DESTINY



A Testimony of Benefit

MOST of us would shrink from a position which would lead our fellow-men to judge us as fanatics in belief. None of us likes to be thought "queer". The fact that so many sensible people are united in the belief which this Anglo-Saxon Federation represents, is strong evidence that it is not fanatical or even adventurous. This belief may be held, and is held, by many people who do not avow it. It is held by many others, just as cautious, just as careful of their reputation for balanced judgment, who not only do not hesitate to avow it, but who feel they are conferring a favor on friends who are confused in their religious life, by telling them about it. They have been beneficiaries themselves, and they like to pass it on.

What are the benefits of which these people are conscious? There are many, but a few are here listed.

The world of humanity has become clear to their thought. This mixture of men and races, these intricate weavings of history, have a meaning and are seen to be following a pattern which brings order out of confusion when it is known. There has been a continuous stream of people from ancient times until now—always the same people with the same work to do—from whom, and their place in the world, and the stage they have arrived at in their history, may be known the point the world itself has arrived at up to this time. This of itself is a great thing for any truth to do for any mind, to give the genealogy and destiny of the races, pointing to the exact agreement of ancient scriptures with modern facts, but that is not all.

A standard is erected in the mind that holds this truth by which to gauge the throng of earnest and contradictory proposals which challenge the belief and support of thoughtful persons. It is no mere form of speech to say that the world has never been so confused as it is today—it is sober, factual truth, inasmuch as now for the first time there is *a world* so linked up that it can be confused together. The world was never at once so integrated and so disintegrated as at the present moment. A thousand plans are proposed to bring it out of its difficulties, and while most of them appeal to the lower and less wise instincts of men and are eagerly grasped at and to some extent accepted for experiment, still the confusion deepens. For the first time in a *world* sense there is arising the germ of a world-wide doubt of human wisdom. For centuries we were complacent in the belief that always a leader would appear, that things would work themselves out, that the elders of the people would hit upon some plan of social salvation. But now a vague fear begins to seize upon men that these things are no longer true. Governments cannot govern. Money cannot stimulate business. Wise men are no longer wise. Leaders look about for someone to follow. Who can one tie to? What can one accept as standard? What can one depend on as the thing that is bound to come? We who know this truth have found that Pole-star, that invariable center, that enduring standard *in the Law of God*. We used to hear that term and thought it was a law of personal conduct, having to do with lying and swearing and such-like things. Now we know it to be greater than any of these, while including them. It is the political, social and economic law of God, written not only in the pages of a Book but also in the very nature of the universe, an eternal and self-operative law which we must *know* and which we must *do* in order to have upon this *earth* the kind of *world* that benefits created souls. Knowing what it is, we are enabled to measure all other proposals by it, and we are stopped from committing our nation to further errors.

We must know the future. Many say that man was not intended to know the future, and cannot know the future. This latter is true of a state of affairs that *has no future* but is destined to disappear. It is not true of the future which has been revealed to us in the holiest revelation known on earth. The greater part of the Bible is devoted to things which are to come upon the earth with directions how to recognize the stages of their coming and how to adapt ourselves to them. Truly the Scriptures say that "we know not what a day may bring forth" when we are pursuing our personal short-sighted, selfish ends, for that side of life is a maze without order or outlet; but in the movement of our race and nation with reference to the purpose of God, and the movement of God's purpose through the people whom He uses as the channel of His mind for the world, there is everything to be known as to present tendencies and future development. And this accounts for the easy minds and the intelligent understanding of events which mark those who are deeply learned in this truth. God did not blindfold His people and set them wandering in darkness; He gave a lamp to their path and a light to their feet.

Our people also find a great simplicity in their religious faith, which liberates them to knowledge, and makes their faith always a stepping stone to greater knowledge. For what a man ultimately *believes* is precisely what he *knows,* and nothing else. Indeed, all else is hearsay; it may be true, but it is not his until he knows it. Intellectual and moral burdens grievous to be borne and not at all sanctioned by the Word of God, have been fastened on the people by the exigencies of theological necessity. Spiritual tyranny is one of the most insidious evils, even amongst good men. *The truth sets men free.* That is one of its greatest marks, as the Lord Jesus told us. If there is one mark which our friends in the Federation will testify is their personal experience, it is the great spiritual liberation effected in them by the truth they have found.

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DESTINY

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Hitler's Coup

THE inevitable has now happened. But ought anyone to be surprised? The newspapers say Neville Chamberlain is shocked and England and France are angry. Yet, had our Anglo-Saxon leaders known the Bible and recognized that this people, the Anglo-Saxon Celtic and kindred races, are God's Israel they would have saved themselves the humiliation of Munich and what has since followed.

Let us not be deceived. The eastward move of dictators will later become a western move as soon as their plans have been consolidated. The outposts of Israel on the continent will not escape. Holland, Denmark, Norway, Sweden and Switzerland are in the ultimate plan of conquest.

Must we, as a people, drink to the dregs in the cup of misery and trouble just because our leaders, and the majority of our people, are blind to whom they are and are refusing to recognize God's instruction given for guidance in these turbulent times?

Had the statesmen in Great Britain and the leaders in America known the simple facts we would not now be troubled by the activities of enemies within and foes without. What must be the pressure yet in store for us before we learn wisdom and cease to be ashamed to turn to the "Thus saith the Lord" before we deal with the nations around us? Last week Mr. Chamberlain gave a talk on how bright were the prospects on peace. National leaders are preaching peace when there is no peace.

The *Times* magazine carries a report of Sir Samuel Hoare's address in reference to Mr. Chamberlain's peace moves, "These five men (Adolf Hitler, Benito Mussolini, Joseph Stalin, Edouard Daladier and Neville Chamberlain), working together in Europe and blessed in their efforts by the President of the United States of America, might make themselves eternal benefactors of the human race. I cannot believe that other leaders of Europe will not join him in the high endeavor upon which he is engaged." *When they shall say peace* we are told sudden destruction will follow. The iron heel of armed forces have already this week overrun a free country.

Why do not the statesmen of Anglo-Saxondom recognize the futility of dealing with robber nations whose leader are as ruthless as any gangsters? There is no peace and there has been none since the summer and fall of 1936. While Hitler as yet has not resorted to the use of force of arms yet it is his armed forces which have made possible his triumph. The forward move of dictators will not always be bloodless, for they are in possession of weapons which ultimately will be used to bring desolation upon their opponents. Their strength and their will to act increase with every gain in territory.

"The great day of the Lord is near, it is near, and hasteth greatly. . . . That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation" (Zephaniah 1: 14-15). Blind indeed is the man who fails to recognize the signs of its near approach.

The enemies of our own people have accomplished their objective. National faith in the Bible has been destroyed and modernism has caused Christians to question the authority of God's word. Now the armies are marching and Anglo - Saxondom, God's Israel people, are without guidance. A knowledge of Biblical instruction would have prevented them from becoming hopelessly outmaneuvered. "To the law and to the prophets," for in their teachings is our hope for deliverance.

Confidence

THE great difficulty faced today in the U. S. A. is the lack of confidence. Men have lost faith in their government, in business and even in each other. This has engendered a feeling of insecurity that will afflict our nation until confidence has again been restored.

