when smitten by the Philistines, the Ark of God was snatched from them—when, after Jerusalem had known its highest glory, the sword of the King of the Chaldees smote their young men in the sanctuary, and spared neither young men nor maiden, old men nor him that stooped for age—or when the dark-browed Israelite was wandering in Nineveh or Babylon, an exile and a slave—how there must have risen on his heart the memory of that song, with its sublime image of God's protection: 'As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him; and there was no strange God with him'; or its other mighty appeal to the imagination in the threat: 'I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and my hand take hold on judgment, I will recompense vengeance to mine enemies, and will reward those that hate me.' When anyone is disposed to undervalue poetry it should be remembered that the one volume of Divine prediction addressed to all mankind is the most poetical one on which the eye has ever rested. It is the proudest attribute of imagination that, when the wisdom of God came down to earth to speak to man through inspired lips, it was addressed eminently to this faculty of the mind; and it is worth a thousand arguments in defence of poetry—the simple fact, whether explained or no, that inspired patriotism and prayer and thanksgiving took the voice of song, and that prophecy, and even the Redeemer's lessons, are glowing with the fervour of the visionary power."

With such national songs, a beautiful National Anthem, and exceeding great and precious promises, expressed in beautiful poetry by our incomparable later poets, whom God has raised up, shall we not be found oftener doing, as Isaac Watts suggests in that beautiful hymn, "Come, we that love the Lord," etc., the last verse reading:—

> Then let our songs abound
> And every tear be dry;
> We're marching through Immanuel's ground
> To fairer worlds on high.

Rather let us remember that, as British-Israelites, we have to do with a kingdom and a great earthly-reigning monarch who is to rule it here on earth, not at once "fairer worlds on high," but this, a fairer world, the old order giving place to new, with a new King, new laws, new government—for He must reign, and His chosen, victorious people with Him, till He hath put down every opposing element, and the King is "satisfied" with the travail of His soul when He came as a man to offer up Himself on the Cross. Shall we not say with Cowper:—

> Come then, and added to Thy many crowns,
> Receive yet one, the crown of all the earth,
> Thou, Who alone art worthy;
> It was Thine by ancient covenant, ere nature's birth,
> And Thou hast made it Thine by purchase since,
> And over-paid its value with Thy Precious Blood.
> Thy saints proclaim Thee King; and in their hearts
> Thy Name is written as with a pen
> Dipped in the Fountain of Eternal Love.
> Thy saints proclaim Thee King; and Thy delay
> Gives courage to their foes, who, could they see
> The dawn of Thy last advent—long desired—
> Would creep into the bowels of the earth,
> Or fly for shelter to the falling rocks.

This is the same poet who wrote "There is a fountain," etc.

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Michael, the Spiritual Ruler of the Empire.

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

WHEN our Blessed Lord was tempted of the devil he showed Him "all the kingdoms of the inhabited earth," and said to Him: "To Thee will I give all the authority and the glory thereof; for it has been entrusted to me, and on whomsoever I will I bestow it" (Luke iv. 5-7). To a vast extent this was true, as we see in the Book of Daniel that there were Satanic rulers over the world-Powers of Medo-Persia, under which Daniel was then living, and also under the Grecian Empire, then coming into prominence, who both of them opposed the Glorious Messenger who was sent in answer to the prayer of Daniel, who were, therefore, fighting against Israel in the spiritual realm.

It would appear, therefore, that Satan had appointed his representative spiritual rulers over the various kingdoms of the world then in being.

There was one exception, however, among the world-rulers, who was on the side of God, and this was Michael, the great Emperor of Israel, the great one who defends your people (Israel) (Dan. x. 13-14, and xii. 1). From Rev. xii. 7-9, and Jude, verse 9, we see that he is called "the Archangel," as if He were Commander-in-Chief of all the heavenly host. So we learn that none supported the cause of God and His people Israel, except that Glorious Being who appeared to Daniel—possibly the Lord Jesus Christ Himself (Dan. x. 21).

So that while all the world-Powers represented in the image were ruled by Satan—"the emperor (Archon) of this world"—"the god of this age"—"the emperor of the authorities of the air" (Eph. ii. 2—Greek)—Israel alone was excepted, as being a theocracy under the spiritual rule of Michael, which must, therefore, be the case to-day, with the whole of Israel. Michael is the spiritual representative of Him Who reigns over the House of Jacob (all-Israel for ever) (Luke i. 33).

In Dan. xii. 1, we are warned of a time of trouble, such as never has been since there has been a nation. "Then shall Michael rise, the great Emperor, who defends your people (Israel)."

To all appearances this was the case during the late war, for that angels appeared at Mons has been attested, not only by our own officers and soldiers, but by German prisoners also. When our "contemptible little Army" was in danger of annihilation, groups of angels appeared and stood between the armies on several occasions; the German horses halted, then turned and stampeded. Officers and men have repeatedly testified to the reality of these happenings.

This, indeed, is no new thing in the history of Israel, but from the time of their forefather, Jacob, the Angelic Host has been concerned in the defence of Israel. For just previous to his meeting with Esau, with his army of 400 men, a host of angels met Jacob, and he said: "This is God's Host," and he called the name of the place "Mahanaim." Two hosts or camps throughout the wilderness journeyings, they were present, and at critical stages made their presence known, as at Jericho. "While Joshua was resting near Jericho, he raised his eyes, and saw a man standing near him with a drawn sword in his hand. So Joshua went to him and asked: 'Are you our enemy, or not?' When he replied: 'No; for I am chief of the army of the Ever-Living, Who has come to you" (Joshua v. 13-14) (Moffat). Also in the case of David (2 Sam. v. 24) God said to him: "When you hear the sound of marching, at the heads of the Valley of Weeping, then rush forward, for the Everliving will advance before you to defeat the army of the Philishtim" (F.F.).

In like manner the enemy of the Lord was seen at Dethan, round about Nisha. "The mountain was covered with cavalry, and chariots of fire surrounding Alisha, and descending upon him" (2 Kings vi. 17) (F.F.). So that Michael and his angels fought on the side of Israel of God during the great war, the greatest that has ever been, which was the inception of a time of trouble, such as never has been since there was a nation" (Dan. xii. 1).

During the war there was a striking fulfilment of Dan. xii. 12, *viz.*, the deliverance of Jerusalem in the 1,335th year of the Hegira (1927). The war was followed by the three other signs of the near coming of the Lord—pestilence, famine and earthquakes—the greatest ever known. In India alone 12,000,000 persons died of the influenza which followed the war. The famines caused unexampled suffering and loss of life, and in Russia families devoured their own children, while others got permits from the Soviet Government to take the dead bodies from the hospitals and to dig up corpses in the cemeteries for food. The earthquakes in Japan in 1923 were the most appalling ever recorded. It is said that from first to last about a million perished from the earthquake and its aftermath. The 12th chapter of Revelation shows us that there will be yet a future rising up of Michael against Satan and his angels, and that they will then be cast out of Heaven, which is their home at present. The twentieth century New Testament gives us a vivid description of the war in Heaven and its effects. "Then a battle took place in the heavens. Michael and his angels fought with the dragon. But though the dragon and his angels fought, they did not prevail, and there was no place found for them any longer in the heavens. Then the great dragon (the primeval serpent), known as the Devil and Satan, who deceived all the world, was hurled down to the earth, and his angels were hurled down with him" (Rev. xii. 7-10).

This occurs just before the last three and a half years of the great tribulation, under the seventh trumpet (Rev. xi. 15). This is 1,260 days or forty-two months during which the Anti-Christ and the false prophet exercise dominion relegated to them by Satan—the self-same dominion that he offered the Lord at His temptation during the forty days in the wilderness.

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We know that it is yet future, because the devil and his angels are the principalities and powers in the heavenly places, against whom we daily wrestle (Eph. vi. 12). But for 1,260 days the devil and his angels will be on the earth, as it is said: "Rejoice for this, O heavens, and ye that dwell in them; but woe to earth and sea; the devil has descended to you in fierce anger, knowing that his time is short" (Rev. xii. 12). "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke xxi. 36).

The Twenty-first Chapter of St. Luke.

BY THE REV. E. MCMANUS, of Montreal, Canada.

(The author of this arresting and original article is 87 years of age. It has reached me through the good offices of a mutual friend, and I am sure my readers will welcome the opportunity of reading it. —The Editor.)

I SHOULD like to call the attention of the readers of the valuable journal, *The British-Israel Herald*, to the most important prophecy contained in the Word of God. I say this advisedly, because it promises to set the whole world at rest, both politically and religiously. It is to be found in the 21st chapter of the Gospel according to St. Luke. The first part of the chapter, up to verse 25, is chiefly concerning the Disciples, their prospective trials and sufferings, and the fall of Jerusalem, and the destruction of the Temple. All this prophecy of our Blessed Lord was literally fulfilled to the letter. It is contained in verses 25, 26, 27 and 28. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

And then our Lord gives His parable in verses 29 to 34. In verse 32, He says: "Verily I say unto you, this generation shall not pass away till all be fulfilled." And from verse 34 to the end of the chapter there is a very important exhortation to all who read this prophecy, to take heed how they regard our Lord's words.

Now, in verse 32, we find these words: "This generation." The casual reader might be led to think that he means the generation of the Apostles, to whom He is speaking. A moment's serious thought will dispel this illusion, for that generation has certainly passed away nearly nineteen hundred years ago, and we are still awaiting the fulfilment of our Lord's prophecy.

Now let us look at the prophecy itself. Verses 25, 26 and 27: "There shall be signs in the sun, and in the moon, and in the stars." Can anyone say that the whole world has not seen these signs, and heard about them? Can we be blind to the fact that for the last two years these heavenly bodies, which exercise their influence on the earth's atmosphere, have sent us rain, storms, winds, tornadoes, and tidal waves, which have wrought havoc in all countries of the world, costing the inhabitants millions upon millions of loss in dollars and cents? In the "Literary Digest," of October 6th, 1928, we are told that the United States Government voted thirty millions of dollars to rescue and provide relief for over 3,000, who escaped death in the fierce Bahama tornado.

Now may we not ask: Have not the signs which our Lord predicted really caused upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken? And then comes the most important statement in this prophecy. "Then shall they see the Son of Man coming in a cloud with power and great glory." And now let me ask: How many Christians of the present day pay any attention whatever to our Lord's exhortation in verse 28? "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

Now the important question is: When may we expect the entire fulfilment of this prophecy? We are assured by our Lord that "no man knoweth the day, nor the hour, when the Son of Man cometh." As the signs from sun, moon and stars began to be manifested in the year 1928, a generation, thirty-three years added to this would make 1961. Therefore I conclude that our Lord's return must occur between the present day and the year 1961. Now there are some eighteen or twenty students of prophecy of the Old Testament and the Book of Revelation who have laboured to determine when this present age should end; and there are several students of the Great Pyramid seeking a like quest. Now all these have placed the date of the return of the Messiah this side of A.D. 1940. Most of them place it at 1936. These would, of course, fall within our Lord's limit of "this generation." Thus we have here a threefold cord of prophetic testimony, each strand of which is absolutely independent of the other two. Now, in the face of these facts of prophecy, what is the outlook to-day? The nations are still haggling over the question of disarmament and scrapping of their fleets, and disbanding of their armies, while thousands of poor labourers and their families are starving, and the Army and the Navy must be cared for. The only remedy in sight is the return of the Messiah. Thank God, the remedy is absolutely adequate. The world is on the eve of another great war, and millions of men, women and children are in very great danger. My forecast is that the war will be allowed to begin, and then the prophetic vision of St. John will be enacted (see Rev. xx. 1-3). And then will come the Messiah, and He will

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repeat the memorable words which stilled the tempest-tossed Sea of Galilee, "Peace, be still!"

Now, if you want to know what will be the condition of the world when Jesus comes, just read the first seven verses of the first chapter of the Revelation. If you want to know what will be the advantages to the world, just turn to the 11th chapter of Revelation, and read from verse 15 to the end of the chapter. All the kingdoms, empires and republics of the world will cease to exist as independent Powers, and the whole world will be re-organised into one vast kingdom under Jesus, the King of kings, Whose radio voice will reach to every human ear in the whole world, and will be understood by each man in his own tongue. This special miracle occurred once before on the day of Pentecost (see Acts ii. 1-22). The only difference being that on the day of Pentecost only those who were within hearing of the voices of the Disciples heard. But when Jesus comes, we are told, in Rev. i. 7, that every eye shall see Him, and we know from the possibilities of radio that every ear shall hear the sound of His voice, and shall understand in his own tongue the commands of his King. Now turn to the 19th chapter of St. Matthew's Gospel, and read from the 27th verse to the end of the chapter. You will learn who are to form His Cabinet of administration, and you will readily perceive that both the King and His Cabinet of administration will not involve the world in any additional cost of government. It will be quite unnecessary to scrap the navies. The warships can be dismantled of all their warlike accoutrement, and used as commercial carriers between all parts of our Lord's vast kingdom, and the armies may be disbanded, and the men set to work to till the soil for the necessary addition to the foodstuffs of the world. And now I ask my readers to turn to the 19th chapter of the Revelation, and read it to the end.

Schoolboy Howlers.

WOLFE'S DIVINE TRICKERY.

"AT this time of the annual harvesting of 'howlers' and the unveiling of the Wolfe memorial at Greenwich, there is special interest in the following youthful version of Wolfe's triumph over Montcalm :—'General Wolfe and his men defeated General Montcalm by bravely slinking up a narrow path into Abraham's bosom.' " — *The Morning Post.*

[Our readers will be greatly edified and enlightened by this revised version of what really happened at Quebec on the Heights of Abraham.—ED.]

SCRIPTURE examination; small boy asked what he knew about Ahab and Elijah the Tishbite. Said he :—"Eliza dressed in a camel hair and went before Ahab and said: 'Behold, I am Eliza, the titbit.' "

[This, also, is a revised version of an incident in the history of Ten-Tribed Northern Israel, which has evidently escaped the notice of our writers and lecturers, as we have never seen it previously mentioned.—ED.]

British-Israel in Genesis.

BY THE EDITOR.

PART IV.

LAST month we discussed the promise of "a multitude of nations," made to Abraham and Sarah, the said nations to come through their promised child, Isaac—the son of laughter. It is unnecessary to requote chapter xvii. 19-21; they can be read on page 90 of the June issue; but they must be considered in conjunction with Gen. xxi. 10 (Sarah's words) and verse 12, which contains the Divine instruction and prediction. Verse 10 reads, in the Authorised Version :—

> Wherefore she said unto Abraham, "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac.

Verse 12 reads :—

> And God said unto Abraham, "Let it not be grievous in thy sight, because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called."

Note how, in these narratives, all the emphasis is placed on Isaac and his heirs. Every effort is made to show the complete exclusion of any relative. The heirship belongs to Isaac and his personal heirs in the line of promise.

We naturally turn to our Jewish authority—Dr. Hertz—to see what importance the official Jewish comment attaches to this dramatic scene and its culminating prediction.

On the word *"mocking,"* Dr. Hertz quotes Professor Ehrlich's comment :—"Ishmael laughed derisively at the feasting and rejoicing over the child, Isaac, inasmuch as he was the elder son and the heir to his father's estate. Hence Sarah's natural desire to drive him out of the house."

Dr. Hertz is silent about verse 10, but on verse 12 he suggests that "God said unto Abraham," "probably in a dream during the night," and asks us to compare verse 14 in support of this suggestion.

We now come to Dr. Hertz's footnote on our great British-Israel text: "In Isaac shall thy seed be called." He writes :—"Isaac was to be the Patriarch's heir, and consequently Abraham might act upon Sarah's wish, and send Ishmael away, thus avoiding any dispute later on concerning the inheritance."

This is very good *as far as it goes,* but can anyone be satisfied that it goes far enough? There is an entire absence of any comment on its predictive value. It is only a small matter, but a very vital one, to suggest that the phrase, "In Isaac shall thy seed be called," might be read, "After Isaac shall thy seed be called," or, transposed, the words might read, "Thy seed shall be called after Isaac." And while we are suggesting alterations or transpositions, why not seek a better word than "called," and translate this prediction of the intention of Jehovah as, "Thy seed shall be named after Isaac"? But this naming after Isaac has never occurred in Jewish history; *they somehow seem to avoid the name Isaac as a racial name.*

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We next ask: Has the name of Isaac ever been used as a national name by either the Jewish or the Israelitish sections of Israel?

The above event, when Isaac was proclaimed Abraham's heir, occurred in B.C. 1892, and the whole subject seems to have been allowed to drop out of recollection (assuredly not without Divine intention) until the time of the Prophet Amos, when, after a lapse of 1,105 years, in B.C. 787, the Prophet Amos mentions it as the title of the Northern Ten Tribes of Israel, *only sixty-six years before they vanished into their Assyrian captivity.*

It is only necessary for my purpose to quote Amos vii. 16. You can refer to the context for yourselves by reading the whole chapter; it is an incident in Ten-Tribed Israel's history, and Amaziah, the High Priest of Northern Israel, officially describes Ten-Tribed Israel as

"THE HOUSE OF ISAAC"!

"Now, therefore, hear, thou, the word of the Lord: Thou sayest, Prophesy not against Israel, and drop not thy word against the House of Isaac."

This passage in Amos is the only place in the Bible where the name of Isaac is applied to the race of Israel, and in this case it is specially applied to the Northern Ten-Tribed Kingdom.

From "Oxonian's" notes we quote the following:—

Amos vii. 9-16.
The high places of Isaac.
The House of Isaac.

"Isaac—why employed? Not easy to determine, says the 'Speaker's Commentary.' One might suggest that it was to point back to the prophecy, 'In Isaac shall thy seed be called'; and onwards to the fulfilment when they were to be called by a name derivable from *I-sak.*"

Many of my readers will remember the "Credo" I published in the September issue of 1926, on page 139. Here it is:—

"I believe—in the ever-present Divinely-inspired dissection of the Scriptures into the diverse destinies of Israel and Judah (the English-speaking Peoples and the Jews) as the only key to the true and intelligible meaning of covenant and prophecy."

Here we have a case in point. In Genesis, in the infancy of Isaac, the predictive statement is made that the name of Isaac would be the future racial name of Isaac's descendants. If this had been repeated every fifty or one hundred years, and constantly borne in mind in Israel's history, how could Israel be lost to their origin and become "Lo-Ammi"—Not-My-People Israel?

Yet this was predicted of Ten-Tribed Israel by Hosea in chapter i. 9 and 10, and in verse 11 Hosea predicts the still future re-union, when "great shall be the day of Jezreel," or, as Ferrar Fenton renders it, "For the great day of God's harvest." Therefore this prediction was allowed to be thought of little value for over 1,100 years, and to be almost unknown or unremembered until sixty-six years before the Northern House of Israel went into their Assyrian captivity. Just then Amos and Amaziah had their passage-at-arms, and before Israel becomes "Not-My-People" Israel, the name of the House of Isaac is officially accepted as belonging to the Ten Tribes, and the prophet is told by the priest to go to Judah—the Jews—if he wants to exercise his prophetic gifts.

In case some of my readers think that I stress this ever-present dissection too much, I quote the following from Dr. Gore's "New Commentary," which certainly could not be accused of any leanings towards British-Israel views:—

AMOS AND AMAZIAH.

"The historical incident next related interrupts the series of visions; but it was probably introduced here on account of the prophecy against the king in verse 6. Amos is accused of conspiracy to Jeroboam by Amaziah, the priest of Bethel. Amaziah also warns Amos to go to Judah, where he may be able to practise the prophetic profession with more acceptance than in Israel. Bethel is no place for such persons as he, since it is the royal sanctuary and the principal shrine of the kingdom. Amos answers that he is no professional prophet. He was a shepherd and a tender of fig-mulberries, until Jehovah Himself called him to prophesy to Israel. Amos takes the opportunity of personally denouncing Amaziah. The priest's wife will become a harlot, his family will be butchered, and he himself will go into exile with Israel. It was official hostility such as this that made it necessary for Amos's prophecies to be written down" (page 577).

Referring back to page 91 in our June issue, the variations of the name I-saac are most interesting in the light of our racial migration-names across Europe, from Assyria, into the British Isles. As "Oxonian" further remarks on Gen. xxi. 10 and 12, on the word "I-saac": "The one-letter syllable (I) prefixed to the root-word 'laughter' (saac) is but a prefix, which the lapse of ages would naturally wear away." . . . . "If, then, history reveals a race which for generation after generation has borne the name of *Sak* (*Sak*-ai, *Sak*-a-suni, *Sak*-sones, Saxons), and which in other respects is manifestly carrying out Abraham's mission, then we have found the flesh and blood descendants of I-saak, the child of promise."

Thus, once more, we get a glimpse of British-Israel in Genesis.

(To be continued.)

The popularity of the Bible is rather a mystery. To all appearances it has nothing like its former vogue, and even its phraseology means little to the new generation; and yet the figures of the British and Foreign Bible Society show that "at the present time it is selling more than double the number of copies in the languages of Britain than it sold ten years ago." Can it be that as the Mother Country ceases to read the Bible the Dominions read it the more?—*Sunday Observer*, 11/5/30.

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

The Land of Israel.

WHAT does this phrase mean? Does it mean "The Land of Judah"? If so, please turn to your Bible Atlas and look up, first, the portion allotted to the Tribe of Judah, and afterwards the extent of the Southern Kingdom of Judah, after the division of All-Israel into two kingdoms. In either case Judah cannot lay claim to the whole of Palestine as the Land of Israel, because they are not All-Israel; the larger section was the Ten Tribes of the Northern Kingdom of Israel; the smaller section was the two-tribed Southern Kingdom of Judah. These two kingdoms, according to dissected prophecy, had to make their respective and diverse witnesses to the world, so distinct in character that, at the end of this age, it would be impossible to refute the accomplished evidential facts of history. The date of the authorship of Psalm cxiv. is thought (or suggested) by the Higher Critics to have been *after* the return of the Jews from Babylon. Here is Professor Wellhausen's characteristic comment in "The Polychrome Bible" of the U.S.A. :—"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."

In harmony with this view-point of the date of authorship, Professor T. Witton Davies, the editor of the Psalms volume of the Century Bible, writes on verse 2 :—"JUDAH and ISRAEL are only poetically distinct; there was now [at the time of the Jewish return from Babylon—ED.] no Israel, except Judah, and there is an implication that the Northern Kingdom never had the Divine sanction, since the only recognised sanctuary is in Judah." But what about the dominion promised to Israel we ask.

Here is the Revised Version of Psalm cxiv. 1 and 2 :—

> When Israel went forth out of Egypt,
> The House of Jacob from a people of strange language;
> Judah became His sanctuary,
> Israel His dominion.

Here is Ferrar Fenton's translation :—

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

Note how both the Revised Version and Ferrar Fenton recognise the sharply-defined distinction between Judah and Israel from the Exodus period and onwards; and this divergence would be all the more noticeable if this Psalm was written some 1,000 years after the Exodus.

Judah was His sanctuary, had "become" His sanctuary; it was the headquarters of the Mosaic and the Temple worship of Jehovah, "But Israel held His power." How very significant the word "But," used by Ferrar Fenton, becomes when you thus dissect this statement! The Jews could bear their religious witness to Jehovah for all time, but Israel held Jehovah's power, and would be employed by Him to vindicate His power over the still future and final allotment of the Land of Israel among the Twelve Tribes of Israel, as detailed in Ezekiel's later chapters. Professor Wellhausen's words, quoted above, read very significantly in the light of present-day events in Palestine.

The near re-establishment of the Theocracy over All-Israel will necessitate some unlooked-for convulsions, both political and mental, when British-Israel and Judah recognise each other's rightful claims—the prophecies are full of references to this event as the climax of the end of this age.

To indicate the almost blind groping after a solution of these Palestinian problems, we now quote some recent references from the British and Jewish Press. The first is from *The Morning Post* of June 10th, 1930 :—

THE PALESTINE MANDATE.

"The suggestion which, according to the Geneva correspondent of 'The Morning Post,' is being made that the British Government should relinquish its Palestine Mandate to the League of Nations, or to a group of States, including America, would excite the keenest opposition in the House of Commons.

"There is no probability that the Government would agree to such a change; and if it did, opinion for and against would develop on non-party lines.

"There are now two unofficial Committes in existence, which may be not unjustly described as Zionist and anti-Zionist. Nearly every question concerning Palestine and its administration put to the Under-Secretary for the Colonies is animated by Jewish or Arabian sentiment. Whatever the answer, a flood of 'Supplementary' questions is let loose from the other quarter; and it is easy to see how quick'y feelings are stirred.

"The pro-Arabian Committee has a shorter history than the Zionist. It was formed, indeed, because of a widespread feeling in the House that the active Jewish propaganda made it necessary to devise some means for presenting the other point of view to members. In furtherance of this object, the Arab delegation which was recently in London was invited to address a largely-attended meeting in one of the Grand Committee rooms."

The second quotation is from the editorial of *The Jewish World* of June 19th, 1930, which also draws attention to a recent article by "Candidus" in *The Daily Sketch*:—

"There is little, if anything, of definite progress to report in respect to matters regarding Palestine. The British Government has brought about its head a world-wide protest, by no means confined to Jews, by its suspension of Jewish immigration into Palestine, and by the announcement made by Dr. Shiels at Geneva on the Government's behalf, concerning the view it takes of its obligations under the Mandate. That statement remains entirely unrepudiated, and it looks as if if it has to be taken as conveying the definite conclusions come to by the Government on the question of major policy—a conclusion which, on that supposition, has been reached without waiting for the

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OUR JEWISH PAGE.

(Continued.)

report of Sir John Hope Simpson, who was sent out to Palestine in order, so it was announced, to report on matters concerning which the Government needed particulars before arriving at any definite determination.

"Here, if the facts be as they appear, is yet another indication of the bungling of which the Government has been guilty in its dealing with the matter. The strong protest which was made by the Deputies on Sunday referred to the stoppage of immigration only. But it cannot be ignored, and it obviously has its undoubted bearing on Dr. Shiel's announcement, because it is only possible to measure the wrong done by the stopping of immigration by the object which it is sought to attain by the Mandate. If only a 'home' —that and nothing else—is sought, then what the Government has done in preventing immigration for the time being, does not matter, or, anyway, does not so much matter. But if a national home for the Jewish people, to use, once again, the terminology of the Mandate, is intended, then the Government's decision is a vital and, may be, a fatal set-back.

"OPINION CRYSTALLISING.

"In the meantime a good deal of opinion supporting the Jewish contention of the duty and obligation under which the Mandatory power holds its place in Palestine is becoming crystallised. The other day, I notice, *The Daily Sketch* published an article by 'Candidus,' which only lack of space prevents my quoting more fully than I do. The writer observes :—

> "I happened to be on the inside of events that led to the Balfour promise, and I have no doubt that what was in the mind of the Government at the time was to found a Jewish State in Palestine. It was not a wild idea, for though there were Arabs already in the country, Palestine was only a tiny corner—about the area of Wales, compared with the area of France and Germany combined—of the vast tracts of territory that we had freed from the Turks for the Arabs. An immense Arab State of Mesopotamia, twenty or thirty times the size of Palestine, has been founded by our efforts, and it is not doing badly. In addition, we have ruled off all Palestine east of Jordan as a virtually independent Arab Principality. If the French had allowed it, Syria, too, might have been an Arab State. The Arabs have done exceedingly well out of us, and they know it.

"That, to anyone who reads the Mandate with an average knowledge of English, and with a fair mind, is incontestable.

"Then the writer goes on to remark :—

> "How have the Jews done in the tiny little country of Palestine that remains? Let us not talk of a Jewish State. But have they got their national home? Hardly, unless home is a place where you get murdered, as the Jews were in Hebron and elsewhere last year. Have they got their free right of immigration into the new Zion? Why, the recent suspension of this right is the occasion of the hostile demonstrations in Poland and elsewhere against what is regarded as a breach of trust on our part. Legislation is preparing which will prevent Jews buying land. I have not a drop of Jewish blood in me, and I know the faults as well as, or better than, the virtues of the race. But I know that they are the only people in the world who really love Palestine as a country, or who can make anything of it. I know that poor Jews in Poland and elsewhere (when all is said, there is more poverty among Jews than among most civilised races) have scraped together their shekels to help make a new country in Palestine. I know that they trusted in the word of this country, and believed, as they had a right to believe, that Zion would be rebuilded. Palestine has, in consequence of their efforts, gone ahead as far in the last ten years as it had slipped back in the previous five hundred years. But if I am asked what the British Government in Palestine, as distinct from the Jews who have gone there, has done in the last five years for the national home, I am at a loss to think of a single helpful action of real importance. All the time it has poured a steady stream of cold water on the enthusiasm of Zionists. This is not discharging our Mandate in Palestine.

"'This is not discharging our Mandate in Palestine' would form an excellent slogan for Englishmen who care even a little for the honour and the dignity of this country. And it is not surprising to learn that one of the most prominent supporters of the Government proposes to translate this into a resolution he intends to submit to Parliament, the gist of which will be a demand to the Government to implement the Mandate in accordance with its terms, and in the spirit in which those terms were used, or to resign the Mandate forthwith."

Perhaps the best termination to these quotations is 2 Peter i. 19 : "We have also a more sure word of prophecy; whereunto ye do well to take heed, as unto a light which shineth in a dark place until the day dawn."

"The contention I have constantly ventured to urge, that the Mandatory Power needs, and should recognise the need of, Jews in Palestine, even more than Jews need the Mandatory Power, is almost daily being confirmed. . . . . Thus a most interesting letter bearing on this point appeared in *The Times* of Monday last from Professor Abercrombie, of the University of Liverpool. He has recently been in Palestine, where he made a somewhat extensive survey of the conditions there.

> "I appear (he says) to have had much more time than the Commission had for travelling about and for observing the intensity of the new methods of cultivation, as compared with the primitive, dissipated nature of the old. There are, indeed, areas which I should imagine were scheduled as non-cultivable ground—rocky hillsides hardly furnishing sustenance to a flock of goats—which have been broken into holdings producing cattle, chickens and crops. In the coastal Plain of Sharon, a sandy desert, peopled by a few Bedouin in tents, and some sparse decayed villages, by Jewish enterprise is turned into orange groves. How? By well-sinking, pumping plant, irrigation (iron pipes laid in all fields), ground levelling, road-making, electric power, scientific plant culture. One definite area, which in the primitive state supported 100 persons, is to be laid out for 2,000 families.

"In these few facts are to be found the surest confirmation of the Jewish Nationalist claim to the enormous potentialities of the country for those who bring to bear upon it that patriotic love than which none is possessed to the extent that it is inherent in Jews."—*Jewish Chronicle*, 13/6/30.

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The Times of the Gentiles.

BY DANIEL WHITELAW, SENR.

IN the Gospel according to Luke, chapter xxi. 20-24, we find it recorded that when our Lord, in answer to the question of His Disciples as to when the destruction of the Temple, whose stones they had pointed out to Him, and of which He had spoken, would be fulfilled, and as to what would be the sign thereof, He informed them that when *they* saw Jerusalem encompassed with armies they would know that the desolation thereof was nigh, and further, that Jerusalem would be trodden down of the Gentiles till the times of the Gentiles would be fulfilled.

Although this is the only place in the sacred record where these times of the Gentiles are referred to, yet a large number of Bible expositors have taken upon themselves to assert that these times of the Gentiles began when God informed the King of Babylon that his kingdom was the first of four kingdoms which were to arise to bear rule over the earth, and not only so, but also that these times were to extend to the end of the time when the seven times' punishments with which God threatened Israel, if they refused to obey Him, would have come to an end. They have also asserted that these seven times covered a period of 2,520 years, and as Israel had been cast out of the land of promise before the time when that King of Babylon began to reign, and only the Jews were in that land at that time, and further, as it was on the Jews that the hand of Nebuchadnezzar was laid, therefore we must conclude that it was when Judah came under this seven times' punishment that these 2,520 years began, and so it is from that date that we must begin our investigation as to whether the assertions of these expositors be true or false.

There is one other assertion of these expositors, however, that we must take notice of, ere we begin to examine the previous assertions, and that is that when God gave the power to reign over the faith to these four kingdoms He took that power from the Jews because of their disobedience to His word, and gave it to those nations.

Now a careful reading of the Scriptures reveals the fact that God at no time gave the Jews power to reign over the earth; that when He gave to David the promise of an everlasting House, an everlasting throne, and an everlasting kingdom, that throne and that kingdom were *over Israel;* and that when He *removed the diadem* and took off the crown from the Jews, He planted the Royal seed in the mountain of the House of Israel, where it grew and flourished, and sent forth boughs, until at last there dwelt fowl of every wing, and in the shadow of its branches they did dwell (Ezek. xvii. 22-24).

Having thus seen that, in asserting these things as to the removal of the power to rule over the earth from the Jews to the Gentiles, these expositors are entirely astray, let us now see as to whether their other assertions, as to the period of Gentile supremacy over the earth, corresponds to the 2,520 years which are said to be the length of time that God would punish Israel for their refusal to obey His word.

We see that Israel, having been out of the land prior to the power being given to these four kingdoms to rule over the earth, we do not require to deal with this sevenfold punishment, in so far as they are concerned, and so we will begin our investigation with the time that punishment fell on the Jews at the hand of the Babylonian King.

History gives us 588 B.C., as the date when this took place, and, reckoning the 2,520 years from that date, we have 1932 as the year when this punishment should have reached its end.

Now the Babylonian Kingdom lost the power to rule over the earth in 538 B.C., the Medo-Persian in 325 B.C., the Macedonian about 150 B.C.., and the western half of the Roman Empire in 475 A.D., which brings us to 1063 A.D. as the date when the last of these four kingdoms ceased from having the power to rule over the earth.

We are thus 1,457 years deficient in the calculation which these expositors have declared to be the case, but if we include the eastern half of the Roman Empire, which lost its power to rule over the earth in 1453 A.D., we come to the number of years 2,041 as the time during which these four kingdoms ruled over the earth; so that we are still 479 years short of the 2,520 years said to be represented by the seven times, during which Israel were to be punished for their sins.

Moreover, if we included the time during which the Popes of Rome held power to rule as kings in Italy till 1870, when that power was taken from them, we are still fifty-two years deficient in the calculation.

We thus see the utter folly of the theory which declares that the times of the Gentiles began when the House of David ceased to rule in Judah, or that these Gentile nations received the kingdom given to the sons of David by a covenant of salt, and, having seen this, let us now turn to the New Testament to see as to what it declares concerning the Gentiles during the time that the holy city is trodden by them under foot.

In Gal. iii. 13, 14, we read that Christ redeemed Israel from the curse of the law, He being made a curse for them through His being hanged on a tree, that the blessing of Abraham might come on the Gentiles through Jesus Christ.

In these words we have it declared that the reason for Israel being redeemed from the curse of the law was that *the blessing of Abraham* might come on the Gentiles through Jesus Christ, and as that blessing was that their faith in God, through Jesus Christ, might be counted unto them for righteousness, just as Abraham's faith had been (Rom. iv. 20-25), we see that after Jerusalem had rejected our Lord, and, as a result, had brought upon itself the wrath of God by the Roman Army, a door of opportunity to the Gentiles, whereby they may receive the blessing of Abraham, and as that blessing was that of having his faith in God, accounted to him for righteousness, so they, by believing in God, through Jesus Christ, have therefore their faith accounted for the same (Rom.

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iv. 23-25), a state of things which came into being when the Jews rejected the Apostles' testimony regarding our Lord (Acts xiii. 46, 47; xviii. 6; xxii. 21; xxvi. 17, 18).

The second thing that we read of as happening to them is that, after the Jews rejected our Lord, salvation came to the Gentiles, that through the stumbling of many in Israel at the stumbling stone laid in Zion (Rom. xi. 11; ix. 32-33), the Gentiles through faith in God, through Christ, were grafted into the good olive-tree, out of which some of the branches had been broken, owing to unbelief, and with the natural branches which had not been broken partook of the root and fatness of that olive-tree (Rom. xi. 17; xv. 27; 1 Cor. ix. 11).

The third thing that we are told of concerning them is that the Gentiles, who had been aliens from the Commonwealth of Israel and strangers from the covenants of promise, who were without God and without hope in the world, had been brought nigh to God in the blood of Christ, so that they were no more strangers and foreigners, but *fellow-citizens* with the saints, and of the household of God (Eph. ii. 11, 12, 19).

The fourth thing that we read of them is that they are made *fellow-heirs* and of *the same body*, and partakers of His promise in Christ by the Gospel (Eph. iii. 6).

The fifth thing that we read concerning them is that they are circumcised in Christ, with the circumcision not made with hands, by the circumcision of Christ, being made complete in Him (Col. ii. 10, 11).

We thus see that while the times of the Gentiles are not the times of Gentile *supremacy*, they are the times of Gentile opportunity; for while Gentile supremacy (if all are Gentiles who are not Jews, as is popularly held to be the case) existed before the kingdom of Nebuchadnezzar arose in the Assyrian and Egyptian kingdoms, the time had not come when the Gentiles were to obtain a share in the blessing which Abraham had received because he had obeyed God's voice.

Let us, then, cast aside the thought that the times of the Gentiles are the times of *Gentile supremacy*, a thought nowhere found in the Word of God; and in the light of the New Testament declaration accept the thought that they are the times of *Gentile opportunity*—times which will last till the last one has been added to the mystery which had been hid in God till Gospel times, which Rev. x. 7 informs us will be when the seventh angel *begins* to sound his trumpet, a trumpet which will witness the *first* resurrection, a trumpet which shall witness a returning Lord (Rev. x. 7; 1 Thess. iv. 15-17) to receive His own to Himself (John xiv. 3), and to deliver those Jews who will have returned to Jerusalem before God gathers all the nations of the earth together against it (Zech. xii, 6, 7; xiv. 1-5).

But while the thought of associating the times of the Gentiles with the period during which the four kingdoms were to bear rule over the earth, as well as with the period of time represented by the seven times' punishment which God was going to impose on Israel for their sins, is thus seen to be a manifest mistake, and while there is no specified period of time given for either the period of the one or the other. The New Testament declares that from the time when the Temple services in Jerusalem were suspended (owing to the fact that our Lord, having offered *one sacrifice for sins for ever*, sat down on the right hand of the Majesty on High) till our Lord returns from Heaven (where He is now appearing in the Presence of God for us who, by Him, do believe in God) to reign over the House of Jacob for ever.

But while we find no period of time associated with either the times of the Gentiles or the four kingdoms which were to arise to bear rule over the earth, we do find a very definite period stated with reference to the little horn which was to spring up among the ten horns which were to grow out of the fourth kingdom, which was to arise, and which was to make war with the saints, and overcome them till the Ancient of Days came. When the time came that the saints possessed the kingdom, a period designated as "a time, times, and the dividing of times," a horn, represented in Rev. xiii. as a wild beast from the sea, which, like the little horn in Dan. vii., secured the seat and power of its predecessor, any great authority, and which, like the little horn, made war with the saints, and overcame them till its period of forty-two months were fulfilled.

Now while it may not be wise to speculate on the exact length of time that is represented by these two different terms, one thing is clearly revealed, and that is that in Rev. xi. 2 these forty-two months are given as being the length of time during which the Gentiles are to tread down the holy city under foot; and so we find Rev. xi. 2 linked together with Luke xxi. 24, in so far as the treading down of the holy city is concerned.

In this 11th chapter of Revelation we seem to have the indefiniteness of the times of the Gentiles set forth under the figure of the Temple, with its outer court, where we read that John was told to arise and measure the Temple of God, and the altar, and them that worship therein, but to leave the outer court *unmeasured*, as it was given to *the Gentiles*.

If, in this figure, we have the Temple being built during the Gospel age for an habitation of God by the Spirit, in which the circumcision and the uncircumcision are being builded together, then we can see the Church which is that Temple, and the altar, the sacrifice of Christ. The worshippers, the remnant of Israel, who are of the election of grace, and the Gentiles as being built up in the outer court (the place where they worshipped the God of Israel in Jerusalem) as part of that spiritual building, while the holy city is being trodden under foot.

If this be so, then we can see that while the remnant of Israel, according to the election of grace, are a definite number (as in the days of Elijah, and as they are referred to in Rev. vii. 3-8), the redeemed Gentiles are a multitude that no man can number (as in Rev. vii. 9-17), and so we see that in Abraham and in his seed—first, Christ (Gal. iii. 16); second, Israel (Acts iii. 25)—all the families of the earth are being blessed.

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Correspondence.

"REVELATION AND SCIENCE HARMONISED."

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

Sir,—Mr. F. S. Dobbs' explanations of Gen. i. and ii. are neither Biblical nor reasonable. He claims that the seven creation days were 24-hour days. St. Paul calls them ages (Heb. i. 2; xi. 3), wrongly translated worlds. The word *Yomim* is translated days, years, times, and age of man; it is properly a regular recurring period of time.

Perhaps he will inform us what were the durations of the other days described in verses 5 and 16; his knowledge of astronomy should assist him.

He claims also that chapter ii. refers to the same events as chapter i., and will not admit *any kind* of evolution; and he fails to find any evidence of pre-Adamite man. Perhaps he can explain the following facts, of which I will give further Biblical proof if required :—

St. Paul said: "By faith we understand the ages were fully equipped[1] by the word of God, in that the things now seen came originally from undisclosed things" (Heb. xi. 3).

In chapter ii., the earth is cultivatable; it has Sadeh, *field,* prop. cultivatable land; herbs of the field—*i.e.,* cultivatable herbs, plants of the field—*i.e.,* anything that has to be planted, excluding herbs, but including fruit-trees; translated in other places "shrub and bush"—and beasts of the field—*i.e.,* beasts bred and born in the field for food and service—all civilised man's requirements. While chapter i. has none of these, it was a desolate waste, growing grass for wild creatures; herbs seeding seed—*i.e.,* podded seed—and forest fruit, such as nuts, on land subject to irrigation, due to the melting ice; things suitable for primitive man.

"Now every plant of the field was—Terem—*not yet* on the earth, and every herb of the field had—Terem—*not yet* begun to grow; for God had not caused it to rain on the earth, and man was not (able) to till the ground" (Gen. ii. 5).

Who divided the watercourse for the overflowing water, or the manner of the lightning's thunders to cause it to rain on the earth of pastureless[2] Ish-*man,* without Adam in it, to satisfy the desolate and waste land, and to cause the bud of the tender herb to spring forth? (Job xxxviii. 25-27).

In chapter i., God said, "Let *us* make man in *our* image, after *our* likeness . . . . so God—Bara—*created* man in the image of Himself—Bara, lit., is *"to carve, to shape"*—in the image of a God created (shaped) He him. N.B.—Nothing about being in the likeness of a God; all men are in each other's image, but not likeness. While in chapter ii., it is: "And the Lord God—Yatsar—*fashioned* Eth-Ha-Adam, *the same, the man"*—*i.e.,* as an ingraving (Isaiah xliv. 9), as the heart (Psalm xxxiii. 15), as a nation (Isaiah xliii, 1, 21). Now Paul said he was the—Topos—*type, ensample, pattern* of Him Who was to come, that is Christ (Rom. v. 14). Therefore man was now, both in the image and likeness of the God, for Christ was the reflection of his radiance and in the express image of his person (Heb. i. 3). The same applies to the beasts, etc., as far as their formation is concerned; one is created, and the other fashioned (perfected).

In chapter i., it is: In the image of a God made He him; male and female created (shaped) He *them;* and they were told to go forth and multiply, like the lower creations. While in chapter ii., "A female *could not be found* to correspond to him" (Ges. p. 530), so God said it is not good for Adam to be alone—prop. in his separation—I will make him one to correspond to him. When she was brought to Adam, he said:

This, this time, is bone of my *bones,* and flesh of my flesh—*i.e.,* corresponding to him. On account of this, she shall be called wife, because from *another man*[3] she has been taken (for) *this;* therefore shall a man leave *his* father and *his* mother (as she has done) and cling to his wife; *but* they shall be—Le-basar-echad—*in flesh one,* or of one flesh—*i.e.,* shall be of a kindred race, to correspond with him. Basar is also translated kin elsewhere.

The works of Chap. i. are by Elohim, and chapter ii. by Jehovah.

E.g., Elohim brings in the flood and—Shackath—*destroys* those in the affected region. But Jehovah brings in the rain, and—Machah—*wipes or sweeps off* those on high dry land—*i.e.,* above fifteen cubits upwards. Elohim caused them to—Gava—gasp, breathe out life, expire, as one drowning does; while Jehovah's they—Muth—died, died off, as one subject to forty days' rain and darkness (that hid the high mountains) would do. Charabah *dry land* of chapter vii. 22 means the high land not under flood water.

The altered rendering of the Hebrew words may be so found in other places of the Authorised Version, or so explained in the Heb. Eng. lexicons.

ALBERT EMMETT.

1.—Kateriethia—perf. inf. pass. of Katartizo, to fit up, to adjust, from kata intensive (throughout) and Artois complete Cp. F.F.T. and R.V.

2.—Lo-ish-midbar—*no man of pasture*—Midbar from Dabar to lead to pasture.

3.—Cp. 1 Sam. ii. 25.

"THE SEPTUAGINT."

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

Dear Sir,—I copied part of a letter from *The Times* by a Greek scholar of note, the Rev. W. A. Wordsworth, of St. Michael's, Churt, Surrey. It may interest you and your readers :—

"As the LXX. ('Septuagint') is nearly 1,000 years older than the oldest surviving Hebrew MS., and its readings are frequently supported by considerations of rhythm and of sense, and of Isaiah's habit of playing on words, it is amazing that its value has been so persistently rejected in favour of the work of the Scribes, who have taken away 'the key of knowledge,' and made the Word of God of none effect."

Clearly the Talmud is *suspect*—the Massorites, also, in their Massorah and traditional texts.

Yours faithfully, G. B. Moss.

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The Epistle to Philemon.

BY THE REV. A. C. ROGERS.

RENAN called this Epistle "A true little masterpiece in the art of letter-writing." So it is. Was ever another letter written with such high literary beauty, or expressed with such consummate tact and charm? In every way it seems to be perfect. How much we should like to know the effect it had on Philemon. And yet how like the Bible to withhold the information we should like to have, but which is not necessary for us! But a little thought will convince us that the letter succeeded in its object. We must remember that it was a strictly private letter to an individual, and it can only have been made public by him. He would hardly have dared to do this unless he had complied with his friend's wish and set Onesimus free. Shall we just remind ourselves of the circumstances that caused it to be written? In Colossæ Paul had been the means of the conversion of a man named Philemon. He was probably a man of some standing in the town, and was certainly a man of property, as he owned slaves. One of his slaves, named Onesimus, appears to have robbed his master and then ran away. As was perfectly natural, he drifted towards Rome, and arrived there while Paul was a State prisoner in a Roman prison. Somehow the two met, and Onesimus also met Jesus Christ, and became His slave, through the agency of His prisoner. At the same time the degraded Phrygian slave was made Christ's free man, and was lifted from the dunghill to be set among princes and made to inherit the throne of glory. Then Paul and Onesimus had to face the fact that the latter was still the property of Philemon, and they decided that the right thing was for him to return to his owner. What a real thing conversion was to Onesimus! However, he took with him this charming letter, and we can have no doubt that he was back again as Paul's invaluable helper as soon as first century travel would permit.

Now notice this wonderful thing about the Bible: It never says a word against slavery, and yet, wherever it goes, it drives the evil thing away. The Bible and slavery cannot exist together. When the Bible comes, slavery goes. How wonderful it is, too, that our Saviour and His Disciples, faced by this horrid thing, and surely grieved by it, too, never denounced it. Yet they enunciated principles which uproot it wherever they are made known. The deliverance of the slaves was part of our Saviour's work. At the beginning of His ministry at Nazareth, He applied to Himself Isaiah's great prophecy: "The Spirit of the Lord is upon me, because the Lord hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives. . . . ." He is the great Deliverer. He delivers alike the slaves of sin, and the slaves of their fellow-men. But in His conflict with slavery—described by the great David Livingstone as "the open sore of Africa"—how largely He has used the Anglo-Saxon race!

In this connection another of Isaiah's prophecies comes irresistibly to one's mind: "Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke" (Isaiah lviii. 6). Is it wrong to look upon this as a definite task which God has given to His people Israel? Is it not a definite burden laid upon Isaiah's people? In any case it is a burden that has been taken up willingly and gladly by the British people. There is no chapter in our British history of which we can be more proud than that which describes how we have let the oppressed slaves go free. In this are we doing our own appointed task, or are we doing a work which was given to another nation? No one can question the leading part which has been taken by Britain in this great work, alike by her statesmen and philanthropists. But it has not been limited to men like Livingstone and Wilberforce. We still have our anti-slavery society carrying on the work. Another society, less known perhaps, and only recently formed, is the Japan Rescue Mission. This exists for the liberation of female slaves in Japan, who are kept for gratification of man's worst passions. They live under the most appalling conditions, and their lot is indescribably awful. But their lot was unheeded until an Englishman was led to take up their cause, and now, with the help of English women workers and contributions from English friends, he is helping to free these slaves from their terrible condition, and to bring them to the glorious liberty of Jesus Christ.

