DESTINY



How Old is This Anglo-Saxon Truth?

Strange Error of the Learned About This Matter

THE other day I saw the strange statement that Richard Brothers was the original proclaimer of the truth that the Anglo-Saxon-Celtic and kindred peoples are the Covenant People of the Bible.

I had known of poor Richard Brothers, as everyone has who studies the various phases of religious fanaticism, but it was something of a surprise to find in a new book concerning him a claim for his precedence in the proclamation of Anglo-Saxon-Israel truth. He was a naval officer who lived from 1757 to 1824. He dabbled in the prophecies and became insane. He declared himself to be "the nephew of the Almighty" and "a prince of the Hebrews" destined to lead the Jews back to Canaan. He had the dates of this return to Canaan very elaborately but also erroneously worked out. He was imprisoned as a criminal lunatic because of his habit of startling the inhabitants of London with prophecies of the death of the king or the destruction of the city.

Even the *Encyclopedia Britannica* makes the astounding statement that "the supporters of the Anglo-Israelite theory claim him as the first writer on their side." This is my first knowledge that such a claim has ever been made and I think the *Britannica* staff will find themselves unable to prove it. In its article on "Anglo-Israel" the *Britannica* estimates the believers in this truth as numbering 2,000,000, but says again that Richard Brothers may be regarded as its first apostle.

The *Jewish Encyclopedia* also falls into the same error.

Now, we could say that Abraham, Moses, David, Isaiah and Jeremiah were the earliest apostles of this truth, that the Apostle Paul was one of its keenest thinkers, and that the place of its origin was Palestine instead of England, if this did not seem like begging the question. However, it is a simple task to show that the *Encyclopedia* is chronologically incorrect and therefore wrong in its conclusions.

Dating from the year A.D. 665 to the year 1634, over one hundred and fifty references to the identity of the Anglo-Saxon people with ancient Israel, have been discovered. They were all reprinted in the *British Israelite* for 1879–80. It is noteworthy that none of the writers during that thousand years adopted the name of Jacob or Judah, but that of Israel, for the Anglo-Saxon people.

"The Anglo-Saxon Chronicles," part of which in its present form we know dates from A.D. 892, and which preserves the great common stock of the mouth-to-ear handed-down history of our people, is almost a continuation of the Bible in its method and tone, and much of its information runs parallel with that which confirms Anglo-Saxon-Israel truth as held today.

In 1530 Tyndale announced his amazing discovery of the likeness between the Hebrew and the English language which made the English the most suitable of any language into which to translate the Bible.

In 1586, John Lily, in his *Euphues and His England*, gives evidence of his knowledge and agreement with this truth. In 1590, Counsellor Le Loyer, a French Magistrate, wrote a book on "The Ten Lost Tribes," which he says came to England.

In 1649, Dr. John Sadler declared our Israelitish origin. In 1666, John Bunyan in the pain of his spiritual conflicts, happened on this truth, saw how great a way it opened for his distraught spirit, but was driven off by his father's denial. In 1672, the great work, *The Court of the Gentiles*, which anticipated modern scientific discovery in showing the Hebrew sources of knowledge which had been attributed to other nations, made an indirect contribution to men's knowledge of our truth.

But even while all this was transpiring, the Puritans in England, in their quiet and Providential incubation for their great American enterprise, were feeding on the likeness between themselves and Israel. They called themselves "The seed of Abraham, God's servant, and the children of Jacob, His chosen." It is so written in their records.

The Fifth Monarchy men had more than a glimmer of the truth. They saw the succession of empires, with the Anglo-Saxon people the last and greatest because "cut out of a mountain without hands."

In 1723, Dean Abbadie, of Kilaloe, Ireland, wrote this: "Unless the ten tribes of Israel are flown into the air; or sunk into the earth; they must be those ten Gothic tribes that entered Europe in the fifth century, overthrew the Roman Empire and founded the ten nations of modern Europe." (Of course, we do not subscribe to all the statements made by those early writers. We only claim that *the idea of extant and continuing Israel as known peoples*, has always been held.)

All of these testimonies antedate the period of poor Richard Brothers. It is not surprising that he, earnest student of the scriptures that he was, saw the truth also; the mystery is that students more sane than he can miss it.

Another work on the subject appeared in 1795. I. H. Frere wrote on the subject in 1796. Ralph Wedgwood in 1814. Rev. B. Murphy, in 1817, wrote *Proofs that Israelites Came From Egypt Into Ireland*. In 1820, Prebendary Waddiloe supported the general contention.

Modern interest on a large scale may be said to have begun with John Wilson, who was born in Kilmarnock, Scotland, in 1779. He was a Presbyterian minister, educated at Glasgow University. His attention was called to the subject indirectly by his mother's repeated suggestion that he pay a good measure of attention to the 49th chapter of Genesis. Wilson did not see the point, but his mother insisted that he keep that chapter in mind. Now, what does that signify? Simply this, that aside from books and authors, this truth has always been the possession of the plain people of Ireland and Scotland. They had no need of books upon it. It was part of their natural Bible heritage. But as the new education came, they found the need, as Wilson's mother found it, to point the younger generation more specifically to the Bible sources of this truth. By degrees, Wilson came to see the point at issue. He read for a long time in the library of Trinity College, Dublin, that mine of ancient Israel lore, and succeeded there in tracing the Anglo-Saxon people as far back as Media. The rest was easy.

Since his day a distinguished company of authors have explored every nook and cranny of Bible truth concerning this people, bringing out of the Scriptures treasures both old and new.

We are glad poor Richard Brothers had at least this glint of light before he fell upon his mental darkness. But to record him as the first apostle of this truth even in England is just about 1100 years out of the way.

These notes are by no means a complete history of the rise of this truth to public acceptance. That history has not yet been written. And it should be.—W. J. C.

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Analysis of Propaganda Analysis

WE learned many years ago that those who declare "every one has his price" are measuring others by their own standards. Before us is a paper purporting to be a bulletin to help the intelligent citizen to detect and analyze propaganda. This bulletin is significantly silent on subversive activities while it freely attacks men and organizations who have a love of home, country and God. It is so evidently biased in these attacks upon patriotic organizations and men that no real intelligent citizen will ever be deceived as to the object of its sponsors.

We who love God, believe in His Son Jesus Christ, and whose burning desire is the preservation of the form of government established by our forefathers are stigmatized in this paper as forgers and liars. Listed among those thus libeled is the Anglo-Saxon Federation of America. Knowing these accusations to be untrue in our case we have taken the liberty to check statements reported to have been made by others. Here is a reply from one whom they misquote, "Answering yours of the 27th, no, you will not find anything in any of my reports similar to the statement made by *Propaganda Analysis.*"

Unfortunately the public seldom ever check statements thus published. They who accuse others of being dishonest seem to be judging others according to their own standards. This bulletin is apparently just one other method in the general campaign to discredit those organizations and men who are fighting to preserve our God-given institutions, keeping them free from corrupting influences that seek to destroy our freedom.

In another letter regarding this same bulletin we have the following: "I have checked a few of the names making up the advisory board of the *Institute of Propaganda Analysis.*" Then follows a report in which some are clearly identified with red activities. It is no wonder that Communism and other subversive movements are immune from critical analysis in this publication while the Anglo-Saxon Federation of America is libeled by them.

The Lord has prophetically declared of the Anglo-Saxon peoples, "None are so blind as my people Israel," but we hardly believe they are so blind as to be deceived by such subtle propaganda intended to divide and destroy Anglo-Saxon unity and purpose. If we will but look into the record of the men behind such publications the effectiveness of their evil propaganda (for there is both good and evil propaganda) will be destroyed.

The Anglo-Saxon Federation of America is an organization to propagate truth. We teach, and want every man to know, that there is a God in heaven, that Jesus Christ is His Son and that there are two phases to His Gospel. One phase pertains to the Kingdom and its restoration while the other applies to the individual and salvation. We are further propagating the fact that the Anglo-Saxon peoples are the descendants of the House of Israel as distinct and separate from the Jews who are the descendants of only a portion of one tribe—Judah. The Jewish rejection of Jesus Christ has brought upon them a curse and neither misrepresentation, evil propaganda or denial can change the facts.

If our propaganda be false then let those who believe it is give the evidence of its falsity. Mere denial of our proven declarations will not answer the facts while sarcasm, misrepresentation and angry retorts are but the defense of those who cannot answer.

Impending Judgment

THE Pope is dead. He came to office in 1922 A.D., just before the rise of the dictators and while the world was undergoing radical changes not only in its political and economic structure but also in its religious activities as well.

When the Soviets came to power in Russia the Greek Orthodox Church received a mortal blow from which it will never recover. On March 6, 1924, the Mohammedan Caliphate passed away. This was just 1290 years from 634 A.D. when Omar Ibn Al-Khattab, the second of the Mohammedan Caliphs, began his rule. He was responsible for transferring Isham from a religious sect to an imperial power. During his reign the Mosque of Omar was built at Jerusalem. Now the Caliphate has passed away.

What of the future of the Papacy? It is not without significance that a new Pope is soon to take office. The following facts are from a letter written to the members of the Anglo-Saxon Federation of America, dated March 28, 1938: Catholicism was introduced in Israel lands in 596 A.D. under Gregory the Great. The Bible became an open book 924 years later in 1520 A.D. This is the official date of the Reformation. (The time period 924 is equal to the number of years (22) of Jacob's trouble multiplied by the 42 of Revelation.) Ten times forty-two years after the Reformation is 1940 A.D. which year is also thirty-two times forty-two years from the date of the introduction of the Papacy into the Isles. These facts are worthy of consideration.