There is a cure for this condition but it does not rest in material changes. It can be brought about only by a spiritual awakening. This means a recognition of true values which are essentially spiritual. This is the very foundation of faith, for faith is a belief engendering confidence in the future and enabling one to trust those who guide his destiny.

True spirituality will bring integrity in government, honesty in business and equitable dealings between individuals. Meantime our difficulties will increase and our distrust grow because of the lack of spirituality among our people and in our leader as evidenced in the acts of those who hold public office.

When that spiritual awakening comes it must permeate every strata of society. It must include those responsible for administrative acts of government as well as business men and industrial leaders. It will affect the heads of organized labor and the working class; it will bring honesty, justice and equity into our courts. It will revive real faith, giving life to the Church of Jesus Christ, enabling her to recognize and preach the entire gospel. Such only will restore confidence and save America from the fate of Spain, Russia and Germany.

Beware of Men

WHOM shall we believe and whom shall we follow? The answer to this question is important, for we hear a babel of voices today purporting to give us the solution to present world troubles.

Let us not be deceived for there is no man nor any group of men in or out of office capable of solving human problems today. It is unfortunate that some have been led to cherish a false hope that national salvation is coming by way of a man-made program. It has been declared that there are groups in Anglo-Saxondom, one in Great Britain and the other in the United States, working out a system that will save us.

We are well aware of the existence of a group in the United States

whose activities are subversive and who claim to have the solution for our economic and international problems if we will only follow their leadership. However, if their program ever is put into full operation in our land (and it is now under way) the result will be regimentation of our people, destruction of our freedom, with the nation dominated by a few which will bring on such suffering as we have never before experienced.

It is already obvious that Great Britain's peace by agreement in international activities is apparently a failure while our program of spending ourselves into prosperity is rapidly bringing about a condition of bankruptcy in city, state and national affairs.

The prophets who were given previews of present world events record the existence of no benevolent groups working out our salvation. We believe the prophets and follow their teaching, accepting the reliability of their verdict as to coming events. Such is the Word of God given to us for our enlightenment. According to the prophets, present human activities are making inevitable the events of the Great and Terrible Day of the Lord.

It has been stated that the dictators are not now in the ascendancy but that Anglo-Saxondom has gained a victory over them. The defeat of the dictators, we are told, has been brought about through finance.

We are at a loss to understand how anyone can believe the above propaganda when world events do not substantiate such findings. First and foremost the prophets indicate otherwise. Prophecy shows that the dictators were to be successful up to the very close of the present age. In fact they will be victorious and would gain world rule, but for the miraculous intervention of God Himself at the last moment in behalf of His stricken people. The only activities recorded by the prophets as to movements within the Israel groups are those of the enemy who has come like a flood into their midst. The study of current happenings proves all this and shows that the dictators so far have been successful in carrying out their plans. They surely have attained practically every objective in their own countries.

Hitler is again on the march and Anglo-Saxondom is seemingly unable to stop him as he consolidates his lines in the program for further advancements. In March, 1938, we published in an editorial this paragraph: "From the moment that Germany began to scrap the Versailles Treaty she has moved steadily on towards her objective. That objective is complete control of Central Europe with a direct corridor through to the east. She has definitely challenged all her former enemies. The time for Europe to have acted was when Hitler marched into the Rhineland. It is too late now." Germany, with a desire to live and a will to act, is still in the ascendancy under Hitler's direction.

What about Britain's life-line through the Mediterranean? Mussolini declared his intentions of taking Ethiopia. Great Britain said, "No." But Italy went ahead with her plans of conquest. Though sanctions were applied, this economic pressure did not deter Mussolini from gaining his objective and Anglo-Saxondom suffered a serious defeat there.

Today Mussolini has built a formidable empire in Northern Africa and threatens the trade routes through the sea which he expects to control as well as endanger Great Britain's domination of the Suez Canal. We must realize that Anglo-Saxondom's lost ground can be retrieved only by a whole-hearted turning to the Lord and the restoration of His laws in their entirety.

The Anglo-Saxon world has apparently been hopelessly out-maneuvered. The dictators are not only undefeated but also have made remarkable progress during the last twelve months in the fulfillment of their plans.

Let us remember that prophecy is not given for us to fulfill nor can we put its predictions into operation. Prophecy is merely the forecast of inevitable events made so through the past follies of men and nations. Furthermore, the ushering in of a new order is prophesied to be the will of God and not the fulfillment of any planned program of any man or group of men.

Ezekiel has something to say regarding the present leadership in Anglo-Saxondom. He describes our leaders as following their own spirit and seeing nothing. He calls their planning a vain vision and their predictions false. He shows that instead of saving us from troubles these leaders are increasing our difficulties (Ezekiel 13:1-16).

Instead of having men of wisdom to direct our affairs we are witnessing only the activities of wrecking crews destroying our prosperity as they undertake to build a man-made order. God has not delegated to them nor to any human group His prerogative of building the New Order. This undertaking He has reserved for Himself and His Son. He has said, "O Israel, thou hast destroyed thyself; but in Me is thine help. I will be thy King: where is any other that may save thee in all thy cities?" (Hosea 13:19-20). Also, "I will yet for this be enquired of by the House of Israel, to do it for them" (Ezekiel 36:37).

No man nor any group will be able to say in that day, "We planned it so." But all are to come to a full realization of their helplessness in the apparent defeat that will face Anglo-Saxondom. The way of escape is provided in the recognition of Him, His laws and His administration.

Let us beware of the program of men or of the salvation offered by any group for such but deceive those who follow them. "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper" (11 Chronicles 20:20).

What Next?

TIDINGS out of the east and out of the north shall trouble (that is, hasten) him" is the way Daniel describes the sudden moves that will be made by the man who would take Ethiopia and be in possession of Libya.

It would be interesting to know the mind of Mussolini as he witnesses the successes of his co-partner in the program of aggression. While Mussolini has been talking Hitler has been acting. The Japanese also have put their program into operation.

What are the tidings from the East that will hasten his plans? Is it the activity of the Japanese who are at this writing materially increasing their forces along the Soviet border? Or will it be events in Yugoslavia? Already the Croats are clamoring for self-government. The tidings from the north that will force him to act are more easily understood.

The present successful coup of Hitler will have a profound effect upon

Come Now and Let Us Reason Together, Saith the Lord

REVEREND
E. J. SPRINGETT

HAVE you ever stopped to consider the wonder of this invitation? It comes from God, Who invites us to reason with Him. That is a magnificent fact, which is awe-inspiring in its reality—*God willing to reason with men,* to enter into reasonable intercourse as between one intelligent Being and another, to discuss rationally and morally things which are inseparably connected with the Glory of God and the well-being of man. That is, in its essence, true religion, which does not consist merely in the faithful practice of religious exercises.

The people to whom the message was first addressed were not idolaters. They were very assiduous in their Temple Worship. They carried out with minute attention to detail all the Sacrificial Rites. But of them God declared, they did not "think"—"Israel doth not know, My people doth not consider." Their conscience was asleep. It must be aroused, and in order that this might be accomplished, a very clear and definite statement is made regarding the condition of their national and social life.

