DESTINY

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DESTINY MAGAZINE 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 reference 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 cor rection. In the Prophets we have the Voice of God recalling us to our allcgiance 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 the 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 controversies arising from dif fering 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 the 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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EDITORIALS—

"A straight line is the shortest distance between two points." — Euclid

A "Phoney" War?

IT is difficult to understand why any American citizen should refer to the present conflict, even in its inception, as a "phoney war." The only reason they do so is because of a total lack of understanding regarding the meaning of what has been happening in the world since 1914 A.D. It is best, perhaps, to explain the word "phoney" for those who are not acquainted with the American colloquial mode of expression. It is a slang phrase meaning "not genuine or real; feigned."

There has been a tendency in the past, and now evidenced in the present, for the American to treat as superficial what he fails to understand. Because, up to the present, there has not been the bloodshed that was evidenced in 1914-18, is no reason at all to classify the conflict as phoney. In fact it is being fought with as much desperation as marked the World War, but with this distinction: Today diplomacy and economics are majoring with armies and navies supporting these tactics, while the reverse was in evidence during the World War.

All this is in conformity with the prophetic forecast and in time with chronological cycles. The World War began in August, 1914 A.D. Kaiser Wilhelm of Germany was on the march with world domination as his goal. Just 2520 years previous the King of Babylon was marching with the same objective in view. The King of Babylon accomplished what the Kaiser failed to attain. The bloody fighting of the period of Nebuchadnezzar's expansion was duplicated in the bloody contest of 1914-18 A.D.

Twenty-five years after Babylon began her conquests we find Tyre, a commercial city situated on the Mediterranean, under seige as the armies of Babylon infested the city. Tyre withstood the seige for thirteen years, but though these years did not see the bloody conflicts of the open plain, nevertheless it was a war against the economic structure on which rested the prosperity and world trade of Tyre. The city finally fell and its commercial activity came to an end.

The present conflict takes on much of the same aspect of that ancient seige in the use of the economic weapon in warfare. The two conflicts are separated by just 2520 years, to which interesting cycle many references have been made in past issues of DESTINY. There was nothing phoney about the seige of Tyre, though for a time there seemed to be a stalemate.

What we say of the attack upon Tyre can be said of the warfare today. It is an economic seige, but now world-wide. The result of the present conflict will see the destruction of world trade and with the close of the war will come the economic collapse of all nations. It will be interesting to see how many who are thinking "phoney" regarding the present war will continue to say "phoney" as the great slump comes and their invested interests are all washed away in the violent overthrow of the modern world-wide Babylonian system of commerce.

It isn't pleasant to be the bearer of evil tidings. Neither is it particularly comfortable to know what is in store for us because of the blindness and unbelief of men who could mitigate much of the coming suffering if they would only believe. But they will not.

The evidence of all these things has been at hand, proclaimed and published. A money-making, pleasure-loving people have been more interested in gratifying their immediate desire than in knowing and believing the truth; so they eat, drink and are merry, oblivious of the signs of the times and coming disaster, while the members and leaders of organized Christianity seem to be no exception to this rule.

Successful Blundering?

A STUDY of the map will show the victorious moves of dictators as one country after another has succumbed to their military might.

From the inception of Hitler's activities and his march into the Rhineland, and following every advancement he has since made, a chorus of voices was raised that in each move he had made his great blunder. The taking of Denmark and the move on Norway is bringing forth the same statements. Time will have to give its verdict as to whether this is so or not; but lest we forget, Hitler is only one of three dictators with whom the allies must reckon in the present conflict.

The dictators are involved in a world program based on aggression. Stalin is far from neutral and even now is mobilizing troops. Is he doing this to relieve the pressure upon Germany and help her in the present grab as Germany stood between Russia and the allies while Stalin made his assault upon Finland? Will Russia assent to Great Britain securing a footing in the Scandinavian countries and become a menace to the Soviet Union in her future plans for military moves? Only time will give the answer and clarify the situation.

It is certain that Mussolini is far from neutral other than in outward appearances. He also is mobilizing. Great Britain and France possess locations he covets and when the time comes he intends to take them. Events in the north and the east will yet cause him to move swiftly in the fulfillment of his ambitions (see editorial "What Next?"—April, 1939, DESTINY—and also "The Importance of the New Egyptian Independence" —September, 1937, DESTINY.)

The last few weeks have justified the statement in the March issue of our magazine: "It is a pity that the small countries do not clearly see the handwriting on the wall and form a

united block against the forces of aggression and evil. If they do not hang together they most certainly will hang separately, and it is foolish for any one of them to think that neutrality will give them immunity from attack if the aggressor finds it to his advantage to invade their territory."

One by one the dictators are invading first this country and then that country and the allies have been helpless to prevent it. It is becoming more evident (as each month goes by) that neutrality, instead of being a protection against war, is more likely to bring about conditions making such a nation the battle-ground in the struggle between major contestants. It is ironic and the responsibility rests upon all the belligerents that a land where they had solved many economic problems, a people living at peace, is the center of bloody fighting.

We have held for many years that the next great conflict, following the World War, would eliminate all neutrals. Present events have justified that view, for with the war hardly started, the territory of one neutral after another has been violated; and with each violation, the area of the conflict is enlarged!

When the second phase of this struggle is finally reached the prophecy of Joel will be fulfilled, "I will gather all nations, and will bring them down into the valley of Jehoshaphat." There is no room here for neutrality on the part of the nations in opposition to Him and His rule. These nations certainly will see to it that there will be no neutral nations in the camp of their opponents, for those who would like to remain out of the conflict will be forced, against their will, to become participants. It will be impossible for the United States to remain aloof, for there are forces already working in our midst and along our southern border with the object of involving us in the struggle. In making this statement it is not our wish or desire, but rather conclusions we have drawn based upon sound logic, backed by the knowledge of coming events as seen by the prophets.

We wish it were possible to be more optimistic. But all nations are destined to be drawn into the vortex as we approach the climax in the judgment of the nations. None will be absent in the final settlement of the controversy of Zion as the great round-up takes place and aggressors are punished for having made the earth a shambles.

Page the Pacifists

JUST where are those individuals and organizations who, a few years ago, were telling us the only way to prevent war was for the United States of America to disarm as a fine gesture, setting an example for the rest of the world? The following quotation is from an editorial in our publication of April, 1931, "Peace organizations are extremely active at this time. . . . We detest war, hate all the suffering that must result from armed conflict, but in spite of this we detest and hate subjection and slavery the more. . . . History does not provide one iota of evidence that a disarmed nation prevents war. On the contrary such a condition is shown to invite trouble from unprincipled, aggressive peoples who see an opportunity to gain easy spoil. By neglecting our security and listening to the Pacifists our nation is closing its eyes to the preparation going on apace in the world today. The avowed purpose of this preparation is to bring about the final destruction of the Anglo-Saxon nations."

Since the above was published events have amply warranted such a forecast. The voices of the pacifists heard from the platform and the pulpit, a few years ago, are now silent and well they may be as the sovereignty of one small nation after another is violated by unscrupulous aggressors. A nation today unprepared to protect itself against brutal force is destined to experience violence and destruction. What a pity that men must face the reality before believing the truth. The last few years have proven by action what was impossible of demonstration to foolish advocates of disarmament by any method of logic or reason.

So long as the cause of war exists, treaties will be violated and solemn agreements will become but scraps of paper. We can say without fear of successful contradiction that if it were possible to completely 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. The reason is that the hearts of unregenerated men are evil. This is evidenced in man's treatment of his fellow men and until there is a change in spirit there can be no peace. Until then the desire and lust for power will ever furnish an incentive to strife and war.

If all nations lacked equipment for waging modern warfare this would not prevent conflicts. Wars are the results of the violation of the principles of righteousness. If the world completely disarmed, men able to control through hand-to-hand conflict would be in power and dominate the people.

We are confident that a day will come when there will be peace through the removal of the cause of strife. Meantime wars are determined, that is, inevitable, according to Daniel, until the consummation or close of this present order and age. Peace will come with the restoration of the commandments, statutes and judgments of the Lord as the law and not as the result of treaties, leagues or through physical disarmament. The very fact that men are striving by agreement to accomplish the impossible is in itself tacit admission of the existence of unregenerated men and nations.

A Federation of Nations

A NEWSPAPER item of recent date carried the statement that Mr. Roosevelt would consider himself the logical choice as first president of a new world order. Did he have in mind this ultimate objective when he sent Secretary Welles on a recent mission to Europe for the purpose of taking advantage of any possible peace move? Of one thing we are certain, and that is, that the establishment of a world state following the close of the present conflict is being widely discussed.

It is impossible to bring into being such a combination of powers as is here contemplated with the possibility of any greater degree of success than that which followed the founding of the League of Nations after the World War.

Let us consider the situation carefully, for it behooves us to be wary of any move that would further tend

to destroy freedom and enslave men. The question comes to mind—Just how are freedom-loving people to be protected against aggression if the head of the world state should suddenly develop a dictatorial complex? He would have tremendous potential power to launch a world-wide "New Deal" of his own making. It would be foolish to say that this wouldn't happen for it has happened in nations and could be brought about in a world organization already prepared for an ambitious leader who might carry out a successful coup and gain control.

Such a world-wide organization must have a head, a man or a council of men, to direct the affairs of state. Because human nature is what it is, this central government must rely upon force to suppress opposition to its rule and make ambitious men respect its authority. But a government that relies upon force to maintain itself has within itself the seed of disintegration. The vanquished will always abide their time as they wait for circumstances or conditions which will enable them to rise against the established order. Where is the man, or even a group of men, endued with sufficient wisdom to be the head of and keep peace in such a world organization?

