DESTINY

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The Anglo-Saxon-Celtic Israel Belief

(A brief statement of what this publication stands for)

We believe in God — The God of the Bible *(Ex. 3:6, 14).*

We believe in Jesus Christ, the only begotten Son of God *(John 1:14).*

We believe in the atoning sacrifice of Jesus Christ on Calvary *(Matt. 26:28; Rom. 5).*

We believe Christ died for us *(Rom. 5:8);* also that He was raised up from the dead *(Rom. 6:4).*

We believe in His ascension into Heaven *(Mk. 16:19; Acts 1:9–11).*

We believe John 3:16 — "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

We believe in the Holy Ghost and His mission *(John 14:26; Acts 2).*

We believe the whole Bible, both the Old Testament and the New Testament; that it is the inerrant Word of God *(II Pet. 1:19–21).* We believe its History; its Covenants; its Prophecies.

We believe in its Gospel of Grace *(Acts 20:24; Eph. 2:1–8),* which is the Gospel of Salvation for all men; that *personal* salvation by faith in the atonement of Jesus Christ is necessary for *all,* Israelite, Jew, Gentile *(Rom. 3:22–25).* Each one must be born again *(John 3:1–7).*

We also believe in and seek to make known, the Gospel of the Kingdom *(Matt. 4:23; 24:14).*

We believe in the bodily return of Christ *(Acts 1:9-11),* Who will take the throne of David *(Isa. 9:6, 7; Lk. 1:32),* and rule on this earth for a thousand years *(Rev. 20:1–6).*

We believe the Bible contains God's plan for the remedy of all human ills, and we believe that plan is working out through the Bible people, called Israel *(II Sam. 7; Deut. 32:8).*

We believe this people Israel, consisting of twelve tribes, *(Ex. 28:21; Rev. 21:12),* the descendants of the twelve sons of Jacob *(Gen. 49),* were chosen of God to be His peculiar people *(Ex. 19:5; Deut. 7:6–8),* through whom all nations are to be blessed *(Gen. 22:18).*

We find that through Israel God has revealed Himself ever since the days of Moses *(Ex. 19; Matt. 15:24).* To them He gave the Law *(Ex. 20).* Through their prophets came the inspired Scriptures *(II Pet. 1:21; Isa. 8:20).* Our Lord was of that race *(Matt. 1),* and is Prophet *(Deut. 18:15),* Priest *(Heb. 2:17)* and King *(Rev. 19:16).* His Apostles also were of Israel *(Mark 1:16–19),* and we believe the Divine plan is still working through that appointed race *(Heb. 11).*

Bible history shows that twelve-tribed Israel, after a checkered career covering some five centuries, came to its greatest historic development in Palestine, under Kings David and Solomon *(Sam. 7; I Kings 10).* Upon the death of Solomon there was a rebellion in the twelve-tribed nation of Israel. Ten tribes revolted and set up the "House" or "Kingdom" of Israel, known as the Northern Kingdom. The remaining tribes, with whom the line of King David was continued, became the "House" or "Kingdom" of Judah, and were known as the Southern Kingdom *(I Kings 12).*

This divided condition continued for about two hundred and fifty years when, because of wicked conduct and defiance of God, the Northern Kingdom, or "House of Israel" was overthrown as a result of several invasions by the Assyrian power and the people were driven into exile in northern Assyria *(II Kings 17).* Here, as time went on, they literally disappeared *(Hosea 8:8, 9).*

The Southern Kingdom or "House of Judah" continued in existence for about another one hundred and thirty years when, because of national decadence and sin, it was repeatedly attacked by the Babylonian power, conquered, and its people, sometimes called Jews, as belonging to the tribe or Kingdom of Judah *(II Kings, 16:6),* were driven into exile in Babylon *(II Kings, 24, 25),* where they were destined to remain for a period of seventy years *(II Chron. 36:21; Jer. 25:9–11).*

At the close of the exile period, a "remnant" of these Babylonian captives of the House of Judah, were permitted to return to Jerusalem and the land of Judah and establish themselves therein *(Ezra* and *Neh).*

These returned captives were now generally known as Jews *(Ezra 4:12)* and their descendants were the Jews of the time of Jesus *(Matt. 2:2)* from whom are descended the Jews of today.

It will thus be seen that, despite the popular fallacy that the Jews constitute all the Israelites, they are of the Southern Kingdom. They are a part of Israel as Rhode Island is a part of the United States of America, but they are no more *all* Israel than Rhode Island is all the United States.

The differentiation between "Israel" and "Judah" is clearly marked in the Scriptures *(See I Kings 12; Jer. 3: 6–11; Ps. 114:1,2; Ezek. 37; Zech. 11:7–14; II Chron. 10; 11).* They are not interchangeable terms. ***To understand this is to possess the key to Israel truth.***

(Continued on page 12)

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DESTINY

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A journal of American life and destiny — showing the plan of God, as contained in the Bible, operating through the centuries and now approaching consummation. This publication identifies the Celto-Anglo-Saxon people to be the Israel people as distinct from the Jews — portrays the fulfillment of Scriptural Prophecy in world events — and proves the Bible to be the most modern of all books.

Observations of the month—*as prophecy becomes history*

Ireland

WE HAVE heard of a man without a country. Today Ireland is rapidly becoming a country without a friend.

The essence of happiness and peace for the individual is to forget and forgive the past, live in the present, and press on to the future. Great Britain is fighting in a desperate struggle for her very life. The needs of the present demand that Ireland, in order to insure her own continued freedom, take her place along with the rest of the free Dominions and support the Crown.

But Ireland seems to prefer to ignore the present and to live in the past. Because of some Englishmen, who long since have died, whom she holds did her an injustice in ancient times, Ireland prefers never to forget and thus she jeopardizes her present and future by risking the defeat of Great Britain instead of forgetting and forgiving an ancient grievance.

No nation, other than the Anglo-Saxon peoples would, in such an hour, be so lenient. Germany recently demonstrated how she would deal with Ireland when (if the reports are true that Ireland had just refused some German demands made upon her) bombs fell upon Ireland as a reminder of Germany's power to compel obedience to her demands.

If Ireland thinks for one moment that a victorious Germany will consider her desires she has completely lost sight of the significance of what has taken place upon the Continent. Perhaps in the providence of God this conflict is to once and for all time settle the Irish question which has so vexed the Throne of David. If it is settled contrary to the desires or best interests of certain Irishmen they will have no one but themselves to blame. For them to continue to live in the past and to close their eyes to the needs of the present is directly contributing to their future downfall. Will Ireland awaken before it is too late and thus bring a happy solution to a question which, prophecy indicates, will be settled as a result of the present conflict?

Premature Peace?

ALWAYS PRESENT is the possibility that an armistice might occur as the result of a combination of circumstances that would bring about a temporary halt to armed hostilities. If this should happen, people and nations would immediately assume that peace had come. But war does not consist of conflict with arms alone, for with the cessation of armed conflict the economic phase of this war would be intensified, producing conditions that would lead to a more terrible war than is now taking place. At best, such an armistice would be of but short duration.

We are raising this question because some have asked us, "What if peace should come before the entire program as foreseen by the prophets is fulfilled?" Let us remember that the conflict between nations is not always by force of arms, though at times it manifests itself in armed opposition. We must remember also that the present war is a death struggle between two ideologies of government. If for any reason whatever a temporary cessation of hostilities should take place it would be but a breathing spell to enable these two groups to intensify further preparations for the knockout blow. Each would hope to be able to deliver this as soon as sufficiently strong to again risk war. In the meantime, both would resort to economic weapons in an endeavor to hamper the other.

As for the picture so clearly seen by the prophets, this will be fulfilled in every detail as described by them. They have not necessarily given *all* the details leading to that fulfillment, nor was it necessary for them to do so. Prophecy is not for the purpose of making prophets out of us but that we may believe all that the prophets have said *when the fulfillment of their predictions proves their utterances true.* The ultimate goal, and the events leading to that goal, will most certainly take place as predicted.

At present we see no evidence of premature peace, yet there is always the possibility that those who believe in appeasement might gain control and secure temporary relief from bombings and destruction. While we question the possibility at present of such a temporary armistice, because the aims of the two opposing forces are so irreconcilable, yet a temporary cessation of armed conflict would in no way affect the ultimate fulfillment (though from the human point of view it might seem to be delayed) of the program as foreseen in Scripture and recorded by all the prophets.

Joshua's Long Day!

FROM TIME to time so-called eminent scholars come forward with rationalistic reasons to account for events recorded in the Bible, with which they do not agree. The past year of 1940 has been no exception in these attacks. Before us is a newspaper account of the findings of a distinguished Biblical research

scholar who brings into question the accounts regarding Lot's wife, Jonah's experience, and then says, "Probably the gravest misconception in the entire Old Testament, and the one most contrary to scientific fact, occurs in the tenth chapter of Joshua, wherein is described how the prophet caused the sun to stand still."

In spite of all these attacks the Old Book has weathered every storm and still stands, regardless of the findings of these eminent scholars who in their ignorance have failed to delve deeper into the knowledge of truth.

Let us accept the challenge of Joshua's long day. Now this scholar says, "For many years the children of Israel had lived in the flat country of Egypt. There they were accustomed to see the sun rise out of the horizon in the east in the morning and set behind it in the west in the evening. During their journeyings, following their flight from Egypt, they came to the mountainous country of the Amonites who gave battle in one of their valleys. It was here that Joshua made his momentous and un-astronomical announcement about staying the sun and moon in their courses. The Israelites saw the sun set on the top of the mountain and reasoned that the day was over. But when the Amonites fled and the Hebrews pursued them to the top of the mountain the latter saw the sun still high and were convinced that it had waited for them to bring the battle to a successful termination."

Even a casual reading of the entire account with an understanding mind proves how asinine is the above reasoning of this eminent scholar. He challenges Joshua's ability to keep time and yet completely fails to see or recognize the significance of the statement of this leader when he said, "Sun, stand thou still upon Gibeon; and thou moon, in the valley of Ajalon." (Joshua 10:12.)

The moon had waned and now was about to go into conjunction with the sun, after which there would be a new moon. At the time Joshua spoke the moon would be so bathed in the glare of sunlight (about 11:00 A. M.) that the most powerful modern telescopes would be unable to detect its position. But Joshua accurately placed the moon over the valley of Ajalon within thirteen minutes of completing its conjunction with the sun. Joshua must have had a remarkable knowledge of the movement of both the sun and moon in relation to each other and in their relative position over a given geographical location on earth when he gave his famous command. Here we have a scholar (?) who probably could not approximate the position of the moon twenty-four hours before or after a conjunction in its relation to sun and earth questioning Joshua's ability to keep time.