The social order is described as "sick" from head to foot, full of "wounds and bruises and putrifying sores," none of which had been healed or could be healed by the application of ointment or oil. Something more than a mere palliative was needed, and had it not been for the fact that among the people there was still a very small remnant who had remained faithful to God, the Nation's fate would have been that of Sodom and Gomorrah.

So, like a thunderclap comes the exhortation: "Hear the Word of the Lord," "Give ear unto the Law of our God." It is more than 2,500 years ago since the conditions so graphically described by Isaiah occasioned the indictment of God; but it is said History repeats itself, and there could be written no more graphic statement accurately describing present-day conditions than that of our prophet. Is not the whole Body Politic sick? Is it not afflicted with sores from head to foot—the sores of industrial stagnation, of unemployment, of mounting debt, of loss of moral stamina, of lack of faith, of disregard for law and order? These are conditions concerning which there have been prescribed many superficial remedies, mere surface palliatives which cannot cure because those who prescribe them have not diagnosed the basic cause of the disease, and do not therefore realize how it must be treated.

BUT the remedy is declared, and is available for all. It is inherent in definite action. There must be an awakening of conscience; an awakening that will result in the recognition of the Sovereignty of God, in the realization that He has given a Perfect System of Law and Economics, and that therefore Human legislation has no place in the Divine Purpose. Then action will result, and it must follow the lines laid down by God Himself, the Great Physician: "Wash you, make you clean, put away the evil of your doings from before Mine eyes; cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

Translated into modern phraseology, practical action is needed—people must learn to do well, to operate justly, to remove burdens from the oppressed (the burden of unemployment, of lost hopes, of thwarted ambitions, of frustrated aspirations, and so on), to care for the widows and the orphans. Perhaps you will argue, "this does not apply to us. Look at our philanthropic and benevolent institutions, our hospitals and clinics, our community welfare organizations." Yes, look at them, they are all excellent; but! (and it is a big "but"), why are they made necessary? You answer, perhaps, "They are made necessary because of man's inhumanity to man." I answer, is it not rather true that they are the result of man's disregard of the Will of God for man?

God declares, "If ye be willing and obedient, ye shall eat the good of the land." His Economic System is designed "to the intent that there shall be no poor among you," and

What Next?

(Continued from Page 4)

Mussolini's future action. Daniel recognized this and said that the tidings from both the east and the north would hasten him in his program. The prophet declares he would go forth with sudden fury to inflict doom and destruction on many. It will be an impetuous move and apparently sudden and without warning.

Egypt is described as one of the countries he will invade. It is of interest to note that had Germany invaded Czechoslovakia last September, Mussolini was planning to begin his conquest of Egypt. He figured that England and France would be so busy with Germany that he would have a free hand to the south. He has not given up that move, merely postponed it.

Will the day come when Mussolini will finally break with Germany? The prophet declares that as a result of his furious aggression and initial successes, he will alienate his former allies. He is to come to judgment with his military power broken and none helping him. We are watching an international game of chess, the like of which as to possibilities has never before been witnessed by any generation.

the acme of human effort is contained in obedience to the exhortation of our Lord and Coming King, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added."

In view of the failure of human systems, is it not time that we accepted the Divine invitation, "Come now, and let us reason together, saith the Lord." And in the final analysis this is just what we shall have to do. For our race the Divine indictment still stands, "I have nourished and brought up children and they have rebelled against Me." With a stupidity worse than that of the ox or the ass, we have failed to recognize and obey the Will of God "Who is the Author and Giver of all good things" and Who has filled the earth with His bounty for our use and well-being. It is our misuse of the gifts of God, and our failure to administer our affairs according to His will that has brought upon us the conditions under which we now suffer, and the threat of impending disaster. And this fact is ignored, and thus again of us God can truly say: "My people are destroyed for lack of knowledge."

Lack of knowledge as to their racial heritage and consequent responsibility. Lack of knowledge of the fact that the Bible, which is the Book of the race, deals in an authoritative manner with all the problems confronting our social order, and provides their only solution. Lack of knowledge that the Bible contains the Divine Economic Plan, which expresses clearly a system of social justice based on eternal principles. A system which safeguards the sanctity of human life, the sanctity of the home, the purity of the race, and the sanctity of character, and provides for an equitable adjustment of all social services. A system which releases the individual citizen from all fear of an uncertain economic future.

Human legislation contravenes all these principles.

OUR social order is experiencing a tremendous crisis. The present economic system, or rather lack of system, has hopelessly broken down. Anti-God groups and ideas challenge the continued existence of the Christian social order, and the majority of those who profess and call themselves Christians are absolutely apathetic, indeed almost callous, towards what is taking place. It is time that all people of Good Will aroused themselves from the deadly lethargy in which they have become immersed.

There must be a renewed recognition and acknowledgement of the Sovereignty of God; there must be a willing obedience to God's moral and economic laws and a determination to bring about their immediate application to the administration of all the affairs of our social order. Only as and when that action is taken will our problems find solution.

The Entangling Alliance of Jews and Christians

C. R. DICKEY

ONE of the strangest and most inexplicable movements in approximately two thousand years of Christian history is developing rapidly and almost imperceptibly in our midst at this time. Scan the church notes and news items of lectures in any large daily newspaper for abundant evidence of the reality and growth of an amazing confederacy of Jews and Christians. Jewish Rabbis are frequent speakers in Christian pulpits. The National Conference of Christians and Jews has become a going concern which influences the policy for the major portion of American Protestantism.

Unthinking church laymen accept this situation without even feeling the need of a shock absorber. To them it seems a friendly gesture based upon brotherly love and mutual good will. Christian ministers and laymen sit at the feet of Rabbis today rejoicing that they are not as the narrow-minded publicans and sinners. They feel virtuous and proud because of what they term their liberality and tolerance. If an earnest Christian, who cares more for discovering Divine truth than for the tradition of men, ventures to point out the incongruities of such fellowship he is pounced upon with charges of religious bigotry and racial prejudice.

It is not necessary to beat a retreat in the face of such charges if one can be sure that his position is supported by the teachings of the Scriptures. Truth may be "crushed to earth" for a time, but it is sure to "rise again" as inevitably as the handwriting on the wall by the finger of God. In any discussion of this subject there is only one important thing to consider and that is the message of the Bible. What does the *Christ of Christianity* have to say about this problem? What counsel regarding this matter did the Lord's chief ambassadors leave for our edification?

BEFORE attempting to answer these questions let it be understood throughout this discussion that the writer is voicing no personal prejudice nor dislike of the Jewish people. Neither is it stated or implied that all Jews approve of the motives and methods of certain leaders among Jewry whose activities, if not curbed, will bring both Judaism and Christianity into further disrepute among men and into a greater measure of Divine judgment. Let us keep in mind also that leaders of Protestantism who disregard the counsel and warnings of our Lord are equally guilty in making alliances detrimental to his church. As these Protestant officials do not truly represent the main body of Christian believers, so do we recognize that officials of Jewry may fail to represent the majority of their people.

While our Lord denounced the crafty and designing officials, he had compassion on the multitude. His example inspires the intent of this discussion.