The League of Nations became impotent primarily because God was completely ignored and His plans left out of their calculations. Can the nations who today still refuse to recognize a Supreme Being and His control over the affairs of men have greater success in the formation of a Federation of Nations than was possible through the League of Nations? There is only one basis for a lasting peace. This is in the recognition of certain principles of righteousness and justice which are fundamental to perfection in administration. Such are found only in the laws given to Israel at Mount Sinai. It is hopeless to expect other than strife and war until these facts are recognized.

The so-called Christian countries of Great Britain and the United States do not yet accept or recognize that the constitution given Israel at Mount Sinai is at all essential to them, either as to law or in acts of administration. Just how, then, can it be expected, by any stretch of the imagination, that nations outside of the so-called Christian countries will be willing to accept as fundamental principles what even Christian people do not yet believe or show any inclination to acknowledge?

Whether it be a United States of Europe or a Federation of Nations, they are destined to failure as merely another man-made plan in man's process of trying to lift himself by his boot straps because of an unwillingness to accept or recognize the God-given solution!

We contend that all nations will yet find how impotent are their plans, for while there is to be a world-wide organization it will not be of their making. Ambitious men will have no part in the establishment of this new order. No man or group of men will be able to say, "We did it."

Born nearly two thousand years ago a MAN came of whom Isaiah prophesied, "The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." (Isaiah 9:6-7).

The allied governments are powerless to bring peace to the earth for that has already been reserved for the *Coming One* who will head the new order, the vision of whose coming Isaiah clearly saw, first His birth and later His Triumphant Return. In contemplating that Triumph he exclaimed, "Oh that thou wouldest rend the heavens, that thou wouldest come down."

Men—unable to establish peace in their contemplated alliances between nations who have not yet acknowledged God, conformed with His plans or accepted His laws—will give 'way before the excellency of His Glory; and in the exaltation of His Kingdom over all nations deliverance will come.

The Jubilee Count

WE have hardly scratched the surface of the knowledge that is yet to be revealed in an earnest search of the Scriptures. Had the time and energy spent in destructive criticism been used in constructive study there would have come to light many gems of hidden truth! Furthermore, if so-called fundamentalists had given as much consideration to trying to find out what the Bible actually teaches as they have devoted to their creeds and to the defense of their man-conceived ideas regarding prophecy and its fulfillment, we would be in possession of truly startling information today. Prejudiced by preconceived ideas they have rejected, and still reject any new revealed truth just as the Pharisees were prejudiced against such information in their day. Because these conditions exist, nine-tenths of the Bible is a closed and sealed book.

Chronology is an interesting study and in connection with such a study the application of time-periods yields remarkable results. The number seven, and multiples thereof, are important and are used frequently in determining such time-periods. Jeremiah furnished a good illustration of such use when he declared that seventy years would be the length of Judah's captivity in Babylon (Jer. 25:12). Ezra refers to this prophecy of Jeremiah's as he calls attention to the proclamation of Cyrus, King of Persia. Daniel is informed by the angel Gabriel that it took three times seven days of Divine pressure before the king of Persia became willing to issue the decree of which Ezra speaks (Dan. 10:13).

The prophet Daniel is informed that the Temple and city were to be built and that seventy weeks were determined upon his people. The Messiah would then come and be cut off, but not for himself. He would make reconciliation for iniquity, bring in everlasting righteousness, fulfill the vision of the prophets and be anointed as the Most Holy (Dan. 9:24). The seventy week nation endured for ten Jubilees, or a total of 490 years. Instead of rounding out the Jubilee count by keeping the spirit of the tenth Jubilee on the 491st year, "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof" they slew Him who only could bring true liberty and persecuted the early Church, driving her followers from their midst.

The law required that Israel was to sow and reap for six years and the

land was to rest on the seventh. They were also to number seven times seven years to be followed by the fiftieth, or Jubilee. This Jubilee count began for Israel when the first Jubilee was instituted by Joshua, after the individuals had come into possession of their inheritance in Palestine. This was the year 2561 A.M. or 1439 B.C.

There is, however, another date of tremendous interest and of prime importance in the history of His people. This was the date of the organization of Israel into a Kingdom at Mount Sinai. The year was 2513 A.M. or 1487 B.C. when there occurred the physical birth of the Kingdom of Heaven upon earth, for God declared unto the House of Jacob, "Ye shall be unto me a kingdom."

Beginning with Moses, and on through all the prophets, we have glimpses of a coming day when this kingdom is to experience the second or new birth in a great national awakening to spiritual values. There is, separating the date of the physical birth from the date of the spiritual awakening, a period of many years. If we can discover a possible clue as to the length of the measuring rod that connects these two most important dates in the history of Israel, we will have the answer as to when the great national revival will come. The fact that the observance of the Jubilee brought home to the people the real blessings of the Kingdom, relieving oppression and restoring possessions, indicates that the Jubilee count is involved in this measure.

Can it be possible that in the seventy week nation of the Jews, who failed to obey the spirit of the Tenth Jubilee at the close of a pre-determined time, that we have the tempo that will solve the greater time-period? Let us follow this clue. Seventy is important in prophecy. Every seven years Israel was to observe the release and let the land rest. Seventy such weeks constituted the allotted time for the nation of the Jews from whom the kingdom was taken because they crucified their Messiah, having refused to observe his admonitions or to keep the spirit of the law. Instead of seventy weeks let us number seventy Jubilees (70x7x7 weeks of years) between the giving of the law at Mount Sinai to the keeping of the spirit of that law at the time of the coming of the Great Restoration. From the organization of the kingdom at Mount Sinai this number of years (3430) gives 5943 A.M., or from the fall of 1944-5 A.D., making 1945-6 A.D., the fiftieth year, or Jubilee, and the 70th Jubilee from Mount Sinai, when the kingdom was organized.

Sixty-nine weeks is an important measure in the history of the seventy-week nation of the Jews. If we number sixty-nine Jubilees from the year Joshua instituted its observance in Israel (3381 years) we have 5942 A.M., from the fall of 1943-4 A.D., making 1944-5 A.D., the fiftieth year, or Jubilee on this count. This makes the new moon on September 1945 A.D. an extremely important date as it ends the sixty-ninth Jubilee from Joshua's time and begins the seventieth Jubilee from Mount Sinai, when Israel received the law.

The year 1945 A.D. is the central date of the Granite Coffer in the Great Pyramid and the midway dating of the seven year period in the spiritual awakening of Israel.

These sixty-nine and seventy Jubilee counts are important in the history of His people and they become more so when it is realized that they punctuate the midst of the week of years that will be significant in the history of the Anglo-Saxon nations. The Jubilee count raises many other queries which will have to wait for answering until some later issue. Needless to say the above is sufficient to mark the immediate future as momentous.

Search the Scriptures

IN this and the next issue of DESTINY is an interesting article by Mr. Plant, titled "The Vision of the Ephah."

Because organized Christianity has been dogmatic and ruled out every presentation of truth that does not conform with their particular views and theological beliefs, nor is according to their man-made creeds, we find her followers blind and deaf to the meaning of what is now taking place in the world today.

One of the main reasons, if not the main reason, for the opposition of most Theologians to new revealed truth is their helplessness to defend the tenets of their own beliefs in face of the presentation of new evidence of the untenable position they occupy. Rather than change their views they would suppress and ignore all new truth that is in opposition to their previously declared position.

We are printing Mr. Plant's article because of the splendid presentation of facts which our readers should know. While many of us do not see eye-to-eye with him regarding the anti-Christ or the rebuilding of the actual city of Babylon, holding that the anti-Christ or Vicar of Christ has already been revealed and active in the world and that to rebuild the city of Babylon would invalidate the curse of Isaiah 13:19-22 as well as the utterances of Jeremiah and others who spoke in similar strains; yet we can clearly see the possibilities of the importance of the land of Shinar in the final scenes of the present conflict that will bring about the violent destruction of the Babylonian system of commerce referred to by symbol in Revelation as "Babylon the Great."

It is certain that the ancient site of Babylon will see marching armies and there also will be heard the tramp of men for, from over land and through the air, this country is situated on the shortest route between the west and the east. Let us search the Scriptures to see whether all these things be so or not.

Obedience Necessary

WE continue to receive requests asking us to exert our influence for the calling of a national day of prayer that the people may petition God for peace. Peace is desirable, but prayer alone is not enough to bring its blessings. The savages pray and so do the devotees of many beliefs and sects, for the human instinct is to turn to Deity for help when in trouble. But it is very important as to whom we pray and the conditions under which we pray. The Bible lays down certain definite requirements with which the Christian must comply before he can expect answer to his prayers. We are at times astonished at the almost total failure on the part of many spiritual leaders to recognize the Biblical injunction in spiritual appeals to God. If these instructions are not kept it is useless to expect to prevail in prayer.

In any call issued for prayer, an integral part of that call should include

instructions as to essentials necessary to secure answer. They are as follows:

First, there must be faith, believing that He is God and is the rewarder of them that diligently seek Him (Heb. 11:6). It is useless to come unto Him unless one believes in Him and that He can and will answer prayer. The devotees of many religious groups fail to thus recognize Him, while multitudes of Christians today deny to His Son the exalted position God has given Him.

