JUNE 1939

DESTINY

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The SERVANT RACE

RECALL the last giant task laid upon our people. It was no less a task than to carry the light of Christ to the world. Consider their position. Their country was gone. Their national unity was broken. Jerusalem was sacked. Israel was dispersed. Judah expatriated. A black cavernous gap rent history in two. They were a few hundred plain, poor people against a pagan world. That was the situation at the beginning of this era—a quite different situation than we find at the beginning of another era. How did our earlier brethren in Israel proceed? What was the action then required? Why, they went forth as servants, slaves, common laborers, tent-makers, fishermen, and told their story. They spread the news. They lived in the light they had, as every man and woman does if they have the light. And that was their method—the most conquering method ever known. It changed a world. True, they soon began to organize. Men who loved the preeminence got amongst them. There is something sinister in men that love to lord it over the souls of their fellows. But in every country the true church broke away from encrusted organization, and went on telling the story. Until it reached Rome, and Germany, and Spain. Until it reached Ireland and England. Until it strode the seas and blessed our shores. And what was their method? Telling their story and notifying the people of God's purpose to set up the kingdom of heaven on earth, with living, fleshly, human beings as its citizens and beneficiaries. Compare the difference at that juncture of history and at this. Was not theirs' the greater task? Have we any method better than theirs'? Before them went the Holy Spirit certifying to men that their words were true. Does not the Holy Spirit go before us also—do not men's hearts leap within them at the news we bring? You and I know they do, as the unborn John leaped within his mother Elizabeh when she heard the salutation of Mary the soon-to-be-mother of Jesus. Our truth comes as a light shining in a dark place. It is the hub which gathers all the scattered spokes of religious thought together and makes them one wheel, like unto the wheels of Ezekiel's vision.

And what a story we have to tell! That God from of old has always had a distinct people in this world, separated, a select seed, a chosen people, trained and destined to bear the light of righteousness to the whole world. Not a church in the ecclesiastical sense, but a race of men. Not chosen as a favor to them, but for the service of the whole realm of mankind. Not chosen because of their superior qualties, but by sovereign selection. And this race is the people of Israel. Unfortunately for the quick understanding of this by many people, the term "Israel" is always associated with the Jews, and our early mistaken teaching accustomed us to think of the Jews as THE Chosen People. There were thirteen tribes in Israel, of which Judah was only one, and not always the principal one. To this people of Israel were entrusted the Laws of God. He wrote them not on parchment nor on obelisk but on the living soul of a race. He planted them in the very blood stream of these people, so that the Laws flowed from generation to generation, and still flow on in us. He gave them the first knowledge of Himself. He gave them the moral law by which human society coheres. He gave them the economic law by which all the families of the earth are soon to be blessed with economic security. For a thousand years He schooled them, and then He scattered them in the world to a place He appointed, where they could grow and begin to exercise their moral influence.

They were the building race. When they left Palestine building stopped—no more glorious temples there until we return again as we are now returning. Coming to Greece, they built philosopy and famous temples—no more philosophy or temples in Greece since they passed on. They came to Rome and the remains of their greatness still fascinate the traveler—no more of that in Italy, since they passed on. They came to the Northland, to Holland, to England—and there they are building now. And to America, where they have built greatly in edifice and law. Yet everywhere they came, they left behind as it were a rearguard; the men who stood by Huss in Bohemia; the men who stood by Savonarola in Italy; the men who stood by Luther in Germany; the men who stood by Alfred and Wesley in England; the men of their race who make up 98 per cent of the medical, educational, religious and administrative missionaries in the benighted places of the earth. Sharing because it is their destiny to share—leaving schools, and codes of law, and the ideal of justice, and works of mercy in their path.

That race is Israel scattered everywhere, its largest groups in Great Britain and the United States and Canada; its smaller groups in liberty-loving Bohemia, in the Scandinavian countries, in Saxon Germany, in the northernmen who saved Italy from communism, in sturdy Dutch Holland, in the Brittany men of France, and scattered everywhere throughout the world as the representatives of the highest civilization we have reached. That is Israel, still obeying the law written in its nature, and leaping with recognition when the ancient name is called. Speaking various tongues, partitioned by national boundaries, caught in the network of alien peoples, Israel has not known herself, but now in this age of the world it is foretold that she will come to self-recognition. And our great message of the identity of these peoples in the world, with God's ancient and fully commissioned people Israel, will help bring that about. We march under Israel's covenants. We are the Convenant people. We have evidence that the Covenants are in full force. With all our sins, He has not cast us off. —W. J. C.

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DESTINY

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The People's Desire

THE President's message to the dictators and Hitler's reply merely emphasizes the need of our heeding George Washington's warning to remain aloof from entanglements. Yet it appears that there are men in Washington who are endeavoring to involve us in war at the first sign of a general conflict. Why?

The overwhelming majority of our people want peace. Let us heed Isaiah's warning as Europe prepares to commit political and economic suicide: "Come, my people, enter into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." (Isa. 26:20-21).

A recent editorial in the *Boston Herald,* commenting upon this desire for peace, has this to say: "Even the provocative actions of the President have not had any measurable effect. His disturbing remarks about quarantine of aggressive dictator countries did not swerve the people from their position. His disputed statement about our frontier on the Rhine did not make emotion supplant reason. His speech in Canada brought forth no chorus of approval for alignment with distressed Europe. His official comment when he set forth on his recent last fishing trip was criticized vigorously. His flippant and entirely uncalled for statement when he left Warm Springs—that he would return in the fall 'If we have no war'—has a mischievous sound, but, fortunately, has probably not made a deep impression."

Since the above editorial was written the unfavorable remarks regarding the President's Warm Springs statement has been very much in evidence in newspaper and public comment. The editorial writer, however, failed to give the real reason why our people are so cool in the face of skillful and unprecedented propaganda which would compromise our nation in such a way that any European war would also involve us. Millions of American citizens are convinced as to who desires war and why. For some time the American public has silently watched the activities of certain groups and can name those responsible for a policy whose objective is to involve our nation in European quarrels.

The day has passed when we can be stampeded into doing the bidding of a selfish group who, for their own ends, are willing to bring suffering and hardship upon many of our citizens. A wise leader will heed these warnings and recognize the signs of coming indignation against those who are responsible for trying to force our nation to participate in needless conflicts. If we must have war let it be declared against those thus responsible.

Selling Our Birthright

ENGLAND continues to woo Russia in the hope of forming an alliance with her, but there are certain obstacles which bar the way. This should be a warning, for God always places hindrances in the path of His people when they undertake a course they should not follow. Unfortunately now, as in the past, Israel persists in having her way and is seeking the support of a Godless nation rather than putting her trust in Jehovah, the God of Israel.

If political leaders would only study and give heed to the prophets such foolish and detrimental alliances would never be contemplated. These same prophets clearly show the coming treachery of this northern nation in her dealings with Israel. They also clearly depict the fact that Russia and Germany will ultimately line up together against His people in these latter days.

