DESTINY



THIS is the official publication of the Anglo-Saxon Federation of America, set up to explain the true function of the Celto-Anglo-Saxon and kindred peoples in the plan of God as modern Israel, with special references as to their history, true identity, and responsibility as revealed by the Bible and in the light of modern archaeological and ethnological research.

We of the Anglo-Saxon Federation of America are plain Americans who have seen God's Hand in our history and for the most part we are churchmen who see God's Word in the Scriptures.

Names more often mislabel than describe the things to which they are affixed, and the name of this Federation is no exception. Anglo-Saxon is a noble name when it is clearly understood; it is also a very inclusive name. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man.

We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth.

We believe that in the Bible we have plain guidance for the spiritual life of the soul, the moral order of society and for the economic process based on justice and equity. In the Law we find the moral and economic order by which God intended to make obsolete the pagan order under which we live. In the History we see our forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity and correction. In the Prophets we have the Voice of God recalling us to our allegiance and *foretelling the consequences of certain courses of action.* In the Gospel we have our Lord offering to set up again the Kingdom of God in its economic and moral and spiritual elements. In the Apostles and the Church we have all this held as a precious possibility at any time we are ready for it, but at present under the phase of interior religion without larger social manifestation — in brief, but one hemisphere of the given Truth. So that we may be said to stand for *the whole Law of God* and *the whole Gospel of Christ.*

OUR responsibility in these matters is deepened by the fact that we, as a people—*the Celto-Anglo-Saxon and kindred peoples,* as our Federation puts it — are the people with whom God made his unalterable Covenant and upon whom he laid his Law, "Which if a man do, he shall live."

That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people was called *Israel.* Selected, disciplined, and dispersed on their mission, they are as really existing and working now as they were in Bible times. In ignorance of their identity, they have been blindly fulfilling part of God's purpose, but the foretold time is come when they shall know who they are and what they came here to do. Our movement is but one sign of that awakening.

We know the divine *destiny* that Israel was commissioned to fulfill. We know that Israel left Palestine, while the Jews remained. We can trace Israel out of the East and across Europe to their new settlement in the Isles and then on to America. By what the Prophets wrote of them, what the monuments record, what the traditions preserve, and by the way-marks they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

WE still live in Bible times in the truest sense. The United States and Canada are peopled with branches of Israel, the Covenant People. And being who they are, and being where they are, their responsibility as human channels through which the purpose of God is to flow to the nations is very great. This Federation is a recognition of that responsibility.

So that we stand for the Bible, for Christian truth in all its parts, and for the place of the American people in the plan of God.

Israel was not chosen for its special work by reason of any superiority to other people; their promised greatness, which has now been fulfilled, was not given for their own aggrandizement but as necessary equipment for the world work they were to do. Everywhere the notes of Israel are civil and religious liberty. The Bohemians who stood for Huss, the Italians who saved Italy from Communism, the liberty-loving and God-fearing men of Holland and Belgium, the Brittany men of France, the Saxons of Germany, the Scandinavians and Britons and North Americans all belong to the Israel stream of destiny. Even in Russia are pockets of Israel—for, through Russia and Poland in days before Christ, dispersed Israel was slowly filing across Europe to "the appointed place." So that they are, as was foretold, a multitude in the earth, and their recognition of their identity and responsibility holds mighty possibilities for the future.

THIS American nation is a Covenant Commonwealth, included in the unalterable, unconditional covenant which God made with Israel. But on its own behalf, also, our American nation in its national documents made its own covenant with God which it is dishonoring today. We are trying to recall our people to a sense of their present position.

This, in large and general terms, defines our position. We number amongst our members and adherents clergymen of every denomination and members of all the churches. We are anti-nothing but pro-everything relating to God's revealed purpose. We have no doctrinal tests and seek to avoid controveries arising from differing doctrinal views. For the most part our membership holds the generally accepted elements of Christian truth. Taken as a whole the doctrines held within the Federation by its members would comprise the totality of present Christian belief. This we seek to complete with the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning people of God who continue today, as in Bible times—the same people with the same work —but now nearing a time of great change in the world for the fuller entry of the Rule of God amongst men.

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DESTINY

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London-Moscow Axis?

THE policy of appeasement has proven to be a complete failure. Dictators have again scored in their move against Anglo-Saxondom. In place of undertaking to appease the Rome-Berlin axis partners, Israel is now aggressively encircling Germany and Italy with hostile nations. The present change in attitude is no more of a solution for troubled Europe than was the non-resistance which allowed Hitler to march unopposed into the Rhineland and the policy of appeasement that culminated with Munich. If Great Britain is foolish enough to enter into an alliance with Russia, it will be for her own hurt and, but for God's later intervention, the destruction of her great empire.

The statesmen of Great Britain found out, to their own sorrow, that Hitler's word meant nothing to him if the keeping of his word would hinder his program. By what process of reasoning, then, can they hope to rely upon the word of the leaders of Russia, who have declared in their utterances that treaties and leagues are only good and to be kept insofar as they serve their purposes.

Great Britain may be foolish enough to enter into a military league with Soviet Russia. If they do, the results will be disastrous and far-reaching. Such an alliance will give the Russian Bear ready access to British territory. Russian hordes will be allowed to occupy the region around the Dardanelles and territory adjacent to Palestine.

For a long time it has been a puzzle as to how Ezekiel 38 and 39 was to be fulfilled. Israel is not shown as in opposition to the movements of Russia until after they have come into the land. This is clearly apparent in reading over the account. While Ezekiel shows that God is in opposition to Gog and Magog, Isaiah declares Israel will make an agreement with death and enter into a covenant with hell (Isaiah 28:15). With Great Britain in a defensive alliance with Russia, it gives that nation the opportunity for which she has long been looking. God knows the motives actuating the leaders of Russia in entering into such an alliance with His people Israel, and therefore He denounces them. "Thus saith the Lord God! Behold, I am against thee." This is twice stated, emphasizing the fact of that opposition (Ezekiel 38:2 and 39:1).

Let us visualize coming events . . . Israel pressed beyond measure by moves in Europe and around the Mediterranean allows Russia to come down from the north, a great company and a mighty army . . . Britain assumes Russia is acting in good faith as her ally . . . Russia welcomes this opportunity to come into land long coveted by her. . . . This enormous army, fully equipped with all the implements of modern warfare, occupy the land within easy striking distance of Palestine. Here we have Gog and Magog in a strategic position which gives them command over the Near East, enabling them to strike a swift and fatal blow at the British Empire. The prophet now records a change in their attitude, for this temptation is too great for the treacherous leaders of a Godless nation to resist. The evil thought of being able to now dominate the entire situation dictates their next move.

We can do no better than to let the prophet tell us the story: "Then, thus saith the Lord; at that time thoughts shall come into your mind, and you will conceive a vile idea, and will say, I will attack a country of unwalled villages,—I will advance to a quiet secure population,—all of them without walls, or bars, and having no gates! to plunder and loot—to turn your hand against the reinhabited ruins, and against a People collected from the heathen,—practicing commerce and trade, and residing on the top of the earth."

Great Britain, a country of merchants, has again come into possession of their ancient homeland. Russia now sees her opportunity and breaks her alliance as an ally. This surprise move results in a protest from the Arabs, Great Britain and her colonies. "Sheba and Debam, and merchants of Tharshish, and all her young Lions, will ask you,—'Have you come to plunder and rob? Have you collected your hosts to carry off silver and gold? — to seize commerce and trade? and to plunder a great plunder?" (Ezekiel 38:10-15, Ferrar Fenton Translation).

Here we have the picture of such treachery as the world has not seen for many centuries, making the might of the British Empire of no avail as she faces her enemies. Space will not permit our giving the interesting details of the events that follow, but suffice to say that God has declared He would disannul Israel's covenant with death and her agreement with hell (Isaiah 28:18). Because of this treachery against His people, Ezekiel declares in fury God will fight against this nation, demonstrating to Israel's enemies and all the nations around that He is God, and that they are His people.

Because our statesmen are foolish and fail to recognize God and heed His instructions for Israel's safety, they are bringing His people to the brink of the precipice of destruction. But for the intervention of God, His Kingdom People would perish. The man who holds that such a type of leadership in Israel is saving us from trouble, is indeed blind to actualities and is failing to understand the import of the utterances of the prophets.

Confidence (?)

HERE is a statement just published in the bulletin of one of Michigan's most prominent churches. It is entitled "Confidence":

Dr. Jones and Dr. Smith are physicians. They know that to be successful they must have the complete confidence of their patients. Both men know that many questions are unanswered in the field of medicine; both know that many diseases and disorders are not easily diagnosed. Their problem is how to maintain the confidence of patients in the face of occasional ignorance.

Dr. Jones prefers to bluff through the moments when he is not sure, thinking that any uncertainty communicated to the patient is bad for his reputation and the patient'

chance for cure. Dr. Jones bluffs quite successfully, never at a loss for a medical term or a nod of assurance to quiet the patient's fears.

Dr. Smith's technique is different. He believes that honesty inspires confidence, more than feigned optimism and certainty. When Dr. Smith is puzzled by symptoms, he admits it. When he does not know, he says he does not know. He is slow and careful in reaching positive conclusions.

To which one of these doctors would you prefer to trust yourself?

The church through the ages has faced the same problem of keeping the confidence of the people. Some of the church leaders, like Dr. Jones, have never admitted ignorance. Others, like Dr. Smith, have been as honest with lay people as they are with themselves, never allowing cant or obscurantism to pass their lips.