Second, we must "Offer unto God thanksgiving." This is a recognition of all His past and present goodness to us. It means approaching Him in a spirit of deepest thankfulness for all that He has done, as we petition Him for additional succor.

Third, "Pay thy vows unto the most High." Here is set forth the need of confessing our individual and national sins and the keeping of broken vows. This is requisite for securing answer to prayer. Our forefathers made a national vow that all the Lord had spoken they would do. The keeping of that vow by the nation is a basic necessity to assure success and secure answer to prayer today. This vow must be fulfilled and those laws which they promised to observe must be kept before there will be national deliverance from trouble in answer to prayer.

Fourth, "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Ps. 50:14-15).

There is no other way to secure answer to prayer in a petition for deliverance except to follow this prescribed way. Can the priests, the ministers or the people expect results today unless they follow God's definite instructions? The unanswered prayers of the millions who were praying on the very day war broke out in September of 1939 proves the uselessness of calling for a day of prayer until the people are ready to do their part so that God may do His.

Twilight of the International Sunset

THE day would be dark and dreary and the sunset a harbinger of evil if there was no assurance of a coming tomorrow! Under such conditions men could not watch the changing colors of a beautiful evening sky with any degree of pleasure, for with the setting of the sun all their hopes would die.

It would be a difficult task to describe the fear that would grip the hearts of men who, with drawn faces and eyes full of terror, watched the light of a day fade in this last sunset as the darkness of a lightless eternity engulfed all. Yet the over-shadowing gloom and despair of those who might live at such a time could be no greater than that of the many who have seen the sun go down on their plans and ambitions, with all hope gone that their desires would be realized in a coming tomorow.

It matters little how difficult the present may be, or how heavy the burden of sorrow and trouble, if the glories of the painted sky but speak to our hearts of a coming sunrise. The young man and maiden, preparing for life, are oblivious to hardship and privation when they have an expectancy of a full realization of their ambitions in the dawn of a better day. If the sunset means shattered hopes and unfulfilled dreams, then the overshadowing darkness turns the former zeal to live and the love of work into a burden.

A loved one passes over the Great Divide. But in the midst of the deepest of sorrow comfort comes, for when the light of a life fades at eventide the color of the crimson sky gives assurance that there will yet come the dawn of a new day, bringing a glorious reunion when there shall be no more crying or sorrow, for God shall wipe away all tears from their eyes.

The world today is torn by bloodshed and strife! Many see only the lengthening shadows of the approaching sunset of the present age. They are filled with forebodings and fear. Yet there are men who are far from despair and who continue to fight and work because inherent in them lives the expectancy that sometime, somehow, the present carnage —born of chaos and war—will pass away. These men hope and trust that the sunset of the present order will be followed by a glorious sunrise, fulfilling the vision of a coming tomorrow when peace will be established and there will come goodwill toward all men and they will be satisfied.

Is the expectancy of such men justified? If it were not for the fact that men possess a chart on which is recorded the sunset of the present order, followed by the description of a glorious dawn of a new and better day, there could be no real justification for such optimism. The same Book which brings comfort to the sorrowing and hope to the dying declares unto us who are witnessing the death struggles of the present order that the Sun of Righteousness will arise with healing in His wings. The promise is that following the sunset and darkness will come the dawn of a new day when nation shall not lift up sword against nation, neither shall they learn war any more. Men will not labor in vain in that tomorrow, nor bring forth for trouble. They will all enjoy the labor of their hands; and righteous visions will be fulfilled and ambitions realized.

The international sky is taking on the hue and the colors of a setting sun, as nation rises against nation. Yet in the lengthening shadows is written the coming end of oppression for those who now groan with heavy burdens, as with aching hearts and longing eyes they press on with unfaltering faith. *Though it be eventide there is light* — for the chart shows that soon, VERY SOON, will come the dawn of a bright and glorious tomorrow. In that day "They shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

Wanted: Knowledge According to Zeal

C. R. DICKEY

IN Romans 10:2, Paul writes of men who "have a zeal of God, but not according to knowledge." This statement characterizes the Pharisees of which sect Paul himself was a member before committing his life to Christ.

The Pharisees have their modern representatives among Protestant religious leaders even as do the Sadducees, whose traits were discussed briefly in the March issue of DESTINY. They, too, find it difficult to accept any new truth which the Lord reveals from time to time. These men are orthodox as a rule and frequently call themselves "fundamentalists." As a whole they are men whose sincerity none would question. They do not "hold the truth in unrighteousness" as the Sadducees do; however, they often rival the Sadducees in "teaching for doctrines the commandments of men." Fundamentalists do not hold the Bible in contempt. They believe it to be the very Word of God. But, like the modernists, they have developed a traditional scholarship to which tenets they cling even after newly-revealed truths prove them false. Thus, both groups often miss the mark because of closed minds.

A TYPICAL example of the work being done by modern Pharisees came through the mail recently. It is a 22-page special publication in magazine form from a large fundamentalist Bible School carrying the following explanatory sentence by the editors: "This third edition of 'Bible Background of War'—made possible by a gift of two friends impressed by the first edition—is being mailed to 75,000 ministers and 25,000 editors in the United States." It is a compilation of five articles and a book review by six authors—only two of them still living. Two contributions bear the date of 1886; two were written during, or immediately following, the World War period; and the remaining two are by contemporaries.

Much of the material in this publication is very good. The Christian attitude toward war, which constitutes its major theme, is in harmony with the Bible. But when the authors marshal the Scriptures to support their theses they expose defects in interpretation that seem inexcusable for professed Bible students. Strange to say, when the defects in all the articles are noted they trace to one and the same significant error —namely, that the Jews are the whole of 12-tribed Israel. In other words, there is no Israel except Judah. Imagine trying to support that viewpoint with a Bible that makes such careful distinction between the house of Judah, the house of Israel, the house of David and the whole house of 12-tribed Israel that it gives a separate list of prophecies for each house that can be applied to none of the others! Bringing up this subject again exposes one to the charge of being like a wheel in a deep rut, but when the issue bobs up anew on so large a scale somebody has to challenge it even at the risk of becoming monotonous.

In one of these articles, which is otherwise quite good, the writer says: "These Bible believers were not surprised when the great war broke out in 1914. They expected war, though they did not want it. They are not surprised at its present outbreak. They go further, and say that if Christ is the Prince of Peace there will never be world peace until He reigns in righteousness. We must admit that to the present they have history on their side. They were not startled when Jerusalem was taken from the Turk. They knew it did not belong to the Turk, but to the Jew. They saw in their Bibles it was to be taken from the Gentiles, and the Jew was to enter into possession. There are many interruptions to this process, but it still continues."

Here we have the old fallacy that continues to bring strife and bloodshed to Palestine—the idea that the Holy Land belongs exclusively to the Jew. It is the basis of Zionism and the seed of world revolution at this very moment. The Bible never states that the Holy Land belongs to the Jew. It does say that it belongs to Israel—which is a very different thing. The Holy Land, along with other possessions, was deeded by God himself to Abraham, through Isaac, to Jacob and his twelve sons. Even if the Jews had never been cast off by their rejection of Christ, Palestine would still belong to the twelve tribes and not to Judah alone.

ANOTHER writer, discussing "Prophecy and Israel," makes this query: "Why, if the promises were made to Abraham and his seed, has the 12-tribed Israel historically failed of salvation and the Gospel gone to the Gentiles? Is God's covenant a failure as to the land, the people and the kingdom?" Then he answers by telling us that the covenant is being held in abeyance these twenty centuries until the "12-tribed Israel-Jews" are converted, at which time they will bring salvation to all nations.

What a covenant to be so easily suspended in mid-air! It reminds us of the treaties so popular now with totalitarian governments. The truth is that the twelve tribes were not in Palestine at the inception of Christianity. It was the Jews who failed the gospel at that time. Ten-tribed Israel, already established in Europe and the British Isles, accepted the gospel and during the intervening centuries they have been doing the work assigned to the Israel nation.

The author supports his argument with this amazing paragraph: "The ordinances of heaven shall sooner fail than Israel cease to be a nation before God (Jer. 31:35-40). Its his-

toric mission as the bringer of salvation to all nations in their national capacity is not annulled, but only held in abeyance. It shall yet be resumed. Israel, as such, can never be amalgamated or lose his right of primogeniture in the kingdom of God."

Interpreting the word "Israel" to mean "Jews" the writer is obviously baffled by Jeremiah's statement that the ordinances of the sun, moon and stars shall fail sooner than Israel will cease to be a nation before God. Faced with the historic fact that the Jews have ceased to be a nation since 70 A.D., he sidesteps the difficulty by declaring that their mission in a national capacity is not annulled, but only held in abeyance.

Let us turn now to Jeremiah 31, and find out what the prophet actually says. In the first 20 verses Jeremiah states four times that the message of this chapter is addressed specifically to Ephraim rather than to Judah. The theme of the chapter is the restoration of the house of Jacob. The era of its fulfillment is to be the building and planting period following the uprooting and breaking down of both Israel and Judah, at which time of restitution Ephraim, and not Judah, will be the national and administrative head of all Israel.

YOU will remember that according to God's election and grace the birthright blessings were transferred by Jacob to two of his grandsons, Ephraim and Manasseh, sons of Joseph. We quote from Genesis 48: "And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. . . . And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, and the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude in the midst of the earth." Then follows the incident of Jacob's crossed hands and his prohpecy that Manasseh shall become a great people and Ephraim a multitude of nations.