Gregory the Great died March 12, 604 A.D. Sabinianus succeeded him but died in 606 A.D. The introduction of the celebration of the Eucharist is attributed to Sabinianus. Just 1335 years after the death of Gregory the Great the present Pope

passes away while 1335 years after the introduction of an idolatrous celebration in Israel we have 1940 as an ominous year for the Papacy.

Gregory the Great was a diplomat as was also the late Pope. Pope Pius XI was able to keep the Papacy and the dictators, at least outwardly, at peace with each other. The Pope has died at the close of a 15-year period during which dictators have been active. This is significant in the light of what John has declared regarding the support the dictators would give to the Papacy during the first prophetic hour (15 years) of their rule. At the close of that hour John reveals the beginning of a new period in which the dictators would be in active opposition to the Papacy. The coming in of a new Pope at this very date is, therefore, not without meaning, especially so when we are within a year of a date that is destined to be momentous in the history of the Papacy and ominous for the religious system the Pope represents.

Truly the signs multiply as to the exactness of prophecy in its fulfillment and the rapidity with which the march of events are writing the warning of the soon passing of the present order.

Seeking the Physicians

WHY should anyone be sick? Millions of dollars are spent annually by the sick and ailing who are desperately seeking to regain the health they have lost. The pity of it all is the amount of toll these unfortunates are paying because of unnecessary operations. To this can be added the suffering from the after-effects of injurious drugs, called medicine, as well as the evils resulting from the pollution of the blood stream by the injection of poisons through the needle and vaccination.

When will we awaken to the fact that God made a statute and an ordinance for our forefathers to prove them and we have fallen short by seeking the physicians instead of the Lord. "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and will give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: *for I am the Lord that healeth thee.*" (Exodus 15:26).

We know from evidence found in the mummies in Egypt that the Egyptians had our modern diseases. These same diseases have come upon us because we have not heeded the instructions God gave to Israel. As a people we have failed to do that which is right in His sight nor have we, as a nation, kept all His statutes.

Asa, king of Judah, failed to do right in the sight of the Lord. A man of God came to him and reprimanded the king for his wrong-doing. He told the king, "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect towards him." (II Chronicles 16:9).

The king turned from the Lord. At the age of thirty-nine he developed a very serious foot trouble. The account says, "Yet in his disease he sought not the Lord, but to the physicians." Then follows this laconic message, "And Asa slept with his fathers," for he died after a sickness of two years. His financial contribution to the medical profession of his day must have been great, for a splendid funeral was prepared by the apothecaries for him.

Unnumbered multitudes are going to an untimely death today for the same cause that killed Asa. Let us listen to Moses' instruction when as a people we keep His commandments, statutes and judgments, "And the Lord will take away from thee all sickness." (Deuteronomy 7:15).

The keeping of these laws will bring righteousness to the nation. It will give the people food that has not been tampered with and thus devitalized. It will provide health-giving nourishment in place of drugs and will eliminate forever the deadly poisons now being injected into the blood stream of His people. When that day comes we will keep all the God-given laws of health and become a people free from disease, suffering and untimely death.

Needed - Militant Christians

A SUNDAY evening union service of Christian Churches was held recently in a protestant church. The principal speaker was a Jewish Rabbi. We believe in freedom of speech so have no objection to a Rabbi expressing himself on a public platform. But what we cannot understand is why a Rabbi should occupy a Christian pulpit when he does not believe in Christianity. He declared that the salvation of the world rests on the people of the world thinking with a minimum of bias and acting with a maximum of self-restraint.

A definition of these terms as understood by him would, no doubt, be very illuminating. However, we understand that salvation rests only upon the knowledge and acceptance of Jesus Christ. It certainly does not rest upon the doctrine of the freedom of the human mind as further declared by this Rabbi. But then, what can we expect, for the very ministers sworn to preach the Gospel of Jesus Christ were afraid to mention His name that night.

Jewry has scored again. No doubt this event will be recorded as a triumph for them over Christianity along with a list of similar victories in their records of the past. One thing is certain. To our knowledge, Jewry is never so stupid as to invite the presentation of Christianty from their platform to an audience of Jews.

Christian ministers afraid to mention the name of Christ! We wonder if Jesus had such leaders in mind when he said, "Whosoever shall be ashamed of me and my words . . . of him also shall the Son of man be ashamed, when he cometh in the glory of his Father and the holy angels" (Mark 8:38).

Needed, militant Christians who fear neither Jew, Gentile nor devil for His Name's sake.

The Roman Empire

HOWARD B. RAND

THERE are those who declare that the Roman Empire is yet to be revived. They point to present events in and around the Mediterranean and to the activities of Mussolini as evidence to them of that coming revival. Some who hold to this view have informed Mussolini that he is the man destined to accomplish such a task. This is not his work, yet we know that he is destined to be a destructive force in helping to bring to an end the present order. Personally we would not want the responsibility of contributing to his plans and ambitions by urging him on to the fulfillment of any such roll as the futurists have assigned to him.

It is needless to take the time in this article to review the history and origin of the futuristic school of prophetic interpretation. Mr. V. K. Van de Venter has amply covered these facts in a booklet entitled *Some Errors of Futurism.** Suffice to say that the whole futuristic view regarding the revival of the Roman Empire rests upon a false premise. The literature of this school of interpretation constantly refers to the "He" that will *make* a covenant as the coming head of that revived Roman Empire. Daniel 9:22 is cited in confirmation of this statement. The verse says, "He shall *confirm* (not make) a covenant." The "He" refers to the Messiah who has been cut off. It was He, Jesus Christ, who confirmed the covenant prophetically set forth by Jeremiah (Jeremiah 31:31–34). The writer of Hebrews declared that the terms of the New Covenant, set forth by Jesus Christ, were the confirmation of Jeremiah's prophecy.

But, and the fact is pointed out to us when we declare there is to be no future revival of the Roman Empire, the early church fathers looked for a future revival of Rome. They did, and such a future revival actually took place as far as their day was concerned. It has now become a matter of recorded history.

Daniel very clearly sets forth the activities of Babylon, Media-Persia, Greece and Imperial Rome. Here we have four empires, each of which has occupied the stage of world activity in the above order. Daniel then refers to a coming stage of Roman activities, following the passing of Imperial Rome, and represents it as divided into states partly strong and partly weak.

Three great barbaric leaders, Alaric the Goth, Attila the Hun and Genseric the Vandal were instrumental in bringing about the destruction of the Roman Empire.

The four trumpets spoken of in the eighth chapter of Revelation are these successive scourges that finally brought to a close the activity of Imperial Rome. The Roman Empire had passed away and only its title remained as evidence of its former glory. Thus the fifth century saw the end of this once great power so clearly visualized by Daniel.

The revival of Imperial Rome is clearly taught in Scripture but in a different form. That revived empire was to be a divided one for Daniel refers to its ten subdivisions. The former activities of the Roman Empire are described by John as a beast with seven heads (Revelation 17). Imperial Rome had seven types of governments. They were as follows: Kings, Counsels, Dictators, Decemvirs, Tribunes, Emperors and Military Rulers. The Angel informs John that five of them had fallen. This was true for the sixth, or rule of Emperor was the form of government in power when John had his vision on the Isle of Pativos. The angel then declares that the seventh which would follow would be of short duration. The military rulers became the seventh, in whose time Pagan Rome passed away.

HERE, then is the wonder or marvel of it all as John watched the unfolding of events. Imperial Rome passed away but in its place Papal Rome came to power, taking the mantle that had fallen from the shoulders of Pagan Rome. In spite of the fact that Imperial Rome was no more, the political-religious eighth head revived the spirit of Imperial Rome and extended its authority over the nations. Papal Rome became so powerful that no man dared make war against her. She could and did set up and did depose kings. Truly in Ecclesiastical Rome we have the revival of the spirit and power of Imperial Rome.

John, in describing the rise of the Papacy as told to him by the angel, declared it came into being during the activities of the military rulers of Rome. It did, and after they passed away it became the eighth head and exercised all the power and authority of the sixth, or Emperors. This revival of Rome was to continue for many years. John said it would be active until perdition. Now perdition here refers to the day of destruction. The 19th chapter of Revelation described the final destruction of evil as it will take place at the time of the Triumphant Return of Our Lord. The Beast and the false Prophet are present at that time.

The revival of the spirit of Imperial Rome in the activities and rule of the Papacy is set forth by Daniel in the description of the Western Little Horn whose eyes were that of a man, and which had a mouth speaking great things. Thus we have the human aspect of the Papacy promulgating its Bulls and issuing its decrees of excommunication—*speaking great things.*

Now note that Daniel describes the continuation of this power "un-

* Obtainable from the Anglo-Saxon Federation of America, Haverhill, Mass. Price, Single Copies, Post Paid. $0.10.

til thrones were cast down, and the ancient of days did sit." As with the eighth head, so with the little horn, both representing the Papacy, they continue until the present order comes to a close.

God organized Israel at Mount Sinai into His Kingdom at which time He set forth the laws they were to administer. It was His purpose to constitute them a nation of administrators for the establishment of justice and equity in the earth. But Israel sinned in refusing to carry out His plan. Because of this a seven times period of punishment was decreed upon them. During this long 2520 years of Israel's displacement the following nations have appeared upon the political stage of the world — Babylon, Media-Persia, Greece and Rome. They held sway by military power for 1260 years, at the close of which time Imperial Rome had passed away.

DANIEL saw an angel standing in the midst of the river pointing in both directions and declaring 1260 to the right hand and to the left. With the passing of the above four world empires we reach the center of the great week with 1260 years left to run. The beginning of this new period saw a revival of the old Roman Empire as the Papacy took over its authority and power, cloaking its activities in ecclesiastical garb. The world rule promised to Israel was yet to be exercised for 1260 years by a line of Gentile nations, during the balance of Israel's period of punishment. These nations have now dominated and ruled the earth, including the period of Papal activity, for that length of time.