A good case in point is the doctrine of immortality, which we are now thinking about during the Easter season. Some men, such as the author of the Book of Revelation, the poet Dante, and the theologian Aquinas, have let their desire for certainty ruin rather than sustain, our confidence in this doctrine. They have described the after-life in great detail, telling us what our bodies will be like, how we will spend our time in the next world, and how the place looks. To the intelligent person this is obviously imaginative. The Church does not know how immortality is attained, or of what it consists. Those are questions that cannot be answered. The church cannot maintain the confidence of the people if it pretends to know.

What the Church does know about immortality can be said in one breath. We believe that life extends beyond this sphere. We believe it because the Christian philosophy is incomplete without it. We believe it because Jesus' resurrection is an instance of continuing life. Aside from this we know nothing. How and where immortality is achieved are unanswerable questions. We rest assured in the faith that a good God cares for His children well.

If the above was but an isolated case of such unwarranted attacks upon the Book and the statements of prophets and apostles, it could be ignored. The disquieting part is that it reflects the general attitude towards the truth on the part of entirely too many religious leaders in the churches. Either the Bible is what it purports to be or it is not! John, the beloved of the Lord, has told the truth or he is worse than the bluffing doctor to which the above writer has compared him.

The apostle declared he had received direct from Jesus Christ, our risen Lord, a message of supreme importance to His followers. He gives evidence that it is attested by Jesus Christ, "which is, which was, and which is to come, the Almighty."

Why is organized religion losing the respect of men? Such statements as published above are the reasons why men have lost faith in a leadership which refuses to believe and respect the Book as the Word of God. It cannot be otherwise. Confidence cannot long exist in a leadership which has lost confidence in the accuracy and truth of Scripture.

The very basis of Christian hope and faith rests in the doctrine of immortality. Yet the above writer says all that we know about it can be said in a breath. The first church at Pentecost knew it, taught it, and went forth imbued with the power of the Holy Spirit, proclaiming that immortality was the gift of God through His Son Jesus Christ, unto all those who believe. An apostate church does not know this, for they believe not the words of life.

The church has, in the Bible, the answer to all our problems, for the Bible covers every phase of human need and national requirement. Let their leaders preach the truth, teach its message, and men will follow.

Unholy Alliances

THE Archbishop of Canterbury is reported in our newspapers to have said, "When the supreme issues are concerned, we must be ready to accept help from whatever quarter it comes." He then urged consultation with Moscow and for the Pope to call all Christendom together to meet the menace of Nazi expansion. He promised to the Pope the support of Anglican Orthodox churches and intimated that the Protestant church will give its support also.

Here we have the head of a great church in Israel making supplication to Rome and calling for God's people to seek an alliance with a Christless, blasphemous government, the hands of whose leaders are dyed red with the blood of innocent victims. When supreme issues are at stake there are alliances which may seem to give physical advantages but spiritually are too expensive to even consider. An alliance that does not have the approval of God is a *covenant with death and an agreement with hell.* (Isaiah 28:15.)

Why does not this ecclesiastical leader call upon God instead of upon the Pope? The Pope is not infallible nor is he God. Why not issue a call for Israel to repent? One thing is certain, if we cannot trust God in a crisis then reliance upon a godless nation will not be of material assistance in the day of trouble. It is very evident that the Archbishop of Canterbury does not yet believe that the Anglo-Saxon peoples are Israel or he would not be asking them to make an alliance with a people who are known enemies of God. If he only believed the truth what a clear call he could have given to stand steadfast, for God being with us, who can be against us? When we comply with the requirements that will bring victory our enemies are to become His enemies. Why need we have any fear?

Solomon in his dedicatory prayer asked God to be with Israel when they went to war against their enemies. If they had sinned and met defeat he asked God to forgive them when they turned to Him again. God answered that prayer, "If my people, which are called in my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin and will heal their land." (II Chronicles 7:14.)

Millions of laymen know this to be true. Why is it that the head of a great church seems to be ignorant of these simple facts, for they are the ABC's of the method by which a people can have God's full protection, regardless of the number or strength of their opponents?

What holds true regarding the lack of spiritual leadership among our brethren across the sea is also true in our own land. Laymen are becoming far better acquainted with their Bibles than are the men who are supposed to be our spiritual leaders. Because so many in the ministry do not believe the Book the clear call of "Thus saith the Lord" is not heard from our pulpits in a time of crisis.

The Kingdom's Defense
in Peace and in War

HOWARD B. RAND

TO what extent should a people be prepared to defend their homes, their independence, and their freedom? It might not be necessary to ask such a question, and it would not, if the knowledge of fundamental principles of defense, as recorded in the organization of the kingdom, were known to men. Through lack of such information men are following one or the other of two groups who advocate their particular program for preventing war.

The pacifists head one of these groups, proclaiming that preparation for war will result in war and, therefore, are advocating complete disarmament as a means of preventing future conflicts. Then there is the extreme militaristic group, declaring that only by arming to the limit with modern equipment can a nation be assured of peace. Such display of force, they argue, will make a nation hesitate to go to war with one thus armed. Between these two extremes we have many modified forms of both schools of thought as to the way and means of preventing international conflicts.

If we were to follow either group it would be dangerous, for neither is right. There are aggressive nations with a leadership that recognizes but one principle in international relationship and activity—i. e., might makes right. If the pacificists were to have their way, liberty and freedom would soon pass away as ambitious and ruthless dictators extended their power over neighboring states. On the other hand, to blindly follow those who advocate arming to the teeth is to lead in an armament race which is bound to bring war. It is inevitable that the stronger aggressor nation will strike before weaker opponents can become properly prepared to successfully meet that aggression.

The spirit of strife is in evidence in man's treatment of man under our present economic system of destructive competition, for business is war. Here we see the same desire and lust for power which manifests itself in the political activities of nations. The only difference between the two is that in business the power of finance, instead of the force of arms, is used to subject and enslave people. Today millions are enduring economic slavery. Countless multitudes are suffering from lack of the necessities of life and are living in abject poverty in the midst of plenty. When men can eliminate these domestic troubles then there may be hope of man bringing peace to a troubled world. The same spirit that creates these conditions within motivates men in their international relationships and causes wars.

Because this spirit exists in the hearts of men, if nations were to destroy all means of modern warfare it would not prevent war. There can be no peace for the world through armament nor will disarmament bring such peace to our people. If it were possible to remove every form of armament, reducing all nations to a complete state of physical helplessness as far as preparation for war is concerned, it would not contribute one iota to permanent peace. Under the new conditions thus brought about the powerful man or nation, through muscular strength and prowess, in hand-to-hand combat would dominate and control. This would be so because it is unregenerated men and nations which cause strife, rather than the mere possession or the lack of possession of arms.

Let us not be deluded by false hopes. There will be no peace until the coming of the Prince of Peace. Jesus never taught disarmament as a means of peace but rather peace through regeneration. In His reference to defense He said, "When a strong man armed keepeth his palace, his goods are in peace" (Luke 11:21). Regarding aggression He declared, "All they that take the sword shall perish with the sword" (Matt. 26:52). There are two swords here. The one taking the sword is the aggressor, while the other sword is held by the defender. History has amply justified this statement of Our Lord that the aggressor would ultimately go down before the sword in the hand of the defender.* His advice under certain conditions was, "He that hath no sword, let him sell his garment, and buy one" (Luke 22:36). Thus preparedness is not an un-Christian virtue.

Selfish and evil men are incapable of giving the world an administration of justice and peace. The reason for this is because at heart they are at enmity with God and are unable to think the thoughts of peace which are engendered through a love of our fellowman based upon the love of God. When men are truly regenerated their desire is to establish the righteousness of God's administration, which alone can bring peace. Isaiah said, "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isaiah 57:2).

All this being so we must oppose the aggression of individual criminals in our midst and the nations that come against us. The purpose of both criminal individual and nation is to take a spoil at the expense of the weak or defenseless. Naturally the question arises, What is the standard by which we can judge whether or not we are doing our part to meet the needs of the present situation?

When God gave the laws governing individual conduct and those covering the activities of His Kingdom He set forth the requirements for national defense against aggression. It is as important to defend the Kingdom against the enemies without as it is to enforce the law against the

criminal within. The principles covering our means of defense are set forth in the law and should govern our nation as well as all Anglo-Saxondom in their relation to nations around them.

Fundamental in the preparation for national defense, as set forth in the organization of the Kingdom, was that every man twenty years old and upwards should be numbered in the militia (Numbers 1:2-3). While this did not constitute a standing army, yet each man was assigned a place in the defense of the nation. There were certain exemptions from such service. The man who had just completed his home, or started a farm, or had just been married was free from the call to service (Deut. 20).

All men are not equal, nor are they equally able to give a good account of themselves in battle. There are those who are born fighters and there are those who are not able to fight and fear physical combat. When, therefore, the men of Israel had assembled for battle the officers were to ask if there were any who were afraid or fearful. Those who answered in the affirmative were mustered out and returned home. This assured an army of brave and fearless fighters.

When an enemy attacked His people they were admonished not to be afraid even though in armament and power the enemy seemed greater than they. The reason given, "For the Lord your God is He that goeth with you, to fight for you against your enemies, to save you" (Deut. 20:4). With such assurance should a nation fear the future?

The whole scheme for Israel's defense pre-supposes the enemy moving against them. They are definitely instructed not to be aggressors but are to oppose the aggressor who comes against them. It was for this purpose God declared of Israel, "Thou art My battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms" (Jer. 51:20).

A nation can be involved in a war by indirect methods such as entering into defensive alliances. Therefore, Israel was forbidden to make any covenant with the nations around them or with their gods (Ex. 23:32). Such entanglements would lead to inevitable trouble.

The leaders in Israel were forbidden to multiply weapons of aggression, the possession of which would attempt ambitious men to lead the people on a war of conquest. It was only when the enemy moved against Israel that they were to move against the enemy. When Israel went out to meet their foes under such conditions the Lord went out to meet that enemy with them.