But while we remember how God has used our nation, and is using it, for the liberation of the slaves, and while we lustily sing that Britons never will be slaves, let us take heed. As we lose our English Sunday and the reverence our fathers paid to the Bible, we are in danger of losing our national liberties. Eternal vigilance is the price of liberty. Students in our theological colleges, who hold the fundamentalist view of inspiration, are in a very difficult position. The trade unions, perfectly right and desirable as long as they adhere to their legitimate objects, are rapidly becoming exceedingly tyrannical, and some members of them can scarcely be said to enjoy liberty of conscience. Open-air preachers sometimes find obstacles deliberately placed in their way by the authorities, who are not in sympathy with evangelical truth. Yes; even in our own land lovers of liberty need to be on their guard; but let us go on liberating the slaves in other lands, while guarding our own God-given freedom.

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

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Prophecy and Present Problems.

THE following is the second letter contributed by "Oxonian" to *The West Briton and Cornwall Advertiser,* in answer to a recent editorial in the Kerrier Deanery. In our June issue "Oxonian" dealt with some of its main points, in a manner very similar to his first letter, so it is not necessary to reprint that one. Certainly this second letter will be of great interest to our readers.—(Editor.)

"Sir,—Instead of dealing further with the Kerrier Deanery editorial, I should like to give a bit of constructive argument. What brought me, just over fifty years ago, to believe in 'Britain in the Bible' was finding Russia in the Bible. Russia is very prominent in the news to-day, and the time cannot be far distant when the great prophecy of the Russian plot and its discomfiture will be fulfilled.

"This prophecy is to be found in Ezekiel, chapters xxxviii. and xxxix. There are no less than fifteen definite points identifying Russia. Gog is from an old root, meaning giant, a fit designation for the Colossus of the North, the Power controlling an Empire of over eight million square miles, all comprised within one ring fence. Magog can be traced into Mongolia, all now under Soviet Russia. A great portion of Eastern Siberia is peopled by tribes of Mongolian origin, and twice over in the Middle Ages Russia was overrun by Mongol hordes, who intermarried with the natives, so that all Russia is literally the Land of Magog.

"Rôsh, as in the Septuagint version of B.C. 250, and now in the Revised English Bible, is the original form of the Russian name, recorded in Byzantine histories, describing the first appearance of the tribes of Russ on the shores of the Black Sea. The great Hebrew grammarian, Gesenius, says that by 'Rôsh' in Ezekiel 'undoubtedly Russia is meant.' Meshech is the Hebrew Msc or Msk—obviously Muscovy and Moscow. Tubal is in the Hebrew Tôbl, recalling the old Siberian capital, Tobolsk, on the Tobol. Gomer is traced in the old books to the shores of the Black and Caspian Seas, exactly where the different hordes of Cossacks have been settled from time immemorial. And Togarmah is the Turk—not those whom we are accustomed to call by that name, the Osmanli, of Turkey—but the Turki race of Turkistan, Turcomania, Armenia, and Anatolia. These are the backbone of Russia—the thighs or flanks of the North. Persia is Russia's confederate now. Cush (in our ordinary English Bibles Ethiopia) had two settlements, Western and Eastern, the former Abyssinia, the latter Afghanistan. Russian propaganda has been at work in each. Sheba and Dedan are those Arab tribes with whom even now Russian agents are busy negotiating alliances. And Tarshish is India. King Solomon's Eastern navy brought from Tarshish the very things which together are found in India—the country now in a ferment, largely owing to influences from Moscow. The greatness of the army brought into the field by Ezekiel's Gôg fits in with a population of 150,000,000, under compulsory military service. And the preponderance of cavalry described in the prophecy is true of the motley army of Russia. Ezekiel describes Israel and Israel's land as the object of Gôg's designs—Russia aims at the subversion of Britain.

"The Britain of history stands thus revealed as the Israel of prophecy. The respective destinies of British-Israel and her enemies are plainly set forth—involving the sudden and impressive downfall of Russia.

"Anyone troubling to read carefully through those two chapters of Ezekiel will see how extraordinarily exact Bible prophecy is.

"W. M. H. MILNER."

"June 3rd, 1930."

Review.

"The Chronological Prophecies of Scripture Already Fulfilled and Still to be Fulfilled." By Rev. P. H. Pritchett. 3/-; post free 3/2.

This is one of the best books on Scripture chronology for the general reader that we have seen. Its nineteen chapters treat this fascinating subject exhaustively. The author has given us the results of his wide reading and diligent research, and the matter is placed before the reader in a manner to arrest his thought. His working out of the three great streams of prophecy is most instructive and interesting, and the elucidation effective. The three are shown as coming to a conclusion within three years of one another. The way the writer deals with the seventy weeks of Dan. ix. affords a high degree of satisfaction, and the reader finds this period can be worked out in four different ways, respecting the three periods in our Lord's earthly life, through prophetic, lunar and solar time reckoning. To use the author's words, "These discoveries, along *with several others,* should prove of immense interest to all Christian people." We sincerely endorse this statement, and heartily recommend the book to all interested in prophecy. It should have a large sale. The reader may note a few *errata,* which he will have little difficulty in correcting. This book may be purchased from the North of England Council's Book Depot, and will be found in the advertised list on the back cover of this journal. W.H.S.

Flitchky.

AT the annual competition for the Dunmow flitch of bacon, to be awarded to the married couple who during the year have had no quarrel, were this year among the successful claimants, I observe, Mr. and Mrs. Henry Asher Levy, of Victoria Dock Road. A Jewish couple competing for a piece of bacon is at least an interesting novelty, and if there should be many more Jews who wish thus to exhibit their matrimonial bliss we shall, in sheer self-defence, have to institute a trial for a tail of fried fish. It would never do for the ancient bacon flitch to get the name of Dun-moses!—*The Jewish World,* 12/6/30.

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Leeds British-Israel Association.

ON Wednesday, May 14th, we had one of the most delightful and illuminating lectures it is possible to conceive on our Anglo-Israel Identity, entitled "The Secret and Mystery of England," from Mr. Henry D. Houghton, of Sandiacre. He is an old and much esteemed friend. That the audience greatly appreciated it was evident by the way they keenly followed him in his closely-reasoned address. All the statements the speaker made he supported with a suitable text of Scripture. Mr. Houghton gave us thirty-seven identification marks, showing that the Anglo-Saxons were the Israel of the Old Testament. He had in a previous address given us thirty-six, making a total of seventy-three identifications. Such effective application of Scripture to his argument left very little in obscurity or doubt in the minds of his hearers. He pointed out how the faithfulness of God to His promises to Abraham, Isaac and Jacob gave the explanation of all the development of the Anglo-Saxon race in the world as we see it to-day. The mind was filled with a sense of wonder and gratitude for the sacred romance (if we are allowed the words) of God's covenant faithfulness as the speaker closed his address of well over an hour.

On Thursday, May 15th, Mr. Houghton again lectured to us. The subject for the second address was "Daniel's Fifth Kingdom: Which is it, and Where is it?" He drew our attention to the significance of the fact that the Kingdom of God was what our Saviour preached and instructed His Disciples to preach. Now the Kingdom of God is not a church, although the church is within it. Referring to Nebuchadnezzar's dream (Dan. ii. 44), Daniel's interpretation showed the four Gentile kingdoms, which have ruled the world—the Babylonian, the Medo-Persian, the Grecian, and the Roman. These have all passed away. "In the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume these kingdoms, and it shall stand for ever." He declared there is no way of showing the fulfilment of this prophecy, unless we identified the great British Empire as the fifth kingdom. All the evidence pointed in this direction, for no other answered to the description. The outstanding fact, which could not be explained away, was our Saviour's statement in St. Luke xxi. 24: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." This being a definite revelation by the Son of God, indicating the coming to an end of the rule of the Gentile fourth kingdom. It is clear also that the deliverers of Jerusalem could not be Gentiles, or this Scripture has still to be fulfilled. Here, however, chronological prophecy steps in and helps us, confirming the date. The dream had special reference to Gentile rule. Nebuchadnezzar ruled 603 B.C.; add to this 1917 A.D. (the year Jerusalem was delivered), we have 2,520 years, or the seven times predicted. This shows an exact fulfilment. The fifth and last kingdom has been (as it were secretly) established contemporaneously with the four mentioned.

Pan-Europa or Pan-Britannica?

M. BRIAND'S idea for federal union in Europe has been elaborated in a memorandum issued to European members of the League of Nations. Europe in general, and Germany in particular, have unquestionably been deeply impressed by French initiative. In principle, if not in actual practice, Great Britain may soon have to take momentous decisions. As Sir Gilbert Vyle suggested in his City luncheon address, this country has to make up its mind whether it is going to be a European State, or give undivided allegiance to the British Empire. France is careful to show that a federal Europe would not be inimical or prejudicial to the League of Nations. Great Britain could not form part of this "geographical entity" without ruling out the closer economic relationship of the British League of Nations. Mr. Amery, in a speech in Berlin, frankly stated that it would be to the interests neither of pan-Europa nor Great Britain that she should join the union proposed by M. Briand. No British party, he said, could abandon the wider patriotism of the Empire, even for so noble a conception as that of pan-Europa, and anyone who toyed with the idea would do a disservice to both Europe and the Empire. The publication of the memorandum, showing that France is in earnest, will quicken interest in the development of the movement for making the British Empire an economic unit, and lend force to Sir Gilbert Vyle's plea that the Imperial Conference should meet at much shorter intervals.—From the Editorial Notes of *United Empire*, June, 1930.

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AUG 15

"Your Race shall possess the Gates of its Enemies."

—Genesis xxii. 17 (F.F.)

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE.

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"I believe unreservedly that it is the duty of every man to pursue unflinchingly the search for truth, and to free himself as far as he can from narrowing and fettering preconceptions as to the conclusions to which his search will lead him."—The late Dr. Davidson, Archbishop of Canterbury.

British-Israel in Genesis.

By The Editor.

Part V.

After the dismissal of Ishmael and his mother, Hagar, from Abraham's establishment, our investigations are naturally concentrated on the life of Isaac, and the next dramatic incident is usually spoken of as

"the trial of abraham's faith."

If a competition were organised to decide the most popular passage in the Old Testament from which to preach a sermon, it is almost certain that this incident would be in the first three selected. Yet we are compelled to ask: Has this incident ever been preached upon with any genuine attempt to find a historical fulfilment of all the promised blessings? It is impossible to do so outside the British-Israel method of exposition. The usual sermon, delightful to hear, will graphically describe the incidents of the journey to the Mount of Sacrifice. The respective characters of Abraham and Isaac, and their probable thoughts en route, will receive much attention, and the dramatic climax of the interrupted sacrifice will be led up to with all the eloquence of the gifted preacher.

But what happens when the preacher reaches Jehovah's promises to Abraham's after-seed, confirmed by the self-imposed oath of Jehovah?

GENESIS XXII. 16-18.

By Myself have I sworn, saith the Lord,
By Myself do I swear, saith Jehovah (Oxonian),
Because thou hast done this thing
And hast not withheld thy son, thine only son,
That in blessing I will bless thee,
And in multiplying I will multiply thy seed
As the stars of the heaven, and as the sand which is upon the sea shore;
And thy seed shall possess the gate of his enemies,
And in thy seed shall all the nations of the earth be blessed;
Because thou hast obeyed My Voice.

Immediately this stage is reached, the preacher enters the realm of symbolism and spiritualising, and we have the multiplication and blessing of the spiritual seed of Abraham, meaning usually the adherents of the particular branch of the Christian

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Church to which the preacher and his congregation belong.

Then the preacher skips that most inconvenient phrase, "And *thy seed* shall possess the gate of his enemies," and goes on to explain that the "thy seed" in the next paragraph means Christ, through Whom all the nations shall be blessed, as a reward to Abraham because he obeyed the voice of Jehovah.

But what is the difference between these two "thy seeds"? One has to possess something, and the other has to bless nations.

Why not expect these two seeds to be one and the same "seed"—the descendants of Isaac? Why skip the first, and turn the second into the Messiah? It is very illogical and bad reasoning.

We must now quote Ferrar Fenton's translation, and we immediately note that the singular "Gate" of the Authorised Version is more correctly translated into the plural "Gates," thus harmonising with the plural "enemies."

> "I promise," the LORD declares, "that because you have done this thing, and not held back your special son, that when blessing I will bless you, and when increasing I will increase your race as the stars of the skies, and like the sand upon the sea-shore; and your race shall possess the gates of its enemies; and I will benefit all the nations of the earth through your heir, because you have listened to My Voice."

Now let us examine these remarkable promises and predictions from a purely British-Israel standpoint, devoid of spiritualising and symbolising, and let us use the generally-overlooked, but ever-present "time marking" as insisted on by the late Rev. Henry Sturt, of Dewsbury, in his address from the Chair of the Yorkshire Congregational Union in 1884.

THE EXPOSITION.

On the phrase, "Saith the Lord," the Century Bible remarks:—"This is a peculiarly emphatic and solemn formula, 'Oracle of Yahweh,' commonly used in the prophets to introduce a Divine utterance. In the Pentateuch it only occurs once elsewhere, in Numbers xiv. 28." On looking this up, we find it is the closing incident in the report of the spies, and its effect on the Israelites. It occurs in the punishment denounced on Israel for their cowardly revolt from Jehovah, and Biblical history describes its literal and complete fulfilment. We have every right to expect an equally literal fulfilment of Jehovah's promises to Abraham and Isaac, confirmed, as they were, by the same sacred and personal oath. Here is the Ferrar Fenton translation of Numbers xiv. 26-38, for comparison with the Authorised Version, and while you have your Bibles open read the whole of chapter xiv.; you will understand the incident better:—

> "For how long shall I hear the complaints of this vile mob complaining against Me? These complaints of the Children of Israel that they murmur against Me? Say to them, "As I live, says JEHOVAH, according to their demand to My ears, I will do to them! In this desert their corpses shall fall with all their officers and rulers, from the age of twenty years and upwards, who complained against Me. They shall not arrive at the country that I raised My hand to lead them into,—except Kaleb, the son of Jephunah, and Joshua, the son of Nun. But their children, which they said would be enslaved, I will bring in, and they shall see the country which you despised; but your corpses shall fall in this desert, and your sons shall be scattered in the desert forty years, for you shall carry your whoredom until your bodies sink in the desert. By the number of the days when you should have been examining the country—forty days—a year for a day, a year for a day, you shall carry your crimes,—forty years. Thus shall you recognise My hostility—I the EVER-LIVING, have declared I will do this, to all that vile mob, who revolted against Me in this desert.—They shall perish there,—they shall die! And the men whom Moses sent to spy the country, and who returned and complained about it, the whole of that band shall become dung upon the earth! Those men shall die who reported bad of the land, to fight against the EVER-LIVING. Yet Joshua, the son of Nun, and Kaleb, the son of Jephunah, shall live from among those who went to survey the country."

To return to our exposition. The Companion Bible has this comment on the word *"sworn"* in verse 16: "This oath is the foundation of Israel's blessings; David's 'sure mercies' are all grounded on it."

On verse 17, *"Blessing, I will bless thee,"* the above Companion Bible adds: "I will surely bless"; or "I will richly bless."

We now quote this delightful comment by Dr. Driver on the above phrase, "Saith the Lord," in Gen. xxii. 16: *"Saith the Lord* ('Tis) JEHOVAH'S whisper!—a solemn asserverative interjection, used constantly by the prophets, but rare in the historical books. The root in Arabic signifies to *utter a low sound;* and hence the Hebrew expression probably denoted properly a *whispered* or *muttered utterance* of a revelation heard quietly by the mental ear."

We now come to the "blessings" and the "time-markings" resulting from this trial of Abraham's faith: "That WHEN blessing, I WILL bless you; and WHEN increasing, I WILL increase your race."

When will this particular "when" be? "When" it happens, the blessing will be so remarkably generous there ought to be no mistaking it, and it will be difficult to hide this promised numerical increase of Israel's Race "when" it is an accomplished fact.

It will not do to say, "The Church is promised spiritual blessing and enlargement." The Church is not even mentioned. It is the racial descendants of Abraham and Isaac (after whom they were to be named), that were to be "blessed" and "increased."

BUT "WHEN"?

We can rule out Judah—the Jews—as they were condemned to be few in number. We are, therefore, left to the multitudinous, the many-nationed, the company of nations seed, promised to Ephraim and Manasseh and their companion tribes of Northern Ten-Tribed Israel.

BUT, AGAIN, "WHEN"?

All blessing of this overwhelming importance implies a finality period; it could not be revoked or undone. In the above quotation from Numbers we have the Divine method of reckoning the period of Israel's punishment—namely, "a year for a day, a year for a day." Note the double

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imperative repetition of the phrase; in other words, let it sink into your minds as a Divine rule of reckoning.

Later on, Israel (Northern Israel) sinned grievously, and they were "removed" out of His sight, out of Palestine to beyond Nineveh, to the cities of the Medes, to the south-west of the Caspian; and this happened 120 years before the Jews went to Babylon for *their* seventy years of captivity.

"A YEAR FOR A DAY, A YEAR FOR A DAY."

A Hebrew or Israelitish year was one of 360 days. Israel's punishment was for seven times, and this made its duration to be:—360 × 7 = 2,520 days—years. Northern Israel's Assyrian captivity began in 721 B.C., and 2,520 years onwards take us to A.D. 1800.

From thence onwards should begin the period "WHEN blessing, I WILL bless thee, and WHEN increasing, I WILL increase your race."

And this same "race"—"your race" from Isaac, which is to be named racially after I-saac—"Shall possess the gates of its enemies"!

And this same "race" shall be the means of blessing "all the (other) nations of the earth," *because you have listened to My voice.*

It is 3,802 years since this promised reward of Abraham's faith was "whispered by Jehovah"; but it still holds good, and must be fulfilled in Israel's history. As we have no right to expect its fulfilment *before* the period of punishment ended in A.D. 1800, so we cannot look for fulfilment to any events in Palestine in B.C. times. We overlook the fact that the time for the fulfilment, of the evolution of Israel's increase, expansion and civilising mission, could not begin before 1,800 years *after* Christ, when her period of 2,520 years had expired. Have you ever heard *this* mentioned in any sermon on the sacrifice of Isaac? And yet, logically, it cannot be anything else, if you are anxious to find a historical solution.

THE NINETEENTH CENTURY.

It was about the beginning of the nineteenth century that we founded our missionary societies (Israel's mission foretold by Isaiah and other prophets); it was during the nineteenth century that we acquired the gateways of the world; it was during the nineteenth century that our population increased so wonderfully that we expanded into "a nation and a company of nations"; it was during the nineteenth century, and afterwards, that we have been given our unique pre-eminence among the nations of the world as "the chief of the nations"; it was during the nineteenth century, and will be much more so in the twentieth century, that "all the nations of the earth" will benefit themselves by adopting our ideals of righteousness and justice under our leadership—"BECAUSE YOU (Abraham) LISTENED TO MY VOICE" 3,802 years ago.

What an entirely different sermon these arguments and historical evidences would make! But it would mean claiming that the English-speaking peoples were the Lost Ten Tribes of Northern Israel!

"THE GATES OF HIS ENEMIES."

My readers will now expect some reference to the notes on this passage from the writings of "Oxonian" and the Chief Rabbi (Dr. Hertz).

We will commence by quoting the following excellent comment by "Oxonian":—"'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—*upenantious*, 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 which are active enemies, but those whose laws and customs are, in principle, different from those of the multitudinous seed to spring from Abraham. Now, if there be found dominant in the world to-day a continually-increasing race whose watchword is liberty, and yet who obey the instincts of duty and the behest of conscience, whose institutions are so constructed as to withstand the nation that Might is Right—a nation whose laws are based (like the Mosaic on the golden rule of 'Do as you would be done by'—and if, on the other hand, the nations generally exhibit alternate despotism and anarchy, then the promise is fulfilled which God made to Abraham that his seed should possess the power to keep in order a world whose principles should be contrary to theirs. In the Hebrew word rendered 'enemies' there is the still further thought of 'envy.' It is a picture of the lion—the king of beasts—surrounded by a herd of jackals, daring not to snatch the prey, which they covet, from his hold. If there be one nation so situated towards the rest, with its power unshakably planted in their midst, that nation is 'the seed' of Abraham. If, further, that dominant nation is not merely ruling the world, but giving them the Word of God, and the Gospel of His love in Christ—is it not in very truth 'that seed'?

"In order to be able to do this, it must hold vantage points all round the world as keys of the different countries whom it is to subject for Christ. The detailed fulfilment of this promised dominance in the Empire of Britain is exhaustively set forth in the work by 'Philo-Israel' on *'The Geography of the Gates.'* That there is such an obvious national fulfilment is the proof, if proof were wanted, that a national (and not a spiritual) fulfilment is the thing to look for. What all must pray for is that Israel's sceptre shall be never used, except for Christ."

We now turn to the notes by Dr. Hertz, the Chief Rabbi on this 22nd chapter of Genesis.

THE BINDING OF ISAAC.

This is the Jewish title of the event, and Dr. Hertz has written two delightful pages of introductory comment on it. He begins with a reference to the call to Abraham to sacrifice his heir "as a burnt-offering unto the Lord," and continues:—"It was a test safe only in a Divine hand, capable of intervening, as He did intervene, and as it was His purpose to intervene, as soon as the spiritual end

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of the trial was accomplished." His next paragraph can be well outlined in these two quotations :—"The story of the binding of Isaac opens the age-long warfare of Israel against the abomination of child sacrifice which was rife among the Semitic peoples, as well as their Egyptian and Aryan neighbours." "Unlike the cruel heathen deities, *it was the spiritual surrender alone that God required,"* etc., etc.

His next paragraph deals "with the Maccabean revolt, when Jews were first called upon to die for their Faith"; and the story of Hannah and her seven sons is mentioned.

Dr. Hertz next takes us to the Middle Ages, and their Jewish persecutions and martyrdoms. He writes :—"English Jews need but think of the soul-stirring tragedy enacted at York Castle in the year 1190, to understand the lines of the modern Jewish poet :—

> We have sacrificed all. We have given our wealth,
> Our homes, our honours, our land, our health,
> Our lives—like Hannah her children seven—
> For the sake of the Torah that came from heaven.

He continues :—"But in all human history there is not a single noble cause, movement, or achievement that did not call for sacrifice, nay, sacrifice of life itself. Science, liberty, humanity—all took their toll of martyrs; and so did and does Judaism. Israel is the classical people of martyrdom. No other people has made similar sacrifices for truth, conscience, human honour, and human freedom." Dr. Hertz then concludes by referring to the rampant anti-semitism of Eastern and Central Europe.

We now pass on to the footnotes by Dr. Hertz on the contents of the 22nd chapter, from which we select the following, beginning with verse 16 :

16. *By myself have I sworn.* "Moses referred to this oath when he pleaded for Israel; see Exodus xxxii. 13. The expression is the equivalent of 'As I live, saith the Lord,' Numbers xiv. 28, and elsewhere."

17. *As the sand which is upon the seashore.* "As the sand has been placed as a boundary for the sea, and though waves thereof roar and toss themselves, yet can they not prevail (Jer. v. 22), so would multitudes of enemies strive in vain to destroy Abraham's descendants; *but thy seed shall possess,"* etc. (Malbim); compare xxxii. 13. (M. L. Malbim was a Russian Rabbi and exegete, who lived from 1809—1879.—Editor.)

17. *Possess the gate of his enemies.* Compare Gen. xxiv. 60. The "gate" of this city was its most important site (see xix. 1), and its capture gave one command of the city.

18. *Be blessed.* See notes on xii. 2. As these were quoted on page 54, second column, in the April issue, readers are referred to them.

And this is all the Chief Rabbi has to say on "the binding of Isaac"! His outlook is essentially and entirely Jewish. No other section of the Twelve Tribes of Israel need apply; in fact, they are not in the picture. There is a singular lack of a futurity outlook in his exposition, and not having any national and historical events to advance as literal fulfilments, he very naturally does not stress those phrases in the "blessing" that promise such details.

Let us requote them separately :—

(1) When blessing, I will bless you.

(2) When increasing, I will increase your race as the stars of the skies, and like the sand upon the seashore.

(3) Your race shall possess the gates of its enemies.

(4) I will benefit all the nations of the earth through your heir. Your heir being, of course, Isaac, who was then lying bound on the altar.

Again and again, we ask : Why do not Jewish, Anglican and Nonconformist expositors and preachers keep to the subject-matter of this wonderful fourfold blessing? The binding of Isaac was only the event which called it forth, but, having been called forth and confirmed by "the affirmation of Jehovah" (Young's Literal Translation), surely the interpretation of this group of blessings should take precedence over the description of the event which called them forth.

They were "whispered" to Abraham, because he had listened to Jehovah's voice, and his faith had stood the test. Where, then, is their fulfilment outside of our British-Israel exposition?

(To be continued.)

Sir Flinders Petrie on Fifty Years' Work.

GLORY OF SOLOMON CONFIRMED.

The Morning Post of July 11th printed an interesting interview with Sir Flinders Petrie on his work in Egypt and Palestine, from which we quote the following paragraphs, as being of special interest to our readers (ED.) :—

"All over the East the country is dotted with the ruins of towns. They all have their story, and it is only a question of having the knowledge necessary for their scientific interpretation. In our first four years in the South of the Holy Land we have been able to date the Palestine pottery, as well as the Egyptian, and we are gradually finding how the material facts agree with Biblical and Egyptian records once supposed to be exaggerated.

"The glory of Solomon has been amply confirmed," he said. "In his reign the people of Palestine were better off than either the Egyptians or Babylonians. They had richer and more beautiful ornaments, and a higher civilisation. We know, too, how their splendour was achieved. Solomon tapped both the north and south trade routes, and was, therefore, richer than either his northern or southern neighbours.

THE HYKSOS KINGS.

"Gradually we are getting the history of the mysterious Hyksos kings. The Egyptians so hated them that they destroyed all traces of them after their fall, and we have actually found better material in the South of Palestine than in Egypt itself. They arrived, like the Turks, without the civilisation of a settled country, and both in Syria and Egypt adopted whatever they found."

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Joseph's Dream.

THE first dream of Joseph, "that he and his brethren were together binding sheaves in the field, when lo, his sheaf stood upright; and behold, all their sheaves stood round about and made obeisance to Joseph's sheaf," was perfectly fulfilled in the second journey of his brothers to Egypt to buy corn during the seven years' famine (Gen. xliii. 26-28). After his next dream he told his brethren: "Behold, I have dreamed a dream more; and behold, the sun, moon, and eleven stars made obeisance to me." He also told his father, who rebuked him in the words: "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren, indeed, come to bow ourselves down to thee to the earth? And his brethren envied him; but his father observed the saying" (Gen. xxxvii. 5-11).

The second dream has not yet been fulfilled. Jacob did not bow down to his son. On the contrary, Joseph made ready his chariot and met Jacob with great affection and honour, and both Rachel and Leah were dead. Nor were the two tribes of Joseph—Ephraim and Manasseh—so honoured by their brother tribes in Old Testament times. It is in these last days, therefore, that we must seek for the fulfilment of Joseph's second dream. In the blessing given to his sons (Gen. xlviii. 14-20), and to Joseph himself (Gen. xlix. 22-26), it seemed that every blessing possible was promised to his seed, and the words of Moses in his last blessing on the tribes show yet more fully the glorious future of Joseph's descendants, Ephraim and Manasseh. Of Joseph, he said: "Blessed of the Lord be his land, for the precious things of heaven, for the dew and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fullness thereof, and for the good-will of him that dwelleth in the bush! Let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the end of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh" (Deut. xxxiii. 13-16).

There is every evidence that the English and American branches forming the Anglo-Saxon race are the two peoples, Ephraim and Manasseh, and that they are in possession of all the benefits promised to the two sons of Joseph. Jacob, in his blessing, said: "From thence is the shepherd the stone of Israel" (Gen. xlix. 24). Isaiah xxviii. is a whole chapter on Ephraim's sin, and God's judgment on his tribe; yet in verses 16-17 it is shown that God's kingdom was to be founded by the Lord Jesus Christ, Who, like Joseph in his youth, was despised and hated by His brethren of Judah and Levi. "Jesus said to them: 'Did ye never read the Scriptures? The stone which the builders rejected, the same is become the head of the corner.' . . . . Therefore I say unto you, the Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 42-46). These words were fulfilled when the Gospel was brought to South Britain by some of the earliest believers in, and witnesses of, the life, death, resurrection and ascension of our Lord Jesus Christ. Then, also, was the beginning of the stone cut out without hands, which, according to the dream of Nebuchadnezzar, would break all the earthly kingdoms prefigured in that dream (Dan. ii. 44-45). The early Christian Church and kingdom of South Britain grew in power, and finally broke the kingdom and rule of all the Powers signified by the great image of Nebuchadnezzar's dream. The last and greatest of all wars, Armageddon, was to be brought about by the three unclean spirits from the mouths of the dragon, the beast, and the false prophet (Rev. xvi. 13-16), but, instead of breaking the Anglo-Saxon people, of the tribe of Joseph, the Great War has increased its power and greatness in the world, while the Holy Land has been made free, and Jerusalem is no longer trodden down by the Gentiles. Britain is ruling there, and is doing great works in preparation for Israel's re-occupation of the land (see God's promise to Ephraim, as given in Jer. xxxi. 13-26). Yet with all the enlargement and blessing enjoyed by the two peoples of Joseph, the other eleven tribes are not yet clearly known, and have not collectively made their obeisance to Joseph, as signified in his dream of the sun, moon, and eleven stars. By the sun and moon we may be right in believing that all the kindred peoples of Abraham's race—those of Ishmael, and of Keturah, Abraham's wife after the death of Sarah—will be gathered in true national friendship.

The time seems very near when God's people are to enter into their chambers and to shut their doors until His indignation be overpast, when He shall punish the inhabitants of the earth for their iniquity. After that time "Israel shall blossom and bud, and fill the face of the world with fruit" (Isaiah xxvi. 20-21, and xxvii. 1-6), and it seems very near when we see the strong spirit which is leading many of our statesmen and a great and ever-increasing number of the people to urge for the establishment of free trade within the "British Commonwealth of Nations," to the exclusion of foreign products. According to the prophecy, the doors of the Israel-Ephraim empire are only to be closed "for a little moment until the indignation be overpast." After that, we may look for all the national glory promised to Israel in Isaiah xxx. 26, and lx. In this time of national seclusion from the troubles of the nations who will suffer God's judgment, we may expect our other tribes of the House of Israel to come and honour, and be one with, the people of Joseph, and to prepare for the final return, representatively, of the tribes to the Holy Land, and the glorious fulfilment of Jer. iii. 18-19.

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Canon Hoare on Re-Union

BY LUKE PEARCE.

IT was in 1853 that Canon Edward Hoare, M.A., who had charge of Christ Church, Ramsgate, was invited by Sir Charles Hardinge to undertake the living of Holy Trinity, Tunbridge Wells, which he accepted, and where he died in 1894, having been vicar for forty-one years. He was Canon of Canterbury Cathedral from 1868.

Canon Hoare never published any great theological work, but whenever any event was "in the air," or some religious point was brought into special prominence, a small book on the subject was sure to appear, written with his masterly clearness and power, that just served the needed purpose, and put into men's hands the teaching which they sought.

Since the late war, in 1915, a few lectures of his were published by Thynne, at 1/-, entitled "Palestine, Russia and the Present War." We quote part of Canon Hoare's interesting lecture on "Re-union." We say "part," for the reader will find several ellipses, which appeared to us necessary so as to bring the article within reasonable compass for the columns of *The British-Israel Herald*. British-Israelites will wonder how such a great mind as his could go so far, and yet not, so far as we know, grasp our British Identity with Israel as distinct from Judah.

RE-UNION.

"There are few things more beautiful than union, and few more painful than division. 'Behold how good and pleasant a thing it is for brethren to dwell together in unity,' and how painful, how sad, how bitter a thing it is when brethren are divided, and there is any disunion amongst those who ought to be one. . . . .

"I propose to speak in this lecture of the repair of one of the most fatal breaches that ever arose amongst God's chosen people, a breach amongst brethren, brethren who had once lived and acted together in the spirit of a common patriotism, and under the leadership of a common king—I mean the breach between Judah and Ephraim, or, as it is sometimes called, 'Israel.' Let us look at the history of that breach, and then at the promises here given respecting it, and may God so bless His word that we may learn to cultivate more than ever a united, forbearing and loving spirit.

I.—THE BREACH.

"This took place, as you remember, in the days of Rehoboam, 975 years before the coming of our Blessed Saviour. Now consider what a dreadful breach it was.

"(1) It was a breach in the nation chosen by God. . . . Now the disputants in this case were those of whom God had said: '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' (Deut. vii. 6). But, notwithstanding His choice, they were rent asunder by division; and instead of being one, they were split into two hostile nations.

"(2) There was fault on both sides at the commencement of the strife. Rehoboam was foolish, and Jeroboam wicked. On the one side was folly, and on the other rebellion. . . . .

"(3) It led to a series of bloody wars until the Ten Tribes were carried captive. For 250 years the two divisions of the nation were perpetually at strife, and thousands of homes must have been desolated by their sanguinary wars.

"(4) It led the Ten Tribes into open and avowed idolatry. As soon as the division took place, in order to prevent Israel returning to Jerusalem, Jeroboam set up two golden calves—one in Bethel, and the other in Dan—and said: 'Behold, thy gods, O Israel.' He rebelled not only against Judah, but against God.

"(5) It led to sinful alliances with idolatrous nations.

"Thus things went on growing worse and worse, till both parties utterly fell. First, the Ten Tribes were carried captive, and then, after 115 years, Judah followed. Their homes were broken up; their Temple was destroyed; the land of the ten tribes was peopled with heathen from Babylon; and Jerusalem, the city of David, the seat of Solomon's magnificence, the place of which David sang, 'Beautiful for situation, the joy of the whole earth, is Mount Sion,' was laid low in the dust, her streets choked with rubbish, and her walls a heap of ruin.

"How far the division has been since kept up it is very difficult to know. It seems most probable that some of both nations returned after the edict of Cyrus; but not enough to constitute a re-union of the people. They certainly have never been united under one king of the family of David, and there has never been a union of the Ten Tribes with Judah in their own land, for in the days of our Lord that was occupied by the Samaritans, of whom it is said, 'The Jews had no dealings with the Samaritans.' So, according to the prophetic Scriptures, it appears that they will be distinct from each other during the dispersion. In Isaiah xi. 12, we read of the 'outcasts of Israel,' and the 'dispersed of Judah'; and it is one of the promises of the latter days that 'the envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.' So there is great reason to believe that they will be restored separately, Judah first, and afterward Israel. . . . . So the description of the restoration in Zech. xii. clearly refers to Judah alone. . . . . So it was with the strife between Rehoboam and Jeroboam. It was a little matter at the outset, but the flood went on spreading and deepening, till it swept all before it, till it ruined both kingdoms and desolated all the home interests, both of Judah and Israel. And now to the eyes of man there appears not the slightest possibility of re-union. If anyone were to desire to attempt, he would not even know where to find the parties. . . . .

"But this breach, though so sinful, though so

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fatal in its consequences, and of such long standing, will one day be healed; and the time is coming when Judah and Israel will be made one nation in their own land, as they were under David and Solomon. Let us turn to the prophecy."

II.—THE REPAIR OF THE BREACH.

"In former days each tribe had a rod, or staff, on which its name was written, and which was laid up in the tabernacle of the congregation (Numbers xvii. 2). So now Ezekiel was directed to make two rods, or sticks, and write upon them the names of the two great divisions of the divided family; on the one, 'For Judah, and for the children of Israel, his companions'; and on the other, 'For Joseph, the stick of Ephraim, and for all the House of Israel, his companions' (verse 16). He was then to hold them together and assured that they would become one in his hand. These two sticks, or rods, will be miraculously joined, so that the rod of Judah and the rod of Joseph, or Ephraim, would become in his hand one rod. This was to be done in the sight of the children of his people, and would, of course, excite their eager inquiry, and lead them to say: 'Wilt thou not show us what thou meanest by these?' So God provided the prophet with his answer, and directed him to say unto them: 'Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel, and one king shall be king over them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.'

"The passage confirms the lessons already learned, and carries us a step beyond them—to the Covenant which God would make.

"And now I come to a question of extreme difficulty, one in the discussion of which I shall be sorry to speak too positively.

WHO IS THIS KING?

"Who is it that is about to reign over the whole nation, and under whose government all will be one? In answer to this question, two things are perfectly clear. First, that the king is a descendant of David. Verse 24: 'And David, My servant, shall be king over them.' It does not necessarily mean that David himself will arise from the dead, but that the king will be of the House of David, and the heir to David's throne. Thus Rehoboam was called David at the outset of the rebellion, as in 1 Kings xii. 16: 'So when all the people saw that the king hearkened not unto them, the people answered the king, saying: What portion have we in David? Neither have we inheritance in the son of Jesse: to your tents, O Israel; now see to thine own House, David.'

"Secondly, it is equally clear that our Blessed Lord and Saviour is the Son of David as well as the Son of God, and that the throne is His whenever He sees fit to take it. . . . . It is perfectly clear, therefore, that the day will come when the Lord Jesus as the Son of David will reign in Mount Zion, and 'before his ancients gloriously.' And I cannot doubt that the magnificent promises of this passage lead on to that glorious period. This is, indeed, proved, by the reference to it in Rev. xxi. 3. In that passage, the 27th verse of this chapter appears to be actually quoted of the New Jerusalem. In Ezekiel we read: 'My tabernacle also shall be with them; yea, I will be their God, and they shall be My people.' In Revelation: 'Behold, the Tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.' The glories of the New Jerusalem are, therefore, the ultimate fulfilment of the prophecy, and there can be no doubt that it is the Lord Himself Who will there reign as King.

"But the prophecy may point to two distinct periods in the history of the restored people—the one before, the other after the attack from the north; and is it not after the attack from the north, and is it not possible that the solution of the question may be that in the first of these periods the king will be a merely human descendant of David, but in the second our Lord Himself? If this is the meaning of the prophecy, the latter portion of it, descriptive of the covenant of peace and of the Tabernacle, would refer to the second period.

"But I cannot help thinking that before that glorious day there will be a lower and more exclusively Jewish fulfilment. That passage, as explained by the quotation in the Revelation, carried us far beyond the literal return of any one nation to their own country; but this, while it foreshadows the other, has a local and limited application. If this be the case, may not the king at first be some lineal descendant of David reigning, in the first instance, at Jerusalem? This view of the passage is confirmed by the description of just such a prince in Ezekiel's vision of the Temple (Ezek. xl., etc.). So in the 12th chapter of Zechariah, the family of David, as well as the rest of the people, is humbled by the outpouring of the Spirit, which would plainly be impossible if David were the Lord Himself: 'I will pour upon the House of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications.' But the evidence from Hosea is stronger still. In Hosea i. 11, we find Judah and Israel appointing themselves one head, which seems quite inconsistent with the idea that the head is the Lord Jesus, the Son of God. When the Lord appears to reign, it will not be by the appointment of the people.

"But whoever is the king during the first period after the return, one thing is perfectly clear, *viz.*, that the great long-standing breach between Judah and Israel will be healed, healed completely, and healed for ever. When God grants restoration and conversion, He will also grant re-union. When God pardons, He will unite: when He gathers His chosen people to Himself, He will at the same time bind them to each other; and when He brings them under the government of one king, He will combine them as a united kingdom for His own service and for His own glory. . . . ."

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

Two Jewish Sermons.

THE sermon for the week, specially prepared for *The Jewish Chronicle,* is always interesting, sometimes very much so from our British-Israel standpoint, and so, as a complete change from our usual comments on Palestinian problems and happenings, we will this month refer to two sermons of July 4th and 11th. Their respective subjects are :

AARON AND BALAAM.

Here is the text for the first sermon :—

> And Moses stripped Aaron of his garments, and put them upon Eleazar, his son; and Aaron died there on the top of the mount; and Moses and Eleazar came down from the mount. And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the House of Israel" (Numbers xx. 28, 29).

We are treated to a beautiful resumé of the character of Aaron; his strength and his weakness, his peaceful, lovable and reconciling disposition giving him a unique place in the affections of the Israelites.

To those Modernists who deny the Mosaic authorship of Genesis, it would be easy to explain away this charming legend of how the news of his approaching end was broken to Aaron by his brother, Moses; but most of our readers will prefer the legend.

"It was but natural that the kindness and love that characterised Aaron's attitude to his people should be extended to him also, when he was most in need of it. It was Moses's sad task to tell his brother that he was to be the first to pay that penalty. Moses rose early in the morning to visit his brother, who asked him for what cause he had come there at so early an hour. Moses said to him : 'I have been wakeful all night and troubled in my mind.' Aaron said : 'What was the matter that troubled you?' 'I do not know exactly what it was,' said Moses, 'but it was in the Book of Genesis. Let us take it and read it.' So they took Genesis and read it together, chapter by chapter, and, as they read, exclaimed ever and anon : 'How well and how beautifully was completed this work of the creation!' When they came to the account of the creation of man, Moses said to his brother : 'Was this also well? Did not Adam bring death into the world?' But Aaron said : 'That is also God's decree. We must accept it also with thankfulness. But surely you and I have still many years before us, ere we need contemplate death.' 'Nay,' said Moses, 'the years are few. They are not years at all, not even days. Alas! the day has come when you must die.' So Aaron, his son, Eleazar, and Moses go up to Mount Hor, and Aaron's death, that Moses witnessed, was God's gentle kiss upon his lips."

BALAAM.

> Remember, O My people, what Balak, the King of Moab, planned, and what Balaam, the son of Beor, answered him . . . . that ye may know the righteous deeds of the Lord" (Micah vi. 5).

The first problem, cleared up by the preacher, relates to the reasons for admitting these long chapters, devoted by the sacred record to the adventures and sayings of a non-Jewish prophet. His comments and his appeals to history fully justify Balaam's inclusion among the prophets.

But it is on this last paragraph of the sermon we wish to concentrate; it stops just when it might have been made so very interesting.

"The blessing, uttered by the heathen prophet, is concerned with other things besides Balaam's prophecy of Israel's ultimate triumph over her enemies. Much of it has been embodied in the Hebrew prayer-book, just as though it had been the utterance of a Hebrew prophet. Israel was satisfied that Balaam uttered, despite himself, words of truth, which God had placed within his mouth and bade him speak. *These were fitting words with which Israel could be reminded of a great destiny that far exceeded that of the peoples that surrounded them.* The lives of their national development diverged from those, along which the Amorite, the Hittite, and the Canaanite might seek power and glory. *Israel had the secret of a progress of which the others never dreamed. When these tribes of Israel advance to fulfil their destiny, they will prove a new force in the world. 'A little people, dwelling alone, not reckoned among the nations'; but a people who, when their life's work is summed up (as that of a man may be after he has passed away), are found to have exercised a moral force out of all proportion to their numbers, and who, even in their self-sacrifice and their martyrdom, have evoked a note of admiration from those who had not the courage to emulate them."*

(The above italics are mine.—Editor.)

REMINDED OF A GREAT DESTINY.

So Israel had to be reminded by a non-Israelitish prophet that its great destiny far exceeded that of other nations, and, on reference to the narrative, this was done in a series of specially-revealed and inspired predictions made by Balaam, describing certain salient points of Israel's future history. Truly Israel's "national development diverged" from that of the surrounding nations, if it followed the lines described by Balaam's visions of their future.

The next paragraph can be made to read very significantly :—"Israel had the secret of a progress of which the others never dreamed. When these Tribes of Israel advance to fulfil their destiny, they will prove a new force in the world."

Was it the innate consciousness of a Divinely blessed national destiny, or is this a statement made in the light of history, by the writer of the sermon—that "Israel had the secret of a progress of which the others never dreamed"? In other words, is he looking backwards or forwards?

The second half of the paragraph sounds as though he were looking forward. Here it is :—

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OUR JEWISH PAGE.

(Continued.)

"When these Tribes of Israel advance to fulfil their destiny, they will prove a new force in the world."

Of how many Tribes was Balaam speaking? All the Twelve Tribes were in the valley over which he was looking. How many Tribes of Israel does the writer of the sermon expect will be necessary to be a new force in the world? Two or twelve? If the whole twelve of Israel, where are all the other Tribes which are not of his Tribe of Judah?

In any real fulfilment of Israel's destiny, the two Tribes of Judah and Levi would be hopelessly ineffectual in their efforts to perform the work of all the Twelve Tribes. Where are the Lost Ten Tribes to be found, so that the united Twelve Tribes can advance to fulfil their destiny and prove a new force in the world? See how very interesting the inquiry could be made just when we reach this stage.

Why does the writer of this sermon quote this from Balaam's prophetic parable: "A *little* people, dwelling alone, not reckoned among the nations"? Why the word "LITTLE"? I have looked up several translations of this ninth verse of Numbers xxiii., but can find no hint of "LITTLE." The word "little" is totally out of harmony with the very next verse:—

> Who can count the dust of Jacob,
> Or number the fourth part of Israel?

The footnote on verse 10 in the Century Bible reads:—"The sixth distich expresses amazement at the vast numbers of the Hebrew people, metaphorically described as 'the dust of Jacob' (Gen. xiii. 16, and xxviii. 14). The second line must be read: 'Or who hath reckoned up the myriads of Israel?' "

Therefore, why "a little people"? Is it possible that the writer has consciously, or unconsciously, dropped into an almost unbelievable accuracy of dissection? When we read his concluding paragraph, we find that he is, after all, referring to the Jews, and their age-long martyrdom, and their moral force; in fact, that it is a Jewish comment by a Jew about Jews. As it is predicted the Jews are to be few in number, is this why the word "little" is used? But where are the promised myriads of Israel in the next verse? To Ephraim and Manasseh was promised untold numerical expansion; Ephraim was to become "a multitude of *nations*"; Manasseh was to become a "great" separate "people."

So *when* the multitudes of nations (the British group) and the separate "people" of Manasseh (the U.S.A.) make their future great re-union with the "fewness" of Judah, then the writer of the sermon will not be so far wrong when he wrote the sentence: "When these Tribes of Israel advance to fulfil their destiny, they will prove a new force in the world"; because they will then be conscious of being all the House of Israel.

We ask: When is all this to happen? You will find the date in chapter xxiv. 14, and here is the footnote quoted from the Century Bible:—**"In the latter days:** lit. 'in the end of the days,' a frequent phrase in the prophetic literature for 'the final period of the future so far as it falls within the range of the speaker's perspective' (Driver)."

This last quotation from Dr. Driver, defining "in the latter days" as "the final period of the future," etc., makes it extremely probable that Balaam's series of prophecies are descriptive of the latter end of this age. Shall we quote some of the more remarkable phrases used by Balaam in describing Israel's then long-distant future? And in doing so we will use various translations, and ask, en route, if they fit British-Israel (the Lost Ten Tribes) or the Jews?

"Lo, the people shall dwell alone, and shall not be reckoned among the nations. (And not mixed up with the nations.—F.F.)"

("Alone"—Greek *monos*—one by itself; Hebrew—divided, separated, apart—geographically; an island realm cut off from a continent. The Speaker's Commentary explains "dwell alone" as "apart from others, undisturbed by their tumults, and therefore in Safety and just security." —"Oxonian.")

> Verse 21.—The Eternal, their God, is with them; they shout in honour of their King: . . . . it is revealed to Jacob and to Israel what God will do.—(Moffatt.)
>
> Verse 22.—He hath, as it were, the strength of an unicorn. . . . . Behold, the people shall rise up as a great lion, and lift up himself as a young lion."—(A.V.)
>
> Verse 22.—God brought him up from Egypt.
> He is like to a mighty bull!
> There is no chain for Jacob—
> For Israel no subjector!—(F.F.)

The Jews have no king. We shout "Long live the King"; and we claim to trace our Royal House back to King David of Jerusalem. The Unicorn and the Lion are here associated as the emblems of Israel. They are on our Royal Coat-of-arms. Why—if we are not Israel? Israel is likened to a mighty bull; the Hebrew word is *Engl;* and we are nicknamed "John Bull"!

> xxiv. 7.—And his seed shall be in many waters,
> And his King shall be higher than Agag,
> And his kingdom shall be exalted.—(A.V.)
>
> Let their King be greater than Gog,
> Let their kingdom triumph!—(Moffatt.)

Israel is here promised national naval power; in fact, Britannia rules the waves; and if we split Britannia into its Hebrew derivatives, it means—the ships of the covenant (people).

Israel's King shall be greater than Gog, and Gog is the name for the King of Rosh, Mesheck and Tubal—Russia, Moscow and Tobolsk—in the Russian chapters of Ezekiel, xxxviii. and xxxix. Note how the exaltation and triumph of Israel at the end of this age is assured.

Again, we ask: Does this read like Jewish or British history?

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God's Purpose with the Church.

By Daniel Whitelaw, Senr.