However, it is possible that before the time when Russia and Germany combine Great Britain will have so compromised herself that her entire position will be jeopardized. Already in America we are selling our birthright of freedom and liberty for a mess of pottage. This is evidenced in the fact that the doctrines of communism are so interwoven in administrative activities that the evils of control and regimentation are having their effect upon the peace and happiness of our people. We are selling out to the enemy within. Will Great Britain do likewise regarding the enemy without?

The people and leaders of both nations should read and follow the clear and concise instructions definitely given by God for this particular time of trouble. The times require statesmen who know and believe God in all His plans and purposes concerning His people. Until we have such statesmen, it is impossible for us to give a message of real comfort regarding the immediate future.

Subtle Propaganda

OUR forefathers, through hard work and thrift carved out a home in the wilderness. A man who would not work did not eat. The business of life then as now was to contribute to human needs and comforts. The certainty that the industrious would be rewarded made the United States a great nation and a land of opportunity for the oppressed and suffering who came to her shores.

Perhaps the outstanding contributing factor to this greatness, which made America the envy of other peoples, was a minimum of governmental interference with individual initiative and enterprise. This gave opportunity to all who were willing to work. True, many abused the privileges they had; yet, in spite of it all, men recognized that hard work produced results.

The formula for true prosperity never changes. It rests upon integrity and honesty among men under a government that allows its citizens to sow and reap the results of their labors. Happy indeed are the people under such a government. If, however, the government is oppressive, confiscating the labors of its people through unjust taxation, excessive

regulation or regimentation, it destroys initiative and progress ceases. If the cause of such stagnation is not soon removed then *finis* is written to the history of a virile and prosperous nation.

Men are failing to learn from the experiences of the past and are forgetting the lessons of history. This is clearly evidenced in the panaceas and programs being proposed during the current crisis. The currently proposed panaceas and programs call for the regulation of about everything an individual might think, say, or do! Perhaps the height of folly to which some are going in their advocation of regimentation is summed up in the words of an alien (who recently gave a talk in Boston) who said that the Government would soon seize all the wealth, conscript the people and dole out food and clothing to each with a dollar and ten cents a day as the only solution for present conditions.

Ten years ago we might have been amused had we heard such a statement, but what would have seemed funny at that time has become serious now. This is because so many otherwise good Americans are taking seriously such alien propaganda and supporting such un-American doctrines.

We go back in mind into the history of an earlier civilization when Israel was brought under a similar system of oppression. The Bible declares that the Egyptian slavery was a grievous bondage. Modern times and present conditions would not make it less, for, as it was then, so would it be now; because regimentation brings slavery. If ever the above should become a fact then liberty would be but a dream and our freedom would be gone. Not only that, but our constitutional guarantee of life and property would become but a scrap of paper.

We wish it were possible to say that such thoughts are but the vain dreams of demented men, but unfortunately that would not be true, for they are the doctrines of devils whose evil propaganda originates with the three unclean spirits whose purpose is to deceive men—and their mission is succeeding well.

Be alert. Remember, no man nor any group of men is great enough to be trusted with *your* liberty or freedom. Challenge the Americanism of those who make such statements. If they refuse to disclose the source of their inspired un-American doctrines you may be assured that they fear light and know that knowledge would destroy the effectiveness of their work. Evil always shuns the light; TRUTH *never!*

Destroying Our Prosperity

OUR present system of taxation destroys rather than provides revenue. For a time, it is true, revenue can be increased by present governmental methods of confiscating the property of its citizens, but after that the deluge.

A gentleman in position to invest large sums and employ many men recently said, "I have no incentive to invest money and take all the risks with the mental care and worry that it brings under prevailing conditions. And why should I, for at the close of the year I must then turn over the greater part of my profits for politicians to spend." Thousands of men are feeling the same way, and when incentive is destroyed initiative is gone. No civilization can long endure such tactics, our present civilization being no exception.

Let us look at the man on the street. If he is thrifty and industrious he will work after hours around his home and improve his property. What are the results? The government fines him for being a good citizen and improving community values by increasing his taxes. Thus we penalize the industrious and reward the shiftless.

What, for instance, does a workman's home earn that it should be taxed? Each year he is compelled to pay a percentage of its value to the government. If he lives long enough and is fortunate enough to have continued work he will pay its full value by this method of taxation. But it doesn't cease even then, for he must continue to pay, year after year, or lose his home. When misfortune finally overtakes him, the government steps in and takes away all he has—impoverishing and pauperizing a man at a time of life when he should be free to enjoy his remaining years.

Under the present system we have frozen capital, unemployment, confiscation of property with heavy fines for the industrious and complete loss of possessions for the unfortunates.

However, there *is a just system of taxation*. It does not fine the industrious nor reward the shiftless. When it is put into operation it will free men from fear of loss and it will solve the problems of unemployment. What is that system? The same Book which gives us the perfect moral code provides us with a perfect system of taxation. It is the tithe of a man's increase. That is, no man pays any tax on property values, either real or personal. He merely pays a tax from the returns from property and on his income. The amount of the tax is one-tenth of his income or increase from farm and industry.

When the present complicated system of taxation is replaced by the simple Biblical method men will be free to expand their activities as never before! One-tenth of the income from such activities will be more than sufficient for all governmental needs.

If this nation continues its endeavor to kill the goose that lays the golden egg, the goose will cease to lay eggs at all because of fear. Let our statesmen have the courage and wisdom to solve the tax problem in the Biblical way. The government will have sufficient for its needs and men everywhere will lose the fear that now strangles the economic life of this nation and engenders dread of the future. Let us end forever a method of taxation with government preying upon business as a robber lays in wait for his victim.

COMING - in the July Issue

The first of an expository study of Isaiah, explaining the origin and significance of the different sections of the Book of this Major Prophet. Written by Thos. W. Plant and titled "The 'Great Divide' in Isaiah's Prophecies," it is an important and thorough study of this subject, which has been controversial for many years. Be certain to read this article in next month's issue of DESTINY Magazine!

THE EDITOR.

The Kingdom's Administration

or, The Purpose of Government

HOWARD B. RAND

WHAT is government? The dictionary defines it as *authoritative administration of the affairs of state.* It is, therefore, the control, direction and restraint exercised over man in his community life.

The principle and need of such control is so well established today that no sane man would question it, though he might differ with the way in which it is being exercised. By what authority, then, have men been given this right over their fellow men? One of the marked evidences that a Power greater than man is responsible for orderly government is that history clearly demonstrates the inevitable retribution which follows the abuse or misuse of this authority.

Fortunately, we possess the original charter granting man the authority to administer law. This ancient document has been preserved for us in Scripture. It sets forth in the following terms the reason which makes it mandatory for men to bring to justice those responsible for violence and murder, "Whoso sheddeth man's blood, by man shall his blood be shed" (Genesis 9:6).