When the nation keeps His commandments, statutes and judgments God has promised, "I will be an enemy unto thine enemies, and an adversary unto thine adversaries" (Ex. 23:22). The result will be "And ye shall chase your enemies, and they shall fall before you by the sword, And five of you shall chase an hundred, and a hundred of you shall put ten thousand to flight" (Lev. 26:7-8).

His Kingdom is not to win conflicts through numbers nor are they to trust in superior armaments. They are not to fear the weapons of modern warfare possessed by their enemies, for God has promised "No weapon that is formed against thee shall prosper" (Isa. 54:17).

When will our nation awaken to these wonderful promises and conform with the requirements that will make them operate for our benefit? Though the world be arrayed against us we should have nothing whatever to fear when our enemies are God's enemies also.

Can we do anything to bring these blessings to our nation? Yes. They will come when our people recognize the truth and fulfill the vow made by our forefathers when they said, "All that the Lord hath spoken we will do" (Deut. 19:8), and observe and do and keep all His laws. As a nation we must administer these laws as the law of the land. We must not enter into entangling alliances with the nations around us. Our defense is in the Lord and not in an aggressive policy, encircling our potential enemies through defensive alliances with nations not of the Israel commonwealth. The individual is delivered from temptation and evil by the acceptance of Jesus Christ. So the nation will be delivered from her enemies and all aggression by observing and keeping the requirements laid down for our national defense. Moses clearly foretold the results that would follow:

"Happy art thou O Israel:
Who is like unto thee, a people
saved by Jehovah,
The shield of thy help,
And the sword of thy excellency!
And thine enemies shall submit
themselves unto thee;
And thou shalt tread upon their
high places."
(Deuteronomy 33:29, A.S.V.)

*See "The Question of the Sword" in DESTINY Magazine for May 1937.

Watch Egypt

IN an editorial in the April issue of DESTINY entitled "What Next?" it was pointed out that Mussolini was to be watched. Since that editoral was published he has taken over Albania. This, with the previous activities of Hitler, has awakened Great Britain and France to belated action. They are now taking a stand that they should have taken in 1936 when Hitler marched into the Rhineland. There have been such changes during the last three years that we doubt that the present moves will be effective in curbing for long the ambitious program of the dictators.

Egypt is especially open to an attack by Mussolini, so much so that the Egyptians themselves are now doubting the ability of Britain to defend them against aggression. The following is a dispatch from Cairo, Egypt, dated April 10: "While Italy is condemned here for the Albanian occupation, respect and fear of Mussolini and the Rome-Berlin Axis appear to be increasing tremendously among all classes of Egyptians. As this increases British prestige decreases."

Is this feeling a foreshadowing of the fulfillment of the events as depicted by Isaiah in the 19th chapter? Will Egypt prove to be the broken reed to the House of Israel when the crisis comes and Israel needs her help? (Ezekiel 29:6-7.)

The importance of the New Egyptian independence was the subject of an article in DESTINY for September, 1937. In that article it was shown that Egypt was yet to become the basis of one of the major moves against Israel-Britain and is destined to play an important part in the military activities centering in and around the Mediterranean.

The forecast of the important part independent Egypt is yet to play in coming activities will be amply justified in events of the near future.

"Who Shall Say What We May Find Awaiting Us 'Round the Next Corner?"

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

SUCH is the question asked by Sir James Jeans in his book, *The New Background of Science,* published in 1933.

Two quotations, from a notice of the book which appeared in *The Times,* will serve as a "background" for a statement of the reasons for our belief that the history of the English-speaking peoples is a fulfillment of prophecy.

Here are the two quotations:

(1) "At the close of his book, too, Sir James contends that 'the law and order which we find in the universe are most easily described—and also, I think, most easily explained—in the language of idealism . . . idealism has always maintained that, as the beginning of the road by which we explore Nature is mental, the chances are that the end also will be mental.

"To this present-day science adds that, at the farthest point she has so far reached, much, and possibly all, that was not mental has disappeared, and nothing new has come in that is not mental. Yet who shall say what we may find awaiting us 'round the next corner?"

(2) "The scientist can never claim to know anything for certain except direct facts of observation."

It would be difficult to find a more perfectly-worded text on which to base an answer to the question: "What is Prophecy?" How did it arrive, and how are we to know that it is what it claims to be—Divine foreknowledge? How can we prove it? How can we be certain?

Let us requote Sir James Jeans; we ought to be sincerely grateful for these remarks from such an eminent scientist: "As the beginning of the road by which we explore Nature is mental, the chances are that the end also will be mental."

To the question—How can we be certain?—we are told that "the scientist can never claim to know anything for certain, except direct facts of observation."

Now re-read these two quotations, and substitute "Prophecy" for "Nature," and "Bible student" for "scientist," and we have a modern definition of Prophecy, and a modern test as to its validity; so let us put it to the test!

LET us begin with Genesis, and we find that at the beginning of the road, along which we are to explore Prophecy, we are met by the *mental* perceptions of the Patriarchs —Abraham, Isaac and Jacob. Each in turn was conscious of some message to the *mental* side of his being, which caused him to perform certain acts, or was a result of, or a mental commentary on, some event in his life. But the present-day scientist tells us that we cannot be certain unless it is provable by the direct facts of observation.

For instance, Abraham was mentally aware that "the Ever-Living said to Abram: 'Depart from your native land, and from the home of your forefathers, to the land to which I will direct you (F.F.). And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing,' " etc. (A.V.). Abram mentally received this Divine command, but, when applying the above rule, we cannot be certain that Abram did receive this mental message unless we can point to its fulfillment in the history of himself and his descendants.

We can be "certain" it is true in part because he left Ur and went to Palestine, and because his name is great among all Eastern countries; but the complete proof is because the prefix "Great" has been added to the name of the present-day Homeland of the Ten Tribes in "Great" Britain. Again, Abraham was mentally conscious that "God did tempt (tried,' F.F.) Abraham" to offer up his son, Isaac, as a sacrifice. We know this mental message came to Abraham, because history relates how he obeyed the Divine message; but we want to be so sure about this test of faith that we read the whole of the Divine message delivered as a result of this obedience.

The message-prophecy is given in Genesis 22:16-18, and we wish to put it to the proof by "observing the facts" of fulfillment in history, so that prophecy fulfilled becomes the observed facts of historical events.

Genesis 22:16-18 (F.F.)

"I promise," the Lord declares, "that because you have done this thing, and not held back your special son, that, when blessing, I will bless you, and, when increasing, it will increase your race as the stars of the skies, and like the sand upon the seashore; and your race shall possess the gates of its enemies; and I will benefit all the nations of the earth through your heir, because you have listened to my voice."

The Jews of the single tribe of Judah — the Judahites — were condemned to be few in numbers. We are, therefore, compelled to look for the fulfillment of this promise of expansiveness in the history of that larger section of Israel, known as the Lost Ten Tribes, under the leadership of Ephraim and Manasseh.

To help our powers of observation of "direct facts," this Divine promise adds this special identification detail —namely, that Abraham's race "shall possess the gates (plural in F.F.) of his enemies," or, as "Oxonian" renders it, "the cities of those who are contrary to themselves in habits and customs."

("There are eight gateways of the world, and we own the lot! What further proof do you want?" asked the late Admiral Fisher.)

Also, it was stated, all the other nations of the world would be benefitted by their contact with the descendants of Abraham's son, Isaac.

Some years before this trial of faith, there was a "scene" in the family life of Abraham, between Sarah and Hagar, the details of which can be read in Genesis 21:9-21. Sarah desired the expulsion of Hagar and her son Ishmael, and in verse 12 we learn

that Abraham was *mentally conscious* of a message from Jehovah.

Sarah's desire for the separation of Ishmael from Isaac was to be complied with, and in verse 13 the promise is made that Ishmael's descendants would become a nation, and they became the Arabs.

We must now look for the fulfillment of this promise-prediction, made in verse 12, by observing the *direct facts* of history.

"In (after) Isaac shall thy seed be called."

We study the history of the Jews, age after age, down to the present day, and note that they have never had a racial name based on, or derivable from the name of Isaac! Jewish history having failed us, we are compelled to turn our attention to the history of the Ten-Tribed House of Israel.

AT this stage let us realize how necessary it is to find a fulfillment of this promise-prediction of the giving of this racial name to Isaac's descendants.

Abraham was mentally convinced that such a promise-prediction was given to him, and somehow the record of his conviction came to be incorporated in the account of his life in Genesis.

But it seems as if, in the Providence of God, it was necessary that this promise-prediction should be almost forgotten, or overlooked.

We find it necessary to cultivate the virtue of patience during a long wait of 1105 years.