Read the entire chapter regarding the account of this famous battle. The way Joshua engineered his strategy with the flank and rear attack upon the enemy driving the confused besiegers of the cities down the valleys and *not over a mountain.* Then note the meteoric shower (verse 11) which this eminent scholar does not mention.

To all this is added the astronomical proof, for as with coming conjunctions and eclipses, so with those of the past all are capable of accurate computation. Professor Totten in his book "Joshua's Long Day and the Dial of Ahaz"* demonstrates that such a conjunction as described by Joshua was due to occur at the time, place and year when Joshua fought those kings with the sun, moon, and earth in the relative positions as described by Joshua. He also states that it would take 23½ quintillion years for it to repeat with sun, moon and earth in the same relation.

Conclusive proof is given by the Professor that the conjunction was stayed about a whole day. The conjunction was due to have taken place on a Tuesday at 11:13 A. M. It was not completed until Wednesday at 10:43 A. M. Thus there were added 23 1/3 hours to the day. Later on, with the return of the dial of Ahaz ten degrees, 2/3rds of an hour were added making, with the above 23 1/3 hours, just 24 hours in all.

We have independent historical proof that such a day did occur. The event took place well within the days of written history. It was accepted as a fact by all the earlier writers in Israel and admitted into their chronology. The Grecian Herodotus, whom we call the father of history, certifies this long day by quoting the records shown to him by the priests while he was in Egypt. This is independent testimony, for neither the Greeks nor the Egyptians refer to the Hebrew account as the source of their own.

The Chinese preserve still another independent record of a similar event (no doubt the identical one) as having occurred in the reign of Yeo, who was a contemporary of Joshua.

No wise man can say a word against the possibility of reducing the relative motion of the earth, sun, and moon even to a standstill, until he really knows and can explain how motion is produced. A cometary mass interposed between the earth, moon and sun in Joshua's day might have cut off the actinic rays of the sun without affecting the light and heat rays of the spectrum at all, and so have accomplished the phenomenon. There is probably some connection between the long day and the meteoric shower which occurred at that time. How it was accomplished God only knows but that it did occur is so stated in the Bible, testified to by secular history and verified through astronomy.

If the so-called scholars would spend as much time in verifying the accuracy of Bible statements as they now spend in trying to disprove its utterances, infidelity and disbelief would have been completely vanquished long before this.

*See advertisement on back cover of this issue.

Returning Evil for Good

THE MAN who deals with a gangster expecting profit in such dealings has no one but himself to blame when it turns out to be anything but profitable for him. Also, he who gives aid and comfort to criminals is a partaker of the evil deeds. The following is quoted from the *Farm Journal*:

"A few years ago the United States swarmed with delegations of Russians seeking knowledge of agricultural practices. The colleges, the more famous farms, the Department of Agriculture, all were literally pestered with requests for information. Untold time was spent by hospitable Americans in trying to help the Russians learn how to transplant good methods. Now the payoff can be reported. Uncle Sam in all the years since has had just one favor to ask of his dear friends. The Russians have discovered and are growing a new plant that yields rubber. The Department of Agriculture has thrice asked, through proper official channels, for samples of the seed. After endless delays the seed finally came. It had been treated so it wouldn't grow."

Here is emphasized what we have continually declared regarding the treacherousness of trying to have any kind of dealings with the leaders and the government of Soviet Russia. They are Godless and atheistical, recognizing no bonds of friendship whatever. When it is to their advantage and suits their convenience they turn as readily against those who have assisted them as they turn against a foe.

Now there are men today in our government and that of Great Britain who are advocating closer relations with such a power. The Bible declares that for His people to make commitments with this evil government is equivalent to making a covenant with death and to be in agreement with hell (Isa. 28:15, 18). The above account of the payoff clearly demonstrates the uselessness of considering that the leaders of Soviet Russia would be anything else but relentless foes of our nation, regardless of how much we have done for them. Their motto is to use us when it suits their purposes, but with no intention of lending a helping hand, not even to those who have assisted them.

Why should we continue to have diplomatic relations with such a government? In so doing we are violating God's injunction to His people to have no relations with His foes. Let those who admire the Soviet Union and would subvert our form of government by the adoption of their methods, applying them to our land, leave our shores and go to reside in this paradise of their imagination. As for us, we prefer this land of freedom where we can reverence the name of Jehovah, the God of Israel?

Dividing the Nations

JESUS said, "When the Son of men shall come in all his glory, and all the holy angels with him, then shall he sit upon the Throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." (Matthew 25: 32.)

There have been thousands of sermons preached in which this text has been used and applied to the individual. Such an application, however, is contrary to the facts. The context clearly indicates it is nations instead of individuals who are to be separated as sheep are separated from the goats. To apply this text in any other way than used by Jesus is to be guilty of changing the meaning of Scripture for He is speaking of two types of government which he designates as sheep and goat nations.

We have shown from time to time in DESTINY that the Bible clearly depicts two classes or groups of nations. One is composed of the Israel Commonwealth of Nations. The other is represented in aggressive non-Israelitish nations who believe that might makes right. These two groups are representative of two distinct and conflicting types of civilization. The laws governing the Israel peoples were given at Mount Sinai and they are the basis of the Anglo-Saxon Common law. With the administration of these laws of righteousness will come justice, equity and peace. The civil code which originated in the Euphratean valley and was administered by Babel has as its basic principle that might makes right. These laws actuate the predatory nations.

In these two, the sheep and goat nations, we have exemplified the same two antagonistic groups designated by terms which denote that the time of their separation has now arrived. In applying the term *sheep* to one group would indicate that the nations thus designated are of Israel.

Jesus refers to the House of Israel as sheep in Matthew 10: 6. Jeremiah declares "Israel is a scattered sheep". (Jeremiah 50:17.) Ezekiel tells us His sheep have become a prey but that they, "Even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God." (Ezekiel 34: 30-31.) These, and many other passages identify the sheep nations with Israel. This being so, the day is coming and is now at hand when Israel is to be separated from the goat, or predatory nations, who have been responsible for so much sorrow and destruction upon earth.

The test given by which that separation is to be made is interesting. To Israel, the sheep on His right hand, he says, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." He is talking to nations and it is Israel who was organized into a Kingdom at Mount Sinai that is to inherit the earth, for this is His Kingdom, the House of Jacob, over which Jesus Christ is to reign for ever (Luke 1: 33).

Moses said, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot (or measuring rod) of his inheritance." (Deut. 32: 8-9.) But "The earth is the Lord's and the fulness thereof." (Psalms 24: 1.) If the Lord's portion belongs to Israel then the sheep that are on his right hand and who inherit the earth must be Israel.

The test is "I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

Then the righteous will say, When did we do all this? The King will answer, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The fact that they are addressed as the righteous would again designate them as peoples and nations who are keeping the principles of the laws of God. This could apply only to the people, the origin of whose laws was Mount Sinai. It is a known fact of history that the Anglo-Saxon-Celtic peoples have always been ready and willing to go to the succor of the down-trodden and oppressed, working always to establish justice and equity and bring in peace. They have helped the needy and opposed the aggressor and for this they are rewarded as being worthy to carry on in the Kingdom.

The predatory nations are condemned for their failure to have done as Israel has been doing and the judgment pronounced upon them "And these he will dismiss into a long correction, but the well-doers to an enduring life." (F. F. Trans.)

The process of separation is taking place today. On the one hand the Israel Commonwealth of Nations desires for all time to settle the issues of war and peace. On the other hand they face predatory nations bent to plunder and spoil as they trample on the rights of others and in the words of one of their spokesmen, "Finishing a work of destruction without sentimentality." Instead of feeding the hungry and clothing the naked these nations are taking the food and the needs of life from those Israel people (His brethren) whom they have without mercy conquered and dispossessed. There can be no excuse, for the very fact that Dictators have deliberately undertaken to exercise authority and power over subjugated peoples has made them responsible for their well-being and for supplying food, clothing and shelter while they are under their care. There is no side-stepping this moral responsibility in the sight of God—even though the men, women, and children are the inhabitants of conquered territory.

We are witnessing the acts and deeds of nations in the carrying out of their present programs which will bring swift judgment and a just verdict with rewards for the righteous and punishment for the evil. Into the one or the other of these two camps all nations are gathering.

A COMING NEW ORDER

WE LIVE IN a changing world and with the close of the war there will come such a revision in our economic and business life that to all intents and purposes it will indeed be a new world order.

The present conflict is more than just another European Crisis. Instead it is the result of the development of two distinct forms of government which have been in opposition one to the other throughout the centuries and which are now contending with one another for world supremacy. This contention is not primarily political, though it is directed by political leaders. Involved in it is the entire conception of human relationships. The outcome of this conflict will effect such changes in our economic life and our methods of living that it will bring in innovations of such a nature that for a thousand years to come men will live in peace.

We make the above statements on no less authority than that of the major and minor prophets who designated our generation as the one which would witness the passing of the old order as they described our day and the present clash of arms and the final outcome of this world conflict. What, then, is to follow this war, and how are the affairs of men to be directed when peace comes? The correct answer to this question is of vital importance, for unless there is hope of the future, life would be exceedingly dark and dreary indeed in these days of turmoil and strife.

The first result that follows the cessation of hostilities is described by Ezekiel as a mammoth celebration which climaxes in the destruction of all the implements of warfare. This will be the greatest disarmament program in which man has ever had a part and it is to be permanent and lasting (Ezekiel 39: 9).

Micah contributes to this picture by telling us that when the Kingdom of the Lord has been established, following the victory of the Celto-Saxon peoples (the House of Jacob) over all their enemies, "And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more." (Micah 4: 3.)

These and many other passages indicate the establishment of universal peace in the near future. But there can be no real peace unless domestic tranquillity is assured to all men. So Micah tells us that, following the cessation of all war, every man will sit under his own vine and fig tree and that none will make them afraid. Here we have social security of the highest order, with ownership and possessions assured to every man—without fear of ejection or confiscatory taxation.

Isaiah enlarges upon these conditions of domestic contentment by first telling us that at that time there will be a new heaven and a new earth and in this new order of contentment and peace the old will be remembered no more. The inhabitants thereof, he said, will build houses and inhabit them, and will plant and eat the fruit of their planting. He contrasts life under such perfect conditions with life under the present order by saying, "They shall not build and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hand." (Isa. 65:22.) The blessings of this new order are further indicated in the prophet's statement that in that day they will not labor in vain nor bring forth for trouble.