Here we have the origin and purpose of government, that is, the keeping of law and order. The authority given man is administrative. He is to enforce the fundamental principles of righteousness upon his fellow men. Man's observance of law is as essential in his moral conduct, economic well-being and community relationships as are the physical laws essential in an orderly universe. Just as surely as men suffer in the work of their hands when they violate laws governing chemistry, physics or mechanics, so surely do a people suffer when governments depart from laws fundamental to righteousness in administration. Such departure leads to inevitable oppression and tyranny instead of to the establishment of a just and efficient government which would bring happiness and peace to a nation.

Our forefathers expressed the real purpose of government when they wrote the preamble of our constitution. "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution of the United States of America." It was their purpose to give these blessings to our nation. However, the mere writing of a constitution, no matter how carefully drawn, could not, in itself, secure these blessings for a people, for they are the attributes of righteousness in administration.

It is impossible to establish justice unless those entrusted with the enforcement of law are just. It is impossible to have domestic tranquillity unless there be equitable taxation which does not confiscate property and unless there be a proper distribution of wealth and labor under a system of economics that will eliminate destitution and want and the fear of the future. It is certain that the general welfare cannot be promoted if one group of citizens is penalized in favor of another and more favored group. The functions of a righteous government are fundamentally administrative; that is, laws must be administered that are just to all, from the humblest to the greatest.

We cannot have the blessings of liberty for ourselves or our posterity under a government that goes into business in competition with its own citizens. Government in business and "business-controlling government" destroys the purpose of government; that is, the impartial administration of justice and law. Justice is also defeated when officials are in league with the criminal or when the criminal holds office.

The question, then, is how can we secure the blessings of real peace, prosperity and happiness that will give the liberty and freedom so desired by all people? Jesus gave the answer when He said, "Seek ye first the Kingdom of God (the gospel of which was preached by both Jesus and John), and His righteousness (which is the perfection of the administration of the laws of that kingdom); and all these things (the needs of life of which He had been speaking) will be added (that is, *given*) unto you" (Matthew 6:33).

This, then, brings us to the need of recognizing the administration established over the Kingdom at Mount Sinai when God gave laws fundamental for righteousness in a nation. The Divine Charter of national administration is incomplete until the keeping of all these laws are recognized as essential for liberty, happiness and prosperity. God never granted to man (nor to any group of men) the right to make law. Man is enjoined to keep, observe and administer THE law.

IN the administration of law it is essential that the proper type of men be chosen for office. "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness." (Exodus 18:21). Think what it would mean to a nation to have truthful men in office who would not be subject to bribery or in league with criminals and who believed God, keeping His law and adhering to all the requirements for righteous administration.

Attention has already been called to the need of enforcing the moral laws* and to the laws governing na-

*See *Capital Punishment, Its Origin and Need.* Reprints available from DESTINY *Magazine.*

tional defense.** Let us, therefore, call attention to other laws as set forth in the Divine Charter of administration, which are as essential and as necessary for the welfare of the nation as the moral code is essential for the well-being of the individual.

Governments must have revenue. Under the present system, tax levies are limited only by the endurance of the people and often amount to confiscation of property. A people subject to such oppressive methods of taxation will always feel insecure and fear the future. The returns in the form of taxes under such methods are no indication as to the condition of prosperity among the people. On the other hand the Divine system requires that a tenth of the income, or increase, of the people be the tax levy and the government must live within this income. An increase in tax returns is a definite indication of an increase in the prosperity of the people. Under such a system the incentive of men administering the affairs of state would be to increase the prosperity of all of its citizens for there would be no other way by which they could secure additional revenue.

TRADE and commerce is one of man's greatest activities. Through such means he exchanges the results of his labor for the results of the labor of others. The material prosperity of nations and the physical comforts of individuals depend upon unhampered flow of such trade activities. The only way we can have true freedom of exchange and unhampered commercial intercourse is by complying with certain fundamental principles of economic well-being. The Divine Charter of national administration for the Kindom sets forth these laws, the keeping of which would forever end business depressions. The law is always in force. When we keep the law it operates for us, but when we violate it we experience the law operating against us. When the nation keeps and observes the seven-year law of release, with the fifty-year Jubilee, then the seven-year depression cycles with the fifty-year dip in those depressions will be no more!

And when government is rightly administered it provides a medium of exchange to assist its citizens in their commercial activities. This medium of exchange should represent wealth, but should *not be treated as wealth.* To this end Kingdom Administration requires, "Thou shalt take no interest." When money bears interest it ceases to function as a mere medium of exchange and becomes wealth, for that which can increase is wealth. Interest produces debt, and there is no real profit in debt, though men have been led to believe otherwise in modern methods of business and corporate investments. Interest always impoverishes a people. The laws of the Kingdom, which are fundamental, forbid interest. These same laws provide for increase and profit in the distribution of goods and production. This is true wealth, the proper use of which under Kingdom administration will eliminate poverty, destitution and want and provide abundance for all.

A further function of the Kingdom administration is to see that these laws are observed and kept. Violators of the Divine Law are to be punished according to the requirements as set forth for such violation. A basic principle in Kingdom administration is restitution. This provides that no one is to suffer material loss because of another's wrong acts. If the one committing the crime is unable to make restitution he has to work out his debt, for (as with life so with property values) they are held sacred in Kingdom Administration.

The Kingdom Laws provide for helpful and useful assistance for citizens in freedom of enterprise and activity. This is in contrast to the present oppressive and punitive methods so often adopted by governments in their dealings with their people. Competition under these laws will be in service and in assistance rendered to others rather than that destructive form so prevalent today.

A just and equitable return for labor is fundamental, and the Kingdom Laws provide for such equitable distribution of increase and profits.

Perhaps the best summary of the results that will follow Kingdom Administration, in its full operation, can be given in the words of the prophets who saw the day when these laws of righteous administration would become the law of the land.

Isaiah says the leaders of that day will be peaceful and righteous men. Because of rigid and impartial enforcement of law he says, "Violence shall no more be heard in thy land, wasting nor destruction within thy border" (Isaiah 60:17 - 18). The prophet further declares men will build houses and inhabit them and plant vineyards and eat the fruit of them. He emphatically states that they will not build and another inhabit, nor plant and another eat, for he says, "They shall not labor in vain, nor bring forth for trouble," for nothing will harm nor destroy in all the Kingdom (Isaiah 64:21-25).

With the establishment of Kingdom Administration Micah (chapter 4) informs us that nations will come to learn of the law and its administration and will seek the Lord. War will cease and the lame and the halt and the blind will be cured. The result will be, "They shall sit every man under his vine and under his fig tree; and none shall make them afraid." There will be no fear of the tax collector nor can there be any foreclosures, for men are secure in private ownership and enterprise. This is not a picture of a communistic nor socialistic state nor does it picture the evils of insecurity under our present capitalistic system of destructive competition. Here is prophesied the coming of REAL social security which Isaiah so clearly depicts, "For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

Kingdom Administration, or the *purpose of true government,* is not to make law but to *keep and observe the fundamental laws of God.* These laws provide for a national prosperity that will bring happiness and peace to our people. This is the Kingdom over which Jesus Christ is to rule and these are the laws of that Kingdom which, when in operation, will bring peace on earth and goodwill to all men.