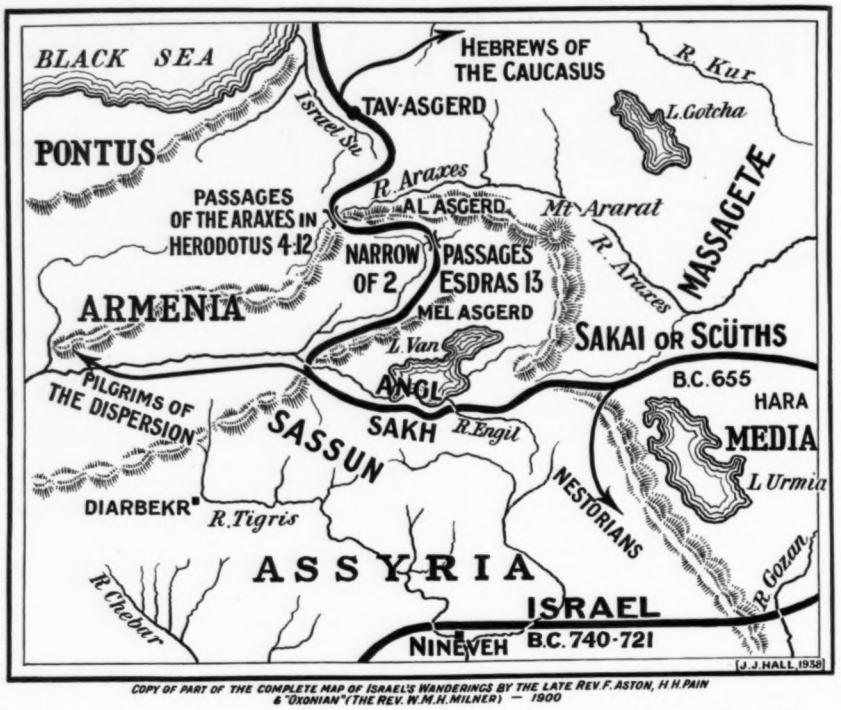
Eleven Hundred and Five Years!

From that domestic quarrel to Amos 7:16 is 1105 years, and that is the FIRST and ONLY time in the Old Testament that the title of the House of Isaac is mentioned. It was when Amaziah, the High Priest of Northern Israel, met Amos and officially used this title in connection with the Northern Kingdom of Israel—the Ten-Tribed Kingdom.

"The House of Isaac"

This naming was sixty-six years before Northern Israel went into their Assyrian captivity in 721 B. C., to the cities of the Medes, on the river Gozan flowing into the Caspian (II Kings 17:6).

Again the curtain is rung down on this promise-prediction, the label must not be displayed too prominently, otherwise the Northern House of



COPY OF PART OF THE COMPLETE MAP OF ISRAEL'S WANDERINGS BY THE LATE REV. F. ASTON, H. H. PAIN & "OXONIAN" (THE REV. W. M. H. MILNER) — 1900

Map showing the escape of Israel from their Assyrian Captivity. Note the Three Names derivable from (I)saac— SAKH . . . SAKAI . . . SASSUN

Israel could not become "Lo-ammi," —"Not My People." Being named "The House of Isaac" would have identified them wherever they went.

After the overthrow of the Assyrian Empire, they began their long trek to Arsareth, and afterwards, in sections and under various leaders and names, they migrated across Europe as shown on the series of maps which illustrated my articles in the October, November and December (1938) issues of DESTINY.

The sons of Isaac were Isaacsons, the initial letter, "I," is omitted in the Hebrew, and we then get Saacsons. The Saxons (Saacsons) migrated from the southwest of the Caspian, the locality of Lost Israel's Assyrian captivity, and duly arrived in "Great" Britain.

In due time "the gates of their enemies" were given to them, but this gift could not be given until their seven times of punishment had run out. Then, "*when* blessing" and "*when* increasing," God proceeded to "change their national fortunes into prosperity" or, in Biblical language, He "will turn their captivity, and have compassion upon them" (Deuteronomy 30:3).

This Seven Times totals a period of 2520 years, and this long period after 721 B. C. brings us to the date of A. D. 1800. The "direct facts" of history tell us that round about that date, and later, these "gateways" came under our control, so that we could become a blessing to the whole world by making the seven seas safe for commerce and travel.

The same method of argument holds good with the great prophetic messages in the lives of Isaac and Jacob, and the same mental messages, or inspirations, came to the Major and Minor Prophets, and in every case it was through their minds, by either message or vision, that they give forth their great predictions which have become the age-long hope of the Nations of Israel and Judah.

During 2500 Years

DURING this long interval, slowly, but surely, the larger section of Israel's Twelve Tribes—namely, the Northern Section of the Ten Tribes —became (1) "Not-My-People-Israel" in their Assyrian captivity; (2) wanderers among the nations of Europe, "*following* an east wind," and therefore ever going westward; (3) "gathered togeher with My fury poured out," by each section fighting its way into "the Isles of the West;" (4) brought into the bonds of thte New

Covenant, through our acceptance of the Gospel of Grace, and the part we played in the drama of the Reformation; (5) then came the separation of Manasseh from Ephraim and his companion Tribes by the loss of the U. S. A., followed by the gradual laying of the foundations of our Colonial "Company of Nations;" (6) the Divine Gift of the sea-power promised to Israel and to David; (7) the gift of the gateways of the world, promised 3500 years previously, to the descendants of Isaac as he lay on the altar of sacrifice; (8) the establishing of the great missionary societies of the British, Colonial and U. S. A. sections of Israel, "Ye are My witnesses;" (9) the lending to all nations, by the flotation of foreign loans by the London and New York money markets; (10) and the gradual evolution from A. D. 1800 onwards, until British-Israel has become "the Chief of the Nations," an alternative description given by the late Dr. Driver being: "Foremost amongst the liberated nations of the world," and thus fulfilling the Mosaic prediction in:

Deuteronomy 28:13 (F.F.)

"For the Lord will make you the Head, and not the Tail! And you shall continually rise higher, and not be depressed—whilst you attend to the commands of your Ever-Living God."

And During the "Afterwards"?

Sir James Jeans surmises that "the chances are that the end will also be mental," and he goes on to ask the arresting question:

"Who shall say what we may find awaiting us 'round the next corner?"

The answer is, again, a "mental" one, and is supplied by "the Goodly Fellowship of the Prophets." Prophecy being mental, the subsequent effect of its fulfillment will be mental. It will be admitted by the minds of the people, whose own history will be the absolutely certain proof of its fulfillment by the "direct facts of observation." What a test for prophecy to be subjected to! And what a compelling and all-convincing answer is demanded, and can be given!

Cause and Effect! Prophecy and Fulfillment!

The prophet Ezekiel gives us the finest examples of this "when" and "then" test of prophetic fulfillment in Israel's history. Truly we are rapidly approaching great turning-points in national histories and destinies. Our old friend, "the balance of power," in the Victorian and Edwardian periods, simply does not exist in these post-war days.

Events in the Near East and the Middle East, complicated by the present-day Jewish tragedy in Europe, and its effect on our policy in Palestine as the Mandatory Power, all point to the dawn of a new era and a great rearrangement of national aims and policies.

Let us take three examples from Ezekiel's prophecies, showing the effect on the minds of the people by the fulfillment in their history.

The first is taken from Moffatt's translation of:

Ezekiel 12:10-16

"Give them this message from the Lord, the Eternal: 'This (your symbolical bearing of a burden, and preparing to go into captivity, in verses 3-9) bearing of a burden applies to the prince and all the Israelites in Jerusalem.' Tell them:

I am an omen for you;
As for me, so with you—
To exile, to captivity, you go,
The prince among you (Zedekiah),
He shall go out in the dark,
By the way he has broken,
Shouldering his burden,
Covering up his face,
Not to see the ground.
I will fling my net over him,
And he shall be caught in my toils;
I will take him to Babylon, in
Chaldea,
(He will never see it,
Though he shall die there),
And his attendants, his retinue,
And all his guard, I will scatter to
the winds,
And pursue them with the sword.

" '*When*' I disperse them among the nations, and scatter them over foreign lands, '*then*' shall they realize that I am the Eternal."

When and Then

The facts—the observed facts of history—show us that the Jews in Babylon *learned their lesson,* and finally renounced idolatry whilst in Babylon, and became, once more, thorough-going Monotheists, and they have remained so to the present day, making their predicted witnessing. Is not their racial creed, or profession of faith, taken from Deuteronomy 6:4, and recited at all their services?

"Hear, O Israel; the Lord our God is one Lord."

It was an historical fact that Nebuchadnezzar ordered his servants to put out the eyes of Zedekiah, and thus the prophecy was fulfilled, that he would go out in the dark to Babylon, but would not see it.

And "when" they were sent away, "then" they would mentally realize all this prophecy meant, and that it was the work of the Eternal. "Then" they learned their lesson, and they have never forgotten it. All their subsequent history confirms it to them, and many of their religious observances constantly remind them of it.

Ezekiel 20:21-42

THIS passage is far too long for quotation; therefore brief references to the verses must suffice. This running commentary, a blend taken from the F.F. and Moffatt translations, will greatly help our readers when they are reading the above passage in the Authorized Version.

(1) Northern Israel's expulsion and punishment are outlined in verses 21 to 26.

(2) A brief historical resume of Israel's arrival in Palestine follows in verses 27 to 31, with a reference to Baal worship and shrines in verses 29 to 31.

(3) The conclusion of verse 31 gives the withdrawal of Jehovah's replies to their approachings; therefore Northern Ten-Tribed Israel, in verse 31, decides to become "like the heathen, and worship wood and stone" (F.F.).

(4) But in spite of all this, in verse 33 and onwards, Jehovah decides to take a strong line with idolatrous and Gentilized Northern Israel of the Ten Lost Tribes, and to direct their affairs.

(5) In verse 37, we are brought "into the bond of the Covenant" (to become Christian).

(6) Biblical Zionism is described in verse 40, after, not only the Jews, but also Northern Israel are freed from their idolatries:

"For in My Holy Hill, and in the High Mountain of Israel, all the House of Israel (the Twelve Tribes) will serve Me perfectly in the lands of their country" (F.F.).

The Only

NEVER has the world been so confused as it is today. A thousand plans are proposed to bring it out of its difficulties, but still the confusion deepens. Men are beginning to doubt the ability of human wisdom to solve their problems. Even leaders are looking for someone to set a new pattern for their actions.

For centuries peace among nations and between individuals has been earnestly sought by men of good will everywhere. To this end they have worked, but so far without success.

Strife has only been accelerated. WHY?