When those of us who believe that the British people are none other than the Israel of God, giving as the grounds for our belief that God is fulfilling in their experience the promises which He gave to that people in the Old Testament Scriptures, we are often met with the assertion that that cannot be the case, as God ceased to fulfil His promises to that people when the Jews rejected the claims of Jesus of Nazareth, declaring that He only deceived the people, and took up what they term "the Gentile Church" as His agents to carry out His purposes of mercy in the earth, and that He will ultimately use that Church to restore that people to the favour of God.

Their reasons for this assertion they give as being that when the Jews on these different occasions refused to accept the Apostles' testimony concerning Jesus, they told them that, seeing that they had judged themselves as being unworthy of eternal life, they were now turning to the Gentiles, who would gladly receive the good news. And so when Paul and Barnabas went to Jerusalem to report to the Church there, their great success among the Gentiles, we read that Peter declared in their hearing as to how God made choice among them, choosing that the Gentiles should *first* hear the word of God through his mouth, and so James said that in doing so God had visited the Gentiles to take out of them a people for His name.

That these are the words of Scripture is perfectly true; but that they assert that in taking out this people for His name He thereby ceased to fulfil His promises to Israel is only a gratuitous assumption, an assumption which is a grievous error.

In doing so, permit me to state that the word "Gentile" nowhere occurs in the New Testament record, as that record left the hands of the Apostles, for the word which they penned is the Greek word "Ethnos," a word which means *"nation,"* and of which the word "Gentile" is not the equivalent, that word meaning "a clan" or "tribe," and was applied by the Gauls to a tribe who obtained all the best positions in the Roman army, and is the root word of the English word "gentlemen," who, like the Gentiles of old, still succeed, as a rule, in getting the best positions in the British Army to-day.

Let us, then, translate the word "Ethnos" by its English equivalent, "nation," and read the statement as being God *at the first* did visit the nations to take out of them a people for His name; and then we will get rid of the error of "a Gentile Church"; for while the people are taken out of the nations, they in no sense are *"a National Church."* Hence we read of the *churches of the nations,* but not of a national church; the title given by the Apostles to these persons taken out being *"the Church of God"* (Acts xx. 28).

Having seen the fact that God is taking out of the nations a people for His name, let us now see as to what He has done with this people; and we find it recorded in Ephes. ii. that those who had been aliens from the Commonwealth of Israel, and strangers to the covenants of promise, had been made nigh in the blood of Christ. God having, of the circumcision and the uncircumcision, made *a New Man in Christ Jesus;* having broken down the middle wall of partition between them, thus making both *one,* and at the same time making peace, and as those who of the circumcision had accepted Christ as the One sent to redeem Israel, as spoken of as "the Church," *i.e.,* the "called-out ones," let us see, first, as to when this Church came into being; second, as to what it was composed of; and third, as to what the purpose of God was in calling this Church into being, as that purpose is revealed in the Scriptures of truth.

First, then, as to when the Church came into being; and we find it declared by our Lord Himself to Peter: "Thou art Peter, 'Petras,' a stone, and upon this rock, 'Petra,' a rock, *will I build* My Church"; thus showing that at that time the Church had not come into being (Matt. xvi. 18). But when we turn to Acts ii. 47, we find that after the Holy Spirit had come upon those of the circumcision who had accepted Jesus of Nazareth as the Messiah, the Church was then in existence, for the Lord added to the Church such as were being saved; and so we see that the Church was called into being when the Holy Spirit first came on those who believed in Jesus.

Having thus seen as to when this Church came into being, let us now see, in the second place, as to what it ultimately came to be composed of, and this brings us to the time when God *at first* did visit the nations to take out of them a people for His name; and we find that that was not when the Jews rejected the testimony of the Apostles as to the Messiahship of Jesus, but when God made choice of Peter that Cornelius, the Roman Centurian, might hear the word of God by his mouth and be saved, when the Holy Spirit fell on him and his, as it had fallen on the circumcision on the day of Pentecost, and they, too, were added to the Church; for in one Spirit we are all baptised into one body, whether we be Jews or Greeks, whether we be bond or free (1 Cor. xii. 13). That body is declared to be *the Church* (Ephes. i. 22, 23), the overflowing of Him that filleth all in all. And so we read that they had become fellow-heirs (with Israelite believers in Christ) and of *the same body,* and *partakers of His promise in Christ* by the Gospel (Ephes. iii. 6); that they had been made partakers of *Israel's spiritual* things (Rom. xv. 27), and were blessed with all spiritual blessings in heavenly things in Christ Jesus.

The Church, then, is composed of those who have received the Holy Spirit out of every nation, people, kindred and tongue, through accepting the Lord Jesus Christ, and this brings us to our third aspect of the purpose of God in taking out of the nations a people for His name.

This third aspect of God's purpose is itself *threefold,* and the first of these is declared in Ephes. iii. 9, to *let all men see* what is the *fellow-*

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ship of this mystery, which from the foundation of the world had been hid in God, Who created all things by Jesus Christ; a fellowship which John, in his first Epistle, chapter i., is with the Father, and with His Son, Jesus Christ, as well as with the others who are in Christ Jesus.

When God created man and placed him in a garden, we are told that He walked in the garden in the cool of the day, and, not finding man in his usual place, He called out: "Adam, where art thou?" But Adam had broken his fellowship with his Creator in disobeying his instructions, a breach which remains with the natural man till this day.

In order, however, to restore this fellowship between God and man, God sent forth His only-begotten and well-beloved Son that He by the grace of God might taste death for every man, and open up a way whereby their fellowship might be restored once more, and that on a more lasting basis than it had been at the first.

God, then, is seeking to *let all men see* what this fellowship is, so that they may be attracted and led to come and share in its blessings and its joys.

The second of these is "to the intent that *now* unto the principalities and powers in heavenly places might be known by the Church *the manifold wisdom of God.*"

When we remember that these principalities and powers included the Devil, the rulers of the darkness of this world, as well as wicked spirits in heavenly places, we seem to see that God is *at the present time* making known the futility of all their efforts to keep those who desire this fellowship with God and His Son from enjoying the blessedness of that fellowship which God, in His *manifold wisdom,* has made possible, and at the same time letting all men see that, in spite of indwelling sin, man can enjoy fellowship with his Creator, as well as with Him Who died that man might live, and Who lives that man might not die, as well as in the company of those who had been reconciled to God by the death of His Son.

The third part of this third aspect of the purpose of God in calling the Church into being is declared to be that *in the ages to come* He might show *the exceeding riches* of His grace to those whom He had quickened together with Christ, and raised up together, and made to sit together in heavenly places *in Christ Jesus,* in His kindness toward them through Christ Jesus.

What a wonderful purpose is herein revealed through the grace of God—that grace which saved them, that grace which kept them, that grace which enabled them to do what they otherwise could not have done, both for God and for their follow-men! No wonder that the Apostle to whom these things were revealed exclaimed, in his rapture: "Oh! the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord, or who hath been His counsellor, or who hath first given to Him, and it shall be recompensed to him again, for of Him, and through Him, and to him are all things, to Whom be glory for ever. Amen."

But while these things are gloriously true, they are only *Israel's spiritual things,* which those who are spiritual in Israel enjoy, and which they share with all those who have been taken out of the nations for God's name, and they neither abrogate nor supersede the *physical things* which God was pleased to bestow upon Israel because of Abraham's obedience to the voice of God; nor do they alter the promise that God would make of Jacob a nation and a company of nations, a thing only capable of fulfilment when Jacob's seed were out of the land of promise; nor do they prevent the fulfilment of the word that they would find the land of their destruction too narrow for them because of the number of its inhabitants, by reason of which they had to seek places to dwell, thus causing the desolate places to be inhabited; nor do they deny that the remnant of Jacob were to be in the midst of many peoples as a dew from the Lord, and as showers of rain upon the grass, and at the same time be in the midst of the nations as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, *if he go through,* both treadeth down and teareth in pieces, and none can deliver.

Neither do they change the word of prophecy, that when *outside* the land of promise they were to be in numbers as the sand of the sea, and in the place where their identity with Israel was denied they would be known as sons of the living God. Nor do they hinder the fulfilment of the word which said that when the seed of David had been taken to Babylon, God took another branch of the same seed and planted it in the mountain of the height of Israel, where it flourished so much that the beasts of the field and fowl of every wind dwelt under the shadow of its branches, each and all of which was to be fulfilled between the time when the seed of Jacob had been removed from the land of promise for their sins, and their return thither again.

Let those, they who deride or deny that God is fulfilling His promises to Israel in the experience of the British people, they being Israel under another name, ponder on these things till they see how far their thoughts are removed from God's word. Those who speak of Israel as an earthly people, while they are a heavenly people; those who assert that Israel is carnal, while they are spiritual, let them ponder the fact that the promises to Israel are both physical and spiritual, and that those who are in the Church are only partaking of *Israel's spiritual things.*

In doing so, they will find their Bible to be no longer a book of broken pledges, of abrogated oaths and blasted hopes, a book which has no longer to be subjected to the devices of man's fertile imagination in order to be accepted as true; but a plain, clear record of how God keeps His word, in which He observes His oaths, and at the same time lets those whom He has chosen to be His *servants* see that He will punish sin; that He will accomplish His threatenings, as well as keep His covenants; and so their faith in Him, through Jesus Christ, will be strengthened, till the day dawn and the shadows all disappear.

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The Lost Tribes.

A REVIEW AND A REPLY.

By The Editor.

THE following letter was sent to me from Palestine early in July, enclosing a review of a book by Allen H. Godbey, Ph.D., recently published in America :—

"Dear Sir,—I send the enclosed 'cutting' from an American paper, which a friend has sent me, thinking that, as Editor of *The British-Israel Herald,* it may be of interest to you.—Yours, etc.,

"A Reader of *The British-Israel Herald.*"

Certainly it has interested me, and from several standpoints it deserves examination and criticism; all the more so, as the book has been written by "A Professor of Old Testament in Duke University."

For the sake of easy reference, the "review" is divided into its three natural divisions. I am sorry there is no reference to the price of the book, but here is the "review" :—

THE LOST TRIBES.

SUGGESTIONS TOWARDS THE REWRITING OF HEBREW HISTORY.

The Lost Tribes a Myth. Suggestions Towards Rewriting Hebrew History. By Allen H. Godbey, Ph.D., Professor of Old Testament in Duke University. With illustrations, maps, an index of scriptural passages, and a bibliography. Durham, N. C.: Duke University Press.

I.

"A degree of plausibility has always kept that tradition of 'the lost ten tribes of Israel' alive. That it fits in superficially to a back-ground of history is undeniable. For what became of those ten northern tribes which, seceding after the death of Solomon, lived for two centuries in the separate kingdom of Israel they had established, and were finally taken, some 27,000 of them to different parts of the Assyrian empire? Numerous theories on the subject have been advanced, but the trouble with them all is that they rest on insecure foundations. Many have claimed that the ten tribes made their way to China on the ground that Jewish monuments were found from time to time in that country; others for similar reasons have selected India as the 'getting off' place. Much has gone into the literature of the subject in support of the view that the Anglo-Saxons are the descendants of the lost 27,000, and in the same literature will be found an account of how the vanished tribes came to be related to the 'white' Indians of North America. Zulus, Kaffirs, Afghans, Abyssinians, Egyptians and Japanese have all been called into the picture.

II.

"Here is surely material for incredulity, as well as for an unbiased survey of the whole field; and both are found in Professor Godbey's scholarly volume, given to showing that the 'lost ten tribes' belong to the realm of myth rather than to that of fact. The book is of vast range, taking in all the material pertinent to its theme; and the author's rebuttal of the legend that has flitted so often through the backward visions of history is largely based on his rejection of 'certain presuppositions concerning Hebrew history and masses of supposed local evidence in many parts of the world,' with anthropology and ethnology supplementing history for support of the thesis advanced. As a partial explanation of how the myth has survived so long we are reminded that the 'lost tribes' hunter has often been a Jew himself who has 'regularly omitted to produce the needed historical links between his discovered people and the ancient Israelites,' and that popular textbooks in this field are in the main obsessed with the same 'traditional misconceptions of an originally unique segregate ethnic Israel or a divine intention to produce such,' as those which haunt the believers and promulgators of the myth.

III.

"What the author holds to be proved by his examination of the historical assumptions and presuppositions behind that myth is that they are all contrary to the records. 'Instead of particular Israelite tribes having been lost,' he says, 'an immense volume of their history has been lost.' And in offering these pages as 'but a small part of what will one day be included in any scholarly efforts to present a survey of the growth of religion among the ancient Hebrews,' Professor Godbey sums up his masterly volume by stressing the need for a rewriting of Hebrew history and by suggesting the lines upon which such a new history must be written."

Let us examine the first section in detail. "A degree of plausibility" sends us to the dictionary, and we find "plausibility" defined as "an appearance of being right or worthy of approval: that which seems right and true at first sight." So we start off on our quest, with at least a probability that it is not a needless or an absurd quest. Certainly the *entire* removal of the Northern Ten Tribes to the cities of the Medes beyond Nineveh, and the subsequent overthrow of their conquerors, the Assyrians, before the rising power of Babylon, makes it extremely doubtful that the Ten Tribes were so dispersed that they lost their national coherence when the chance came for their freedom from captivity. We are next told that all the "numerous theories" of their subsequent movements to their new habitations "rest on insecure foundations." To which we reply that we are not surprised at this, as, naturally, all the various foundations will prove unreliable, *except the right one which succeeds in tracing them.*

The next quotation is delightfully illogical :—"Many have claimed that the Ten Tribes made their way to China, on the ground that Jewish monuments were found from time to time in that country." Ephraim, as the leader of the Northern Kingdom, we are told, followed an east wind; therefore it is absurd to look east for those tribes, as an east wind goes west. Again, why assume that the finding of "Jewish monuments" in China proved that Northern Israel went there? The Ten Tribes were NOT Jews! The presence of "Jewish" monuments proves that some Jews from Babylon went east and formed isolated communities, practising their Jewish customs and leaving traces of their residence; but the Ten Tribes were specially trained by their kings, during those two centuries mentioned in the above review, to discontinue and forget their religious cultus in case they might desire once more to look to Jerusalem as their religious centre. Again, how could Northern Israel become "Lo-Ammi" (not-My-people Israel) if they continued faithful to Mosaic religion and Torah, like the Jews have done during all these centuries?

Again, where, in China, does a large body of

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nationals dwell bearing a racial name derivable from, or based upon, the name of Isaac? Again, do the Lost Ten Tribes dwell in the Isles of the West in the centre of China, and are they from that locality, evangelising the world as being the chief of the nations? Are they residing in China as "a company of nations"? Are they there dwelling in many waters, *i.e.*, are they the chief naval power of the world in China? Do they there possess "the gates of their enemies," or, as it might be rendered, "the cities of those who are contrary in manners and customs"? Truly, the Chinese are contrary in manners and customs to ancient Israel, and to-day their Treaty ports are occupied by Anglo-Saxons, (I)saac-sons, the British—the people of the covenant. Have these Lost Tribes of Israel—residing no one knows where in China—a monarchy ruling over them which can be traced back to David of Jerusalem? My readers will see that it is only necessary to ask these questions, quoting from the prophecies the stated future evolution and condition of Israel, to show how absurd it is to look for Lost Israel in China.

What a delightfully assorted list of nationals is given at the end of the first section as being candidates for identification as those "vanished tribes"! Here it is:—The "white" Indians of North America, Zulus, Kaffirs, Afghans, Abyssinians, Egyptians, and Japanese.

No wonder the various "foundations" for the ancestral claims of this assortment "rest on insecure foundations"; truly there is here "material for incredulity," and the "Lost Ten Tribes" would, indeed, be a myth if the claims of no better candidates could be advanced.

The second section of the above review reads very impressively learned. Re-read it from *"The book is of vast range, raking in all the material pertinent to its theme."* Let me commend to Professor Godbey the large and equally learned volume on "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. At the conclusion of his introduction, he writes:—"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."

Keeping to the lines of historical research, the above author traces the English-speaking peoples backwards, across Europe, to those cities of the Medes, to where the Assyrians deported the Northern Kingdom of Israel, to become later on known as the Lost Ten Tribes. At the end of the above second section certain Jew "hunters" for the other and larger section of their nation are blamed for prolonging a fruitless inquiry, and for being weak in their historical links. To which we reply that if the Jew "hunter" has thought he has discovered the Lost Tribes, and if they do not agree with the prophetic description of Israel, as distinct from Judah, then, *of course*, the Jew will fail to supply "the historical links," because they will not be forthcoming—he has been on the wrong scent.

We are told that the writers of textbooks on the Ten Lost Tribes are obsessed by a "traditional misconception of an originally unique segregate ethnic Israel, or a Divine intention to produce such."

It follows from this statement that it is a "misconception" to believe all the definite statements in the prophecies which lead us to believe the prophecies describe the present-day localities and pre-eminence of the English-speaking peoples.

The third section begins with what, at first sight, looks to be an attempt to solve the problem: "What the author holds to be proved by his examination of the historical assumptions and presuppositions behind that myth is that they are all contrary to the records." What will H. B. Hannay say to this flat contradiction?

The next paragraph really does make an attempt to explain:—"Instead of particular Israelite tribes having been lost, an immense volume of their history has been lost." This language can only mean that the Lost Tribes never were lost; it is only the continuity of their history that has been lost. Note carefully that the reviewer makes no attempt to even hint at the present whereabouts of captive Northern Israel, released by the fall of Assyria, or to outline their distinct history of an unbroken continuity, the same as Jewish history.

Instead of that, the reviewer states that, in offering these pages as "but a small part of what will one day be included in any scholarly efforts to present a survey of the growth of religion among the ancient Hebrews," Professor Godbey sums up his masterly volume by stressing the need for a rewriting of Hebrew history, and by suggesting the lines upon which such a new history must be written.

From this we see that "a survey of the growth of religion among ancient Hebrews" is to be substituted for, and is more important than, finding *and quoting* the lost portion of the history of Northern Israel left in Biblical history, in captivity in Assyria. It is evidently quite a *misconception* to believe what prophecy really claims to be — namely, predictions of future events and destinies; but we have no doubt but what the same Professor Godbey will frequently refer in his sermons to the glories of future ages, when righteousness shall fill the world. But that also is prophecy!

And this same prophecy states that it will be Israel's high privilege to lead the world in this far-off Divine event, *and prophecy also states that the Jews will then be joined* to the chief of the nations to complete the witness of re-united Israel to the wonders of the complete and literal fulfilment of the inspired predictions of Biblical prophecy. It is worth having our so-called "misconceptions," if they inspire us with this sure and certain hope.

> We have also a more sure word of prophecy; where unto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts (2 Peter i. 19).

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British-Israel Teaching Vindicated.

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

DURING the last decade British-Israel teaching has made leaps and bounds. All the opposition which has arisen is the natural outcome of its prosperity, but it only tends to further publicity, and consequent propagation of the teaching among those who have never heard of it.

There are many, however, who do not oppose it and see no reason to disbelieve it, but at the same time they imagine that it can be safely neglected as not being a *sine qua non,* or vital to Christian doctrine. But we desire to point out that it is not a side issue, but essential to the establishment of the truth of the prophetic word; for, apart from the fulfilment of prophecy, how is it possible to prove the Bible true to the satisfaction of logical minds?

But if the Scripture prophecies be fulfilled, then the Scripture must be the WORD OF GOD.

No one can possibly deny that the prophecies concerning the Jews have been fulfilled; but there is another class of prophecies concerning Ten-Tribed Israel which are entirely different from those which concern the Jews. According to Dr. Driver, these have never been fulfilled, and in the present state of things never can be. And this dictum is perfectly true, unless it can be proved that Israel exists somewhere.

Apart from British-Israel teaching, there is no proof of this. But if England is Ephraim, then I can see the whole book of prophecies living to-day, and being fulfilled in our midst. If England is not Ephraim, there is no nation answering to this description, nor is there at present any promise of such a nation appearing (Rev. Mark Guy Pearse).

British-Israel teaching is essential to the confirmation of the truth of prophecy, because from the pulpit continual attacks are being made upon the Old Testament. Indeed, the very Scriptures to which our Lord referred as "words proceeding out of the mouth of God," and which He said "cannot be broken" (John x. 35)—meaning the Old Testament—was actually stated at a conference this year to be

AS OBSOLETE AS AN ANTIMACASSAR.

If the Scripture prophecies are not being fulfilled, then indeed this statement may be correct; but British-Israel teaching demonstrates, as no other teaching can, that the prophecies are being literally fulfilled before our very eyes.

Everything that we predicted before and during the Great War has been fulfilled at the very time that the Bible indicated. And many of the fulfilments are peculiar to British-Israel, and not common to all prophetic writings. For instance, in February, 1914, we published in *The Banner of Israel* an article on "The Signs of the Times," in which we stated that "it seems probable that during this period (1914-1934) Palestine will come into possession of the British nation (who represent Ephraim among the Lost Tribes—ten), just as Egypt did at the time appointed beforehand of the Father—that is, in A.D. 1882, which was exactly 1,260 solar years from the Hejira, or year one of the Mohammedan era (A.D. 622)."

Again, in February, 1917, the deliverance of Jerusalem was clearly predicted in *The Banner.*

The year 1917 is doubly indicated in prophecy as a final crisis date, in which the "seven times," during which Jerusalem should be trodden down of the Gentiles, run out as measured from two opening events, both of which are clearly critical in connexion with Turkey and Palestine, and whose dates are absolutely certain and unquestionable.

So that we may expect to see the initial fulfilment of the prophecies regarding the fall of Turkey and the restoration of the Holy Land in A.D. 1917 (published in U.S.A. April-May, 1917).

Now these are strictly British-Israel fulfilments, because if we are not Israel, then Jerusalem did not emerge from Gentile domination in 1917.

Another statement made at Oxford Congregational Conference is refuted by British-Israel Truth. We say that Bible history is a part of our history, and that later histories of our race are simply continuations of the history of God's dealings with Israel. But the Modernist has no use for the Old Testament. There would be no great harm, he says, if many parts of the Old Testament were lost to the sight of men and preserved only in museums, or for the delectation of students. Their religious value is negligible; in fact, they have never been of the least help to true religion. "We should tell our congregations quite frankly that the history of the Bible has no more meaning in religious truth than any other history."

It may be said, however, that there are many devout students of prophecy who are not British-Israelites, who yet think it rank blasphemy to take up such a position as this, but by their opposition to British-Israel they are, nevertheless, helping others to maintain such a position. For there are several prophecies which have had a striking and undeniable fulfilment, if we are Israel, but otherwise are NOT fulfilled. Take, for example, one of the oldest in the Bible, made to Abram before his name was changed. In Gen. xv. 18: The Eternal made a compact with Abram. "To your descendants, He said, I am giving this land from the river of Egypt to the great Euphrates River" (Moffatt). Has not the whole of this territory been given to Great Britain?

Can it possibly be disputed that God is doing for us all that He promised to do for Israel?

Why is this, if we are not the descendants of Abraham and of the race of Israel?

The ordinary prophetic student is looking forward to the millennium to see these things fulfilled, but we cannot blind our minds to the fact that they should be fulfilled in the consummation of the (present) age, and are being fulfilled NOW in the order indicated in Scripture, beginning in 1699 A.D., and extending to 1936, and possibly to 1957 A.D., long before the millennium, which will

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begin in 2001 A.D., according to the Great Pyramid, to the early fathers, and to the belief handed down from remote antiquity, that there should be six (thousand year) days of toil, followed by a Sabbath-keeping (Greek "Sabbatismos") for the people of God, called the millennium.

Everyone must admit that a fifth great world empire is in existence, as predicted by Daniel, and that from time to time it has been "breaking in pieces" all those kingdoms which composed the first four empires. It is scarcely possible that such an empire could be left out of the Daniel programme, and it can be found nowhere but in the Stone Kingdom, which the Lord is now using: "A stone hewn out by no human hands, to break in pieces and consume all these kingdoms." If, then, it is the fifth empire, it must be the kingdom which the God of Heaven has set up, which shall never be destroyed. This can be true of none other but Israel, for to her must come the "first dominion," for in days to come He shall cause them that come of Jacob (Jacob and Israel) to take root; Israel shall blossom and bud, and they shall fill the face of the world with fruit (Isaiah xxvii. 6). This is just what Britain is doing now, and, with the U.S.A., fulfilling *(ad literatim)* the respective roles of Ephraim and Manasseh.

Correspondence.

RE REVELATION AND SCIENCE HARMONISED.

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

Dear Sir,—You will see by the paragraph of proof enclosed that a portion has been left out. It should have read: "The works of chapter i. are by Elohim, and chapter ii. by Jehovah Elohim; these productions are kept distinct throughout the whole eleven chapters, and each deals differently with them in conjunction with each other." — Yours faithfully, ALBERT EMMETT.

Feltham.

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

Dear Sir,—Owing to my absence from home for some weeks, I have only just seen your July issue, and read with great interest Mr. Albert Emmett's letter, "Revelation and Science Harmonised." He asks me to inform him "what were the durations of the other days described in verses 5 and 16"—of chapter i., I presume. But if so, his question would seem unnecessary, as both references simply indicate what he ought to know, that each "day" of twenty-four hours is divided into day and night.

Paul certainly speaks of the "ages" in Heb. i. 2, and xi. 3; but the word in neither case refers to the "days" of creation. If Mr. Emmett would be good enough to turn again to my June article he will find that I also frequently refer to the same ages. I don't know from what translation he takes his rendering of Job. xxxv. 25-27. That of Ferrar Fenton seems more reasonable. It is: "Who cut for the typhoon its course, and a road for the lightning to shine? Who pours rain on the land without man, on the desert where no man resides, to satiate the desert and waste, and to cause a green meadow to grow?" If Mr. Emmett has not himself travelled, he has probably heard of the magical effect a big rain has on a desert (presumably uninhabited) after a prolonged drought. As to what he says about the meanings of different Hebrew words, and about one word meaning "created," and another "shaped," etc., I can make no comment, either in corroboration or otherwise, as unfortunately I have not my books with me at present; but he seems to do some hair-splitting, and many of his contentions are undoubtedly as untenable as those I have already alluded to. Like many another clever man, Mr. Emmett believes in "evolution," so called, notwithstanding there not being one instance of either a scientific fact or a Scriptural statement to uphold it.— Yours very truly, F. S. DOBBS.

"THE TIMES OF THE GENTILES."

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

Dear Sir,—Having just received my copy of *The British-Israel Herald* to-day, permit me to point out that I seem to have failed to finish a sentence in my article on "The Times of the Gentiles." That failure is on page 111, end of the eleventh line, where the words should have been: "That from the time when the Temple services in Jerusalem were suspended—till our Lord returns from Heaven—to reign over the House of Jacob for ever is a period clearly defined" (see Rev. xi. 2). Hoping that you will insert these words.

DANIEL WHITELAW, SENR.

Glasgow.

Editorial Note.

THE Editor draws the attention of his readers to the advertisement of the publication of an important new book on our subject by Major H. E. Proctor. He hopes to review it next month, and also an interesting pamphlet, entitled "A Talk on the Great Pyramid and its Message to the Anglo-Saxon Race," by M. Bloxam.

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"God Almighty bless you, and make you fruitful and multiply you till you become a group of nations."—Genesis xxviii. 3 (Moffatt).

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE.

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Watchman, What of the Night?

By the Rev. W. M. H. Milner, M.A. ("Oxonian").

Our Lord's friends, looking for His Coming, are bound to *watch*, and, in so doing, to study the Scriptures which tell of that great Day. In so doing each prayerful student will receive some light. It is not likely that anyone should receive all to the exclusion of the rest. Each should be fellow searchers. Only so, by co-operation and co-ordination of results, shall we get the complete prospect. We must be humble, one towards another, and so towards our Master and His Holy Spirit, Who, He promised us, would lead us into all truth. Don't let us press our own views to the exclusion of our fellow-workers.

Now, the Interval between our Lord's going and His Coming is likened by Himself to the Night half of the Day—Twelve Hours, so to speak, from 6 p.m. to 6 a.m. This is what He says, as recorded in the Gospel of St. Mark:—

> Watch ye, therefore,
> For ye know not when
> The Master of the house Cometh
> At *Even*,
> Or at *Midnight*,
> Or at the *Cockcrowing*,
> Or in the *Morning*.

The "Even" was the time of the Divining of the Faith. The "Midnight" coincided with the prevalence of Darkest superstitions. The "Cockcrowing" fitly marks the protests of the Reformation.

He has not come at the "Even," nor at "Midnight," nor at the "Cockcrowing"—He must come in the "Morning." He is Himself the Sunrise—beyond that His Coming cannot be delayed.

Towards that moment we are rapidly moving on. Certain things remain to be done first. They require time, but not too much, for events move quickly at this end of the times.

Permit, then, a humble student, after fifty-five years continuous study, to sketch the order of Coming Events, as he has been led to see them.

Fifty-five years ago, as a boy of fifteen, my father interested me in the Prophecies of Daniel and Revelation. I was at that time led to realize the certainty of a *final* "Anti-Christ."

Soon after that I was led to study Dr. Grattan Guinness's "The Approaching End of the Age," and Mrs. Guinness's "Light for the Last Days."

The resulting influence on my mind of the two

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methods of interpretation in combination was the conclusion that there are *Two Scales* of Fulfilment of the Time Prophecies of Scripture.

(1) The "Historical," on the scale of a *day* for a *year.*

(2) The "Literal," on the scale of a *day* for a *day.*

I know that many of us believe only in the former.

The Rev. Michael Baxter, Editor of *The Christian Herald,* always held to the double-scale fulfilment. Dr Alder-Smith, our honoured B.I. colleague of the old days, wrote to me agreeing in this view. I have no hesitation in saying that they are wrong who uphold either the "Historical" or the "Literal" view to the exclusion of the other. *Both are right.*

Now, as to the Events of the Coming Years.

By common consent the "Historical" fulfilment of the "Seven Times" of Prophecy closes in 1934 to 1936.

After that I see an Interval—undefined.

The most natural event to mark the closing of the Seven Times on the Historical scale seems to me to be the collapse of Russia as described in the Russian chapters of Ezekiel.

That is surely quite a different thing to the destruction of the final Anti-Christ in the War (not "Battle") of Armageddon.

Even if "Gomer" in Ezekiel turns out to be Germany (which I doubt, although quite prepared to expect a German military organisation and leadership as Ezekiel's "Gog"), the other names—Magog, Rosh, Mesheck, Tubal, Togarmah —are all to be identified with populations of the Russian Soviet Republics, from the eastern boundary of Finland, Lithuania, and Poland to the far eastern coast of Asia—a great confederacy, indeed, but by no means world-wide as that of the "Kings" of the *"Whole Earth"* combined under the rule of the final Anti-Christ.

Well, let us imagine, that, by, say, 1936, Russia will be gone.

What *then?*

There remains, in the first place, the formation of the "United States of Europe"—embracing all the non-Anglo-Saxon world.

There will be *Ten* of them.

At the break-up of the Western Empire of Rome in old days, various states were built up out of its ruins, and different lists of Ten have been made out by writers who believed only in the "Historical" fulfilment.

But we know that the Empire continued in the East, while Charlemagne revived it in the West as the "Holy Roman Empire."

When Constantinople fell the double-headed Eagle blazon (of both East and West) was transferred in the East to Moscow. In the West it was retained by Austria. Napoleon is generally regarded as having given the finishing touch to the "Holy Roman Empire." But it was left for the Great War to finally dethrone the double-headed Eagle—Hapsburgs in the West, Romanoffs in the East. The last stage of the "Fourth Kingdom" is now soon to follow.

This last stage is portrayed by Daniel and St. John in different pictures.

(1) The Ten Toes of the two Legs of Daniel's Image—Five to each foot—Five for West, and Five for East.

(2) Ten Horns, in one vision uncrowned (shall we say, Red Republics?), in the other, crowned (military dictatorships), with a Little one rearing itself amongst them, themselves ultimately doing *Its* bidding. This "Anti-Christ" (by many believed to be a renegade Jew) starts as the head of some petty state, then manages to subdue *three* of the Ten, all of whom he ultimately dominates.

When this comes off, he, the Napoleon of the End, will set his name to the "Covenant." That Covenant is now in existence, it is that of the League of Nations. This will mark the commencement of the "Seven Times" Literal. Midway through the Seven he will break his word. The Three Years and a Half (at 360 days to a year) that ensue then will be the real "Jacob's Trouble," the "Great Tribulation" of the War of "Armageddon."

Ar Magedon—the Great, the Glorious City (for such is the meaning of the Hebrew words) is not Megiddo, but Jerusalem.

To return for a moment to the Russian chapters of Ezekiel.

The Doom of Gog and his host, and the Destruction of Anti-Christ, are enacted in totally different scenes. The Prince of Rosh is to have no place in the Land of Israel, but a place of graves. Anti-Christ, for the short, sharp term of three years and a half, is to hold that Land in subjection. The scene of the burial of Gog and his vanquished host is plainly stated to be the Valley of Cade-Syria, between Lebanon and Anti-Lebanon, on the northern boundary of the northern tribe. The last great persecutor of the Saints will penetrate far to the south, set up his camp by Shiloh before the very gate of the restored Temple, will capture and ransack the Holy City, and when at length the remnant of her children rise in arms for one last attempt to cast off the hated yoke (so at least it seems from a comparison of Daniel xi. with Zechariah xiv. and other passages) Anti-Christ will gather his forces for her final subjugation. In Isaiah x. 28-32, his last march upon Jerusalem, as the "Assyrian," is predicted in such detail, that it can be traced step by step upon the Map. That march was never made by Sennacherib the "Assyrian" of old. In that day Jehovah of Hosts shall "lop down" the "haughty," even as at Nob on the northern side of the crest of Olivet, he "shakes his hand against the Hill of Jerusalem." And, at that supreme moment, when its final and complete desolation is attempted, Israel's own God, their Jehovah of old, in the glorious human nature with which He ascended from Olivet into the Heavens, shall in like manner from the Heavens descend on Olivet, to destroy the destroyer by His Coming.

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My anticipations may be summarized as follows :—

1.—Downfall of Russia.
2.—Israel manifest to herself and to the world.
3.—All the English-speaking peoples united, with the United States as one of the brightest jewels of the Crown.
4.—End of the Seven Times.
5.—Daniel's last wars of North and South, which I believe to be Germany and France.
6.—Formation of the "Ten Kingdoms."
7.—First Appearance of Anti-Christ.
8.—His early conquests, and the recognition of his suzerainty.
9.—Seven years before the End he signs the Covenant.
10.—Three years and a half before the End he breaks his word.
11.—Armageddon.
12.—The Coming of the Lord. OXONIAN.

The Only Alternative.

A young couple were being married in a country village church. The minister, during the ceremony, put the usual formula to the bride : "Do you take this man as your lawful husband?" to which she replied : "I will." He asked the bridegroom whether he took this woman as his lawful wife, to which the young man replied : "I suppose I must, your reverence ; but I would rather have had her sister."—*Jewish World*, 21/8/30.

Is this a modern version of Leah and Rachel? It only requires the sisters to bear these names to make its similarity almost complete.—(ED.)

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THE Editor regrets the fewness of the donations received during the last two or three months. The expenses are continuous, and have recently been increased by the adoption of a scheme of free distribution to probable new subscribers. Your further financial help is urgently asked for, and he hopes to announce a generous response next month.

The following donations are gratefully acknowledged :—Miss M.G., 10/- ; Mrs. L.S. (Canada), 8/9 ; Miss E.E.T. (Canada), 20/-.

All donations to be sent direct to the Editor : T. W. Plant, Hall Cross Cottage, Doncaster, Yorks.

Is it True?

BY JAMES CUTHBERT.

I HAVE noticed of late a growing tendency on the part of British Israel writers to affirm that Sennacherib, as a result of his invasion of Judah, carried back with him to Assyria a number of Jewish captives. A careful study of the narrative in Kings, Chronicles and Isaiah, enforces the conclusion that there is no authority whatsoever in Scripture for this statement. It is said in Kings and Isaiah that the Assyrian King came up "against all the fenced cities of Judah and took them." That, undoubtedly, lends support to the Jewish-captive theory. But the curious statement in Chronicles suggests that something happened that thwarted the design of this arrogant potentate. What the writer in 2 Chronicles says is that he "encamped against the fenced cities and *thought to win* them for himself." That something did happen to frustrate this objective is quite certain. While his messengers were orating before the walls of Jerusalem, striving to frighten the inhabitants to capitulate, Sennacherib had removed from Lachish, and his messengers, on their return, found him besieging Libnah. But the siege of this place had to be abandoned, and the Assyrian King had to wheel his army right about to meet an unexpected danger, to wit, the King of Ethiopia, who had come up against the King of Assyria. This danger would be in itself sufficient to foil any attempt at sending Jewish captives on the way to Assyria. Sennacherib now found himself in a very difficult position. He could not afford even a small company of troops to carry prisoners, however few in number, along the difficult and toilsome highway to Assyria.

The news of the culminating disaster to his army, namely the loss overnight of the 185,000 men he had encamped before Jerusalem, would put all thought of captives out of his head. As a skilled military leader, he would see there was no time to be lost if he would make good his escape to his own country. Even if he had a host of captives in his camp, he would have no hesitation in turning them adrift, while he made every effort to make good his own escape and such remnant of his army as was left him. If Jewish captives were taken to Assyria as a result of this invasion, the fact would have been mentioned in the Scripture record. The Word of God does not conceal facts, however disagreeable and painful to national sentiment. That it is silent on this very point may be regarded as negativing the idea that any such captivity took place. The King's safety lay in hasty flight to his capital, and this would not have been possible had he been encumbered with captives. Had he been able to provide his subjects with the evidence of a chain of prisoners that his expedition to Judah had been a success, then, instead of being assassinated, he would have lived, and died, honoured as a monarch, and as a military commander of renown.

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Our British Liberties.

BY THE REV. A. C. ROGERS.

I RECENTLY wrote an article for the *Herald* in which I sounded a note of warning with regard to the danger of losing the civil and religious liberties we profess to value so highly. Since then I have seen a pamphlet on the subject written by Mr. J. W. Walsh, who is now living at Saltfleet, Lincs. The pamphlet is entitled "Let us be free again"—the plaint of a modern Briton, —and is a most timely exposure of our present danger. Mr. Walsh hopes that it may have a wide circulation. It deserves this, for much labour and patience must have been expended on its compilation. In my article I referred to the tyranny often exercised by Trade Unions over their members and the difficult position of students in our theological colleges who are Fundamentalists. With regard to the former, a Trade Uunionist largely loses his individual freedom. It is lost in the mass. Whatever his own conscientious opinions may be, he dare not put them into practice. In our theological colleges, the Fundamentalist student is in a very difficult position. The Modernist view is always put before him, and if he dares to stand out against it he cannot be sure of passing his examinations. Modernism is not the parent or friend of liberty.

Mr. Walsh deals with the manner in which we are over legislated. He proves this up to the hilt by copious quotations from the daily press, especially from the *Daily Mail* and the *Morning Post,* and from some books. A certain amount of restrictive legislation is, of course, necessary. It is needed to maintain liberty. But no one will deny that we have now too much of it, and a great deal too much. Some of these quotations contain the words of judges about these "vexatious laws and regulations." Reference is naturally made to a book by Lord Hewart, the Lord Chief Justice of England, which deals "in a most emphatic manner with the growing encroachments of bureaucracy in our public life." There is no need for me to quote at length from the pamphlet. I hope many readers of the *Herald* will possess themselves of it. The growth of bureaucracy is a most serious thing, and the burden of it should rest as heavily on the shoulders of British-Israelites as on those of His Majesty's judges. But, to show that it does weigh heavily on the shoulders of the judges, the following quotation from page 11 of the pamphlet, itself a quotation from the *Daily Telegraph*, shows clearly. "It is not usual for a Lord Chief Justice to write a book which is so much more than a criticism as to be a most damning and crushing indictment of a well-defined feature of the existing system of government. It is, in fact, so entirely unusual for the most eminent of the judges, who stand wholly outside politics, to step down into the fighting arena, that his motive must be not only strong, but overpowering. And so, in truth, it is. His cause is nothing else and nothing less than the liberty of the subject. . . . What is this new despotism? . . . the despotism of bureaucracy, the aggrandisement of Whitehall, the autocracy of permanent officialdom. The thanks of the country are due to him for sounding the alarm."

Shall I add—the thanks of British-Israelites even more so.

Can we do anything to remedy this very serious trend in our public life? Well, one thing we can do is to help in the circulation of Mr. Walsh's pamphlet, for the country needs to be awakened to its danger. But it will help us to answer this question if we examine the causes of this serious drift.

One of the causes seems to me to be that the country, as a whole, is so occupied with sport and pleasure that it neglects the more important things of life. Excitement over some Test Match or prize fight, or Amy Johnson's return home, leaves no room for indignation about Lord Hewart's exposures. We are living a superficial life and ignoring the things of fundamental importance. We are not exercising the unceasing vigilance which is the price of liberty. But is there any cause for this superficial view of life? I think there is, and I think it lies in the Churches. Christian people and Christian ministers are not true to their calling. There is not the testimony for God and for righteousness that there ought to be. They are more occupied with worldly gain than the increase of the kingdom, and more given to pleasure than to prayer. I wonder if some holders of the British-Israel truth are not more interested in the economic unity of the Empire than they are in the evangelisation of the nations. If all such were really men and women of prayer and on fire for the winning of souls, I am sure they would soon do something to check the present terrible onrush of materialism. Another of the causes of this deplorable state of things is the modernistic teaching of so many ministers. Cannot readers of the *Herald* do something to check this in their districts. The *Fundamentalist,* the monthly organ of the Wesley Bible Union, should be read by all British-Israelites. Some might arrange for meetings in connection with the Union in their districts. These would give information about the lengths to which Modernism has gone, and would supply an answer to the ungrounded assertions of Modernist teachers and preachers. The danger of the loss of our liberties is very real, but I maintain that British-Israelites, if they are loyal to their faith and to their Master, if they will live spiritual and unworldly lives, more prayerful and less pleasure-loving, will do something, and something real, to preserve our country from its enemy, materialism. Let them make sure of their own saving contact with the Saviour, and be really in earnest in bringing others for the same Saviour. Let them be strong on bringing souls to liberty from the bond service of sin, in real earnest in making known the liberty wherewith Christ can make His people free, and they will then of necessity be fighting for the national liberty in other things.

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To Which Tribe Do I Belong?

BY THE EDITOR.

"TO which tribe do I belong?" is the question often asked by friends in their early conversations with enthusiastic advocates of British-Israel Identifications. It is not an easy question to answer, and the problem is generally evaded, or shelved, by saying the individuals of the Ten Tribes were inextricably mixed up, to be again separated by the re-institution of the Sacred Lot, as foretold in Ezek. xlvii. 21 and 22. The above complete "mix up" is well described and foretold in Amos ix. 8 and 9, which we quote from Ferrar Fenton's rendering :—"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." (The subsequent restoration and re-union under David is described in verses 11 to 15.)

The best attempt at identifying the arrival of the individual tribes into these islands is one I read about thirty years ago. The pamphlet by "Meni" is quite out of print, and I have lost my copy, but fortunately I copied the passage out for quotation in a lecture, and reprint it as the best solution of the problem :—

THE ISRAELITES.	THE BRITISH.
DAN: This Tribe was divided (Escaped).— *Judges xviii.*	**GAEL: This people is divided between Ireland and the Highlands of Scotland.**
SIMEON: This Tribe was to be scattered in Israel, yet always to remain distinct. —*Gen. xlix. 7; Rev. vii. 7.*	**CIMBRI: This people is scattered throughout England, yet remains distinct in Wales.**
The Seven Captives: **JOSEPH: A double Tribe.**	**NORTHUMBRIANS: A double Tribe.**
The Seven Captives: **ZEBULUN, ISSACHAR, REUBEN — 3 Sons of one Mother.**	**WEST SAXONS, SOUTH SAXONS, EAST SAXONS — 3 Tribes of one Name.**
The Seven Captives: **NAPHTALI: The only Son of Bilhah (brother of Dan) among 7 captive Tribes.**	**JUTES: A single Tribe.**
The Seven Captives: **GAD, ASHER — 2 Sons of one Mother (Zilpah).**	**MERCIAN ENGLES, EAST ENGLES — 2 Tribes of one Name.**
BENJAMIN: A Tribe that remained in Palestine 8 centuries longer than the others.	**NORMANS: A Tribe united to the English 8 centuries after the Saxon arrival.**

Thus (writes "Meni") "the component Tribes of our Nation are proved to agree numerically with those of Israel."

Foot-note by the Editor.—If the double Tribe of Joseph became the double Tribe of Northumbrians, then we may assume that Ephraim was the northern section and Manasseh the southern section, as the U.S.A. Pilgrim Fathers migrated chiefly from Gainsborough, Scrooby and Austerfield, a small triangle within the larger one formed by the three cities of York, Nottingham and Lincoln.

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Sabbath Observance.

OUR readers will receive an inset leaflet with this September issue of *The British Israel Herald*, which we commend to their notice. British-Israelites hold Sabbath Observance as being one of the chief indentification marks of Israel, and it is noteworthy that only three nations observe the Sabbath by law, namely, the British Empire, the U.S.A., and the Jews.

We have the Mandate for governing Palestine, and we are not getting on with it very well. It will perhaps be all to the good if we call the attention of our readers to the promised result of Sabbath Observance. We don't like to use the word "reward," the prediction reads more like a conditional promise of national success resting on that all-important small word "IF" in verse 13 of the 58th chapter of Isaiah.

Our readers have their A.V. translations of the Bible, we print the following interesting variations for them to compare.

ISAIAH LVIII. 12-14.

FERRAR FENTON'S TRANSLATION.

" Then your offspring shall build up the ruins,
And raise old foundations anew,
And call you 'The Repairer of Walls,'
'The Restorer of safety to roads!'
If on the Sabbath you hold back your foot,
And make My Holy Day your delight,
And declare that My Rest is a pleasure,
To worship the Lord with respect,
And by forming your path do it honour,
Not seeking your pleasure and trade.
Thus delighting yourself with the Lord
You shall ride on the Heights of the Earth,
And feed on the portion of Jacob, your father."
So, the Lord's mouth has declared!

JAMES MOFFATT'S TRANSLATION.

12

" Your sons shall build once more the ancient ruins,
And old founda ions you shall raise again;
You shall be called the repairer of ruins.
The restorer of wrecked homes.

13

If you refrain from doing your own business
Upon the Sabbath, on My sacred day,
And hold the Sabbath a delight,
And the Eternal's sacred day an honour,
Not following your own wonted round,
Not doing business, and not talking idly,

14

Then you shall have delight in the Eternal's favour,
For He will let you hold the land in triumph,
Enjoying your father Jacob's heritage:
So the Eternal Himself promises."

BY PROFESSOR G. H. BOX, M.A.

"Thy sons shall re-build the ancient ruins,
Thou shalt re-erect the time-honoured foundations;
And men shall call thee, Repairer of Ruins,
Restorer of razed foundations for inhabiting.
If thou turnest back thy foot from the Sabbath,
Not doing they business on My holiday;
And callest the Sabbath a delight,
The holy one of Jahveh honourable,
And dost honour in not doing thy wont
Nor finding in it a time for thy business, nor speaking idly;
Then shalt thou have thy delight in Jahweh,
And I will make thee ride over the heights of the earth,
And I will cause thee to enjoy the inheritance of Jacob thy father;
For Jahweh's mouth has decreed it."

In the Isaiah volume of "The Westminster Commentaries," Dr. Wade, the Editor, has the following footnote on the phrase, "To ride upon the high places," etc., in verse 14. "The reward of Sabbath keeping is to be territorial dominion and the recovery of the heritage promised to Israel's ancestor Jacob."

Now look at the exact meaning of the above wordings used in verse 14 in the light of our possessing a Mandate. In verse 12 we restore the land as a condition of our Sabbath observance in verse 13, but in verse 14 we are told that we shall have the triumphant enjoyment of Palestine —the heritage of our father Jacob!!

But why insert the words *"our father"* if we are not descended from Jacob?

We are the people selected to do this work, but this work can only be done successfully by those who are of Israelitish ancestry, because they keep the Sabbath, and can truthfully assert that Jacob was their ancestor.

Dr. Gore, in his New Commentary has this brief note on the phrase, "call the Sabbath a delight": "The Sabbath was meant to be a day of consecrated happiness, not of religious gloom." We regret that Dr. Gore is entirely silent about verses 12 and 14, but, being a Modernist, we have only to read the contents of these verses to understand his eloquent silence. These verses predict certain national events as yet unfulfilled in the life of the nation,—they cannot be made to fit into Jewish history in B.C. times and therefore the prophecy cannot be conveniently dated after the event and labelled history.

When will our Sabbath Observance bring about the literal fulfilment of verse 14?

SOMEONE tells me that at a meeting not long ago an anti-Zionist Rabbi sought to excuse the attitude towards Jews of the Arabs. "I know how I would feel if I were an Arab," he pleaded. Then sharp as a pistol shot came the retort from a Zionist in the audience: "Yes; but tell us how you would feel if you were a *Jew!*" — *Jewish Chronicle*, 22/8/30.