Perhaps the greatest of all afflictions under which men suffer today, not even exempting war or economic troubles, is the scourge of sickness and sorrow and untimely death. The coming new order will bring the restoration of the laws of Jehovah, including those which provide for continued health to His people. The observance of these laws will result in the fulfillment of the promise, "And the Lord will take away from thee all sickness." (Deut. 7:15.) This will bring to pass the vision seen by Isaiah when he said, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will save you. Then the eyes of the blind will be opened, and the ears of the deaf unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." (Isa. 35: 3-6.)

This statement is not mere rhetoric but an actual forecast of a restoration to perfect physical condition for those who are thus afflicted. Jesus Christ demonstrated such a restoration when He healed the sick and restored sight to the blind. In the coming new order there will be no more physical deformity nor mental suffering and sorrow.

Basic to contentment and peace in any community is the establishment of perfect justice. So long as the human element of deception and intrigue can prevail, such perfection in the administration of justice is impossible. Peter, in the case of Ananias and Sapphira, gave a demonstration of perfect justice when as a judge he knew the thoughts and intents of those who stood before him (Acts 5: 1-10). Under such conditions it will be impossible to deceive. True judgment will result. In the coming new order Isaiah describes this type of judgment when those who will rule with Him and are in authority in the Kingdom will sit as judges. They will not judge according to the seeing of their eyes nor the hearing of their ears but will know the thoughts of the people and render judgment in conformity with true justice (Isa. 11: 3-4). Of the leaders of that day the Lord has declared, "I will also make thy officers peace, and thine exactors righteousness." (Isa. 60: 17.) With such conditions prevailing there will be no more graft and inefficiency in government.

Because the leaders will have the ability to know the thoughts of the people no man will be able to carry out any evil desire in this new order. With the desire to do evil will come immediate arrest, thus fulfilling the prophecy, "Violence shall no more be heard in thy land, wasting nor destruction within thy borders."

These and many other promises, too many to mention here, are recorded in the Bible as it pictures the state of the nation during this coming new order. After recording many of the details of that day Isaiah sums it all up by saying, "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O Lord, beside thee, what he hath prepared for him that waiteth for him." (Isaiah 64: 4.)

The new age, soon to be established, will exceed in every way the fondest dreams of men who have tried to visualize a man-made Utopia.

Twilight of Democracy

IN THIS DAY of propaganda, when men are using every subtle means at their command for the purpose of deception, it is essential to have a clear vision of underlying principles. If the premises of the propagandists are accepted, their conclusions are unavoidable. And when men fail to carefully scrutinize and subject the stated premises to a thorough analysis, confusion follows—as is the case today. The failure to analyze facts results in wrong thinking which is nowhere more apparent than in the popular misconception regarding *democracies.*

During the 1914-18 War the slogan was, "Make the world safe for democracy". Today we are told that the present conflict is a war between totalitarian states and world democracies. The question is, do we want to make the world safe for democracy and perpetuate this type of government for ever with its maladministration and its susceptibility to graft? This leads us to ask, can democracies win in this conflict?

An editorial* in DESTINY for April, 1940, pointed out that the dictators would not ultimately be victorious though they would have initial successes even up to the close of the war. We are now going to make a statement which may shock some of our readers but which we are able to substantiate by evidence from both history and prophecy. It is this. The dictators will not only be defeated but *democracy also will be destroyed.* The present conflict, with dictators in the ascendancy is, in the plan of God, for the purpose of completely smashing democratic forms of government for all time! The dictators are instruments in His hand and being used by Him for this purpose. When the present conflict ends, democracies will be a thing of the past, never again to be restored as a form of human government. Men intuitively sense this impending judgment upon the entire democratic system as evidenced in the utterances of our national leaders and many members of Congress who are warning the nation regarding the deadly peril confronting all democratic forms of government.

When our forefathers wrote the Constitution of the United States, they never intended to establish a pure democracy, a political system in which administration and government are directly exercised or controlled by the people. France furnished an example of the evils of a democracy in full operation. The result was mob rule and the slaughter of thousands in the French Revolution.

Instead of establishing either an autocracy or a democracy, for both of these forms of government were repugnant to our forefathers, they wrote a document constituting our nation a *republic,* a government in which *administration* is lodged in officers elected by and representing the people. They could not prevent a people schooled in the ways of democratic activities from passing legislative enactments and in this lay the possibility of the destruction of the Republic. In accordance with this fact we have legislated a departure in recent years from the original form of government and, one by one, have been removing the checks and balances which our forefathers saw were necessary to prevent the establishment of a pure democracy, or mob rule.

President Lincoln defined a democracy to be, "the government of the people, by the people, for the people". This statement has been quoted many times and given as a reason for the further removal of the original checks and balances written into our constitution by our forefathers. The government of the people, by the people and for the people is now coming to judgment and democracy is destined never to survive this present world conflict. It is well that it should be so, for democracy was conceived in rebellion against God, and now the fruit of its doing (violation of God's laws) is rising in judgment against the entire system of democratic administration. In order to clarify this statement we must know the origin and history of the phrase "Let the people rule".

When we declare that a democracy is a form of government in rebellion to God we recognize that there are Christian people who may take exception. But when it is fully understood that a pure form of democracy is a government by the people in which the final court of appeal is public opinion, or the desire of the majority, such a statement cannot be lightly set aside. The Bible definitely points out the fact that God never intended that public opinion or the voice of the majority should in any way have any influence whatsoever in the matter of law. His commandments, "Thou shalt not", took precedence over every opinion, either private or public. His statutes, governing administration in the nation as well as the economic life and well-being of His people, were never intended to be subject to popular referendum or amendment. His judgments were to be kept more scrupulously than any judgment rendered in a court of law. This is confirmed by Moses, who said, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you". (Deut. 4:2.)

The law was codified, given to Israel at Mount Sinai as their national constitution, and the people were admonished to adhere strictly to its requirements. The first demonstration of the democratic tendency to depart from these laws was made by the people when Moses was absent from the camp. The people assembled before Aaron and demanded that their voice be heard. Aaron acquiesced in the appeal. The Golden Calf was built and democracy, the rule of the people, was in full operation when Moses returned. The conversation which took place between Moses and Aaron is of intense interest. Moses stood for the keeping of the law, but Aaron gave the democratic political answer to Moses' accusation when he indicated that he had merely given the people what they desired.

In following the history of Israel it is noted that every time the people departed from the strict observance of the laws of the Lord they adopted in part, or in whole, the principles of a government by the people and for the people, in opposition to the observance of God's laws. Finally the time came when the northern Ten Tribe Kingdom of Israel turned away altogether from keeping the laws of the Lord and a democratic type of administration became a permanent institution within this Kingdom. "And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them: and they followed vanity, and be-

*"Can the Dictators Win?" Reprint is available, five cents post paid, DESTINY Publishers, Haverhill, Mass.

came vain. . . And they left all the commandments of the Lord their God." (2 Kings 17:15-16.)

Just what did Israel do when they became vain? They considered themselves just as capable of making laws for their guidance as God Himself. They, therefore, legislated laws to take the place of those which God gave to them for their administration. I Kings 16:25 declares, "But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him". Micah refers to this sin of Omri, and tells us that the people were following after what he had done, "For the statutes of Omri are kept". (Micah 6:16.)

From the days of Omri and onward the House of Israel began to multiply their legislative enactments as they adopted the principles of a democratic form of government. The prophetic appraisal of the evil conditions in Israel in these last days, as a result of this departure from the Commandments, Statutes and Judgments of the Lord, is very much in evidence in the Anglo-Saxon Commonwealth of nations today; the so-called democratic group of nations now in opposition to the totalitarian states.

The time is now at hand when God is going to compel His people to recognize the need of His administration and His laws. He is allowing the dictators to move against democratic institutions to compel His people to turn back to Him and His laws. The ultimate result will be that the entire democratic fabrication of government, with its multiplicity of laws and legislative enactments, will become absolutely inadequate to meet the pressure that is now being placed upon them as they undertake to defend themselves against aggressive dictators.

Let us remember that when the prophets referred to the sins of the nation they were but reminding the people of the fact that the nation had departed from the Jehovah administration. For centuries the church has been deciding and pointing out what is sinful for the individual, but the same church has been mostly silent regarding the failure to keep the law which all the prophets have definitely charged as a national sin. National leaders and Christians have touched upon certain evidences of this national sin by pointing out specific evils in our midst, but back of all national shortcomings is the original violation of the fundamental principles of the laws of God. There has been almost complete silence regarding *that* violation.

Most of our spiritual leaders are unaware of the national blessings that would follow a restoration of laws so perfect that in their administration the evils of the present order would pass away. And because our leaders are thus unaware of these fundamental facts they are not able to warn the nation nor are they pointing out the way of escape from national difficulties today. What a difference it would make if they would only warn of the disastrous consequences of continuing to violate God's Commandments, Statutes and Judgments.

Democracy is now coming to judgment with the result that, as the pressure increases, we will be confronted with mounting major disasters until we turn from these things that are detestable in the sight of the Lord. Ezekiel puts it this way, when as a result of pressure that turning time comes, "They will not defile themselves again with idols, and pollutions, nor any of their rebellions. For I will rescue them from their faults in which they sinned, and purify them, and they shall be My People, and I will be their God". (Ezekial 37:23 *F. F. Trans.*) Later on the prophet declares, "They also shall walk in my judgments, and observe my statutes and do them".

A recent issue of a denominational publication contains an article whose author bemoans the fact that Christianity has not saved our nation and the world from the affliction of war. The writer completely overlooks the fact that nowhere in the Bible is there any promise that the acceptance of personal salvation through Jesus Christ by the individual will bring immunity from war and economic strife. This would be so even though every individual within the nation became a Christian. But the Book does proclaim in no uncertain terms that if we, as a nation, will cease to legislate law and will restore the administration of the laws God set before Israel at Mount Sinai (which are the Commandments, Statutes and Judgments of the Lord), then peace, prosperity and contentment will become the lot of the citizens of this nation.

We recognize the need of the Gospel of personal Salvation. But there is also an urgent need of the *Gospel of the Kingdom,* the acceptance of which is essential in this day of trouble in order that we may comply with the requirements that will guarantee victory over all aggressors. We marvel at the blindness of spiritual leaders to this *national phase* of the Bible message, to which the Scripture devotes many times more space than that which is given to the presentation of the Gospel of Salvation which they understand and preach.