The reason is man's failure to either comprehend or practice laws which the world must know, which it must keep and do in order to have upon earth the kind of existence that will bring peace to all mankind. Because leaders have not been acquainted with fundamental principles of government, nor with the laws which establish peace, intellectual and moral burdens have been fastened upon all peoples.

The thoughts often expressed that a change of administration in government; lowered taxes; balanced budgets; legislation to keep us out of war, etc., will jointly and severally lead the way to a new day are all of purely superficial merit. None of them are fundamental or basic. The underlying problem is not *material,* but *spiritual.*

Essentially the spiritual solution of our problems is simple. Yet because it is so simple it is so difficult. Briefly stated, it is righteous living—a conduct of our individual and national affairs based on the observance of strict honesty in our relationships with our fellow men. Greed, strife, and dishonesty in business dealings are translated into international relationships. Nations are only groups of individuals, and what is evident in relationships between individuals is manifested on a larger scale in national and international activities.

Peace, prosperity and happiness are by-products of righteous living, resulting from the observance of the principles of the golden rule. Because men have disregarded the revealed principles of eternal righteousness, they are today experi-

lyWay Out

encing the culmination of their own acts—the accumulated result of what they have sown.

What do we mean by "righteous living"? *Just this — an understanding and an application of the ideals of Jesus Christ.* To the humble His life has altered the face of history and has given the certainty of power that the doctrine of might shall be dispelled. Men may therefore be assured that whatever they may lose in worldly prestige by acts of gentleness or humility to counter wrong-doing will be more than recompensed by the progressive attainment of spiritual power. The teachings of Jesus Christ put into everyday practice will change individuals and nations from conditions of selfishness and strife to unselfishness and peace, and NOTHING ELSE WILL. No statesman or clergyman, president, prime minister, dictator nor pontiff can cure the world's economic and spiritual ailments unless through him the peoples are led into ways of righteousness and nations accept and live by the ideals of Jesus Christ. Obviously His ideals were God's plan for mankind—a blueprint for the direction of human behavior—otherwise they would never have been uttered and recorded in the Bible. Just so, God created man in His own image and likeness to do His will individually and as a group, to love one another, and thereby have an ideal condition on earth. Without God's spirit and purpose, man is as useless in carrying out the Creator's plan as the automoble is without the life-giving spark of the generator. Man *must* recognize that God's plan for His will to be done on earth among men can only be accomplished by men who are actually *vitalized by His spirit.* This is THE way.

While the Ten Commandments are universally accepted as the highest moral code, there are other God-given laws which govern jurisprudence; monetary regulation; true standards of wealth; taxation; interest and debt; and all other things which have to do with the moral and economic life of nations. We are bound by these laws just as surely as we are bound by the Ten Commandments.

When as individuals men believe and accept Jesus Christ they will as *nations* know, keep and observe the laws He ratified and confirmed in His life. Then, and then only will the problems of the world be solved.

This is THE ONLY WAY OUT!

"When" this has happened, "then" this will be the result:

Verses 42-44 (F.F.)

"*Then* you will learn that I am the Ever-Living, *when* I have brought you to the soil of Israel—the land that I raised My hand to give to your ancestors, and you will *then* reflect upon your courses and all your ways by which you corrupted yourselves, and be loathsome in your own eyes, because of all the vices you have practiced. You will also recognize that I, the Ever-Living, work for you because of My Name—not because of your vicious ways and rotten courses —House of Israel," says the Ever-Living.

The third example shall be from:

Ezekiel 36:8-12 (F.F.)

It describes the present-day activities in Palestine, including the afforestation of large tracts of land and the Jaca orange trade, in preparation for the reunited return of All-Israel.

"A Message to the Hills of Israel" (F.F.).

"But you, mountains of Israel! shall grow trees and bear fruit for My people Israel, *when they are ready to come!*

"For I am with you, and will turn toward you, and you will be cultivated and sown, and I will increase a population from *all* of the House of Israel, who will return to the burnt-up cities and rebuild them.

"For I will increase men and cattle upon you, and you will increase and breed to your ancient population, and I will benefit you more than formerly.

"*Then* you will *learn* that I am the Ever-Living, *when* I bring the men of My people Israel to you, who will possess you, and you shall be their estates, and you shall never again be bereaved."

The Desired Proof

Here we have fulfillment of prophecy described as being the proof of the existence of the Deity, and the proof of His control of historical events. What is of still greater importance is the statement that because of these observed facts, the effect on our mental outlook will be a racial certainty of conviction (no mere arguments) that God is self-existent, that He has been watching over Israel, that He is our God, and that we are His witnesses to an astonished world.

Therefore, all these new things which are to come to us are mental, and "in the latter days ye shall understand it perfectly." (Jeremiah 23:20, Driver.)

This is what we shall find awaiting us 'round the next corner!

The Cost of Theft

W. J. CAMERON

A Talk Given on the Ford Sunday Evening Hour, April 2, 1939.

FOR forty days during this season of the year, multitudes of our fellow-citizens give special consideration to their moral responsibilities. Society as we know it is made possible only by a general agreement that certain individual attitudes are socially serviceable, and others socially harmful. From the lowest to the highest, our social codes are remarkably alike. There are certain *minimum* terms on which people can live together and if these be broken, social stability is lost. They must be set up again if social life is to be resumed. The most comprehensive statement known to us of the *minimum terms on which society can be maintained is the Ten Commandments.*

What are these terms? Well, beginning at the foot of that ladder, they are these: *don't envy* what your neighbor has; go out and get its equivalent for yourself if you really want it. *Don't use false words* to or about another; counterfeit words destroy social commerce as a flood of counterfeit money destroys trade. *Don't steal;* any sort of stealing endangers economic balance and damages the thief more than the victim. These recognize in the spoken word and in possessions earned by work a sacred quality that forbids tampering. *Don't destroy life. Don't adulterate life,* especially family life. *Honor those—your father and mother*—who were the links before you in the chain of life, as you will be the links of life to those who follow you. *Take notice of time*—give at least a part to nourish the moral man. To this Commandment we owe the almost incredible fact that the titanic activity of the world slows down for hundreds of millions of people one day in seven. And then come *three Commandments* that safeguard the human mind from superstition when thinking of Deity.

This is the basic law on which all Anglo-Saxon laws are founded. Basic, because it is first written in the normal constitution of human nature. Commandments so-called, they simply state what right-minded people naturally do, and what no law *can* compel wrong-minded persons to do. Thus, they are more than commandments; they are the profound constitution of the good society. Analyze any one of them and in it you will find an indispensable social necessity. No strong social structure has arisen where any of these elements has been lacking.

Take the Eighth Commandment—*Thou Shalt Not Steal;*—the economic complexion of the country would practically be changed by obedience to that. No one knows how much is stolen in this country every year; we only know the thefts that are detected and prosecuted. The value of the property involved in known thefts amounts to more than the cost of Federal, State and Local Governments combined, in normal times. Much of this property never is restored. The law of Moses, in whose name these Commandments have come to us, made *restoration a part of the penalty.* Under our system, a thief steals your overcoat; you lose your overcoat; the thief loses his liberty; society loses his service while it supports him in jail! The Mosaic system would require the thief to work to restore the overcoat, and then work longer making other overcoats to teach him what a rent his misdeed had made in the social fabric.

With us, this violation involves not only the property stolen; there are also the costly things we must do to

protect ourselves from thievery. Think of the cost of locks and bars, of watchmen and police or burglary insurance and other forms of protection that would not be necessary in an honest society. When you figure the cost of our ordinary commercial or domestic defenses against thievery, and add it to the value of stuff stolen, the Eighth Commandment takes on real economic importance.

And it reaches into very high places. It is not the sneak thief or the robber with a gun that is the most costly thief. The embezzler, the perpetrator of postal frauds, the purveyor of false securities, the forger, the business man who "fails" in false bankruptcy, the wholesale stealings in various gambling rackets — these are sufficiently important financially to compare with our total normal cost of government.

In the aggregate stealing costs us as individuals about $160 a year — or $800 for a family of five. A high tax to pay for dishonesty. It spells the difference between plenty and not enough. May it not be, as many insist, that part of our economic difficulty is moral? If we as a people were right in our behavior in this respect, would not things begin to go right? It's worth thinking about.

When the Earth Quakes in Palestine

S. KAY SHUTTLEWORTH

WHAT is this idea that at some future time an earthquake is to upset the Suez Canal and make the Gulf of Suez impassable as a seafaring highway? On what possible grounds can we consider the following prophecy in Holy Scripture as descriptive of a possible future event? "The Lord shall utterly destroy the tongue of the Egyptian Sea," and referring to the river Nile the prophet goes on to say, "He shall smite it in the seven streams and make men go over dry-shod" . . . and there shall be a highway . . . which shall be left from Assyria, "like as it was in the day that Israel came up out of the land of Egypt." (Isaiah xi:15-16.

We are all aware that the Nile has seven mouths, two only of which are now used, the Rosetta and Damietta branches. Of the other five, now nearly silted up, three flow into Lake Brulos and two into Lake Menzala, between Damietta and Port Said. The Red Sea, at its northern extremity, divides into two tongues or gulfs, the most northerly being the Gulf of Suez and that on the eastern bank the Gulf of Akaba.

While the physical changes that prophecy describes have not yet occurred they are quite within the realms of possibility. The geological formations show kindred upheavals from Palestine to East Africa, and there is a huge fault in the earth's crust one side of which runs down the middle of Palestine from North to South while the other side runs parallel with the mighty river of Egypt on the African peninsula. The accompanying map shows Palestine to be a volcanic area. There would seem to be a great firebox below the crust of the earth which generates an enormous motive power that appears here and there as hot sulphur springs act like safety valves up and through to the earth's surface. A land split from east to west, such as at one time created the present deep indentation of the Jordan valley and the Dead Sea could stage a waterway from the Mediterranean, somewhere in the neighborhood of Joppa that would rush into the cavity and transform an immense area of land below it into a deep inland sea many times larger than the present Dead Sea.