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Israel Planted in Two Vineyards.

BY DANIEL FARMER.

THE story of Israel, as historically and prophetically recorded in Holy Scripture, and confirmed by world facts, has been well described as "The Miracle of History, and the History of Miracle." All the great World Powers have, more or less, repeated the same events in their rise, endurance, and decline; but in none of them has there been anything approaching what is told us of this one and only Divinely chosen race, Amos iii. 2. Here is indeed "The Romance of History"—beside which all other romances pale in interest. A "riddle" which the God of Nations has set us to establish our faith in Himself.

Turning to such Scriptures as Psalm 80 and Isaiah chapters v. and xxvii., we find this people under the figure of a vine, "Thou hast brought a vine out of Egypt," "A noble vine," Jer. ii. 21, and in these three chapters already mentioned we find this Israel Vine was :—

1.—Well placed. 4.—Well provided for
2.—Well protected. 5.—Well watched.
3.—Well prepared. 6.—Well watered.

This twelve-branched vine was brought out of Egypt by Moses and well placed in a "goodly land" (Deut. vi.). The only land ever referred to as being "espied" by God (Ezek. xx. 6)—by Joshua. Here, in this centre of the earth's land surface (Ezek. v.), possessing all the climates of the world, and consequently all its production, a land "well protected" by a northern mountain range, a southern and eastern desert, and a western sea, without a harbour. "Well watered" by the "former and latter rain" (Joel ii.), and, in a spiritual sense, a people "well watered" by Divine mercy and instruction (Deut. iv.). A nation Divinely guarded (Psalm cxxi.), and by all its past and present experience, "Well prepared" to be God's National Witness to all other nations (Deut. iv. 6, Isa. xliii. 10). This people reached its zenith in the days of King Solomon, its border extended to the river Euphrates from the Mediterranean; its wealth unbounded (2 Chr. ix.). But, alas! "When God looked that it should bring forth grapes—brought it forth wild grapes." (Isa. v. 2.).

II. THE VINE DIVIDED.

What followed? God divided this vine into two parts, and some 250 years after rooted up the northern section, sending it for treatment into Assyria (2 Kings xvii.), *viz.*, the ten-tribed kingdom of Israel. The two-branched portion—Benjamin and Judah—being unremoved for some 134 years longer. When David was King, God sent Nathan to tell him that "He would appoint a place for His people Israel, and would plant them that they might dwell in a place of their own and move no more—neither should the children of wickedness afflict them any more, as beforetime." (2 Sam. vii. 10.)

Now it is very evident that this second vineyard was not Canaan—Israel was already there, and the promise was for some future time, being made 300 years before the division took place (1 Kings xii..) and some 550 years before the Northern Section—*viz.*, ten-tribed Israel—was deported from it. Also, this was to be a place from which Israel (not Judah) was not again to be moved, and into which the enemy should not be allowed to come. Both experiences have lacked fulfilment in the history of two-tribed Judah.

Here, then, is the "riddle" which "orthodoxy" has so failed to unravel. Failing to see the distinction Divinely made between these two sections of one people "Which was of God" (1 Kings xii. 24). Not realizing the two separate destinies of this divided nation, losing sight of the prophetical references to Israel "in the latter days."

III. ISRAEL RE-POTTED.

This "blindness" has been allowed by God, who, in the meanwhile, bringing the main portion of this Israel section from Assyria (2 Kings 17) across Asia Minor and Europe (Amos viii. 9) into the islands "north and west" of Palestine (Jer. xxxi. 10), and committing to their keeping the "kingdom" or national witness to God and to His Son, the latter phase of which the Jewish section refused (Matt. xxi. 43). Thus He, during this age—or dispensation—met the situation by preparing a people—the larger part of *the* people, *viz.*, Israel—for a national witness to Himself, and the chief agents for the making known the gospel of His Son.

How divine a scheme! How possible, probable, certain. What an honour to be a member of this Divinely appointed people. What a shame to "despise our birthright," and to live simply "profane"—*viz.*, secular—lives, or even worse. How securely we have dwelt in this land. How "Well protected" has our island been. Not once, since the last of our people came in 1066, has any hostile foreigner landed on our shores except as a prisoner. God has prospered us—"a little one has become a thousand"—this "little island, somewhere in the North Sea," now the centre of earth's past or present greatest Empire. With all our national faults and failures, we have, in measure, brought forth the "fruits of the kingdom" (Matt. xxi. 43). What about the present and near future? Ten-tribed Israel of the first vineyard rejected God, the first Person of the Trinity. Judah, the Jews, rejected the Second Person of the Trinity—our Lord. What is latter-day Israel of the second vineyard going to do? The hour of decision for the nations is rapidly nearing, and the Cross separates nations, as well as individuals. Forces of evil are at work to first of all corrupt the national character, and then follows an easy conquest of the national life and power. The twin foes of God, the Bible, and Britain—clericalism and infidelity, both opposed to the word of God, the one to smother it by idolatry and formality, the other to destroy it by contradiction and materialism.

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

The Hand of God in History.

SUCH is the title of the "Sermon for the Week" in *The Jewish Chronicle* of August 15th, based on Deut. viii. 3. It is not necessary for me to enter into its essentially Jewish exposition, or its Jewish monopoly of the lessons of Biblical history; these are inevitable from the Jewish writer of a sermon for Jews. The sermon is noteworthy for a series of sentences, epigrammatic in form, and remarkably adaptable to our British-Israel outlook on Northern Israel's history *after* Palestine and Nineveh, and also Southern Judah's history after Palestine, Babylon and Palestine. (Note our dissection of their respective captivities and histories; it is true to their histories, and never need be confused.)

Here is my selection of sentences; they will serve as excellent texts for a few comments :—

"The appeal to the national experience is a favourite one in the Book of Deuteronomy. On it is based the whole argument for the fulfilment of the duty of the love of God, and the observance of His commands. . . . . Israel is thus provided with its own philosophy of history, as well as with a philosophy of religion. It is a combination peculiar to itself, which is hardly to be met with in other creeds. It was well calculated for the uplifting of a people whose genius was to be devoted to religious purposes. It was destined to benefit also the nations of the world, who were to learn from, and be blessed through, Israel. Israel's history remains still the most potent argument for the sublimity of its faith. . . . . A revelation, which consists chiefly in the presentation of God in intimate age-long constant dealings with His children, touches a chord that corresponds with the general harmonies of life. The claim of Scripture to be inspired is that it rings true to the facts of life, which must include God as the greatest of them all. The men who wrote Israel's history saw God at work in the world. . . . . For the Children of Israel, more than for others, God's providence was an inheritance. They were able to estimate aright the true significance of the facts they witnessed. The scales they held were more delicate than those used by other men. They could trace lines of the Divine action, that to others would be invisible, or at least obscure. They never forgot the inward meaning of the historical events they placed on record, the moral and spiritual effects of God's dealings with His children. It is to them that the world owes the great conception of a spiritual revelation by the unfolding of history. They fixed a standard by which all estimates of historic movements, even in modern times, must ultimately be judged."

A British-Israel Editor now proceeds to add a few British-Israel notes and comments, and the first shall be the statement that our appeal is always made from Biblical prophecy to historical fulfilment, and must ever remain so. It is only by the conscious realisation of this by the majority of our nation that Ten-Tribed Israel will fulfil their destiny in its fullness.

With all the efforts of our historians and our religionists, we are still groping in the dim shadows of uncertainty as to the why and the whither of our national duties and destinies. We do not even recognise that the national things promised to Northern Israel refer to us as their actual descendants. Even the Jews are not more enlightened about their national return to, and re-occupation of, Palestine. The fullest details are given by the prophets, and the said prophets *always* bracket the Jews and the Israelites (Judah and Israel) as going back in partnership.

With whom do the Jews expect to *share* Palestine? Which nation will be their partner? Whichever nation does guide the Jews into their future residential nationhood will be Israel of the Ten Tribes! The prophets are unanimous on this point, *and they were inspired!* This is the truest test of "the Hand of God in History." The Jews have a genius for religious purposes, which, to my mind, sounds more like having a passion for undeviating religious observances, and by that very type of witnessing they witness to the sublimity of their faith. But is there not another race in the world who also have a genius for devotion to religious purposes? The Jewish witness is static—stationary. Israel's witness is dynamic—it is expansive, world-wide, evangelistic and missionary. These two are to be blended into the perfect whole in Palestine some day. Quoting from this sermon : "It was destined to benefit also the nations of the world, who were to learn from, and be blessed through, Israel." But this was "whispered" into the ear of Abraham at the binding of Isaac, and it was to be done through the descendants of Isaac, who were to be called after Isaac, and the House of Isaac was the name officially given in Amos to the Northern Kingdom of Israel; therefore their national genius is devoted to religious purposes in a different way from that of the Jews. The next section of the sermon, quoted above, is a perfect gem when one has formed the habit of reading Biblical history and prophecy in their correct dissection between Judah and Israel. The continuousness of His "intimate age-long constant dealings with His children"—the children of Israel and the Jews—is

A REVELATION

to all Bible readers, when done from this true Bible standpoint. "It rings true to the facts of life," when the whole picture is viewed. Make it refer to only Judah (if you are a Jew), or only to the Church (if you are a Christian), and omit to notice that when the chapter headlines say it refers to the Church, it really and nearly always refers to Northern Israel, and then both your Jewish readers and your Christian readers will always be at sea,

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OUR JEWISH PAGE.

(Continued.)

and generally in a sea-fog of the densest variety. The prophets, "who wrote Israel's history, saw God at work in the (His) world." Why cannot we do the same? We are in a much better position to do so, because we can test the validity of their claims to the inspiration of their predictions by our appeal to historical fulfilment in our national history. The final quotation from the sermon begins with a remark that has rung true many times in "our Israel story." How often have we admitted that, but for His providence, His protection, His salvation from our enemies, we should have been overwhelmed! "For the children of Israel, ... God's providence was an inheritance," and history has proved this to be so. Friends and foes have, in their admissions, frequently acknowledged the presence of some unseen protecting Power. We need only mention three crises in our history, *viz.*, the Armada, the Napoleonic Wars, and the Great War.

In conclusion, we will ask this great and all-important question: What will be the "spiritual revelation" the world, ourselves, and the Jews will learn by the *future* "unfolding of history"—of our re-united history in the Middle East—by the fusion of Israel and Judah, "even in (these) modern times"?

Miscellanea from Jewish Sources.

MESSIANIC SIGNS.

"BENAMMI" recently remarked that "many Jews believe that the Messiah has already come, in the sense that in Palestine . . . . the foundations are slowly being laid for a Jewish national revival." The massacre of Jews, the harsh decree of restricting their immigration into Palestine, and the looming war clouds over the East, are not what the prophet visioned will ensue after the advent of the Messiah, but prior to the advent (Tractate *Sanhedrin* xi). ". . . . When I shall have gathered the House of Israel from the peoples among whom they are scattered, ... they shall dwell in their own land. . . . . And they shall dwell *safely* therein; and shall build houses and plant vineyards; yea, they shall dwell *safely;* when I have executed judgments upon all those that have them in disdain," and then "nation shall not lift up sword against nation." That is the ordained time of the Messianic era (which many have attempted to calculate, from the Book of Daniel, *e.g.*, *"Malbim,"* who gave the date as 1928, and Joseph ibn Yohya in his commentary, differing from the *"Malbim,"* as 1931).—*Jewish Chronicle*, 22/8/30.

SODOM AND GOMORRAH.

FATHER Mallon, of the Pontifical Biblical Institute at Rome, has, in the course of excavations, discovered the site of Sodom and Gomorrah, the "wicked cities of the plain," which were destroyed by fire from heaven. The site is on the northern shores of the Dead Sea, and is overlooked by Mount Nebo, from which Moses viewed the Promised Land.

The houses excavated are of brick. and are remarkably spacious, with extensive courtyards, cisterns, and other evidence of wealth and comfort. One fine ruin near the city gate has a particularly fine courtyard, and is thought to have been the residence of Lot. On the outskirts of the city stands a strange formation, like a pillar, as high as an ordinary human being. It is associated with the story of Lot's wife, who, looking back, was turned into a pillar of salt. Sodom boasted of its subterranean dwellings and tunnels —the "tubes" of Abraham's days. Several large dwellings have been found lying entirely below the level of the plateau. There are also subterranean granaries and brick ovens, access to which was gained by long tunnels. It is thought that the city must have stood at least 500 years, and possibly a thousand, before it was destroyed.—*Jewish Chronicle*, 15/8/30.

ARABS AND JEWS.

THE Arab Executive of Palestine would have the world believe that Jews and Arabs are in constant feud. From time to time, however, reports appear in the general Press that tend to show a different relationship.

Only a few days ago the Jewish residents of Mekor Hayim, just outside Jerusalem, made peace with the Arab villagers of Beit Zefafa, who had attacked the colony on the first and second days of the riots, and burned two houses. A number of villagers were arrested and charged with arson and looting; and the sequel came this week, when both parties entered into a covenant whereby "the traditional peace of the two great Semitic races" was emphasised, and the hatchet buried in a grand "fantasia" (celebration) held in the Jewish suburb. Incidentally, pending Court proceedings were withdrawn by the Attorney-General at the request of the Jews.

The other case is that in which Dr. Eliash, the noted Jerusalem lawyer, brilliantly defended Saba Effendi Said, a former Examining Magistrate and a Christian Arab, who had been accused of perjury, conspiracy, and breach of faith in connection with a murder case in which he had been engaged. So successful was Dr. Eliash (who represented the Jewish case before the Western Wall Commission of the League of Nations), that Saba Effendi Said was found innocent of both charges. Relatives of the former Magistrate (who may be reinstated in office as a result of his complete exoneration from the charges) embraced and kissed Dr. Eliash at the close of the prolonged hearings. — *Jewish Chronicle.*

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British-Israel in Genesis.

BY THE EDITOR.

PART VI.

AFTER the great climax in the life of Abraham and Isaac on the Mount of Sacrifice, with its intensive self-revelation, by Jehovah, to them of His intentions to their race in the then long-distant afterwards, there comes a period descriptive of more domestic happenings in the lives of Isaac and Ishmael, Esau and Jacob.

But even here the same theme occasionally obtrudes itself, and, as prophecy always claims to be prediction of Divine intention, it is not surprising that the same point of view is ever present.

The marriage story of Isaac and Rebekah gives one of these opportunities when the relatives of Rebekah bless her on her departure from her home to be married to Isaac, in these words quoted from :—

GENESIS XXIV. 60.

> Our sister, be thou the mother of thousands of ten thousands, and let thy seed possess the gate of those which hate them.—R.V.

Or in the Authorised Version we read :—

> Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

Of course, the Modernist expositors treat this as a pardonable extravagance of Eastern metaphor, customary on these occasions.

Dr. Hertz simply draws attention to its striking similarity to chapter xxii. 17, and his note thereon, which is quoted on page 120, first column, in last month's issue on "Thy Seed shall Possess the Gate of His Enemies."

Dr. Driver, on the words "Be thou the mother of," etc., informs us that, literally, this is "become thou"—that is, "mayest thou grow (in thy descendants) into," etc.

So, first, we have the multiplicity of seed, and then we have the possession of "the gate of those which hate them," or, as "Oxonian" pointed out for us last month, "the cities of those who are contrary in manners and customs." But the real significance of the words of this happy send-off by her people is fully brought out by "Oxonian's" comment, which not only British-Israelites, but also all other readers will admit goes far deeper into the true inwardness of the incident. As a fitting introduction to this comment, we quote Dr. Driver's resumé of the contents of chapter xxiv.

"HOW REBEKAH BECOMES ISAAC'S WIFE."

> The narrative in this chapter is told with singular picturesqueness and grace, and presents an idyllic picture of simple Eastern life. The confidence placed by Abraham in his long-tried servant, the preparations for the journey, the scene by the well outside Haran, the touches of character in Rebekah and Laban, the negotiations ending in her consenting to go with Abraham's servant, and her meeting with Isaac, are all depicted with simple, yet perfect, literary skill, and with the utmost truth to nature and life. Each successive scene, as it is drawn by the narrator, stands out before the reader in clear and vivid outline. At the same time, the writer weaves delicately into his narrative a religious motive; he notices, as he goes along, the providence of God, as over-ruling the chief actors in the transaction; the servant whom Abraham sends finds the right spot, meets with the right damsel, who quickly, though unconsciously, announces herself as his master's niece; and both she and her family at once fall in with the tokens of the Divine will.

Now follows :—

"OXONIAN'S" COMMENT.

> Rebekah, a Hebrewess, grand-niece of Abraham, was about to unite the outer Hebrew with the inner Abrahamic "election," by marrying Isaac. It is not possible, if we follow carefully the narrative, to suppose that news passed between Abraham in Canaan and his relatives in the East. Rebekah's friends could not have heard of the reiterated promises bestowed by Jehovah upon the father of the faithful. Yet here we find them speeding Rebekah on her far journey, with prayer for a blessing identical in wording with the Divine benedictions of Abraham and Sarah. Rebekah's descendants, at some far-off time, should number many millions, and dominate a world of alien sympathies, interests, and institutions. The coincidence is too striking to be less than proof of inspiration. God chooses whom He will to reveal His Will; and by the double testimony of the promises to Abraham, and these prayers for Rebekah, He gives unerring clues by which the people of His choice may be known.

The Biblical narrative proceeds along its well-known lines, and the deception practised by Jacob at the instigation of his mother, Rebekah, in order to obtain the birthright blessings, brings its own punishment. Isaac sends Jacob, at the suggestion of Rebekah, to Padan Aram, in order that he might "take himself a wife from thence from the daughters of Laban," and mother and son never again see each other alive. In the narrative there are two reasons given for Jacob leaving home. Firstly, to escape the vengeance of Esau; and secondly, to obtain a wife who would be a relative, and not a foreigner, like "these Hittite girls" (F.F.).

The murderous intentions of Esau towards Jacob may have been mercifully hidden from Isaac, and therefore he fell in with Rebekah's suggestion and sped his son, Jacob, on his quest for a wife with a remarkable blessing.

Modernists find in these two reasons a proof of a dual authorship of the narrative, but common sense and a knowledge of human nature and its workings incline us to a belief in the single authorship of the account of this series of events.

CHAPTER XXVIII. 3 (A.V.)

"God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people."

MARGIN.—An assembly of people.

VARIORUM.—An assembly of peoples.

FERRAR FENTON.—May you become an assembly of nations.

SEPTUAGINT.—And make thee fruitful, and multiply thee, that thou mayest become a multitude of nations.

MOFFATT.—God Almighty bless you and make you fruitful, and multiply you till you become a group of nations!

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TWENTY-EIGHT YEARS AFTERWARDS.

In the sectional headlines by Ferrar Fenton of chapter xxxv., we are told that "Jacob destroys the idols of his family and servants (verses 2-8), and verses 9-15 describe "another Divine appearance to Jacob, and promises," which it is safe to consider from the standpoint of being cause and effect, in that Jacob put aside idolatry, and the confirmation of the *national* promises made to Abraham and Isaac were, therefore, definitely confirmed to himself and his heirs, and his name was changed from Jacob to Israel. Here is the blessing twenty-eight years afterwards :—

GENESIS XXXV. 11, 12.

> 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; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

These two prediction-blessings are notable for their terms of nationality. Glance at them again, as given in the above varying translations.

A GROUP OF NATIONS.

A Nation and a Company of Nations. Does this fit Jewish history or present-day British history? Also bear in mind it should happen after the 2,520 years of punishment by exile from Palestine because of idolatry, which, from 721 B.C., brings us to A.D. 1800 ! if we look up Ten-Tribed Northern Israel's dates.

"When I bring again the captivity of My people Israel." We have seen in previous articles that this phrase means : "When I turn your national fortunes into prosperity." And we ask : Has this been Jehovah's method of literally fulfilling His promises to the Patriarchs, by evolving Ten-Tribed British-Israel into "a Nation and a Company of Nations"? Most certainly, on an appeal to history, the Jews have never been so described, because they have never become "a group of nations," or "a multitude of nations," or "a Nation and a Company of Nations" ; and yet these promises were made to Israel-Jacob, the forefather of Judah and of Judah's eleven brothers.

The present-day representatives of the House of Judah are known all over the world. Wherever there is a Jew he is known—as it was predicted. If this "group of nations" prediction is utterly unfittable on to Jewish history, is it not advisable, and only reasonable, to seek out the history of Northern Ten-Tribed Israel after its deliverance from its Assyrian captivity by the fall of Nineveh?

During recent years, how many times have our statesmen, our Colonial Premiers, and the leader writers of our great dailies used these Biblical expressions to describe our group of nations sprung from the Home Country? A Nation and a Company of (daughter) Nations !

Dr. Hertz fails us entirely on Gen. xxviii. 3. He has, naturally, nothing to say about the Jews being "a company of peoples," "a multitude of nations," or "a group of nations." He is equally silent on Gen. xxxv. 11. Here is his footnote :—

> v. 11. God Almighty. Heb. "El Shaddai." For the promise which follows, compare Isaac's blessing to Jacob in xxviii. v. 3.

And that is all ! Compare the two predictions, but—may we add—don't look for a fulfilment, which is not to be found in Jewish history. But a fulfilment *must be found* if we are to believe in the inspiration of prophecy, and because there were *two sections* of the Israelitish nation in Palestine for about 230 years, and one is now known, and the other was not to be recognised, or known as Israel, until their destiny was an accomplished fact, ought we British-Israelites to be considered crazy if we claim to have found the key which unlocks this problem in prophecy?

British-Israel is the Resurrection of Belief in Prophecy ; it is the Provableness of Prophecy by Historical Evidences.

A quotation from "Oxonian's" "Verse by Verse" on these two predictions will fittingly conclude this month's comments :—

> God Almighty . . . . make thee a company of peoples.
> I am God Almighty.
> A nation and a company of nations
> Shall be of thee.

"The Hebrew word (Kél, or Kayl) which, occurring in each of the two passages just quoted, is rendered by the Authorised Version, in the first, 'multitude,' and in the second, 'company,' is a word of very exact technical signification. It is from the verb which underlies the Greek *kal-ein,* to *call*—with which English word it is itself practically identical. From the Greek verb *kal-ein,* by prefixing the preposition *ek,* 'out,' comes the word 'Ecclesia'—the Parliament. . . . . Thus the word denotes a 'gathering' of units, at other times scattered. When men leave their homes in order to discuss together affairs of State, the gathering is a political Ecclesia, or 'Parliament.' When people come together to worship God, it is a religious Ecclesia or 'Church.' Transfer the simile to suit a scale in which the units are not individuals, but self-governing communities. Find a race, blessed by Heaven, divided into distinct communities, which are yet ready to co-operate in one Imperial Parliament, and are linked together as members of a world-wide Church—and you have found the 'Nation and Company of Nations' assigned to Jacob. . . . . Nowhere else is there such a company in the world."

(To be continued.)

A Jewish Doctor Returns to Hebron.

ARABS' GUARANTEE FOR SAFETY.

DR. ELKANAH has arranged to return to his practice in Hebron, after an absence of nearly one year. He left the town after the massacre on the 24th August, 1929. Dr. Elkanah agreed to return to Hebron after the repeated requests of a large number of Arabs that he should resume his practice there. A full guarantee for his safety was given him by the Arabs.—*Jewish Chronicle.*

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Isaiah xix.

By Daniel Whitelaw, Senr.

Somewhere about 1875 A.D. the late Prof. Piazzi Smyth, of Edinburgh, the then astronomer royal for Scotland, on examining the Great Pyramid of Gizeh in Egypt, came to the conclusion that that building had not only an astronomical as well as a geometrical value, but that it also possessed a prophetical and chronological value as well, and so he set himself to compare the events in the history of the world with the measurements of the passages and chambers in that building, using as his unit of measurement what he termed "the Pyramid inch," and finding a statement in the prophecies of Isaiah, chapter xix. 19, 20, as to a day in which there was to be an Altar, *i.e.*, a place of Sacrifice, to the Lord in the land of Egypt, and a pillar of witness to Him as well, the one in the midst of that land, and the other at the border thereof; he concluded further that because that Pyramid could be mathematically described as being in both positions, therefore this Pyramid was both the Altar and the Pillar combined in one, and so he still further concluded that *"That Day'* corresponded with *"The last days"* spoken of by both Isaiah, and the other Prophets.

In order to test if he was right in his conclusions, let us examine the chapter, comparing its statements first with the facts of the case as they are to-day in that land, and secondly by using the method recommended by the Apostle Paul to the Church of God, which was in Corinth in his day, *viz.*, to compare spiritual things with spiritual when we desire to know the things which are freely given to us of God, and as all Scripture is given by inspiration of God, so holy men of old spoke as they were moved by the Holy Ghost. Let us follow his recommendation and compare Scripture with Scripture to see what the statements in Isaiah xix. really refer to.

In doing so let us enumerate the various items found in that chapter, and we find that the first item is that in that day God would set the Egyptians against the Egyptians, and that they would fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.

The second item is that he would give them over into the hand of a cruel lord, and that a fierce king would rule over them.

The third item is that he would cause the waters to fail from the sea and would dry up the rivers and the brooks, so that the fishers would mourn.

The fourth item is that he would show how foolish the wisdom of the Pharoahs was, who claimed to be so wise.

The fifth item is that he would cause them to be in such a state of fear because of Judah, that they would tremble whenever they heard that name.

The sixth item is that there would be five cities in the land which would speak the language of Cannan, one of them being called the City of Heres.

The seventh item is that there would be an Altar to the Lord in the midst of the land of Egypt, and a Pillar of Witness to the Lord at the border thereof, for they would cry to the Lord because of the oppressor, and he would send them a Saviour and a great one to deliver them, when they would offer a sacrifice and an oblation unto the Lord, vowing a vow and performing it.

The eighth item is that there would be an highway out of Egypt to Assyria, these peoples going from the one land to the other, while each of them would be one-third with Israel as a blessing in the midst of the land, God blessing them, saying, blessed be Egypt, My people, Assyria, the work of Mine hands, and Israel, Mine inheritance. And as each of these items is governed by the words *"In that day,"* let us compare the condition of things in the land of Egypt *to-day* with the condition of things predicted *for that day,* and see for ourselves as to whether there is any correspondence between them.

Let us take, for instance, item three in the list, and ask ourselves "are the waters of the Egyptians failing, or the rivers dried up? Or item five, do the Egyptians tremble at the name of Judah? Or item six, are there five cities in the land of Egypt which speak the language of Cannan, one of them being named "the City of Heres"? Or item seven, is there an altar, *i.e.*, a place of sacrifice to the Lord in that land on which they offer sacrifices and oblations while vowing vows to the Lord and performing them, they knowing the Lord? Or item eight, is there an highway between Egypt and Assyria on which these peoples visit each other, or is Egypt and Assyria one-third with Israel as a blessing in the midst of the land, so that God can say, blessed be Egypt, *My People.* Assyria, the work of Mine hands, and Israel, Mine inheritance. And there can be only one answer, and that answer will be an emphatic NO.

Having thus seen that by comparing the condition of things in Egypt *to-day* with the condition of things predicted for *that day,* there is no possible resemblance. Let us now in the second place take the method of investigation recommended by the Apostle, and compare what God has revealed in one portion of Scripture with what He has revealed in other portions of Scripture, with reference to the condition of things in the land of Egypt in *a day* yet to come, and compare them with what is revealed in Isaiah xix., with reference to that land.

When we turn to Isaiah xi., we find it stated, first, that in the day when the Lord doth set His hand the second time to recover the remnant of His people from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and from the islands of the sea, that he will set up an ensign for the nations and assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth, when they shall fly upon

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the shoulders of the Philistines towards the west, and spoil them of the East together, laying their hand upon Edom and Moab, while the children of Ammon shall obey them, thus accounting for the fear of Judah in the land of Egypt in *that day*.

At this time also we read that the Lord shall utterly destroy *the tongue of the Egyptian Sea* and also with His mighty wind shake His hand over the river, making men go over dryshod, this accounting for the mourning of the Fishers in Isaiah xix. 8. While we further read of the highway from Assyria for the remnant of His People, like in the day when Israel came up out of the land of Egypt.

But these resemblances between Isaiah xix. and xi. do not end here, for we are told in chapter xi. that in that day the knowledge of the Lord shall be so full in the earth that it shall be like the waters which cover the sea, thus accounting for the Egyptians *knowing the Lord,* xix. 4; while Isaiah lx. 7 declared that when Israel are thus restored, the flocks of Kedar shall be gathered together, that the Rains of Nebwith shall minister unto them, that they shall come up with acceptance upon God's altar, thus accounting for there being an altar to the Lord in the midst of the land of Egypt on which the Egyptians shall offer sacrifice and oblations unto the Lord *in that day,* a procedure for Israel detailed in Ezekiel xliii. 19-27, xliv. 15-31. Malachi iii. 4, declaring that the offering of Judah and of Jerusalem shall be pleasant unto the Lord, *as in the days of old,* and as in former years.

We thus see that the predictions of Isaiah xix. and xi. are in perfect accord, and that they belong to the period of time when God sets His hand the second time to recover the remnant of His people, and the question now arises as to when this recovery is to take place; a question replied to by Matt. xxiv. 29-31, where we read that *immediately after* the great tribulation referred to in Jeremiah xxx. 29, a tribulation restricted to Judea and the Jews. Luke xxi. 20-24, they shall see the Son of Man coming in the clouds of Heaven with power and great glory. When He shall send forth His angels, and they shall gather together His elect (see Isaiah xlv. 4) from the four winds of Heaven (see Isaiah xi. 12) a gathering, and a coming subsequent to the gathering of the nations against Jerusalem, when the Lord will come with all His saints to deliver one-third of the Jews, Zech. xiii. 8-9, xii. 7, who will have gathered to Palestine apart from Israel, and to be King over all the earth, Zech. xiv. 9.

We thus see that the worthy Professor was astray when he concluded that Isaiah xix. 19-20 referred to *the last days,* as the other Scriptures make it clear that the condition of things in the land of Egypt *in that day* is a condition which is to exist after God gathers the remnant of his people *a second time,* and that that gathering belongs to the period immediately after the tribulation of Jacob and after the return of our blessed Lord.

Reviews.

"A Peculiar People, or a Nation and a Company of Nations." By Major H. E. Proctor. 7/6 net. Publishers: The Marshall Press, Ltd., Milford Lane, Strand, W.C.2.

Every British-Israelite should possess this new book on our British-Israel subject, and thus enjoy many an hour's pleasurable reading. The book contains seven chapters, and their titles indicate the scope of its contents :—(1) The Family and Tribes; (2) A Nation and Two Kingdoms; (3) The Kingdom Scattered; (4) The Messiah; (5) The Appointed Place; (6) The Church of Britain Attacked; (7) The Kingdom Gathered.

The building up of the book is on somewhat new lines; it is a continuous history, linked together on the basis of dates of events, or crises, in the history of the world from Noah, 2348 B.C., to 1928 A.D. The reader will be interested, and often startled, by the comments and reasons advanced by the author to account for racial traits, friendships and antipathies which still persist through the ages. Sometimes no reason is given, but, on reading it, we see its probability by a sort of intuition. To mention only one instance under the date 1688 B.C. "Tradition, however, records a quarrel between Joseph and Dan." In a few sentences the author refers to the ancestry of those concerned, and we realise why the Phœnicians were so much in the company of Dan, and why they bore, and still bear, a grudge against Israel, and we see the reason of the difference between the Phœnicians and the Canaanites.

The numerous references to the ancient Druids, their history, and their religious rites and customs, including the dating of the erection of Stonehenge, are most interesting and indicate very wide research. As we proceed through the history of Israel and the surrounding nations we are made to see the single controlling purpose running through all these events, ancient, mediæval and present day. It is an altogether arresting and informative book from cover to cover.

It would be unlikely that such a book, touching so many branches of our subject, would be free from an occasional inaccuracy, and we think the author is caught napping, on page 236, when he quotes from St. Paul's sermon on Ludgate Hill as given in the Sonnini MS. : "And in the seventh numbering of the people, their eyes shall be opened, and the glory of their inheritance shine forth before them." His comment reads : "The first census, or numbering, of the British people took place in A.D. 1871 ; the seventh census will be in A.D. 1931 ; and the date of the eighth census is A.D. 1941."

So the illumination of our people will be in the decade between 1931-1941. But the first census was in 1801, when our population numbered 16,237,300, and the seventh numbering was in 1861, when our population was 29,571,644. "In the seventh numbering" would, therefore, be in the eighteen sixties, the decade when the pioneers

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of the British-Israel Movement began their propaganda, under the leadership of Hine, Wilson and many others.

Having found and mentioned this slip, we can all the more sincerely recommend this new book on our subject to our readers, and urge them to read and test the truly wonderful assortment of facts, legends, theories, and identifications presented by the author. T.W.P.

"A Talk on The Great Pyramid of Gizeh, and its Message to the Anglo-Saxon Race," by M. Bloxam (3d., post free 4d.). To be obtained from the Author, 23, Alexandra, Road, Worthing, Sussex.

THIS pamphlet is based upon notes used in several lectures on "The Great Pyramid" by the Author, and should be read by all interested in the study of the great Pyramid and its message. The scope of its contents is well outlined in the Author's introductory note as follows:—"This pamphlet has been written as an easy introduction for the benefit of those who, interested in the absorbing subject of the Great Pyramid, require something which will put before them as simply as possible the main features of that remarkable monument, and the purpose for which it was erected."

"It is based upon the writings and addresses of Messrs. D. Davidson and B. Stewart, who are acknowledged as the two leading authorities on the subject to-day." It is undoubtedly an easily written introduction to the main facts of the construction and history of the Great Pyramid, and is not overloaded with the amazing mathematical and astronomical calculations enshrined in its measurements; these facts are rather stated than worked out. Past, present and the *immediate* future chronology is fully dealt with, first an inch to a year, then an inch to a month, and possibly an inch to a week or a day. Here is a list of some of the dates mentioned:—Aug. 4-5th, 1914; Nov. 11th, 1918; Aug. 20th, 1923; May 28th, 1928; Oct. 13th, 1931; Nov. 11th, 1931; Sept. 1936—Aug., 1953. We are placed in somewhat of a difficulty in expressing an opinion on the suggested symbolic meanings of all these measurements and constructional details. No one will understand our difficulty better than the Author. There is a perfect riot of symbology, both spiritually and nationally, and frequently we are at a loss to understand *why* a certain stone or measurement means a certain event, it might so easily mean something else. However, the Author is a short-dater, and the reviewer a long-dater. This accounts for an entirely different point of view. We advise you to read the pamphlet and form your own opinions. It is well worth perusal. T.W.P.

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.)

Correspondence.

THE BINDING OF ISAAC.

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

Dear Sir,—In your issue of *The British-Israel Herald* for August you quote (page 119) some notes by Dr. Hertz, the Chief Rabbi, on Gen. xxii. in reference to the binding of Isaac, and he appears to believe it was "the *spiritual* surrender *alone* that God required." But surely anyone holding this view loses sight of some great and important lessons which this incident is intended to teach us. Isaac was the representative of the whole future race of Israel. On that altar of sacrifice he, as representative of the promised future race was dedicated to the service of God. In him was embodied the whole nation of Israel, thus set apart, devoted to the service of the Almighty, and Abraham's faith, having reached such a high altitude, may we not reverently say, it would not have been possible for the Almighty to do otherwise than accept the personal dedication and consecration to His service, and thus He set aside as His peculiar people the descendants of him whose faith staggered not in unbelief, but who counted Him faithful Who had promised."

Again, as regards Isaac, human sacrifices were not unknown to him, and may not the thought have crossed his mind: Was *he* the intended victim? But if so, no word of protest or complaint is recorded. No! If such *were* the will of God, *he* would take *his* part bravely. And in his submission we have the proof that Isaac passed the test which was being laid upon him, and proved himself to be the worthy progenitor of that race from whom should spring in after ages the Incarnate Son of God Himself. Jehovah, in testing Isaac, *tested the whole race,* to see if they would prove worthy of the great honour to be conferred upon them in the advent, through them, of the Redeemer of Israel, and Isaac proved his worthiness. He, like his great Anti-type, "was led as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth"; and the self-dedication of Isaac, as well as the unshaken faith of Abraham, set the seal to the covenant between Jehovah and His people *for all time.*

Trusting you may find space for this.—Yours truly, M. BLOXAM.

Worthing.

THE "DAY" AND "NIGHT" OF CREATION.

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

Dear Sir,—I would like to remind Mr. Dobbs that assertion is not evidence. He claims that the creation days were of twenty-four hours' duration, and not ages. I asked him, if this were so, to tell us what were the durations of the days described in verses five and sixteen. He replies saying that both indicate, what I ought to know, that each day of *twenty-four hours is* divided into day and night, which, of course, is correct of verse sixteen, but certainly not of verse five.

Now if the fourth so-called day was the first

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in which the earth was working in its proper position and order in relation to the sun, moon and stars, as plainly stated, for the purpose of producing the twenty-four-hour day, etc., common sense should teach us that the creation days could not have been the same. The Hebrew reads, "The eve was, and the morn was, day one" —*i.e.*, from the eve or time immediately preceding the event, when the earth was without form and void, until the dawn, or breaking forth into completion of the things described, was one age.

He asserts that Paul's ages of Heb. i. 2 and xi. 3 do not refer to the creation ages, but to some events based upon geological formations of imaginary extent; these could only have occurred during the fifth age. Paul in chapter xi. is dealing with events recorded in Genesis in their order of sequence; and those of Mr. Dobbs are not among them. How blind our shepherds are!

He states that I, like many another clever man believe in evolution. That is so; but not that man sprung from the lower creations; but from a lower order of his own; each flesh after his kind, of which Paul states there are four—man, beast, fowl and fish. Job, David, Solomon, Isaiah, John, Peter and Paul were all clever men, so in agreeing with them I am in good company.

Evolution is a gradual working out, or development; it exists in every walk of life, due to man's evolutionary mind. The Bible is crammed full of it, notwithstanding Mr. Dobbs' assertion to the contrary. The first chapter of Genesis is creative evolution, the first four ages show the earth's development; it gives the progress made in each age, stating its condition, thereby showing its position and movements in relation to the sun. If the things mentioned therein were called by the names we know them by to-day, it would be found to be very elementary science, and a schoolboy could then explain it in as many words as is used to record it. The fifth and sixth ages give the development, through various stages, of St. Paul's four flesh, all commencing at verse twenty. I would say with Isaiah :—

To whom would you liken God?
Or what likeness would you compare unto him? . . . .
Have ye not known? Have ye not heard?
Have ye not been told of the beginning?
Have you not understanding of the foundings of the earth
That he set over the earth's sphere?
Or of its inhabitants, like Chagabim?
He that stretched out the heavens [atmospheres] so fine,
And spread them out to dwell in, like a tent (Isa. xl.).

Chagabim translated grasshoppers appears in Lev. xi. 22, where they are described, which description, however, does not fit the grasshopper.

Yet this ye may eat.

Of any creeper that hath wing that goeth upon four (limbs) which hath—Lo—*not* legs above its feet wherewith to spring against, or, leap upon the earth.

These of *them* ye may eat.

The Arbeh—after his kind . . . . and the—Chagab, after his kind. N.B.—The word "Lo" is ignored because it contradicts the grasshopper theory, these creatures only had two legs, or feet, as shown in the next verse.

"But all creepers that have wings which have four feet shall be an abomination to you."

This description answers fairly well to the creatures claimed by scientists to have first existed on land.

Mr. Dobbs prefers Ferrar Fenton's rendering of Job xxxviii. 25, 26 to that given; but I would point out that he substituted desert, which is an arid waste, for pasture or wilderness, the latter being a country in its wild state, and would include the prairie; also green meadow, for bud of the tender herb; used the word shine for which there is no Hebrew equivalent, and totally ignored the word thunders (pl), and has treated other texts in the same way where the meaning is obscure.

ALBERT EMMETT.

Feltham.

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"And He will restore with the Children of Israel, the rest of His brothers!"

—Micah v. 2 (F.F.)

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

ISRAELITISH ORIGIN OF OUR WORLD-WIDE RACE.

Vol. VII. No. 82.] **OCTOBER, 1930.** **[Price TWOPENCE.**

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"To Which Tribe do I Belong?"

By The Editor.

During the early days of September, a friend, reading *The British-Israel Herald*, just issued, asked me the question: "Who were the Jutes, and in which part of England did they settle?" I suggested that they would land on our eastern coasts, and more probably fight their way inland; but where they settled might be difficult to locate. By a strange coincidence, the required answer came with startling rapidity, for the next day (September 6th), in *The Morning Post*, the following letter made its appearance:—

MEN OF KENT.

THEIR JUTISH ANCESTORS AND COUNTIES THEY SETTLED IN.

To the Editor of the "Morning Post."

Sir,—The Jutes settled in East Kent are the "Men of Kent." Their Frisian allies are the "Kentish Men," of West Kent, both invaders taking Romano-British names formed from *Cantium*. Jutes are traceable (by their "Kentish" dialect) from the Sixth Century in parts of Surrey (*e.g.*, Oman, "England before the Norman Conquest").

Not only the Isle of Wight and Meon Valley were settled by Jutes, but also all the coastland of S.E. Hampshire, east and west of Southampton Water, called by Florence of Worcester, *Provincia Jutorum*. The New Forest was known as *Ytene* (belonging to the Yte, *i.e.*, Jutes). T. W. Shore, "Origins of the Anglo-Saxon Race," p. 279, mentions a Kentish colony, probably Jutish in N.E. Essex, once Aeduvesnasa (Edulfness?), now Walton-on-Naze, and the parishes of Kirby-le-Soken and Thorpe-le-Soken, known as the "Liberty of the Soke," being part of the estates with which King Ethelbert of Kent, Overlord of Essex, endowed St. Paul's Cathedral.

This district followed the Kentish "gavellind" customs; also Horsey Island and Peutie or Pewit Island within its borders may be compared with identical names of islets in Portsmouth Harbour (Jutish territory).

Possibly there were Jutes or Frisians along the Upper Thames Valley. "Kentish" pattern brooches have been found at Iffley and Abingdon. The place-names round Oxford (Eoccenford, cf. Occenvorth in Friesland) recall the Eocce or Chauci, neighbours of the Frisians.—(K.M.B.)

These details sent me to the history books, and the following paragraph is taken from page 21 of "The Student's Hume" (Hume's History of England):—"*The Jutes.*—These invaders were not so numerous even as the Saxons, and possessed only Kent, the Isle of Wight, and part of Hampshire. They came from the peninsula of Jutland, which is now inhabited by the Danes; . . . . and there are some reasons for believing that the Jutes were Goths, who, like the Saxons and Angles, were also

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a low Germanic race." ("Low German—the people in the lower parts of the country near the coast."—Page 20.)

It is to be regretted that some British-Israel lecturers make the suggestion that the Jutes were Jews, owing to the similarity of the two names; and then go on to argue from this that Israel and Judah are already joined, and that the union of the Twelve Tribes is an accomplished fact. But they quite overlook the *prophetic* fact that this event is predicted to take place in Palestine under the Davidic monarchy; and the mere statement of this future event is quite enough to prove these speakers wrong in their suggested identification of the Jutes being Jews.

These historical evidences of the Jutish immigration, and locality of settlement, are also a direct negative to the inaccuracies mentioned above; because, if the Jutes were Jews, then the men of Kent and the neighbouring counties and the inhabitants of the Isle of Wight are Jews! Such a statement has only to be made to call forth a complete denial, and is capable of easy refutation, and is provocative of much ridicule.

Judah is not yet joined to Israel, nor has Judah, along with Manasseh, yet "appointed" a single head (David) to rule over them along with Israel, over whom he will then be reigning.

We must never overlook the historical fact that the Davidic dynasty originated with "David, youngest son of one Jesse of Bethlehem—Ephratah in the land of Judah, born B.C. 1086" (from "Young's Concordance").

Ferrar Fenton's rendering of Micah v. 2, 3 puts the event in a gem of dissection, very cleverly camouflaged, in which the House of David, the House of Israel, and the House of Judah fall into their natural places; and yet the passage could be read over and over again without discovery:—

> So He fixes the time for the birth of her child,
> 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 me add the necessary comments to see the full meaning of this prediction:—He (Jehovah) knows and fixes the date when this descendant of David will be born, who will then reign over Ten-Tribed Israel, and who will restore the Holy Land to the custody of the House of Israel, in alliance with his brothers of the Tribe of Judah—the Jews. The task will be so onerous, it will so tax the strength of the negotiators and administrators, that they will recuperate their energies by holiday visits to the far-flung colonies of the "company of nations," into which Israel was to evolve.

The line, "In the power of the Name of Jehovah, his God," and specially these last two words, make it impossible to apply this to Christ, the Messiah, at His Second Advent, although this Davidic monarch may be reigning over re-united Israel and Judah during or near the Second Advent period.

Further, in the next verse we are told that this Davidic descendant "will come to our land, and will walk on our hills, and appoint seven shepherds above us, and eight, who will organise men" (F.F.). Direct Crown appointments to organise victory in the last national crisis!

We British-Israelites speak of the nearly 3,000 years' ancestry of our Royal House of Davidic descent; no other monarchy can lay claim to such an ancient lineage—to such "long descent."

Dr. Moffatt's translation of this same passage from Micah brings out many details of this prophecy much more clearly than the Authorised Version. But because Christ was born at Bethlehem, its real reference to Israel and their Davidic monarchy is obscured by the custom of assuming that, of course, it refers to the birth of the Messiah at Bethlehem, and His subsequent spiritual Kingdom and Kingship.

Can you fit these phrases, *in their literal meaning,* on to the events in Palestine, 1,930 years ago and since?

DR. MOFFATT'S RENDERING OF MICAH.

"O Bethlehem Ephrathah, tiniest of townships in all Judah, out of you a king shall come to govern Israel, one whose origin is of old, of long descent."

"[The Eternal leaves them to themselves, until his mother gives birth to him, and then the survivors of his family shall re-join Israel; return they shall, for by that time his power shall extend to the ends of the earth], one who stands firm and rules with the strength of the Eternal, with high authority from his God, the Eternal."

Here we are told that a monarch, able to trace **back to David, of Bethlehem,** even of lineage so ancient, and of such long genealogical descent, shall *"govern Israel,"* and THEN (note this time-mark) shall the survivors of his Tribe of Judah (the Jews) re-join Israel, and return under his protection; for by that time the Kingdom of Israel and its Davidic monarchy will have extended to the ends of the earth.

Then follows a glowing description of the high personal characteristics of this king, whose rule will be richly blessed by his God—the Eternal.

Then will the Tribe of Judah (the Jews) be re-joined to Israel under the Davidic monarchy, the locality for this event being Palestine. In the light of present-day events in Palestine, it is delightful to be so confidently re-assured that *"return they shall";* and the reason is immediately supplied. Read on, and you will see that the word "for" can be very significant—"for by that time" (note this time-mark) the power of this descendant **of David, of Bethlehem,** will extend to the ends of the earth.

Are we not, even now, restricting Jewish immigration into Palestine? And many among us are advising us to "get out of Palestine," to give the Mandate to Italy, and other alternatives! Yet, "Return they shall, for by that time . . . ."

Dare any lecturer or writer, after reading this, maintain that the Jutes were Jews, of the Tribe of Judah, and that Judah is already joined to Israel on the (still future) occasion of their free and unfettered return to Palestine under their and our Davidic monarchy?

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"The Stranger Within thy Gates."

BY H. BECKWITH (Bournemouth).

ONE of the outstanding characteristics of we British people, or perhaps it would be more correct to say, we members of the Anglo-Saxon race, for it is shared with us equally by our American cousins, is the friendly feeling of welcome and good-will we are always ready to extend to the alien or *stranger* who seeks the shelter and security of our hospitable shores, and seldom seeks in vain.

From the very earliest times there are indications that *"the stranger"* was destined to play an important part in the education, the training, and the discipline of the "Chosen People." We have a striking example of the infinite wisdom and foreknowledge of the Lord God of Israel, Who "truly sees all things from the beginning to the end thereof."

To Abraham, himself, it was revealed that his posterity were destined to realise by bitter experience all that it meant to be *"strangers in a strange land"*; for we read: "And He said unto Abram, Know of a surety that thy seed shall be a *stranger* in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation will I judge, and afterward shall they come out with great substance" (Gen. xv. 13).

This was repeated both to Isaac and to Jacob, and, as we all know, it came to pass, to the very letter.

Their Egyptian experiences laid the foundation for that ingrained trait in our national life and character that is of due consideration for, and good-will towards, *the "stranger in our midst"*; never more fully exemplified than it is to-day. For the alien, how anxious we are to provide for him fair and just laws, and to treat him properly, although sometimes we are repaid by base ingratitude! Yet we do not shirk our duty and responsibility in consequence.

Being Israel, this is another strong identification and link with the past. It is not to be wondered at, but expected that, after nearly four thousand years of such teaching, it has left an indelible mark upon our racial character.