This is one of a series of studies concerning the Kingdom. These have been appearing during the last several months and more phases will be discussed in future issues. Watch for them!

**DESTINY for May 1939.

Religion versus Christianity

C. R. DICKEY

MOST of the muddled attitudes prevailing in discussions of vital issues are due to the fact that we do not analyse the meaning of the terms we write, read and hear. Such words as "democracy," "liberalism" and "religion" are being worked overtime in the daily vocabulary of millions of people who would be confused if asked to state just what they mean by these terms. Because of the diverse meanings applied to such words it is all the more important to say exactly what one means when he uses them.

Take the word "religion" for example: what does it mean to you when you see it in print, or when someone uses it in an address, or in conversation? Do you analyze what the other person means by the word? Furthermore, do you really know what you mean when you use it yourself?

The chief misuse of the word "religion" makes it synonymous with the word "Christianity." Yet it requires nothing more complicated than consulting a dictionary to convince anyone that "religion" and "Christianity" are not synonymous terms. *Webster's Collegiate Dictionary* tells us that religion is "The service and adoration of God or a god as expressed in forms of worship. One of the systems of faith and worship." The same book defines Christianity as "The body of Christian believers. State or fact of being a Christian." And also informs us that a Christian is "One who believes, or professes or is assumed to believe, in Jesus Christ, and the truth as taught by Him." In other words, Christianity is a religion but not all religions are Christian in faith and practice. This fact is so simple and well known when clearly stated that one feels rather foolish to think he ever used these words synonymously, or permitted himself to be misled by anyone else who so misused them.

Mohammedanism, Buddhism, Hinduism, Zoroastrianism, Confucianism and Judaism are all religions and their adherents may be termed religious, but most assuredly not Christians. The fanatical zealous promoters of Communism, Naziism and Fascism have developed these movements into a religion for millions of idolatrous subjects. The state has become a kind of mystic godhead and the three leaders are considered by themselves and many of their followers to be manifestations of deity. Some of the most religious-minded persons imaginable — positively missionary-minded, judging by the voluminous literature they put out—belong to so-called "Ethical" societies and "Free Religious" movements which advocate the complete subjugation, or better still, eradication of Christianity. In all these groups we find what may be defined as religion but in none of them do we find Christianity. Christians are merely tolerated by them for the time being until such future time as they can be ridiculed out of existence or eliminated by other methods more brutal if not less despicable.

LET us take a brief look at some of these religions. We will examine them to compare their resemblance to Christianity. A study of comparative religion reveals that adherents of the six religions named first believe in God or in some Supreme Being as Creator. They have spiritual aspirations. They reverence and worship. They are exceedingly devout in observing their religious rites. All have their sacred books which contain the Golden Rule and at least a portion of the Ten Commandments. They are taught in their Bibles to value moral precepts, such as justice, truth, temperance, love and the brotherhood of man. In all these faiths there are those who hunger and strive for a higher and a purer life. All raise fundamental questions about humanity's life on earth and their future destiny but none of the answers agree.

Many differences in these religions and Christianity may be cited; however, the two outstanding ones will suffice for the present. Christianity alone stands upon the irrefutable evidence of fulfilled prophecy and a resurrected Christ. The dynamic of a risen Christ makes Christianity a religion of power. Other religions advocate righteousness and the ideal life but they lack power to transmute the existing social order. It is for this reason that whole continents of peoples, relying for centuries upon such religions as Buddhism, Hinduism, Confucianism and Mohammedanism, have remained to such great extent in darkness, depravity, superstitution and fear. It is for this reason that the Jews have been unable to make spiritual progress in the course of two thousand years but even now are fulfilling the destiny ascribed to them by Jesus and the prophets. For a time they were entrusted with the preservation of the Word and the kingdom, but when our Lord came he declared they had betrayed the trust, even to discarding the teachings of Moses and the prophets and substituting the Talmud for the Living Word of God. Because of this they failed to recognize Christ as the Messiah and forfeited their inheritance in his kingdom. "The kingdom shall be taken from you," was our Lord's edict, "and given to a nation bringing forth the fruits thereof." Christianity is the only religion with transforming power. Christianity demonstrates this power by its fruits.

SO, in these days, when one talks or writes about religion the first thing he should do is to make clear what kind of religion he is discussing. An important illustration of this need is at hand in an article, "Why I Believe in God," by A. J. Cronin, published in the April 9 issue of *This Week Magazine*. This example may be considered important because of the popularity of the author and the wide circulation of the magazine carrying the article. Dr. Cronin writes with charm and undoubted sincerity. The article in question has a decided spiritual trend. It has been accepted as a genuine Christian message by devout church members who have remarked, "Did you read the wonderful article by Dr. Cronin in last Sunday's newspaper? Isn't it great to find men like that believing in God?"

And so it seems on the surface after

a casual reading. But let us examine the matter more fully. In the first place we are told that this article is an Easter message. Now what is Easter? While the word is pagan in origin, being derived from the name of the old Teutonic goddess of spring, it has only one meaning to the Christian world and that is the resurrection of Christ. Naturally then in any Easter message one expects to find something about the resurrected Christ of Christianity. A careful look at this Easter message reveals the surprising fact that Dr. Cronin fails to mention Christ in the discussion of his belief in God. Was this strange omission deliberate or unintentional? The nearest he comes to it is when he quotes the dying words of a "great" agnostic —"Galilean, thou hast conquered." Easter without Christ! One might as well try to review Shakespeare's "Hamlet" without mentioning Hamlet.

The author considers his crowning achievement to be the fact that life's experiences have taught him to believe in God. Yet he apologizes for the admission presumably in case some reader may consider it bad taste to believe in a Creator. He even fears that such a profession of faith may be a bit dangerous on account of propagandists. What needless apprehension! A feeble confession of faith that ignores Christ is not likely to offend the enemies of God. Dr. Cronin then relates some interesting experiences from his medical practice which made profound impressions upon him —emotional experiences which could not be explained away and finally punctured his armor of agnosticism.

We see here religious experiences that indicate some spiritual growth but they fail to reach the goal. When the evidence is all in the author believes in God, the Creator. That is something of course, better than atheism or agnosticism, but it is not enough. Paul tells us that in time past he was exceedingly zealous in the Jews' religion, believing in God according to the tradition of Judaism. Yet when he met Christ the course of his life changed so that he loved what he had once hated and hated the things he once loved. It would seem from Dr. Cronin's admission that his spiritual development has stopped where Paul's was before the Damascus experience. If so, Jesus would say to him what he said to his disciples, "Ye believe in God, believe also in me." (John 14:1).

Now we have come to the crux of the matter—the point where Christianity parts company with all other religions. The test of a Christian is not his belief in God. Mohammedans, Jews and Zoroastrians believe in God. The thing which makes a man a Christian is his belief in Christ as the Son of God, the only Saviour of the world. "What think ye of Christ?" is the question every man must answer to determine whether or not he is a Christian. "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath no life" (I John 5:11-12).