Were a volcanic convulsion ever to cause the fulfilment of the well known prophecy that is to make "the Mount of Olives to split in the center from east to west — a very great valley" (this being the exact translation from the original Hebrew of Zachariah, 14:4) we should see the waves of the Mediterranean pour in eight times the depth of Niagara Falls, since that is the difference of level between that great inland sea that makes the coast line of the whole of southern Europe and northern Africa, and the hemmed-in sea, so saline that it is labelled "dead." The prophecy in Zachariah 14:4-5 is: "And the Mount of Olives shall cleave in the midst toward the east and toward the west . . . a very great valley and half of the mountain shall remove toward the north and half of it toward the south, and ye shall flee . . . for the valley of the mountains shall reach into Azal."

NOW Azal is presumably Ascal or Ascalon, SC giving way to Z and accepted as a later addition. The wording is peculiarly careful and is not contradicted by a large raised map in the Royal Gographical Society, London, which shows the ridge of mountains to be rift and the Valley of Achor northeast of Jerusalem; ending in the Dead Sea. While the range of mountains are massed and continuous, there are defiles, and the writer has presented a valley from Azal as most likely from the present configuration, "for the valley of the mountains shall reach unto Azal."

This is impressive, together with, that the Mount of Olives shall be divided by a great valley running east and west, leaving mountains on north and south, which is geographically correct. Such a mighty inrush of uncontrolled water would create an enormous whirlpool,—the vast gyration of commingled waters, flooding this great natural bowl of mountains known as the Jordan cavity, striking against the surrounding mountains and finding no other outlet it would escape into the Gulf of Akaba by an ancient gully now dry, but written on our maps as the Wadi Araba.

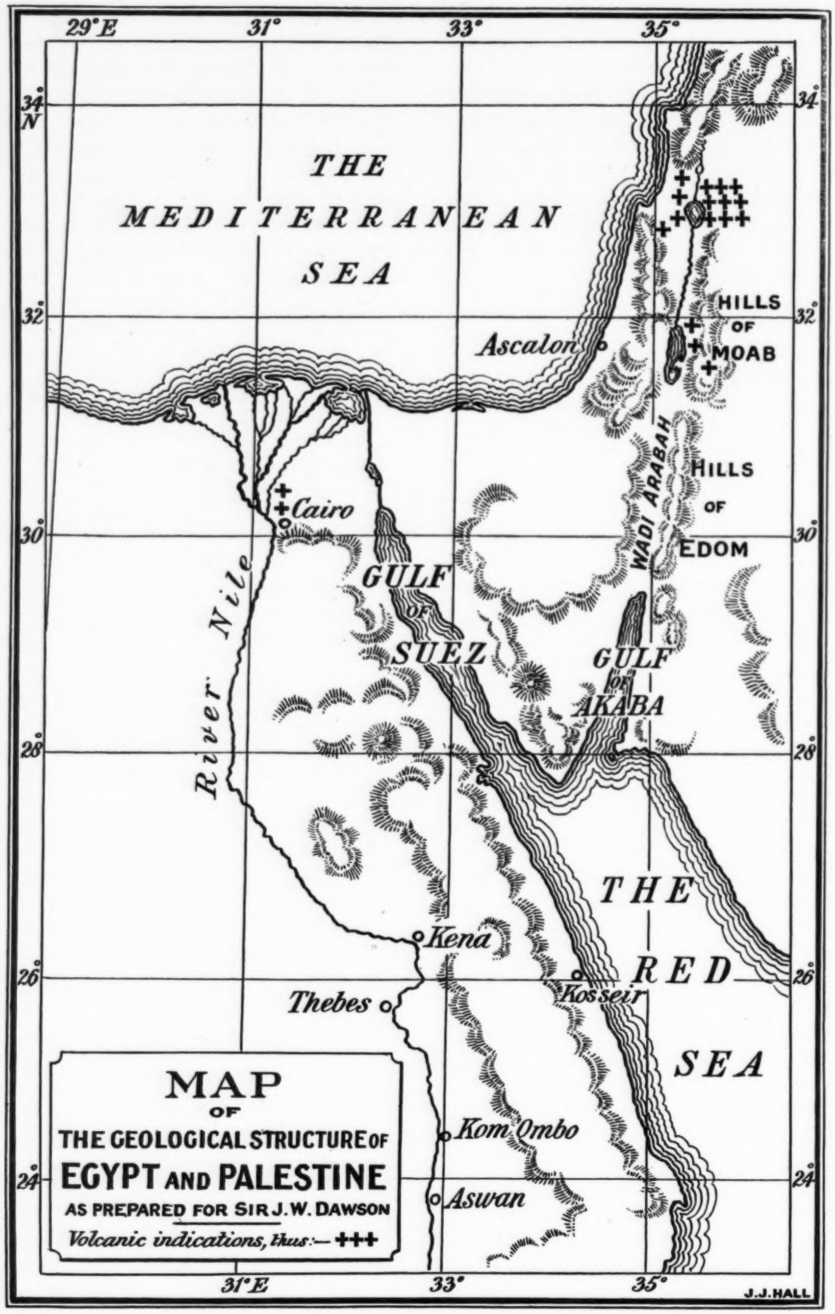
This Wadi Araba is broad and is

a wide waste of sand, but its boundary rocks show an old sea coast, grooved by torrents and worn with water marks. Although its sands may be heaped fully four hundred and eighty feet high, so great would be the rush of ocean weight from the Mediterranean that it could quickly sweep away the sand drifts of the last four thousand (?) years for the Dead Sea itself to become "living waters."

Bible students will recollect that Ezion-Geber was the port used by Solomon, where he built his ships and stationed his navy that conveyed to Palestine the ivory, apes and peacocks with which his name is associated. Ezion-Geber is known today as Ain-el-Ghudyan, about ten miles up the now dry bed of the Arabah. The Ferrar Fenton translation of Isaiah direct from the Hebrew, envisages Jerusalem as situated on a river highway: "a place of broad rivers and streams, not wanting in oar-driven ships and proud vessels to sail past."

Some of us can read Psalm 46 with richer understanding than as just a paean of praise of the Creator in the phrasing of this famous song of praise; for it is a perfect topographical interpretation of the very geographical convulsion this article envisages. "Though the earth be removed and though the mountains be carried into the midst of the sea" is even more forcibly expressed in an alternate translation from the Hebrew (F. Fenton): "When the earth quakes and although hills splash to the heart of the seas and break on the cliffs in their rush,—bright streams deck the City of God for God comforts at break of the day." "The heathen raged, the kingdoms were moved; He uttered His voice, — the earth melted." (F. Fenton). "Trembling peoples and kingdoms may shake,—earth dissolves when He utters His voice." Psa. 46:6-9.

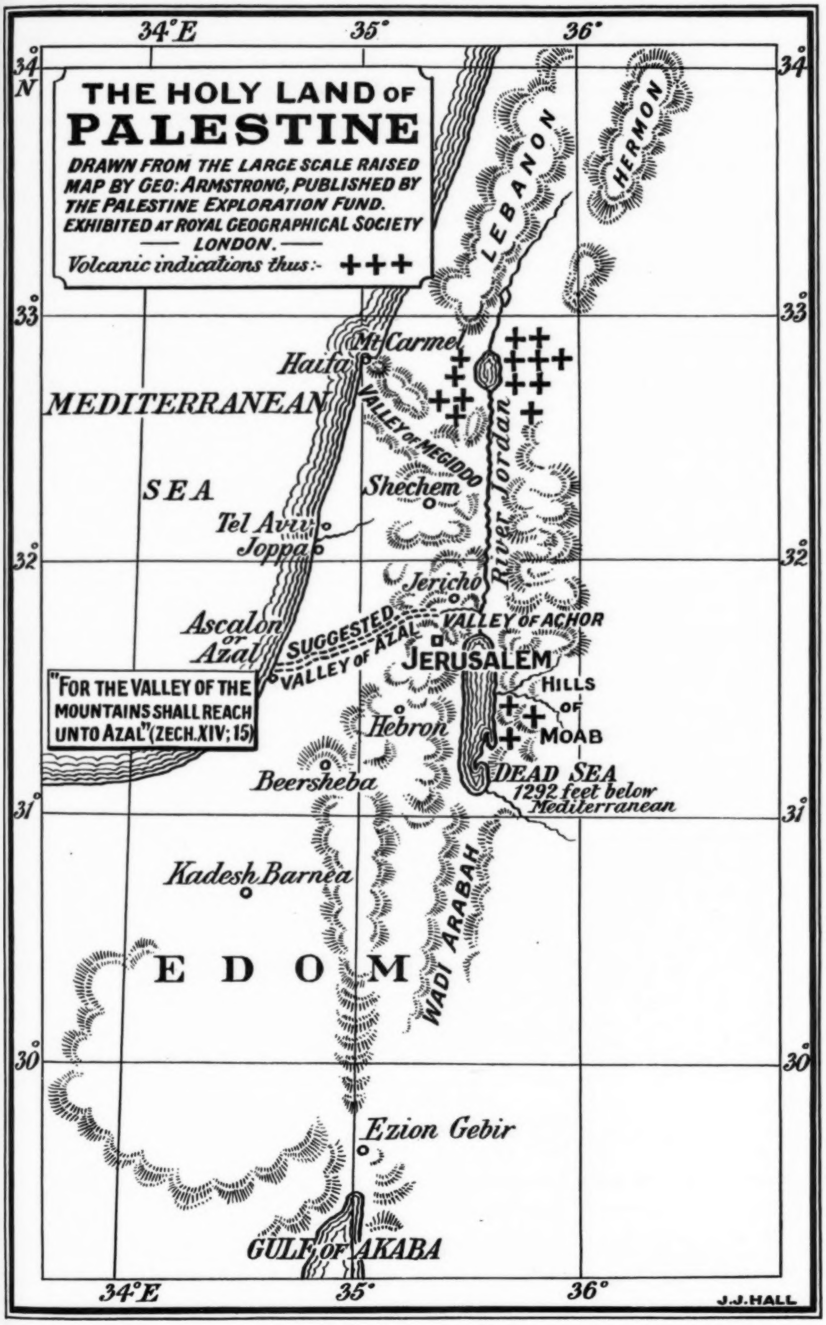
There is a future definite physical occurrence here in these verses; however, much custom may have staled our comprehension of their being anything more than a testimony to God—our refuge and strength. The prophet Zachariah says that we shall flee from this cleavage of the mountains as we fled before the earthquake in the days of Uzziah and good reason we shall have for fleeing this time if the Mediterranean comes all of a sudden pouring in. Much surprising geological data can be gleaned from