"Let my name" — ISRAEL — "be named on them." On whom? On Ephraim and Manasseh, the sons of Joseph. "And the name of my fathers Abraham and Isaac" — sons of Saac—or Saxons. It is plain that if we would locate Israel in the latter days, we must look for a multitude made up of "a great people" descended from Manasseh, and "a multitude of nations" descended from Ephraim.

We can look about us today and find a multitude who call themselves Saxons. Millions of them have organized into a great national unit with a constitution beginning with the words, "We, the people of the United States." Millions more of them have organized the British Empire, a commonwealth of free and independent nations which are held together by one bond only, and that is the Royal House and Throne of David in their midst. By this evidence, and much more to corroborate it in both Testaments, we conclude that Anglo-Saxon and kindred Christian peoples are the inheritors of the Abrahamic covenant, not only by virtue of their acceptance of Christ, but because racially they are the offspring of Joseph (see Gen. 49:22-26).

Can the Jews qualify as latter day Israel? In the first place they are not the descendants of Joseph; next, they are not a great multitude of people; again they have no national organization as ""a great people," nor do they constitute "a multitude of nations."

The correct interpretation of a few passages of Scripture would settle forever the problem of Palestine. Unquestionably Great Britain is the commonwealth of nations founded upon Ephraim as prophesied by Jacob in Genesis 48. If so, then Ephraim-Britain, having in her midst the throne of David, is divinely appointed to hold the mandate over Palestine, and no doubt will continue to do so regardless of opposition until our Lord comes to take over the administration of human affairs.

RETURNING to the article under discussion we find this surprising sentence: "Not once in Luke, not once in all the Gospels, not once in Acts, not once in all the epistles, nor once in the Apocalypse, does 'Israel' mean the Gentile Church." This is absolutely true. It was written in 1886. We must give the writer credit for being ahead of his day in stating *a truth which few theologians of our own time have discovered.* Unfortunately the discovery of one truth did not lead him to see another one equally important! Seeing that Israel is not the Church, he failed to see also that Israel is not the Jew. Consequently, he takes the Biblical prophecies of 10-tribed Israel, her reorganization in the Isles under the banner of Joseph, her glorious expansion in the Christian era and tries to fit them into the prophecies and history of the Jews. Nothing could be more absurd or illogical. The final consummation of this plan for which we are exhorted to hope exultantly, pray fervently and work unceasingly will be reached when the Jews take over Palestine and from Jerusalem as a world capital proceed to exercise dominion over the earth. Then, our writer says triumphantly, "Israel shall be re-gathered to their land. Jerusalem shall be redeemed. A Jewish-Christian Church and nation shall be born. The kingdom then will come." We are seeing this hyphenated combination of Jews and Christians all too frequently now in newspapers and elsewhere.

OBSERVE the similar trend of the articles in this quotation from another author: "As a matter of fact, Israel still exists, not indeed in an organized national capacity, but as an instrument for the execution of the divine will. War is still carried on in her behalf, and God is still an aggressor in the premises. All unrest today is because she is not in her own land and carrying out her divinely-ordained mission. . . . Moreover, when the Church is taken from the earth at the coming of the Lord for her, and Israel's history as a nation begins again, the same wars are seen among the nations. And God is seen avenging and judging in the midst of them. This is the only key to the book of Revelation."

Here again the writer, interpreting

the word "Israel" to mean nothing save Jews, is confronted with the same old problem of accounting for the national existence of Israel. He asks us to believe that Israel still exists, but not in an organized national capacity. Now how can we believe anything so contrary to the Scriptures as this last clause? Jeremiah, calling upon the sun, moon and stars as witnesses, says, "If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." (Jer. 31:35-36). He tells us also that "David shall never want a man to sit upon the throne of the house of Israel." (Jer. 33:17-26). According to Jeremiah the Israel nation and the throne of David will never cease to exist and function as long as sun, moon, stars, day and night continue.

This writer asserts that Israel (meaning the Jews) still exists as an instrument for the execution of the divine will. In fact, he says all unrest today is because she is not carrying out her divine-ordained mission. The teachings of Jesus do not support this assertion. To unbelieving Jews he said, "Ye are of your father the devil." This hardly supports the idea that they are instruments for executing the divine will. Again he said, "The kingdom shall be taken from you and given to a nation bringing forth the fruits thereof." *Why—if they are instruments of divine will?* John relates in Chapter 10, that the Jews said to Jesus, "Tell us if thou be the Christ." He answered, "I told you and ye believe not. Ye are not of my sheep. My sheep know my voice and follow me."

Is God carrying on war in behalf of Jewry? Or would it be nearer the truth to surmise that Christian nations today find themselves involved in wars because secret anti-Christ forces strive for dominion through world revolutions?

But let us hear the strange conclusion of the matter. "When the Church is taken from the earth at the coming of the Lord for her, and Israel's history as a nation begins again—" So the nation that was rejected by Christ and utterly crushed in the first Christian century will again begin its history as a nation when our Lord removes the Church from the earth. In the meantime what has become of the Israel nation and the throne of David whose continuity and perpetuity Jeremiah and other prophets declared would never be broken or suspended? Again the inference is that they are only held in abeyance. Have these men never considered that a covenant cannot be suspended and continue to be in force at the same time? When men presume to accuse God of holding in abeyance an everlasting covenant they are guilty of impugning his honor. They would not respect a fellowman who thus lightly regarded his word.

IF the good men who wrote these articles had possessed knowledge to match their zeal they would have been able to see that many of their statements will not square with the Bible. They have missed the mark because of their determination to fit the Jews into the program designated for 10-tribed Israel. Knowledge would have led them to see the mistake. Honesty and truth should have prompted them to admit it. If the Jews do not fit the Israel pattern the sensible thing to do is to search the nations of the world for the people who do fill the specifications.

Reading this compilation which has been sent out with the blessings of a well-known Protestant Bible School raises several questions in one's mind. What motive prompted the selection of the articles? Why go back to the writings of 1886 for material? How does it happen that the error of exalting the Jews to the position of redeemed Israel is found throughout the series? No doubt two good Christian men were influenced to finance the project in the belief that they are doing God's service with their means. But who would be most interested in propagating the doctrine that the Jews will eventually fulfill a God-given mission to take over Palestine and from that center rule the world?

One remembers also that this same theory is the basic doctrine of present day Talmudical Judaism. It is the goal of Zionism. Rabbis and Jewish laymen are vigorously promoting conferences of Protestants, Catholics and Jews. This sweet fellowship of faiths bodes no good for Protestantism. It is an affinity designed to cover up the political aims of Judaism, and to enlist the Christian Churches in favor of abetting and financing their own downfall.

HERE is a sample of how Judaism is courting Christianity. The Jewish magazine, *Opinion,* for May 1937, contains a review of Ludwig Lewisohn's *Trumpet of Jubilee* by John Cournos. The reviewer say that the novel "takes the form of a combat to the death between the barbarians who call themselves Nazis, Communists and Fascists and the people whom the novelists call the Judaeo-Christians, the liberals of America, France, Britain and allied small nations." He tells us this is the final battle between the forces of darkness and light, "the prophesied Armageddon, in which the Zionists, reinforced by volunteering knights from the free corners of the earth, hold back the savage hordes which would enshroud the world in darkness." He says Mr. Lewisohn has caught the spirit of our time—"a gradual realization on the part of Jew and Christian that they are both of them at the highest point of their aspiration and faith at one with each other and against Antichrist——"

We are expected to believe that Judaism which declares itself to be "fundamentally anti-Christian" is also against antichrist. When did Beelzebub become divided against himself? (See *The Jewish World,* March 15, 1923).

The same issue of *Opinion* carries an article by Jessie Sampter entitled "Anti-Semitism Is War." Read it if possible. It reveals an interesting program. She tells us that anti-Semitism in Russia has been put to sleep by its Communist Jews. "We are what we are," she says, "an international people." This fact, so readily admitted in a Jewish magazine, is vehemently denied when writing for non-Jews. She says two steps are necessary in facing the enemy they wish to destroy. The first is to build up Palestine as a national center and develop Jewish values in American life. The second is to bring about socialism in America and in the world. She then urges her people to work for socialist democratic control of economic resources in this country, and of world resources by the community of nations.

Another writer in the same magazine exhorts his people to get the

young men, both Gentiles and Jews, because they favor fighting under the counsel and direction of Jewry. Fighting for what purpose? Evidently to subdue the earth and bring it under the banner of Judaism.

Good Christian men are unwittingly being used to carry on the treacherous program of international Jewry. The faculty of the Bible School, the two men whose money sent the compilation of articles to 75,000 ministers and 25,000 editors, the Christian pastors and laymen who promote conferences with Jews and other international political groups, are being used as tools to create sentiment in favor of doctrines and movements whose ultimate end is the destruction of our Christian faith and civilization.

People who have so much zeal ought to have more understanding to go with it. The world needs zealous Christians—yes—but more than anything else Christian leaders need knowledge to match their zeal.

A Study in Revelation

Part Four: The Four Horsemen

HOWARD B. RAND

WE have previously shown that the first chapter of Revelation is introductory, declaring a special blessing upon all who will apply themselves to a diligent study and observance of the prophecies written in this Book. In vision, we behold its author, Jesus Christ, glorified and in the midst of the Churches; directing, guiding and admonishing them in their activities.

The second and third chapters detail the work of the Church, showing seven distinct phases in her labor and toil during the period of Christian witnessing. When the age closes the overcomers in the Church will become kings and priests unto God and will reign and rule with Jesus Christ in the new order to be established upon earth.