When Dr. Cronin writes of feeling upon his cheek "the breath of the Eternal" he is merely stating in a poetic manner that he was conscious of spiritual impulses, but these impulses alone do not make one a Christian. Even members of savage tribes have an instinctive sense of the Eternal. An African workman, hearing about Christ for the first time, exclaimed, "I've always known there ought to be a God like that."

Cain was exercising religion when he brought offerings of the field to lay upon God's altar. He knew why they were rejected but he was too stubborn to obey. Men who audaciously ignore Christ will be amazed some day to learn that there is now no approach to God save through Christ: that is, for men who have had opportunities to know that God has spoken to the world through his Son. See how clearly Paul states the case in Romans 5:1-2: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Again he says, "For through him we both have access by one Spirit unto the Father." (Eph. 2:18).

THESE comments on Dr. Cronin's article are not intended as a personal criticism of the author. I have selected his work because it is the typical viewpoint of a large number of intelligent, cultured people who, because of pride of intellect loathe bowing the knee in full surrender to Christ. These capable persons possess latent spiritual powers that are denied the opportunities for development. Their lives are egocentric rather than Christocentric. Consequently, instead of trying, as Paul says, to "come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ," they talk about the living image of a god within each man. The little god, when measured, is always found wanting. Dr. Cronin admits at the last that his belief is blind, confused and contradictory. He says he is like Kafka's surveyor— "trying, trying to get into a castle that I scarcely know to exist."

Confusion and uncertainty are the fruits of all religious experiments and experiences that are not centered in the Christ of God. Christianity is the only religion which reveals the end from the beginning; the Christ of Christianity is the only prophet to follow death with the triumph of an empty tomb.

"God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high." (Heb. 1:1-3).

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Some Thoughts on Economics

"Men shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [Matthew 4:4.]

S. J. FRAME

RESPECTING economics, of which we hear so much today, I would strongly emphasize (although I happen to be a life member of the *Royal Economic Society* and a member of the *American Economic Association*) that to properly understand economics one has to go much further afield than economics as conceived by the average so-called economist.

A study in an unabridged dictionary of the word "economic" clearly shows that economics in its true sense embraces the whole of life. Consequently, to be a real economist, one should know the true way of life.

The existence today of poverty, trouble, misery, war and unemployment—all this taking place in a beautiful world of plenty, indicates something radically wrong with our way of life and as the Scriptures tell us, "an enemy hath done this" (Matthew 13:28).

Today's chaotic conditions are a stage in the battle which has ceaselessly ebbed and flowed since the Fall of Man in the Garden of Eden, and since the pronouncement of the curse upon the serpent, "and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis 3:15).

Resulting from the plottings of the devil, man has, to a large extent, fallen away from God. Man's dire state, arising from his falling away from God, is vividly described by the great Russian thinker, Nicholas Berdyaey, in the following words:

"We see humanism destroying itself by its own dialectic for the putting up of man without God and against God, the denial of the divine image and likeness in himself, lead to his own negation and destruction, the affirming of paganism against Christianity means the denial and demolition of his own sacred past.

"When he broke away from the spiritual moorings of his life he tore himself from the deeps and went to the surface, and he has become more and more superficial. When he lost the spiritual center of Being he lost the time of Jesus Christ, it follows, his own at the same time.

"The man of later history is forced to wander about on the surface of life, and on that surface, cut off from all communication with all depths, he will have to do what he can with his own effective powers.

"This creature who wanted to rely on himself alone now finds himself defenceless amidst unbridled elements and menacing natural forces.

"The destruction of man by himself in consequence of his trusting his own powers, is to be seen everywhere."

Reverting to economics, the greatest economic problem today confronting the Anglo-Saxon race is unemployment. *The London Spectator* expressed itself recently to the effect that unless, in the great democracies, mass unemployment is eliminated, the appeal of democracy, as a way of life, must decline and that the first democracy to conquer unemployment will be the first real democracy of the twentieth century.

The flaw in the *Spectator's* observation is a non-realization of the fact that the chaos (which commenced in the year 1914) denotes the death agonies of the old world order, including those manifestations of it known as autocracy and democracy.

In the war commencing in the year 1914 (which has never ceased), we have seen, in the crash of the Central Empires, the destruction, to a large extent—to be completed in the not distant future — of the Babylonian Imperial system. We are also witnessing the downfall of the Babylonian economic system; Communism and Fascism being but the death spurts of that system.

The destruction, now proceeding, of the Babylonian system (Babylonian Imperialism based on force and Babylonian economics based on self-ishness) is preparatory to the Anglo-Saxon race, not as a democracy, but as a *Theocracy*, fulfilling its Divine mission of leading the world into the Kingdom of God on earth.

As Professor Wilhelm Dibelius has written in his book on England: "We have seen the English religion voicing itself in the most potent moral appeal ever made to the human will—'Thou art to build the Kingdom of God upon earth. To that thou art called, thou and thy people.' "

For the Anglo-Saxon race to find the real solution to spiritual and economic troubles, it must go to the Supreme Authority to learn the true way of life, and which will be found in the words of the Saviour: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great Commandment and the second is like unto it, "Thou shalt love thy neighbor as thyself." "On these two commandments hang all the law and the prophets." (Matthew 22:37-40).

In its return to God, and to the obedience to His laws, the Anglo-Saxon race will probe the depth of the meaning of the old injunction, "Believe in the Lord Jesus Christ and thou shalt be saved."

In the broad economic sense, belief in the Lord Jesus Christ includes believing in His saying: "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, 'till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, 'till all be fulfilled.

"Whosoever therefore shall break one of these last commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—Matthew 5:17, 18 and 19).

There being no New Testament at

as night follows the day, that the Laws which in the words just quoted He so explicitly confirmed are to be found in the Old Testament. And concerning the Old Testament laws, most Anglo-Saxons have at least a nodding acquaintance with the Ten Commandments (the Moral Laws) but it has been overlooked that in the Old Testament are also to be found the Divine Economic laws laid down by God's prophet Moses and which are the *only real solution to the world's economic ills;* these laws to a considerable extent being in Leviticus, Chapter 26, and Deuteronomy, Chapter 28.

In the return (which is imminent) of the Anglo-Saxon race to God and to obedience to His moral and economic laws, we shall see the fulfilment of the following Divine promises—

"I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jeremiah 31:33).

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

"And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ezekiel 36:26 and 27).

Gathering Grapes in Elysian Fields

H. PERCY BLANCHARD

IT has been asserted with some showing of reason that the Hebrews had no conception of the Trinity. The different names of the Deity appearing in the Old Testament were to them all designations of the one God. On the other hand, there are suggestions that Jehovah, the "God of Israel," was esteemed the second and not the first person of the Godhead.