The Apostle Paul, master interpreter of the Gospel, writing to the Galatian Christians, sounded a warning that could not have been more timely for the day in which it was written than it is for our generation: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Now what was this "yoke of bondage?" It was the saddling of Judaism to the Christian church. Everywhere Paul carried the Gospel of Christ he was followed by Jewish emissaries who attempted to control and confuse the Christians. His entire Galatian letter is a powerful dissertation and warning against entangling alliances of Jews and Christians.

That Jewish leaders are making friendly overtures to Christian churches is evident throughout the country. They are subtly identifying themselves with Christians from the pulpit, on the lecture platform and in the press. A prominent Jewish writer and lecturer is quoted by a reporter as saying in a lecture recently, "Between Christians who are Christians and Jews who are Jews, there can be no differences; we want the same things." A Rabbi, claiming to be pastor of the first American Hebrew-Christian Synagogue, speaking in a church, made the following statements which are quoted at random from notes made at the time: "We have combined Judaism and Christianity. . . . The Jews have their sects, Pharisees, Sadducees, Ashkenazim, Sephardim, etc., today the same as in Jesus' day. . . . The Rabbis have changed the Old Testament. . . . I lived my whole life without the Bible. . . . The Rabbis consider the Talmudic law more important than the Bible. They use the Torah and Talmud instead of the Bible. The background of the New Testament is Talmudic teaching." It was a strange sight to behold in a staid old church, but the Rabbi made a brotherly love plea, then took up a collection and guileless Presbyterians, Methodists and Baptists gave contributions to carry on the spurious work of combining Judaism and Christianity.

LET us now compare a few statements from the Lord Jesus on this subject. "Beware ye of the leaven of the Pharisees, which is hypocrisy. Take heed and beware of the leaven of the Pharisees and of the Sadducees. Beware of the scribes." Luke, in chapter 20, tells of the chief priests, scribes and elders coming to Jesus questioning his authority. Jesus told the parable of the wicked husbandman and concluded with these words: "He shall come and destroy these husbandmen, and shall give the vineyard to others." Now study the result which followed: "And when they heard it, they said, God forbid. And he beheld them and said, what is this then that is written, the stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. And they watched him and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor."

Matthew 12 records another controversy between Jesus and the leaders of Jewry: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. . . . Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

From a most casual reading of the Gospels it is evident that Jesus never identified his work with the program of organized Jewry. If in doubt about this, read carefully John 8. Among many significant statements on that occasion ponder these two statements: "Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but He sent me. He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

Paul did not identify himself and his work with Judaism after his conversion. He makes this clear in the first chapter of his letter to the Galatians: "Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who . . . called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem . . ." In I Thess. 2:14-16, Paul adds further evidence on this point: "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost." Peter almost became entangled at one time but was set on the straight and narrow path by Paul who tells us, "I withstood him to the face, because he was to be blamed."

SOME readers may resent the placing of twentieth century Jews in the same category with first century Jews. Have they not changed in 2,000 years? And does not this classification pronounce harsh judgment upon our fellowmen? There have been changes, to be sure—but not in unregenerate human nature. And it ought to be possible to face facts without passing judgment, harsh or otherwise. Perhaps we can get a clearer perspective by asking some other questions. Have the radiance, power and fruitfulness of those first century Christians been improved during 2,000 years of experience? On the contrary we find ourselves struggling in the midst of our modern civilization to duplicate the courage and spiritual power of those first Chris-

tians. Then again, has sin changed or disappeared in the course of twenty centuries? Is unbelief any different now from what it was when Jesus walked among men? Have the results of rejecting Christ undergone any perceptible changes? If Christ only has power on earth to forgive sins and regenerate human lives, will some one explain by what process the Jews of today, who still reject him as Redeemer, have become essentially different from what they were in 30 A.D.?

One need not hesitate to affirm that the leaders of Jewry are not carrying on God's work, regardless of how pious they may seem, because Jesus says if they were doing God's work they would recognize him as the promised Son of God. Do not be deceived by the complimentary things which certain Rabbis and writers are saying about Christianity. Notice that while they are getting quite "chummy" with Jesus, the man, they are as far away as ever from the Christ who is to take the throne of David and reign over the house of Jacob forever. Matthew tells us that "While the Pharisees were gathered, Jesus asked them, saying, what think ye of Christ?" (Matt. 22:41-42). The Jews are still silent on that question.

In the record of events leading up to Peter's denial of Christ we read that "Peter followed afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire." This suggests to one's mind that the palace of the high priest was the farthest point of departure from the Lord. Evidently Peter went in at the back door to sit with the servants. The times do change men's methods. Today the chief Rabbis are invited to take the seats of honor in the Lord's sanctuary; though still unbelievers, they sit among the counsellors and take part in directing the program of his blood-bought church.

In former days the controversies between Jews and Christians centered in circumcision and in the Talmudic interpretation of laws and ordinances. Modern Jews are not concerned so much about these ancient problems. The emphasis has changed. Now their interest is centered in persuading the Christians to set aside the authority of the Scriptures, substituting therefor "liberalism"—meaning what?—atheism and paganism camouflaged.

This is the snare which has most intrigued the leaders of Protestantism. Several volumes could be written about the results that have been accomplished already along this line; for example, the sowing of false doctrines through universities and seminaries into every American hamlet; the control of publicity channels; the propagation of such movements as the Fellowship of Faiths where the Son of God is reduced to the position of understudy of Buddha, Confucius, Mohammed, Indian fakirs and Persian Bahaists.

A chief Rabbi, speaking recently at a Business and Professional Women's Club dinner, stated as one of their objectives the "elimination of unfair and untrue statements about Jews in Sunday school literature"—obviously meaning by this that certain teachings of Jesus must be barred from publication in Christian literature. The work of deleting the Scriptures is under way on a big scale; one such abbreviated Bible, published by a Jewish firm, is being widely advertised by Christian publications and its circulation further enhanced by the Book-of-The-Month Club offering it as a gift. Attend a meeting in a Christian church which is to be addressed by a Rabbi and observe how the ministers select the hymns, the Scripture readings and the prayers to fit the tender sensitivities of the Jewish brother. All mention of Christ is painstakingly avoided in deference to the visitor. Does God laugh or weep at such strange reversion on the part of men who claim to be redeemed by the sacrifice of His Son on Calvary?

STRANGE to say the present objectives of Jewry are not new. They bear a striking resemblance to those encountered by Paul. Writing to Titus, Paul advised, "For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." Then he cautioned Titus to warn the Cretians: "Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny Him, being abominable and disobedient, and unto every good work reprobate" (Titus 1:10-16).

The Scriptures abound in warnings against Christians forming entangling alliances with unbelievers of all kinds—Jews and non-Jews. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8). "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what concord hath Christ with Belial? Or what part he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord." (See I Cor. 6:14-16-18.)

Christian leaders must either separate themselves from the evil influences of the enemies of Christ or be overcome by them. The promotion of Jewish-Christian relations on the basis of present-day trends is unfair to the Jews themselves, who will never be brought to a saving knowledge of Christ by such unscriptural methods. The answer to a vital question is hanging in the balance—Will Protestantism continue to stand fast in the liberty of Christ, or, will it become increasingly entangled in the bondage of modern Judaism?