The scene changes with the fourth and fifth chapters as John is projected into the future and into the midst of the Kingdom and its surroundings. While standing in the Kingdom he is shown, in retrograde, the events that lead to the establishment of this Kingdom with the Throne of God as its center.

Amid these scenes John is brought to a full realization that, but for the sacrifice of the Lamb of God, it would have been impossible for the Kingdom to come—or the events leading to the establishment of that Kingdom to have taken place.

The Lamb, having prevailed, takes the book from the hand of Him that sat upon the Throne. John is now granted the privilege of watching the breaking of the seals as he became an eye witness to national, international and world activities. Much of what John saw has since become history (which history has amply verified) in every detail—the exactness of the revelation seen by him.

Before we proceed to record the scenes depicted by the breaking of the seals, let us consider the time-period involved as well as the order of events. The seals depict the history of the Roman Empire beginning with its establishment under the rule of the Caesars. They show the decline of Imperial Rome, the rise of the Papacy, the coming into power of modern dictators and close with the events of the Great and Terrible Day of the Lord and the triumph of the King and His Kingdom! Beginning with the rise of Imperial Rome the seals cover also the history of the last half of the Times of the Gentiles, which had its inception with Nebuchadnezzar, king of Babylon, and which ended with the World War, 1914-18 A.D. The time involved extends beyond the close of the Times of the Gentiles to the end of the age.

The First Seal

31 B.C. to 64 A.D.

JOHN said, "And I saw when the Lamb opened one of the seals, and I heard, as it were the voice of thunder, one of the four beasts saying, Come and see."

It is difficult to imagine John's thoughts and feelings as he received this summons to be a spectator of events of the past and coming scenes never before witnessed by man. Men are continually desiring to know what the future has in store for them. John had the privilege of beholding the events of the future *before they became historical realities.* He says, "And I saw, and behold a white horse: and he that sat upon him had a bow; and a crown was given unto him: and he went forth conquering and to conquer."

The Bible is full of references to horses in connection with battle and war. The writer of Proverbs had this use of the horse in mind when he said, "The horse is prepared against the day of battle: but safety is of the Lord." (Prov. 23:31.) In all wars of conquest horses were an important part of the armed forces. The fact that horses are prominent in the first four seals clearly designates that the government of this period relies on the power and might of aggressive military strength to carry on and rule. The different colors denote the type of government and kind of rule exercised over the Empire.

The four horsemen of the Apocalypse are often referred to in modern literature and made to represent the order of events in every period of chaos and trouble. Let us, however, remember that these horses, with their four riders, had a definite historical fulfillment in the activities of Imperial Rome. We can follow in all campaigns of conquest a trend of misrule and violence. But the detail, as given in these seals, applies to no other period in history other than the time shown, though conditions similar to those existing in Rome produce like results.

The white horse signifies justice

and designates a period, while under military authority, yet one in which the crowned rider would be an emperor and rule with magnanimity. The fact that he carried a bow indicates that those against whom he fought in his campaigns of conquest were not close at hand, but at a distance, far from the center of government.

The Establishment of the Empire

THE establishment of the Roman Empire is generally dated from the battle of Actium, B.C. 31. This began the imperial reign of Octavius under the title of Emperor and Augustus. Peace and prosperity came to Rome under his rule. Many reforms were instituted. At a distance, and in the outlying portions of his vast empire, there were armed clashes as Rome consolidated her conquests and extended her territory.

The reign of Augustus was the happiest period which has ever been witnessed in Rome. There was almost universal contentment in those days, and the people went forth in the callings of peace and the poets broke forth in song.

The Birth of Jesus Christ

It was during the reign of this Emperor that Jesus Christ was born. It was an auspicious time for the birth of the Son of God as the Angels sang, "Glory to God in the highest, and on earth peace, good will toward men." The temple of Janus, always open during war, was closed. Men were weary with universal carnage and the spirit of war was slumbering as though hushed to sleep by the advent of the Prince of Peace.

Before this period of history closed, of which the rider on the white horse is the type, Jesus Christ had proclaimed His message, died and risen from the grave. The Church also was born at Pentecost and Christianity had been proclaimed throughout the Empire.

This was a time of peace, comparatively speaking, within the confines of the dominion of Rome. Her armies had gone forth conquering and to conquer. As this period drew to a close a young man, Nero, came to power! This young Caesar, however, was soon ruined by the domestic vices with which the Roman court was reeking. In 64 A.D. the city of Rome was burned and Nero, in order to turn suspicion from himself, blamed the Christians.

Christians had gained the intense dislike of Rome. This was due to the austerity of their manners, the severe tenets of their faith which is so opposed to the license of paganism. The period of peace had ended and the opening of the second seal follows.

The Second Seal
64 A.D. to 313 A.D.

WHEN the second seal was opened "There went out another horse that was red: and power was given unto him that sat thereon to take peace from the earth, and that they should kill one another and there was given unto him a great sword."

The red horse signifies tyranny, misrule and bloodshed. The earth is the Roman world and in the killing of one another is indicated the internal strife and slaughter among her citizens. The rider of the white horse had a bow with which to prosecute to a successful conclusion distant conquests, but the rider of the red horse is given a sword for he is to kill near at hand and within the confines of the Empire.

The period covered by this rider of the red horse is the years of turmoil and persecution from the time of Nero to the edict of Milan, under Constantine. Here are pictured revolts, revolutions and bloodshed that followed in the wake of Rome's conquest and expansion. Murder became domesticated in the palace of the Caesars. The Praetorian Guards put up the imperial power at auction, and sold it to the highest bidder. Few of the long list of emperors who succeeded to the throne are worthy of mention.

The Goths, Germans and Persians who had so long threatened Rome, invaded her territory on every side. During the general confusion many usurpers sprang up over the empire and established short-lived kingdoms. It was an era of tyrants.

Martyrs Under Pagan Rule

While the Romans tolerated the religious belief of every nation which they conquered they persecuted the Christians alone. This was because Christians opposed the national religion of the empire, refused to offer sacrifice to the gods, and to worship the emperors. During the years of the rider of the red horse the blood of Christians flowed freely in the bitter persecutions inaugurated as the result of royal edicts.

The heroism of the martyrs extorted the admiration of their enemies. Thus, when Polycarp was led before the tribunal and urged to curse Christ, he exclaimed "Eighty-six years have I served Him, and He has done me nothing but good; how could I curse Him, my Lord and Saviour." And when the flames rose around him he thanked God that he was deemed worthy of such a death.

Peace had indeed been taken from the earth; but though Bibles were destroyed, Christians persecuted and immense numbers martyred, the faith grew and strengthened as paganism weakened with the decline of the once proud empire of Rome.

The Third Seal
313 A.D. to 396 A.D.

AND when He had opened the third seal "And I beheld and lo a black horse; and he that sat upon him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny; and see thou hurt not the oil and the wine."

We are dealing with facts symbolically expressed, it is therefore important that we understand the significance of the symbolisms thus used. The black horse represents despair or calamity overshadowing the empire whose strength rests in its army. The scale in the hand of the rider indicates that the emperor is to weigh, balance or decide great issues; while the reference to a measure of wheat and three measures of barley symbolizes the curtailment in some essential need, but the things represented by the oil and the wine are not to be harmed.

The period covered by the activity of this rider of the black horse is from the time of Constantine to the beginning of the Great barbarian invasions of the Roman Empire.

During the years covered by the second seal the vitality of the Empire had been sapped by the destruction of life and property and in the confiscatory taxes and heavy tributes laid upon its citizens, bringing the people

to a state of despair. Under these conditions Constantine came to power. He had no religious convictions, but possessed an intellect capable of weighing the current situation. The Christians were in the minority, but they had zeal and enthusiasm. Paganism in contrast had lost its fervor and fire. So, for policy's sake, the Emperor began to favor Christians. He had weighed in the balance Paganism against Christianity and Paganism had lost.

The Church hailed this acceptance of Christianity as the beginning of a glorious order in the life of the Church, but in reality it was the beginning of a dark and dreary period in the spiritual life of His people, for the light of spirituality was to grow dim and become almost extinguished as the result of the union of Church and State.

The Empire was divided into two parts, the Eastern and Western. The Eastern Empire had seen the greater portion of its territory desolated by the barbarians and some of their northern provinces were entirely lost. The Western Empire was threatened by multitudinous swarms of Germans and Scythians. The black horse amply describes the calamity that now hung over Rome.

The Establishment of Creeds

The sword in the hand of the former rider, denoting civil strife and bloodshed, now gives place to scales or balances in the rider's hand. Gibbon, the infidel, had many sarcastic things to say about Christianity yet his testimony accurately describes what John so clearly saw as symbolized in the balances, for Constantine and his sons were responsible for substituting creeds for the Word of God. Gibbon says, "But as these princes presumed to extend their despotism over the faith, as well as over the lives and fortunes of their subjects, the weight of their suffrage sometimes inclined the ecclesiastical balance: and the prerogatives of the King of Heaven were settled, or changed, or modified, in the cabinet of an earthly monarch." (*Decline and Fall of the Roman Empire,* Vol. II, Ch. 21, p. 325.)

Through the establishment of creeds and doctrines the wheat and barley (symbolizing the bread of life —the Word of God and its teachings) were weighed and distributed in measure. False doctrines became truth and heresies orthodoxy. The zeal of the creed makers in their pitiable measuring of truth could not be counted for virtue. Henceforth it was the will of the organized Church, in favor with the state, that the truth of the Scripture be given to the people only through them and in accordance with their creeds and doctrines.