Sir J. W. Dawson's "Modern Science in Bible Lands." He tells us that Professor Boyd Dawkins has conjecturally restored the Mediterranean region at the time of the paleo-cosmic or antidiluvian man, by an isthmus dividing it into two basins or at any rate with only a very narrow strait connecting southern Italy with Africa.

In the Pleistocene period the land of Palestine extended far into the Mediterranean so that Cyprus was part of the mainland, and what is now the Nile Delta became a desert with the Nile running eastward into a lake while the gulfs of Suez and Akaba were much smaller than they are today.

At the time of the Miocene or Middle Tertiary Age there was a remarkable fracture of the earth's crust, which greatly altered the surface of Syria, Palestine and Egypt. The great hollow from Coele-Syria to the Gulf of Akaba was shaped at the same time as was the valley of the Nile long be-



fore man existed. The hills of Moab and Pashan were pushed up and the deepest hollow that forms the Basin of the Dead Sea dropped 1260 feet below what is the level of the Mediterranean. No longer could the marine mammals of this sea congregate with those of the Red Sea and Indian Ocean. Today there is an entirely different marine fauna on the two sides of the isthmus. The high triangular mass of Sinai bounded by the two depressions of the gulfs of Akaba and Suez have on either sides two similar ranges running down the east and west coasts of the Red Sea. On the western side this ridge widens out into the mountains of Abyssinia. At Assouan (ancient Syene) the hard ridge of rock crossing the river produces the first cataract.

Although actual volcanoes have been extinct in Palestine since history began, basalt in abundance shows that there were volcanic eruptions much later and antidiluvian man could have seen the volcanoes of Bashan and Moab in action. Hot springs are a present indication that the fires below are not extinct.

The valley of the Nile runs along a fault or fracture similar to that of the Jordan only less pronounced. Remains of hot mineral springs and petrified forests near Cairo attest the fact of volcanic activity. It is not unlikely that what occurred in the Pliocene Continental caused the bay of the present delta to become dry land and that the Nile flowed eastward, extending toward Palestine.

Statements to this effect so frequently made by Sir J. W. Dawson in his geological research still hold good after forty years and he would probably be far less surprised at a geological convulsion proving this article than a modern scientist would be to discover that the Word of God is still not yet out of date.

What would then be the effect of this flood of water rushing into the Dead Sea from the Gulf of Akaba?

Just a little lower down the Nile than Thebes, and practically opposite the Gulf of Akaba the map indicates a three side of a square twist of the river at Kena. Kena has good road communication to the port of Kossier on the 26th parallel. Is it but a dream to think of a natural waterway linking the Dead Sea with the Nile in the grandest manner imaginable?

The rush of waters swollen and pressed on by a mighty north wind would push past the bay of Kosseir, leaving in its wake heaps of mud and sand and debris, and in its refluent course plunge into the valley of the Nile, finding its way between low-lying ridges that show traces of an old riverbed of past existence, thus literally

> "beating off from the channel of the River" (Isa. 27:12) and fulfilling
>
> "with His mighty wind shall He shake His hand over the River, and shall smite it in the seven streams,"

so that the tongue of the Egyptian Sea is "utterly" destroyed, and "a highway shall be left from Assyria like as it was in the day that Israel came up out of Egypt." (Isaiah 11:15, 16.)

Scriptural prophecy is almost invariably corroborated, so here is the same picture repeated only in different language. There is no doubt that it concerns the Nile and this transla-

tion from Hebrew instead of the familiar Greek, is remarkable:

> "the waters shall dry from their brooks, and the River be parched up and fail, the streams and their murmur shall cease, and the banks of canals be destroyed." F. F. version. Isa. 19:5-6.

THAT the sea will roar and the floods clap their hands before Him, if God makes a way in the wilderness and causes rivers to flow in the desert will prove that God's word does not return to Him void, for His thoughts are not necessarily our thoughts, nor are our ways always His.

One of the allusions to a geological disturbance that cannot possibly be said to have already taken place is described by Isaiah in chapter 29. "When the Lord of Might comes with a roar and a crash, and the sound of a great rushing whirlwind and storm and a flame of devouring fire, the crowd of all nations shall wait and be puzzled and baffled and blinded when hail shall throw down all the refuge of lies, and floods will wash your den. Your league with the Pit will not stand in the rush, your treaty with death will be abolished," and the multitude that fight against "Ariel" (symbolic name for the city where the Lion of God resideth) and distress her shall be as a dream of a night vision. "Stay yourselves and wonder. . . . behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder, for the wisdom of their wise men shall perish. . . . Surely your turning of things upside down shall be esteemed as potter's clay . . . for the terrible one is brought to nought . . . the poor among men shall rejoice in the Holy One of Israel . . . and they that murmured shall learn doctrine."

The preceding chapter is just as emphatic and inexplicable — "The Lord shall rise up that He may do His work, His strange work; and bring to pass His act, His strange act . . . Be not mockers . . . for I have heard from the Lord of Hosts a consumption (i. e., sentence) even determined upon the whole earth." "Your covenant with death shall be disannulled and your agreement with hell shall not stand when the overflowing scourge shall pass through."

Likewise does the prophet Micah foresee a physical disturbance, he calls to the people to listen and speaking of the latter days, says: "the Mighty Lord comes against you . . . and beneath Him the hills are dissolved, and the plains, like wax before fire, are poured down as water from a steep." (Micah 1:2-4). This is a curious but apt description of what has been previously suggested; while it is direct from the Hebrew the authorized version is no less dramatic. "The mountains shall be modern under Him, and the valleys shall be cleft as wax before the fire and as waters that are poured down a steep place."

If these chapters, together with Daniel and Joel, are studied as a whole and then reviewed, we gather that the prophets are definitely instructed by God Himself, to give us the impression that a sudden and unforeseen action on the part of the Almighty will upset all our so-called wisdom, — "destroying its scientists' science and baffling its scholars' researches," as Isaiah 30:14, directly translated from the Hebrew by Ferrar Fenton, so neatly epitomizes.

"Your cattle shall graze in that time on fat plains, and on every knoll and rising hill—when the fortresses fall—will spring fountains and babbling brooks, in the day when the Lord heals the bruise of His Race and cures its festering wound." Isa. 30:26.

It is not admitted that "God's Race" can adequately be expressed by that minute portion of Israel that Jewry may partially represent. It is an unjustifiable claim when put forward, so that promises made to Israel in the Bible may be helped to come to fruition for its benefit. These visions of the prophets are addressed to "all the House of Israel wholly" and when the veil is lifted which 'til now has been spread on the face of nations and obscured our vision, then the judgment of the Lord will indeed prevail and Europe will be given a gracious opportunity to plan a model zone where those who have been bereft and down-trodden will be granted opportunity to establish themselves in obedience to Equity and Justice—a God-fearing community living in covenant relation with the Lord Almighty of Israel Unveiled.

AT Cambridge can be seen the fragments of a letter written by a Rabbi, Gaon Solomon ben Yehuda, from Ramleh in A.D. 1033, describing to a friend in Egypt a terrible earthquake which did great damage in Palestine just over nine centuries ago. He said that many villages were swallowed up and that people rushed out of the streets as walls bulged and swayed. Many died under the ruins of buildings that collapsed. The earthquake took place suddenly, just before sunset and this was fortunate, as had people been in their beds fewer would have escaped. For two nights following the quakes recurred and the people camped, trembling in the open. The servants of the Governor and the Caliph pitched tents for them outside the town. "All were alike," writes the Gaon, "like people like priest, like servant like master, when they left their homes and fled for their lives." The Rabbi reports how he proclaimed a fast and he inserts a prayer-invoking Divine compassion, "May the Lord God of the Universe look down mercifully upon His world . . . may He hide you in His tabernacle in the day of evil, and shelter you beneath the shadow of His wings. May Peace be yours from the God of Peace."

A prayer of the High Priest at the conclusion of the Atonement rites likewise recognizes the ever-present possibility of earthquakes in Palestine. "May it be Thy will, O Lord God of our fathers, that the homes of the people may not become their graves."

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Masonic Temple?

GEORGE H. GRIFFITH

FOR centuries tradition fixes the site of the burial place of Jeremiah (Ollam Fodhla) as at Devenish on Lough Erne, and is today pointed out to visitors as such.