A revived Roman Empire carried on under ecclesiastical rather than military power. Papal Rome's domination of the religious-political activities of nations enabled her to exercise an imperial rule that has eclipsed even that of Pagan Rome.

These facts are undeniable. History has amply verified that Papal Rome took the place of Pagan Rome and has always claimed the right to temporal rule. The Eternal City under Pagan Rome is now the Eternal City under Papal Rome. No wonder John said that they who dwelt upon the earth would be filled with astonishment as a result of this revival.

John also saw Ten coming to power as Kings, having the power of Kings, yet not Kings, whose rise to power was to occur just as the time period began to close for this second phase of Roman activity. These Ten were to support the beast for one hour (a prophetic hour is 15 years). The dictators have come to power during the last 15 years. Mussolini is not destined as one of these dictators to revive the Roman Empire, for that has already been done many years ago in the activities of the Papacy. But he is destined to assist in the destruction of the present system and the taking of the wealth of the Papacy. All this is the prelude to the restoration of Israel when His commandments, statutes and judgments will become the law of earthly administration under the righteous rule of the Coming One—Our Lord and King. The very march of events, as major prophecies come to fulfillment in our day and generation, clearly indicates the soon passing of this present order. This is to be followed by the coming in of the new after the destruction of the destroyers and the passing of the long time rule of this revived Roman Empire.

Why have these things not been more clearly seen in the past? It is in a large measure due to the fact that the futuristic school of prophetic interpretation has followed a leadership, the purpose of which was to confuse the issue. Since then they have read and studied the works of each other and freely quote from each other's writings rather than study the Bible and follow its diction. Thus there has been propagated an erroneous and dangerous doctrine which is largely to blame for blinding men to the truth of prophetic fulfillment. What a pity!

Our Birthright

H. PERCY BLANCHARD

ON a page of very ancient history we read of one Esau who sold his "Birthright" to his younger brother Jacob for a mere trifle, just to satisfy for the moment his appetite. The old-time Record closes the sordid tale with the significant words, "thus Esau despised his Birthright." Then, two thousand years later, a certain writer to the Hebrews comments on "that profane person Esau, who for a morsel of meat sold his Birthright": and adds that "when he would have inherited the 'Blessing,' he was rejected."

It might be interesting to investigate a little further this Birthright. It is evident from the words quoted that the Birthright was a distinct and outstanding "Blessing," and was in the nature of a family inheritance. There is just one such set of Blessings registered in our Records—Blessings originating and following down from the Patriarch Abraham, the grandfather of our friend Esau. Here is a verbatim copy, "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 which is upon the sea shore; and thy seed shall possess the gates of his enemies; and in thy seed shall all the nations of the earth

be blessed; because thou hast obeyed My voice." This then is a document certified under the oath of the Almighty, the identical Blessing or Birthright despised by the first-born Esau, and traded for a trifle to his younger brother Jacob. The original Promise given to Abraham is in time repeated to the son Isaac, with the significant value-received set out:—"Because that Abraham obeyed my voice." But it is not until his guiding Spirit wins in that memorable conflict against Jacob's lower self, that the Birthright Blessing is confirmed to Jacob, and the new name, Israel, conferred upon him. All down the Records, with itemized particulars, and wider promises growing with the years, the Covenant Blessings are recalled again and again. What were they, these promises:—a harp beside a golden sea; a home in Heaven among the angels? Not at all; just things of this present world:—wealth, possessions, his seed a mighty nation and a company of nations, to be supreme, not as vainglorious super-men but as God's instruments in Blessing the whole earth. They should be as the sand of the sea in number; possess the gates of their enemies; occupy finally and in perpetuity the land from the Egyptian River to the Euphrates (the Mandate is among the Records); push out and populate the waste places of the earth; as a nation lend and not borrow from other nations; be a maritime people; spread the word of God among the heathens; release the slave; and flourish under a King. They were to be invincible in their new homeland; ultimately possess Palestine, and be the fleshly source of the Messiah. Certainly some Birthright Blessing to exchange for a mere morsel of meat. But then, it all depended on the valuation Esau put upon this inheritance when he made the trade. What would we do under the same circumstances?

Time passed ,and out of slavery in Egypt the posterity of the Patriarchs emerged as a mighty nation. But the people were not yet ready to advance in step with God. Then through the darkness shines the lamp of King David, and the curtain rises amid the burst of trumpets on the glory and splendor of Solomon's golden age. But quickly the blazing lights flicker and grow dim; and the Birthright expectations begin to fade. Flagrant disobedience toward Jehovah is the one condition in the Covenant which works punishment and postponement of the Promises. And at last an unrepentant Israel is sent away captive into the land of the Medes, into their long and threatened banishment; and in the wilderness darkness, the curtain falls.

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SEVEN TIMES the great Egyptian cycle rolls 'round, a year for each of its three hundred and sixty degrees; and the Curtain of the Ages rises on a new stage setting. The mighty Empires of Babylon, Persia, Greece and Rome have in turn perished. Spain and France are but a shadow of their former grandeur. The Saxon holds the center of the stage. That little rock-bound Kingdom cut off from the "world" has now spread abroad over the whole earth. And, account for it as you will, the British Commonwealth of Nations and America are now alone among all peoples enjoying and exercising those very Birthright Blessings that Esau in his folly bartered and despised. The Anglo-Saxon has fallen heir to the Birthright Inheritance.

Fitness for the task brings the call to *service*. Opportunity involves responsibility. It was not to minister to our national pride nor personal self-glorification that the Birthright Blessings have devolved on the Anglo-Saxons. Whatever the channel of inheritance, the fact itself cannot be gainsaid. How do we react to the situation? Why should I worry about posterity, argued Esau; a man must eat. And it is but as might be expected, when we read further of him that he was a "cunning hunter," and that as an accomplishment, he made "savory meat." Today he would be classed among the "dollar chasers," or intent upon blending his savory meat—or drink.

The key-word of the Promises is in that last sentence:—"and in thy seed shall *all* the nations of the earth be *blessed*." This is the mission of our Race. Admittedly it involves a Messianic prophecy; but that does not exhaust the task. It covers our Imperial destiny, forward in acts of mercy, setting at liberty the captive; yet even then the Birthright is not exhausted. For us, beyond all other nations and people loaded with benefits and favors, there is included as a consequence, the burden of Service. Whether as citizen or official, we are under bonds to that Anglo-Saxon impulse of unselfish service; and yet our Birthright Heritage is not exhausted. For there remains to each of us in our passing life, the rightful and grateful use of personal power and opportunity in the service of humanity, even to the cup of cold water to a little child. *What then is our Paramount Purpose?* How we, in the coming days, esteem our apprehended Birthright!

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The Citizens of Jerusalem say---"This Land Belongs to Us"

THOS. W. PLANT
F. R. E. S.

PROBABLY more meetings have been, and are being held in America to protest against the unreasoning persecution of the Jews in Central Europe, than in Great Britain. Possibly this is due to the fact that the U. S. A. have twenty times more Jews than we have in Great Britain.

Six to seven millions as against one third of a million is, I believe, given as the most recent numbers of Jews in these two countries. But both these sections of the English-speaking peoples vie with each other in their expression of horror and indignation at the atrocities perpetrated on the Jews, and both are ready and willing to devise schemes to provide homes for these Jewish refugees. In fact, it is to the English-speaking peoples that the Jews instinctively appeal for protection.

They may hope for some measure of sympathy and help from some of the smaller continental nations, but even these are proving very doubtful helpers as they come more and more under the influence of the Berlin-Rome Axis.

Besides, their own economic problems are so precarious that some of them cannot help even if they would. They are not in a position to absorb large additions of often penniless refugees.

"WOHIN?"—*"WHITHER?"*

This age-long cry of Jewry is again being heard all over Europe, the Jew is once more "on the march," but—"Whither?"

Deuteronomy 33:7 (R.V.)
Hear, Lord, the voice of Judah,
And bring him in unto his people.

What a difficult problem this verse presents to the Higher Critics. They find this an impossible task to "place" this in Jewish history in Palestine. They attempt to date it *after* the division of Israel and Judah, and thus make it an historical statement instead of a long-distant prediction by Moses. I could fill columns quoting their efforts towards this end.

The late Dr. Driver is one of the best for quotation purposes. He wrote: "the prayer that it (Judah) may be brought unto its people, implies that it is separated from them. And the tribe being spoken of as a whole, the "people" to which it is to be brought can only be the rest of Israel." He continues: "By many the words have been interpreted as a prayer, uttered from the point of view of an Israelite of the northern Kingdom, for the reunion of Judah and Israel."

He follows up this thought by this remarkable and significant comment, it might have been written by an Anglo-Israelite!

"Although from a Judean point of view the rupture was viewed as a defection of the Northern Tribes from the dynasty of David, yet Judah was the smaller unit, and the Northern Kingdom retained the national name of "Israel," so that an Ephraimite, who, whether on religious or political grounds, regarded the division as misfortune, might well speak of Judah as being *"brought"* to the larger whole, of which it was naturally a part, namely to 'its people' Israel."

Note how well this authoritative opinion is expressed, the separateness of the two Kingdoms is correctly emphasized, the pre-eminence of Israel over Judah is pointed out, the foretold leadership of Ephraim of the Northern Kingdom is duly noted, but it lacks the one thing needful, namely—

A BELIEF IN PROPHECY

THE Higher Critics agree that it was not written by Moses, they ascribe it to a later "poet," preferably of the tribe of Ephraim, and thus they make it into a pious prayer by an unknown "poet" instead of a prediction by Moses.