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Citizens in the Kingdom

HOWARD B. RAND

WE have already defined the Kingdom* and set forth the evidence pertaining to the throne in the Kingdom.† The question naturally follows, Who are the citizens of this Kingdom? This can be ascertained only by presenting the facts as set forth in the record of Kingdom organization and activity.

The Kingdom as described in both Old and New Testaments is a literal organization, functioning under laws of administration. The citizens in that Kingdom are the men and women who have complied with certain requirements of citizenship. Fundamentally, the seed of Abraham through Isaac and Jacob constituted the citizens of the Kingdom. It was their posterity which was organized into a Kingdom at Mount Sinai. It is that Kingdom—the House of Jacob—over which Jesus Christ will rule according to the angel's testimony at the annunciation. Although the seed of Abraham are the potential citizens of the Kingdom, in order that their citizenship may be confirmed each and every one had to comply with certain requirements or, as the Bible expresses it, be cut off from among his people.

The requirements of circumcision as established with Abraham and practiced by Israel were mandatory. "And the uncircumcised man child . . . shall be cut off from his people; he hath broken my covenant." No one but a citizen of Israel could partake of the Passover. "If there reside with you a foreigner, and he would offer the Passover to the Ever-Living let him cause every male to be circumcised. He may then approach to offer it, when he shall be like a native of the country" (Exodus 12:48, F.F. Trans.). He has through this act become a citizen.

A man could lose his citizenship in a number of ways. Though the House of Jacob was established as the Kingdom and the seed of Abraham constituted the citizens of that Kingdom, yet in order to retain that citizenship certain spiritual requirements of righteousness were necessary. If men rejected certain rigid requirements as to the observance of the Feasts, or misused sacred things, or violated the laws of righteous conduct, or desecrated the Sabbath, he forfeited his citizenship.

Herein the Kingdom of God differed from any other earthly organization. Continued citizenship in His Kingdom was based upon a strict observance of spiritual requirements, even in Old Testament times. This fact has been overlooked by those who have pointed out the shortcomings of individuals in the Israel commonwealth. Often they have selected persons who have violated the standards of citizenship and have failed to repent of their misdeeds. These persons seem to continue to function in the Kingdom as the tares grow with the wheat. The harvest will reveal that they forfeited their citizenship by their evil acts.

ISRAEL observed the first Passover and came out of Egypt. The next seven weeks were days of instruction preparatory to the organization of the Kingdom at Mount Sinai. Here, at the foot of the Mount, the first Pentecost was celebrated when the laws of personal conduct were promulgated as the standard of an individual's relationship to God and to his fellow man. Here we have an event unique in the annals of human history. It is the organization of an earthly Kingdom with spiritual standards of citizenship which, when in operation, would truly make that people into a Holy Nation.

As we are dealing with the requirements of citizenship only, we will pass over those wonderful laws of administration which followed, the giving of the Decalogue. (These will be dealt with in an article which will appear in the near future.)

It was recognized that there would be violations of the law through ignorance and misunderstanding. Provision was made for such cases, but no such provision was made for presumptious sinning, that is, willful violation of the law. While there is no efficacy in the sacrifice alone, yet in this act of faith pre-figuring the Atonement the faithful were looking forward to Him who was to come and bear the sins of His people. Christ was as much the hope of the people then as He is now!

The first chapter, dealing with the citizens of the Kingdom, finally was written, closing with Divine condemnation upon the people for their failure to keep the law. Through Jeremiah God tells of a coming new chapter in His dealings with Israel. "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." He then declared it will not be in accordance with the covenant made with their fathers which they had broken, "But this shall be the covenant that I will make with the House of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and shall be their God, and they shall be My people" (Jeremiah 31:31-33).

The second chapter in the requirements of citizenship had its inception when "The Messenger of the Covenant"—Jesus Christ—came and declared the terms of this new covenant. In His instruction to His disciples in the Sermon on the Mount He set forth the new requirements for citizenship. The basis of this new order of citizenship was an inward keeping of the very laws that Israel had failed to keep in their outward observances. As with the law, so with circumcision, both were retained in the requirement of citizenship. The law was now to be written upon the heart and circumcision of the flesh was to become circumcision of the heart. This was in conformity with the prediction of Moses who looked forward to the day when the new would supersede the old. "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live? (Deuteronomy

*DESTINY for January, 1939.
†DESTINY for February, 1939.

30:6). Moses, the great leader, recognized that Israel would fail in their outward observance of the law. He knew that only in heart relation, or the new birth, would an Israelite secure permanent citizenship and life in the Kingdom. Moses understood what many a church leader has failed to recognize, the relationship of the individual to the Kingdom and the Kingdom to the individual.

JESUS CHRIST, as the Lamb slain, provided a new and better way to citizenship in the Kingdom. He became the Passover. No stranger or foreigner can partake of this Passover until he has conformed with the requirements of the spiritual birth—circumcision of heart—as the foreigner had to comply with the physical requirements under the Old Covenant. Every one in Israel and of the seed of Abraham must also come into conformity with the terms of the new birth or be cut off from among his people.

During the time between the Passover and the second greatest Pentecost in Israel's history the disciples were instructed in the mission they were to perform. With the coming of Pentecost they were imbued with the power of the Holy Spirit and from henceforth they, and all those who are born again, circumcised of heart, keep the requirements of the law in a spiritual relationship. The law had now been written into their hearts and their desire is to observe and keep them.

Why have men failed to recognize what is so obvious from a reading of the scriptures? Why do they teach that the Kingdom of God is in your hearts? That is contrary to the declared terms of the New Covenant which placed the *law* there—not the Kingdom. The very definition of the Kingdom as set forth in the Bible should have kept men from making such a blunder.

There is a saying, "When the public mind gets a fixed idea it is practically impossible to eradicate it." If we change the words *public mind* to *theologians* we have the answer for the continued persistency with which they propagate a doctrine known to be contrary to Biblical instruction.

A Treasure in Palestine

GEO. C. CRUX

AT this time each year our hearts and minds are irresistibly drawn to the Holy Land and especially to Jerusalem and its immediate neighborhood. Since the Great War we have hopefully looked there for peace and prosperity, and have tried to compel ourselves to believe that we had security. Despite our hopes and the teaching of many we have witnessed in the Holy Land strife and tragedy and an unrest that threatens the peace of the whole world, which threat now bears all the earmarks of being transformed into action in the very near future.

Yet, in the very center of all this turmoil and bloodshed there is a tiny, but sacred oasis of holy Peace, the "Garden Tomb" which, throughout the nineteen centuries since the Crucifixion, has survived unscathed and unprofaned in a manner that is nothing short of miraculous, and we believe its protection and preservation has been a matter of Divine care.

The flow of pilgrims and visitors to this hallowed spot has been virtually suspended by local civic disturbance and martial or semi-martial law. The conditions of unrest have literally crippled the life of Palestine and, therefore, prevent this hallowed spot from becoming more widely known and revered.

Capt. Alfred H. F. Young, R. N. R., has given us an excellent description of the Garden Tomb which appeared in *The National Message* of March 26, 1932, and is as follows:

"Easter is at hand, and it is from no controversial motive that we remind readers of *The National Message* of that historic Tomb by the side of Golgotha known as the Garden Tomb — in which, as many believe, the body of our Lord was laid; but because an increasing number of people (imbued with the feeling that the present Christian Dispensation is rapidly drawing to a close) wish to learn something more definite as to where our Lord was really laid after the Crucifixion.