Said an American businessman during the war: "Listen to this, Henry; from today's dispatches — Jerusalem captured by General Allenby!" "Well, what of it, George?" "Why," gasped the first speaker, "I always thought Jerusalem was in Heaven." Now, astonishing as the statement may seem, that is about the sentiment most of us have in relation to the Hebrew people of the Bible. We study Greek or Roman or Egyptian antiquities without a murmur, however startling the disclosures may be, but it gives us a distinct shock and a sense of incredulity if an Israelite steps across the stage of secular history. When Titus wrote his name on the last flyleaf of Scripture history, and overthrew the City of Jerusalem, and the most virile people in the world, the Jew, was driven forth a wanderer over the earth, we are called on to assume that their Tribe of Judah had no impacting past, no breed of might and mind, no will to do great things in their ancestral days; simply that the unconquerable vitality of the Jewish racial stock had issued forth from some inconsequential nowhere. Is it reasonable biology? Back at the dawn of Greek nationality, Israel as a world Empire stretching from Gibraltar to the Euphrates in the golden age of Solomon surely would leave some impress upon the customs and traditions of the surrounding and contacting heathen peoples. When colonies from the swarming hive of prosperous Israel migrated even to distant Spain, some foot-print of such imperial civilization must remain to mark their day.

Who then were the heroic Danaoi of Greece? Gladstone, Dr. Latham and other eminent Classic scholars contend that they were none other than our Bible friends of the Tribe of Dan, that wandering race, some of whom even in the days of Deborah had crossed the narrow waters from home and settled down in Greece. Here for centuries they lived dangerously, gloriously, until at length they followed their own setting sun and migrated far westward. The Macedonian, "make-don," translates most modernly into "Battling Dan." The Dor-ians also, of the same Tribe, but specially from the seaport Danish Dor, all of them men who would recall with family pride their famous Governor Samson of the Tribe of Dan, and as time passed, give him a place among the gods on Olympus. In parallel with Samson, read the exploits of Hercules or Hera-cles; and note that the latter name is but the Greek for the Hebrew Samson, each "the child of the sun." Thus the Macedonians were Heraclides, Danites of the kin of Samson; and we know how even Alexander the Great, before he could be admitted to participate in the early Olympian Games proved his descent from this aristocratic race. In the time of the Maccabees, this relationship was claimed by the Greeks, and in turn admitted by Oneas the High Priest, which name is our familiar Aeneas.

Another Classic personage is Dardanus (whence the Dardanelles) who founded Troy. Greek Mythology makes him a child of Jupiter and Electra. Electra was known as the "lofty one," and her name was attached to a star in the Pleiades. The Romans in a more matter of fact manner made the father of Dardanus to be Corythus, and yet of the stock of Jupiter. Now, this name Corythus comes through the Greek from a root meaning a horn, a corn, a seed. But Dardanus suggests a person in Scripture, 1 Chronicles, 2:6:—a Dara or Darda, whom Josephus actually calls Dardanus. This Darda with a following fled from Egypt shortly after the Bondage commenced; and went first to the Grecian Islands, and thence to Troas. He was the son of Zerah, and grandson of Judah and Tamar. Now, the coincidence is that Zerah also has the root meaning of "seed," and Tamar (the wife of Judah) means also the "lofty one," the "palm tree." These identities suggest Judah as the ancestor of one and the same Dardanus, the classic founder of Troy, and through Priam and Aeneas the fleshly ancestor of the noble Romans. The Romans might then properly trace back through this same ancestor Darda to Judah, and call him Father Judah, and so call him Judah-pater, which is Jupiter.

In the Mythologies, Jupiter is not the primary god; he is the son of

Saturn or Kronos, the Eternal One. That most ancient heathen writer Sanchoniatho states:—"Kronos whom the Phoenecians call Israel." He adds that the "auxiliaries" of Kronos are called Elohim; that "heaven" devised for him "Baetulia lithous (Bethel stones) and endowed them with life; that Kronos was circumcised, and had a special or royal son Jehud (Jehudah, Judah?). The Greek Zeus is an obvious variant of the same name. These references all identify Kronos as Israel or Jacob with his consecrated Bethel stone and royal son Judah. It is easy to understand how the aristocratic stock of Greece, Troy and Rome would ultimately enthrone their bodily ancestors Zorah, Judah, Tamar, Jacob or Israel, and enshrine them among the gods of their classic Olympus.

If then Kronos is God the Father, the Eternal One; assuredly in the heather recollection Jupiter is God the Son. But the Genative of Jupiter is Jovis, none other it is evident but Jehovah the God of Israel. From all these Hebrew and Classic traditions, we are justified in assuming that Kronos the Everlasting Father is distinct from Jupiter-Jehovah His Son, severally the first and second Persons in the Godhead; and that the Classic mythology is but a reflection of the Israelitish beliefs and theological doctrine as to Jehovah the Second Person of the Trinity.

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King George VI makes an Important Statement

as He and the Queen reach Canada

IT IS significant to note that the King of England is conscious of the greatness of the kingdom over which he reigns and of its relationship to Biblical prophecy.

We reproduce herewith, in its entirety, King George's reply to Prime Minister Mackenzie King's address of welcome at Quebec on May 17, the occasion being the Dominion Government luncheon of welcome to King George VI and Queen Elizabeth on their present history-making royal visit to Canada and the United States of America:

Mr. Prime Minister—

I am deeply moved by your words of welcome to the Queen and myself on behalf of the Canadian people.

I realize that this moment is historic. It is the first time that a British King has crossed the Atlantic. I stand today on the soil of North America. Here, in the past two centuries, through loss and through gain, the British Commonwealth of Nations has been largely moulded into its present form.

This is also the first visit of the sovereign to one of his over-sea dominions. It is fitting that it should be to the senior dominion of the Crown. I am particularly pleased that, on the day of my arrival in Canada, I should have the pleasure of meeting, not only my ministers, but all the leaders of my Privy Council for Canada.