We find that immediately after the Exodus, the recognition of *"the stranger"* became an institution in Israel. When encamped upon the broad plains of Sinai, waiting for Moses to return with God's code of laws for their guidance, they found that *"the stranger"* was included. In the law of the Sabbath (*i.e.*, the fourth commandment), how explicit as to who should keep it! All the household; and to avoid any mistake, it was to apply to *"the stranger within thy gate."*

From that time onward they were not allowed to forget *the stranger;* their proper treatment of him was enjoined. The reason was emphasised again and again: *because "ye were strangers in the land of Egypt."*

It may be interesting to examine some of the steps by which our forefathers were taught the duty towards these strangers. It is educational, and will explain to us from whom we have inherited our well-known friendly feeling toward the alien, from whatever country he comes.

Examples:—

Thou shalt neither vex a *stranger*, nor oppress him; for ye were strangers in the land of Egypt.—Exodus xxii. 21.

Also thou shalt not oppress a *stranger*; for ye know the heart of a stranger, seeing ye were *strangers* in the land of Egypt.—Exodus xxiii. 9.

Ye shall have one manner of law, as well *for the stranger*, as for one of your own country; for I *am* the LORD your God.—Lev. xxiv. 22.

Ye shall have one law for him that sinneth through ignorance, *both for* him that is born among the children of Israel, *and for the stranger* that sojourneth among them.—Num. xv. 29.

And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and the *stranger that is* with him.—Deut. i. 16.

He doth execute the judgment of the fatherless and widow, and loveth *the stranger*, in giving him food and raiment.

Love ye therefore the *stranger*; for ye were strangers in the land of Egypt.—Deut. x. 18, 19.

And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the *stranger*, and the fatherless, and the widow, that *are* within thy gates.—Deut. xvi. 14.

Thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose; *one* from among thy brethren shalt thou set king over thee; *thou mayest not set a stranger* over thee, which *is* not thy brother.—Deut. xviii. 15.

And if a stranger sojourn with thee in your land, ye shall not vex him.

But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt; I *am* the LORD your God.—Deut. xix. 33, 34.

Thou shalt not abhor an Edomite; for he *is* thy brother; thou shalt not abhor an Egyptian; because thou wast a stranger in his land.—Deut. xxiii. 7.

When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

Gather the people together, men, and women, and children, and thy *stranger that is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law.—Deut. xxxi. 11, 12.

With these long centuries of tuition, it is not surprising that we have developed an almost natural instinct of kindly sentiments towards all sorts and conditions of men, and are quite prepared to act the part of the "Good Samaritan" to all comers.

But upon what ground was it all based? When we speak of "Israel in Egypt," our thoughts usually revert to the *bondage* and *slavery* our ancestors endured there. *Afflictions* we know they suffered, as it was foreshadowed they would at the start; and that they *did*, history confirms. The author of the Epistle to the Hebrews, in speaking of Moses, says of him: "Choosing rather to suffer *affliction* with the people of God, than to enjoy the pleasures of sin for a season" (xi. 25).

It could scarcely be from these experiences, therefore, they were to learn the lesson of how to

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treat the stranger, unless it was by the golden rule of *returning good for evil.*

But let us look up and meditate for a few minutes upon Gen. xlvi.-vii. We shall then see there is a much brighter side to the picture; one which justifies the merit when we remember the striking contrasts.

Egypt was the most highly-civilised and cultured country in the world at that time, while Jacob, and his family, we might describe in present-day language as "a company of rustics," which makes their reception all the more remarkable, as we are told, "For every shepherd is an abomination unto the Egyptians" (Gen. xlvi. 34). No doubt Joseph's position and influence had much to do with it, but the fact still remains.

We notice that Pharaoh gave the keynote of how things were to be done, and himself set an example to his people by his own generous attitude towards the strangers.

Humanly speaking, things seemed hopeless in Canaan; they were threatened with starvation because of the famine; so to Egypt their thoughts turned.

But misgivings must have arisen as to how Egypt would act towards them. However, could anything be more cordial and magnanimous than the welcome *these strangers* received? Directly it was known they were coming, Pharaoh commanded the Royal wagons, etc., should be sent to bring them all down; ample provision for the journey was made, lavish changes of raiment were sent, and money for their needs. Upon arrival, Pharaoh received Jacob, and accepted the patriarchial blessing from him.

When the question arose as to their continued sojourn in Egypt, the same spirit was manifested. They were to *have the best.*

Is not this the secret of the oft-repeated Divine injunction regarding the strangers? Is it not the reason why we, being Israel, so loyally and so faithfuly carry it out, and why it has stamped upon us the proud title of the "land of the free"? We are not likely to forget it.

There seems to be a danger to-day of overdoing this statement, or rather to neglect to safeguard ourselves against those *strangers* who are apt to abuse our generous instincts, and who, by intrigue and deception, are scheming to injure us. We have one potential enemy with us who needs closely watching. We should be justified in making a condition that *the stranger* would be welcomed as long as he behaved himself.

In spite of all our experiences of the Soviet hypocrisy and robbery, we are ready to play into his hand.

The good old Book provides a warning. It would be well for our rulers to remember :—

> He that is surety for a stranger shall smart *for it*; and he that hateth suretiship is sure.—Proverbs xi. 15.

Perhaps, after all, it is as well to bear in mind :

> Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.—Heb. xiii. 1, 2.

Cyrus the Persian.

By Luke Pearce.

Part I.

"Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of Kings, to open before him the two leaved gates, and the gates shall not be shut: I will go before thee, and make the crooked places straight. . . . And I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know, that I the Lord, which call thee by thy name am the God of Israel: For Jacob My servant's sake, and Israel, mine elect, I have called thee by thy name: I have surnamed thee though thou hast not known me."—Isaiah lv. 1-4.

For Scriptural information about this great Monarch, the reader is referred to Daniel vi. 28, x. 1; 2 Chron. xxxvi. 22, 23; Isaiah xliv. 28, xlv. 1; Ezra i. 1-4, iii. 7, v. 13, 17, vi. 3, etc. He is also requested to compare the text given above from Isaiah lv. with that of the R.V.

"Cyrus stands out clearly as the representative of the East, as Alexander afterwards of the West."—Smith's Dictionary.

Brown's Dictionary gives us this epitome of the life of Cyrus :—

"Cyrus, the son of Cambyses, King of Persia, by Mundane, the daughter of Ahasuerus, King of the Medes. . . . When about twelve years of age his mother carried him to her father's court. His generous, obliging, and heroic behaviour quickly gained the affections of the Medes. . . . About the fortieth year of his life he assisted Darius, the Mede, his uncle, to reduce the revolted Armenians. The King of Babylon, with his confederates, intended to reduce Media, and Cyrus and his uncle, with two revolted Babylon lords, carried the war right up to the gates of Babylon. To oppose him, Belshazzar entered into a league with the Egyptians, Thracians, and all the nations of Lesser Asia, and raised an army of 420,000, of whom Crœsus, King of Lydia, had the command. Cyrus, with less than half the number, gave him a total defeat; he pursued Crœsus to Sardis, his capital, and took it with the leader. Somehow or other, Cyrus gave Crœsus his liberty, restored him almost the whole power of his kingdom; and carried him about with him, in all his future expeditions, as a councillor and friend. He then reduced the various nations of Lesser Asia, Syria and part of Arabia the Desert; took Babylon, and put an end to the Chaldean Empire. After settling their new form of government and dividing their territories into 120 provinces, the command whereof was given to such as had distinguished themselves in the war, Cyrus left Darius, his uncle and father-in-law to govern the empire, and marched to the conquest of Egypt.

"Two years after the reduction of Babylon, Darius died, and Cyrus, having married his only daughter, became heir to the crown. Having perhaps read the Jewish prophecies concerning

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himself, or induced by the providence of God, he of his own accord, in the first year of his reign, issued a warrant for the Hebrew captives to return to their country, and re-build the Temple of their God. About seven years after, in the 30th year of his reign over Persia and the 70th of his life, he died, A.M. 3475."

M. Rollin, in his "Ancient History of the Persians and Medes," published in 1827, says of Cyrus:—"The history of this prince is differently related by Herodotus and Xenophon. I follow the latter, as judging him infinitely more worthy of credit on this subject than the former; and as to those facts wherein they differ, I shall think it sufficient briefly to relate what Herodotus says of them. It is well known that Xenophon served a long time under the younger Cyrus, who had in his troops a great number of Persian noblemen, with whom undoubtedly this writer, considering how curious he was, did often converse, in order to acquaint himself by that means with the manners and customs of the Persians, with their conquests in general, but more particularly with whose history he proposed to write. This he tells us himself: "Having always looked upon this great man as worthy of admiration, I took a pleasure of informing myself of his birth, his natural disposition, and the method of his education, that I might know by what means he became so great a prince; and herein I advance nothing but what has been told me."

Section I. tells us of Cyrus's education. "The Persians were at that time divided into twelve tribes, and inhabited only one province of that vast country which has since borne the name of Persia, and were not in all above 120,000 men. But this people having afterwards, through the prudence and valour of Cyrus, acquired the empire of the East, the name of Persia extended itself with their conquests and fortune, and comprehended all that vast track of country which reaches, from east to west, from the river Indus to the Tigris; and from north to south, from the Caspian Sea to the ocean. And still to this day the country of Persia has the same extent.

"Cyrus was beautiful in his person, and still more deserving of esteem for the qualities of his mind, was of a sweet disposition, full of good nature and humanity, and had a great desire for learning and a noble ardour for glory. He was never afraid of any danger, or discouraged by any hardships or difficulty where honour was to be acquired. He was brought up according to the laws and customs of the Persians, which were excellent in those days with respect to education.

"The public good, the common benefit of the nation, was the only principle and end of their laws. The education of children was looked upon as the most important duty, and the most essential part of government; it was not left to the care of fathers and mothers, whose blind affection and fondness often rendered them incapable of that office; but the State took it upon themselves. Boys were all brought up in common, after one uniform manner, where everything was regulated, the place and length of their exercises, the times of eating, the quality of their meat and drink, and their different kinds of punishment. The only food allowed either the children or the young men, was bread, cresses, and water; for their design was to accustom them early to temperance and sobriety. . . .

"Here boys went to school to learn justice and virtue, as they do in other places to learn arts and sciences; and the crime most severely punished amongst them was ingratitude.

"The design of the Persians, in all their wise regulations, was to prevent evil, being convinced that it is much better to prevent faults than to punish them; and whereas in other states the legislators are satisfied with exacting punishments for criminals, the Persians endeavoured so to order it, as to have no criminals amongst them.

"Till sixteen or seventeen years of age, the boys remained in the class of children; and here it was they learned to draw the bow, and fling the dart or javelin; after which they were received into the class of young men. In this they were more narrowly watched and kept under than before. . . . Here they remained ten years, during which they passed all their nights in keeping guard, as well for the safety of the city, as to inure them to fatigue. . . .

"The third class consisted of men grown up, and in this they remained five-and-twenty years. Out of these all the officers that were to command in the troops, and all such as were to fill the different posts and employments in the State, were chosen.

"Besides this, there was a fourth or last class, from whence men of the greatest wisdom and experience were chosen, for forming the public council, and presiding in the courts of judicature.

"By this means every citizen might aspire to the chief posts in the government; but no one could arrive at them till he had passed through all these several classes, and qualified himself for them by all these exercises.

"Cyrus himself was educated in this manner, and surpassed all of his age, not only in aptness to learn, but in courage and address in executing whatever he undertook."

Section II. relates Cyrus's journey to his Grandfather Astyages, and his return to Persia. At Media he won all hearts!

Section III. relates the different campaigns, while Section IV. and V. relate the campaign against the Babylonians and what came of it.

Article II. relates the history of the besieging and taking of Babylon by Cyrus, after he had entirely reduced all the nations that inhabited it into subjection from the Ægean Sea to the River Euphrates before he proceeded to Syria and Arabia. After which he entered into Assyria, and advanced towards Babylon, the only city of the east that stood out against him.

As the taking of Babylon is one of the greatest events in ancient history, it may be well to see what the Scriptures as well as general historians have to say about it.

(To be continued.)

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"Consider the Wondrous Works of God."

Job xxxvii. 14.

Prepared, in 1928, *as an Address to the Bournemouth British-Israel Association.*

BY LANDSEER MACKENZIE.

IT is a curious and incomprehensible fact, with regard to our Christian religion, how narrow and circumscribed is the conception of those who profess to teach it.

It is not given to man, we know, to comprehend the infinite, yet there are frequent urgings, in the sacred volume, to try and reach out in that direction. It is quite impossible for us to grasp such a stupendous abstraction as that the source and origin of that colossal universe of which our globe is so minute a particle had no beginning and will have no end.

For nothing is so ingrained in our minds as that everything in this earth has a beginning and must have an end; that seems to be the lesson of our environment, and it is carved deep in our conception.

And yet it may well be that all things—our Ego, for instance—do not determine, but merely are remoulded into another form.

When our thoughts thus take a soaring flight we must feel how petty, how feebly inadequate is the popular presentment of the Almighty; how poor the understanding of His plan for humanity.

Consider the steps.

A molten ball, spinning through space, true to its assigned orbit. Gradually it cools, solidifies; herbs spring forth, then fishes, birds, the inferior animals, and all is made ready for the support and delectation of the crowning work—man!

Each of these stages requires æons of years for its consummation. For "day" read "period," and the discoveries of science, both as to character and order of events, are in absolute agreement with Genesis.

Man: from him a thin, but never-failing line of the righteous, then cataclysm, but still a man, righteous, but with a defaulting family. Then, again, a man who pleased God—Abraham! From him, Isaac, Israel, the Tribes, God's chosen people, "His Kingdom," "His holy, separated nation," "a royal priesthood," His instruments, disciplined and dedicated to be a blessing to all people besides.

Consider the stupendous processes of the nascent world, all created for, and leading on to, this sublime end—the missionary work of God's elect people! Modern theology does not expatiate upon this; on the contrary, it is ignored, it is unperceived, together with much besides of deep importance.

Here is a startling, nay, a staggering pronouncement of Moses. Deut. xxxii. 8, 9: "When the Most High divided the nations their inheritance . . . . He set the bounds of the people according to the number of the Children of Israel." "For the Lord's portion is His people; Jacob is the lot of his inheritance." Our teachers never allude to, or try to expound, this. Seeing no ethical lesson to be derived from it, the theological eye passes over it unheeding. It is probably condemned as an empty boast, a mere parenthetical, oratorical flourish, and so negligible.

Yet when the refulgence of British-Israel truth shines into its depths, it is revealed as one of the most important historical forecasts in the whole of Scripture. We may say this advisedly, because we see it now in this era in process of fulfilment; indeed, almost fulfilled already. That which this forecast pointed to now largely rests in the historic past of our race. We know that it is not a chance utterance, since it dovetails into the plan of God, already sketched. And also with the promise that Abraham should be "heir of the world" (Rom. iv. 13). How could Moses venture on so profound and remote an augury, unless God put the words into his mouth? It is not possible!

Is not this, in itself, a proof of the authenticity of our revered Bible?

Yet this vitally important truth is not recognised and taught. How could it be, since a grand national future for the latter-day Israel is deemed impossible? The popular view is that the Kingdom of Israel, in its palmiest days, was but an inferior Power amongst the great civilisations of the past, long since swept away, and known only as an imperfect memory.

And have not the tribes of Jacob in like manner become lost, dissipated, negligible? Either as the result of their Assyrian and Babylonian bondage, they have become so intimately commingled with the peoples of the earth as to be unrecognisable and impossible of rehabilitation as a definite national entity. Or, alternatively, that a poor remnant returned with the Jews from Babylon, and now number, at the most, fifteen millions—a quite insignificant portion of the world population—and without the shadow of a chance of ever developing into a dominant and world-wide kingdom.

One or other of these ideas undoubtedly form the conceptions of the bulk of our fellow-countrymen, whereas this promise opens up to the latter-day descendants of Israel—with whom we identify our race—the most magnificent world destiny!

If we, the British race, be actually the descendants of the Ten-Tribed House of Israel, as we claim—I speak tentatively for the sake of argument, though the fact is established by a vast cumulation of evidential points from the Bible and other sources—if we be the latter-day Israel, then it is clear that this prophecy is already partly fulfilled in us, as I have said.

Australia, the island continent, sparsely populated by low caste, brutalised, devil-worshipping blacks, fast dying out before the British race, to whom God has assigned this vast and important territory.

New Zealand, now a second England, originally peopled by a fine race of bloodthirsty aborigines, ever at war amongst themselves, partly dying out before us, and partly assimilating our civilisation and loyalty.

Canada, with greater area than the whole of

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Europe, together with vast riches and wondrous potentialities, with a sparse, indigenous, fast dwindling, idolatrous population. The French *had* it, but it was not reserved for them. The British *have* it—the most resplendent jewel in our Royal Crown of Empire!

Africa, with a vast population of the children of Ham. The Dutch discovered the South, and sought dominance; the Germans obtained a footing, with high, vaulting ambitions, but a turn of the wheel of fortune and they are flung off the periphery, and the hegemony of well nigh the whole continent is ours!

It would seem that God has set bounds to the dominance of the nations in our favour, but our text forecasts this special favour for the seed of Jacob. What shall we say then? God is truth, and the Bible inspired of Him. Yea, and Amen! Therefore the seed of Jacob and the British race are one and the same.

We hear talk at this time of a shortened and bowdlerised Bible, and since mental blindness and prejudice are enthroned in high place, we may be sure this text—message to our race though it be—would be left out of that book.

There is another promise co-relative to that we have been considering, and even older—namely, 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."

Here, then, is a wondrous promise to the seed of Abraham! Yet common or orthodox theology ignores it; or if, by an extreme chance, it is glanced at, it is to dismiss it with the dogmatism that it is merely the portion of land lying between Damascus and Gaza, of the Philistines, over which Solomon had a dominant influence.

But the discrimination of the British-Israel student enables *him* to assert that "the river of Egypt," mentioned in this text, is the Nile, and no other, and this he is able to do without fear of contradiction, or rather refutation.

There was, however, a great excuse for the common view, because we have been misled by the translators of the Authorised Version, which, in most instances, uses the same word "river" for all watercourses, whatever their nature. And in the map of "Canaan in the patriarchal ages," in the "Oxford Bible for Teachers," that which is now known as the "Wady-el-Arish," to the south of Gaza, is marked as "the river of Egypt."

That excuse no longer exists, since the Revised Version has corrected the mistake and uses the right word in the appropriate places.

Joshua, in dividing the land to the tribes, gives the Wady-el-Arish as the southern border at the sea, of Judah. The Authorised Version has "the river of Egypt," and the Revised Version "the brook of Egypt" (Gen. xv. 4).

All languages, I suppose, have one word for river, and another different word for any other kind of watercourse. It is so in Hebrew. Dean Stanley, in his "Sinai and Palestine," in the appendix, goes rather carefully into the matter, pointing out the distinction, and its neglect in the Authorised Version. He says: "Nahar," a (perennial) "river," in contradistinction to "Nachal, an intermittent stream or torrent." He says, further: "The word (Nahar) also designates more especially the great rivers of Mesopotamia and Egypt in the following; the rendering in the English version being in every case 'river.'" Then follows a long list of texts, which I need not quote, with the exception of Gen. xv. 18, which is the text we are considering. He is clearly, therefore, of opinion that "the river of Egypt" in this text indicates the Nile.

Smith's Bible Dictionary, under caption "River of Egypt," says: "The river of Egypt, that is the Nile, and here (Gen. xv. 18) as the western border of the Promised Land (of which the eastern border was Euphrates), the Pelusiac or eastern-most branch."

Again, "Egypt, therefore, in its most flourishing period, evidently extended no further than the east of the Delta, its eastern boundary being probably the Pelusiac branch, the territory of Shasu, an Arab nation or tribe, lying between Egypt and Canaan."

It is evident, therefore, that the British-Israel view is correct and based upon excellent authority. The Wady-el-Arish is not a river (Nahar); it is at one time a raging torrent, and at another a dry bed (Nachal); so to call it "the river of Egypt" is a mistranslation of the original.

(To be continued.)

(An excellent article was published in the National Message two or three months since, to some extent dealing with the subject of this paper, to which I am, however, in no way indebted.—L.McK.)

Awake!

BRITAIN called "Great," encircled by the silver sea;
Dost thou not know thy heritage?—
Thy far-flung destiny?
Oh! Israel of the Isles.

That Covenant thou hast forgot, the Oath of Surety;
E'en thine own speech, and name, and race,
Lost in antiquity,
Yet! found, with-in these Isles.—

Beware! thy foes are mustering, in secret, fiendish might,
Cans't thou not catch the whispering;
Borne on the wings of night?
Oh! People of these Isles!

Trust not thy strength; call on the Lord, inquire and pray:
Thy King of old, implore His aid
To guard thee, in that Day,
His chosen of the Isles. V.M.C.

ERRATA.—"Watchman, What of the Night?" page 133—fourth line, second column, for "Divining" read "dimming." Page 134—middle of second column, for "Cade-Syria" read "Cœle-Syria."

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

The Jewish Question.

THE New Year Fast and its attendant solemn services have recently been celebrated throughout World-Jewry. The usual annual survey of Jewish hopes and fears has appeared in the Jewish weeklies, and strike a very pessimistic note. Anti-Semitism is becoming more and more pronounced, the one bright spot in the Jewish outlook being Great Britain, with the U.S.A. a good second.

"Mentor," writing in *The Jewish Chronicle* of September 26th, thus refers to the problem :—

> And now the Jewish Question is likely to blossom into renewed discussion; for Jews have no policy, no plan, no scheme that in one way or another is not under heavy discount, wherewith to withstand the volume of anti-Jewish feeling that is manifesting itself. Having written so recently when dealing with that facet of the Jewish Question covered by Assimilation, there is no need to repeat here the details of the situation which, however, must be obvious to all. I hate the idea of crying over spilt milk. I always think it much more important to see to it that the remainder of the milk—if any there be—is in a sound and steady vessel. In face of all that the least observant must decry clearly and plainly on the horizon of the future—the storm that is ominously gathering—are we Jews just going to "wait and see"? Are we going to fold our hands with self-contented resignation and mutter "Kismet"? If so, then we shall manifest to all the world that the spirit of the Jew has been crushed, and give to anti-Jews the surest ground for concluding that our bodies cannot be of much value to mankind. Is sufferance still to be the badge of all our tribe, and are we to accept the slings and arrows of outrageous fortune meekly and unresistingly? Are Jews and Judaism worth saving? That is the core of the Jewish Question, and it has to be answered. Yes or No, unequivocably and without compromise by every Jew wherever he may live and however he may be placed. May I suggest? Can there not be called together an International Jewish Congress to be attended by Jews of all sorts, kinds, shapes and makes—Eastern and Western, religious and less religious, National and International Zionist and anti-Zionist—to discuss this one problem, the Jewish Question, and how in face of the dire menace that is arising to both, Jews and Judaism can be saved? It is utterly useless to examine by local bodies in individual countries the many problems involved. The whole of Jewry must accept the challenge, if it thinks worth while, and provide the answer if it can.

What glorious messages of hope and instruction do the prophets give to the Jews, if they could be led to really understand their own Scriptures! Here are three quotations :—

> "Hear, Lord, the voice of Judah, and bring him unto his people."—Moses in Deut. 33 v. 7.

> "In those days the house of Judah shall join the house of Israel, and they shall come out of the north-land together to the land that I gave as a heritage to your fathers."—Jer. 3 v. 18. Moffatt.

> "For I will collect the children of Judah and the children of Israel together, and they will appoint a Single Head for themselves and rise up from the earth for the Great Day of God's Harvest."—Hosea 1 v. 11. F.F.

After reading the above, the following quotation from *The Jewish Chronicle* of September 19th, will be read with interest. Is it not very significant that to *our* Parliament has been entrusted the future of the land of Israel and Judah?

THE UNCERTAIN POLITICAL SITUATION.

ZIONIST ASPIRATIONS UNAFFECTED.

Members of Parliament who have this week returned from their holidays to London tell me that they expect Parliamentary interest in Palestine will be maintained in the new session, as important questions are certain to come before the House for consideration. They say that the Palestine Parliamentary group has never been stronger. Colonel Wedgwood, M.P., as Chairman of the group, and Mr. Michael Marcus, M.P., as Secretary, have lost no opportunity of winning over Members to the Zionist standpoint, and it is felt that their activities will be intensified in the coming months.

If the Labour Government is defeated at the polls early next year, the changed political situation is not expected to prejudice or injure the Zionists in any way. Mr. Amery, the ex-Colonial Minister, who in the event of the return of a Conservative Government would probably return to the same office, is a member of the Palestine Parliamentary group and is deeply committed to support Zionist aspirations.

Several months ago it was indicated that Mr. Michael Marcus, M.P., would pay his first visit to Palestine in the autumn of this year, but it now seems that he will not be able to leave this country until next Spring. It would not surprise me if Mr. Marcus were sent to the Holy Land on a Government mission, but I may be able to write more about this later.

I have had several enquiries recently as to the activities of Commander Kenworthy, M.P., and I want to correct the impression that he has lost interest in Palestine. As a matter of fact, he visited that country at the beginning of this year, and while he has not figured so prominently as others in Parliament in connection with Palestine, he has nevertheless been of inestimable service to the Zionist Movement in general and the Palestine Parliamentary group in particular. The Member for Central Hull is still one of the strongest supporters of Zionism in the House of Commons, and the Jewish people may always look to him confidently for help when necessary.

The House of (British-) Israel requires just as much education as the House of Judah in the prophecies relating to *their* share in the coming re-union.

The Vatican and the Holy Places.

(From a Correspondent.—Paris.)

I LEARN on good authority that the Vatican, aided by Italy, will shortly raise the question of the Holy Places in Palestine, and will demand the appointment of a Commission to settle the problem. The Vatican is urging that a Catholic representative should preside at the Sub-Commission which will deal with the Catholic Holy Places.—From *The Jewish Chronicle*, 19/9/30.

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British-Israel in Genesis.

BY THE EDITOR.

PART VII.

LAST month we examined "the company (or group) of nations" prophecies in Gen. xxviii. 3 and xxxv. 11 and 12. This month we must examine the well-known story of

JACOB'S DREAM AND JACOB'S STONE.

We must first examine and compare the expositions of our two authorities—namely, Dr. Hertz (the Chief Rabbi) and "Oxonian" (the Rev. W. M. H. Milner, M.A.)—with the Biblical account of the incident. We here print the thirteen verses from the Authorised Version, to facilitate our references to the narrative :—

GENESIS XXVIII. 10-22.

10. And Jacob went out from Beer-Sheba, and went toward Haran.
11. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.
12. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it.
13. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed;
14. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed.
15. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.
16. And Jacob awakened out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.
17. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.
18. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.
19. And he called the name of that place Beth-el; but the name of that city was called Luz at the first.
20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,
21. So that I come again to my father's house in peace; then shall the Lord be my God:
22. And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

We will take the verse-notes by the Chief Rabbi (Dr. Hertz) first, and see what light he has to throw on this great incident in Jacob's life-history.

11. *And he lighted.* Since the same Hebrew word signifies "to entreat," the Talmud deduces from this passage that Jacob prayed there for Divine protection, and thus instituted the Evening Prayer (see on xxiv. 63).

On reference to that passage, we read this note on the words *"to meditate,"* in verse 63 :—"The Targums and the Rabbis understood the word to mean "pray," and declared that Isaac instituted the Afternoon Service, as Abraham had instituted the Morning Service (derived from xix. 27), and Jacob later on instituted the Evening Service (deduced from xxviii. 11)."

11. *A certain place.* Lit., "upon the place." The Rabbis stress the definite article in the Heb. idiom, and state that it was Mount Moriah.

(But do not these opinions of the Rabbis conflict with the naming of the place (Bethel) by Jacob in verse 19?—Editor.)

13. *Beside him.* Or "above it," *i.e.*, the ladder. The Revised Version translation, "beside him," is supported by many Jewish commentators, and is to be preferred.

The Revised Version, which Dr. Hertz uses, reads :—"And, behold, the Lord stood beside him, and said : I am the Lord," etc. ; and this does away with the first impression we get from the narrative that God was at the head of the ladder, and Jacob at the bottom ; the idea of a great separation by distance vanishes. The nearness of the Lord to Jacob reminds us of the delightful phrase by Dr. Driver, quoted in the August issue : " 'Tis Jehovah's whisper !—a *whispered* or *muttered utterance* of a revelation heard quietly by the mental ear." This phrase suits the narrative perfectly.

13. *Thy father. I.e.,* thy ancestor. Jacob's relationship with Abraham is referred to because it was to him that the original promise had been made, which Jacob was now told he would inherit.

What a pity Dr. Hertz is so completely silent as to when and where these promises were fulfilled in history ; they are so essentially national and expansive ! My use of the word "expansive" is immediately justified by the comment by Dr. Hertz on the next verse.

14. *Spread abroad.* Lit., "break forth" ; *i.e.*, burst the narrow boundaries.

When did the Jews "burst the narrow boundaries," joyously colonising towards the west, the east, the north, and the south? The Chief Rabbi's notes on the next few verses are quite conventional and need not detain us. On verse 22, he writes :—"The tithe figures later in the laws of the Israelitish people. To this day pious Jews spend a tenth of their earnings in charity." For the further consideration of this subject we refer you to the books and the articles by P. W. Thompson, frequently found in these columns. But how does the Chief Rabbi deal with this incident in Jacob's life? What is his opinion of it? Does he attempt to find its fulfilment in history, or does he merely draw spiritual lessons from it? Here is our answer in his notes on verse 12 :—"The description of Jacob's dream is among the most beautiful in literature (Hazlitt). We have here wonderful imagery, which, in its symbolism, speaks to each man, according to his mental and spiritual outlook. Its message to Jacob is its message to all men in all ages—that the earth is full of the glory of God ; that He is not far-off in His heavenly abode, and heedless of what men

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do on earth. Every spot on earth may be for man 'the gate of Heaven'!"

But we are once more compelled to ask Dr. Hertz when and where have Jehovah's promises, contained in verses 13, 14 and 15, been fulfilled in Israel's history? Why not trace out Northern Israel's history, if you cannot find its fulfilment in Jewish history?

Let us now see what "Oxonian" has to say on this dream-vision and prophecy, seen and heard by Jacob as he slept at Bethel. He quotes verse 14, and writes :—

> Thou shalt spread abroad,
> And to the North, and to the South.
> To the West, and to the East,

"The context, immediately before and after these words, plainly implies expansion without limit; therefore unattainable, while the only dwelling-place of the sons of Jacob was the land of Canaan. To the west they were there limited by the straight coastline of the Mediterranean; to the east by the Syrian desert. Nor do we ever learn that in the days when they were in Palestine formerly, they evinced any desire to colonise Arabia and Asia Minor. History tells us of their settlement in Canaan, under the Judges and the Kings; also of their captivities and exile. Prophecy predicts their subsequent expansion towards every point of the compass. Unlimited increase in population, the evangelisation of the world, and the instinct of colonisation were to be all equally the marks by which Israel should be found. How completely do these marks combine to identify Britain with that Israel!"

Gen. xxviii. 22 : "This stone, which I have set up for a pillar, shall be God's House—Beth-el."

"Oxonian" writes :—"The Coronation-stone under the old battered chair of State in Westminster Abbey is popularly called, and by British-Israelites believed to be

'JACOB'S STONE'

—that stone which he put under his head for a pillow, and afterwards set up for a pillar."

The subsequent notes by "Oxonian" have been somewhat condensed, and read :—"Jacob, starting on his way to Haran, arrives at *the place* . . . . already consecrated by Abraham. The promise here given to Abraham (xiii. 14, 15) is repeated to Jacob—an identical blessing being bestowed upon the two patriarchs in the same place. This was certainly a 'place' not likely to be forgotten. Lying around Luz were stones, intended, but not used, for building purposes, and one of which Jacob chose for his pillow, and afterwards set up as a *pillar*, with the promise that, if God would be with him, that *pillar* should be God's House. Now we know that God *was* with him in a signal manner, and Jacob would not neglect to ratify his original consecration of that pillar-stone as a perpetual memorial of the vision and promise of Beth-el. Accordingly returning, after long years, to that same spot, after God had confirmed his title, 'Israel,' and renewed the promise, Jacob again sets up the pillar of stone, to be God's House. It was now no longer Jacob's, but

'THE STONE OF ISRAEL.'

Jacob was not to end his days in Canaan. When, with all his family, he followed Joseph into Egypt, would he abandon the stone, which was to him the pledge of his destiny? . . . . Of what are the words in Gen. xlix. 24 spoken : 'Keeper of the *Stone of Israel'?* . . . . And what was 'the Pillar' *upon* which the Kings of Judah set themselves, 'as the manner was,' at their coronation and other solemn occasions in the Temple?"

"Oxonian" invites us to look up the literal Hebrew of various allusions to a Jewish Coronation-stone, and these are his notes on 2 Chron. xxiii. 13 : "Behold, the king was seated upon his pillar" :—

"The Hebrew word is neither 'by' nor 'at,' but 'on.' He was seated *on* the royal, the coronation stone. Jacob set his 'stone' for a 'pillar.' Twenty years afterwards Jehovah spake to Jacob in these terms : 'I am the God of Beth-el, where thou anointedst *the pillar.*' (Cf. also 2 Chron. xxxiv. 31.) In 2 Kings ix. 14, and xxiii. 3, where the custom of seating the king 'on the pillar' in the Temple is alluded to, the *Speaker's Commentary* points out that this is the only correct rendering. So the LXX. Being the recognised custom, the fact would not always be named. Thrice it *is* mentioned. Has there ever been since a people who crown their Sovereigns seated on a coronation-stone? If so, that people must surely derive their origin from those who did the same before. And what if, in the modern instance, tradition asserts, as it does, that *the stone* now used in the crowning of the Sovereign *is the pillar* of Bethel?"

The following quotation from the out-of-print pamphlet, "Dan : The Pioneer of Israel," by the late Colonel J. C. Gawler, Keeper of the Crown Jewels, will be read with interest. Its evidence confirms so many of the above evidences and arguments. The author wrote the preface in 1879. The edition before me is dated 1899.

THE CORONATION-STONE.

"According to the *Annals of Ireland, by the Four Masters,* this stone was brought by the Dannans from the East.

"Inis Fail, signifying the Island of Destiny, was the name given to Ireland by the Tuatha-di-Dannans, from a remarkable stone they brought with them into Ireland, which was called the Lia Fail, or Stone of Destiny, sitting on which the ancient kings, both of the Danman and Milesian race (being the same people), were for many years crowned at Tara. This stone was sent to Scotland, in the sixth century, for the coronation of Fergus, King of Scots, who was descended from the Milesian Kings of Ireland, and was used for many centuries at the coronation of the Scottish Kings, and kept at the Abbey of Scone, from whence it was taken to England by Edward I., when he invaded Scotland, and placed under the Coronation chair in Westminster Abbey, where it still remains, though it has been erroneously stated in some modern publication that the large pillar stone which stands on the mound, or rath, at Tara, is the Stone of Destiny, an assertion

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opposed to the statements of O'Flaherty, the O'Conors, and all other learned antiquarians."

. . . . . .

"From the ancient Scottish Kings of Irish Milesian races were descended the Kings of Scotland and Royal House of Stewart"—(Note, page 112, by Owen Connellan.)

"When our King (Edward I.) went forth to see the mountains, and understanding that all was in peace and quiet, he turned to the Abbeie of Scone, which was of chanons regular, where he took the stone, called the Regall of Scotland, upon which the kynges of that nation were wont to sit at the time of their coronations for a throne, and sent it to the Abbeie of Westminster. The Scots' dreame that this was the stone whereon Jacob slept when he fled into Mesopotamia." — (Hollinshed's Chronicles, "Britain," 125.)

All this evidence of history and tradition cannot be brushed aside as being mere coincidence; it is altogether too remarkable in its continuity, probability and possibility.

To return to "Oxonian's" notes. He writes on Gen. xxviii. 22: "This was the origin of the tithe system, which became an integral part of the law of Israel, and which has been rooted in the ecclesiastical constitution of Britain from the earliest times."

JACOB BECOMES ISRAEL.

We next come to the story of the wrestling of Jacob with the angel at the ford of Jabbok, and in this instance we need only quote from the notes by the Chief Rabbi. The incident is given in chapter xxxii. 23-33, and we quote verse 28 from the Authorised Version:—"And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God, and with men, and hast prevailed."

The second half of this verse reads thus in the Revised Version:—"For thou hast striven with God and with men, and hast prevailed."

On the name "Jacob," Dr. Hertz writes:—"That is, 'the supplanter,' prevailing over opponents by deceit."

On the name "Israel," he writes:—"That is, 'he that prevaileth with God.' The name is clearly a title of victory; probably 'a champion of God.' The children of the patriarch are *Israelites*, champions of God, contenders for the Divine, conquering by strength from Above."

These definitions of the meanings of this new name "Israel," and how they are to be characteristic of the children—the racial descendants—of the patriarch with the new name, are exceedingly interesting. But the problem invites us to point out that Dr. Hertz here says that children (plural) of Jacob *are* Israelites, and, as such, bear the three characteristics he names. Therefore, it is not only the children of Judah, the ancestor of the Jews, that witness to these racial attributes, but also the children of the other eleven sons of Israel. One of these, the Levites, were with Judah for Temple purposes, and also Benjamin was lent to Judah for eight centuries because Jerusalem was in the territory of Benjamin, and did not, therefore, belong to Judah territorially. After the division of the Twelve Tribes into Northern Israel and Southern Judah, the Ten Tribes had the title of the Kingdom of Israel, and the Three Tribes had the title of the Kingdom of Judah (the Jews). Levi was the extra or thirteenth Tribe, because of Joseph's double portion, his two sons, Ephraim and Manasseh, becoming two separate Tribes. Levi could not hold territory. On our coinage our King (of the Royal House of David of Bethlehem) is styled "Defender of the Faith," which is a very similar title to the three titles given as the meaning of the name "Israel."

With such a group of descriptive names, equally appointed for the other sons of Jacob, we have every reason to expect that they will hold a leading position in the religious activities of the world—and we do!

(To be continued.)

Measure for Measure.

THE Rabbis teach that "as man measures, so will it be measured out to him." This applies to both evil and good.

As the mighty Samson, in the choice of a wife, followed the lust of his eyes, he ended his days in blindness. Absalom, who was inordinately proud of his beautiful hair, met his death through his hair being caught in the boughs of a tree.

On the other hand, Joseph, who piously saw to the proper burial of his father, had his own bones carried to the Promised Land by Moses himself. And when Moses died, and there was no greater man to bury him, the Almighty Himself prepared his last resting-place.—*Jewish Chronicle*, 29/8/30.

The Appeal for Help Fund.

GENEROUS DONATIONS REQUIRED

Every Month towards Printing and :: :: Publishing Expenses of :: ::

The British-Israel Herald.

Unfortunately, the amounts received during the last two or three months were not adequate, and the whole of the deficiency has had to be met by the Editor. He is sure that his readers have only to be informed of this, to call forth a ready response to his appeal.

The following donations are gratefully acknowledged:—An Old-Age Pensioner, 20/-; H.E.P., 5/-; A.C.R., 5/-; W.R., 2/6 (for A.I.D.F.).

All donations to be sent direct to the Editor: T. W. Plant, Hall Cross Cottage, Doncaster, Yorks.

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Correspondence.

THE SEVENTH NUMBERING.

To the Editor of *The British-Israel Herald.*

Dear Sir,—First and foremost, I beg to thank you for your, to me, most encouraging review of "A Peculiar People, or a Nation and a Company of Nations." When I read that I had been "caught napping," I can assure you I woke up, and at once referred to my MS. Then I discovered that I had omitted the inverted commas.

The quotation is from Lumen's "Far Hence Unto the Gentiles" (page 320). After quoting from the Sonnini MS., thus: "And in the seventh numbering of the people their eyes shall be opened, and the glory of their inheritance shine forth before them," Lumen then proceeds to comment on the prophecy as follows:—"The first census or numbering of the British Empire took place A.D. 1871; the seventh census from that year (inclusive) will fall A.D. 1931, and the eighth A.D. 1941." Lumen then says:—"It will be noted that, according to the prophecy, the people are to 'recognise the glory of their inheritance' in—not on or at—the time of the seventh numbering."

In the review of "A Peculiar People, or a Nation," etc,, in *The British-Israel Herald* for September, 1930, the date of the first census is given—namely, A.D. 1801. Permit me to point out that I am not in agreement with the dates A.D. 1801, also Lumen's date of A.D. 1871, as being the first numbering of the people, although I agree with Lumen, that the eyes of the people "shall be opened, and the glory of their inheritance shine forth before them," in A.D. 1931—A.D. 1941.

In America the census was first taken in A.D. 1790, and in England in A.D. 1801, as stated in *The British-Israel Herald;* but the numbering of the British people was not effectively and systematically carried out until the Census Act of A.D. 1880, when it was done in the British Empire and the British Colonies, and also in the United States of America, by the census of A.D. 1880.

Since the passing of this Act, which operated on Sunday, 3rd of April, 1881, the census has been fully and officially taken every ten years in the British Empire and most of the British Dominions, as well as the United States of America. This date can, therefore, be regarded as the date of the numbering of the British people; hence the "seventh numbering" of the people of Israel will take place in A.D. 1931; thus:—

First numbering of the people of Israel by King David (2 Sam. xxiv. 2), B.C. 1017.

Second numbering of the people of Israel by the census, A.D. 1881.

Seventh numbering of the people of Israel, as revealed by the prophetic vision of St. Paul, A.D. 1931.

Thanking you in anticipation for allowing this letter in your influential columns. — I remain, yours very sincerely, H. E. PROCTOR.

[We gladly publish this interesting letter from Major H. E. Proctor *re* our review of his book, "A Peculiar People, or a Nation and a Company of Nations." The letter is both explanatory and ingenious in its calculation of the seventh numbering, but we are afraid that we must still differ from the two Majors—Major Samuels ("Lumen") and Major Proctor. The passage quoted from the Sonnini MS. reads:—"And at even the Holy Ghost fell upon Paul, and he prophesied, saying: 'Behold, in the last days the God of peace shall dwell in the cities, and the inhabitants thereof shall be numbered; and in the seventh numbering of the people their eyes shall be opened, and the glory of their inheritance shine forth before them.'" Major Proctor admits that the first numbering in England was taken in A.D. 1801; therefore the seventh numbering was in A.D. 1861. The question of the accuracy or inaccuracy of the census does not arise. Note also that this *first* numbering was to be "in the last days," and therefore David's first numbering is not alluded to, nor implied, in this prophecy; it is the seventh from the first "in the latter days," and they began in A.D. 1800, when the seven times of Israel's punishment of 2,520 years ran out, from 721 B.C. As pointed out in our review, it was in the decade of the seventh numbering (1861-1871) that the British-Israel propaganda opened the eyes of the people of long-lost Israel. We are, therefore, inclined to stick to our guns, but, in doing so, we would point out that the solution of these differing date-calculations will soon receive its answer by historical fulfilment, or otherwise, because the date favoured by Major Proctor is 1931, and that is *next year.* We have not long to wait.—EDITOR.]

"A TALK ON THE GREAT PYRAMID OF GIZEH."

To the Editor of *The British-Israel Herald.*

Dear Sir,—My attention has been drawn to your review of the above pamphlet by Mrs. Bloxam in your issue for September, and I have been asked to put your readers straight concerning the dates mentioned. The matter is clearly explained in my books and various articles on the Great Pyramid, and in a pamphlet I issued last December, a copy of which I sent you to study, knowing you were not at all certain on this aspect of the subject.

I would, however, like to emphasise strongly that there is *not* "a perfect riot of symbology," or of anything else, about the Great Pyramid, and *certainly not about its chronology.* It is the greatest mistake to say that one is "at a loss to understand *why* a certain stone . . . . means a certain event; it might so easily mean something else." Every constructional or geometrical point in the Pyramid's passages and chambers defines *one particular* date only, whether on the inch-year or inch-month scale (there is no inch-*week* scale at all, as suggested), and cannot be made to mean something else, *provided one adheres strictly to the methods of representation laid down by the architect*—astronomical and geometrical. The special inch-month scale is defined in the structure.

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Also, to appreciate properly the reasons why granite is used in some parts of the structure, and limestone in others, one must be acquainted with the principles of engineering construction and the behaviour of these materials under stress. Your "riot of symbology," then, completely disappears. We see, then, how appropriate it is that the King's Chamber and the Second Low Passage are in granite, while the first passage is through limestone.

If your readers will study my "True Bible Chronology," just published (Routledge, 3/6), they will find the principles of Great Pyramid chronology explained, and will see how it agrees precisely with the chronology of the Bible. Seeing that the Great Pyramid is the Bible in stone, this agreement is only natural. *Both* give the termination of this dispensation in 1936, and the millennium in A.D. 2001.—Yours truly,

BASIL STEWART.

We are not surprised at the above spirited letter of defence and explanation from Mr. Basil Stewart, but he has quite missed our point in his objection to our phrase :

"A PERFECT RIOT OF SYMBOLOGY."

May we be allowed to justify and explain the reasons for the use of this phrase? The offending passage read thus (see page 146 in the September *British-Israel Herald*):—"We are placed in somewhat of a difficulty in expressing an opinion on the suggested symbolic meanings of all these measurements and constructional details. No one will understand our difficulty better than the author. There is a perfect riot of symbology, both spiritually and nationally, and frequently we are at a loss to understand *why* a certain stone or measurement means a certain event; it might so easily mean something else."

The Great Pyramid has been rightly called "The Bible in Stone"; but the whole of its message, relating to our past history and future events, is based on its length-measurements agreeing with datal or time-measurements, and because a certain passage-length agrees with a period-length we say it symbolises the Mosaic dispensation, *e.g.*, from the Exodus to the birth of Christ, or it symbolises the Christian dispensation from the birth of Christ to the Great War.

Now let us look at a few examples of this symbology. The first one we select is from page 6 :—

FIRST ASCENDING PASSAGE.

This measures 1,546.8 inches in length and 42 inches in height; and shows Israel during the Mosaic dispensation, to the Birth of Christ, Israel under the Law. "The law was our School Master to bring us to Christ." and this passage leads into the Grand Gallery which symbolises the Christian dispensation.

But before entering the Gallery, we turn aside into what is called the

HORIZONTAL PASSAGE.

It is 1,522.5 inches long, and symbolises the Jews, remaining on the same level—Israel, willing to enter the Grand Gallery, but the Jews not so, the brotherhood between Israel and Judah is *finally* broken by the betrayal of "innocent blood" for thirty pieces of silver; and in order to rejoin their brethren they must retrace their steps, and come into the Grand Gallery. At present, they are awaiting their final regeneration, for *nationally* they have not accepted Christ. But by A.D. 2001 they will have done so, as that year is the dawn of the Millennium Age, and the end of the 6,000 years.

This can be made an example of my remark : "It might easily mean something else." Here we are told this horizontal passage "symbolises the Jews"; and I have always so alluded to it when lecturing on the Great Pyramid. But does the 1,522½ inches "symbolise" the life-history of the Jews in a year to an inch? And if so, what happened to them in 1522½ A.D.? We are told that "in order to rejoin their brethren, they must retrace their steps, and come into the Grand Gallery." Did they begin to do so in July of A.D. 1522? And if the same rate for retracing their steps is assumed, and we multiply the length of the passage by two, we get 3,045 years from the first year of this Christian era, which would take us forty-five years beyond the end of the millennium !

Let us take another quotation from page 7 :—

The Great Step at the top of the Gallery lies on the *centre* line passing through the Apex of the Pyramid and defines the year 1844, the *central* date of its

EPOCH OF REFERENCE.

This date of 1844 was a most important one with reference to the ending of the 2,520 years of punishment, and was also the time that Pyramid investigations commenced, and our Empire began to develop.

This year also marks the first step in the breaking of Gentile rule, when Turkey was compelled to allow Religious Toleration to all. It was also the time when the Jews were able to take practical interest in our National affairs. Think of Lord Beaconsfield and all *he* did for our Empire.

The words "epoch of reference" are intended to arrest our attention, and the dictionary defines "epoch" as "a fixed point of time, from which preceding and succeeding years are numbered." The date given is A.D. 1844, and if we reckon 2,520 years previously, it takes us to B.C. 676 as the *commencement* of the 2,520 years of punishment.

Naturally this sends us to our Authorised Version dates, and we find ourselves reading 2 Kings xxi., when Manasseh, son of Hezekiah had reigned twenty-two out of the fifty-five years of his reign in Jerusalem. An utterly meaningless date for any calculation of a national period of punishment. It was forty-five years after Northern Israel went into their Assyrian captivity, in 721 B.C., and it was seventy and ninety years before the Jews began their two captivity dates of 606 and 586 B.C., in Babylon. If we calculate the 2520 period from the above dates, we get for Northern Israel the date A.D. 1799-1800, and for the Jews A.D. 1914 and 1934, much more remarkable dates from which to number preceding and succeeding dates.