The third seal closes with a powerful ecclesiastical organization in the making as the result of the edicts issued and councils held during this period. The bloody bitterness of paganism was paralleled by the intolerance born of fanaticism among the believers, as one body of Christians became the persecutors of the other. But with it all the oil and the wine, symbolic of the most precious truths such as faith and the forgiveness of sins through Jesus Christ and His atonement even Constantine, or organized Christianity, were unable to measure or harm. There were those who kept this light burning in spite of creeds, doctrines and denunciations.

The Fourth Seal

396 A.D. to 536 A.D..

WHEN the fourth seal was opened John said, "And I looked, and behold a pale horse: and his name that sat upon him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth."

The pale color of the horse signifies the decadency of the Roman Empire and of its military power. The emperor is not the rider but one who is described as Death while Hell is following and supporting him. This is a most extraordinary description and we will see how truly characteristic it is of the forces that came to power and took over the control of Rome and dictated her policies. The power to destroy, the type of destruction, as well as the extent and territory over which control is exercised are here set forth.

The period of the activity of this rider upon the pale horse begins with the great barbaric invasions of the Roman Empire under Alaric the Goth, Attila the Hun and Genseric the Vandal and extend to the time when the Church Council at Constantinople, A.D. 536, compelled the state to execute its edicts. The foundation was laid during these years for the establishment of a political-religious supremacy that made inevitable the terrible persecution of men and women whose souls John sees under the altar as the next seal is opened.

The Rider of the Pale Horse

FOR the time being we will leave the history of the terrible devastation wrought by the invading hordes as their activities are fully detailed in the judgments upon Rome, which judgments are later described by John. Suffice to say these invasions of Rome occurred during the period of the pale horse as Imperial Rome, or the Western Empire, passed away; and only its proud title remained to recall its former glory.

We are particularly interested in discovering the identity of the rider whose name is Death and of the companion that follows him named Hell. The events that take place under this seal are symbolically represented in pictorial description as John watches the opening of the seals. Who, then, is the rider taking the place of the emperors of Rome and exercising such authority and power?

Upon the ruins of the ancient Roman Empire there arose, gradually, a new and different type of Empire, which became all the more powerful because it claimed control over the souls of men as well as their bodies, and extended its dominion beyond this life into the grave. History has amply verified these facts and that the Popes claimed the right to temporal power taking the place of the Caesars, while the Eternal City under Pagan Rome became the Eternal City under Papal control. How apt is the description of her supporter as named by John, *Hell.* This is Hades or the abode of the dead, for through the doctrines of Purgatory, the church was able to hold supremacy and exercise tremendous power over her followers not only in this life, but beyond through the fear of future suffering in Purgatory.

But why should John designate the rider of this pale horse Death? The development of Organized Christian-

ity has been considered by many as synonymous with the growth of true Christianity. A study of prophesy and an accurate knowledge of the historical development of ecclesiastical activity definitely disproves such a conception. It will be seen, as we study the 17th chapter of Revelation, that John gives a more detailed description of this political-religious power which is designated in this fourth seal as a rider named Death.

Jesus Christ is the personification of Life, but Papal Rome with its long line of Popes gives preference to Mary, issues edicts, exalting herself and in thus doing the Popes are revealed as the "Man of Sin" which Paul so clearly describes as exalting himself above God. (II Thess. 2:2-4.) Daniel said, "And he shall speak great words against the Most High." (Dan. 7:25.) Instead of faith in Jesus Christ, works are preached as the means of salvation but which in fact brings spiritual death, therefore, this rider is named Death.

History has revealed how apt the description of killing with the sword, hunger, and with death and with the wild beasts fits the activities of Papal Rome. The "heretic" or one who was excommunicated was legally dead. He was disfranchised and had no rights that the Empire would respect. He had to renounce truth and life and become spirtually dead to be reinstated and in good grace with the Church again. Otherwise he was outlawed and liable to immediate arrest and a violent physical death, "by the sword" or "by the beasts of the earth."

During this seal the foundation for the events of the 5th seal were laid bringing into being Papal Rome which was to become so powerful that no man would dare make war against her. She would and did set up, and did depose, kings.

Babylon, Media-Persia, Greece and Rome by military power dominated the world for a time-period of 1260 years, which time period closed with the passing of Imperial Rome. The Papacy continued the authority of Rome, cloaking her activities in ecclesiastical garb for another 1260 years during which time she (Death) was to reign and Hell or Purgatory would suport and serve her purposes.

Let it be clearly understood that we speak of a political and ecclesiastical system and not of individuals. There are those of all political persuasions and ecclesiastical beliefs who, in spite of erroneous and false leadership, are true to Jesus Christ and His principles and teachings.

Protestantism today is controlled by the modernistic doctrines of the present day Sadducees or by the Pharisaic teachings of the Fundamentalists. In spite of such false orthodoxy many remain true and loyal as definitely indicated by Our Lord in His messages to the Churches. This also applies to hundreds of thousands who adhere to the Roman Catholic faith.

Politically, however, Papal Rome was in the saddle riding the pale horse of Imperial Rome, controlling the lives of the people through the confessional and extending that control beyond life into the grave. The living are enslaved with the promise of mitigating the suffering of loved ones who had passed on before them. No wonder John describes Hell as following and supporting the rider of the pale horse.

* * *

Next month, Part Five of *A Study of Revelation* will deal with the history revealed by the opening of the fifth and sixth seals — showing the growth and decline of ecclesiasticism and the rise of modern dictators, whose aggressive acts bring the present age to its close. —The Editor.

Our Fertile Future

By W. J. CAMERON

A talk given on the Ford Sunday Evening Hour, April 14, 1940.

SOME recent works of American fiction have puzzled some foreign reviewers. They remark two qualities they cannot reconcile with the American people—the depressive and defeatist character of the fiction and its preoccupation with revolution. These have puzzled American readers too. Fortunately, a few foreign reviewers as well as multitudes of Americans *know* the people and conditions written about and *know* the stories to be caricatures, faithful only in portraying the bias of their authors' minds. The writers in most cases are recent or non-Americans weighed down by the heritage of a decadent Europe, and it seems to them "good theater" to transfer the decrepitude and doom of Continental systems to the young and free Republic of the West. Unfortunately, amongst our own people who "hope for the worst" there is always a sufficient number to give such fictional works a brief popularity.

That form of propaganda not only goes unrebuked but has every medium of publicity freely opened to it. You can stand up anywhere and, with the assistance of controllers of publicity media and the backing of authority, tell how *wrong* this country is, but if you attempt to tell how *right* it is, you will be accused of special pleading and the channels will be closed against you. As the tension tightens overseas and false prophets resume their croaking, let us light the lamp of truth and send its rays against the gathering gloom.

For the world at large, the present war is a blazing sign that mankind is almost done with war. Had ours been a warlike generation the lawless personalities that have brought this time of trouble would never have been permitted to rise to power. Civilized men were so anxious to sidestep war, and avoid it by every compromise, that the old serpent found opportunity for a last dart of its fangs. We have not sunk in the scale, but risen; unfortunately the dregs left at the bottom still retained some potency. But this war may be charged to civilization's devotion to peace, and there is no uncertainty about the issue.

The prophets of doom are partly right, but lack discrimination; they take in too much territory. Something in this world *is* doomed and that beyond salvation. You and I will

see it pass off the stage of history. Power based on violence, riches based on acquisitive greed, domination based on caste, dark freedom from moral control based on contempt for the plain man's personality — all these, the sign and symbol of the new brutality abroad, are doomed; nothing can save them. They have no further fertility; they have reached finality. But, when false prophets assert that because these elements of anticivilization are doomed, therefore civilization itself is doomed, there is lamentable confusion of thought. Some point to past civilizations that have risen and decayed and prophesy the same for us. The decayed systems of the past were not *civilizations;* they failed for lack of the very principles of morality that are basic in this present struggle — moral principles that show themselves invincible in the groups that rule the world today. A moment's thought by any reasonably well-informed mind, a moment's consulation of any mind with its own deepest instinct, would save us from deception by the false prophets of our time.

As for our own country, here is no sign of finality, only fertility. Our future lies before us clear as sunlight. The roots from which we spring are just beginning to put forth. The principles that guide us have infinity in their unfolding. If we looked closely at the wrong existing in our country, we should perceive that it is visible because of the right that surrounds it. Whenever we put anything right, other things look wrong by contrast. Had we never embarked on the course of righting things—a course as native to us as breathing—we should never have been conscious of anything wrong. And it will always be that way—finality, completeness, is not for us. Growth and the future are our destiny. Whenever a mind apprehends this, whatever the racial inheritance of that mind may be, whether it be embodied here in America or some less happy land abroad, that mind is American. And if it fail to apprehend this, even though it be of long American lineage it is un-American.

Men talk of "our dying economy." Such men never have touched our economy with the tips of their lily fingers. They are never the makers, they are always the milkers of any economy in which they may be cast. If they knew the American economy, as some of us have known it—if they had seen it thrusting bravely up through the years to become a vehicle of the morality we have from religion and the discipline we have from education and the idealism we have from the home, they would see in it the preparation of a way of life for all the peoples after this storm. The old bad systems pass, but the peoples that lived under them remain to build their life anew.