The present war is sounding the death knell to democratic forms of government and along with the passing of this type of administration, responsible for so much evil within our borders, the nation itself will also go down in disastrous defeat, torn asunder by the rising dissensions of the "People versus the People"—unless there is a return to our God-given institutions. This message should be proclaimed far and wide throughout the Anglo-Saxon World, for only in the acceptance of the *Gospel or Good News of the Kingdom* will there come deliverance from all our enemies. This spiritual awakening of the nation by a definite refusal to continue to keep the statutes of Omri is so essential to victory that our material preparedness will be as nothing in comparison to the strength that will come to us in such a return to the Lord, His laws and His ways.

This is a vital message today. As yet it is not being proclaimed to our people. What suffering, destitution and want must we face *before our spiritual leaders will believe the Bible* and heed the warnings of the prophets, and before our national leaders will recognize the need of an immediate restoration of the Jehovah administration—that the people may have peace!

—*H. B. R.*

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His Star in the East is Shining Again

FREDERICK HABERMAN

LAST WINTER the world was treated to the most unusual conjunction of stars in modern times, when five planets were lined up in the western sky: Mars, Saturn, Venus, Jupiter and Mercury.

Life Magazine of Feb. 26th (1940) contained three pictures of that lineup or conjunction, taking place in the constellations of Aries and Pisces. *Life* stated then that no astronomer knew when such a lineup had taken place before. In the April number of *Monthly Evening Star Map,* Dr. Edward Gates Davis, President of the Astronomical Society of Kansas City, told that the last conjunction of those five planets had taken place in 2349 B. C., five years before the Deluge.

As another cataclysm has now begun, whose climax will not be reached until 1945, according to the Prophecies of the Great Pyramid, it becomes evident that last year's most unusual conjunction of five planets was another of the many signs that the *end of the age is here.*

However, there is another unusual conjunction of stars in the evening sky above us now, which confirms last year's conjunction. Since August 7th, two conjunctions of Jupiter and Saturn have taken place, with a third conjunction coming on February 15, 1941.

Jupiter was a brilliant evening star until October. Now in January it is standing with Saturn on the zenith at 7 P. M. On the 7th of August Saturn stood 2 degrees above Jupiter. On the 20th of October, Saturn had moved to 2 degrees south of Jupiter. On the 10th of December, Saturn hung 3 degrees below Jupiter; and on the 15th of February, Saturn will again be 2 degrees south of Jupiter.

That is almost as rare a conjunction as the one we witnessed last winter, although not so spectacular. Saturn and Jupiter are in conjunction quite often, but nobody seems to know when those two planets stayed so close together for a period of over seven months.

It was such a triple conjunction of Saturn and Jupiter that heralded the birth of Jesus Christ and lead the Magi to Bethlehem.

Kepler, the great astronomer, became curious to know what the "Star In The East" really was; so he set to work calculating and found that three conjunctions of Jupiter and Saturn took place in May, October, and December, of 7 B. C., in the Sign of the Fishes. A fourth conjunction of Saturn, Jupiter, and Mars took place in May of 6 B. C.

David Davidson, the great English authority on the Great Pyramid, has checked Kepler's calculations and found them correct. He has also shown (from various sources too lengthy to quote here) that there existed definite Messianic Prophecies in the Ancient East as far back as the time of Enoch, that the Messiah would be born at a certain time and that His Birth would be heralded by a conjunction of stars in the sign of the Fishes *(Pisces).*

After the Dispersion of Israel, who were scattered as far east as Ecbatana and India and as far west as the British Isles, the Wise Men were watching the starry heavens—looking for the sign of the promised Messiah. When finally Jupiter and Saturn stood close together for a long time in the Sign of the Fishes—in *Pisces*—then the Wise Men of the East knew that the Birth of the promised Messiah was near. Soon they started on their journey to Judea and to Herod. Evidently the Magi told Herod that they had seen His "Star in the East", two or three years previously. Herod therefore took the precaution to kill the male children of two years and under, as Matt. 2:16 relates. We must however distinguish between the conjunction of Jupiter and Mars appearing in the Sign of the Fishes, two and three years before the Nativity, and the actual Star of Bethlehem, which stood over the stable at the Birth of Jesus Christ, in 4 B. C. This latter star was a nova, that is, a flaring star which did not last long.

The Birth of Christ took place on the 4th of October, 4 B. C., as can be demonstrated from various sources, for the shepherds were then still in the fields. Our Christmas on the 25th of December is really the date of the pagan festival of *natalis invicti solis,* "the birthday of the unconquerable sun".

Now, that early conjunction of Jupiter and Saturn took place in the Sign of the Fishes, a "fish" being the symbol of fruitfulness; as no other creature increases so rapidly, except insects. A "fish" symbolizes the multitude of those who were to enjoy the blessings of Christ's ministry and sacrifice. Therefore a "fish" was the secret symbol of the early persecuted Christian church, until the Cross was adopted after the time of Constantine.

Today those same planets, Jupiter and Saturn, which were in 7 B. C. the heralds of Christ's coming, are again in three full conjunctions in the eastern sky above us. But this time they are not in the Sign of the Fishes—they are in Aries —the Ram; and what does that symbolize and indicate?

Dr. Joseph Seiss, astronomer and Bible scholar, explains in his most interesting and unique book, *The Gospel of the Stars,* that "The whole symbolism of Aries is that of the Second Coming of Christ and symbolizes: (1) the Lamb entering upon His dominion; (2) The Bride released and making ready; (3) Satan bound for 1,000 years".

It is certainly not a coincidence that at this, the most tragic period of human history, when the whole world is being shaken to its foundations, and when men are wondering at the things which are coming upon the earth, that two most unusual conjunctions of stars should blaze on the starry heavens; last year, a conjunction of five planets, never seen since the Deluge; and now another conjunction never witnessed since the Birth of Christ.

What do those celestial signs indicate?

Does this mean the Second Coming of Jesus Christ in accordance with the chronological symbolism of the Great Pyramid?

"The day nor the hour knoweth no man, not even the angels in heaven."

"But of the times and the seasons, brethren, ye have no need that I write

unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (I Thess. 5:1-3.)

Nineteen centuries ago "His Star in the East" heralded the coming of the lowly Babe of Bethlehem, to preach and minister unto men, to suffer, to be rejected, and to die for the sins of the world, on the Cross of Calvary.

That message of "good will to all men" has been rejected by the vast majority of mankind. It has been "everybody for himself and the devil take the hindmost" throughout the Christian centuries. Only at Christmas-time do we remember that good will message and wonder why there is still war in the world.

How many people in America, in Great Britain, in Germany, and everywhere else, have accepted Christ's sacrifice on Calvary?

Our modern clergy mostly ignore it and the shedding of blood they ridiculed. The world, with the exception of the True Church of Christ, has not accepted Christ as their Savior, nor practiced His principles. Instead of unselfish love, selfish greed has been the creed of all nations. And today they are wondering and are horrified at the catastrophe overwhelming the world—blaming it all on the sinners in Germany, who have likewise rejected the Cross and have substituted the Swastika.

Four thousand three hundred and ninety years ago that unusual conjunction of Mars, Saturn, Venus, Jupiter and Mercury heralded the destruction of the sinful Adamic "civilization" by the waters of the Deluge.

That same conjunction last winter is again warning that our civilization, calling itself Christian—yet pagan in its core and practice—is also doomed to destruction.

That also is the warning conveyed to us by this year's conjunction of Jupiter and Saturn in Aries. It proclaims the coming of Christ as Judge and King: *"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day".* (II Thess. 1:8-10.)

The Great Seal of the U. S. A.

WHEN THE MOMENT came to choose the design for the Great Seal of the United States, Benjamin Franklin, Thomas Jefferson and John Adams were chosen as the committee. It is one of the most remarkable passages in our history that both Franklin and Jefferson—*professedly freethinkers*—proposed designs having to do with Israel—Franklin proposing Israel safely crossing the Red Sea, while the hosts of Pharaoh were engulfed, and Jefferson proposing Israel being led by the pillar of cloud by day and the pillar of fire by night. The Department of State issued a brochure on the history of our Great Seal, written by the Custodian of Departments in the Library of Congress, and the only book quoted in that work was the book of Professor Totten, who was one of the earliest advocates of the Anglo-Saxon-Israel truth in this country.

And then look at the Seal which finally evolved. What do you find on it? On the obverse side you find the Eagle with thirteen stars above its head, thirteen letters in the motto which flutters on a scroll from its beak, thirteen paleways in the shield on its breast, in its right talon an olive branch with thirteen leaves and thirteen olive fruits, in its left talon thirteen arrows fledged with thirteen feathers. Here are seven sets of thirteens on one side of our Great Seal. For the benefit of the superstituous, thirteen is the lucky number of the United States, and has been so all down its history. And thirteen was the number of the Tribes of Israel. And the thirteenth Tribe of Israel was Manasseh, whose name means "forgetfulness", and if there has ever been a people forgetful of all its past, it is this last, this thirteenth, this Manasseh-Israel people in the United States.

Look at our Great Seal again. Whence do we get the Olive as our national flower? It is the sign of Israel everywhere throughout the Scriptures. Turn to the reverse side—you see "a pyramid unfinished". (See the Dollar-bill.) What is a Pyramid doing in the United States of America? We thought Pyramids belonged to Egypt. Well, here on the Great Seal of the United States is a Pyramid of thirteen courses of masonry, and above it, floating in the Glory and having emblazoned on it the All-Seeing Eye, is the capstone of the Pyramid which never was set—"the chief cornerstone" spoken of by Our Lord as the stone which the builders rejected. That headstone of the corner, the apex stone, was never set on the Great Pyramid of Egypt, it has not yet been set on our national pyramid—but it hovers there on our Great Seal, it floats there in the Glory, as if awaiting the moment when it shall descend to complete our national structure with a divine completion. A Pyramid on the United States government Seal? It should occasion no surprise. It was Israel genius that built the Great Pyramid, and set therein its mathematical confirmation of divine truth for a scientific generation to read. The Pyramid and the Olive, the stone which the builders rejected and the All-Seeing Eye, the effulgent rays of the Divine Glory, and through it all the number thirteen—my friend, *a Bible-reading shepherd in the desert of Mesopotamia, who had never heard of the United States, would say on seeing our national emblems, "Surely this is the people Israel"!* And all this came about without knowledge, without intent, on the part of the statesmen who designed it. Truly, it is a most remarkable circumstance. But Israel must be Israel wherever her sons abide.