To show that these calculations are along right lines, we quote this paragraph from page 13 :—

The height of the Pyramid from the base line to the roof of the King's Chamber is 1,932 inches, representing in Pyramid symbology, the stone Kingdom, and shows that the builders of that Kingdom, *can* bring the dispensation to a close at the end of 1932.

But as various measurements of "Time intervals"

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will expire in 1936 (that date being especially the end of Judah's 2,520 years' punishment, as A.D. 1799 was Israel's), we look *also* to *that* date for great developments.

THE KING'S CHAMBER

Next claims our attention, and here is the description given on pages 13 and 14, and you will see how large a part "symbolism" plays in the interpretation of its meanings :—

A Chamber constructed of granite throughout. It is 34 feet long, 17 feet wide, and 19 feet high, and symbolises the Judgment on the Rebellious Nations, as also the *preparation* for our Lord's Rule on earth, when He will appoint to His servants their work and positions in His Kingdom, according as they have used their opportunities—"Be *thou* ruler over ? ? ? cities."

The width of the Chamber shows the preliminary stage of world reconstruction, from September, 1936, to August, 1953, when we reach the South Wall.

The date marking the centre of this Chamber is 1945, when we are in True alignment, directly under the Apex of the Construction Chambers, which signifies the Redemption of Man's fallen estate, and, as symbolised by the *lidless* Coffer, the Resurrection to Eternal Life. This was not possible for us until we entered *this* Chamber and could look into that emblem of the Empty Tomb.

The "*Apex*" of the Pyramid itself is, of course, representative of "The Messiah."

Not quite in the centre of the King's Chamber, but rather to the West of it, we find what is known as

THE COFFER

or "stone chest" as it has been called, sawn out of a single huge block of red granite, and hollowed out by tools or machinery of some kind, which shows a knowledge of such working, not understood until a much later date in modern civilisation.

This Coffer measures 7½ feet outside, 6½ feet inside, is 6 inches thick, and 3½ feet high. In its shape it sympolises death, by being open and lidless, resurrection.

And here is a point of great interest; the Coffer could contain exactly four *British* quarters of wheat.

Does not this quotation justify our remark that "frequently we are at a loss to understand *why* a certain stone or measurement means a certain event"?

We ask : Why should the above-mentioned *lidless* coffer symbolise the Resurrection to Eternal Life, being the emblem of the Empty Tomb? Why should its shape symbolise death, and because of its being open and lidless, resurrection? In the first place, we British-Israel students of the Great Pyramid have had to fight a hard and lengthy battle to prove that the coffer never was a tomb, and was never intended to represent one. It is double the depth (height) required for a coffin or tomb, and if it represents the Empty Tomb of Christ, why is it not in the Rock Grotto, which, with much more reasonable probability, would symbolise the place where they laid Him? The interior capacity measurement of this granite lidless coffer is the same as that of the Ark of the Covenant, but the latter had a lid, consisting of "the Mercy Seat, supporting the Cherubim, which was regarded as the symbol of the presence of God." Is it not safer to look upon the lidless coffer as a Divinely-intended standard of capacity-measure for Israel, as it bears the same proportion to mass-measure as the Sacred Cubit does to length-measures in earth construction measurements?

In spite of all we have written above to explain "why we are frequently at a loss to understand," we hope and expect that these pros and cons will make everyone anxious to obtain a copy, to read for themselves. Copies can be had direct from the author, 23, Alexandra Road, Worthing (price 3d. each, post free 4d.). T.W.P.

We have received a letter from Mr. F. S. Dobbs *re* "The Day and Night of Creation," which is unavoidably held over until November.—(ED.)

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"And pour out their increase to the bounds of the Earth!" —Genesis xlviii. v. 16 (F.F.)

The British-Israel Herald

Proclaiming the Israelitish Origin of our World-Wide Race.

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British-Israel in Genesis.

By The Editor.

Part VIII.

The next group of prophecies supremely important to our search for British-Israel in Genesis is found in chapters xlviii. and xlix. Unfortunately, these chapters are generally read independently of each other, and their true significance is thereby obscured. Have you ever asked yourself these questions:—Did Jacob die twice? Were there two death-bed scenes? Are not these chapters really two sections of one continuous narrative; two sets of incidents culminating in Jacob's death in the presence of all his twelve sons?

Let us reconstruct the scene. In Gen. xlvii. 28-31, we have "Jacob's last instructions with regard to his burial" in Palestine, promised to him by Joseph at probably his last but one visit to his father, Jacob; his governmental duties, no doubt, making these visits none too frequent

We are next told, in chapter xlviii., that Joseph's "intelligence department," or couriers, conveyed the news to him that his father, Jacob, was really on his death-bed—that the end was approaching. Taking his two sons, Manasseh and Ephraim, with him, he left his official duties at once and arrived only just in time. The arrival of Joseph, the Viceroy of Egypt, second only to Pharaoh, most probably not without a bodyguard, would cause some stir, and Jacob was informed of Joseph's arrival, and prepared himself to receive his favourite and distinguished son. There are now two alternatives we can use in describing the scene: (1) That Joseph and his two sons had a *private* and *preliminary* interview with Jacob, and we can read chapter xlviii. as a description of that interview; or (2) that the eleven other sons of Jacob (Joseph's eleven brothers) *were present,* and stood respectfully aside during the blessing on Manasseh and Ephraim, hearing and seeing all that occurred.

Personally, we favour the latter alternative from the wording of the first verse of chapter xlix. Jacob would not, rather could not, being in extremis, make his voice heard to those scattered outside, summoning them to his bedside. "And Jacob called unto his sons, and said: Gather yourselves together, that I may tell you that which shall befall you in the latter days."

In other words, I suggest, it might read: Come nearer to me; you have heard what I have foretold regarding the long-distant future of the descendants of Ephraim and Manasseh. Now come nearer, and I will also prophesy what will happen to your descendants "in the latter days."

Dr. Driver thus refers to this phrase:—"The

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expression is one which occurs fourteen times in the Old Testament; and it always denotes the *closing period"* (these are Dr. Driver's italics) "of the future, so far as it falls within the range of view of the writer using it."

It would take too long to state the reasons the Higher Critics advance for dating the origin of this prophecy some 800 years after Jacob uttered it, thus making it *history* written *after* the event, instead of *prophecy* spoken *before* the event.

We prefer to give Jacob the full credit of being inspired to predict the future. He claims such an inspiration in the phrases he uses, and the narrative is instinct with an air of straightforward naturalness. The test of its claimed inspiration must be made to history — namely, have the descendants of the two sons of Joseph evolved into separate national and governmental life, as described? We shall see the full meaning of this test as we proceed.

From several translations of this forty-eighth chapter of Genesis, open before me as I write, I will quote chiefly from Dr. Moffatt, aided by some parallel quotations from Ferrar Fenton. My readers will then be able to trace some of the niceties of translation by comparing them with the Authorised Version, which is itself a translation made in A.D. 1611.

We note how reminiscent Jacob became in his preliminary conversation with Joseph, the chief theme being the blessing he himself received at Bethel—formerly Luz—and which we dealt with last month.

1 After this Joseph was told that his father was
ill; so he took his two boys, Manasseh and
2 Ephraim. Jacob was told, "Here is your son
Joseph coming!" And Israel collected his
3 strength and sat up in the bed. Jacob said to
Joseph, "When God Almighty appeared to me
4 at Luz in Canaan, He blessed me and said 'I
will make you fruitful and multiply you, I will
make you a group of nations, and I will give
you and your descendants this land as a lasting
5 possession.' Now the two boys who were born
to you in Egypt, before I came to you in Egypt,
are to be mine; Ephraim and Manasseh are to
be as much mine as Reuben and Simeon.
(We can omit verses 6 and 7.)
8 When Israel saw Joseph's boys, he said, "Who
9 are these?" Joseph said to his father, "They are
my sons, whom God has given me here." Then
he said, "Pray bring them to me, and I will bless
them."
10 Now Israel's eyes were dim with age, so that
he could not see. Joseph brought them up to
his father, who kissed them and embraced them.
10 (Ferrar Fenton) But the eyes of Israel were heavy
from age. He was not able to distinguish, so
he drew them to him and kissed them, and
embraced them.
(We can omit verse 11.)

SALAAM.

("A salutation or compliment of ceremony or respect in the East."—Dictionary.)

Verse 12 presents us with a charming example of the possibilities of obtaining a more correct translation. Here is Ferrar Fenton's footnote :— "A learned Jewish gentleman, hearing of my work, sent to ask how I rendered the 12th verse of the 48th of Genesis—'for,' he said, 'it is translated totally wrong in both the Authorised and Revised Versions, and all others.' I copied out from my MSS. my translation as above, and my inquirer declared I was correct."

Here are three translations of the 12th verse :—

AUTHORISED VERSION.

And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

FERRAR FENTON.

Then Joseph brought them for his blessing, and they bowed before his face, earthward.

JAMES MOFFATT.

Then, removing them from his father's knees, Joseph bowed to the ground.

Here we must insert the footnotes on verse 12 by the Chief Rabbi, Dr. Hertz. They not only help us to understand and visualise the scene, but show us how a choice blend of these three translations would be still more correct. *"From between his knees."* "To place a child upon the knees was the symbol of adoption. Joseph's sons had thus been placed upon or between the knees of Jacob. This having been done, Joseph removes them. *"Bowed himself."* "In gratitude to his father."

My readers can now blend a translation to suit their own preferences as to what appears the most correct description of what occurred.

Now Joseph takes complete control of the ceremony, and arranges that there will be no mistake in the giving of the pre-eminent blessing of the right hand. He naturally expected that his father would only be equal to the exertion of stretching his hands straight out, and therefore he changed the usual positions of the boys to the opposite sides of himself, so that the elder would be opposite the right hand of Jacob.

13 So Joseph took and brought them both near
him, Ephraim on his right, opposite the left
hand of Israel, and Manasseh on his left, oppo-
14 site Israel's right hand. But Israel stretched his
right hand out and laid it on the head of
Ephraim, the younger boy, and put his left
hand on Manasseh's head, crossing his hands
intentionally, as Manasseh was the first-born.
(Or, and better, "Although Manasseh was the
eldest."—F.F.)
15 And he blessed Joseph, saying, "The God of
whose presence my fathers Abraham and Isaac
were ever mindful, the God Who has shepherded
16 me all through my life, the Angel Who has
delivered me from trouble, bless the boys; may
they carry on my name and the names of my
fathers Abraham and Isaac; may they grow into
a multitude on earth!"

Ferrar Fentons's rendering reads :—

Then he blessed Joseph, and said:
"The GOD in the presence of Whom my fathers
Abraham and Isaac walked,
The GOD Who appeared to me from of old until
this day;
The MESSENGER Who redeemed me from all misfortune,
Bless the lads, and give them my Power.
The Power of my fathers Abraham and Isaac,
And pour out their increase to the bounds of the
earth!"

We now return to Moffatt's translation. If pos-

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sible, it is even more dramatic than Ferrar Fenton's. What a tense scene it describes!

17 Joseph was amazed when he saw that his father was laying his right hand on the head of Ephraim; he seized his father's hand, in order to remove it from Ephraim's head to Manasseh's,
18 saying, "No, my father, here is the first-born,
19 put your right hand on his head." But his father refused. "I know, my son, I know; he will grow into a nation, he will be great, but all the same, his younger brother will be greater, and his descendants will become a multitude of
20 nations." Thus he blessed them on that day. He added, The Israelites will invoke your blessing for themselves; they will say to a man, "God make you like Ephraim and like Manasseh!"—putting Ephraim before Manasseh.

Ferrar Fenton's rendering of v. 20.

And when blessing in that period they shall say, "The Blessing of Israel be upon you! May GOD make you like Ephraim and like Manasseh," and they will place Ephraim above Manasseh.

The Authorised Version in verse 19 makes a very subtle dissection between the descendants of these two boys; it is an identification mark of peculiar significance, and is a more correct translation of the Hebrew word *"AM," viz.,* "people."

And his father refused, and said, "I know it, my son, I know it; He also shall become a people, and he also shall become great; but truly his younger brother shall become a multitude of nations."

NOTHING ABOUT JUDAH.

My readers will have noticed, and perhaps have fully realised, the significance of the fact that in the above exposition and the accompanying quotations from the Bible narrative, there is no mention of Judah, the ancestor of the Tribe of Judah—the Jews. As I have hinted at the commencement of this article, it is most probable that Judah, with his brothers, was present, standing at a respectful distance, when this blessing and prediction was bestowed on their two nephews, Ephraim and Manasseh. The centre of the stage was occupied by Joseph and his two sons. Judah's turn to be blessed comes in the next chapter, in verses 8-12, about which more next month. The point I wish to make now is the fact that chapter xlviii. applies only to the two sons of Joseph, and the fulfilment of what was predicted must be looked for in their tribal history. When we come to the time-mark in the first verse of the next chapter, dating the fulfilment to a then long-distant future, we shall see how futile it is to look for any real literal fulfilment in Palestine. But for the sake of argument, let us try to do so, and, as a beginning, please open your Bibles and look up the "map of Palestine, as divided between the Twelve Tribes."

Thank you for looking at the map. Now let me ask you a few questions based on the above narrative, dealing with the future status of Ephraim and Manasseh. Joseph strongly protested against the birthright pre-eminence being given to his second son, Ephraim. He had hoped (and arranged) for this to come to Manasseh. Now look at Ephraim's central, but comparatively small section of territory, surrounded by Dan on the west, Benjamin on the south, and by the *half* Tribe of Manasseh on the north and east, the other half of the Tribe of Manasseh being on the north-east of the Sea of Galilee. At a guess Manasseh had about six times the amount of territory given to Ephraim, and subsequently Samaria was built in Manasseh's territory as the capital of Ten-Tribed Northern Israel, when under the leadership of Ephraim.

We now ask: When did Ephraim, as the leader of Northern Israel, become "a multitude of nations"? That is, a group of national units—a group of nations with a common centre of loyalty? At the same time we ought to find on the same map the two halves of the Tribe of Manasseh separating themselves into "a people," "great," but not so great, nor so important, as the group of nations under Ephraim. Is it so marked on the map? History compels us to admit that nothing of this kind happened in Palestine; there was no room there for a "group of nations" and a "great" separated "people."

The claimed inspiration by Jacob to be the mouthpiece for the expression of Divine foreknowledge is at stake when we apply this test—namely, the one advised by Moses in Deut. xviii. 21, 22.

Here is Dr. Moffatt's translation to compare with the Authorised Version. What a daring test this is! "And if you say to yourselves: 'How can we know what word has not been uttered by the Eternal?'—should the prediction of a prophet speaking as from the Eternal be not fulfilled, should the thing never happen, then that is a word which the Eternal never uttered; the prophet dared to utter it in his presumption, and you need not be afraid of him."

Therefore, where is the company of nations and the great separate people of Israelitish descent? They must be found, or Jacob is self-convicted of presuming to utter false predictions not inspired by God. Now please refer back to Ferrar Fenton's rendering of verse 20: "And when blessing in that period, they shall say," etc.

WHAT PERIOD?

The only possible answer to such a question is this: When these events that I have foretold have come to pass, when they are historical facts, then —"in that period"—when blessing someone they shall say, *in this order,* "May God make you like Ephraim and Manasseh."

The only section of Israel who were to retain their identity through all ages was the Tribe of Judah, most of whom are known to-day as the Jews, and when a pious Jew of the Tribe of Judah returns from Synagogue with his son or sons he now blesses them with the above blessing, and fulfils Jacob's dying prediction, given under Divine foreknowledge: "May God make you like Ephraim and Manasseh," and *he places Ephraim above Manasseh.*

Therefore, is this the time when the "company of nations" and the "great people" are in existence somewhere in the world? It did not happen in Palestine, and Northern Israel were turned out to become "Lo Ammi," not-My-people Israel; they were to lose their name and identity, but they were to bear a name derivable from the root word (I)-saac. Have the Anglo-Saxon peoples evolved

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from "the Isles of the West" into "a group of nations" and "a great people"? What an easy question in history this is! And the answer can only be in the affirmative.

Again, if Israel, of the Northern Kingdom, had to undergo the seven times of punishment—*viz.*, 2,520 years—then why should we expect any fulfilment of this wonderful destiny of racial evolution, blessed by Jehovah, before that period had elapsed? From 721 B.C. to A.D. 1799-1800 is 2,520 years! Since that time we have ever more and more obviously been fulfilling in our history the destiny foretold by Jacob.

Have you noticed, when reading this 48th chapter of Genesis, that Joseph never questioned the correctness of Jacob's order of precedence after Jacob claimed to be Divinely inspired as to what he was saying? Joseph accepted it as an expression of Divine intention and foreknowledge.

In passing, refer back one moment to re-read Dr. Driver's definition of the phrase, "In the latter days"; and for the word "writer" use the more correct word "speaker," and give Jacob the honour of being inspired to predict events 3,500 years in advance.

We now begin to wonder what Dr. Hertz, the Chief Rabbi of the British Empire, has to say about this 48th chapter of Genesis. He guides us through the 22 verses of the chapter with a series of explanatory comments on the phrases used in the text; but there is nothing that calls for quotation until we reach verse 20, when we read this footnote on the words:

"IN THEE SHALL ISRAEL BLESS."

"To this day, every pious Jewish father, on Sabbath eve, places his hand on the head of his son and blesses him in the words: 'God make thee as Ephraim and Manasseh.' (Authorised Prayer Book, page 122.) Ephraim and Manasseh would not barter away their 'Jewishness' for the most exalted social position, or the most enviable political career, in the Egyptian State. They voluntarily gave up their place in the higher Egyptian aristocracy, and openly identified themselves with their 'alien' kinsmen, the despised shepherd-immigrants. Every Jewish parent may well pray that his children show the same loyalty to their father and their father's God as did Ephraim and Manasseh."

What a strange comment on the concluding passages of such a scene! He tacitly admits the present-day fulfilment in everyday Jewish life, but does not refer to it as such. Instead, Dr. Hertz wanders off into a eulogy of Ephraim and Manasseh's "Jewishness"! They never were Jews; they were the nephews of Judah, from whom came the Jews; but they were, before all else, the sons of Joseph, brought up in Abrahamic monotheism by their father, Joseph, and thus fully armed against the polytheism (idolatry) of their surroundings. The Torah, containing the Laws of Moses given at Horeb, was not then written; it is from this that the Jews get their Jewishness. Naturally, the two boys would look to their father, Joseph, for guidance in religious matters; they would not have the opportunity to be taught by their two uncles, Judah and Levi; and no priesthood had then been conferred on Levi's descendants, giving them the right of being religious teachers. "Jewishness" was not then in existence! From the narrative, the question of their identifying themselves with their kinsmen does not seem to have arisen. They would be sufficiently proud of their father, and their father's ancestry, not to think for a moment of taking out nationalisation papers as Egyptians. Again, their mother, Asenath, can be traced back in origin to the Shemite shepherd-kings, Shem probably being the builder of the Great Pyramid. So why hint that the Egyptian aristocracy would have any attractions for them with such a parentage on both sides? The boys would never think a moment of being anything else but Israelites.

It is a thousand pities that the Chief Rabbi does not look for, and expect, a literal fulfilment of the habit of Jewish parents thus blessing their children, **when** this destiny of Ephraim and Manasseh has become an historical fact. One cannot dissociate the two things, the prediction and the custom when it is fulfilled. Israelite is a much larger word than Judahite—one of the Tribe of Judah—a Jew. There were no Jews in the Northern Kingdom of Israel, under Ephraim's leadership; the Jews formed the Kingdom of Judah. So what became of the Tribes of the Northern Kingdom? Are they now fulfilling their prophesied destiny as "a group of nations" and "a great people"? The British Commonwealth of Nations and the American "People," who left these shores to become the U.S.A.

As a contrast to the disappointing exposition by the Chief Rabbi, we will quote some of "Oxonian's" notes on certain verses in this 48th chapter.

GENESIS XLVIII. 16.

Let them increase as fishes do,
A multitude in the midst of the earth.

This is the promise of multitudinous increase, "as the stars," "as the dust," here definitely transferred by Jacob, with a new and most significant simile attached to it, to the sons of Joseph. In this chapter there are no less than three different words translated "multitude," whence arises confusion, instead of the distinctive meaning intended in each case. In verse 4, "a multitude of people," the word is "company" or "federation."

In the present instance the word is "rab" (as in English *rab*-ble), the regular Hebrew for "many"-ness or multitude. But what kind of a multitude was it to be that was to fill the world with Joseph's seed? The Hebrew word translated "grow" expresses, as the translator's note in the margin of the Authorised Version informs us, a very special kind of increase. The verb here used is different, and is only used in this one passage in the whole Hebrew Bible. The word used, as in the name of the idol, *Dag*-on, means a "fish," and this once-used verb denotes "to increase, as fish do." Now, how do fish multiply? Dr. Alder Smith, at page 14 of his "Fullness of

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the Nations," well explains this as "by sending out shoals in vast numbers." In one shoal after another shoal do fishes swarm along the river highway to the sea. In like manner, the mighty ocean has been the highway over which have sped the shoals of colonists from the island realm of Britain to the west, and to the east, and to the south. Nor is there any other example, in all the history of the world, of a nation occupying all the empty places of the earth by shoals of its own continually-increasing people. "As fishes increase, so was Israel, in Joseph's seed, to grow. "As fishes increase," exactly so has Britain grown.

GENESIS XLVIII. 19.

He also shall become a people,
And he also shall be great:
But truly his younger brother
Shall be greater than he.

Manasseh and Ephraim should equally (verse 16) send out the shoals which were to colonise the earth, but from this verse we learn that Manasseh's should keep together and ultimately form one great people, detached from the dominion headed by his brother which should be "greater than he."

This is precisely what has happened in the colonial expansion of the English Race. So many westward shoals have coalesced into an independent Commonwealth, with a Republican form of government, but never since has such a separation from the British crown occurred. If the Colonial Empire of Britain represent the main line of expansion which was to come of Joseph, that there should be a detached Dominion, such as is the great American Republic, is in entire harmony with the prediction of greatness for Manasseh.

GENESIS XLVIII. 19.

His seed shall become.

"The translation, 'a multitude of nations,' is a mis-rendering. This is not the 'company of nations'—the great Imperial Federation, of which mention has been already made, but something entirely different. There can be no doubt that St. Paul translates this phrase in his words which have been rendered 'the fullness of the Gentiles.' The realisation of this prediction of Jacob concerning Ephraim is the event which accompanies the removal of that 'blindness in part,' which he tells us has 'happened unto Israel.' Now the word in Romans xi. 25, which is translated 'fullness,' is *pleroma*, the Latin of which is *complementum*—that is, the completion or *filling-up* of any deficiency. This is precisely what the Hebrew word means 'to fill.' The world was all mapped out by its Creator, and allotted to the various nations, which, however, would never increase sufficiently to fully occupy all their portions—except one race only, which should grow so rapidly as not only to fill its own possessions, but to be perpetually on the look-out for fresh. Whatever the Gentile nations omitted to 'fill up,' this favoured race would supply the deficiency—consequently would be found everywhere. Can words more adequately describe the ubiquity of the British Race? Nor only is it in matter of territory that we fill-in wherever space is left, but in arts and sciences, in arms and statesmanship. . . . .

"All the corners and crannies of the earth are being filled-in by Britain; and it was this that was foretold of Ephraim."

Perhaps the next chapter, the 49th, will tell us still more about the eleven uncles of Ephraim and Manasseh, who probably were present when Jacob blessed Joseph and his two sons.

(To be concluded.)

Who Were the Jutes?

BY H. E. PROCTOR.

ACCORDING to Josephus, the book of the prophet Isaiah was given to Cyrus to read when he returned to Babylon, after the death of his father, Cambyses, and his uncle, Cyaxares, who was also his father-in-law, and in the Scriptures is named Darius, the Mede. Cyrus then made a proclamation, giving the Jews leave to go back to their own country to rebuild their city of Jerusalem and the Temple of God. When Cyrus had said this, the rulers of the two Tribes of Benjamin and Judah then went in haste to Jerusalem, "yet did many of them stay in Babylon, as not being willing to leave their possessions."

The prophet Zechariah pleads with those who remained in Babylon thus: "Deliver thyself, O Zion, that dwellest with the daughter of Babylon." The prophet Jeremiah also instructed them as follows: "Flee out of the midst of Babylon, and deliver every man his soul" (chapter li. 6).

In the days of the Darius, who was descended from Teispes, and who slew the usurper, Smerdis, the Magian, the Babylonians made careful preparations to revolt, and during the period of preparation the Jews, who had not been "willing to leave their possessions" in Babylon, went to the Massagetæ, who were then east of the Caspian Sea. In the Massagetæ confederation they became known as the Jotuns. Odin was a Jotun, and the name Odin is Hebrew for "eminence."

The Jotuns effected a passage of the River Rha before the other tribes of the confederation, and occupied the land of Gerrhus. When the remaining tribes, in passing westward, came to the land of Gerrhus, there were frequent tribal battles between the Jotuns and the Massagetæ, until the Jotuns were not only deprived of their land, but pushed westward until they occupied the district watered by the River Albis (Elbe), where they came into contact with colonies of the Sacæ. The Sacæ and the Jotuns as kindred tribes then migrated from district to district together, but were separate tribes in one group.

About B.C. 100, peace was arranged between the Jotuns and the Massagetæ, and Odin, the leader of the Jotuns, became the leader of the re-united tribes. The Jotuns and the Sacæ were now joined by companies of the Engles from the

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Danube, and, after following the course of the Albis (Elbe), they occupied the Cimbri Chersonesus. The Jotuns occupied the north, and it became known as Jutland, or Jewsland. The Engles occupied the south and east, and it was called Anglen; whilst some of the Sacæ settled on the west coast.

When Vortigern had made himself king of Britain (A.D. 448), three galleys full of armed men arrived at Wippid's-fleet, and when they had been conducted into the presence of Vortigern, he said to them: "I am oppressed by my enemies on every side; but if you will engage with me in my wars I will entertain you honourably in my kingdom, and bestow upon you lands and possessions." The Jutes, who were under the command of Hengist and Horsa, readily accepted the offer, and shortly after, when some enemies of Vortigern had been routed by the Jutes, the King and Council instructed Hengist to bring more of his followers from Jutland into Britain, and the province of Kent was promised to them. The British poem of Golyddan indignantly alludes to this Council meeting thus:—

When they bargained for Thanet, with such scanty discretion,
With Hors and Hengys in their violent career,
Their aggrandisement was to us disgraceful,

* * * * *

Conceive the sadness that will be revolving to us,
When the brawlers of Thanet shall be our princes.

According to the Anglo-Saxon Chronicle, Vortigern invited Hengist and Horsa to Britain, and gave them land in the south-east of this country, on condition that they should fight against the Picts. At that time there came men from the Old Saxons, from the Angles, and from the Jutes. From the Jutes came the Kentish men and the Wightwarians—that is, the tribe which now dwells in Wight, and that race among the West Saxons is still called the Jutes.

The Chronicon Holsatiæ records that the Jutes are Jews, and the Chronicle of Ethelwerd reads: "The Cantuarians derive their origin from the Giotæ (Jutes), also the Unhtii, who took their name from the island Wihta (Isle of Wight)." Bede places them thus: The Jutes are in Kent and in the Isle of Wight; the Saxons in Essex, Sussex and Wessex; the people of Wessex are called Ge-wisi, and the Angles in East Anglia, Midland Anglia, Mercia, and all Northumbria. The Rev. J. Bosworth writes: "From the Jutes come the men of Kent. Geatas means the Jutes, the Goths."

Turner's Anglo-Saxon history says: "The name of the Jutes has been written as Jutæ, Jotuni, Jetæ, Juitæ, Geatum, Giotæ, Gutæ, etc."; and from the same historian we learn that Wippid's-fleet is near the estuary of the Wanstum, which divides Thanet from the mainland of Kent, and that the Wanstum was once navigable for ships of large burden. In Bede's time the Wanstum was three stadia broad, and only fordable in two places.

This subject is set forth in "A Peculiar People, or a Nation and a Company of Nations," particularly on pages 141, 152 to 159, 178 to 180, 271 to 277, and 279.

EDITORIAL FOOTNOTE.

The above article is very interesting when read in connection with the leading article in the October issue, "To which Tribe do I Belong?" which located the Jutes in Kent, Hampshire, and the Isle of Wight. In the September issue there appears a list of the tribes, and an attempt to identify them with the various invading immigrants into these islands; and in the list the Jutes are surmised to be of the Tribe of Naphtali.

I am afraid, therefore, that my point of view does not coincide with that of Major Proctor. To attempt to prove that South-East England was colonised by Jews of the Bablyonian Captivity, who did not return under the decree of Cyrus, would be a wildly improbable task to undertake. Apart from that, Judah was not to lose his identity in this complete manner. We should value historical quotations, giving details of how and when the Babylonian Jews joined the Massagetæ, and lost their Jewish identity. We are told that "about B.C. 100, peace was arranged between the Jotuns and the Massagetæ, and Odin, the leader of the Jotuns, became the leader of the re-united tribes." But the date of Odin was between 200 to 300 A.D., a difference of 350 years, and he married Frea, granddaughter of our Lucius, king and missionary (Gayer).

Again quoting from Major Proctor's article, we read: "The Chronicon Holsatiæ records that the Jutes were Jews." The late Colonel Gawler (Keeper of the Crown Jewels) quotes the same passage, but more fully: "The Vetus Chronicon Holsatiæ, page 54, asserts 'the Danes and Jutes are Jews of the Tribe of Dan.'" Seeing that you cannot have Jews of the Tribe of Dan, and knowing the general custom of using the word "Jews" instead of "Israelites," we should read that "the Danes and Jutes are Israelites of the Tribe of Dan." But seeing that these two sections were always reckoned as two separate Tribes, we account for these being bracketed together as having some great mutual affinity by recollecting that the two sons of Bilhah were Dan and Naphtali! A much more probable solution than identifying the Jutes as Jews.—(Editor.)

Lectures During November.

November 2nd.—Scottish Israel Identification Association. R. J. Thomson. Subject: "The Everlasting Kingdom of Our Lord."

November 11th.—Glasgow Western District B.I.A. John Scott. Subject: "The Seven Great Governments of Scripture."

November 13th.—Glasgow South Suburban B.I.A. (Study). Subject: "The Promises Considered."

November 16th.—S.I.I.A. James McCallum. Subject: "Israel's Witnesses."

November 27th.—Glasgow S.S.B.I.A. (Study). Subject: "Balaam—A Preacher of the Gospel."

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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That Facial Change.

BY JAMES CUTHBERT.

THE universal change in the Jewish countenance has been the theme upon which several well-known writers on British-Israelism have of late commented somewhat freely. They have, to their own satisfaction at least, solved the inscrutable problem of this unique physical manifestation. With singular unanimity, they ascribe it to marriage intercourse with the people of Syria. I greatly wonder how far that not very plausible explanation can be accepted.

To have produced any such effect, marriages between the two races must have been on a wholesale scale and continued over a lengthened period of years. Geographically, the difficulties are too great to permit of this idea being seriously entertained. Between Syria, in the far north and north-east, and Jerusalem in the south, and the Judean province still further south, there lay the lands of the Tribe of Benjamin, and still further north and north-east were the possessions of the Northern Kingdom of Ten-Tribed Israel.

After the removal of the latter by the Assyrians, the distance bar to close fellowship would remain, and the immigrants substituted in their place would not diminish, but rather make more difficult any intercourse between Jew and Syrian. Before accepting the theoretical solution of the writers referred to, one would like to know at what period in their history the Jews corrupted themselves in the manner alleged, and the time when this became possible.

Mere local or limited infringement of the law on their part would never result in the unalterable change which proclaims the Jew to the present day. That it is not unreasonable to insist on fuller information before adopting the theory propounded by recent writers will commend itself to common sense, when it is made evident that Judea and Jerusalem were completely isolated from Syria by the other tribes. Thus, on the west side of the Jordan, going northwards, there is the territory of Benjamin placed in front of Judah; then comes Ephraim, Manasseh, Issacher, Zebulun, Dan (in Laish), Naphtali, and Asher. On the east of Jordan, inclining in a north-easterly direction, we have Reuben, Gad and Manasseh, thus shutting out effectually Syria from associating with the Jews.

It is noticeable that Scripture lends no sort of testimony whatever to this theory. Rather the contrary is the case. We have a statement of one, if not two, such gross derelictions against the law on the part of the Jews. The one account appears in Ezra ix. and x., and the other and much briefer statement in Nehemiah xiii. The people with whom the offence was committed are stated to be the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, the Amorites, and the people of Ashdod, a city of the Philistines. In neither case are the Syrians mentioned. The enormity of the offence under the law may be appraised from the fact that the offenders, under compulsion, agreed to put away these foreign wives. Condign punishment was meted out, despite the strongest claims of sentiment and human feeling, in order to preserve intact the seed of Abraham. Had any like departure from the law taken place with the Syrians, it is not conceivable that the veil of silence would have been drawn over it. Rather would a judgment have overtaken the offenders, and their punishment would not be less drastic than in the cases mentioned. God moves in ways inconceivable to man to accomplish His purpose. Let not our faith stumble and fall when brought face to face with the supernatural. "Great things doeth He which we cannot comprehend" (Job xxxvii. 5).

Purse and Vest Pocket Calendar, 1931.

THE North of England Anglo-Israel Council are indebted to our esteemed friend and staunch Anglo-Israelite, Mr. Robert Morton, of Vancouver, British Columbia, for the charmingly interesting and instructive design in the centre badge. Mr. Morton owns the copyright. The emblems employed being the cross of St. Andrew, the cross of St. George, and the cross of St. Patrick. This combination on the blue ground of the flag of Scotland. The insertion of the compound word "B'rith-Ish," in the form of eight letters, between the corresponding arms of these crosses. The Hebrew B'rith = covenant, and Ish = man. The name "Israel" (Prince; ruling with God) has very appropriately been fixed on the cross of St. George, thereby cutting through the centre of the design, and thus separating "covenant" and "man," or, in other words, creating a hyphen of pregnant meanings by this wonderful name, symbolically explaining the solemn nature of the work of God's people, Israel. Red, to symbolise the blood of the covenant; white, purity; and blue, service.

We appreciate Mr. Morton's kindness in allowing the Council to use the badge, and trust that our Colonial friends will join us in this appreciation. They can readily do so, with a support of the work, by increasing their orders for the calendar. This will be much esteemed. See advertisement in this magazine for prices. W.H.S.

The Anglo-Israel Distribution Fund.

Treasurer: T. W. Plant, all Cross Cottage, Doncaster.

MANY thanks for the donation of 10/- from Miss C. More support is urgently required for this fund, so that more British-Israel literature can be distributed. All donations to be sent to the Treasurer.

This November issue of *The British-Israel Herald* has had to be enlarged to 20 pages, four pages more than usual. It was found necessary to adopt this course, rather than omit some of the articles, so that the Jewish and Arab problem might be fully dealt with. This entails an extra cost of £5, which it is hoped will be met by increased donations to the Appeal for Help Fund.

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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

The Wondering Jew.

A MONTH ago, just after going to press, I was congratulating myself that the contents of *The Jewish Chronicle* for October 3rd would provide me with all the desired matter for this month's "Jewish Page"; there were so many interesting items in its pages.

But all that has been swept aside by the Jewish and English-speaking comments on the issue of the Government's White Paper setting out its policy in connection with the Mandate for Palestine and the future development of the country.

It would be an easy task to fill every page in this issue with quotations from the Editorial articles appearing in the daily and weekly Press of Great Britain, the U.S.A., and the Continent, and a whole page could be filled with startling and arresting headlines.

Every British Israelite should make a profound study of this crisis, helped by the explicit declarations of the Prophets. He should not be turned aside by the bogey of "the International Jew," the fallacy that Judah is already officially joined to Israel in these islands, or the rumoured threat of an Arab uprising if we do not give way to all that the Arab section of Palestine demands. The closer the British-Israel student keeps to the text of the inspired predictions the less liable will he be to form wrong estimates of what is now happening.

Public Opinion quotes the following four paragraphs from the Government's White Paper :—

> It must be realised, once and for all, that it is useless for Jewish leaders on the one hand to press His Majesty's Government to conform their policy in regard, for example, to immigration and land, to the aspirations of the more uncompromising sections of Zionist opinion. That would be to ignore the equally important duty of the Mandatory Power towards the non-Jewish inhabitants of Palestine.
>
> On the other hand, it is equally useless for Arab leaders to maintain their demands for a form of constitution which would render it impossible for His Majesty's Government to carry out, in the fullest sense, the double undertaking already referred to.
>
> His Majesty's Government have reason to think that one of the reasons for the sustained tension and agitation on both sides has been the creation by misguided advisers of the false hope that efforts to intimidate and to bring pressure to bear upon His Majesty's Government would eventually result in forcing them into a policy which weighted the balances in favour of the one or the other party.
>
> It becomes, therefore, essential that at the outset His Majesty's Government should make it clear that they will not be moved, by any pressure or threats, from the path laid down in the Mandate, and from the pursuit of a policy which aims at promoting the interests of the inhabitants of Palestine, both Arabs and Jews, in a manner which shall be consisent with the obligations which the Mandate imposes. FROM THE GOVERNMENT'S WHITE PAPER.

These read very well until the White Paper goes into details as to how the Holy Land is to be administered, and then (to use a pardonable slang expression) "the band plays."

The publication of the White Paper was immediately followed by the resignation of the great Zionist leader, Dr. Weizmann. This was followed by the resignations of Lord Melchett and of Mr. Felix Warburg, of the U.S.A. Lord Melchett's letter of resignation, addressed to Dr. Weizmann, is exceptionally outspoken in its criticism of our Palestine administration. Here are some of the most striking passages, taken from *The Jewish Chronicle*:—

> We have been invited to conference after conference by the Prime Minister; we have made numerous suggestions of a practical character; we have shown ourselves prepared in every way to facilitate co-operation with the Arabs if the Government would only play their part. Our counsel was sought, but our recommendations were studiously ignored. When Sir John Hope Simpson, who had never before been to Palestine, was despatched on a secret mission, the Government, without the consultation to which we are entitled under Article 4 of the Mandate, entirely reversed the obvious intentions of that document. The grotesque travesty of the purpose of the Mandate given in the Government Paper can only be described as an insult to the intelligence of Jewry and a deliberate affront to the Mandates Commission.
>
> It is obviously impossible in the course of this letter to enter into any lengthy argument as to the interpretation of the Mandate. It is, however, clearly defined by the Mandates Commission as meaning the establishment of the Jewish National Home and the establishment of self-governing institutions. Every line of the Government Paper breathes a spirit of censure and hostility, and while ironically quoting Mr. Winston Churchill's White Paper that it is essential that the Jewish Community should know that it is in Palestine as of right and not on sufferance, it is impossible to discover what right Jewry in or out of Palestine is to be allowed to have in the future, or in what way it is made to feel that it has any rights there at all. One cannot but be amazed at the effrontery of the Government quoting the approval of the Mandates Commission, especially after the terrible censure which was meted out on their conduct of affairs in Palestine, and the abject apology rendered by the Foreign Secretary on the attempts made to meet this censure.
>
> The reckless manner in which this Government has wrecked the loyal support of Jews throughout the Empire and throughout the world appears incredible—a support which stood Great Britain and her Allies in good stead at a great crisis which evoked the Balfour Declaration of 1917. How many thousands of Jewish volunteers came forward to fight with the British Forces at a critical moment in the Palestinian campaign! How many have given up their lives for what they foolishly thought was a genuine offer to establish a National Home for Jewry! It is an act of almost unparalleled ingratitude and treachery committed by a government—and I am certain not supported by the nation—towards a credulous and harassed people who believed they had found a haven under the broad ægis of the British flag and the guaranteed word of British Statesmen.

How bitterly Mr. Felix Warburg feels towards the contents of the White Paper can be seen in this report of what he said when he resigned his chairmanship of the Administrative Committee of the Jewish Agency :—

> In his speech of resignation, Mr. Warburg charged Lord Passfield with having betrayed him, and said that the British statement of policy was a cruel

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OUR JEWISH PAGE.

(Continued.)

betrayal of trusteeship. He cited Jewish achievements in Palestine and admitted that confidence in Britain had been severely shaken after the recent immigration ban. He further stated that in his interview with Lord Passfield on August 22nd Lord Passfield's representations had made him the innocent vehicle of mis-statements to his colleagues of the Jewish Agency. "I have asked the people to believe in the intentions of the British Government," said Mr. Warburg. "I have helped to bring about the Agency; I have invested more than a million dollars in Palestine, hoping others would do likewise; I have persuaded the finest men and women to follow and join in these unselfish efforts. We did our best, but with deep regret I must resign as Chairman of the Administrative Committee of the Agency. I have a right to place complete reliance on the statements made by Lord Passfield on behalf of the British Government, and through me the Jewish people were misled. Further relations such as the Chairmanship of the Administrative Committee entails are no longer possible. My devotion to Palestine and the Jewish cause is unabated; I shall continue to lend my best efforts to support our work which challenges our deepest interest to develop Palestine. Zionists and non-Zionists came together in a period of hope and enthusiasm; they will unite even more closely in the face of this tragic disappointment. We rely on the inherent fairness of the British people and enlightened public opinion throughout the world to enable us to overcome the obstacles which now confront us."

THE CONSERVATIVE VIEW.

Then follows in *The Jewish Chronicle* a copy of a letter from the Conservative leaders, signed by Mr. Stanley Baldwin, Sir Austen Chamberlain, and Mr. L. S. Amery. Here are the concluding sentences of the letter :—"Without giving either Jewish or Arab opinion an opportunity to express itself, or allowing the voice of Parliament to be heard, they have laid down a policy of so definitely negative a character that it appears to us to conflict not only with the insistence of the Council of the League of Nations that it would be contrary to the intention of the Mandate if the Jewish National Home were crystallised at its present stage of development, but with the whole spirit of the Balfour Declaration and of the statements made by successive Governments in the past twelve years. It is only too evident that the effect of the White Paper upon public opinion in American Jewry and elsewhere is to create a feeling of distrust in that British good faith which is the most precious asset of our foreign Imperial policy."

THE LIBERAL VIEW.

Mr. Lloyd George lost no time in fully associating himself with the above Conservative leaders. Here is an abridged report of his speech taken from *The Daily Telegraph* of Saturday, October 25th, under these headlines :—

BRITAIN'S WORD BROKEN.
SOCIALIST POLICY DENOUNCED.
BALFOUR PLEDGES REVOKED.

Protest against the Socialist Government's newly declared policy in regard to Palestine was made yesterday by Mr. Lloyd George.

At the time of the Balfour Declaration, embodying the undertaking for the establishment of a National Home for the Jews, Mr Lloyd George was Prime Minister.

He declared yesterday that the new declaration of policy involved a revocation of pledges previously given to the Jews. "We shall," observed Mr. Lloyd George, "be held up throughout the world as perfidious Albion."

Mr. Lloyd George remarked that he wished to take that early opportunity afforded him of associating himself to the full with the protest made by Mr. Baldwin, Sir Austen Chamberlain, and Mr. Amery against the Government's declaration of policy.

Detailing the circumstances in which the Balfour Declaration was made, Mr. Lloyd George went on: "At that time in the war we were anxious to secure the goodwill of the Jewish community throughout the world on the side of the Allies. The Balfour Declaration about Palestine was a gesture not merely on our part, but on the part of the Allies to secure that valuable support.

"PERFIDIOUS ALBION."

"It was prepared after much consideration not merely of its policy, but of the actual wording, by the representatives of all the Allied and associated countries, including America and our Dominion Premiers.

"Now, without consulting the United States of America, France, Italy, Belgium, or our own Dominions, the British Government issues this statement which, in substance, is a revocation of a good part of a solemn pledge given at a most solemn moment. We shall not reconcile the Arabs, but we shall alienate an even more powerful race, and what is more, British honour will be tarnished. We shall be held up throughout the world as perfidious Albion.

"I can understand those who want us to scuttle out of Palestine altogether taking that line. But the majority of the people in this country are not scuttlers, whether in India or Palestine. They mean to stand up for their responsibilities and pledges of Empire in both.

"I earnestly hope the Government will reconsider their attitude. I can hardly think they have given full consideration to its implications.

"I am all in favour of treating both races upon a basis of equality, but there is no injustice to the Arabs involved in the policy adopted by the Allies. It is not a question of expropriating the Arabs. No Arab has yet been forcibly expropriated, no Arabs have even been bought out of land which they were adequately cultivating. But surely the Jews cannot be excluded from settling down in the land of their ancestors?

"We must never forget that the glory of Palestine is Jewish, and that therefore that great race has a special interest in developing and restoring the prosperity of a land which once upon a time flowed with milk and honey."

On October 27th *The Daily Sketch* published the following brief report of a meeting of the Jewish Board of Deputies :—

PALESTINE PLEDGES.
GOVERNMENT'S POLICY DENOUNCED AS "GREAT ACT OF FOLLY."

"Profound conviction that the Government's policy outlined in the White Paper on Palestine is contrary to the spirit of the Mandate and of the public pledges made in the name of Britain by successive British Governments," was expressed in a resolution of the Jewish Board of Deputies in London yesterday.

They also welcomed the pronouncements of the leading statesmen of the Conservative Party, of Mr. Lloyd George and General Smuts to the same effect.

Lord Rothschild said: "It looks very strongly, I

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do not say it is, as if the Government were trying to upset the Mandate and the Balfour Declaration by roundabout methods."

"This is the greatest act of folly of any Government since the act of folly that lost us America," said Colonel Waley-Cohen.

We now quote from the Editorial of *The Sunday Times* of October 26th :—

THE ANGLO-ZIONIST CRISIS.

The resignations of Dr. Weizmann here and Dr. Felix Warburg in the United States reveal a deep cleavage in the old alliance between this country and Jewish Nationalism. When Lord Balfour made his celebrated promise of a National Home for Jews in Palestine he made no new departure in our policy, but only fixed our official seal on a sympathy that had its roots far back in the nineteenth century. That it should now be in serious danger will greatly perturb the public conscience. For not only was this a very old friendship, but it was also expressed in a formal international Trust on which there are many watchful eyes in nearly every country of the world. It is not too much to say that if the breach be not healed the estrangement of a Jewry which trusted our word and now believes itself to have been deceived may create for our country in its international relations all the embarrassment of a new and a worse Ireland.

* * * *

The immediate cause of the break was the last Colonial Office memorandum, published simultaneously with the Hope-Simpson Report. The Zionists under Dr. Weizmann raised no objection to the Mandate for the National Home in Palestine being described as a joint and equal trust for Jews and Arabs, but the last Colonial Office Memorandum made Jews the mere residuary legatees after the claims of every Arab, both on the land and in other employment, had been satisfied. Further Zionist progress was arrested; the Mandate ceased to be a Trust for Jews all over the world, and its benefits were restricted to Jews already in Palestine; and Palestine as a national home for Jews was subjected to an over-riding easement of the Arabs. It was this legalistic straining of the terms of the Mandate —quite contrary to the interpretation accepted by Mr. Henderson at Geneva—that convinced Dr. Weizmann that the administration was so disloyal, not to this or that, but to any rational interpretation of what was meant by the National Home, that it was no longer possible for him to work with it. Whether this conviction is due to mere clumsiness on the part of the Colonial Office, and to Lord Passfield's lack of any sense of political psychology, or whether an old official hostility previously hidden has now come to the surface, the results are equally serious. It would indeed be a tragedy if an expiring and discredited Government were allowed to leave us in this country the legacy of a Jewry, no longer grateful and allied, but sullen and resentful.

My readers will be saying that all these quotations are very one-sided; but is not the very justice of the Jewish case shown by these quotations quoted from such widely-divergent reports? But perhaps we had better hasten to quote something on the Arab side from *The Daily Mail* of October 27th, whose advocacy for some time has been strongly pro-Arab and in favour of our handing over our Mandate to some other European Power, and thus retiring from any active participation in the government of Palestine. What an utter contrast to the above quotations! It makes one gasp!

Lord Passfield's declaration last week regarding British policy in Palestine has been so favourably received throughout the world that we hope the Government will stand firmly by it. After all, it is only just that the Arabs, who form five-sixths of the population of Palestine, should not be coerced by British bayonets into acceptance of Zionist domination.

In upholding the Passfield Declaration the Government ought not to be frightened from its decision by Mr. Baldwin's opposition. That opposition is mainly bluff. When Mr. Baldwin supports the Balfour Declaration of 1917, which inaugurated the policy of the National Home for the Jews, he is entirely at variance with British public opinion.

Opposition to the Zionist scheme is certainly not confined to the Christians. We have repeatedly pointed out that some of the wisest and ablest Jews in this country have always regarded the creation of a national home for their co-religionists in Palestine as a mischievous project. It is worth notice that the "New York Times" (which famous newspaper is owned by Mr. Adolph Ochs, the most distinguished Jew in the United States) only last week expressed opposition to the Balfour Declaration and the Zionist scheme.

That the Christians in Palestine, and even a large number of the native Jews of that country, are against the national home is well known. The British Government would, then, make an enormous mistake if, in face of these weighty opinions and its own deliberate conviction, it gave way to the clamour of the prejudiced.