I suppose, as they cannot find its fulfillment in history, they will consider it one more of many such unanswered prayers. They seem quite incapable of crediting Moses with the honor of being divinely inspired by Jehovah to foretell a long-distant event. Besides, let us be fair, if it did not happen in Palestine, and if Northern Israel does not now exist, how can it foretell the reunion of Judah to an Israel whom no one can find amongst present-day nations?

There is no nation to whom Judah can be joined, if we cannot identify Lost Israel. Now we can see the overwhelming importance of tracing our migrations across Europe, and the evolution of the English-speaking peoples as exactly fulfilling Old Testament prophecies.

We can also see *why* we are offering homes to the dispersed of Judah, after all we are only fulfilling prophecy.

OUR ANGLO-ISRAEL SOLUTION

Why and how do we date this as a long distant event foretold by divine foreknowledge?

As it was not fulfilled either inside or outside Palestine in B. C. times, it follows that they are still separated, and we are compelled to look into the future in the hope of finding a fulfilment.

We begin by comparing this "Blessing" by Moses with the companion "blessing" by Jacob in Genesis 48 and 49. Both these "Blessings" claim to be predictions of

Latter Day Blessings on the Twelve Tribes.

In the first verse of chapter 49, Jacob's Blessing is so dated, therefore that date also applies to the companion Blessing by Moses. Both are obviously complimentary to each other, and being dated in the Latter Days, we get rid of the difficulty of trying to find a reunion which did not happen in Old Testament times.

IDOLATRY

Both Israel and Judah sinned the great sin of Idolatry during their respective dynasties reigning in Samaria and Jerusalem. Both Houses were expelled from Palestine for this sin,—Israel to Assyria and the cities of the Medes, and Judah to Babylon. The punishment was the same in both cases, namely for seven times, equal to 2520 years. Israel's period ran out about A.D. 1800, and the promised blessing and expansion followed gradually during the Nineteenth Century. Judah's period ran out about A.D. 1914-17, *and also about 20 years later,* because there were two sieges of Jerusalem, resulting in the deportation of two of captives to Babylon. Since 1917 and 1937 the way has been gradually opened up for a Jewish Home in Palestine, and a reunion with Israel—the English-speaking peoples.

The first movement of the Jews was towards Manasseh in the U. S. A., when the Jews of Russia and Eastern Europe migrated in large numbers to America in the years immediately following the Great War. But some further compulsion was necessary to compel Judah to leave their age-long residence among the non-Israelitish Peoples of Europe, and we are seeing it applied in all its grim tragedy today, and are indeed listening to "the voice of Judah."

The final reunion of All Israel could not shape itself into historical fact until we were really in "the last days," and until the seven times of punishment had elapsed. That is *why and how* we date the fulfilment of this prediction by Moses as due to happen in present-day times.

There are yet many places and schemes to be tried out as solutions of Jewish refugee problems. They will be "placed" by Jehovah just where and how they will be most useful to Israel in the coming period of world stress and trial, described as the time of Jacob's Trouble,—the Great Day of the Lord.

THE MARCH OF EVENTS

How few of us realize the rapidity of the march of events relating to Israel and Judah during the last 50 years. The acceleration is remarkable, it is amazing, when one looks back. How can we get such a vivid mental picture of this period which will compel us to realize that we are actually witnessing the unfolding of the drama of Israel's reunion?

ZIONISM

THE following details are taken from the *History of Zionism* (1600-1918) by Nahum Sokolow, one time President of the Zionist Congress.

The two large volumes were called forth by the publication of the historic letter of Mr., afterwards Lord, Balfour to Lord Rothschild dated November 2, 1917, and the subsequent granting of The Mandate to Great Britain. The period covered by this history dates from about 20 years *before* The Virginians and The Pilgrim Fathers migrated to America. Here is just a sentence from Vol. 2, ch. 49 B, which will interest readers in the U. S. A.

"The Pilgrim Fathers—a movement somewhat similar to Zionism—began their noble work in 1620."

This chapter deals with "the British as Colonizers," but of course no mention is made of our fulfilling the prophecies foretelling this trait in Israel's character and future history.

Modern Zionism found its great leader in Theodor Herzl (1860-1904), and the first Zionist Congress met in Basle on August 29, 1897, only 40 years ago. This encyclopaedic history then deals with Zionism during the Great War, and describes the great wave of religious and racial feeling which electrified World-Jewry when the famous letter of November 2, 1917, was published.

The religious weeklies of the English-speaking world vied with each other in blessing the aims and objects of Zionism. What amazing reading these reports are to an Anglo-Israelite!

Jew! Jew! Everywhere, always and only The Jew!

Not a single reference to the Ten Tribes of Northern Israel. They were LOST—truly and completely LOST—no one thought it necessary to think of them, much less to find them.

Then difficulties and disappointments began to happen in Palestine. Mutual misunderstandings, fears and rivalries between Arabs and Jews made it an almost impossible task for British Administrators to regulate Jewish immigration. Things went from bad to worse until today there is rebellion and civil war, instead of the expected peaceful penetration of the Jews into what they claim as their Homeland.

Such is the briefest possible sketch of the rise of Zionism in the past few decades.

BIBLICAL ZIONISM

We must now retrace our steps about 40 years if we would capture that desired view-point of the rapidity of the march of events.

Let me quote from "a letter" addressed by H. H. Pain to *The Jewish World*. Mr. Pain was one of the three who were responsible for the publication in 1900 of "The Map of Israel's Wanderings" which appeared in DESTINY last December. The letter is dated October 12, 1898. It was therefore written when Queen Victoria was on the Throne, when the Sultan of Turkey ruled the East from Constantinople, and when there was a Czar of All the Russias. The Great War came just halfway between then and now, and altered everything. The letter shows, as nothing else can, the rapid march of events, it reads as if written so very long ago. I give selections from Mr.

Pain's letter to the editor of *The Jewish World*—

"Sir:

"As an earnest believer in, and an ardent advocate of, the Identity of the British Nation with the Lost House of Israel—not Judah—may I draw the attention of my brethren the Jews in general, and of Zionists in particular, to the following facts:

"1. That the title deeds to the possession of the land must necessarily be based on the promise made to our forefather Abraham (in Genesis 13:14-15).

"2. That the Promised Land extends from the Nile to the Euphrates (Genesis 15:18).

"3. That Palestine (or the Holy Land, which is only a small portion of the Promised Land), is not to be the possession of the Jews only (as many seem to imagine, Ezekiel 11:15-16), but of the whole Twelve Tribes, as well as "the strangers that sojourn among you." (Isaiah 56: 3-8; Ezekiel 47:21-23).

"4. That one-fourth of the Promised Land has already passed into the possession of the Chosen People, —as represented by British-Israel, —by virtue of our occupation, sphere of influence, actual possession, or protectorate, etc., respectively of Egypt, the Sudan, Uganda, East Africa, Somaliland, and the South and East Coasts of Arabia. (Isaiah 26:2, 15, 19; Ezekiel 36:8).

"5. That before 'the Jews return to Palestine,' they will be driven by persecution, etc., to their brethren of the House of Israel (Dueteronomy 33:7; Jeremiah 3:18; 16:16); who will at that time be 'the chief of the nations' (Jeremiah 31:7), 'a strong nation'—in contrast to Judah,— and occupying 'the isles of the sea afar off' (Jeremiah 31:10), in 'the north' —i.e. from Palestine (Jeremiah 3:18), also from Sinim or Australia (vide the Vulgate), and America (Isaiah 49:12, 19, 20).

"6. That a national and intertribal assimilation or political union is predicted by the Old Testament Prophets to take place between the Jewish, British (Home and Colonial) and American Peoples, previous to their united but representative return to the land, there to be reigned over by David's seed, of which Her Most Gracious Majesty the Queen is the present day direct representative (Hosea 1:11; Jeremiah 3:18; Ezekiel 37:15-24).

"7. That the people of the British Empire and America are not only free from anti-Semitic feeling, but entertain the kindliest goodwill towards the Jewish race, and willingly accord to those dwelling amongst them, the same liberties and privileges which they themselves enjoy. (Ezekiel 37:19; Isaiah 11:13).

"8. That from a religious point of view, the Sultan as Khalif could not, even if personally disposed to do so, sell Jerusalem to the Jews. Palestine without Jerusalem would be like England without London.

"9. That politically, Russia and France, as representatives of the Greek and Roman Churches, are each desirous of obtaining the reversion of the Holy Land.

"10. That it is not to the Sultan of Turkey, but to the Queen of England and the British People (as the latter day representatives respectively of David's seed and of the House of Israel) that the Jewish race all over the world must look for protection and support; for unto the sceptre of Judah 'shall the gathering of the people be,'—i.e., the whole Twelve Tribes (Deuteronomy 33:7; Genesis 49:1, 10; Isaiah 11:10).

"12. That in the same unforeseen, un-noticed and unrealized way (except by conscious British-Israelites), in which one-fourth of the Promised Land has already been 'given' to—not purchased by—us, 'the seed of Abraham,' so it seems probable that political exigencies will in the near future, but in God's good time, compel us by force of circumstances to blindly accomplish our destiny, by acquiring the remainder of the Promised Land. That we shall attain this object is certain, notwithstanding the difficulties placed in our way by the nations mentioned and foretold long ago by the Old Testament Prophets. —H. H. Pain"

After reading these extracts from Mr. Pain's letter, written 40 years ago, written from the standpoint of that period, only 16 years before 1914—The Great War—we can now see how easily apparently insuperable obstacles were removed.

How far have we travelled in the unconscious fulfillment of prophecy during those 40 years? Re-read section 5 of Mr. Pain's letter, how prophetic it was *then*, and how it is being fulfilled *now*. Also note its Identification marks of Israel in Britain and America.