For millions of those people in the past, America has been *help;* for many more millions in the future, America will be *hope*. For America *is* the revolution: America is the *newest deal* humanity has had. How strange it is that so-called Americans fail to see what all the watchers of the world so clearly see and in that seeing find the future.

The Vision of the Ephah

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

FOREWORD: *This presentation of the problem of the future re-building and sudden destruction of Babylon is not written with any idea of controversy or disagreement with any writers or speakers.*

It is not intended to be considered as antagonistic, but rather alternative or additional to any of the usual views on prophecy and current events held by Anglo-Saxon Israelites.

I have tried to present it in a logical and convincing manner, because it has appealed to me with peculiar force and probability as I have watched the slowly moving history of the Middle East quickening into life.

Time alone will show if these views are incorrect, and if so—forget them! But should future history prove them correct, then full credit should be given to the late Rev. Henry Sturt for his accurate exposition of prophecy, fifty-five year ago. We might almost describe it as his dip into the future, 100 *years ahead!*

BABYLON
Past, Present and Future

AN old Puritan hymn has these lines, "The Lord hath yet more light and truth to break forth from His word."

We sing it, and we believe it, therefore when any views on prophecy are expressed which are not along the usual lines of thought, or have a wider and a longer outlook into the future than is usually held, let us not label them with some convenient theological label which relegates them to the limbo of discredited theories. The partial fulfillment of many prophecies has given rise to this recently coined phrase, namely—"The Doctrine of Receding Horizons."

This is a delightful theological variation of the nursery tale of the little boy who set out to find "Where the Rainbow Ends!" Surely if there is one lesson to be learned from the reading of Bible expositions of all schools of thought during the past fifty years, it is that of the receding horizons of prophetic fulfillment! With what confidence have expositors written on current events being fulfillments of prophecy, and how thrillingly true many of them have been—up to a point—but how often there is just "that something extra" which seems to elude them; they just fail to find "Where the Rainbow Ends."

The late Rev. Henry Sturt labeled these shortcomings of exposition: "Unfulfilled Remainders."

How vitally important these are to the student seeking the correct and complete historical fulfillment of many of the prophecies. Points which are unobserved by the casual reader suddenly become alive with a significance totally unexpected.

One was always certain of atten-

MAP
OF
THE NEAR & CENTRAL EAST
SHOWING THE CENTRAL WORLD POSITION
OF JERUSALEM & BABYLON.
Scale of English Miles
0 100 200 300 400 500 600 700
Scales approximately 500 miles 1 foot
BERLIN
GERMANY
POLAND
CZECHO-SLOVAKIA
AUSTRIA
HUNGARY
RUMANIA
YUGO-SLAVIA
BULGARIA
ALBANIA (Ity.)
GREECE
ITALY
ROME
Brindisi
MALTA (Br.)
Gib. to Malta 991 m.
AIR ROUTE FROM PARIS & LONDON
TO MOSCOW ABOUT 300 MILES
U. S. S. R. (MESHECH)
(MAGOG)
SIBERIA
TURKISTAN
ARAL SEA
CASPIAN SEA
BLACK SEA (EUXINE)
CRIMEA
CONSTANTINOPLE
Ankara
ASIA MINOR
TURKEY
Smyrna
Taurus Mts.
CYPRUS (Br.)
Caucasus Mountains
GEORGIA
Batum
ARMENIA
ARABIA
Baku
R. Volga
R. Tigris
R. Euphrates
L. Van
R. Aras (Araxes)
ALEPPO
SYRIA (French)
DAMASCUS
Haifa
PALESTINE
JERUSALEM
TRANS JORDAN
PORT SAID
SUEZ
ALEXANDRIA
CAIRO
NILE R.
EGYPT
LIBYA (Italian)
MEDITERRANEAN SEA
Malta to Port Said 936 m.
NINEVEH
MOSUL
ASSYRIA
MEDIA
IRAN (PERSIA)
TEHRAN
BABYLON
BAGHDAD
(MESOPOTAMIA)
IRAQ
BASRA
THE LAND OF SHINAR
Kuwait
Bushire
PERSIAN GULF
Bahrein Is. (British)
Hindu Kush Mts.
KABUL
AFGHANISTAN
LAHORE
DELHI
R. Indus
BALUCHISTAN
INDIA
HYDERABAD
AIR ROUTE TO CALCUTTA, RANGOON BANGKOK, HONGKONG SUMATRA AND AUSTRALIA
BOMBAY
Bombay to Colombo 983 m.
GULF OF OMAN
KARACHI
Kuria Muria Is (British)
Aden to Colombo 2153 m.
ARABIAN SEA
Medina
Mecca
(SHEBA)
ADEN (Br.)
GULF OF ADEN
BRITISH SOMALI LAND
PERIM (Br.)
(French Somali Land)
ERITREA (Ity.)
ETHIOPIA (Italian)
RED SEA
ANGLO-EGYPTIAN SUDAN
KHARTUM
AIR ROUTE TO STH AFRICA

tion in the Sunday School class when our two friends Nebuchadnezzar and Belshazzar were under discussion; the dramatic interest of the doings of these two kings never failed to hold the attention of the scholars. Then, in later life, came the study of Anglo-Saxon-Israel, with its fuller knowledge of prophetic fulfillment.

But its dissection of prophecy and history brought with it the realization of the futurity of many of the prophecies about Babylon; because they are linked-up with the re-union prophecies of Isarel AND Judah, which are awaiting fulfillment. We became aware of many "unfulfilled remainders" about Babylon's history, if prophecy meant what it said. This super dissection and super accuracy, however, does not trouble the average Anglo-Israelite! He has a vast accumulation of ideas about Babylon at his service, built up according to the views of expositors, and to suit various schools of thought and religious propaganda.

For example, here are three of them:

One—BABYLON, on the Euphrates in B.C. times, the capital of Nebuchadnezzar, so dramatically captured by the engineering strategy of Cyrus, when he deflected the course of the Euphrates and made the bed of the river his means of entry into the heart of the city. Its present-day condition is always quoted as a striking and literal fulfillment of prophecy—until we re-read those prophecies with more care and fuller understanding!

Two—BABYLON, as the Scarlet Woman of Papal Rome. "Protestant Churches are agreed that Great Babylon symbolizes in the Book of Revelation the Roman Catholic civilization in Continental Europe," so wrote an expositor in a recent magazine. Partly true—until we read all those "unfulfilled remainders" from their necessary geographical standpoint.

Three—BABYLON, the Banker Bogey of International Finance, as seen in the economic slavery of the modern world, with its stranglehold of usury on rich and poor—until we again re-read those same prophecies and note the part that Babylon, the city and the district, has yet to play in partnership with the future history of re-united Israel AND Judah in Palestine.

An Unusual Point of View

WE now have to answer this question: "If Jerusalem is to be the future Religious Metropolis of the World, then will not Babylon, the future evil Commercial City of the World, also have to play its part in fulfilling those same *unfulfilled remainders?*"

They are bracketed together in the Prophecies! This is a very unusual point of view to advance just now, especially as world-events seem to be rushing toward the grand climax of Jacob's Trouble in the Latter Days. Everyone who is familiar with the prophecies seems to be looking for, and bracing themselves to endure, those great events leading up to the period of the Second Advent.

The clash of Nation against Nation, the rise of Antichrist, the Man of Sin, his defeat, and the longed-for-termination of world-unrest, are thought by many to be even now in process of fulfillment. Are not all the Three Dictators of Europe candidates for this evil leadership? But these "Watchers" seem blissfully unaware of the geographical side of the problem—if these prophecies are to have a literal fulfillment!

The Rev. G. W. Wade, D.D., writing on a certain prophecy by Isaiah, says: "It is implied that the prophecy, if examined on the occasion of the event, will be found to have accurately predicted all the circumstances." Therefore history should be studied as the proof of the accuracy of the divine foreknowledge implied in prophecy when it is fulfilled. May not the same long interval of 2520 years (the Seven Times of Prophecy), which has applied to the histories of both Israel AND Judah, also apply to Babylon and the re-awakening of the Middle East?

Business! Profit! Wealth!

HAVE you noticed how these three words are implied in both Old and New Testaments, as descriptive of the part which Babylon on the Euphrates, in the Land of Shinar, will play at the end of this age? For example, have you read Revelation, chapter 17, as "The Harlot, the *Moral* Representation of Babylon," and chapter 18 as "The Commercial Description of Babylon"? Two descriptions of the same city! Then read Jeremiah 50 and 51 on "The Future and Final Fall of Babylon."

Note the Time-marks! Carefully note, when reading, the long-distant futurity of these two chapters by Jeremiah. They are dated as describing the period when Israel AND Judah (see verses 4 and 5) return together; when they shall join themselves to the Lord in a perpetual covenant that shall not be forgotten. *This has not yet happened.*

The Higher Critics and Chapters 50 and 51

These are the two chapters which are such an enigma to the Higher Critics and Theologians. They ask in amazement—"How could Jeremiah have written them"?

He advised surrender to the Babylon of his day, he predicted the coming 70 years of Jewish captivity, he saw them go into captivity; how could he then turn 'round and write those two vindictively worded chapters predicting a complete and sudden destruction of Babylon? That, by the way, did not happen when Cyrus took it!

The critics say unanimously that some Jewish captive, one who had witnessed and shared the sufferings of the captivity, wrote these two chapters a few years previous to the Decree of Cyrus, when he was practically certain that Cyrus would conquer Babylon. But not only verses 4&5, but also 19&20, and 33&34, are still future, because they mention Israel AND Judah, and Israel of the Ten Tribes never was in Babylon!