"In order, therefore, that their thoughts may be guided with more certainty than obtains from the Church of the Holy Sepulchre in Jerusalem, which be it noted stands *within* the city walls, I offer the following point for reflection.

"I have referred to the Church of the Holy Sepulchre as being situated *within* the walls of Jerusalem, because it was not customary for any bodies to be buried within those walls, nor, in any case, would it be permitted during such a holy feast as that of the Passover; therefore the body of Jesus must have been buried *outside* the walls of Jerusalem.

"Now as to the tomb of Joseph of Arimathaea: according to the Scriptures this was hewn out of the rock on one side of the hill of Golgotha, "The place of a skull." Further, see St. John xix, 41-42: "Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid."—"There laid they Jesus therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand."

"The actual spot has been obscured for centuries, probably designedly for preservation or other reason; but its discovery in 1867, reported by Dr. Schick in an article printed in Palestine Exploration Fund Quarterly Statement, April, 1892, pp. 120-124, led to much discussion. Also General Gordon, who was a Royal Engineer and well versed in archaeology, closely investigated both the Garden and the Tomb, and did not doubt that it was indeed the tomb prepared by Joseph of Arimathaea.

"So much interest was created by the discovery that its preservation was considered by many notable people to be a public responsibility.

"Intense interest was shown at public meetings and the purchase of the Garden and Tomb was decided upon and made practicable and carried through mainly by the generosity of the late Miss Louisa Hope, assisted by the Rev. Evan Hopkins and others of the highest dignitaries of the English Church, including the late Right Rev. E. W. Benson, Archbishop of Canterbury; the Right Rev. Randall Davidson, then Bishop of Rochester; and many other divines such as the Bishops of Durham and Peterborough; Canons Tristram, Appleton, Hobson, Lowe Phillips and Prebendary Webb-Peploe.

"The purchase was effected on public grounds to preserve it in friendly hands for the following main purposes defined by the Trust Deed: "That the Garden and Tomb be kept sacred as a quiet spot and preserved on the one hand from desecration and on the other hand from superstitious uses."

"In view of space limits I would summarize the subject by three points, viz.: (1) Comparative isolation; (2) its extraordinary fitness for a private family tomb in a garden; and (3) its exact conformity with the Scriptural narrative; indeed this Garden Tomb is the only sepulchre yet found closely adjacent to the place of the Crucifixion which, in point of position, character and general fitness satisfies all the conditions of the Gospel narrative."

It is fitting that this sacred spot should come into the possession of Britain-Israel in these last days and we trust it shall always be an object of holy reverence.

The Lord Is Risen Indeed, and Hath Appeared Unto Simon

By the Late
WM. PASCOE GOARD
D.D., LL.D.

WHAT a startling statement! What a stupendous event! Down through the ages this telegram of marvelous import has come down to us.

The circumstances were somewhat as follows: Out from Galilee of the Gentiles there had suddenly appeared a young man, unknown to the world of His day. Of Himself He testified, "I proceeded forth and came from God" (John viii, 42). His first appearance in connection with His ministry was at the baptism of John the Baptist. To the preaching of that greatest of the prophets multitudes had come. He had declared himself to be the herald of One greater than himself; so much greater, that he (John) was not worthy to unloose the latchet of His shoes. John's call to repentance; his terrific charges of sin against the people, and especially against the leaders, had created a profound impression and conviction that what he taught was right. Repentance was manifest among the people, who thronged to him for baptism, with confession of sin.

QUIETLY into the midst of the assembled multitude came the young man of Galilee.

Halting in his address, the prophet John suddenly pointed Him out from among the people with the cry, "Behold the Lamb of God, which taketh away the sin of the world."

After his terrific denunciation of sin and punishment it was a most startling assertion, "which taketh away THE SIN OF THE WORLD."

But the strangeness of the statement from the theological point of view was swallowed up in the strangeness of the statement regarding the person of the young man of Galilee.

Straight to John the Baptist came the young man and demanded of him baptism. After protest, the rite of the sacrament was administered to Him. John baptised Him with water. Immediately there was seen to descend and rest upon Him the Holy Ghost, in the form of a dove. Thus did the Godhead baptise Him with the Holy Ghost.

Straight into the wilderness the Spirit guided Him, "to be tempted of the devil." Equipped for a ministry now, there were two claimants who demanded of Him that ministry. The Father, Who sent Him to become the Redeemer of the nation Israel and the Savior of the world, claimed His ministry. The devil, who had seduced mankind from their allegiance to God, and from His holy law, claimed His ministry. It was essential that the Son of Man should make choice for Himself. For forty days and nights the conflict waged. "Then the devil leaveth Him, and angels came and ministered unto Him."

Back from the desert came the Anointed One, and forthwith entered upon the first phase of His ministry. This was the preaching of the Gospel of the Kingdom.

Not yet was the world ready to receive the glorious Gospel of the Atonement. The foundation for that great doctrine must first be laid in the preaching of the Gospel of the Kingdom. This is the national Gospel to "the lost sheep of the House of Israel." It is the preaching of the Kingdom established in Israel for ever, as recorded in Exodus xix and xx, wherein the nation Israel, Jehovah the King, and the Law as set forth in the Decalogue, are brought together and welded into an everlasting Kingdom of God in the earth.

That Israel, Jehovah, and the Law still continued to form in unity the Kingdom was the teaching of Our Lord.

That upon the "Petra" rock He would build His church He made clear.

That the Kingdom must still be possessed and administered by "a nation bringing forth the fruits thereof," He declared.

An abridged reprint from *The National Message*.

HAVING laid the foundation for the Church and the Gospel which it should bear witness to, He proceeded to introduce to the twelve whom He had chosen the great fundamental doctrines of the Christian faith.

1. The Son of Man. This is the assumption of Christ.

2. The Christ, the Son of the Living God. This is the confession of Simon Bar-jona—revealed to him by the Father.

3. The Son of Man must go up to Jerusalem . . . suffer many things of the elders and chief priests and scribes . . . and be killed . . . and be raised again on the third day.

Peter "took Him and began to rebuke Him, saying, Far be it from Thee, Lord; this shall not be unto Thee." The doctrine of the Atonement was not readily accepted by the disciples. By the mouth of Peter they remonstrated with Our Lord. Many of His disciples are doing so still. It will be well that they should mark Our Lord's reaction to their objections, as voiced by Peter. He turned and said to Peter, "GET THEE BEHIND ME, SATAN. THOU ART AN OFFENSE UNTO ME. THOU SAVOREST NOT THE THINGS WHICH BE OF GOD. BUT THE THINGS WHICH BE OF MEN."

Our Lord is always repeating that challenge to every minister of His who denies the Atonement.

He now challenged the discipleship of the twelve, making the doctrine of the Atonement the condition of their remaining in His ministry. "If any man will be My disciple, let him deny himself and take up his cross and follow Me." What was "the cross" that the disciple must take up? It was the offense of the Cross of Our Lord. It was the doctrine of the Atonement.