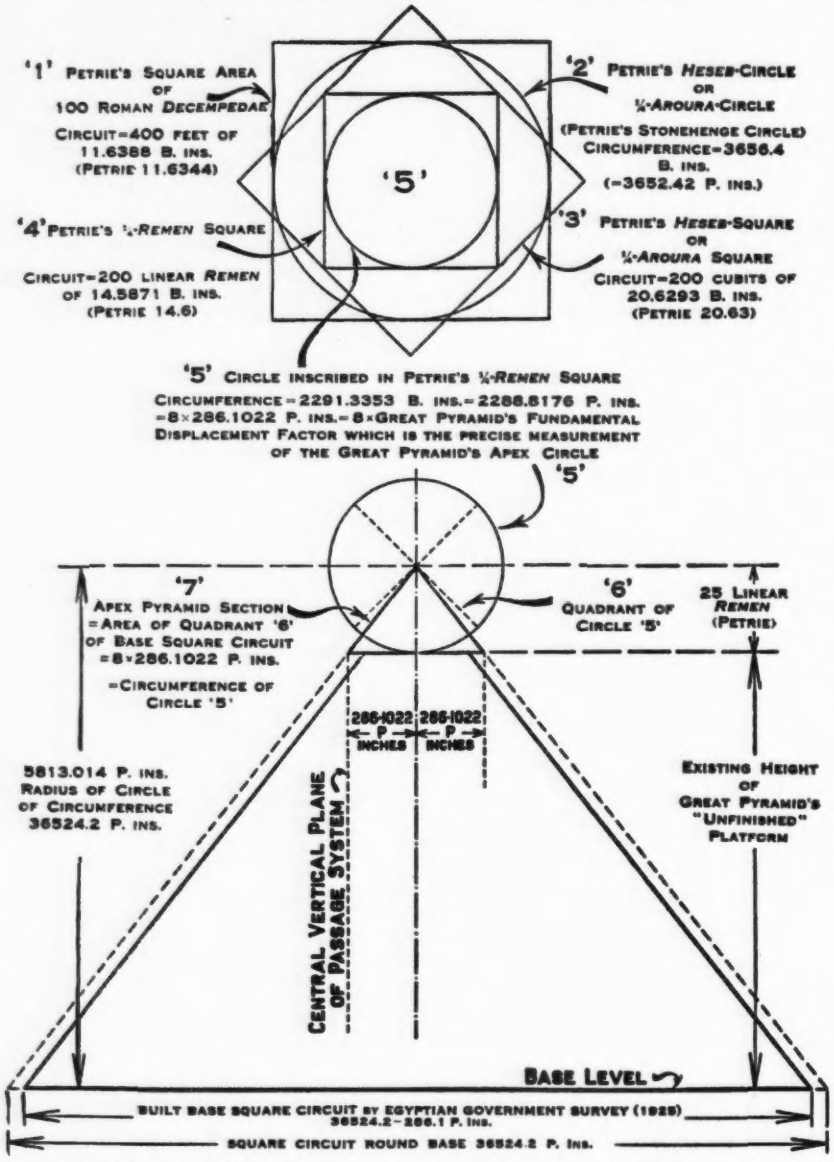
You, in Canada, have already fulfilled part of the Biblical promise and obtained dominion from sea to sea. You are now engaged in fulfilling the latter part of that promise in consolidating government from the river to the ends of the earth, from the St. Lawrence to the Arctic snows.

The Queen and I are looking forward, with anticipation too great for expression, to seeing all we possibly can of this vast country. Particularly do we welcome the opportunity of greeting the men and women who are its strength and stay, and of seeing something of the younger generation so soon to become the guardian of its future.

Knowledge from the Past

A Study for Scholars

Showing the Relationship of Ancient Metrology to the Apex Circle of the Great Pyramid and the Great Pyramid's Displacement Factor (286.1022 Pyramid Inches). 1 Pyramid Inch Equals 1.0011 British Inch.



THE ATTENTION OF THE READER IS DIRECTED—

(1) To Circle 5, the relations of which geometrically portray how ancient metrology as defined by Sir Flinders Petrie is based on Circle 5, which is also the Apex Pyramid Circle, measuring precisely 8 times the Great Pyramid's Displacement Factor.

By DAVID DAVIDSON

(2) To the Egyptian Government Survey (1925) of the *built* base square circuit of the Great Pyramid, which shows that circuit to be 286.1 Pyramid inches (the Displacement Factor measurement) short of the *designed* base square circuit of 36,524.2 Pyramid inches.

(3) To the *designed* intention of the building which is that, when the base square is filled out to a circuit of 36,524.2 Pyramid inches, the Perfect Structure is to be completed by the addition of the Crowning Apex Pyramid, symbolizing "The Head and Chief Corner-stone"—the "Stone rejected by the builders." Of this consummation it is said:—

"This is the Lord's doing and it is marvelous in our eyes."

(4) To the various applications of the Great Pyramid's Displacement Factor which define, *inter alia*:—

(a) The Cosmic and historical fall of the symbolic builders and their ultimate restitution;

(b) The time measurements and distance-measurements of fundamental astronomical values, and the law of variation in astronomical values relating to fundamental cycles, revealing the intention of a scientific system of chronology in the Great Pyramid;

(c) The fundamental dates in the spiritual history of mankind, including the day, month, and year of the Birth of our Lord Jesus Christ, and the day, month, and year of the giving of His Spiritual Essence at the Last Supper;

(d) The Spiritual Uplift accorded to mankind at the Crucifixion, thus symbolizing St. Paul's statement that Jesus Christ will "raise us up by His own Power"; and

(e) The precise dates of the beginning and ending of the now current period to which the Pyramid's Message is addressed, together with the significance of that Message.

(5) To the fact that the Pyramid inch is fundamental to the astronomical framework which governs and dates the Great Pyramid's chronological representation. Recognition of the former fact should logically bring about the acceptance of the latter.

(6) To the fact that the existence of the Pyramid inch (of the value 1.0011 British inch) is confirmed by the ancient Egyptian King Lists wherein fundamental Great Pyramid measurements, *expressed in Pyramid inches,* are misapplied in the fabrication of those Lists, and stated in terms of years instead of in Pyramid inches.

(7) To the fact that the chances are incalculable against fundamental Great Pyramid measurements being duplicated as years in the limited sets of figures contained in the Egyptian King Lists, and that this shows that ancient Egyptian scholars had knowledge of fundamental Great Pyramid measurements expressed in Pyramid inches and, by their misuse of these measurements as alleged dynastic periods in the Egyptian King Lists, *had also knowledge of the symbolical association of Great Pyramid measurements with a prophetical representation of outstanding epochs.*

(8) To the fact that Sir Flinders Petrie's metrological measurements and his Great Pyramid measurements, both expressed in British inches, and the ancient Egyptian King Lists separately and jointly confirm the existence of a Pyramid inch of the value 1.0011 British inch. To suggest that these identities arise from a series of mere coincidences is the veriest foolishness, and one consequently wonders how much longer our authorities will continue to ignore this authentic evidence, deny the existence of the Pyramid inch, and refer to "A Sign and Witness unto the Lord of Hosts" as a pagan shrine or cenotaph.

(9) To the fact that "The Pyramids and the 'Book of the Dead' reproduce the same original, the one in words, the other in stone." This statement was made by the late Sir Gaston Maspero, Director-General of Antiquities in Egypt, in relation to the thesis of an eminent Oxford scholar—Mr. Marsham Adams—concerning the Great Pyramid.

"Nobly indeed," says Marsham Adams, "does this stupendous monument respond to its sacred title of the light. That secret house is the house of a Tomb. It is the tomb, not of a man, but of a god, not of the dead, but of the risen. It is the tomb of the divine Osiris, whose birth on earth, descent into the underworld, victory over the serpent Apep, resurrection and judgment of the dead, were the most prominent features of the creed of ancient Egypt, and in unison with whom the holy departed achieved the path of illumination and passed in safety the divine tribunal 'I am yesterday,' says Osiris, *'The Light of the Second Birth,* the Mystery of the Soul'—."

From these quotations it will be seen that the ancient Egyptians claimed that the promised Messiah had already come in the person of their god—Osiris—who, prior to the advent of the Messianic prophecies of Egypt had been merely the corn-spirit or vegetation god of the Egyptians of some pre-pyramid age.