Sections 6 and 7 read very significantly.

Sections 8 and 9 show how it was *then* thought to be impossible to deal with the Sultan, with Russia, and with France. Russian autocracy fell and its Greek Church influence has been nullified. France became our Ally and since the war her great concern is to support our policy as regards The Mandate to govern Palestine. Sections 11 and 12 are being fulfilled with an ever-increasing rapidity, for as stated in Jeremiah 3:18—

"In those days the House of Judah shall walk with (margin,—*to*) 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."

Young's Literal Translation reads —"The House of Judah go unto the House of Israel."

The Septuagint reads — "The House of Judah shall unite with the House of Israel."

Moffatt reads—"The House of Judah shall join the House of Israel."

TEACH THE OLD TESTAMENT

WHAT an emphatic affirmative can be given to the question—are the English-speaking Peoples of Great Britain and America and the Jews really fulfilling the prophecies in the Old Testament?

These prophecies which so many think are obsolete, and superseded by the New Testament, are all coming to life; they are testifying against our blindness and unbelief. Anglo-Israelites and British-Israel-

ites, the labels are interchangeable, have a great responsibility laid upon them, namely to teach the Old Testament as it has never been taught before. They must show what it contains, and remind all that it was the Bible of our Lord, and that He came to fulfill the Law and the Prophets. We cannot learn about Israel AND Judah unless we study and thoroughly master the meanings of the *Covenants*, the *Promises*, and the *Prophecies* of the Old Testament.

IN THE MOVEMENT

I hope that Mr. Pain's letter, and our look at history during this period of only 40 years, will have made us realize that we are really "in the movement," that we and the Jews are the chief actors in this world drama. The drama of it is very real to the Jews, but is it as consciously real to the two great sections of Northern Ten-Tribed Israel,—to Great Britain and America?

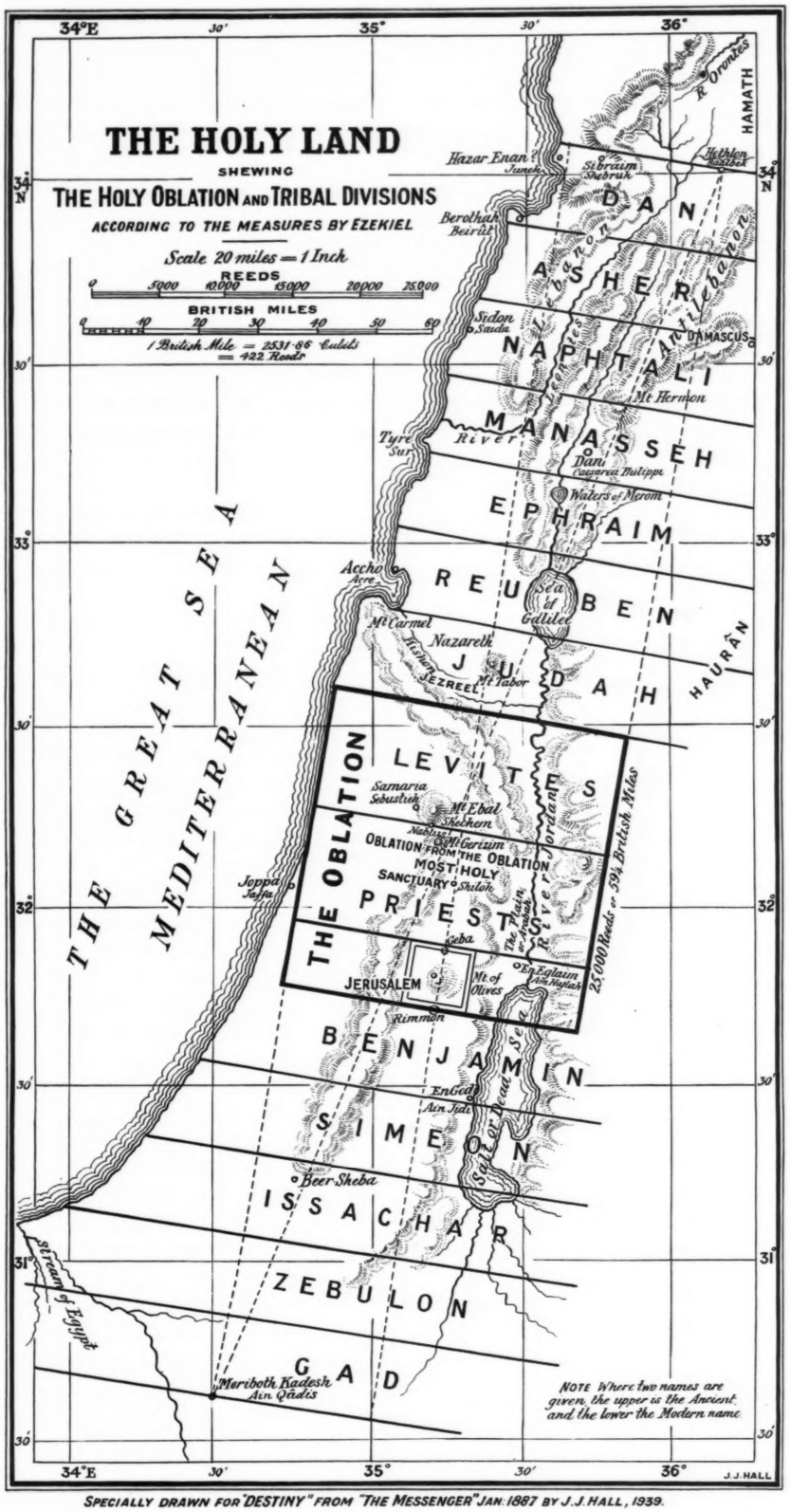
IS MODERN ZIONISM RIGHT?

One of its slogans is "Palestine for the Jews," its aims and objects are defined in *The History of Zionism* in these terms:

A home for Jews who are materially or morally suffering.

A home for Jewish education, learning and literature.

A source of idealism for Jews all



SPECIALLY DRAWN FOR "DESTINY" FROM "THE MESSENGER" JAN: 1887 BY J.J. HALL, 1939.

"This Is Biblical Zionism"

THIS map appeared in The Messenger, a magazine for Anglo-Israel exposition, in 1887, 52 years ago. In my opinion it seems to be one of the best solutions of the geographical problems raised by the partition-predictions in Ezekiel 47 and 48. These were discussed in my article in DESTINY *in November, 1937, and illustrated by two maps. The extraordinary differences in these three maps are very striking, as all are based on the same prophecy, and have been drawn to illustrate what Ezekiel foretold.*

The question then arises as to who will occupy these definite tribal divisions. Ezekiel 47:28 and 48:29, states that the residents will be selected by "The Sacred Lot." In other words, the onus of selection will be laid on Jehovah. He has mixed the Tribes "as corn is sifted in a sieve," (Amos 9:9), and He alone is able to select "by lot," the representatives from each Tribe.

Jeremiah 3:14-15 (Moffatt)

"I will take one or two of you, one from a town here, two from a clan there, and will bring you to Sion, Where I will give you rulers after my own heart, who shall furnish you with knowledge and with sense."—T. W. P.

over the world.

A place in which Jews can live a healthy Jewish life.

A revival of the language of the Bible.

The resurrection by civilization and industry of the old home of our fathers, long neglected and ruined.

The creation of a sound, strong Jewish agricultural class.

As an amelioration of the lot of persecuted Jewry, few could object to this statement. But Zionism does not end there, it goes much farther in its ultimate goal. It hopes that events will lead to the re-birth of a Jewish nation in the homeland of their forefathers, and this very natural hope is based on their expectation of the fulfillment of prophecy. In these two large volumes many pages are devoted to the quotation of these prophecies foretelling the final ingathering of Israel—who are Jews only, from their standpoint. Prophecy after prophecy is quoted, with an unshakable confidence in their ultimate fulfilment, and in every case they quote

Israel AND Judah

Both we and they know who are of Judah but not a single attempt is made to find out who, and where, are Israel.

Many of our favorite Anglo-Israel Prophecies are quoted with a blindness which is amazing. We turn to the index and find only ONE reference to "Anglo-Israelism, the theory of," and on looking it up, we read 20 lines, half a page in 700 pages!

It is interesting to see ourselves through Jewish spectacles, here is the quotation:—

ANGLO-ISRAELISM

"The theory which identifies the ancient Britons with the Israelites, was originated by Richard Brothers (1757-1829).* The chief exponents of this doctrine, which became the teaching of a particular sect in England and America were, J. Wilson, W. Carpenter, F. R. A. Glover, Edward Hine, S. W. Greenwood, the Rev. W. H. Poole, S. Bernatto and T. R. Howlett.

"The Anglo-Israelites have their literature and periodical publications, in which they propagate their idea with great zeal, and in the United States and in Britain today amount to a very large number of believers.

"Without entering into a scientific analysis of this doctrine, we must admit that the fact that a certain number of English people are endeavoring to prove their Israelitish origin, is possible only in a country so strongly attached to the Bible, including the Old Testament, as England.

"Other people would shrink from the mere idea of being mixed up, even in the remotest degree, with Israelites."

And that is all in 700 pages!

The Citizens of Jerusalem say . . . "This Land Belongs to Us."

Six years ago a banquet in honor of "The Friends of Palestine in Parliament" was held at the Savoy Hotel, London, on Thursday, March 2nd, the company numbering over 500, including about 90 Members of Parliament, and at which I was present. It was a notable occasion, and exceptionally interesting to me from many points of view. Dr. Chaim Weizmann, the great leader of the Zionists, presided, and the speeches were entrusted to a distinguished list of Members of Parliament and Jews.