But the gem of all Editorial comments is in *The Sunday Observer* of October 26th, written by the world-famous editor, "J.L.G." (J. L. Garvin). Space does not permit quoting it *in extenso*, but the following paragraphs will, we think, justify our eulogy :—

THE CRISIS OF ZIONISM.
JEWRY, ISLAM, BRITAIN.

Zionism, wherever it goes, is a highly inflammable emotion. Lord Passfield strikes matches on the box in the ordinary official way amidst an explosive atmosphere. He has roused throughout World-Jewry a blazing controversy on Palestine. This unfortunate business is the result of excellent intentions expressed without one touch of human tact.

* * * *

In Palestine we are bound not only to protect but to advance the interests of the Arab majority parallel with protecting and advancing the interests of the Jewish newcomers. We must keep the balance true. But last week's White Paper read somehow not like a case for equal justice to the Arabs, but like an ultimatum to the Jews. Pronouncements certain to inflict fiery pain upon the devoted advocates of a passionate and wonderful dream were used without one softening expression of regret, and without one gleam of sympathetic vision.

* * * *

Dr. Weizmann, who has been a wise and invaluable statesman in this cause has resigned from the Jewish Agency. So has his potent colleague, Lord Melchett. Even the most moderate supporters of Zionism in this country are stung to wrath. World-Jewry, especially in the United States, is up in rage. Some of it is furious in its epithets and inexcusable in its threats. Mr. Baldwin, Sir Austen Chamberlain, and Mr. Amery—with the spirit of whose protest Mr. Lloyd George and General Smuts associate themselves —write to "The Times" that Dr. Weizmann, in September last, pleaded for a Round Table Conference between the British Government, Arabs, and Jews; and that he was turned down. If so, an execrable blunder was committed. His Round Table should be arranged.

* * * *

So Zionism must come to quota-principles in Palestine. No Jewish domination of the whole can be. History written cannot be reversed. Islam has

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been nearly as long in possession as were the Twelve Tribes before. The Arabs, so long-seated in what they regard as their own immemorial land, claim "self-determination" on President Wilson's formula. They regard Zionist colonisation of Palestine much as the Celtic Irish regarded the plantation of Ulster. Their feeling is accumulative and combustible. They will fight to the death against dispossession. The Irish Celts had no one behind them. The Moslems in Palestine have all wide Islam behind them. This is a grim question.

* * * *

If there is to be any hope at all for Zionism there is no substitute on earth for British and Jewish co-operation. There is less anti-Semitism here than in any other great nation in the world. Jews amongst us are our friends socially and our fellow-citizens politically; they can rise like Disraeli and Lord Reading to the highest offices; we never think of them except as part of us.

* * * *

Zionism can be magnificent and dominant as a spiritual and intellectual force in Palestine. But, for this, it must agree in counsel to considered bounds of its material and economic expansion. To adapt Goethe again, "Limitation is Mastery." This is not a paradox; it is a profound truth. Jewry must think of humanity more than of itself. The life of the humblest Arab must not be thought insignificant by comparison with wealth. If this is understood, Zionism may radiate from Palestine an immortal influence upon West and East. If this is not understood, Zionism will perish amidst bloodshed and disaster. No power on earth will be able to save it if Britain's fundamental good-will is not appreciated in time.—J.L.G.

After all this quoting of human opinions, all of them without a single definite reference to prophecy and its fulfilment in Palestine's future, itself a very remarkable omission on such a subject, it will be asked what has a British-Israelite to say on the problem? We could fill the pages of this magazine with prophetic quotations bearing on this problem. We have often stated that, according to prophecy, the Jews cannot get back into Palestine except under the protection and leadership of their brethren of the Lost Ten Tribes of Israel. Therefore if the English-speaking peoples are not those tribes, we shall have to relinquish the Mandate and hand over the job to some "nation and company of nations" who are descended from those captive tribes sent to Assyria in 721 B.C., 130 years before the Jews went to Babylon.

But if we are the Ten Lost Tribes of Israel, then it is our task, and we have innumerable prophetic guide-posts to help us :—

> We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn. . . . (2 Peter i. v. 19).

ISAIAH.

In chapter xlix. 8 is the Mandate. "And will guard and will give to the covenant people, to lift up the land—to apportion the wasted estates. (The Hebrew for covenant people is B'rith-am.) In verse 12 (F.F. rendering) :—

> Look! These come from afar.
> These from the North-West! (of Palestine)
> And those from the land of the Sinim.

(Sinim in the Vulgate is Terra Australi—Bushland.)

JEREMIAH.

In Jer. iii. 18, we are told that "In those times the House of Judah will go unto the House of Israel from the land of the north to . . . . the estates of their forefathers. Chapter xxx. is well summed up in Dr. Driver's sectional heading : "The exiles will return, Jerusalem will be rebuilt, and again enjoy prosperity under the rule of an independent prince of David's line."

Therefore, where is the Davidic monarchy, unless it is our Royal House of Windsor? Chapter xxxi. is about two-thirds Israel (British-Israel) and one-third Jewish. Dr. Driver's sectional headlines show this, but space forbids quotation.

But our present-day problem is that of "apportioning the wasted estates," and this is fully dealt with in the later chapters of

EZEKIEL.

In chapter xxxvi. 1-15, we have the promise of the re-occupation of Palestine by Israel : "For they are at hand to come" (A.V.). But the better translation is by F.F., and reads : "When they are ready to come." The rest of the chapter deals with the religious purification of the whole House of Israel—the Ten plus the Two Tribes.

Chapter xxxvii. deals with the future official union of both sections into one united nation, and then follow the famous "Russian chapters" of Ezekiel, describing the defeat of the Russian raid on Palestine "to plunder a great plunder."

In chapters xlvii. and xlviii., we have the final "division of the restored Empire of Israel decreed" (F.F.). Dan will have the northernmost strip from west to east, followed by the others in this order :—Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, Judah (the Holy Oblation), Benjamin, Simeon, Issachar, Zebulun, Gad. The allocation of representative inhabitants (Jer. iii. 14) will be done by the sacred lot to decide to which tribe the inhabitants belong; and this same verse, namely :—

EZEKIEL XLVII. 22, 23,

solves our problem of the residential claims of non-Israelites, which naturally includes the Arabs :

> And you shall divide it into districts for yourselves by lot, and for the foreigners who reside amongst you, who have begotten children amongst you, for they shall be the same as the natives of the sons of Israel. They shall be allotted properties amongst the tribes of Israel, and in the tribe where the foreigner resides his estate shall be given.—(F.F.)

To the present-day claims of the Jews that Palestine is really a Jewish land, to be ultimately acquired by them as *their* homeland, it is necessary to quote :—

EXEKIEL XI. 14-15.

> The message of the Lord afterwards came to me to say: "Son of man, your brothers, your relatives, the men who could reclaim you, and all the House of Israel (Northern Israel), the inhabitants of Jerusalem (the Jews) have said, to all of them, 'Get off from the Lord! Who has given this country for us to possess.' "

Verse 16 speaks of the kindness of God to outcast Israel of the Ten Tribes, and verse 17 says He "will give to them the ground of Israel." Therefore we, the Northern Tribes of Israel, have the Mandate "to apportion the wasted estates."

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"Consider the Wondrous Works of God."

Job xxxvii. 14.

By Landseer Mackenzie.

(*Continued from page 155.*)

SOLOMON—and it was the high-water mark of Israel's power—Solomon's political dominance extended from the Pelusiac arm of the Nile to the Euphrates. And thus we see that this covenant of God with Abram was made good, even so early in Israel's history as the time of Solomon. But God's covenants stand; they are of effect for all time. So if we of the British race be the after-seed of Israel—as no man of fair and open mind reviewing the evidence can doubt—then we must, sooner or later, come into substantial occupation of that vast territory lying between those rivers. Recent events have put into our hands a sphere of influence from the upper waters of the Euphrates, down the river and its estuary, the Persian Gulf, which is sometimes spoken of as an English lake. And we also dominate the Nile from its mouth to its sources.

Instructed, therefore, by the logic of accomplished fact, we have a broader outlook upon, and a fuller understanding of, this splendid gift than Solomon with all his wisdom could have had.

We can also gather that the usually accepted limits of "the Promised Land" are unwarrantably circumscribed in popular teaching.

Now, is it not a subject for blank wonder that men who are passed through schools and colleges expressly designed to analyse and explain the Scriptures, and to teach the religion embodied therein, should systematically ignore the great promises we have been considering? Promises of the most vital import to the British race; promises of stupendous importance! "Who is blind as the Lord's servant?"

There is yet another text kindred to the foregoing, in as much as it is a territorial promise of God to His chosen people. A promise recognised and accepted with the utmost gladness and sense of security by British-Israel believers, but which appears to be completely ignored by religious teachers; when they come across it in their reading, they meet it without comprehension, and discover no suitability in it for pulpit purposes; hence it arrives that pew knows nothing at all about it—is unaware of this God-bestowed charter of gracious immunity and perpetual endurance of these islands in which we dwell, giving scant thought to the sheltering hand stretched over us, whereby these little islands have been enabled to become the mother of the vast territories, the world over, of our elect race.

2 Sam. vii. 10: "I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as aforetime."

How splendid! If any man were presented with a house carrying the like assurance, he would feel no disposition to be peevish.

Viewing the terms of this promise, and casting back in our history for 900 years, since the last important contingent of our race coalesced with us, the agreement of those terms with the features of our history is positively startling. We have, indeed, been "planted," and that which is planted is intended to grow; we have grown—prodigiously. We have been far removed from the ancient enemies of Israel; neither has there been found any modern enemy to sully with his dirty feet the bright greenery of this tight little island, set in a silver sea! It is veritably "a place of our own"; and who shall pluck it out of our hand? And "move no more," even when the time comes for the return to Palestine, that does not co-note the evacuation of these islands, since we have from other Scriptures the assurance of a merely representative return.

Were these coincidences not so obvious, yet there is no room for doubt that these islands are indicated. If we check the terms of this promise by the subsequent record of Israel, we may see clearly that "the place" is not in Palestine.

The prophet Isaiah refers, more than once, to the great things which shall happen in "the isles"—"the isles" to the "north and west," "afar off," and "beyond the sea." *the* sea, *i.e.*, the Mediterranean. We are proud of our islands and of our God-guided island history, and with very excellent reason, since it is now, above and beyond all, the land of Israel! And yet our teachers (all, but an elect few) are blind, deaf, mummified to all this beneficence of God!

Corner the Archbishop of Canterbury, say; present him with the alternative of the dagger or the bowl, unless he gave an explanation of this text which would satisfy an average person, and, in all human probability, he could not do it. "Who is blind, but my servant; and deaf, but the messenger I send?"

It is ground for satisfaction and thankfulness that our "shepherds," ecclesiastical and political, but more especially the broad-minded and honest amongst the latter, have grown to an appreciation of the magnitude and potentialities of our great commonwealth of nations as never before, and even to dimly shadow forth her majestic destiny.

As an illustration of this, may I conclude in the words of Sir John Ferguson:—"There comes a time in politics, as in religion, when a man must recite his creed. Against the forces of doubt and indecision, of wavering and disbelief, it steadies the soul and clears the vision to speak the words of one's faith. *I believe in the British Empire.*

"I believe it is the greatest force for peace and progress that the world has ever seen. I believe that it holds boundless possibilities for the happiness, contentment and prosperity of all people living under the British flag. It is a belief which should never be absent from the foreground of every Briton's thoughts, because it is at once proof of our greatness and the justification of our existence."

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Reminiscences.

BY A. E. BIGGS (Leicester).

IN the June issue of *The British-Israel Herald* I read with much interest the contribution by my very old friend, Mr. H. Beckwith, and I felt that perhaps (as he had mentioned my name) your readers might be interested in another British-Israel believer's experience. Illness during the last six months has prevented me from writing this earlier.

Like Mr. Beckwith, I must ask indulgence for the personal note (it could not be a reminiscence if it were not personal), but, unlike him, I cannot fix the time of my first contact with the "Truth," nor can I emulate him in the clarity of expression, for having known and worked with Mr. Beckwith in our "Cause," and in other directions, it has always been a very great pleasure to hear him speak on any subject, and it was a great joy to me, when, after a gap of many years, he came to Leicester and asked me to take the chair at a meeting which had been arranged (one of a series), of which I knew nothing until he looked me up, after which the old association was revived, and the friends did me the honour of electing me president. This was eight years ago, and now I feel the weight of years and of physical weakness calls upon me to make way for someone younger and, I hope, more capable than myself. The spirit indeed is willing, but (at one's eightieth year) the flesh is weak.

Having been, as a youth, a Sunday School scholar, and, following on, a Discussion Class member, and very intensely interested in the story of the Israelites—indeed, fascinated by it—I came, as time went on, to feel puzzled that the promises of a *covenant-keeping God* to a people of His choice had not been fulfilled, and did not show any signs of fulfilment.

That was because I regarded the Judeans (F.F.) as the only representatives of the Hebrew Race, as, unfortunately, the greater part of our people do; and then, about fifty or more years ago, I had, in some way, a small publication come into my hands, called "Flashes of Light." I am sorry that I cannot remember whence it came, or by whom it was written; I think it was either Edward Hine or W. M. H. Milner ("Oxonian"). Now up to this time I had been troubled with growing uneasiness about the reliability of the Old Testament as an infallible guide, and had come to the crisis of cutting it out of my life, and was on the verge of unbelief.

But that "Flash of Light" was to me such a glorious revelation of the Truth, that all doubts and difficulties were swept completely away, and I was immediately convinced that our race was the chosen of God; indeed, more than that, we are of the Adamic Race, created by God to be His instrument for publishing the Gospel of the Kingdom, and also first in importance the Gospel of Grace.

How it is possible for anyone to doubt this when once presented to them I cannot imagine, but blindness in part was to happen unto Israel until . . . .

I feel that we who believe and have accepted this truth may be impatient, but we must remember that with God one day is as a thousand years, and a thousand years as one day, and we must wait and work in this Cause until in due time—His time—the "Flash of Light" will come to the whole race.

May I, in conclusion, say that, in my belief, our platform is the only one upon which unity of the Churches (without uniformity) can be achieved? And may I submit these few maxims for my fellow-believers?

"He charged us before God and His blessed angels, if God should reveal anything to us by any other instrument of His, to be ready to receive it as any truth by His ministry; for I am very confident that the Lord had more light and truth to break forth out of His Holy Word" (Pastor Robinson, in an address to the Pilgrim Fathers).

And Proverbs xviii. 13.

May our dear Heavenly Father lead all our race into light and truth.

P.S.—Will other friends continue these "Reminiscences," so as to form a record of the earlier phases of our propaganda?—(Editor.)

Obituaries.

MR. THOMAS DYKES.

THIS stalwart British-Israelite recently passed away, full of years. Two Scottish correspondents have written us, giving this information. One of our valued writers, informs us that he was instrumental in bringing his writings to the notice of the late Philo-Israel. This period alone gives Mr. Dykes an honourable place among the pioneers of our propaganda. He was a frequent contributor of articles to our various magazines, including *The Banner of Israel* and *The British-Israel Herald*. The other correspondent writes:—"He was keen, above all his fellows, on our great subject, and extremely conversant in it, and knew exceptionally well when a lecturer went off the orthodox lines. He was a real, genuine brother in the Lord, and Glasgow loses a most enthusiastic worker in his passing."

REV. E. McMANUS.

As we go to Press, we learn with regret of the death of the Rev. E. McManus, of Montreal, Canada. Our readers will, no doubt, recollect the article from his pen which appeared in our issue of July. It was introduced with the following Editorial remark: "The author of this arresting and original article is 87 years of age. It has reached me through the good offices of a mutual friend, and I am sure my readers will welcome the opportunity of reading it." His daughter writes that it was the last thing her father wrote in the way of exposition of the Word of God. We extend to her our respectful sympathy.

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Cyrus the Persian.

By Luke Pearce.

No. 2.

Chapter xiii. of Isaiah seems to be an introduction to the great event following the destruction of Babylon and the liberation of the Jews, who were there in captivity, which probably were not entirely spent at that particular time.

"Cyrus, whom Divine Providence was to make use of as an instrument for executing his designs of goodness and mercy towards His people, was mentioned in the Scripture by his name about 200 years before he was born. And that the world might not be surprised at the marvellous rapidity of his conquests, God was pleased to declare, in very sublime and remarkable terms, that He Himself would be his guide, and that in all his expeditions He would lead him by the hand, and would subdue all the princes of the earth before him. (See Isaiah xlv. 1-4.)

"The prophet, a witness in spirit of the orders that are just given, is astonished at the swiftness with which they are executed by the princes and the people. I hear already, he cries out, the noise of the multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together. They come from a far country, from the end of heaven, where the voice of God, their Master and Sovereign, has reached their ears.

"But it is not with the sight of a formidable army, nor of the kings of the earth, that I am now struck; it is God Himself that I behold; all the rest are but His retinue and the ministers of His Justice. It is even the Lord, and the weapons of His indignation to destroy the whole land.

"A grievous vision is given to me: the impious Belshazzar, King of Babylon, continues to act impiously; 'the treacherous dealer dealeth treacherously, and the spoiler spoileth.' To put an end to these excesses, go up, thou prince of Persia; go up, O Elam; and thou, prince of the Medes, besiege thou Babylon; besiege, O Media; all the sighing, which she was the cause of, have I made to cease. That wicked city is taken and pillaged; her power is at an end, and My people is delivered. (Isaiah xiii. and xxi.)

"There is nothing, methinks, better calculated to raise in us a profound reverence for religion, and to give us a great idea of the Deity, than to observe with what exactness He reveals to His prophets the principal circumstances of the besieging and taking of Babylon, not only many years, but several years before it happened. (1) That the army by which it should be taken is to consist of Medes and Persians, and to be commanded by Cyrus. (2) The city shall be attacked after a very extraordinary manner, in a way she did not at all expect: 'Therefore shall evil come upon thee; thou shalt not know from whence it riseth.' She shall be all on a sudden and in an instant overwhelmed with calamities, which she was not able to foresee: 'Desolation shall come upon thee suddenly, which thou shalt not know.' In a word, she shall be taken, as it were, in a net, before she perceiveth that any snares have been laid for her: 'I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware.' (Isaiah xlvii. and Jer. l.)

"Babylon reckoned the Euphrates alone was sufficient to render her impregnable, and triumphed in her being so advantageously situated and defended by so deep a river: 'O thou that dwellest upon many waters.' It is God Himself who points out Babylon under that description. And yet that very River Euphrates shall be the cause of her ruin. Cyrus, by a stratagem (of which there had never been any example before, nor has there been anything like it since), shall turn the course of that river, shall lay its channel dry, and by that means open himself a passage into the city: 'I will dry up her sea, and make her springs dry. A drought is upon her waters, and they shall be dried up.' Cyrus shall take possession of the quays of the river; and the waters which rendered Babylon inaccessible shall be dried up, as if they had been consumed by fire: 'The passages are stopped, and the reeds they have burned with fire.' (Jer. li. 32.)

"(4) She shall be taken in the night-time, upon a day of feasting and rejoicing, even while her inhabitants are at table, and think of nothing but eating and drinking: 'In their heat I will make their feasts, and I will make them drunken, that they may rejoice and sleep a perpetual sleep, and not wake, saith the Lord.' (Jer. li. 39.)

"(5) The king shall be seized in an instant with an incredible terror and perturbation of mind: 'My loins are filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth; I was bowed down at the hearing of it; fearfulness affrighted me.'

"But Isaiah must have had an extraordinary measure of Divine illumination to be able to add, immediately after the description of Belshazzar's consternation, the following words: 'Prepare the table, watch in the watch-tower; eat, drink.' (Isaiah xxi. 8.) The prophet foresees that Belshazzar, though dismayed and confounded at first, shall recover his courage and spirits, through the exhortations of his courtiers; but more particularly through the persuasion of the queen, his mother, who represented to him the unreasonableness of being affected with such unmanly fears and unnecessary alarms: 'Let not thy thoughts trouble thee, nor let thy countenance be changed.' (Daniel v. 10.) They will exhort him, therefore, to make himself easy, to satisfy himself with giving proper orders, and with the assurance of being advertised of everything by the vigilance of the sentinels; to order the rest of the supper to be served, as if nothing had happened; and to recall that gaiety and joy which his excessive fears had banished from the table.

"(6) But at the same time that men are giving their orders, God, on His part, is likewise giving His: 'Arise, ye princes, and anoint the shield.' (Isaiah xxi. 5.) It is God Himself Who com-

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mands the princes to advance, to take their arms, and to enter boldly into a city drowned in wine, or buried in sleep.

"(7) Isaiah acquaints us with two material and important circumstances concerning the taking of Babylon. The first is that the troops with which it is filled shall not keep their ground, or stand firm anywhere, neither at the palace, nor the citadel, nor any other public place whatsoever; that they shall desert and leave one another, without thinking of anything but making their escape; that, in running away, they shall disperse themselves, and take different roads, just as a flock of deer, or of sheep, is dispersed and scattered when they are affrighted: 'And it shall be as a chased roe, and as a sheep that no man taketh up.' (Isaiah xiii. 14.)

"The second circumstance is that the greatest part of these troops, though they were in the Babylonian service and pay, were not Babylonians; and that they shall return into the provinces from whence they came, without being pursued by the conquerors; because the Divine vengeance was chiefly to fall upon the inhabitants of Babylon: 'They shall turn every man to his own people, and flee every man into his own land.' (Isaiah xiii. 14.)

"(7) Lastly, not to mention the dreadful slaughter . . . . the prophet foretells the death of the king himself, whose body is to have no burial, and the entire extinction of the Royal Family; both which calamities are described in the Scripture, in a manner equally terrible and instructive to all princes.' " (Isaiah xiv. 19, 20.)

Section II. gives a description of the taking of Babylon, and says :—"As soon as Cyrus saw that the ditch, which they had long worked upon, was finished, he began to think seriously upon the execution of his vast design, which as yet he had communicated to nobody. Providence soon furnished him with as fit an opportunity for this purpose as he could desire. He was informed that in the city a great festival was to be celebrated; and that the Babylonians, on the occasion of that solemnity, were accustomed to pass the whole night in drinking and debauchery.

"Belshazzar gave a magnificent entertainment to the chief officers of the kingdom and the ladies of the Court. When flushed with wine, he ordered the gold and silver vessels, which had been taken from the Temple at Jerusalem, to be brought out; and as an insult to the God of Israel, he, his whole Court, and all his concubines, drank out of those sacred vessels. . . . . The queen-mother (Nitocriss, a princess of great merit), coming upon the noise of this great prodigy into the banqueting room, endeavoured to compose the mind of the king, her son, advising him to send for Daniel, with whose abilities in such matters she was well acquainted, and whom she had always employed in the government of the State.

"Daniel was, therefore, immediately sent for, and spoke to the king with a freedom and liberty becoming a prophet. He told him that he knew all that had happened to Nebuchadnezzar, his father, but that he had not profited by it, but persisted in his stout-hearted rebellion against the God of Heaven and of Israel. He interprets the writing, which the others could not. A footnote here says :—'The reason why they could not read this sentence was that it was written in Hebrew letters, which are now called the Samaritan characters, and which the Babylonians did not understand.'' Mene, Tekel, Upharsin signified *number, weight, division,* etc. "This interpretation, as given in Daniel v., one would think, should have aggravated the consternation of the company; but they found means to dispel their fears, probably upon a persuasion that the calamity was not denounced as present or immediate, and that time might furnish them with expedients to avert it.' This, however, is certain, that for fear of disturbing the general joy of the present festival, they put off the discussion of serious matters to another time, and sat down again to their banquet, and continued their revellings to a very late hour.

"Cyrus, in the meantime, well informed of the confusion that was generally occasioned by this festival, both in the palace and in the city, had posted a part of his troops on that side where the river entered the city, and another part on that side where it went out, and had commanded them to enter the city that very night by marching along the channel of the river as soon as ever they found it fordable. Having given all necessary orders, and exhorted his officers to follow him, by representing to them that he marched under the guidance of the gods, in the evening he made them open the great receptacles, or ditches, on both sides of the city, above and below, that the water of the river might run into them. By this means the Euphrates was quickly emptied and its channel became dry. Then the two forementioned bodies of troops, according to their orders, went into the channel, the one commanded by Gobryas, and the other by Gadatas, and advanced without meeting any obstacle. The invisible guide, who had promised to open all the gates to Cyrus, made the general negligence and disorder of that riotous night subservient to his design, by leaving open the gates of brass, which were made to shut the descents from the quays to the river, and which alone, if they had not been left open, were sufficient to have defeated the whole enterprise. Thus did these two bodies of troops penetrate into the very heart of the city without any opposition, and meeting together at the royal palace, according to their agreement, surprised the guards and cut them to pieces. Some of the company that were within the palace, opening the doors to know what noise it was they heard without, the soldiers rushed in and quickly made themselves masters of it; and meeting the king, who came up to them, sword in hand, at the head of those that were in the way to succour him, they killed him and put all those that attended him to the sword. The first thing the conquerors did afterwards was to thank the gods for having, at least, punished that impious king. These words are Xenophon's, and are worthy of attention, as they so perfectly agree with what the Scriptures have recorded of

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the impious Belshazzar." Readers of the life of Cyrus will remember, too, that that prince never entered on any scheme without prayer, and returning thanks after victory—though he did not know the God of Israel as we know Him.

"There is still one more, the most important and the most incredible of them all, and yet the Scripture has set it down in the strongest terms, and marked it out with the greatest exactness; a prediction literally fulfilled in all its points, the proof of which still actually subsists, is the most easy to be verified, and indeed of a nature not to be contested. What I mean is the prediction of so total and absolute a ruin of Babylon that not the least remains or traces should be left of it. The prediction is found in several of the prophets, but particularly in Isaiah xiii. 19-23; xiv. 23, 24. (1) Babylon ceased to be a royal city, the kings of Persia choosing to reside elsewhere. They delighted more in Susa, Ecbatana, Persepolis, or any other place, and did themselves destroy a good part of Babylon. (2) Strabo and Pliny, A.M. 3880, B.C. 124, informs us that the Macedonians, who succeeded the Persians, did not only neglect it, ... but that they built Selucia in the neighbourhood, on purpose to draw away its inhabitants and cause it to be deserted. "It shall not be inhabited." Its own masters endeavour to make it desolate.

(3) The new kings of Persia, who afterwards became masters of Babylon, completed the ruin of it by building Ctesphon, which carried away all the remaining inhabitants. Her friends became her enemies, so that it might more manifestly appear to be the hand of God, rather than the hand of man, which brought about her destruction.

(4) She was so totally forsaken that nothing of her was left but the walls, so says Pausanias in his remarks on Greece, about 96 A.D.

(5) The kings of Persia, finding their place deserted, make a park of it, in which they kept wild beasts for hunting. Thus it became a dwelling-place for ravenous beasts. Instead of citizens, she was now inhabited by wild beasts: 'Wild beasts of the desert shall lie there, and dragons shall dwell in their pleasant palaces.' (Isaiah xiii. 21, 22.)

"In the time of Alexander the Great the river had quitted its ordinary channel by means of the outlets and canals which Cyrus had made. Alexander tried to bring back the river into its natural and former channel, but God had said: 'I will cut off from Babylon the name and remnant' (Isaiah xiv. 22), and defeated the enterprise by the death of Alexander, and, according to Isaiah xiv. 23, it was made 'pools of water.'"

Pressure of space has compelled us to abbreviate very much, but we hope that no injustice has been done either to the original or the translation. We were anxious to give as much as possible, since the sense and diction are so beautiful.

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

Glastonbury Abbey.

By A. Stanley Blicq, F.R.G.S.

"In the centre of the Isle of Avalon, pregnant with the beauty of Arthurian legend, Glastonbury Abbey rose on the site of where the fanciful legend asserts Joseph of Arimathea built a little church of wattles. The poetic tale insists, too, that King Arthur and Queen Guenevere were buried there. The Abbey, from 704 A.D., rose in magnificence, grew in power and wealth, and reached a majesty of dominating importance. By 1539 it stood in all its unrivalled glory, a seat of culture and learning. Many of England's kings experienced its hospitality.

"The first abbey of this type to appear in England, it was, by a strange coincidence, the last to go. At the period when Henry VIII. had thrown aside the Pope's authority, the first shadow of impending doom fell across its stately manificence. When Cromwell had reported that . . . . . it was meet for the King's Majesty, and no one else . . . . .,' the day of tragic drama drew near. Abbot Whiting, the last Abbot of Glastonbury, refused to surrender his charge, and in 1539 was arrested on a charge of treason. After a trial at Wells Assizes, he was sentenced to death, with two of his monks. The white head of the eighty-year-old Abbot was affixed upon the Abbey gate, his body quartered, and portions sent to Wells, Bath, Ilchester and Bridgwater. The monks were driven out of the Abbey, and it was left to desolation and ruin. Fragrant ruins still remain, and to-day Glastonbury is unique."—From *The Motoring Outlook*, October, 1930.

Leeds British-Israel Association.

We opened the new session on Tuesday, October 14th. The speaker for the occasion was Mr. C. A. Broome, of Sheffield. The title of his subject was "Biblical Numbers: Relation to Israel." Mr. Broome gave us a delightful exposition of sacred numbers. He pointed out that the number 13, which so many people consider is unlucky, is really a sacred number of much significance, with a good content; quite opposite. In the word "Achad" it meant the unity of the Godhead. That interesting number, 666, was particularly dealt with. The lecturer showed how its meaning, which was sinister, went right back to the beginning of the history of man. This number always stood for the force opposing God, and had a special reference to man and his work in his evil condition, away from God. A vivid illustration of this was given us, when it was applied to the tree which represented "good and evil." The application of the same method of number interpretation to the "Tree of Life" was in direct opposition, and showed the number 888, which was the number which represented our Divine Redeemer. Mr. Broome carried the application of numbers to the names, Hagar, Ishmael, Abram and Sarai, emphasising the great difference in the change of these latter to Abraham and Sarah. Many instructive questions were answered.

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Correspondence.

A TALK ON THE GREAT PYRAMID OF GIZEH.

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

Dear Sir,—The writer would be grateful for your kind permission to refer to Mr. Stewart's letter published in your last issue. In limiting the time symbolism of the features in the Great Pyramid to one series of dates only, Mr. Stewart claims—and one gladly agrees with him—that the Great Pyramid chronology "agrees precisely with the chronology of the Bible." Such being the case, then, of course, not simply the same broad systems of time measurement used in Biblical prophecy should be found in the Great Pyramid, but the closing date in Scripture should also agree with that given by "the Bible in Stone."

Now there are three methods employed in Holy Writ prophecy, based on the solar year of 365 days, on the lunar year of 354 days, and on the circular *(i.e.,* prophetic, calendar, academic, etc.) year of 360 days. Coming to the application of these three different time systems to the Great Pyramid, all students are deeply grateful to Mr. Davidson for taking the circular month of thirty days to the P″, and for showing us, by means of it, a remarkable correspondence between various pointers on the top horizontal passage and events of outstanding importance. This pioneer discovery, however, still left the solar and the lunar scales untraced, and, accordingly, the writer turned his attention to them. His results were briefly published in *The National Message* for 7th July, 1928, in an article entitled "Further Light on the Solar Scale." Among other possible events, four dates of outstanding incidents connected with the Great War were chosen, all of which were unmistakably shown when the solar month of 30.4 days was applied to four, among the many, pointers indicated by Mr. Davidson on the top-level floorway leading into the King's Chamber, thus adding to the symbolical time value of these pointers.

In addition to this solar month scale, the writer also announced the discovery of a highly-complicated Jewish lunar time scale. It may now be added here that this scale opened with the last sacrifice in the Temple in Jerusalem during the siege under Titus in 70 A.D., that it lasted for just 23,000 lunations (cp. Daniel viii. 14), and that it ended on 14/5 January last on an imaginary line exactly 25 P″ south of the edge of the Great Step in other words, at the theoretical line which marks the end of the Hebrew sacred cubit, and the beginning of the British yard, the length of the Great Step being, of course, virtually 61 inches. In a local weekly paper, *The Heckmondwike Herald*, for 29th November, 1929, the writer foretold the closing date of this scale as "the middle of January (the 15th) of next year, 1930." This date proved strikingly accurate, for although the writer's surmise of the particular events which might then happen was not fulfilled, yet an outstanding incident of the very highest significance to Judaism undeniably took place. On the evening of the 14th January, when the new Jewish day had already begun, Mr. Arthur Henderson secured from the League of Nations at Geneva permission to appoint a special Commission to decide on the respective claims of Jews and Arabs to the famous Wailing Wall in Jerusalem, this result being fully discussed by the writer in *The Heckmondwike Herald* for 21st February, 1930.

Not only does this completed lunar scale add still further to the chronological symbolism of the Great Step and its vicinity, but a further time-scale, to follow this former scale, is also highly probable. This is, indeed, suggested by modern world events. Future international history will, to the writer's mind, centre increasingly around the Jews in their relation to Great Britain, and the destinies of these two peoples will become, in consequence, more and more closely bound up with each other. In this case, we feel that the Great Pyramid, true to its established record of recent years, should now also continue to accompany, prophetically, the development of this new and highly-critical situation. The two month scales —the solar and the circular—however, both entered the Second Low Passage on 1st-2nd January, 1925, and 29th-30th May, 1928, respectively, and, from these two dates onwards, these two scales have had, and will apparently continue to have, but little to tell us, the necessary pointers being largely absent. To answer the new world situation now confronting us, therefore, it would seem that another scale, not only more adequate, but also, perhaps, more specifically Jewish in character, is needed. To supply this want, the writer submits the theory of a new time-scale, which, beginning at the end of the Hebrew sacred cubit, as measured from the edge of the Great Step, on the evening of the 14th January last, will now trace over again the remaining length of the top horizontal passage, thus giving us a third and completely fresh series of dates, all lying in the future. This new Anglo-Jewish time-scale may doubtless be based on the lunar month to the P″, as was the former scale to which it now succeeds, but this is not certain; it may be interpreted by all three month lengths. Further, since a bewildering mathematical mistake is inherent in the older lunar scale, recently ended (symbolical, we believe, of the rejection of Jesus by the Jews), the future course of this proposed new scale, which probably follows it, must, for the present, be treated with caution; unfolding history can be our only sure corrective.

Each pointer, in this portion of the Great Pyramid, thus refers to at least two different dates, and at the beginning, near the Great Step, certainly to three varying dates, each with its corresponding event, these separate dates being determined according to the particular month length employed, as already stated in the article in *The National Message*. So far, then, as Mr. Stewart's words refer to this top horizontal passage, the writer is compelled, unfortunately, to differ from him when he states that "every constructional or geometrical point in the pyramid's passages and

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chambers defines *one particular* date only, ... and cannot be made to mean something else."

Passing to the closing date of A.D. 1936, mentioned by Mr. Stewart as "the termination of this dispensation," the writer regrets that here, also, both on the basis of the Great Pyramid and on that of the Bible, he is unable to accept this early date. Should the proposed scale prove to be well founded, we shall not reach, on a lunar reckoning —here assumed without prejudice to any other— the end of the Second Low Passage until 1954, always granting, even then, that no additional time-scales, as seem already foreshadowed, indeed, come in to postpone this date still further. Turning now to Biblical prophecy, this extended date receives weighty support from such an acknowledged authority as the late Dr. Grattan Guinness. In what was, we believe, his last, but not much known work, "On This Rock," published in 1909, he wrote (page 135) : "The addition of seventy-five years in the last chapter of Daniel to 1,260, making 1,335 years, suggests the probable addition of seventy-five years to the 1,260 years of Papal domination, which terminated at the fall of the Papal temporal power in 1870. This addition of seventy-five years extends the fulfilment of the prophetic times to the year 1945." This later conclusion here definitely corrects his earlier, but far better known estimate of A.D. 1934, with which he has just been dealing. Even this later year will, the writer feels, have to be, on Biblical grounds alone, still further extended. This earlier and abandoned conclusion of A.D. 1934 lies, of course, very close to the year A.D. 1936 of Mr. Stewart, and to A.D. 1936¾, as given by Mr. Davidson in plate lxvi. of his deservedly great work. Thus, both from Pyramidal and from Biblical data, the writer is, unfortunately, in this instance also, unable to agree with your correspondent.

Mr. Stewart will, it is hoped, pardon this disagreement from him in the above particulars, the writer recognising, and no one more clearly so, how impossible it is to ask that any reader should accept the above suggested time-scales, apart from a critical exposition of the grounds upon which they rest, even although, as is the case, they are based upon the splendid achievements of Mr. Davidson. Prior claims of the ministry, however, make it quite impossible for him to meet this natural demand, either as fully as it deserves, or as he could wish, whilst the inspirational character of the guidance received in working out these two scales only adds to his difficulty, much, perforce, having to remain hidden. Should spare time permit, however, a brief pamphlet, giving such fuller particulars of the above scales as is, at present, perhaps advisable, will, he hopes, be issued by him within the next six months or so.—Yours faithfully,

EDWIN E. LE BAS.

THE DAY AND NIGHT OF CREATION.

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

Dear Sir,—I read with great interest Mr. Albert Emmett's further remarks on the "day" and "night" of creation. He reminds me that "assertion is not evidence." True, no assertion with reference to the creation that is unsupported by God's Word, and unconfirmed by the testimony of the rocks—God's work—is of any value whatever. Mr. Emmett repeats his request that I should tell him what was the duration of the day mentioned in Gen. i. 5. We there find the following words : "God called the light day, and the darkness He called night"—terms still in use. The two together completed the "first day" of twenty-four hours—September 20th, 4000 B.C. On that day the daily rotatary motion was first given to the earth; otherwise the alternate sequence of darkness and light could not have started. On Wednesday, the "fourth day," in addition to her daily revolution, the inclination that it now has must have been given to the earth's polar axis, for without such the motion of all the bodies in our solar system round the sun could not have started to produce on that day the repetition of signs and seasons, of days and years, as we read in v. 14.

All chronologists of any repute agree that Wednesday, September 23rd, 4000 B.C., the autumnal equinox of that year, was an ordinary day of twenty-four hours, on which *"time,"* as far as we are concerned, actually began. It is, therefore, against all reason to maintain that the "days" of creation were immense geological periods.

Paul, by the Spirit, tells us, in Heb. i. 2, that "the Son" of God "made the worlds," not only those we can see for ourselves on any clear night, but also the unthought-of myriads of those scattered through space that are not reached by the most powerful telescopes. That, however, was a very different undertaking from the work described in the first two chapters of Genesis, performed by the Almighty during the six creation days at the beginning of the present geological age, that has been called the Psychozoic; in the strata of which, in accordance with the Scriptures, the remains of man make their first appearance, as do also those of seed-bearing plants.

Mr. Emmett states that the geological formations extending over countless millions of years, by which the enormous thickness of the earth's crust was gradually built up, could only have been laid down during the fifth day An "assertion" scarcely worthy of comment. I am, indeed, relieved to find he does not believe himself to be sprung by evolution from "the lower creation"; but surely he cannot really maintain, as he says, that man, as we know him to-day, including the Australian black fellow, and the African pigmy and Hottentot, has gradually ascended by means of evolution "from a lower order of his own"! The suggestion is too fantastic to be entertained for a moment. If that were true, the first man that existed on the earth must have been a very low order of human being; and yet we are told he was made in the likeness of God.—Yours very truly,

F. S. DOBBS.

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GENESIS. CHAPTER I, VERSES 1 AND 2.

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"Gather yourselves together, that I may tell you that which shall befall you in the last days."

—Genesis xlix. 1.

THE BRITISH-ISRAEL HERALD

PROCLAIMING THE

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British-Israel in Genesis.

By The Editor.

Part IX.

These articles would lengthen themselves out well into 1931 if it were not the rule to complete all serials in the December issue, for binding purposes; so we must condense our concluding expository comments as much as possible.

GENESIS XLIX. 1.

And Jacob called unto his sons and said, "Gather yourselves together, that I may tell you that which shall befall you in the last days."

Dr. Hertz writes thus on the phrase: *"In the end of days"*—*"i.e.,* in the distant future. In the Prophets, this phrase is used to express the Messianic age. . . . . Jacob demands their earnest attention because of the fateful message he has to convey to them."

As the Jews are still looking to the future to produce their Messianic age, and this being a prophecy into the then far-distant future, and dealing with events stretching into the Messianic period (notably the sceptre from Judah, in verse 10), it does seem strange that the footnotes by Dr. Hertz on this section are written only from the Jewish (Judah) standpoint, and as though relating to events in Palestine in B.C. times, which, of course, were pre-Messianic times.

"Oxonian's" comments are much more definite, and we quote the following selected passages:—"A little grammar will help us here. The phrase, 'Last days,' is, literally, 'The after-part of the days.' What days? All the days of Israel's history, till Shiloh come. What, then, is their 'after-part'? . . . . In no case can the words of Jacob be applied to the Tribes in Canaan prior to the captivities. The Royal dynasty of Judah, the overflowingness of Joseph, Dan overpowered and awaiting rescue, Benjamin ravaging like the wolf, its natural tribal cognisance—these and all the other tribal pecularities are predicted marks of Israel at the end."

Dr. Driver writes on this phrase:—"The expression is one which occurs fourteen times in the Old Testament, and it always denotes the *closing period* of the future, so far as it falls within the range of view of the writer using it." (Why not conclude with—the writer *or speaker* using it?—Ed.)

After giving some examples in B.C. times, and therefore from our British-Israel standpoint, all inaccurate, Dr. Driver continues:—"Here it is evidently used of the period of Israel's occupation

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of Canaan—in particular, of the period of the Judges, and early days of the monarchy."

If this is so, and "the early days of the monarchy" were "the closing period of the future, so far as it fell within the range of view of the writer using it," why did not the sceptre depart then from Judah? But, in verse 10, Jacob *predicts* that the sceptre will continue "until Shiloh come." After long argument, Dr. Driver writes :—"The verse, in either case, will then promise that the sovereignty will not depart from Judah till it is merged in the higher, more perfect sovereignty to be exercised by its ideal ruler, the Messiah." But this is long after the early days of the monarchy in Palestine, and only shows the difficult dilemma in which Dr. Driver found himself.

THE COMPANION BIBLE

gives us the most concise and correct statement of the problem of "in the last days." "This is the first occasion of fourteen : Gen. xlix. 1 ; Numb. xxiv. 14 ; Deut. iv. 30 and xxxi. 29 ; Isaiah ii. 2 ; Jer. xxiii. 20, and xxx. 24, and xlviii. 47, and xlix. 39 ; Ezek. xxxviii. 16 ; Dan. ii. 28 and x. 14 ; Hosea iii. 5 ; Micah iv. 1. In ten of these it is rendered 'latter days.' A study of these will show that the prophecy and 'blessing' extends to and embraces the days of Messiah, and His first and second advents."

A British-Israelite, looking up these fourteen passages in which this phrase occurs, will have no difficulty in deciding to look for the final and completed fulfilment of Gen. xlix. in still future times. It dates itself.

"UNTIL SHILOH COME."

We are looking, in these articles, for traces of British-Israel in Genesis, and limitations of space compel us to condense our exposition ; so we will look at certain outstanding phrases used by Jacob. Judah's blessing occupies five verses, *viz.*, 8-12. The most noticeable is verse 10 :—

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

The footnotes by Dr. Hertz refer to the period of the kings in Palestine, beginning with David ; but the phrase, "Until Shiloh come," is the great difficulty, not only of Dr. Hertz, but of all commentators. It would take two or three pages to quote much of what has been written around and about these three words. We must limit ourselves to quoting suggested alternative renderings by various authorities :—

"Until he come to Shiloh."

"As long as men come to Shiloh" (*viz.*, to worship).

"Till that which is his shall come."

"Till he come to that which is his."

"Till he come whose it (the kingdom) is."

"Till he come for whom it is reserved."

"Till peace or tranquillity cometh."

"Till he come to peacefulness (or a place of rest)."

"Till he of Shiloh cometh."

"Until he cometh to whom it belongs."

Evidently, the wording of this prophecy *dates the continuance* of the sceptre of David of the Tribe of Judah until some great event happens. In other words, it is a great time-mark, and necessitates the unbroken continuity of the Davidic monarchy until . . . .

Shall we try three more translations?

THE SEPTUAGINT.

A chief shall not fail from Judah,
Nor a leader from his loins;
Till the things reserved for him shall come—
Even He, the expectation of nations.

FERRAR FENTON.

The sceptre shall not depart from Judah,
Or the Giver of Law from between his feet,
Till peace arrive, and the nations obey him.

JAMES MOFFATT.

The sceptre never passes from Judah,
Nor ever the staff of sway,
Till he comes into his own,
And makes the clans obey.

It would be too long a task to quote the pros and cons *re* this word "Shiloh" in verse 10. It is the only verse in which it can be thought to be a person ; in all other verses it always means the town of Shiloh. Why, therefore, should we make an exception in this case? Why not keep to the town of Shiloh, ten miles north-east of Bethel, on the main road from Bethel to Shechem?

Quoting from "Oxonian's" out-of-print pamphlet, "Shiloh, the site of Ezekiel's temple," we read :—"The simple translation is : 'The sceptre shall not depart from Judah till He shall go to Shiloh.' "

The Universal Bible Dictionary has this note on Shiloh, which gives us another clue :—"The Syriac version renders 'Until he come whose right it is' ; an even more significant prediction of Messiah. Compare Ezek. xxi. 27, 'Until he come whose right it is,' which probably refers to our passage."

But this quest takes us to the well-known thrice "overturn" passage of Ezek. xxi. 27 :—"I will overturn, overturn, overturn it : and it shall be no more, until He come whose right it is ; and I will give it to Him."

Ferrar Fenton renders it :—"Alas ! Alas ! Alas ! I will overthrow this city ! It shall never be revived until its rightful OWNER comes—when I will give it to Him !"

Dr. Moffatt renders it :—"I lay all in ruins, ruins, ruins ; everything shall be overturned, till the rightful man arrives—and I will give him everything."

The usual explanation or exposition of the Authorised Version rendering of this verse by British-Israelites is that the Davidic line of kings would be subjected to three removals or transportations, and that it has been fulfilled by the Royal line being taken from Palestine to Ireland (Tara), from Ireland (Tara) to Scotland (Scone), from Scotland (Scone) to England, to Westminster Abbey, where the stone of Bethel is used as the Coronation stone of our claimed Davidic dynasty.

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But, as I am writing this, I can see a still further fulfilment by studying all these attempts of translators and expositors to solve this "Shiloh" problem, something much more important as the climax of the future crisis in the Middle East. We see that "the sceptre shall not depart from Judah till He shall go to Shiloh"; therefore the Davidic monarchy must be in residence somewhere, in its ruling capacity, until—He come whose is the kingdom, for whom it is reserved, until the era of universal peace has arrived; until He, the expectation of nations, shall come; until peace arrives, and the nations obey Him; until He comes into His own, and makes the clans obey (will the original "clans" of Israel have then grown into the above-mentioned "nations"?—Ed.), and the locality will be at Shiloh, the future site of Ezekiel's temple, the future House of Prayer for all nations, as described by Ezekiel, until the rightful owner—the rightful man—comes, when "I will give him everything."

Let us now use Dr. Driver's descriptions of this future ruler, and this future period, as foretold by Jeremiah in chapters xxx. to xxxiii. "A day of judgment is coming upon the world, out of which, however, Israel will be delivered." This is "the second David, the ideal king of the future, as David was of the past." "The exiles will return; Jerusalem will be rebuilt, and again enjoy prosperity, under the rule of an independent prince of David's line"; "Ephraim's happy return from exile," "as the chief of the nations"; "Ephraim's penitence enables Yahweh to welcome his prodigal home with affection"; "Judah, also, will be restored, as well as Ephraim"; "Jerusalem will be rebuilt, even beyond its former limits, and be holy to Yahweh"; "Yahweh will never cast off His people, or bring to an end the rule of the seed of David."

All this is to happen when "he shall go to Shiloh," for unto him shall the obedience of the peoples (nations) be, and the period will be at the time of the Second Advent and afterwards.

Jacob must have touched the high-water mark of inspiration in this tenth verse regarding Judah. What has he to say about Joseph, his favourite and birthright son? The whole passage consists of verses 22 to 26. It is well known, and your Bibles should be open when studying these notes. For our purpose we will confine ourselves to verse 24, A.V. :—

> 24 But his bow abode in strength,
> And the arms of his hands were made strong
> By the hands of the mighty God of Jacob;
> (From thence is the shepherd, the stone of
> Israel).

Ferrar Fenton renders it :—

> But he turned to his powerful bow,
> And the hands of his arms were quick
> By the hands of the mighty God of Jacob,
> From whom is Israel's guardian stone.

Both the Septuagint and Dr. Moffatt omit any reference to the stone of Israel. Dr. Hertz attempts to solve or make clearer the difficulty of translating this line by the following rendering :—

> By the hands of the Mighty One of Jacob,
> (From thence, from the Shepherd, the Rock of Israel),
> Even by the God of thy father, who shall help thee,
> etc.