A few miles from Tara is Jeremiah's Cairn. The entrance is from the east. In all probability it was a special meeting place where knowledge of a secret character could be given to chosen individuals for handing down; other words, a Masonic Temple. A curious feature of the plan is that it



shows two stones or pillars at the entrance, with a narrow passage between and to those who know anything of Freemasonry these are highly significant.

Let me sum up what evidence I have gathered to support this theory. Can the Bible help us? I believe it can. I Peter 2:17 says, "Honor all man, Love the Brotherhood, Fear God, Honor the King" (the first duty of a Mason). My next clue is from a very old ritual which states: The liberal arts and sciences began in the East and are extending to the West.

Q. To whom do modern Masons dedicate their lodge?

A. To St. John the Baptist and St. John the Evangelist.

Q. Why so?

A. Because they were the two most eminent Christian patrons of Masonry.

From another ritual dated 1851, I culled the following questions and answers:

Q. Where did our ancient brethren meet before lodges were erected?

A. On the highest hills and in the lowest vales.

Q. Why on the highest hills, and in the lowest vales?

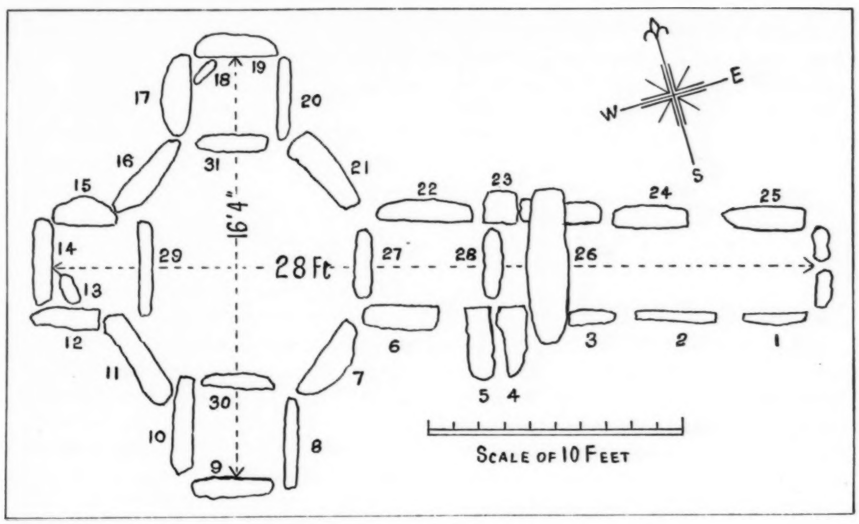
A. The better to guard against cowans and enemies, either ascending or descending, that the brethren might have timely notice of their approach, to prevent them being surprised.

Note well the narrow approach and judging by the photograph, the cairn is on a hill or high mound. Not only in Ireland but in England and Scotland are to be found chambers of a similar character to that at Lough Crew Hill.

From a modern ritual here is most signifidant information:

"The first or Holy Lodge was opened after the exodus of the Israelites from their Egyptian bondage, by Moses, Aholiab and Bezabeel, on consecrated ground at the foot of Mount Horeb in the Wilderness of Sinai. The second or Sacred Lodge was opened in the bosom of the Holy Mount Moriah. The third or Grand and Royal Lodge was holden at Jerusalem."

On her way to "the appointed place" Israel was told to "set thee up waymarks, make thee high heaps" (Jeremiah 3:2.) This was done all over Europe, Northern Africa and South America but more especially in France and the British Isles, of which the monoliths at Carnac, the stone circles of Avebury and Stone-



Photograph and Ground Plan of Jeremiah's Cairn

henge, the Zodiac at Glastonbury, are outstanding examples; for none but Masons highly skilled in the arts of Astronomy, Geometry and Mathematics could have erected those buildings.

Note this by Prof. Totten in "Our Race," Volume 5, page 303:

"Freemasonry, also, had its renewed birth at the period of the Ollam Fodhla's arrival in Ireland, the Royal Arch degree was established by him."

And in "Our Race," Volume 4, pages 252-3:

The novitiate in the ancient mysteries of Egypt was taught the lesson of duality as he entered the temple of On; he had to pass between the Obelisks that guarded its entrance. The same two stand today, the one over against the other upon either side of the Atlantic. In the earlier mysteries of the Shepherd Kings the same lesson of duality was taught by the companion blocks upon either side of the entrance passage to the Great Pyramid, and in the latter days of Solomon by "Jachin" and "Boaz", the pillars of Strength and Beauty, between which the representatives of all Israel drew near to God. In their plainest literary sense, and in a far deeper spiritual one, these double types are always male and female, part and counterpart, Lord and Lady, Bride and Groom. They have been joined of God from the beginning, and it is certain that no man may put them asunder. But we may pass beyond the Gates of Eden and penetrate to its central precincts without losing this supreme conception. When, at its creation, Adam stood alone, a dual being though he knew it not!—in the midst of the garden, behold two trees, the one of Life, the other of Knowledge."

The time is not far distant when all Israel will know those secrets which have been handed down so carefully by our forefathers, and I would strongly advise intense study of your Jewel, regalia and ritual, for the time is approaching when you must pass on that knowledge to your brethren, pure and unsullied as you received it.

The early Irish Masonic records might give us further information. The Scots claim they are the oldest Masonic institution. But they came from Ireland to Scotland and I contend that Ireland must be the first hunting ground for further knowledge on the subject.

BOOKS

God's Tenth

by

P. W. THOMPSON, M.A.
Author of *Britain in Prophecy*

IN the Bible we read that Abraham gave Melchisedek, a priest of the Most High God, one tenth of the spoils of victory. His descendant, Jacob, vowed to God one-tenth of his possessions, if God brought him back safely to the land of his fathers. Now when you talk about tithing to a Christian who doesn't mean to tithe he usually exclaims: "But tithing was part of the Mosaic law, and has been done away in Christ." *Abraham and Jacob lived long before Moses.* Tithing is therefore not Mosaic law but primal law. The Second and Third tithes were Mosaic, but that's another story.

There is a final Old Testament reference to this primal law in Malachi iii-10, which reads in the Revised Version: "Bring the Whole Tithe into the storehouse that there may be meat in my House and prove Me now therewith, said the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Mr. Thomas Kane of Chicago was a manufacturer who had his mind greatly exercised over this tithing matter, and wondered if in these days the tenth of a manufacturer's profits were the equivalent of Jacob's tithe and Malachi's tithe. He started business in 1865 and tithed his profits for ten years. As a result of his experiment he had a slip printed in 1875 which read: "I believe that God blesses in material and in spiritual things also the man who habitually gives him a portion of his gains. I have known no exception to this rule. Have you?" An enormous number of these slips were sent out to evangelical clergy and ministers in the United States, but negative replies were impossible to discover.

Amongst English tithers of the same generation were the Rt. Hon. W. E. Gladstone, who commended the practice to his son; Mr. William Walker of Whitehaven, who in an ordinary year gave one-tenth and in markedly good years one-fifth; and Sir William Hartley of Liverpool, who in his will strongly urged his children to continue this life habit. So clearly were the results of tithing noted in those days that Charles Spurgeon, the famous Baptist Minister, exclaimed that if a Christian tithed "peace and prosperity should be his portion." He took it as a matter of course.

In the year 1904 the late Rev. Henry Lansdell, D.D., produced his monumental work, *The Sacred Tenth.* This was an intensely earnest appeal to Christians to cease their robbery of God and to render to the Deity His dues. It cost Lansdell eight years' research at the British Museum. He dealt largely with the predial as well as the voluntary tithe, but it is only with the latter that I am concerned. This book is out of print, but finding that the Jewish University at Jerusalem was not in possession of a copy, I obtained the two volumes, and forwarded them together with my own. The librarian was exceedingly gracious in his remarks about the whole consignment.

For in 1923 I had brought out a small volume called *The Whole Tithe* which was a humble endeavor to deal more closely with the Mosaic code at certain points than even Lansdell had done, and to ascertain if possible what the Code really meant under modern conditions and with modern coinage. On starting the task I

thought the final solution had been lost forever. But most providentially my studies in the Second Tithe seemed to provide the key which fitted the lock, and opened the subject up to finality. I humbly hope so. The press was exceedingly kind—far too kind. For the *Jewish Chronicle* alluded to it as "that notable book," and the *Church of England Newspaper* as "the classic work on Christian giving." What a fortunate little work to have so pleased these widely diverse gentlemen! I still think they were rather generous in their estimates. My pulishers informed me that it was the first book on tithing ever to get into a second edition.

As one's store of literary quotations keeps on increasing, it is obvious that *All Thine Increase* is a work that can never be finished.

New facts continually bring themselves before one's notice. For instance, it was only when reading up for my brochure on *Glastonbury* that I became aware that our Druidic forefathers were acquainted with the Sabbatic Law and the Tithing Law also. From what source did they derive this knowledge? And when an Arch-Druid was discovered seated in the barrow in which they had buried him at Stonehenge, how was it that he was wearing robes suspiciously like those of a Jewish High Priest, even to the jewelled breast-plate?

In *The Whole Tithe* I have advanced the view that the Israelitish Sabbatic Law and the Israelitish Tithing Law were in reality two Sabbatic Laws.

I believe that the Israelitish farmer rested for God one day in every week, and worked for God one day in every week.

I do not think that the same Law is incumbent upon the Christian. But there always have been in the Christian Church, throughout the ages, men who have held that the payment of that primal ten per cent, paid by Abraham and Jacob and re-asserted by Malachi is well-nigh incumbent on all Jews and Christians who would take their religion seriously. Lecky says that in the third century the giving of the voluntary tithe was a common practice in the Church.

Let every man be fully persuaded in his own mind. If any man lack wisdom let him ask it of God which giveth liberally and upbraideth not. *The Whole Tithe,* Cloth cover, $1.75.

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