Naturally, the tone was essentially and predominantly Jewish. Those M. P.s and others who were present gave the fullest precedence to the Jew in relation to Palestine. While the age-long right of the Arab to live in Palestine was never even questioned, any idea of a dual ownership of, or partnership in, the land was never hinted at. The Jews base their claim to ultimate complete control of the Land of Israel on: (1) their history in Palestine in Old Testament times, and (2) the fulfillment of the great prophecies of final restoration. This is their Zionism, and the average Bible reader would never question its accuracy. And yet, no one, Jew or Christian, can quote one of those great prophecies without stating explicitly that it will be all the Twelve Tribes, now known as Israel and Judah, who will be partners in the final restoration.

Listening to the speeches, it was obvious that "blindness in part has happened unto Israel," and will remain, until the Lord will "remove on this Hill (of Zion) the Veil veiling the Tribesmen" (Isaiah 25:7, F. F.), or "The hiding that hides them" (H. H. Pain). Seeing that the Jews never have been hidden, it follows that the above statement can only refer to the future identification of the Lost Ten Tribes of Israel.

Certainly the citizens of Jerusalem took for granted on the evening of Thursday, March 2nd, that: "This Land belongs to us."

Does it? Let us read the prophecy by Ezekiel, in which this phrase occurs; it is such a choice blend of Ancient and Modern. There is so much age-long history foretold in a few sentences, that it will repay close study and exposition — of course, from our Anglo-Israel point of view.

Ezekiel 11:13-20
(Moffatt's translation; compare with the A. V.)

"Then I fell on my face and cried aloud: 'Alas! O Lord Eternal, wilt Thou wipe out the survivors of Israel?' Then this word from the Eternal came to me: 'Son of man, the citizens of Jerusalem say of your kinsmen, your fellow-exiles, the entire community of Israel, 'You are far away from the Eternal; this Land belongs to us.' Say this, therefore: The Lord, the Eternal, declares, True, I have sent them afar among the nations, and scattered them over foreign lands; but I will be a sanctuary for them in their place of exile for a while, and then—says the Lord, the Eternal—I will gather them from the nations, and collect them from the countries where they have been scattered, and give them the Land of Israel; they shall

* See page 2 of this issue of DESTINY.

come back and clear it of all its loathsome and detestable impieties. And I will give them a new nature, and put a new spirit into them; I will remove their hard nature, and give them a nature that can be touched, that they may live by My laws, and observe and obey My orders; and they shall be My people, and I will be their God.' "

"The Last Words Before Jehovah's Departure."

Such is the impressive headline in *The Century Bible* to the footnotes on the above prophecy, which we condense to read as follows:

"Once more the prophet finds a 'text' in the words, or the attitude, of the Judean leaders; their selfish and entirely unjustified tone of superiority to the exiles is the occasion of a prophecy that the exiles shall at the last be restored . . . As in the latter chapters, where the Prophecy is worked out with far more detail, the order is, first, restoration; and second, the new heart."

On verse 15—"All the House of Israel"—we are asked to "note the fullness of the expression following the double use of the word 'brethren' in the Authorized Version. It implies that the exiles from the Northern Kingdom, after the fall of Samaria in 721 B. C., are also in the prophet's mind."

This being the comment of a Higher Critic, it is all the more valuable as showing that the complete inclusiveness is fully acknowledged to mean all the Twelve Tribes of Israel, by the phrase, "Your kinsmen, your fellow-exiles, the entire community of Israel." Then we come to the declaration by the Eternal: "True, I have sent them afar, among the nations, and scattered them over foreign lands." But the Jews went to Babylon, to one nation. Here the plurals are used, "nations" and "foreign lands;" so this statement includes the Assyrian captivity of the Northern Ten Tribes of Israel when they were deported to the South-West of the Caspian and to the cities of the Medes, and their subsequent wanderings across Europe, into the Isles of the West. Then follows the promise: "But I will be a sanctuary for them in their place of exile;" and we go to the Polychrome Bible of the U. S. A. for the best-worded comment on this promise. It is written by Professor C. H. Toy, LL.D., of Harvard University, also an extreme Higher Critic: "A denial of the crude, popular view; Jehovah will be a sanctuary to His people, even on foreign soil; His presence will be to them all that the Temple was. This revolutionary conception, that Jehovah and His blessing were not bound to the soil of Canaan, arose in the general moral advance of the Israelitish people."

"The prophet goes a step further: the exiles alone, as being the true Israel, shall possess the Land. It does not appear that the exiles were better, morally or religiously, than the people who remained in Jerusalem, but the logic of the situation forces the prophet to his present utterance. Two things seemed to him certain: (1) That Jerusalem would be destroyed, and (2) that the nation would be preserved; it therefore followed that the exiles constituted the nation."

Really, these Higher Critics frequently help us in our exposition—when they are accurate and allow the Bible to mean what it says.

Referring back to Moffatt's rendering quoted above, that Jehovah would be Israel's sanctuary in the place of their exile (wherever that may be), means that Lost Israel of the Ten Tribes will be a religiously-minded nation, and we certainly are. Then follows the collection of Israel from all parts of the world, and to them He "will give the Land of Israel;" and He has given us the Mandate, "to lift up the Land, and to apportion the wasted estates" (Isaiah 49:8, F.F.) Ferrar Fenton's oft-quoted translation tells us that it is "the Covenant People" to whom this task shall be given, so then it follows that whoever has been given this task must be

THE COVENANT PEOPLE

"The Nation and Company of Nations," promised to the three generations of the Patriarchs in Genesis. Two thousand five hundred years ago the citizens of Jerusalem said to their kinsmen: "This Land belongs to us;" but there is surely no justification for modern Jewry to repeat the claim so clearly repudiated by Jehovah in this prophecy.

Modern Zionism has achieved great things; it has rekindled the hopes of Jewry in the possibility that, after all their long waiting, the prophecies are going to be fulfilled; but don't forget that in Biblical Zionism the Jews have a partner in Palestine, and that partner is the Northern House of Israel, their fellow-exiles, their kinsmen, forming with themselves:

"The entire community of Israel"

We print below examples of these dual-ownership prophecies, now beginning to be fulfilled—many more could be quoted if space permitted.

Jeremiah 3:17, 18—(Moffatt)

"They shall call Jerusalem then 'the throne of the Eternal;' and all nations shall gather to it, living no longer by the stubbornness of their evil minds. 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."

Hosea 1:11—(F. F.)

"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."

Moffatt renders the above:—"Then shall the Judahites and the Israelites be gathered into one, and they shall choose a single chief for themselves, and spread out far beyond their land."

Ezekiel 37:19 and 22 (Moffatt)

"Here I am about to take the stick of Joseph, which is in the hand of Ephraim, and his fellowclans, and join them to the stick of Judah, making a single stick with My hand."

Always Israel AND Judah.

This is Biblical Zionism.

Moral Rearmament*

RUPERT C. THOMAS

THE term "Moral and Spiritual Rearmament" has become a slogan of our times. In a very valuable little booklet just published the term is traced in its present use to the utterance of Dr. Frank N. D. Buchman in an address given in May of last year. He is there reported to have said:—

"We have not yet tapped the great creative sources in the Mind of God. God has a plan, and the combined moral and spiritual forces of the nations can find that plan. We can, we must, and we will generate a moral and spiritual force that is powerful enough to remake the world."

Moral Rearmament: The Battle for Peace, the book from which this and the following quotations are taken, is a collation of the various Press articles and addresses made at the time of the Crisis concerning this subject, and is edited by H. W. Austin, the famous tennis player. He says in the Introduction:—

"The recent crisis was the turning-point in my life. It can never be quite the same again. . . . So I decided that the cause of moral rearmament must be my cause, for only through the moral rearmament of individuals could there ever be peace in the world."

The impetus for the publication of this book has obviously come from the four principal tenets of the Oxford Group Movement: Absolute Honesty, Purity, Unselfishness, and Love; and if that Movement has been in any way responsible for the revival of the consideration of morals and spirituality then all honor to whom honor is due.

Our purpose in this article is not criticism but a frank examination of the practical issue involved in the matter of moral and spiritual rearmament. The following quotations indicate the various conceptions of moral and spiritual rearmament expressed by men in every sphere of life.

From Members of Parliament:—

". . . a more fundamental difficulty —namely, the fact that an increasing number of citizens within democratic States are *unwilling to acknowledge, in speech and action, those inner authorities* upon which the life of democracy itself depends. . . . Democracy without high character and the discipline of purpose disintegrates. . . . Whence, then, can come that inner quickening that is so greatly needed? . . . In a rededication of our people to those *elementary virtues of honesty, unselfishness and love* which so many of us have allowed to take a secondary place; *in the subjection of every part of our being to the service of God's will.*" P. 12.†

From the Members of the House of Lords:—

"Policy, foreign as well as domestic, is for every nation ultimately *determined by the character* of her people and the *inspiration* of her leaders; . . . *'Thy will be done on earth' is not only a prayer for guidance, but a call for action.*" Pp. 9, 10.

From the Labor Movements:—

"Basically the world unrest is to be found in the root disease of materialism . . . Labor . . . if true to its traditions of *placing human and spiritual values before material things,* can build . . . and God's great plan for mankind will be revealed and find expression. . . . That is what moral rearmament really means for Labor. . . . The fundamental causes of conflict lie in the hearts and minds of men . . . *there must be a widespread change of heart* in this nation if there is to be an end to the causes which breed crises. The time has come for an attempt to be made to form a world-wide fellowship based on mutual *recognition of every living person's human and spiritual value,* irrespective of class or creed or party or nationality. . . . Man has failed in his efforts to redeem the world through idealism, because it was an idealism without a spiritual background. Moral rearmament . . . *carries with it the idea that we can best serve ourselves by serving others.* . . . That carries with it the further idea that you are never *going to get world peace until you have gained social* and industrial justice." Pp. 16, 19, 21, 57.