Coming in March

A pertinent article of tremendous prophetic significance, titled:

"Your Cities"

God's League of Nations

JAMES McWHIRTER
in *The National Message*,
London, England

THE League of Nations is dead; except for its social work. Since the time of its formation twenty years ago it has not succeeded in solving one decisive international problem.

The peace league failed for two reasons: (1) God was left out of its calculations; (2) its covenants were not backed by force of arms. In the present state of the world it has demonstrated the fact that law without force to maintain it is a farce.

The period of peace pacts and pacification by treaty has passed. We are now in the phase of "power politics." Four great powers are working out their plans for world domination.

Germany's success has been sensational. Already she has subjected nine nations to her rule.

Russia's northern confederacy of nations is outlined in the 38th chapter of Ezekiel. That league of nations will come into being quickly once the Red air force, believed to be the largest in the world, and the third Internationale strike. The latter will prove to be at least as effective as the Nazi Fifth Column, to whose diabolical activities is due in a large measure the collapse of the nine countries now under Nazi tyranny.

Japan's dream of destiny is the conquest of China for coolie labor, the control of India for markets and the development of Australia by her own surplus population — a conquest which would involve 700 million people and constitute a menace to the peace of America as great as that now threatening Britain.

The revival of the Imperial Roman Empire of the Cæsars is Italy's objective. This would bring about an alignment of ten kingdoms in which a school of prophecy with a Jesuitical origin includes England.

Ostensibly the Axis powers are in agreement regarding the reconstruction of the political geography of the world. In reality their unity of purpose is only absolutely sincere in their determination to destroy the British Empire.

If this nationalism succeeds it will be a greater disaster than the failure of internationalism in the erstwhile League of Nations. Its success would mean the end of the British Empire.

The question may be asked whether this is not rather a pessimistic picture. Admittedly it is, but there is another side. Many students of prophecy believe that God has a league of nations. Unless this is a misinterpretation it gives the most inspiring grounds for optimism —a timely tonic during the tremendous issues of this fateful hour, which, it is asserted, will determine the destiny of some nations for a thousand years.

The British Empire is not merely a prophetic hope or a theoretical ideal—it is a fact. Of it a statesman has said: "They had demonstrated to the world in actual practice that difficulties could be resolved by discussion as they could not be resolved by force. Moreover, the British Commonwealth was founded on the conception that war between its component parts was unthinkable, impossible—a conception as striking as it was new to political theory."

The Archbishop of York said recently: "We English Christians should constantly be asking ourselves for what purpose God has entrusted to us so great an influence in the affairs of the nations of the earth . . . It is surely an indication of some Providential call upon us. We ought never to take for granted such a great event as the uprising of the British Empire. But we have no right to this position of special and honorable responsibility unless we are determined to use it to the full, not for our own glory, but for the glory of God." The Archbishop's question is answered in the words of Hugh Redwood: "The true imperial import of Britain's world mission was the spread of God's eternal word."

There has been nothing like this empire in history, either geographically, politically or spiritually.

Geographically it is 150 times larger than the mother country. Twenty-five times larger than the Babylonian Empire. Ten times larger than the Empire of Greece at its zenith. And seven times larger than the Roman Empire at its greatest extent.

This Empire covers one quarter of the earth's land surface and on its dominions the sun never sets. And now, with our brethren of the U.S.A., it controls the seven seas, which cover three-quarters of the globe.

Politically its status is unprecedented. Since the Statute of Westminster of 1931, each dominion of the Commonwealth is equally free and has independent sovereignty. Marshal Goering assured Mr. Ward Price that the Empire would never hold together in war, but the astonishing response of the whole empire, except Eire, to the call of the mother country has proved him a false prophet.

Only one-eighth of the many peoples of this comity of nations, scattered over every continent and the islands of every ocean, are white. In these teeming millions many grades of civilization, diverse races and languages are represented, and it is the greatest organization for peace that has ever existed. Without the sword it maintains tranquillity between the religious sects of India and among the peoples of Palestine!

Its standing army in normal times is smaller than that of some second-class European states. The reason being that the dependencies and mandated territories of the Empire are being developed with a view to their ultimate self-government as free peoples in the family of this commonwealth of nations.

The history of the past two thousand years has been written in vain for those who cannot see that the success of the Church has largely been dependent on national factors. Contrast, for instance, the history of the Holy Roman Empire with that of the British Empire. Without the temporal power of this material Empire, which gives every facility for the spreading of the Gospel, we cannot imagine how limited that work would be in the world to-day. It is only the prestige of that power that keeps many doors open in the East. Mahatma Gandhi has said that he would not have one Christian missionary in India if he rose to power. And if the Zionist Jews became the governors of Palestine all missionary work there would come to an end.

The French empire was one of the custodians of the Roman Catholic faith, and, like the Italian empire, supported the characteristic religious intolerance of the Roman Church, whose system has always been inimical to the preaching of the Gospel. Since the occupation of the

Scandinavian countries by Germany their missionaries are stranded and unsupported: where the Swastika waxes the Cross wanes. It would be superfluous to speak of Russia in this connection, for all the world knows her evil story.

Here is a comparison in favor of Britain which has appreciated considerably since it was made in 1922 by the German Professor Dr. Dibelius. It was recently quoted in *The Times* by the Canon of Westminster: "Christian ideas of conduct have been realized in Anglo-Saxon lands with a fulness to which the whole rest of the world can show nothing equal or even comparable".

Speaking of Britain's rule Earl Baldwin said: "The Empire is not built upon trade agreements, nor can it be maintained solely by tariffs or preferences. It can only be maintained permanently by a clear conviction of its ultimate goal—the spiritual unity of the whole Empire—the Kingdom of Heaven on earth". (*The Times,* August 16th, 1932.)

The claim is often made that the Bible is the source of Britain's greatness, but it is outside the scope of this article to prove that our Christian commonwealth of nations, whose ruler bows to the sovereignty of the Son of God, owes not only its greatness to the teaching of the Book, but that the same Book proclaims the Empire's origin and mission.

Spiritually viewed, the Empire is the most gigantic force for good on earth. The ancient Israelitish commonwealth was negligible in its spiritual influence on the world when compared with the British commonwealth.

Let us face the facts. The prime reason for the existence of the Israel nation was that it should reveal God to all mankind. It was when Britain underwent a spiritual change and was converted to Protestantism that the great world-wide missionary movement was born. Since then the King has been "the defender of the Protestant reformed Faith."

Of the 30,000 missionaries in the world before this war, 28,500 were Anglo-Saxons; that is 95 per cent. * * *

Conditions arising from the war will have reduced the non-Anglo-Saxon foreign missionary effort to about 1 per cent at the very utmost. * * *

God promised to Israel that in the latter days his posterity would be a nation and company of nations. (*Gen.* xxxv, 11.) * * * Britain is modern Ephraim-Israel and the U.S.A. is Manasseh-Israel, the two peoples who have the joint moral and material leadership of the world.

The Prime Minister has remarked that "we are getting mixed up" with America in the matters of mutual defence.

The federation of Ephraim-Israel and Manasseh-Israel is within the range of probability, while Judah-Israel is already representatively in the empire in Palestine. God's national purposes are ripening. Soon the Kingdom of the Son of God will come on earth, when all Israel—God's league of nations—will come into the bond of the New Covenant and execute the Divine Will of peace and prosperity for a war-weary world.

The Anglo-Saxon-Celtic Israel Belief

(*Continued from page 2*)

Relatively modern Bible and historical research has disclosed the fact that the Anglo-Saxon-Celtic peoples are the actual descendants of the "House of Israel," or the "Northern Kingdom of Israel, as distinct from the Southern Kingdom to which the Jews belong. And that is what we believe. We find our belief supported by history*, ethnology, philology and heraldry**, as well as by the clear teachings of Scripture.

We believe the time has come *(Isa. 27:12)* when the lost Israel "nation and company of nations" *(Gen. 35:11)* is being found and positively identified. Only one race today answers in every detail to the Bible picture of Israel "in the latter days," and that is the Anglo-Saxon race—the British Empire and the United States of America. They *possess* what Israel was to possess and they *are doing* what Israel was to do. The "identities" of this race with Israel are so many and so pronounced that one who re-reads and carefully studies his Bible in the light of this great Truth will make discoveries that will cause him to give this subject most serious thought, especially in view of what is happening in literal fulfillment of Bible prophecy in the world today. The Gentile kingdoms are being broken, the time of Israel's captivity is terminating, the old Gentile social order is being overthrown, and the world is being prepared for the coming and reign upon the throne of David of our Lord, the uniting of *all* the tribes *(Ezek. 37),* and the restoration of His Kingdom in the earth *(Zech. 14:9; Lk. 1:32, 33).* "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." *(Isa. 2:2–5.)*

We look for a closer co-operation between America and Great Britain, as well as between *all* the sections of the scattered Israel race *(Ezek. 37:22)* and we believe this Israel people must and will, under God, lead the world out of the chaos which now afflicts mankind *(Isa. 2:1–4).* After much chastisement for their sins, the favor of God will again be upon them *(Isa. 49),* for the blessing of the world. "I do not this for your sakes, O House of Israel, but for My Holy Name's sake." *(Ezek. 36:22–32.)*

Note: The few Bible References given are only samples; your Concordance will give you many more.

MONTH AFTER MONTH in this publication these all-important matters are discussed, including the various phases and development of the present raging war as shown in the Scriptures. This is not the publication of a sect, nor a cult. We are Christians of many denominations who have formed a non-profit *educational center* with the single purpose of getting the Bibles of America opened to their complete truth—stressing particularly the neglected truth of the identity of Israel; which opens to one's understanding that vast hemisphere of national and prophetic truth which we must *all* sometime take into account. Obviously no single issue of DESTINY Magazine can be complete in a discussion of these things. Interested persons are therefore invited to read it regularly, and to correspond with the publishers regarding previous issues and the many books and booklets which are available on the subject.

* See page 13.
** See page 10.

The Israel of Captivity and What Became of Them

By THE LATE REV. WM. PASCOE GOARD, LL.D.

IN SPEAKING of the United States and Britain as the ten lost tribes, it is necessary to remember certain things in order to avoid confusion.