Then in chapter 51, v. 20, Israel is appointed as the Lord's battle-axe and weapons of war," and Dr. Driver suggests that this could be more correctly rendered — "By you, I have formed the habit of shattering nations."

This is a remarkable comment, for the word "habit" implies the long-continued employment of Israel to break oppressors—and Anglo-Saxon-Israels employment in this capacity is by no means ended—yet!

Note the ever-present dissection of the diverse destinies of Israel AND Judah, the Jews have never been His battle-axe in world history!

The History of Babylon

IT is taken for granted that the present-day condition of Babylon, with the waste and desert condition

of its ancient site, is a complete fulfillment of prophecy. It is—until we read those prophecies more carefully and note their "time-marks." The overthrow of Babylon was to be sudden, with great bloodshed, the site not to be built on forever, and the waters to cover part of the locality.

Is This Babylon's Past History?

The taking of the city by Cyrus was practically a bloodless one—a palace scuffle in which Belshazzar was slain while presiding at the banquet given in honor of his appointment as Associate-King with his Father. This is why his name does not appear in the list of the Kings of Babylon, and its omission puzzles the higher critics.

Three months later Cyrus made his formal entry into Babylon as its conqueror, and it became the capital of the Kingdom given to him by his Father as a reward for his military successes. Then followed a very gradual decline of a thousand years, which does not read like sudden and complete destruction. Halfway through that period we have the years of our Lord's ministry in Judea.

The Babylonian Talmud was here compiled in B.C. times, long after part of the Jews had returned to Jerusalem, and they in turn compiled the Jerusalem Talmud some centuries later. It was a much smaller affair, but they wanted one of their own.

St. Peter, the Apostle to the Jews, sent greetings from Babylon in I Peter 5:13, and in all probability Peter continued his ministry to the Circumcision, and remained in the flourishing community of Jews in Babylon, and never came to Rome!

We now travel on some five or six hundred years, during which Babylon's importance suffered a further gradual decline as the Western Mediterranean nations rose to power.

The Arab Conquest

WE now reach the period of the Mohammedan conquest of Arabia and Mesopotamia; of Damascus, Bagdad and Babylon.

These Arabs were out for conquest and plunder, they were not agriculturalists, therefore the famous and elaborate irrigation system of the district was neglected and destroyed and the desert sand won its slow victory over the rich fertile valley of the Euphrates. Anything but sudden destruction during this leisurely process of gradual decay. As St. John in Patmos, writing about A.D. 100, saw a vision of Babylon destroyed at the end of this age, we must look for an Old Testament prophecy which foretells the *re-establishment* of Babylon in the land of Shinar.

The Vision of the Ephah
(Zechariah 5:-11)

Our quest is soon ended for the prophet Zechariah supplies the required prediction: "Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an Ephah that goeth forth. He said moreover, This is their resemblance through all the earth. And, behold, there was lifted up a talent of lead; and this is a woman that sitteth in the midst of the Ephah. And he said, "This is Wickedness." And he cast it (her) into the midst of the Ephah; and he cast the weight of lead upon the mouth thereof. Then lifted I up mine eyes, and looked, and, behold there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the Ephah between the earth and the heaven. Then I said to the angel that talked with me, "Whither do these bear the Ephah?" And he said unto me, "To build it an house in the land of Shinar, and it shall be established, and set there upon her own base."

FERRAR FENTON'S TRANSLATION:

The messenger also proceeded to talk with me, and told me, "Now, raise your eyes and see what will come out from there." And I asked, "What is it?" When he replied, "That is the Ephah which will go out, and," he continued, "this is the Wickedness of all the land."

Then I saw him lift up a talent of lead, and that a woman sat inside the Ephah!

"This," he said, "is Wickedness!" and flung her into the Measure, and threw the lump of lead on its mouth!

I again raised my eyes and looked, and saw two women come up with a wind in their wings—and their wings were like the wings of a stork, and they carried the measure up between the earth and the skies.

So I said to the Messenger, "Will you inform me where they are carrying the Measure to?"

When he replied, "To build a House in the land of Shinar, and when it is ready she will be fixed there on her own seat!"

It is not necessary to quote in full the Septuagint Version, here are two slight but interesting variations.

In verse 6—"This is the Measure which is going away." In verse 11—"To build a house for it in the land of Babylon and make preparation, that they may place it there on its own base."

Quotations from *Prophetic Notes*: The late Rev. Henry Sturt was chairman of the Yorkshire Congregational Union in 1884—55 years ago—and he died many years later at Leeds, at the great age of 96. The theme of his Presidential Address was the coming exploitation of the middle East, urged on by international rivalries and jealousies, and the coming universal reign of commerce in the latter days in fulfillment of prophecy, as a prelude to the events prior to Armageddon, the Second Adent, and the Millennium.

It was the study of his published address and notes, some 40 years ago, which led to my introduction to the study of Anglo-Saxon-Israel identifications! I was so impressed and interested in his researches into the prophecies relating to commerce in the latter days that my minister loaned me a book on the Anglo-Saxon-Israel subject in exchange for my loan to him of Sturt's *Prophetic Notes*. The result was a blending of the two subjects, which gave me a wider and a longer outlook on prophecy and its fulfillment than is usually held in Anglo-Saxon-Israel circles.

I am in no sense a Futurist, beyond the fact that to me a prophecy is automatically dated as still future *if we are unable to point to its fulfillment*. This is a very safe and understandable position to take. I therefore look for a historical and geographical *fulfillment*, rather than for theological and symbolical "interpretations." These two terms are not synonymous!

(To be Continued)

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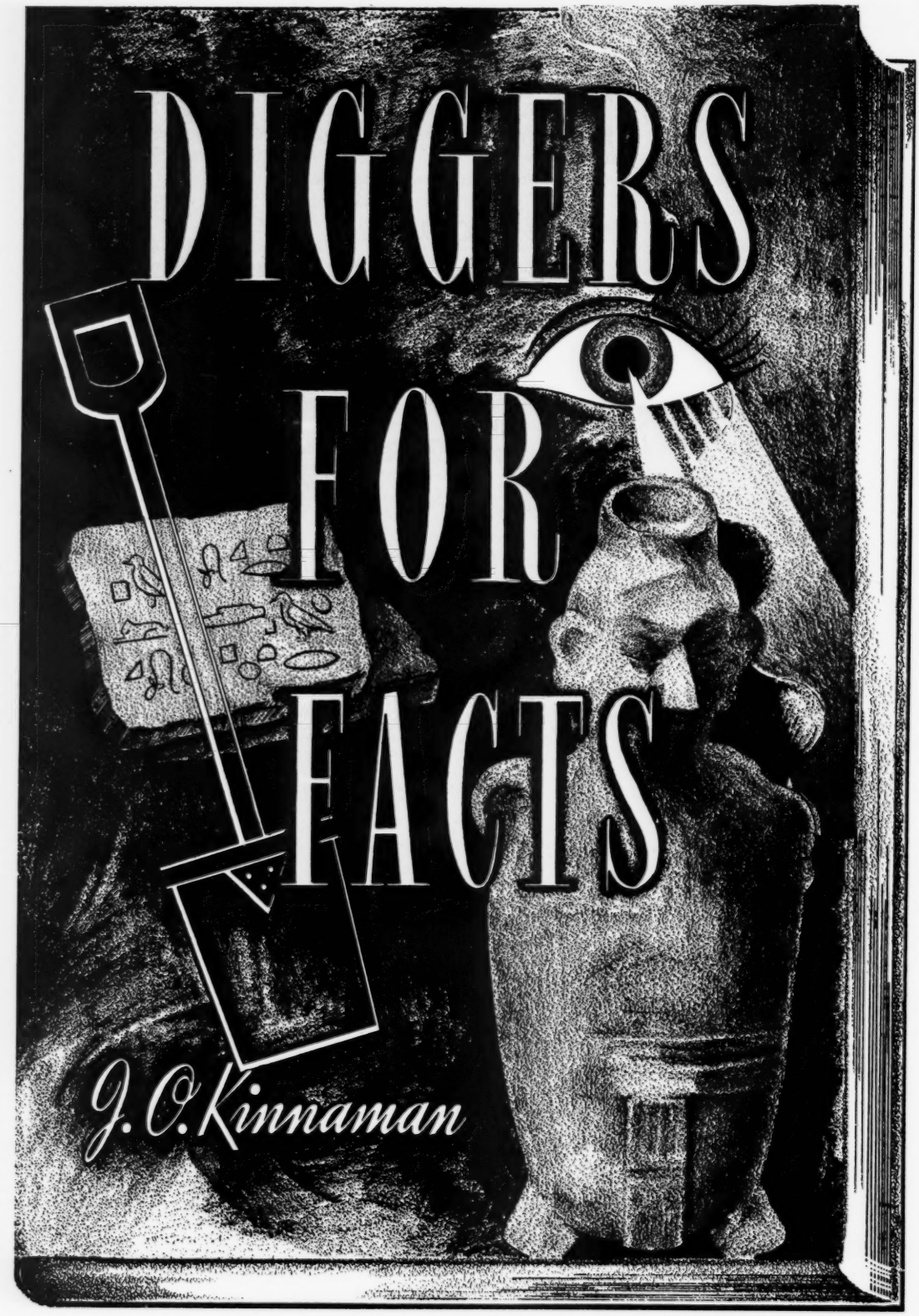
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