From Sportsmen:—

"High standards of sportsmanship, fair play and clean living have a great share in the building of character. . . . We believe it to be the task of sportsmen to assert the principles of sport — *fitness, discipline, and team-work*—so that they may become dominant in the life of the nation." P. 22.

From Youth:—

"Some supra-natural cause *with the highest spiritual* standards must be found. Such a cause is moral rearmament. . . . To lead the world in moral rearmaments is, we believe, our nation's destiny." P. 28.

From Scotland:—

"We have relied on material resources almost to the exclusion of the spiritual energies on which alone life can be built. *Obedience to God must replace self-will and slavery to convention. . . . The voice of God must become the will of the people.*" P. 29.

From America:—

"Irrespective of political party, race or creed, the growing importance of *moral values* in modern life is beginning to be felt as something no longer an abstraction just worth expression on solemn occasions, but *a concrete aspect of every-day life.* For in the regeneration of the individual lies the key to the moral regeneration of the city, the State and the nation." P. 35.

From France:—

"Permanent mobilization—moral transformation. . . . No action will

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* From the January 25, 1939, issue of *The National Message.*

† All italics ours, and all page numbers refer to the book *Moral Rearmament.*

be sufficient . . . unless preceded by a complete change of direction for mankind, towards this moral rearmament which mobilizes *all the powers of the individual for the service of humanity.*" P. 37.

From South Africa:—

"It will mean mobilizing all the elements that are for reconciliation, for real relationships. We thought it was enough to *have the Cross* in our British Flag, *but we must have it in our heart, in our national life and policy.*" P. 45.

From Holland:—

"As a nation . . . *we must rearm ourselves with the simple qualities of honesty and unselfishness.* Only a change in the hearts of men can form the basis for a true solution in all difficulties." P. 48.

From an East London Worker:—

"God must be restored to leadership; that's the only way to build a new social order." P. 59.

From the business world:—

". . . fundamentally the true function of business is to distribute the resources of the world for the benefit of all and the exploitation of none. Yet here lies the greatest failure. There are millions of people in the world to-day unable to procure the goods they need. The cause of the failure of business is moral. It can be expressed in one word—selfishness. *The profit motive in business . . . has caused men to lower their moral standards.* . . . The world of business is now recognizing *that deterioration in moral and spiritual values* is at the root of the world's economic problems. . . . *The forgotten factor in industry is that God has a plan,* and there is no hope of a lasting remedy until we find it. . . ." Pp. 55, 56.

From the Arab world:—

"We Arabs believe in God, and I am convinced if British statesmen give us a lead on the lines of the message of moral rearmament, *affirming that the guidance of God is the basis of their policy,* we could not fail to co-operate." P. 43.

From Mr. H. Hoover, U.S.A.:—

"Some think that we must find from physical science a new and natural ethic which can replace and reinvigorate the moral standards and spirituality of men. *But Christ gave a better answer.*" P. 60.

From the Right Hon. the Earl of Athlone, K.G., and others:—

"Good and evil spirits are working through mankind in every country, and to this spiritual conflict all political and social disputes are subsidiary. . . . *The miracle of God's Living Spirit* can break the power of pride and selfishness, of lust and fear and hatred; for spiritual power is the greatest force in the world . . . a Supreme Plan. *Only in the fulfillment of this Supreme Plan can the true interests of all classes, races and States be secured.* Nation and Empire must stand or fall by our response to that call. The choice is moral rearmament or national decay. That choice will decide . . . whether our Commonwealth, led by God, may become a leader of the world towards sanity and peace." P. 27.

From the Secretary of the Southampton Chamber of Commerce:—

"And the issue . . . to face is that the real inner problem is of a nature that cannot be settled by force of arms or physical might. Thus it is that the fervent appeal for spiritual rearmament possesses a significance that is deeper perhaps than any of us as yet fully realize." (*Southampton Times,* 31.12.38.)

So moral and spiritual rearmament is variously interpreted as *"adhering to God's will"* and His *"Supreme Plan," "being guided"* by an *"inner authority"* and *"God's Living Spirit"* which will lead to *"a change of heart."* This restoration of *"God's leadership"* and *"obedience to God"* and to *"His Voice"* will produce a return to the *"elementary virtues of honesty and unselfishness"* and to the *"elements of reconciliation and real relationships."* By this means *"human and spiritual values"* in each other will be recognized and the *"powers of the individual"* will be mobilized *"for the service of all* humanity," to the removal of *"social and industrial"* injustices which are said to be at the bottom of world disorders.

This may be all very true, but it is too ambiguous. Moreover, this recognition of a plan of God and the possible guidance of the Holy Spirit is no new thing. General moral principles and a vague spirituality is not enough. It requires something more tangible; something more concretely practical. It requires a clear expression of the application of moral principles and spiritual powers to the practical and material affairs of this life for both the individual and the national entity.

What is God's plan? How can we be certain that our individual guidance is God's will? What is the machinery He approves in communal and national life to make effective His plan and will? All these questions and many more arise out of the foregoing. They are too important to depend upon the results of individual guidance or the aggregate of individual guidance. Where better can these questions be answered than in the Scriptures? They are the only sound and indisputable revelation of the plan and will of God for this world. In any case, those who have genuinely become subject to the guidance of God's Spirit have always been led back to the principles and the teaching of the Scriptures. With them as our textbook there is no need for ambiguity or of fractional conceptions of what is right and best for the organization of human society. In them is a clear conception of God's plan. Therein we find an uncompromising statement of the highest and most practical morality in the exercise of which the basic causes of human failure can be removed. There, too, is shown the machinery which carries these matters beyond the limited influence of the individual into a communal and national expression.

Let us thank God for the general concern for moral and spiritual rearmament and let us do all in our power to foster and encourage it. On the other hand, let us not lose its value by pursuing human, hazy and uncertain conceptions of these things, but rather turn to the certain revelation of the Word of God found in the Scriptures.

The Kingdom of God

REVEREND
WILLIAM RITTENBURG

MANY believe that the kingdom of God is simply spiritual, that it does not have to do with things of this world. They remind us that Jesus said, "My kingdom is not of this world." That is our English translation, but in the Greek language there are three words which are translated "world." One of these words is "erets," which means "earth or land." Rev. 11:15, "The kingdoms of this world (or earth) have become the kingdoms of our Lord and His Christ." The second word is "Aion," which means "age." "Lo, I am with you," Jesus said, "even unto the end of the world" (of the age). The third word Jesus used while talking with Pilate, when He said, "My kingdom is not of this world." The word here is "kosmos," meaning arrangement, order or system. Christ did not say that His kingdom was not to be set up on earth, but He made it clear that it is not a worldly organization; neither does it belong to the worldly system, as did the Roman empire, with which He was comparing it. The kingdom was of a higher, heavenly origin. It is to be like the Holy City, which John saw coming down to earth out of heaven.

Nineteen hundred years ago Jesus taught His disciples to pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven." Some day that prayer will be literally and completely answered.

Some would spiritualize the kingdom by these words of Jesus: "The Kingdom of God cometh not with observation, neither shall they say, Lo here, or Lo there, for behold, the Kingdom of God is within you." These words are in answer to the demand of the Pharisees to whom Jesus said: "Ye shut up the kingdom of heaven against men for neither will ye go in yourselves, neither suffer them that are entering to go in." To them He said, "Ye are not of my sheep," and "Ye are of your father, the devil." Surely, He could not say to them, "The kingdom of God is in your hearts." What then did He say to the Pharisees? He said, the kingdom is coming but ye are blind, you cannot see it. To you it is lost, like a lost son or a lost coin. To you it is hidden, like a treasure in a field. You cannot observe it, but the kingdom is here, working like leaven and like seed growing in the ground. The Kingdom of God is among you.

WORDS in the Bible mean the same as words elsewhere. There are things necessary to have a kingdom. There must be laws. God had given the law for His kingdom many years before and Jesus ratified that law in the sermon on the mount. There must be a country, and a people, and God had chosen Israel over whom He would reign. There must be a king and Christ among them was that King. The kingdom was among them, but the Jews rejected the King and His kingdom laws.

Some make a distinction between the Kingdom of Heaven and the Kingdom of God. There may be a difference, but so far I cannot see it. In geometry, we learned that things equal to the same things are equal to each other. In Matthew, Jesus said, "The Kingdom of heaven is like good seed," in Mark, He said, "The Kingdom of God is like good seed." In Matthew Jesus said, "The Kingdom of heaven is like a grain of mustard seed," and in Mark and in Luke, He said, "The Kingdom of God is like a grain of mustard seed." In Matthew, Jesus said, "The Kingdom of heaven is like leaven," and in Luke He said, "The Kingdom of God is like leaven." And "a man traveling in a far country," Jesus said in Matthew, "is like the Kingdom of heaven," and in Luke He uses the same parable concerning the kingdom of God. Matthew, Mark and Luke, in reporting the same parables of Jesus, made no distinction between the Kingdom of Heaven and the Kingdom of God. The Kingdom of God is God's Kingdom from heaven, here now and soon to be fully manifest upon the earth.