First of all, the people were *no more divided into tribes,* but had, centuries before, passed into the more advanced stage of national organization. It is the natural progress of any progressive people. First, the family, then the tribes, then the nation embracing the tribes. *We must think of Israel as a nation and a company of nations,* no more called Israel, for the best of reasons, but called by the name, above all others, of Sons or House of Isaac, or Saxons, with many other branch names.

Secondly, we must remember that *they were not the original founders of Israel in the Isles*—that is to say, in Britain—but they came in very late in British history, even a thousand years after the House of David had arrived and been established there.

We shall, therefore, approach the subject of the ten-tribed House of Israel as being *the consideration of a branch* of the Israel people which late in history arrived in Britain, and added their strength to those who had preceded them.

We begin with the separation of the House of Israel from the House of Judah. Thereafter there were two nations in Palestine of the Israel stock, and their histories are separately recorded, with their separate lines of kings, in the books of Kings and Chronicles. Read them there, and be sure to read them separately.

Thence we find Israel carried captive to Halah, Habor, and the River Gozan. Professor Odlum says of this deportation: "The distance to which Israel was carried from their own country in about 721 B. C. was not less than seven hundred miles in a north and east direction. The Syrian desert, the River Euphrates, the Mesopotamian region, the Tigris, and three ranges of the Kurdistan mountains intervened between Samaria and the new home of Israel in Captivity. In this district were the cities and regions of Halah, Habor, and the River Gozan, which flowed into the Caspian Sea, as it does today. This new home was the high table-lands of Media and Armenia . . ."

While settled in this district, they aided the Medes and Persians to break the power of their captors, the Assyrians. Afterwards Babylon went down before their arms.

Israel from the Sixth Century, B. C.

From this time they were on their way to their new European home. They found unoccupied territory in the neighborhood of Ar-Sareth in south-east Europe. Here they occupied the Crimea, and spread up the waterways, passing the watershed and down the waterways to the Baltic and the North Seas.

Sharon Turner says: "The migrating Scythians crossed the Araxes, passed out of Asia, and suddenly appeared in Europe in the sixth century B. C."

Esdras xi tells us that the Ten Tribes left their exile and moved away across the Euphrates to a place called Arsareth (City or Hill of Sareth). To the northwest of the Black Sea is a river called Sareth to this day.

Herodotus, speaking of the same date as Esdras says: "The Scythians emerged from beyond the Euphrates across the Armenian river Araxes."

Rev. W. M. H. Milner says: "The fugitive host, starting from upper Media, passed the north end of Lake Umri into the mountain valleys of the Kurds; here some dropped off, and their children became in after ages the Nestorian Church. These were for thirteen centuries the missionaries of Asia."

Herodotus says the Persians called the Scythians Sakai, and Sharon Turner identifies these very people as the ancestors of the Anglo-Saxons. The old Greek writers spoke often of the valour and the undaunted spirit of these Scythians. They say "No nation on earth can match them. They are unconquerable."

Read Esdras xi, 13-40.

Professor Odlum continues: "From Josephus, the Jewish historian of the first century, we learn that at A. D. 70 the Ten Tribes were outside the Roman Empire. By other means we learn that they were in the south of Russia in immense multitudes, and known as the Scythians of Herodotus."

The burial places of the Israel people have furnished ample inscriptions to show clearly that the Crimea was a center of residence for this people for ages, and that from it they spread up through Europe and eastward as far as China.

Diodorus says: "The Sacae sprung from people in Media who obtained a vast and glorious empire."

Ptolemy finds the Saxons in "a race of Scythians called Saki, who came from Media."

Pliny says: "The Sakai were among the most distinguished people of Scythia who settled in Armenia, and were called Sacae-Sani."

Albinus says: "The Saxons were descended from the ancient Sacae in Asia."

Prideaux finds that "the Cimbrians (Kumrii) came from the Black and Caspian Seas, and that with them came the Angli."

Sharon Turner, the most painstaking Saxon historian, says: "The Saxons were a Scythian nation, and were called Saca, Sacki, Sach-sen."

Col. Gawler, in "Our Scythian Ancestors," says: "The word Sacae is fairly and without straining or imagination translated Israelites."

The Bible (Amos, chapter vii) solemnly takes cognizance of the change of the name of the nation and people from Israel to "the House of Isaac" (Saxons).

Thus we see these people settled about the Crimea and along the rivers of Europe from the sixth century B. C.

Their migrations to the Baltic and North Seas are well told by Du Chaillu, a scholar of England with a French name.

The militant progress of the Goths, Gotti, Men of God, is well known in the history of Europe. The divisional names of Angles, Jutes, and so on, are duplicat-

ed today by the names our race now bears as English, Welsh, Scotch, Canadians, Australians, New Zealanders, Anzacs, Americans, and so on.

From the sixth century B. C. to the time of the landing of Hengist and Hora, these people had been steadily progressing up through Europe, God's Battle Axe Brigade (see Jeremiah). Finally, they came in and occupied the place which had been made for them in the British Isles by the Roman occupation. Since that time they have been not the least important part of the Israel peoples dwelling in the "appointed place" (the British Isles), and extending to the overseas Dominions the strength and energy of their race.

It has been possible only to touch authorities and evidences of the identity of the Anglo-Saxon with ten-tribed Israel. But even so, the array of standard authors, who make declarations regarding this matter, is startling, and it is clear that the scholar who denies an historic basis to the claim of Saxon identity with Israel speaks rather out of his lack of knowledge of standard literature than out of his knowledge of the subject.

The identity of the Saxon and Israel is proven, and we are now put in the responsible position of asking what it means in the way of responsibility under God's plan for His nation, and through them for the world, for with Paul we ask, "What shall we say then? Hath God cast away His people whom He foreknew? God forbid . . God hath not cast away His people."

The Importance of a Date!

IT HAS SELDOM occurred in the past that the prophetic significance of a date previously heralded as important was recognized to be so by the generation living at the time marked by such dating. This was true of the most important epoch in history. We refer to the *fulness of time* when Jesus walked and taught in Palestine. What was true of His day has been true of many other important periods in the history of mankind. It seems that those who are the actors in the events at the time are wholly unaware of their true significance. It has taken the process of time to give the true perspective that men may fully appreciate the purport of what happened.

But today we are living in a different world with events accelerated beyond past belief as history rapidly fulfills prophecy. Along with the prophetic utterances of the prophets of the Bible we have, enshrined in the Great Pyramid, a perfect chronological system—dating important events of human history since 4000 B. C. and reaching out into the future indicating the times when mankind will experience marked changes. One of the dates, future at the time of its first revelation and which indicated a definite change in the affairs of men, has now become a matter of historical record.

This important date marked the entrance to the King's Chamber or, as this Chamber is represented in Ancient Egyptian symbolism, "The Hall of the Judgment of the Nations". Here the Pyramid symbolism represented that the nations at that time were to begin to reap the results of their evil doings as man's system of inequality and maladministration came to judgment. That date was September 16, 1936. Thus 1936 A. D. was to mark an important epoch in the history of the human race.

Many important moves were made in the year 1936. And it will be found as time goes on that this particular Pyramid date will more and more be recognized as the center of moves that made inevitable the present drastic world changes.

Because we have long known the importance of the year 1936 a recent feature article in the *Detroit Free Press* of January 16th, 1941, should be of real interest to all our readers. It furnishes independent testimony to the importance of a date which, previous to that year, was known only because Pyramid chronological symbolism had designated that it would be a year momentous in the affairs of the nations. Truly, as indicated by the writer in the *Free Press,* "A new pattern of life is on the loom". In another article in this issue we have more to say regarding that new order*.

As The Reverend Joseph Fort Newton wrote in his syndicated article, *"Everyday Religion",* which we reprint by permission:

"Philip Guedalla has been searching for the date which divided modern history into before and after; a date which stands out like A. D. 476, or 800, or 1066; or, later, 1492, 1776, or 1914.

"At last he fixes upon 1936 as the turning point, when the world passed from a post-war to a pre-war epoch, and voices of the new destruction began to echo hoarsely through the world.

"In that year Hitler fixed himself in power. Fascism became entrenched. The League of Nations collapsed. The policy of sanctions failed. The Germans marched into the Rhineland. The Treaty of Locarno was torn up; the attack upon the Treaty of Versailles began.

"King Edward VIII abdicated, shaking the British throne. The bitter, bloody civil war began in Spain, and that unhappy land became a training ground for the world war now being waged.

"The New Deal was endorsed by ballot; the President returned to power. He set about to reform the Supreme Court. Our republic almost ceased to be; Democracy, pushed to new limits, took its place.

" 'Capitalism the Creator', in the title of a famous book, became almost a 'criminal'; the very basis of our nation was shifted and changed. Alien isms began to flourish, finding fertile soil.

"These were a few straws in the wind, showing a vast trend sweeping us into a different—not necessarily a better—time. Messianic figures appeared preaching hate as the new gospel of man.

"The age of reason seemed to be ending; instinct was gloried in literature. Religion was in eclipse—except the new, wild religion of race and blood and soil. Faith gave way to fanaticism.

"Not principles but personalities came to the fore. The air vibrated with the blare of loud-speakers, as the rival 'holy men' worked their incantations. Regimentation became a kind of religion.

"Yes, 1936, the fateful year, was a ghastly slip backward—or a step onward into a world without liberty or law or reason, as these words had been known. A new pattern of life is on the loom."

* Page 6.

One Man's Destiny

By C. R. DICKEY

CHAPTER III (Continued)

The Covenant Family: From Egypt to Canaan.

In a challenging address on "The Law and the Constitution," Howard B. Rand makes these pertinent remarks about taxation:

"The laying of taxes today is limited only by the endurance of our citizens. The future has been mortgaged for generations to come. The industrious are penalized with ever-increasing taxes—realty—personal—property—sales—luxury—inheritance—automobile—income—with registration taxes of all types and descriptions; and countless others in city, state and federal government. When will it end? The citizen of a country thus governed can have no guarantee of the security of his home or farm—he ever lives in fear of a day when income shall cease and savings be lost—the fruit of years of industry will be confiscated as the home or the farm is taken to satisfy tax levies. The selfishness and the greed of the politician render him incapable of even seeking a solution so long as he can put his hand into the pocket of every citizen.