"But that is discredited," says the young minister. It IS *by those who are thus discredited by Our Lord.* No man can remain His disciple and deny the Atonement. The sharp, unmistakable challenge of Our Lord still stands in the way.

4. Now He added the great doctrine of the Second Coming, "For the Son of Man shall come in the glory of the Father, with the angels; then shall He give unto every man according as his work shall be."

5. To Nicodemus He added the great doctrine of Regeneration, or the New Birth.

6. To the disciples He unfolded the promise of the Holy Ghost, the Comforter.

7. And now His great prophetic Mission thus far finished, nothing further could be done in that regard until the Great Sacrifice had been offered. Therefore He had arrived at Jerusalem, having "steadfastly set his face to go up to Jerusalem," "to accomplish the death" of which Moses and Elias had spoken with Him on the Mount of Transfiguration.

His predictions as to His suffering and being killed had been very literally fulfilled.

HE was laid in the tomb, and the tomb was sealed, a guard being set about the tomb. A most unusual precaution. A most unusual honor, although unintended as such.

The laden hours of sorrow and darkness crept by. Consternation and sorrow engulfed His followers, for as yet they did not believe as a matter of fact that which they had accepted as a doctrine of faith. Read this again. They did not accept as a matter of fact that which they had accepted as a doctrine of faith. Do you? That is to say, they did not believe as a matter of fact that on the third day He would rise again. This was one of His symbols, one of His parables, they thought.

8. Now there came crashing into their consciousness that, in very deed, as a matter of fact "The Lord is risen indeed, and hath appeared unto Simon."

What a startling thing!

We are dreaming theological theories as the disciples were. There are many, alas! who cannot translate the doctrine of the Resurrection into the *fact* of the Resurrection. Can you?

Somewhere this morning Our Lord is present in His body. He has a voice which we could hear. He has a form which we could touch. He has hands, warm with actual life, which we could grasp, and they still bear the marks of the nails. He is active in our interests, "for He ever liveth to make intercession for us." He is the first, the Son of Man, who has ascended into Heaven itself, there to appear before the throne for us.

It is a most wonderful fact. It is a fact of nature, taken account of by men of science who mark with interest that the resurrection of man from death and the grave is a process begun, giving promise that it shall become general, in fact universal, at the appointed time.

It means everything to the Christian Church. It translates faith into a realized fact.

No question now of the resurrection of the dead. The resurrection is begun already. We have the historic fact of His Resurrection. We have the prophetic testimony that many have arisen; and are with Him in His activities.

It is a great demonstration of Christian doctrine as introduced by Our Lord. The suffering, the death, the resurrection foretold by Him, are past events. Our Lord is risen indeed.

It is the great triumph of the Christian Church, whose names are written in Heaven. Every other great religious leader of all time has entered the grave, AND HAS REMAINED THERE. Not only so, every such leader has led his or her followers into the grave, and they have remained there without hope of return.

Christ alone has returned from the grave with the shout of victory upon His lips, crying, "I am He that liveth and was dead; and behold, I am alive for evermore. And have the keys of hell and death."

He alone is able to give to His followers the assurance "Because I live, ye shall live also."

This is the Leader to follow. He can give victory over sin, death, and the grave.

. . . Thank God we are among historic facts, among "scientific" facts, well attested and sure.

"The Lord is risen indeed, and hath appeared unto Simon," and soon He shall appear to all, "for every eye shall see Him."—Amen.

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DR. WM. PASCOE GOARD
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The Destiny of the Jews
in the Great Pyramid's Prophecy

DAVID DAVIDSON

ON March 16th, 1938, Herr Hitler issued his proclamation defining the political status of the Jews in Germany, and decreeing that the proclamation should be dated back to take effect from September 16th, 1936. This is the date given by the Great Pyramid's Prophecy for the beginning of the period of Divine Protection afforded Israel-Britain during the time of the Divine Assessment and Judgment of the nations. The terms of Hitler's proclamation, and of his various decrees affecting the Jews since, precisely agree with the interpretation of the Great Pyramid's Prophecy concerning "the destiny of the Jews" given in *The Great Pyramid: Its Divine Message** (July, 1924), page 418. Therein, under the sub-heading "The Turning Point in the Jewish Degradation", it is stated:

". . . the (Pyramid) symbolism indicates that a turning point in *the destiny of the Jews* is reached at the triumph of Bolshevism on January 18th, 1938, (the date upon which, in the words of *The Times*, "Bolshevik autocracy became supreme by dissolving the Russian Constituent Assembly') . . . Groping without 'Light' . . . the outcast *in the (Queen's Chamber) horizontal plane of debasement* is guided, unknown to himself, towards the central vertical plane of Restitution. The limit of his program in this direction from the turning point . . . defines the date of the threshold of the King's Chamber as September 16th, 1936 A. D."

In the light of historical developments since the above words were written fifteen years ago, it is now clear that the Pyramid symbolism portrays that further Jewish progress towards the "central vertical plane of Restitution" is possible only by coming under the Divine Protection afforded Israel-Britain (including the United States of America) during God's Assessment and Judgment of the nations. The alternative indicated is descent into the conditions of general world chaos, symbolised by the Subterranean Chamber.

Here I would refer to the background for this interpretation given fifteen years ago in *The Great Pyramid: Its Divine Message*, pages 416 and 421, under the sub-heading "The Haven of Refuge for Israel and Judah".

"This haven of refuge", I stated, "we have seen to be prophetically defined in time, geographical location, sequence of historical events, and moral, commercial, and strategical development, as identical with the Power or Powers of the British Race. Opposed to this race the prophecies depict *a confederation of European and Near Eastern peoples under the domination of a dictatorship exercised upon or through a still future phase of the Russian people.* Related to the sequence of events leading up to the formation of this phase—which sequence is analogous to the successively revolutionary phases that established the Empire of Napoleon, *but which is now outlined upon a vaster scale as extending to the major portion of Continental Europe—are the predicted conditions leading up to the expulsion of the multitudes of Jews remaining in Continental Europe. This points to a phase of 'anti-Semite' revolution following the Jewish epoch in Russia identified with the Bolshevist regime. Britain's recent part in gathering the refugees from Bolshevist Russia proclaims what Britain's part will be in 'gathering in' the Jewish refugees from an anti-*Semite Europe . . ."

". . . The majority of the British race will scorn and repudiate the allotted role, but they are destined to fulfil it. It is part of the Pyramid's Message to proclaim this."

IN *The Date of the Crucifixion and the Era of New Birth* (September, 1933), under the sub-heading "The 'Displacement' of the Jews", it was stated on pages 45 and 46 as follows:

"The symbolic significance of the turning of the rectangular tube of the First Ascending Passage into the horizontal . . . with the roof point at the Crucifixion date as geometrical 'hinge' . . . has been dealt with at length in previous works. In *The Great Pyramid: Its Divine Message* (July, 1924), this 'depressed' symbolism is interpreted as signifying the 'continuance of the Jews under the 'Yoke of the Law', but without *accent*, and by continuously increasing divergence from the 'new and Living Day' (p. 418). In *Pyramid Prophecy and Current Events* (July, 1925), it is stated that "the symbolism represents the Jews remaining under the spiritual conditions by which they measured our Lord's work in life and in which they condemned Him to death. This is the significance of their remaining *depressed*, as the symbolism indicates, under the plane of the epoch of the New Birth . . . awaiting the answer to our Lord's prayer on the Cross, *'Father forgive them for they know not what they do'* (P. 14)."