This is an address recently given by Rev. Rittenburg before a ministerial association in Michigan. It is a splendid presentation of the facts pertaining to the Kingdom of God and should be a help to other ministers who are desirous of interesting their fellow-ministers in this important Biblical subject.
—Editor

God was working toward His kingdom here when He chose Abraham, Isaac and Jacob. With these He made an unconditional covenant concerning His people, their country and the kingdom. After four hundred years in Egypt the descendants of the twelve sons of Jacob, or Israel, came to Mount Sinai. There, at Sinai, God organized Israel into His kingdom. In Exodus 19:6 He said, "Ye shall be unto me a kingdom—and an holy nation." There He also gave the laws of His kingdom. Besides the ceremonial, there were the moral, social, economic and all other necessary laws.

A kingdom is a governmental organization over which there is a king. It has civil and administrative authority with power to enforce its rule. It functions under laws and occupies a geographical location with bounds to its dominion. It consists of a king with a people subject to the laws of his kingdom.

Israel first was a Theocracy. God ruled through commanders, prophets and judges whom He chose to repre-

sent Him. The laws given at Sinai governed the nation. Later Israel demanded an earthly king, and Saul of the tribe of Benjamin ruled for a time. But saul had to be set aside for he was not of the royal seed promised to Judah's line. To David God gave another unconditional covenant. As long as, and as sure as the sun and moon should shine, David should never want for seed to sit on Israel's throne (Jer. 33:17 and Psalm 89:34-37). When David died, we read in I Chron. 29:23, "Then Solomon sat *on the throne of the Lord* as king instead of David his father, and prospered, and all Israel obeyed him."

After Israel's division into the northern and southern kingdom the throne of David continued with Judah. The northern kingdom of Israel had several military adventurers to rule over them. Israel was carried away captive by Assyria 135 years before Judah was carried to Babylon in 602 B.C. Though the king Zedekiah was blinded and his sons slain, others of the royal seed were rescued and preserved. And as sure as God's Word is true, and as sure as the sun and moon continue to shine, David's royal seed always has and still continues to reign somewhere over the descendants of ancient Israel. The promise is that they shall continue to do so until Jesus returns to sit upon the throne of His father David.

THE disciples knew and understood that the kingdom had been organized hundreds of years before their time. It was hidden, yet growing, possessed of both good and evil, to be cleansed in some future time. The parables conformed with the teachings in the Old Testament concerning the kingdom, hence the disciples were able to understand them. They recognized the fact that Christ was to reign, and prior to His ascension they asked Him, "Wilt Thou at this time restore the kingdom again to Israel?"

The Jews were but a remnant of the Southern kingdom of Judah who had returned to Palestine after seventy years captivity in Babylon. They represented descendants of the tribe of Judah and the priestly tribe of Levi. They were not of the ten tribes of the northern kingdom of Israel. Some of Benjamin, the light-bearing tribe, also returned to the Holy Land; but they settled in Galilee, in the territory of the northern kingdom. People of Galilee accepted Jesus. They had nothing to do with His rejection or crucifixion, but the Jews of Judea definitely rejected Him. The disciples of Jesus, with the exception of Judas, were of Galilee and not of Judea. They were descendants of Benjamin and not of Judah. After the parable of the husbandman, in which Jesus condemned the Jews for their rejection of Him, He told them, "The kingdom shall be taken from you and given to a nation bringing forth the fruits thereof" (Matt 21:43).

What are the fruits of the kingdom and where is the nation which brings forth that fruit? The very heart of all kingdom principles is genuine Christianity. The one great requisite for citizenship in the kingdom is regeneration. Jesus said, "Except a man be born again, he cannot see the kingdom of God," and "Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God." In the first chapter of the prophecy of Hosea, we find that while the ten-tribed Israel was lost, not knowing their own identity, they were to multiply greatly and become known as the sons of the living God. *Where are the nations, today, definitely known as Christian nations?*

A fruit of the kingdom must be a definite testimony on the part of that people or nation. God said of them, "Ye are my witnesses" (Isa. 43:10). We find such a people, carrying on eighty to ninety per cent of all the missionary work. They also have the two great Bible societies of the world, translating the Holy Scriptures into a thousand languages and dialects, and scattering them broadcast all over the earth. Basic, too, in the laws of these people, is the common law, which is taken from the law of Moses. They were to be found freeing the slaves, delivering oppressed peoples, inheriting desolate places, possessing the gates of their enemies, halting and hindering aggressor nations, making peace, sheltering persecuted Jews, delivering Palestine and humbling the Turk. They have upon them also *a hundred other marks of fulfilling prophecy which identify them as long-lost Israel.*

These peoples represent God's servant nation. They are the people of destiny. Involved upon them in these transitory, revolutionary times, as they begin to realize their identity, is great kingdom responsibilities. The curses of God are pronounced against His people while they fail to keep His law. Blessings of health, wealth, prosperity, peace, security and so on are to come to us, when we restore and keep the commandments, statutes, and judgments of the Lord. When we realize these things and heed them, our social, political and economic problems which confront us today will be fully solved.

The laws of the kingdom, recorded in our Bibles, provide guidance for monetary regulation, true standards of wealth, distribution of land, soil conservation, taxes, distribution of production, sanitation and health, release of debt, morals and crime, national defense, natural resources, public utilities and all other things which have to do with a nation's welfare.

These are things with which we shall have to do, when Jesus reigns on David's throne. His kingdom will be on this earth and be concerned with earthly matters. He shall rule by the eternal law of God, recorded for us in His unchanging Word. Since we may know now what God's kingdom laws are, we are just as responsible for keeping them as we shall be in the future millenium.

Love is a cardinal quality in the law of the Lord. But love as an emotion, or something we talk of having and feeling, does not excuse us from exercise of mercy, equity and justice. We have grace too, but grace does not excuse our unrighteousness. The righteous man is the man who walks in the law of the Lord. Grace frees

us from the ceremonial law, but we are bound by the rest of the law as surely as by the ten commandments. Nor, no more can man improve upon God's social, civil and economic laws than he can upon the moral law of the decalogue.

Not to accept Christ and His kingdom laws would make us as guilty as were the Jews in their rejection. Eventually we of the church and of Israel will accept the Gospel of the Kingdom. But until we do, the troubles through which we are passing will continue upon us. We are come to the day when God is dealing definitely with nations. Our nation must repent and return to God.

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1—"To make known to the sons of men God's mighty acts and the glorious majesty of his Kingdom." Psalms 145:12.

2—To teach Christianity in the light of Israel truth and to recognize the importance of expounding the Holy Scriptures.

3—To proclaim the truth regarding the origin and early history of the Covenant Race and Celto-Saxon people, whether within the English-speaking countries or elsewhere; and to prove their identity with Israel.

4—To show that God Almighty has placed upon the before-mentioned peoples an unchanging and irrevocable charge and responsibility, in that they are called to act as His servants and His instruments in preparing the way for the establishment of the Kingdom of God on earth. To show that the only solution to the world's unrest and distress is to be found in the Divinely-given Constitution, and that this restoration is a necessary preliminary to disarmament, Universal Peace, and to all the manifold blessings of the Reign of Christ.

5—To establish as a fact that the said belief is supported and confirmed by the Holy Scriptures and in particular by the prophetical portions thereof and by historical events.

6—To co-ordinate and strengthen the work of believers in the Israel truth.

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Pharisees and Sadducees

THE Pharisees believed in the resurrection and were the Fundamentalists of Our Lord's day while the Sadducees were the modernists and did not believe the Bible regarding the resurrection. The two groups fought with each other over doctrinal issues. Both failed to recognize the real issue, Jesus Christ—God the Son—their Messiah, who stood in their midst in fulfillment of ancient prophecies.

It is true that the Pharisees believed in prophecy and so do the Fundamentalists, but the Pharisees had their own interpretation as to how these prophecies were to be fulfilled.

They believed that they were destined to occupy the highest place in that fulfillment. Jesus did not meet their expectations and so was rejected by them.

History has surely repeated itself, for today the Fundamentalists give a futuristic outline of the detailed fulfillment of prophecy with themselves occupying the exalted position in the new order. They have, however, totally overlooked the fact of Israel's identity and the true historical background of prophetic fulfillment.

It is the same mistake the Pharisees made who considered what had already become a historical fact in Jesus Christ as still future.

The Pharisees would have nothing to do with Jesus, just as the Fundamentalists today refuse to recognize Israel or accept the claims of His Kingdom. The Pharisees were so certain that they were right that they crucified their Messiah, while the Fundamentalists are so sure that they are right that they are opposing the Kingdom Message and those who point out the fulfillment of prophecy in the identification of the House of Israel today.

It is an interesting study in the repetition of ecclesiastical obstinacy to all truth which fails to originate with them or according to their program.

Our Business and Duty

AMERICA needs, as never before in the history of our nation, men of wisdom and statesmen with understanding. Europe is in a state of tension and that tension will not be lessened by our meddling in their affairs. The Father of our country warned against any such entangling alliances.

Nearly three thousand years ago a wise king said "He goeth to take a dog by the ears, Who joins in a quarrel not his" (Proverbs 26:17 F. F. Trans.). We would certainly be joining in a quarrel not ours if we have anything to do with European entanglements and disputes. We want no league with them nor with their gods. We can have peace with honor if we will but recognize the simplicity of minding our own business.

There is plenty to occupy our attention at home. Let us curb those forces within that are bent on involving us in outside quarrels. The subtlety of the progaganda of these enemies of our peace are deceiving millions. Frank and unmerciful publicity is needed to expose their machinations. Secrecy is always the desire of those whose evil purposes cannot bear the true light of an honest investigation. We have a right to question the sincerity of men in public office who obstruct or hinder those who would tell the truth regarding their administrative acts.

LETTERS

ONE year ago we adopted a more vigorous editorial policy for DESTINY. *It has been our desire to give the whole truth without fear or favor, though naturally there have been human limitations. We have been especially grateful for the many favorable responses from our readers. The following are a few excerpts taken at random from letters in our files:*

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