Those who were responsible for this perversion of Messianic prophecy—*i.e.,* the substitution of Osiris as the Messiah for our Lord Jesus Christ, a perversion which has perplexed and deceived humanity down to the present time—clearly failed to foresee that the time would come when this imposture would be exposed by the interpretation of the Great Pyramid's scientific revelation in the light of modern astronomical science and by its chronological datings.

The Great Pyramid's chronological system comprises a period of 6,000 years, commencing from the Autumnal Equinox of 4000 B.C. The dates of the beginning and ending of this period are defined precisely to the day, as, indeed, is the date of every year of the period defined, independently and accurately, precisely to the day. This definition is now known to be effected by the correlation of nearly a dozen independent series of astronomical demonstrations and by as many remarkable check demonstrations of a purely mathematical nature. All the demonstrations are made with reference to a common geometrical basis of representation.

This Revelation was enshrined in the Great Pyramid 5000 years ago *in terms of modern science* and the outstanding dates indicated by the Great Pyramid symbolism are attached to outstanding dates connected with the history of Israel.

The ancient texts which center upon the symbolism of the Great Pyramid refer to the Messiah as "the Lord of the Year," "the Lord of the Pyramid," "the Master of Death and the Grave," and "the Lord of Resurrection."

When the truth of the Great Pyramid's revelation—"a Sign and Witness unto the Lord of Hosts" — is realized by the scholars of this country, then will a great nation be born anew.

D. DAVIDSON.

April, 1939.

Hitler's Rocky "Eagle's Nest"

CECIL WIGHTWICK HAYWOOD

IN the Daily Press of Great Britain (*Daily Telegraph* of April 13th, 1939) an article was published stating that Hitler had built a shelter for himself near Berchtesgaden, which is only known to a few of his friends and the workmen who built it; and that it is a mountain fortress approached by one road blasted through the solid rock, and two other secret paths allow him to leave it if he wishes to do so. It is situated on a high peak of the Alps at an elevation of 6,250 feet above sea level; Hitler has also built a steel and glass "eyrie" on the top of a peak not far from his home.

JEREMIAH 49:16: "Thy terribleness hath deceived thee, and the pride of thine heart, O! thou dwellest in the CLEFTS OF THE ROCK, that holdest the height of the hill; though thou

shouldest make thy NEST as high as the EAGLE, I will bring thee down from thence," saith the Lord.

OBADIAH 1:3: "The pride of thine heart hath deceived thee, thou that dwellest in the CLEFTS OF THE ROCK, whose habitation is high; that saith in his heart: 'Who shall bring me down to the ground?' (4) Though thou exalt thyself as the EAGLE, and though thou set thy NEST (EYRIE) among the stars, thence will I bring thee down," saith the Lord.

Whoever these passages refer to otherwise, they certainly fit the case of Hitler, and indicate that the very steps he has taken to safeguard himself will be the ultimate cause of his downfall.

The inference is that he will be dragged down by his own people, rather than by foreigners, and therefore indicates that he will ultimately perish in a revolution which will bring the "Greater" Germany of Naziism crashing in pieces to the ground.

ESTABLISHED JANUARY 1922

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BOOKS

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ALTHOUGH not a book, the special issue of DESTINY, which commemorated the one hundredth month of this publication a year ago in April (and which has just been reprinted) is most assuredly worthy of being reviewed as if it were a book, which later on it ought to be.

This special issue is outstanding among all the works pertaining to the subject of Israel which have been published in America thus far. And it is rare indeed when a periodical is reprinted in its entirety. Single articles are often reprinted, but the republishing of an entire issue because of demand becomes an occasion in the field of publishing.

When this issue was first planned, the publishers foresaw an increased demand and so printed several thousand copies beyond the then actual need. The extent of the response accorded that issue, however, was unlooked for and ever-increasing orders were filled until all the extra copies had been purchased.

In the main, this issue contains four articles: (1) "Is There a Chosen People?" . . . (2) "Israel as Two Nations" . . . (3) "Israel's Trek to the West" . . . (4) "Israel Arrives in America!" In addition, the editorials in that issue are as timely today as they were when first published, in fact, they are ageless, as are also the four mentioned articles.

The four principal studies, however, are what are worth careful and thorough reading by everyone who wishes a true understanding of present-day Israel, particularly in America, and who wants to appreciate the significance of the tremendous truth which the fact of Israel holds for the world today. These studies, originally given as lectures in 1934 to a comparatively small group of seriously interested persons, begin by posing the question, "Is There a Chosen People?" This question is answered

with an understanding and a viewpoint which is valuable to behold. Then the writer brings you up through the centuries of history and with abundant evidence of a profound interest in and conversance with that subject (both secular and Biblical) he marshals prophecies, history and traditions into a powerful story that is attention-holding from first to last. Told with the utmost clarity, and with absorbing sidelights on the way, he literally gives the reader a view from the mountain-top of the sweep of the centuries. When one finishes reading these studies it is keenly realized that in reality the great plan of God for this world unfolds precisely according to the prophetic blueprint, and that it is now rapidly nearing its completion.

This issue should be read by millions, and if the present interest and trend continues, perhaps it will be! To all who wish to really understand the present era, it is sincerely commended to their attention. The viewpoint which it holds gives to the reader in turn a viewpoint that is priceless for these times.

The Grey Diplomatists

By Lt.-Comdr. Kenneth Edwards

Bound in cloth, $4.75

SINCE the map of Europe was redrawn at Versailles, the Mediterranean has replaced Belgium as the cock-pit of Europe, and has become the scene of conflicting policies and rival designs.

The predominating influence throughout the troubled years has been the strength and weakness of the British Fleet. "A fleet of British ships-of-war are the best negotiators in Europe," said Lord Nelson; and that those words are as true today is demonstrated beyond all doubt by Lieut.-Commander Kenneth Edwards in his new book, *The Grey Diplomatists,* which tells of the influence of the British Fleet upon the growing pains of the new Europe; of the convulsions consequent upon Italian ambition; and the struggle of rival ideologies in Spain.

The author does not seek to examine the formulation of high policies, but rather the manner in which they were put into effect by the units of the British Fleet. It is a story of courageous shouldering of responsibilities by men who knew that a wrong decision would mean War; and of heroism and hardship cheerfully endured for the cause of Humanity.

This book penetrates the fog of reticence and propaganda which has clouded the course of history-in-the-making. For the first time the world is given a clear picture of events which, though they may have seemed trivial as isolated incidents, have had repercussions which still ruffle the peace of Europe.

Lieut.-Commander Edwards served in the Royal Navy from 1920-1932, specializing in submarines. Retiring in the latter year, he adopted a literary career, and made a considerable name for himself as Naval Correspondent of the *Morning Post* during its last four years, and is now Naval Correspondent of The *Sunday Times.* His fearless treatment of the Invergordon Mutiny has brought him the widespread admiration of his fellow-countrymen, and today his articles are published in many of the leading periodicals of the world.

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Concerning DESTINY *Magazine*

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.