"God gave our forefathers a perfect law of taxation. Under that law no levying was made on property, either personal or real. The home, the farm, the possessions of all descriptions were free from confiscation. Taxes were paid, but the tax was based upon increase only . . . The governmental income bore a direct relation to the income of the people. For national leaders to increase governmental returns, it was necessary that they first increase the prosperity of every citizen of the nation. Would God this was the requirement imposed upon every politician and office-holder today. If this were so, instead of our people forever pursuing a prosperity 'just around the corner,' it would be present with us. . . . God has declared that under the Israel system our people would live—not in fear of future destitution and want—but in the enjoyment of continued prosperity, of security and peace in their possessions. The return to these just principles of administration are as fundamental to the welfare of the nation as the moral code is fundamental to the life of the individual."

One of the touchiest spots in the realm of Mosaic law is the subject of usury. Many devout churchmen who clamor for strict adherence to divine commands in general are noticeably aloof and silent on the specific question of usury. Because so many do shy away from the subject it seems wise, if we are to discuss it intelligently, to acquaint ourselves with information from Exodus 22:25-27 and Leviticus 25:35-38. "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: for that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

"And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase."

These passages state a basic economic principal which, far from being outmoded, is still the only ground upon which an honest and adequate monetary system can be established. The fundamental principle involved is simply that money should never be used as a commodity out of which to make money. Money is a medium for the distribution of the needs of mankind—the means by which goods and services are exchanged.

In her excellent book, "Money Creators," Gertrude M. Coogan says: "Money is not wealth. Money is merely a convenient medium used to reckon the relative values of actual wealth which individuals exchange with each other. A money system is a mechanical means set up to facilitate production of goods and their distribution to individuals. To give money anything but an exchange function permits perversion. We are dishonestly told that a money system depends upon "Confidence". This is the case under the existing scheme; but it is perversion brought down on us from centuries-old deceptive practices." (Page 109.)

Discussing the opposition which these deceptive practitioners raise against any plan for an honest monetary system, Miss Coogan makes this revelant comment on page 306: "The objections come from those, or the mouthpieces of those, who are petrified in their conviction that no money should exist that they have not themselves created for the purpose of lending it at interest; to be cancelled out of existence the moment interest fails to accrue to them.

"The idea that money must make money in order to be of any use is the child of usury. Henry Ford has effectually set that idea to rest by saying: 'The function of money is not to make money but to move goods.' If moving goods earns a profit, that is desirable; but it is another matter."

Now the statutes quoted from Exodus and Leviticus are designed to prevent this perversion of money's chief function. Money must be used in the production and distribution of goods and to pay for the services of others in these processes. Money must not be used to exploit and enslave one's fellowmen with debt, so says the law of the Lord. If one does lend another money he is forbidden to demand "raiment"—that is, the necessities of life—for security. Many institutions now called banks are not banks in the honorable and accepted sense of the word. They are merely legalized loan rackets exacting camouflaged interest rates, from 15 per cent on up, secured by real property to the amount of a hundred dollars in security for every "fountain pen" dollar loaned. A successful and highly respected lawyer, answering a friend's protest against such practices, said: "A man can't make anything loaning money at 10 per cent. We have to plan ways to increase the rate."

Under the law of the Lord exorbitant interest rates would be abolished. Men would then find it more profitable to bring their money out of hiding and put it into production. Jobs would be created for millions of the unemployed thus

eliminating the relief dole evil. When men work steadily at fair wages they seldom need to become entangled with loan sharks. Our government would profit also by placing its own money in circulation, according to the constitution, instead of paying a vicious never-ending circle of interest to private money manipulators. "A few years ago Mr. Thomas A. Edison was asked if he favored the Government borrowing to develop a project then being considered. Mr. Edison's reply was: 'Any Government that can issue a dollar bond, interest bearing, that is good, can issue a dollar bill non-interest bearing, that is good. The only difference is that the bill . . . does not draw interest'." (Money Creators, page 143.)

An understanding of the function and regulation of money is vital to the well-being of any people. Reliable books on the subject are few in number, and, strange to say, there seems to be a conspiracy against them. They get no publicity from any of the usual channels and are seldom found in libraries and book stores. For this reason it may be well to mention a few of the "must" books along this line. "Money Creators," published by Sound Money Press, may be obtained from Gertrude M. Coogan, Field Building—La Salle and Adams—Chicago. "The Role of Money," by Frederick Soddy, published in 1934 by George Routledge & Sons, Ltd., London, England. "Wealth, Virtual Wealth and Debt," by Frederick Soddy, an E. P. Dutton & Co. publication, New York. (Read the revised edition with the Foreword to the American Nation.) "Banketeering", by the Honorable Wright Patman, Congressman from Texas, and member of the House Committee on Banking and Currency.

Ex-Senator Robert L. Owen says that Miss Coogan has "a masterful knowledge of the so-called money enigma." He suggests that her book "be used as a textbook to enlighten the American people as to the simple principles of monetary science which have been befogged by the learned economists." Miss Coogan, in turn, pays this tribute to the work of Frederick Soddy: "Professor Soddy is a world-famous chemist, winner of the Nobel Prize in Chemistry in 1921. He observed, however, that while science and industry removed the natural obstacles to a greater enjoyment of material civilization, something else seemed to raise an unnatural and still greater obstacle, which prevented the attainment of what seemed well within reach.

"What was this mysterious something which, apparently, laid a curse upon man's apparent conquest of nature? . . . He laid aside his chemistry, and, bringing into play that capacity for pure research . . . which had enabled him to delve deep into the nature of radio-activity and the structure of the atom, he delved into economics and immediately found, to his surprise and puzzlement, that not one examination of the subject could be found which treated economics as a pure science. Every textbook differed from the next. There were no scientific fundamentals. . . When Professor Soddy finished with the subject, it had been reduced to a science. Anyone familiar with his book, and fully understanding it, is thenceforth his own economist, and need no more examine every new book on the subject, hoping for daylight, as has been the case up to now."

In a few of the statutes one may miss the principle because the illustration is unfamiliar to our day. Let us take for an example Exodus 21:28-29.

"If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horns in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death."

The issue is clear. If the owner of the ox is in no way responsible for the victim's death he must be acquitted. But if he knew the animal was vicious and left him free to kill another, he must pay for that carelessness with his life. Now most people do not own oxen. What do they own instead that may become a menace to public safety? An automobile, most likely. By substituting our modern vehicle for "ox" the meaning becomes quite clear. If a man's automobile kills a person and the owner is not responsible for the accident he must be acquitted. But if the man has been in the habit of reckless driving, or kills some one while intoxicated, he is guilty of first degree murder and the penalty is death. Undoubtedly the punishment is severe, but it is safe to predict that if this law were strictly enforced traffic accidents would soon be listed as relics of the past.

That all business must be conducted on the basis of mutual helpfulness, rather than on cutthroat competition, is the underlying principle of the statute in Exodus 23:4-5, where men are enjoined not to refuse aid to their enemies—or competitors—as we say in modern business parlance.

We American people have paid a dear price in recent years for going soft in our dealings with criminals. We have done this in violation of divine law. Many well-meaning, sentimental Christians have so much "undigested misinformation" about the scriptures that they regard the penalties of the Mosaic Code as being in opposition to the teachings of Christ. How absurd! In His sermon on the mount Jesus confirmed the law as given to Moses and did not change the penalty of a single one of the criminal statutes. He even made some of them more inclusive and binding than Moses did, as in the cases of murder and adultery, but he did not alter their penalties.

Let us examine the Bible statute on kidnapping as an illustration. In Exodus 21:16, we read: "And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death." Deuteronomy 24:7 states the case in these words: "If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you."

In defiance of an omniscient Heavenly Father, our citizenry encouraged lawlessness by abject indulgence until the depredations of kidnappers and gangsters became a national disgrace. The tolerant "social gospel" attitude just wouldn't work in the underworld strata. Finally law-abiding folk became enraged and public opinion demanded laws with more teeth in them to cope with the situation. As a consequence new laws went on statute books all over the country making death the penalty for kidnapping. What many people do not yet realize is that they have merely reinstated the original law of the Lord as the law of the land.

The general law regarding stealing is recorded in Exodus 22:1-4, and carries the following stipulations: a. If the thief when found has already disposed of the stolen goods he must restore either four or five times the amount stolen, depending upon the kind of goods. b. If he still has the stolen property he must restore double. c. If he has neither the goods nor the money to replace them he must be sold for his theft. In our day that means he should be sold to the state and imprisoned until his labor pays the obligation in full. Resti-

tution is the thing that makes the law effective. What do thieves care for a small fine or a short jail sentence? The impoverishing process of restoring two or five for one is the deterrent which does the work whether the thief is a cattle rustler or a moneylender behind the third door in his counting house. Notice also that the indemnity must be paid to the man from whom it was stolen. Our stupid system often leaves the man who has been robbed holding an empty bag while the thief uses the money to pay unscrupulous lawyers for protection. If the thief does land in jail or the penitentiary, his victim, still unremunerated for his loss, pays taxes to feed him and surround him with radios, magazines and cigarettes.

An outstanding example of the disasters which follow in the wake of disregard for Biblical laws is making dramatic news for press and radio in 1940 A.D. Christian nations, calling themselves the Lord's people in this generation, are fighting now for their very existence because they have ignored the foreign policy statutes of Israel's law. Referring to Israel's dealings with alien races, Moses writes: "Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee." (Ex. 23:32-33. See also Ex. 34:10-17.)

Furthermore subservient appeasement on the part of God's people was strictly forbidden. "Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images." Craven fear is most unbecoming in a people to whom God has vouchsafed invincibility. "I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee." (Ex. 23:24, 27.)

If, on the basis of this law, Great Britain and the United States had refrained from making friendly treaties with the revolutionary heads of Russia and Germany they would have effectually closed immigration doors to hordes of subversive aliens whose work from within, combined with destructive forces without, threaten to collapse the two remaining strongholds of free peoples. Make no agreement with the godless—"They shall not dwell in the land . . . it will surely be a snare unto thee." How long must Christendom wait for leaders who will heed the Psalmist's declaration, "His truth shall be thy shield and buckler"?

Only a few of the national statutes, selected at random from the Mosaic Code, have been examined. But in a brief analysis of each we have discovered how very practical and beneficent these laws really are. As the study continues we shall see more clearly what we have glimpsed already; namely, that when Israel sets aside the law of the Lord as the law of the nation she unleashes elements of decay which undermine her strength and eventually force her to limp back, albeit unwillingly and sometimes unconsciously, to the laws that were written into her constitution at Sinai.