This is the footnote by Dr. Hertz to justify his translation—*from the Shepherd, the Rock of Israel.* "This is a departure from both the text and margin of the Revised Version, which spell Shepherd with a small s. 'The Rock of Israel' is substituted for the misleading and unusual form, 'stone of Israel.'" From this, we gather that Dr. Hertz has made a gallant attempt to remove the difficulty of that line in parenthesis ( ) by translating its chief words into additional titles of the God of Israel, yea, "from thence" Joseph obtained (or rather his descendants were to obtain) power unlimited.

But why, even with this brilliant effort of translation, why retain them in parenthesis? The dictionary describes a parenthesis as: "A word, phrase, or sentence, inserted in a sentence that is grammatically complete without it."

In fact, these two verses read better without this passage in brackets ( ); therefore let us read it so from the Revised Version :—

> But his bow abode in strength,
> And the arms of his hands were made strong,
> By the hands of the Mighty One of Jacob,
> Even by the God of thy father, who shall help thee,
> And by the Almighty, Who shall bless thee, etc.

Certainly it reads better without that line :—

> (From thence is the shepherd, the stone of Israel),
> or
> (From thence is the Shepherd, the Rock of Israel),
> or
> From whom is Israel's guardian stone.

Let us refer back to chapter xlviii., in our efforts to deal with this stone, and re-read my article in last month's issue. My readers will remember this passage on page 166: "We note how reminiscent Jacob became in his preliminary conversation with Joseph, the chief theme being the blessing he himself received at Bethel—formerly Luz—and which we dealt with last month" (October).

GENESIS XXVIII. 18 AND 22.

> And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.
> And this stone, which I have set for a pillar, shall be God's house.

No doubt Jacob had that pillar stone with him as his most treasured possession, and at this point, when giving Joseph the fullness of the "birthright" blessing, he gave to Joseph the custody of this stone witness, because in Joseph's seed—in Ephraim and Manasseh—was to be fulfilled the blessing in verse 14 in chapter xxviii. :—

> And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed.

It would be safer in the care of Joseph than in the care of Judah or his brothers; Joseph's official position would guarantee its safer custody than in the movable quarters of shepherds.

Now we can see why this was mentioned in

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parenthesis, and we can read its straightforward meaning, which might be elongated into :—

From thence, from that time onward, he, Joseph, shepherded, or kept, or took charge of, the Stone of Israel, of Jacob's stone.

This same stone of Israel would go up from Egypt with the mummified body of Joseph, which was placed with those of his ancestors in the cave of Machpelah. The stone would be lodged, first, at Shiloh, in Manasseh's territory, and afterwards it was required at Jerusalem for Coronation purposes. After Nebuchadnezzar had taken Jerusalem, the stone was taken care of by Jeremiah, to be used at the Coronation and marriage of the Crown Princess Tea Tephi at Tara in Ireland. It subsequently was taken for another Coronation to Scone, and later on it travelled south to Westminster Abbey, and is yet known as Jacob's Stone, and is under the care of the Motherland of "the group of nations" promised to Ephraim's descendants, whose father, Joseph, from thence onward shepherded the stone of Israel, some 3,619 years ago. This can only mean that we have Israel's Davidic monarchy of the Tribe of Judah as our Royal House of Windsor, and therefore we can read in Judah's blessing in verse 10 :—

The sceptre shall not depart from Judah,
Until he shall go to Shiloh.
Till peace (universal) arrives and the nations obey him.

To Shiloh, the future site of Ezekiel's temple, the House of Prayer for all nations, Jacob's Stone will make its final journey for the Coronation of the future ideal king of David's line! To him shall the gathering of the nations, "the company of nations" of Israel be, and they shall obey him.

"Shiloh" and the "Stone of Israel," both mentioned in this forty-ninth chapter of Genesis—this specially-dated chapter of Genesis—will "in the last days" be witnesses to the faithfulness of Jehovah to His word unto Jacob.

It only remains for me to refer to the usual British-Israel exposition of verse 27, containing the blessing on Benjamin :—

Benjamin shall ravin as a wolf;
In the morning he shall devour the prey,
And at night he shall divide the spoil.

The last addition to our racial mixture in these isles was the Norman Conquest, under William the Conqueror, whose banner bore the tribal cognizance of Benjamin—namely, a ravening wolf—and whose battle-cry was : "Beware of the wolf." Dr. Hertz remarks that this phrase, "A wolf that ravineth," refers to the warlike character of the tribe.

My self-imposed task of tracing out the prophetic references in Genesis to the evolution of British-Israel in these Isles of the West is now completed. It has taken nine months to place before you these arguments, and certainly one lesson should emerge from this examination of the prophecies and covenants in Genesis—namely, that while they do not fit themselves into Jewish history, they certainly describe and foretell the evolution of our "nation and company of nations," and the great separate "people" of the U.S.A. Therefore we see the proofs of

"BRITISH-ISRAEL IN GENESIS."

What the Empire Owns.

"PERHAPS it would be as well to record some of our known possessions," writes Sir Robert Hadfield in *The Morning Post,* on Empire advantages. "We own more than 60 per cent. of all the wool and rubber in the world; we control 70 per cent. of the world's gold output; we own 70 per cent. of nickel, and 60 per cent. of the world's tin; we own 40 per cent. of the world's cotton spindles, 99 per cent. of the world's jute, a considerable percentage of oil, 50 per cent. of the world's shipping tonnage; and we undoubtedly possess much of the world's best coal."

The best comment on this is to read the blessing on Joseph, given by Moses in :—

DEUTERONOMY XXXIII. 13-17 (F.F.).

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 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 brother's 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!"

Let us ask a few questions to help us to date the fulfilment of this long-dated prophecy. When would it be likely that these *"blessings"* would be given to the descendants of the two brothers, with the pre-eminence to Ephraim, but shared by Manasseh?

If *after* the seven times of punishment, from 721 B.C., then we must expect a gradually increasing fulfilment from A.D. 1800 onwards. When did these two Tribes conquer "nations" during their residence in Palestine? Evidently, from the next line, this conquering would happen about the same time as when *they* "unite the land into one"! When Ephraim and Manasseh resided as Tribes in Palestine, they divided the land into two, because they headed the successful revolt from Judah, and brought about the great schism. But this prophecy states that the land will be united under their leadership, with the leading part to be played by the bull of Ephraim (John "Bull"—Hebrew, Engl), who will do the conquering of nations, and will (with Manasseh, the U.S.A., in alliance) *"unite* the land into one," thus repairing the great breach they caused in Palestine when they divided the land into two.—(The Editor.)

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is contempt, prior to examination" (Dr. Paley).

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The Twofold Status of Dan.

BY JAMES CUTHBERT.

ON a careful perusal of the blessings pronounced on the twelve patriarchs by their father, Jacob, compared with the blessings wherewith Moses, the man of God, blessed the Twelve Tribes by name, attention is arrested by the changing status to be experienced by the Tribe of Dan, which is implied in the words of the Mosaic blessing.

According to his father's words, Dan was to be a serpent in the way, an adder biting horses' heels. The symbolism discloses a somewhat ruthless nature. The serpent stood in ancient times for worldly wisdom—uncanny, and even malevolent in its workings at times; and while always alert to defend and, if necessary, to attack, it struck terror and even horror among its contemporaries. The adder was an emblem of impetuous, uncontrolled anger, which qualities led it to attack without provocation. This was the rôle of the roving Danite Tribe of filibusterers, and, on the whole, they fully justified their father's insight of character.

Moses evidently was favoured with a vision of the more distant future of Dan than that vouchsafed to Jacob. Here we have it plainly stated that Dan's social status would undergo a complete transformation, a view which comes upon the Bible student as a great surprise. It is a change which gives the Danite Tribe a moral and social uplift, and is confined to this Tribe alone. The great law-giver compares Dan to a lion's whelp. There is no mention of him as a grown-up lion, or as an old lion, features which characterise Jacob's blessing of Judah. Being solely a lion's whelp, the plain inference is that Dan, at some far remote time, would set up a minor kingdom and attain to regal dignity.

We know now, as a result of historical research, that this most unlooked-for thing happened. That some five to six hundred years B.C., Dan, the undismayed and adventurous Tribe, carved out for itself a kingdom in Ireland, and that its chief ruler or king was in a position to receive with royal honours the fair princess of the House of Judah when the ship containing her and her protector, Jeremiah, and others touched the shores of Ulster.

That, through her, the seed of David would be renewed, to live and reign throughout the ages, need cause no surprise, or occasion the least doubt.

The circumstance of the inheritance passing through the female line was no mere accident or coincidence. Its necessity was foreseen by Jehovah more than a thousand years previously, and the fact will be found duly recorded in the Divine record, that at that far-off time the Lord instituted this law of inheritance through the female line for Israel, and the law holds good to the present day in British-Israel.

The circumstance which resulted in this new law arose from the peculiar position in which the daughters of Zelophehad were placed. Historically, they may be regarded as the first of their class who made a public stand for women's rights, and won a very decisive victory. Their father left no male issue, and if the daughters married into another tribe, their inheritance would go to the tribe into which they married. That state of things would ultimately have resulted in much confusion as regards the disposition of landed property, not to mention the ill-will it would engender. These maidens laid their case before Moses, and in the presence of the princes and all the congregation. Why, they argued, should the name of their father be done away from among his family because he had no son? They pleaded that a possession be given them among the brethren of their father. Moses, by the command of Jehovah, conceded the request of Zelophehad's daughters, and ordained that in Israel, for all time, if a man die and have no son, his inheritance should pass to the daughter. One condition was imposed to prevent the passing of landed property from one tribe to another. The young women who had got this new law enacted for Israel, and all women-folk in like case in future, were at liberty "to marry to whom they think best, but only to the family of the tribe of their father."

There can be no doubt that this narrative was specially inserted in the record for a special purpose. It was designed to meet cases in general, but what must have been foreseen at the time by Jehovah, the particular case arising out of the murder of all Zedekiah's male issue. By this fundamental law is maintained the reservation of descent in the female line. It is not, therefore, a matter to be wondered at that in the history of our own country (British-Israel) there should be notable transfers of descent and changes of dynasty, and that these have ever been through the female, as pointed out by the Rev. Mr. Milner and other learned genealogists. The Stuart dynasty came by James I., through his mother, Mary Queen of Scots. In Queen Victoria all lines of descent became united.

It was in accordance with the law enacted in the wilderness that the House of David was re-established in these islands by the daughter of Zedekiah. Through her union with the Danite prince and ruler in the North of Ireland, there came the line of princes and princesses to whom our present Royal Family trace their descent through Queen Victoria. The law stands enshrined in God's Word, and may be read of all who thirst after knowledge: "Thou shalt cause the inheritance of their father to pass unto them" (see Numbers xxvii. 1-11 and xxxvi.).

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Disappointment and its Cause.

BY THE REV. A. C. ROGERS.

THE first part of the first chapter of the prophet Haggai tells of a very disappointing and distressing state of things. He describes it in language at once picturesque, vivid and very expressive :—"Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes."

We need not interpret this language literally. It is picturesque, but deep and big with meaning. It tells of disappointment and dissatisfaction, and an altogether unsatisfactory state of affairs. "Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it."

But we are plainly told the cause of the trouble. We find it in verse 9 :—"Why? saith the Lord of Hosts. Because of Mine House that is waste, and ye run, every man into his own house." And verse 4 :—"Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste."

Surely there is a very timely lesson for ourselves here. We live in days of anxiety and disappointment. We are constantly looking forward, but, lo, we bring in little. The business, economic and agricultural worlds are overhung by a deep cloud of depression. Every day we hope for an improvement. Even if one comes, it is short-lived. Even if our hope matures, it brings in only a little. Why is this so? "Because of Mine House that is waste," saith the Lord. Is it not lamentably true to-day that we are living in our own cieled houses, but the House of the Lord lieth waste? Our primary aim seems to be to make ourselves comfortable. How much money and care is spent not only on the comforts of houses, but on their appearance! The "ceiling" of our houses includes every form of comfort and elegance. Then there is the matter of dress. The money, time and thought spent on dress is endless. These things are not necessarily wrong, any more than were the eating, drinking, buying, selling, planting and building of the days of Lot. The point is: "The House of the Lord lieth waste." He is forgotten; His day and His Word are neglected. We have room for business and for pleasure, but the Lord's House is forgotten.

What are we to understand by this lying waste of the Lord's House? It does not refer to-day to the material fabric of our churches. Never were they kept in better repair. But does the light of the Gospel radiate from these beautiful buildings? Is the Gospel preached in them as "the power of God unto salvation, to everyone that believeth"? Is Jesus Christ lifted up in them as the Sacrifice for our sins, and the Giver of eternal life? On the contrary, is it not true that many of them are shrines of Romish abominations? Are not such soul-destroying doctrines as the Mass and image worship taught and practised in them? In others, criticism of the Word of God has displaced criticism of ourselves by that same Word. The faith in such churches is practically infidelity. The House of the Lord surely lieth waste where Modernism rules in the pulpit.

But there is yet a third class of church. It is neither Sacerdotal nor Modernist, but it is dead. It may be a dead orthodoxy, or a dead respectability; but, all the same, such churches are dead. No life-giving streams of Gospel truth and power flow from them to raise the surrounding country from sin and worldliness. As far as their testimony for God is concerned, or their influence for good on the community, they might not exist, "they lie waste." Can we be surprised that things are not going well, that we look forward, and, lo, it comes to little; that our wages have been put into bags with holes—many of them and big—that depression broods like a thick cloud over our industries and our farmyards?

British-Israelites are surely, every one of them, taking a deep, deep interest in the Imperial Conference. We desire closer economic unity within the Empire, even if we feel that Empire Free Trade is not yet practical politics. But how many of us have thought how nice it would have been if there had been on the agenda of the Conference some such item as this: "Closer co-operation in the evangelisation of the world"! That, essentially, is what the Empire exists for. Not to be a dew in the earth only, economically and socially, but spiritually also. These Jews in the days of Haggai were failing in carrying out the very purpose for which they were in Jerusalem, and that was the rebuilding of the Lord's House. Is not our Empire failing likewise in the purpose for which God has appointed us? It is not His purpose that we should simply enjoy our Gospel liberties and privileges ourselves, but that we should hand them on far more than we are doing. Let every British-Israelite lay this matter to heart. Let us give more attention to the Lord's House, and less to our own personal comfort. But let each one remember that he or she is to be a temple of the Holy Ghost. Let each one surrender his body to be a dwelling-place for the living God; see to it that it is richly adorned with all spiritual graces; and then let us do our several parts in the repair of the Lord's House at home and in its building throughout the world. If we rise to our responsibilities and privileges in this matter we shall certainly help to fill some of the holes in the national bag, out of which our national wages are running to waste.

The Anglo-Israel Distribution Fund.

Treasurer: T. W. Plant, Hall Cross Cottage, Doncaster.

WE have received the following gifts to this fund: L.M., 11/6; E.A.W., 10/-. We herewith gratefully acknowledge these, and commend the claims of this fund to the kindly notice of our readers. All donations to be sent to the Treasurer.

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Christianity and its Inception.

BY H. E. TURNER.

To consider what we mean by Christianity shall be our first endeavour; the definition of Christianity in the Walker Dictionary is "the religion of Christians," but that, being a finite definition, applies only so far as it attains to the infinite. The dictionary definition is only partly correct; moreover, it is imperfect, and altogether unworthy of so boundless and eminent a subject. It restricts Christianity to a religious system, for it defines religion as a "system of Divine faith and worship." It does not recognise a Divine Christianity higher than the heaven is higher than the earth, and as God's thoughts are higher than man's thoughts.

To define Christianity is beyond my ability; I understand it to include the quality of Christ, His nature, character, virtue and personality, from which *is derived* human faith and belief, the true religion of Christians. A Christian being one who, with faith, believes in Jesus Christ as the Son of God (1 John iv. 15). Christianity is expressed and enacted in the pious thoughts, words and deeds of true Christians, whether individual, social or national, worshipping in faith.

I hold the belief that in the beginning Christianity was begotten in Christ of the Father; that Christianity, as part of Christ's nature, has co-existed with Him, is diffused by Him, pervades His presence, has done so from everlasting, and will continue to do so throughout all future ages, long after human systems have ceased to exist. The purpose of this article is to demonstrate that Christianity not only existed before the Atonement, but from the very beginning; for it was displayed "according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. i. 9). This relates to the Gospel of Salvation, and what is that but the Christianity of Divinity? Also manifested at the Transfiguration; in Christ's Sermon on the Mount; when tempted of the devil; and attained to the eminence of excellence in the Atonement; "as of a lamb without blemish and without spot, Who verily was fore-ordained before the foundation of the world."

Old Testament Scriptures are included with Christianity. The Book of Isaiah contains some remarkable instances: "Behold a virgin shall conceive and bear a Son, and shall call His name Immanuel." "For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace." "In that day shall there be an altar to the Lord in the midst of the Land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of Hosts in the Land of Egypt." In the Pyramid of Gizeh is revealed the great designs of the Almighty Creator, recorded in the Old Testament, from Adam to Abraham, and on through the Mosaic dispensation; then from the birth, life and resurrection of our Saviour, through the Christian dispensation, to the return of our Lord as King; a Christian monument; Christianity in stone.

Now where there is Christianity we naturally expect to find Christians; so let us turn our attention among Old Testament men of renown. "Your father, Abraham, rejoiced to see My day; and he saw it and was glad" (John viii. 56). Moses "esteeming the reproach of Christ, greater riches than the treasures in Egypt" (Heb. ii. 26). David, the progenitor of Jesus, calls Him "my Lord" (Psalm cx.). The prophets, looking forward unto Christ, Christians by faith and belief, prophesied of Him: "For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them" (Matt. xiii. 17); "For the testimony of Jesus is the spirit of prophecy" (Rev. xix. 10). Abraham, Moses, David and the prophets, all Christians, these died in Christian belief and faith, having seen the Messiah afar off in their future, even as we, *Anno Domini* Christians, while seeing far back the first advent of Jesus, also look onward to the future coming again of Christ as our glorious King and Judge.

To Israel has been appointed a prominent part in the accomplishment of Christianity, for as we were led to Christ in the teaching of the Law, even so, as witnesses and servants of the Lord God (Isaiah xliii. 10), the great mission to Israel-Britain is, by the teaching of Christianity, to lead into the Kingdom unto Christ, the nations, whether Jew or Gentile, bond or free, thereby blessing all the families of the earth, and fulfilling the everlasting covenant made by the Most High with Abraham, our father.

Obituary.

TUNBRIDGE WELLS records the death and burial, at the age of 80, of the Rev. John W. G. Bishop, of 21, Lansdowne Road. He was well known in London, as well as Tunbridge Wells, since he often gave addresses in the London County Schools, mostly on the meaning of Christian names, and being full of Scripture, and having a natural and loving felicity of expression, he was a general favourite with the old as well as the young. He was a British-Israelite, regularly reading its literature, and being at the same time a Second Adventist, he was hoping not to have to pass through what we call "death," but to meet his Lord in the air at the Rapture, and welcome Him, both as Israel's Redeemer and King. His friends may feel sure of our sympathy in this, their trial. L.P.

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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OUR JEWISH PAGE.

COMPILED BY THE EDITOR.

THE daily papers of Tuesday, November 18th, were full of references to, and reports of, the full-dress debate in the House of Commons on the previous evening. After reading my way through some half-dozen dailies, including the full report in *The Times,* I think the task of making a resumé of what was said and written about the storm raised by the publication of the Government's White Paper is unnecessary. My readers will already have formed their own opinions, assisted by the lengthy references to the great protest of indignation in last month's issue of this magazine.

Let us turn with relief to some recent reports from Palestine quoted from Jewish papers. The regeneration of Palestine will still proceed in fulfilment of many a prophecy dealing with the present-day preparation of the Land for its final occupation by all the House of Israel.

Both the Jews and the British (especially British-Israel's Parliament) might with advantage study the real meaning of this prediction in :—

EZEKIEL XXXVI. 8-12.
(Ferrar Fenton's Translation.)

But you, Mountains of Israel! shall grow trees and bear fruit for My People Israel, when they are ready to come! For I am with you, and will turn towards you, and you will be cultivated and sown, and I will increase a population from all of the House of Israel, who will return to the burnt up cities and rebuild them.

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, 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.

There are three points which should be noticed in this quotation :—(1) The Land will begin to be prepared *"when they are ready to come."* (2) The new population of Palestine will be selected by Jehovah *"from all the House of Israel,"* not only Jews of Judah, but also the Ten Tribes of Israel, thus completing a representative gathering from the Twelve Tribes of all Israel. (3) The result of this will be that we shall learn that great lesson of the future—namely, "that I am the Ever-Living"—that it is the Lord's doing. It will then be useless to deny the accomplished fact.

Our first quotation is from *The Jewish Chronicle* of October 3rd :—

THE FUTURE OF MODERN PALESTINE.

RAIL, ROAD AND AIR DEVELOPMENTS.

FAMOUS TOWN PLANNER'S VIEWS.

Professor Patrick Abercrombie lectured on "Some Uncontroversial Views on Modern Palestine" at a meeting of the Anglo-Palestinian Club, on Sunday evening, at the First Avenue Hotel, High Holborn. Professor Abercrombie is connected with Liverpool University and is one of the leading town planners in Europe. He was invited to visit the Haifa Bay region by the Jewish National Fund, which owns the greater part of the land round the Bay, in order to advise them in the town plans for the area. Professor Abercrombie has been a month in the country and was convinced that the future of this region from all aspects was most promising.

The lecturer said that as soon as he saw the hills of Judea he felt that here was a country worth looking at. "The country of Palestine," he said, "is destined to change. It must become in the future an increasingly important road country, particularly from Cairo to Constantinople, and this will be a great factor in its change and development. Anyone looking at the globe must see at once that Palestine must be of enormous importance in connection with air traffic. If the oil pipe from Persia emerges, there you have again another impetus for change."

Professor Abercrombie stressed the future importance of Palestine from the point of view of rail development. He also expressed the opinion that Palestine had a great future as a tourist centre. He paid a tribute to the agriculturists, to the speed of development of electrification in Palestine and to the two agricultural colleges. Referring to the relationship between the Jews and Arabs, he said that there was a place for the Arab in Palestine, but that he would have to change his methods. In his opinion the trouble was more religious than economic and he felt that there were great possibilities of the whole trouble being amicably settled in time.

This shall be my text. We first notice that when such a distinguished professor, accustomed to take long views of regional development, speaks on such a subject as "The Future of Modern Palestine," he unconsciously summarises what the Prophets predicted. Why should we be surprised at this remark? Are not the prophetic messages dated to evolve during "the latter days"? But some will be asking : To what particular prophecies am I referring?

> It must become in the future an increasingly important road country, particularly from Cairo to Constantinople.

Placed, as Palestine is, at the junction of Asia, Africa and Europe, this remark by Professor Abercrombie can scarcely be stressed too much; it is the key to the coming development of the Middle East. As all my readers have the Authorised Version, I will quote from Dr. Moffatt's translation, and you can look up the Authorised Version for comparison :—

ISAIAH XIX. 23-25.

Then shall there be a highroad between Egypt and Assyria, Assyrians passing to Egypt and Egyptians to Assyria; Egyptians and Assyrians alike shall worship the Eternal.

Then shall Israel form a triple alliance with Egypt and Assyria—a blessing to the world around, and blessed by the Lord of Hosts, Who said, "Blessed be My People Egypt, Assyria, whom I have made, and Israel My Own possession!"

This prophecy assumes that the Assyrians, the Egyptians, and Israel will be resident in their respective native lands. When Assyria was overthrown by Babylon, they migrated westward, partly in company with the released captives of the Ten Tribes. The Rev. Commander Roberts has published a leaflet identifying the Germans with these Assyrian migrations. This would explain

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OUR JEWISH PAGE.

(Continued.)

their great desire, still nursed, to control the projected Baghdad Railway, and thus regain their ancestral district in Asia Minor. At any rate, this great trunk road from north to south will be made, with its necessary branching high roads to Constantinople (westward) and Nineveh (Mosul, eastward). Also, think of the importance of the future high roads radiating from Palestine when Jerusalem becomes the religious metropolis of the world, and all nations come up to worship at Jerusalem annually. (Read Zech. xiv. 16-21.)

It is not everyone who knows the remarkable error in punctuation which occurs in the well-known third verse of the 40th chapter of Isaiah, which chapter begins Isaiah's descriptive prophecies of Israel and Palestine in the latter days—after Jerusalem's warfare is a thing of the past, and after her sins have been pardoned.

> The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God.

This should read:—The voice of him that crieth. "In the wilderness prepare ye the way of the Lord," etc. Here is Dr. Moffatt's translation:—

> Hark! There is one calling,
> Clear the way for the Eternal
> Through the waste, level a highroad
> For our God across the desert;
> Every valley must be filled up,
> Every mountain and hill lowered,
> Rough places smoothed, and
> Ridges turned into a plain,
> And the Eternal's glory shall be
> Revealed before the eyes of all:
> Such are the orders of the Eternal.

On July 1st, 1925, *Punch* published a railway centenary number, the leading feature of which was a double-page illustration by Raven Hill, entitled:—

"THE CONQUEROR'S WAY."

It depicts a modern express train passing over a bridge, through a wild defile. Every one of these descriptive phrases by Isaiah is in the picture. Some day I hope to make arrangements with "Mr. Punch" to publish this as a supplement, when funds justify the expenditure of about £10. Will any of my readers take this hint?

HIGHROADS AND RAILROADS

are obviously included in Professor Abercrombie's description of Palestine becoming "an increasingly important road country." We therefore turn to Nahum for a dramatic word picture of swift travel in the future. I quote "Oxonian's" translation and notes:—

NAHUM II. 3 and 4.

> The cars—fiery torches
> In the day of His preparation,
> The fir trees—terribly shaken,
> The cars race along the roads,
> They collide against one another on the tracks,
> They flash on the eye like torches,
> They glide past each other like lightning.

"We have been the pioneers in the engineering of those iron roads which are preparing the world for Christ's Second Coming, as the Roman roads of stone provided the highways for the spreading of the good tidings of His First. They (railways) are the great bone of contention between contending Gentile Powers; while by them will Israel's scattered sons be gathered to their federated Parliament in Jerusalem." "Oxonian" adds:—"*Car-car-oth,* lines of cars, *i.e.,* railway trains, are the 'swift beasts' of Isaiah lxvi. 20."

The Professor mentions the unique geographical importance of Palestine in connection with air traffic, but probably he is unaware of the prophecy describing the part our aeroplanes took in our capture of Jerusalem. It occurs in Isaiah xxxi. 5:

> As birds flying, so will the Lord of Hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it.

The part that bombing aeroplanes will play in the final overthrow of Gog at Armageddon is related in the Russian chapters of Ezekiel's prophecies, xxxviii. and xxxix.

The oil pipe from Persia, mentioned by Professor Abercrombie, will supply the motive power required at that time, and in that place, and perhaps the oil may be provided by Palestine itself. Here is a news paragraph from *The Jewish Chronicle* of November 21st:—

OIL IN PALESTINE.

GOVERNMENT DENIAL OF LAND CONCESSION.

In Government circles, a denial is issued of the report in the "Doar Hayom" concerning the grant of 2,000,000 dunams of land to a British oil company near the Dead Sea. All that has happened, it is officially intimated, is that the agent of an oil company, Mr. Sutherland, who is a mining engineer, has obtained a permit to explore a certain area near the Dead Sea.

The "Berliner Tageblatt" correspondent in Jerusalem cables, however, that despite the efforts of the Palestine Government to maintain complete secrecy about the grant and the denials it has issued a concession has actually been given to a British company, and borings for petroleum have already been made near the Dead Sea.

The Professor "also expressed the opinion that Palestine had a great future as a tourist centre." It may come as a shock to my readers to be told that this also was predicted by no less a prophet than Moses—the greatest of the prophets, in the opinion of Christ.

The occasion of this prediction was during the delivery of the eleventh valedictory address by Moses. It is contained in Deut. xxix.-xxxi. He describes the future apostacy of Israel in Palestine, and their banishment to "another land" (Arsereth). Chapter xxx describes their restoration, re-union and reformation, when "the Ever-Living God will *mould* (F.F.) your hearts, and the hearts of your posterity, to love your Ever-Living God with all your soul, so that you may live."

But in chapter xxix. 21, we read (in F.F.'s translation): "And the future generations of your sons, who may arise after you, and the strangers

(*Continued on page* 198.)

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The British Sudan.

BY H. E. PROCTOR.

IN "The Nineteenth Century" for September there is an article by Madame Odette Keun on "A Foreigner Looks at the British Sudan," in which she extols the British administration in the highest terms. Not even a Bolshevik, she says, could say that by taking over the Sudan the British made an enviable haul. The first administration pioneers were military, and, unfriendly though I am to every sort of professional army, I recognise homage is due unreservedly to the indomitable pluck they showed, and the enduring work they did. They were turned loose into a country that—it sounds unbelievable (but it is true)—is as big as British India. And these English proved that the government they were establishing was, though a government, unlike the ancient despotisms. They created just rules, unheard of before; they collected equitable taxes, and brought the whole region under an elastic form of central administration. In some ten years they had taught a large portion of the Sudan that

ORDER AND PEACE WERE REALITIES,

and that men could be subjects and yet live protected and helped, and not like hunted beasts. Behind them, Khartum, with an unprecedented quickness, consolidated their achievements, and threw out new progressive organisations on an essentially civil basis. To-day, at the end of three decades, the Sudan counts

OVER 6,000,000 SOULS.

As a whole, it is self-supporting, the British taxpayer not giving a penny towards its upkeep; individually, according to native standards, it is prosperous; it is disciplined, and climbing towards education. Public security is practically complete, compared with other European Colonial Possessions 100 years old, and more—it is quieter.

HAPPIER, RICHER, HEALTHIER.

How have these astounding results been achieved? The British might have done with impunity in the Sudan what the Belgians did in the Congo, or what the Germans did in West Africa. They might have reverted to the methods by which Algeria was pieced out by France for the benefit of her own settlers. To their eternal honour, be it said, they did not choose. They invented, they avoided the follies and sins that, up till now, have invariably attended every attempt at colonisation. The Sudan is the latest thing in European exploitation, and it is the best. The English rulers struck straight out for an incredible objective— the welfare of the conquered alone. They inaugurated a régime that, in at least three important things, was completely new.

(a) They left the native owner in possession of his land. Even where the land was capable of growing cotton—plantations that have become the main source of the individual native's prosperity.

THEY GAVE HIM SEED,

water, technical supervision, and yet left him his own master.

(b) They did not allow the small settler, the small trader, and the middle man from home to come into the country.

(c) They abstained from every kind of forced and unpaid labour. The British have moved with astonishing promptitude, enterprise and success. They have built railways and dams, and ginning factories, opened roads, and developed parks, and they paid the natives whom they employed as workmen. The rapid and steady expansions of the railways

STIMULATED NATIVE AGRICULTURAL EFFORT

all over the country, for the Atbara, Suakim and Port Sudan branches opened up a very important field to transport and commerce. A direct trading access to Asia and Europe, such as the long, costly desert and river route up the Nile to the Egyptian coasts had never been. The Sudan is

MAKING IMMENSE PROGRESS,

and its advance is exclusively the work of its English administrators.

Thus far, Madame Odette Keun, who writes, as she takes pains to show, without any bias in favour of any Colonial administration, even that of her own country, much less that of the British. That which had been regarded as an unproductive desert is now being fertilised by the colonial expansion of Israel-Britain fulfilling again literally the Word of God in Isaiah (chapter xxxv.).

"The wilderness and the solitary place shall be glad; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon."

Leeds British-Israel Association.

ON November 18th, Mr. Saxon Walshaw, of Halifax, paid us a welcome visit. The subject of his address was "The Morning Stars Sang Together." This proved extremely instructive. He was helped by a chart he had carefully prepared. He showed how the heavens declare the glory of God. God's purposes were manifest from the beginning. God had provided, in the stars, a witness to Himself before He placed man on the earth. He placed the stars as signs, giving to them names. Those names are used to-day. Mr. Walshaw's exposition of the meaning of the first three signs of the zodiac was deeply interesting. The message these conveyed, with their attendant groups of stars, of God's purposes through our Lord Jesus Christ, and His servant nation, has been exhibited to mankind throughout the ages. The voice of the stars is known in all the earth. "There is no speech nor language where their voice is not heard." Neither Satan nor man can prevent this harmonious message pointing to the glory of God and the salvation of man.

A number of questions were answered. A hearty vote of thanks, with an invitation for a return visit, concluded an enjoyable meeting.

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

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What the World Owes to the Historian of the Jews.

DR. F. J. Foakes Jackson, the famous scholar, justifies a tribute to Josephus by statements that, if not new to most people, are generally overlooked. He writes :—

"The life of Josephus was both long and varied. Born in A.D. 37, the year that Caius (Caligula) was proclaimed emperor, he probably survived till the early days of the reign of Trajan (A.D. 98-117). Brought up in exclusively Jewish circles, priestly, legal and ascetic, he was in youth untouched by Greek culture.

"Yet after his active civil and military life was over, and he was fully thirty years old, he first applied himself to a literary career, and produced two considerable histories in the Greek language. Pro-Roman in sympathy, he wrote an excellent apology for the religion of his own people, a work full of curious learning and containing really eloquent passages.

"Educated as a Rabbi in the legal subtleties of the Schools, he made Judaism at least intelligible to the cultured Gentiles of his time, and showed that the history of its adherents was deserving of attention. Because Josephus was a Jew, and wrote about the affairs of his nation, it has too often been assumed that he may be neglected by the secular historian. Yet his description of Roman armies, their siege operations, triumphs, and the like, throw much light on the military affairs of his age, and, but for him, we should never have known how Caligula was put to death, or Claudius was recognised as emperor.

"THERE WOULD BE A BLANK.

"It is, indeed, difficult to imagine how much we should have lost had the works of Josephus perished. Without him, the remarkable family of the Herods would be practically unknown; how Jerusalem was destroyed by Titus, despite his famous arch in Rome, would be a matter for conjecture; and with the exception of the story of the earlier Maccabees, the history of the Jews from the close of the Old Testament to the coming of Jesus would be a blank.

"Nay more, the New Testament itself would be filled with names and allusions to events to which the reader could have no possible clue. Further, even when a Jew attempts to relate what happened to his nation in the first centuries of the Christian era, the only contemporary literature available for his purpose is to be found in Josephus, the Gospels, and the Acts of the Apostles.

"Yet, strange to say, the Jews actually allowed all Josephus had written to fall into oblivion. This may be in part accounted for by the fact that this historian is conspicuously deficient in patriotism in so far as the national aspirations are concerned, despite his admiration for the law of Moses, and his defence of the antiquity of the people of Israel.

"But this explanation does not account for the Jewish neglect of the entire national literature outside the Old Testament, all of which would have perished but for the preservation of some by the Christian Church."

The above appears in "Josephus and the Jews," by F. J. Foakes Jackson, D.D. (S.P.C.K., 12/6). Dr. Foakes Jackson gives an exhaustive survey of Josephus and his work and times, in a book for laity and clergy, for the student and historian. It is undoubtedly the finest volume on Josephus which has appeared in living memory. — From *Public Opinion*, October 31st, 1930.

Correspondence.

DAY AND NIGHT OF CREATION.

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

Sir,—Will you kindly allow me to correct the most flagrant mistakes in Mr. Dobbs' letter of the November issue?

(1) I did not repeat my request concerning the day and night of Gen. i. 5, as he states, nor did I make the absurd statement he attributes to me concerning the geological formations. I referred to the events described by him based upon such formations.

(2) St. Paul could not have referred to the making of this and all other planets in Heb. i. 2, as he asserts, but to the work of the creation ages; seeing that ages, periods, dispensations is the proper meaning of the Greek word, and which word Mr. Dobbs agrees means ages in Heb. xi. 3.

(3) His statement concerning September 30th, 4000 B.C., is pure assumption, without any Biblical support, or such chronologists of repute as D. Davidson. It simply means that there was an astronomical epoch of some kind, from which "time" could be, and has been, recorded; the Bible only records the birth of a certain man about that time.

(4) He says that my suggestion that man, as we know him to-day, sprang from a lower creation of his own is fantastic, for we are told that the *first man* that existed on the earth was made in the likeness of God. Are we told that? Let us see. We will commence at Gen. i. 24. Two of St. Paul's flesh had completed their evolution, the waters retained the fishes, and the birds had flown, thus leaving the other two flesh, "man" and "beast" to be completed.

And God said: Let the earth bring forth the —Nephesh—Chaiyah—*living soul* after his kind, cattle (graziers), and the creeper—or crawler—and the beast of the earth after his kind.—N.B. : The living soul is of one class, and all other animals another class, both after their kind. Creeping or crawling is the proper term for the movement of the smaller animals.

THE SUB-DIVISION OF SPECIE.

Then God made the beasts of the earth after his kind, and the cattle after his kind, and every creeper of the earth after his kind.—N.B. : It is only animal flesh that has completed its evolution,

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and that is called good; the living soul, not being good enough, is dealt with in the next verse.

MANKIND DEVELOPS INTO HIS PRESENT FORM.

So God said: Let *us* make man in *our* image, and after *our* likeness (and not leave him thus). . . . . And God created Eth-Ha-Adam—*the same, the man*—in his own image, in the image of a God—or "the Gods"—made He him; male and female created He them.—N.B.: Not in the *likeness* of a god. The Australian aborigines, the African Hottentot and Pigmy, cited by Mr. Dobbs, and the white European, are all in each other's image, but not in each other's likeness; they would not be mistaken for each other. It is the man of Gen. ii. 7, who is made in the likeness of God, as shown in chapter v. 1.

THIS IS THE BOOK OF THE GENERATIONS (BIRTHRIGHT RECORDS) OF ADAM.

At the time God created man(kind), He made him (Adam) in the likeness of a god; male and female made He them (mankind), and blessed them (and told them to go forth and multiply and replenish the earth), and called the name of them Adam—*man*—at the time they were created.

MAN COMPLETES HIS EVOLUTION.

And the Lord God—or God of life—fashioned Eth-Ha-Adam—*the same, the man* (as the—Aphar—*dust* (?sand) of the ground, and breathed into his nostrils Neshemah—*spiritual* or *intellectual* life; and Adam became a Nephesh-Chaiyah—*living soul.* The root meaning of Aphar is to be whitish, reddish, the colour of sand, which is the natural dust of the earth without vegetation, hence "dust." Neshemah is properly an invisible force, *e.g.*, spirit, mind, breath, wind, etc.; but the Hebrew nouns are frequently—in fact, as stated by Dr. Young, *generally*—used as adjectives.

And so it is written—as set out above—the first—Anthropos—*man,* Adam, or Adamic man (of Gen. i. 26) was a living soul (of Gen. i. 24). The last "Adam" (Gen. ii. 7) a quickening or generating spirit. Therefore, that was not first which was spiritual, but that which was natural; then, afterwards, that which was spiritual. The first—Anthropos—*man* of the earth was earthly; the second—Anthropos—*man* heavenly; as the earthly were, so are the earthly still; as the heavenly were, so are the heavenly still; and as we have borne the—Eikon—*resemblance* of the earthly, we should also bear the resemblance of the heavenly (1 Cor. xv. 45-49). Anthropos is from Apo—*upwards*—Trepo—*to turn*—and Ops—*face, countenance—i.e.,* the first Adamic man was not face downwards, like other animals. Adam is the Hebrew Generic name for man as we know him, the root meaning of which is to be red or reddish; Arabic, fair—*i.e.,* not black, handsome. Evidently the first man referred to was red, while Adam was white. And if we substitute the Ain A for the Alpha A, as so frequently done, we read Ad-am, *everlasting people, i.e.,* a permanent race.—N.B.: The word "Lord" in verse 47 above, in the Authorised Version, is not in the Greek text, nor in other translations; and we are not told anywhere that Christ was known by the name of Adam; besides, we are told that Adam was the—topus—*pattern, ensample, type* of him (Christ) Who was to come, by this same Paul; therefore, He could not have been the spiritless, natural man, or Christ the second Adam.

Mr. Dobbs suggests that my brief statements concerning the first four days or ages of creation have no Biblical support. If he will pay, say, for an eight-page supplement of this journal, I will undertake to fill it with explanations and supports, mainly Biblical, of my statements, with your approval.

ALBERT EMMETT.

Feltham.

A TALK ON THE GREAT PYRAMID OF GIZEH.

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

Dear Sir,—In my letter to you, kindly published in your November issue, I linked together Mr. Stewart's date of 1936 A.D., which he holds to be "the termination of this dispensation," with Mr. Davidson's date of 1936¾ A.D.

Having stated Mr. Stewart's view, may I also add that of Mr. Davidson, please, as drawn from his words in *The Morning Post* for 18th July, 1930? The 16th September, 1936, then, is to be "the date at which the period of Judgment and Resurrection, in the Pyramid's prophecy, begins," which "period, as defined by the King's Chamber, extends from 16th September, 1936, to 20th August, 1953." It should be observed that no particular date within this time . . . . is specified for the Resurrection."—Yours faithfully,

EDWIN E. LE BAS.

A TALK ON THE GREAT PYRAMID OF EGYPT.

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

Dear Sir,—May I have the courtesy of your pages to reply to one or two points in the letter from the Rev. Edwin Le Bas in your issue for November? As he courteously admits in his last paragraph that a more detailed exposition of his particular time-scales is desirable, and the grounds upon which they are based, before they can be accepted, and as he hopes to publish these later, I will defer criticism of them for the present, and refer to other points.

The Great Pyramid defines the closing year of this dispensation—when we enter the King's Chamber—as 1936. Reference to the prophetic chart in my *Times of the Gentiles* will show that this is confirmed by prophecy on the solar year scale—the longest time-scale there is—and therefore *cannot be prolonged to any later date.* There is, therefore, complete agreement on this point between prophecy and Great Pyramid, and is confirmed by being the final date of *four* independent prophecies.

The 1260 years of Dan. xii. (referred to by Mr. Le Bas, citing Grattan Guinness) also gives 1936 as a terminal date. (Note.—Grattan Guinness is in error here as to the starting-point of the pro-

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phecy; hence his ending in 1945. It applies to Mohammedanism, *not* the Papacy.)

This prophecy of Daniel refers to the "abomination" on site of the Temple, set up in A.D. 639. To this, add 1,260 years (lunar or Mohammedan reckoning) plus 75 solar (expressed as 1,335 years in Dan. xii. 12), and we arrive at A.D. 1936; 75 being the value of the "epact," which denotes the excess of the solar year above the lunar, and is expressed in *solar* years only.

This epact is revealed in Daniel as precisely 75 years. To the 1,260 years of Dan. xii. 7, are addded short periods of 30 years (verse 11—given as 1,260 plus 30, or 1,290 "days"), and 45 years (verse 12—given as 1,290 plus 45, or 1,335 "days"), before the era of blessedness would set in. This gives the end of the "Times of the Gentiles" at A.D. 1936. (Refer Nos. 12 and 13 in above chart.)

How the time-scale for the level portion of the Pyramid from the top of the Great Step onwards *is defined in the structure itself* is explained at pages 181-2 of the second edition of my "Witness of the Great Pyramid," to which I would refer your correspondent.—Yours faithfully,

B. STEWART.

12, Kingsland Road,
Worthing, Sussex.
November 10th, 1930.

WHO WERE THE JUTES?

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

Dear Sir,—Like many other people, probably, I cannot follow Major Proctor's account of the doings of the Massagetæ and the Jotuns, and wonder what the records are on which he relies. Who were the Jotuns, and was it really necessary for the Massagetæ to drive them all the way, apparently, from east of the Caspian to the Elbe? All that I know about the name is that the word "jotunn" (with a modified o) is the old Norse word for "giant." These "giants" in Norse mythology were mostly objectionable people, and the god Thor was their avowed enemy. It is true that on one occasion he enlisted the help of a "giant" in fishing for the world-serpent, but this was quite an exceptional case. If Odin was a Jotun, then Thor was the avowed enemy of his over-God, and we are tied up in a bit of a knot!

Why, I ask, should there be any anxiety to prove that the Jutes were Jews? It seems to me to conflict with general British-Israel theory. The mere fact that "Jutes" and "Judah" begin with the two letters "Ju" proves absolutely nothing. It would be more interesting to try to discover if there were any connection between the Jutes and the Norse "giants."—Yours very truly,

H. EDEN-SMITH.

Grange-over-Sands.
November 11th, 1930.

Reviews.

"The Historical Flood, and Certain Facts." By Lieut.-Com. Victor L. Trumper, R.N.R. (Ret.), M.R.A.S. Price 9d., post free 10d.

The second major problem that meets us in Genesis is that of the Flood. Did it happen? Was it a local one, or world-wide, as stated in the narrative? Shall we continue to believe the Biblical account, or shall we reduce its importance to that of an extensive flood in the valley of the Euphrates, embroidered and enlarged by the accretions of primitive traditions and legends?

Provableness and reasonableness, as distinct from blind belief, or faith, is the quest of this age, and therefore the arguments of Higher Critics and Modernists are often accepted as proved facts without taking into account still greater and unsuspected difficulties raised by their acceptance.

We welcome this pamphlet of some 30 pages, into which are condensed facts and arguments bearing strongly in favour of a world deluge, rather than a local flood. The wide range of problems examined can be judged by this list of subjects dealt with:—The Ice Age; Calcareous Deposits; Rock Formation; Erratics; Fossil Bones; Evidence of the Mammoths; Mythical and Legendary Evidence; Evidences from Babylonia.

The pamphlet is well written, and is free from confusing technical and scientific terms. Authorities are quoted, and the case stated, in a manner that carries conviction that there is far more evidence in favour of a world deluge than is usually suspected. The mammoth evidence appeals very strongly to us, but the author avoids any guesses as to how Equatorial animals met their sudden deaths in Arctic conditions. What caused a cosmic wave to come *"up"* upon the land? Could it be a shifting of the Polar axis of rotation? This would answer many problems discussed in this most interesting pamphlet. Arrangements have been made that the pamphlet can be had from W. H. Snow, 16, Ridgway Terrace, Delph Lane, Leeds; price 10d. post free.

T.W.P.

"The Great Pyramid and its Significance in the Present Crisis." By Basil Stewart. Price 3d.; postage 1d. extra; from Author, c/o 71, Rowlands Road, Worthing, Sussex.

This is a reprint of an address given by the author at the Church of St. Bartholomew-the-Great, Smithfield, London, on Sunday, October 5th, 1930. This pamphlet is a good example of the present-day exposition of Great Pyramid symbolism in relation to the events of our recent and near future history, with special reference to the near approach of the end of this dispensation. "The Great Pyramid gives the latest date of tribulation ending as September 15th, 1936"—namely, in less than six years!

The pamphlet alternates between tribulation and hopeful encouragement for the English-speaking peoples, with the assurance of ultimate national regeneration, not without punishment. Whether the Biblical quotations were intended to fit the present-day conditions that are named is open to question, but this opens up a wider controversy than space permits. We recommend it to our readers, so that they can judge for themselves.

T.W.P.

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The Appeal for Help Fund



Required during December in

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towards the monthly Printing and Publishing expenses of

The British-Israel Herald

Owing to the small number of Donations received during the last few months, the resulting loss has fallen upon the Editor, and the burden is becoming too heavy to bear single handed.

The whole of these Donations are banked to "THE BRITISH-ISRAEL HERALD" banking account, and are used entirely for publication expenses.

The following Donations are gratefully acknowledged: H.T.J., 20/-; E.G.C., 2/-; C.D., 5/-; S S.B., 17/6; A.E., 10/-; C.W., £5.

All Donations should be sent direct to the Editor:

T. W. PLANT,

HALL CROSS COTTAGE, DONCASTER, YORKS.

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).

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

Our Jewish Page—*Continued from page 193.*

who come from distant countries and see the afflictions of the country," etc. I venture to suggest that this is very good description of tourists visiting Palestine, and their strongly-expressed amazement at the uncultivated condition the country had been allowed to sink into. But, perhaps, it is now time to stop quoting any more prophecies in harmony with Professor Abercrombie's views on modern Palestine, and to thank him for the most interesting text he has provided for "Our Jewish Page."

Lectures During December.

December 2nd.—Leeds B.I.A. Rev. G. W. Plasting. Subject: "The Midnight Cry." City Museum, 7.30 p.m.

December 7th.—Scottish Israel Identification Association. G. Hunter. Subject: "Times of Restitution."

December 9th.—Glasgow Western District B.I.A. W. T. Craig, F.R.G.S. Subject: "Signals."

December 10th.—Wakefield B.I.A. A. E. Broome. Subject: "The Kingdom of God." Institute of Literature and Science, Wood Street; 7.30 p.m.

December 11th.—Glasgow South Suburban B.I.A. "Moses—Leader and Law-giver."

December 16th.—Leeds B.I.A. Leonard Hardcastle. Gramophone Lecture Recital. City Museum; 7.30 p.m.

December 21st.—S.I.I. Association. Andrew Rankin. Subject: "The Rainbow Round the Throne."

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