"In the same work (p. 14, item 14, and Plates 5 and 7), it is shown that the Queen's Chamber symbolism of 'Divine Diversion' indicates the Jews awaiting the answer to our Lord's Prayer, at the date, September 16th, 1936. This date is *independently* defined, by the entrance to the King's Chamber—the 'Chamber of the Open Tomb'—as the date of the beginning of the period of Divine Assessment and Judgment".

"Here it should be realised that it is as 'the womb of Hades' (*ibid* pp. 3 and 44), that the Queen's Chamber is 'the Chamber of the Second Birth,' since it is from travail of spirit in the spiritual condition of Hades — the spiritual state of natural man — that New Life is born. The Jews *racially* were to *cut themselves off* from the guidance of the Gospel, to remain

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spiritually unborn in 'the womb of Hades', and therein to suffer travail of spirit without the deliverance that the guidance of the Gospel brings to those thus suffering".

"Before this racial isolation began, our Lord after His Resurrection from 'the womb of Hades', instructed His disciples that the Gospel 'should be preached in His name among all nations, *beginning at Jerusalem*' (Luke xxiv, 47). Paul, therefore, in Romans i, 16, says that 'the Gospel of Christ . . . is the Power of God unto salvation to every one that believeth; *to the Jew first*, and also to the Greek'."

"The horizontal passage to the Queen's Chamber therefore symbolizes—to use the language referring to the *Feast of the Expiations* (Levit. xvi, 20-22)—the self-willed 'displacement', 'cutting off' or 'separation' of the Jews from the field of influence of the Gospel; the 'scapegoat' race bearing its own iniquities 'unto a land of separation' (*ibid.* Chap. iv. p. 24 *et sec*). 'His blood be on us, and on our children'. (Matt. xvii, 25; *cf.* xxviii, 34-39)".

"In this connection, and as distinguishing between those of Israel who had accepted the Gospel, and the Jews, *as a race*, rejecting the Gospel, Romans xi (25-29), possesses a very peculiar significance when read in the light of the Queen's Chamber and King's Chamber symbolism".

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness (R.V. hardness) in part is happened to Israel, until the fulness of the Gentiles be come in.

"And so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob;

"For this *is* my covenant unto them, when I shall take away their sins.

"As concerning the Gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes.

"For the gifts and calling of God are without repentance."

NOW the date, September 16th, 1936, as the date at which "the Jewish *degradation*" reaches "the limit of his progress in this direction," "awaiting the answer to our Lord's prayer on the Cross", marks the day of the new moon, *heralding* the day of the *Feast of Trumpets* in 1936. Here, as I pointed out in *The Great Pyramid's Prophecy Concerning the British Empire and America* (September, 1932), page 14, footnote 8, "It is important to realise that these are two trumpets and that only the House of Aaron could blow them. There were also two calls—one for calling the 'assembly' together, and the other for the 'alarm'. The *Feast of Trumpets* is the calling of the 'assembly' together. I Cor. xiv, 8, is significant in view of the fact that only the House of Aaron could call. 'For if the trumpet give an uncertain sound, who shall prepare himself to the battle'."

The "heralding symbolism of the date, September 16, 1936, is therefore significant of the imminence of the "trumpet" call for the "assembly" of a United Israel—both Judah-Israel, and Ephraim-Israel (or Israel-Britain, in the British Empire and the United States of America), and "the alarm" calling the hosts of All Israel to "the battle of that Great Day of God Almighty"—the Judgment. Such, also, is the significance of Hitler's proclamation defining the political status of the Jews in Germany, and decreeing that the proclamation should be dated back to take effect from September 16th, 1936.

All this and related matters are fully dealt with in my *Domination of Babylon*: *Literal and Symbolic*, which will be published by the time this article appears. The new booklet includes a "Suggested Summary of Sequence of Events", correlating the interpretation of the prophecies of the Book of Revelation with the interpretation of the dated symbolism of the Great Pyramid as follows:

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(1) Drying up of flow of trade (symbolical Euphrates) under 6th vial	May 29th, 1928—September 16th, 1936
(2) Going forth of the Three Unclean Spirits under 6th vial continued	September 16th, 1936—November 27th, 1939
(3) 7th (last) vial begins intensive period of Divine Judgment	November 27th, 1939
(4) Economic world order split into three parts by propaganda of the Three Unclean Spirits	November 27th, 1939—June 25th, 1941
(5) Spiritual Power from Heaven to regenerate God's people, and the withdrawal of God's people from existing economic world order	June 25th, 1941—November 10th, 1948
(6) Final Collapse of Economic World order.	November 10th, 1948—September 22nd, 1950
(7) Final Collapse of aggressive military systems	September 22nd, 1950—August 20th, 1953
(8) Cleansing of the earth and humanity as God's Sanctuary, in preparation for the fullness of the Kingdom of Heaven on the earth.	August 20th, 1953—September 17th, 2001

The detailed reasons for the interpretations and correlation adopted are given in the booklet. The interval in item 7 is three lunar years, and, in item 8, the date, September 17th, 2001 A. D., is the date of the new moon *heralding* the *Feast of Trumpets* ushering in the Millenium, at 6,000 years of Great Pyramid chronology from the autumnal equinoctial full moon (astronomical), 4,000 B. C. The date, September 17th, 2001 A. D., is defined by the Great Pyramid's inch-month scale of chronology (*The Great Pyramid's Prophecy Concerning the British Empire and America*, Plate 1, page 5).

Unnecessary Concern

SOME have become disturbed and are fearful because a particular group or organization has accepted the identity truth and is proclaiming the Kingdom Message. Their agitation is due, in a large measure, to the fact that these groups do not see eye to eye with them in all spiritual matters. They are concerned lest that sponsorship do more harm than good.

No man has a corner on truth. It is unfortunate that such a fundamental teaching of scripture as that pertaining to the Kingdom should have become labeled by the name of a movement or organization. Yet this is a fact. The truth which should have been advocated under its Biblical title, "The Gospel of the Kingdom," propagated far and wide by the Church has become known as "British-Israel," "Anglo-Israel" and "Anglo-Saxon Federation" doctrine.

This is as senseless as it would be to label the Gospel of Salvation a Baptist, a Methodist or a Presbyterian doctrine. We know many organizations who proclaim the gospel of salvation but with whose creed the above churches could not agree. But no right-thinking member of the church is disturbed because of it. The same situation will become increasingly true regarding the Gospel of the Kingdom. The man who will condemn the truth because some not of his faith are advocating it is not worthy of serious consideration and should cause us no concern.

Let us think of the identity of modern Israel and the call for them to arise to their responsibilities in Biblical terms and rejoice that there are those who, though not of our particular faith, are realizing the need of preaching the Gospel of the Kingdom. It is for them a step in the right direction. Therefore, let us not be disturbed for God can use both them and us to proclaim a much-needed message today.

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