Many people have a mistaken idea that all Bible statutes are for the church only. Biblical law, however, is made up of two great divisions: the national law, and the ecclesiastical law. National law is the function of the state. It is this section of the statutes which we have been studying. Ecclesiastical law is the responsibility of the church. It is expressed in statutes called ordinances. These ordinances regulate all the requirements and rites pertaining to the worship of God. They are set forth systematically and elaborately in Leviticus, the handbook of the Old Testament church.

Before the priestly offices and rituals of worship could be established it was necessary to build a sanctuary. Consequently, it seems a natural and logical sequence to find the latter part of Exodus, chapters 25 to 40 inclusive, dealing with the construction and furnishing of the tabernacle, or tent of meeting. "The Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering . . . And let them make me a sanctuary; that I may dwell among them." (Ex. 25:1, 2, 8.) The importance of providing a place where God may meet with men may be gauged by the space which Moses, who is usually so economical with words, gives to the specifications of the sanctuary. While its framework consisted of materials adaptable to the frequent moving of the wilderness journeys it was a pattern for the more permanent temple built at a later day by Solomon.

Those who are accustomed to thinking of the ancient Israelites as a primitive, semi-barbarous race need to do some consistent thinking at this point. Note, for example, the element of beauty in their worship that puts to shame the crude ugliness of many churches today. Gold, silver, brass, sparkling gems, exquisitely carved woodwork and richly colored hand embroidered draperies were wrought into a lovely and inspirational setting for the communion of men with their Lord and King.

Out of the many things listed in the equipment of the tabernacle we shall take time to mention only the first—and by far the most precious of all—the ark of the covenant.

"They shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about . . . And thou shalt put into the ark the testimony which I shall give thee. And thou shalt make a mercy seat of pure gold . . . And thou shalt make two cherubims of gold . . . And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings . . . And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." (From Exodus 25.)

Stored in the sacred chest were the commandments—those ten basic principles of all divine and human relationships. Upon this repository of eternal truth rested the mercy seat and the cherubims, emblematic of God's mercy and protection. These symbols of divine justice, mercy and love occupied the center of the "most holy place" from which inner sanctuary the Shekinah Glory emanated as a visible expression of God's continual presence with the citizens of His kingdom.

Educated people who neglect to enrich their minds from the storehouse of beauty and truth contained in the sacred Word will often reveal an appalling poverty of spirit. It is told for a fact that a college professor once attempted to justify his atheism in this manner: "I have honestly tried to believe the Bible. But when I am asked to believe that the Israelites carried around in the wilderness for forty years

an unwieldy thing like Noah's ark, my common sense rebels against the preposterous idea." It would be interesting to know how many other scholarly adults would be embarrassed if asked to define the ark of the covenant.

In conjunction with tabernacle specifications we find the establishment of the Aaronic priesthood for ministration in the holy offices of the sanctuary. "Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office . . . And thou shalt make holy garments for Aaron thy brother for glory and for beauty." (Ex. 28:1-2.) As an eminent clergyman has said, "This order of priests was the most majestic ever established on the earth. It was appointed and instructed of God. From Him the house of Aaron had its direct charter of priestly rights. The ordinances of the worship which they conducted in Israel are still the basis of our approach to God, although the Order of Aaronic Priests has been so tragically removed."

Some people are so prejudiced against Old Testament worship that they see nothing in it except the sacrifice of animals on the altar in atonement for sin. So horrified are they at the thought of shedding blood on man's behalf that one expects them all to be vegetarians. For, after all, is it more noble to slay an animal to save the body than it is to save the soul? Yet we see these same people going happily about their tasks, enjoying a daily ration of meats, apparently unmindful of the fact that blood is being shed continually that they might live. Consistency is still a priceless asset.

Blood sacrifice on the altar is only one of many aspects of tabernacle worship. In fact almost every element except that of animal sacrifice is an integral part of worship today. Adoration of God; reverence for the sanctuary; Sabbath observance; tithes and offerings: these were major characteristics of worship then as they are now. Praise, thanksgiving, music, consecration and festivals commemorating holy days and occasions contributed to worship in the wilderness church just as they do in the magnificent edifices of modern times.

Most Christians have been taught that law has been superseded by the grace of God in Christ. We are no longer subject to any of the Mosaic statutes, theologians tell us, because they were all discarded with the advent of our Lord. Yet no theory could be further from the actual truth of the Bible.

Read carefully all New Testament references to the law as it is affected by the coming of Christ and in every instance the context will show that only ecclesiastical ordinances—and not all of them—were set aside by the installation of the new Christian order. And since we know that observance of the Sabbath, the Passover and tithing were retained by our Lord's disciples it is clear that practically nothing was discarded except animal sacrifice and its attendant rituals and ceremonial washings.

"He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Hebrews 10:9-10.) Obviously no other offering was necessary after the supreme sacrifice on Calvary. As Paul writes in Ephesians 2:14-16: "For he is our peace, who . . . having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby;" or, "in himself", as translated in the marginal reference.

It is certain that the Lord did not abolish the civil or national laws. As we have said before, he ratified them in his sermon on the mount. He changed none of their penalties, but made some of them even more binding than they had ever been. When considering whether or not Christians are free from the restraint of the Mosaic Code it is important to determine first just what portion of the law was abolished in Christ. Investigation proves that the ten commandments, the economic statutes, the penal codes, and even many of the ordinances of worship were not abolished. Christian communities still find it essential to maintain the offices of sheriffs and local police for their protection. What we need is more sensible thinking about the function of law and less loose talking about freedom from the law. Any ten year old child knows enough to comprehend the difference between ordinances pertaining to the slaying of animals on an altar; and, laws, statutes and judgments pertaining to the administration of state and national government. Only a moron is excusable for insisting that the perfect laws, which God established as the constitution of Christ's kingdom on earth, were abolished and nailed to the cross along with the sins of mankind.

Increasing interest in the promotion of public health programs makes Leviticus a particularly timely book for study. The Levitical health laws are closely linked with regulations concerning food and sanitation, just as we have found out by experience when unwilling to learn by divine decree. Meats suitable for human consumption are listed. Things which should not be eaten are named also. (See Leviticus, chapter eleven.) "Ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." (Ex. 23-25.) This guarantee of health naturally depends upon observance of the health rules. Some resent the imperative mood of the verbal phrase, "thou shalt not." If you feel that way about it go ahead and eat—anything and everything—but, don't expect God to be responsible for keeping you up to par while you do it. His promise of immunity may not operate if one wilfully disregards instructions. The "shalt nots" are given out of mercy as a means to preserve health and not because the Lord enjoys arbitrarily denying something most desirable. Proper care of one's health is an obligation not to be considered lightly. Man's body performs a very definite service to his spiritual state. "What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (I Cor. 6:19-20.)

How are the national and ecclesiastical laws to be administered? What about the separation of church and state? Some vigorously advocate their separation; others fight vehemently against it. Does the Bible give any definite guidance on the subject? It most emphatically does. Both church and state are under God's laws and are subject to him, although both are not under the same human administration.

Moses and a cabinet of seventy judges whom he appointed and trained in statesmanship executed all matters of state. The plan as suggested by Jethro (Moses' father-in-law) and adopted by Moses is outlined in Exodus 18. "Moses chose able men out of all Israel, and made them heads over all the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard cases they brought unto Moses, but every small matter they judged themselves." This plan was used

forty years in the wilderness, as we know from Deuteronomy 1:15-16 and 16:18-20. It was still in use during the reign of Jehoshaphat who adopted it in its original form, unchanged from the days of Moses. (II Chron. 19:5-11.) Such judgments, adapted to meet new conditions that arise in a progressive society, are the judicial application of the principles stated in the commandments and elucidated in the statutes.

Ecclesiastical statutes were administered solely by the house of Aaron whose members were ordained as priests for that purpose. Aaron and his sons had no jurisdiction in matters of state; neither were statesmen permitted to officiate in any of the holy offices of the church. Many of the conflicts that now, as in times past, reduce nations to serfdom by bloody revolutions—or perhaps by the equally effective bloodless type—have been machinated by potentates in synagogue and church who struggle unceasingly to gain control of all governments. In the interest of the preservation of freedom it is essential for our people to know what the scripture has to say about the separate functions of church and state. No one man is permitted, under the statutes of God, to execute both national and ecclesiastical law. No dignitaries in the sanctuary are privileged to control government. No priest, rabbi or bishop is exempt from obedience to the statutory laws of the nation. On the other hand, government officials are not permitted to control the church as they are doing now in totalitarian countries. The sanctuary must not be dominated by the state; nor the state by the church. Mutual interest and co-operation are enjoined as all "wise-hearted" folk will love and support both church and state. When Christ returns as king of the nations and head of the church, then, for the first time, will the rights of both offices be vested perpetually in one person.

When citizens of the kingdom repudiate en masse their obligations to God penalties are imposed principally upon the terms of certain "if" clauses dealing with the motives which influence conduct. The execution of these specific sentences is entrusted to neither judges nor priests. Examples of such conditional promises may be found in Leviticus 26 and Deuteronomy 28. "IF ye walk in my statutes, and keep my commandments, and do them—" then blessings will follow in Israel's train as day follows night. "But IF ye will NOT hearken unto me, and will NOT do all these commandments—" the stars in their courses will fight against Israel even as they fought against Sisera.

Numbers is an important book for the guidance of our statesmen during this critical period of war and distress among the nations. Besides records of census-taking in general it gives the plan for the registration and training of men for national defense. The precarious state in which Britain and the United States find themselves at this time is due to the fact that their leaders succumbed to disarmament propaganda instead of following the instructions of the Lord.

Other valuable information in Numbers includes such records as the wanderings of Israel from Sinai to Canaan, a period of forty years; the appointment of the tribe of Levi for tabernacle service; and the division of the land inheritance among the tribes. This book contains also an outstanding example of the immutability of God's word. When the ten spies gave an unfavorable report of Canaan, emphasizing as they did the difficulties of conquest, the people were overcome with fear and unbelief. As a result the Lord decreed:

"Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmered against me. Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. . . And your children shall wander in the wilderness forty years, . . . after the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness shall they be consumed, and there they shall die." (Num. 14:29-35.)

At the end of the forty years, when the census was again taken, we find this significant statement: "These are they that were numbered by Moses and Eleazer the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho. But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun." (Num. 26:63-65.) Thus Caleb and Joshua set an example of faith and courage for all succeeding generations.

And what shall we say of that marvelous document called Deuteronomy? As a digest of Israel's constitution it should be studied in every home.

"Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." (Deut. 6:4-9.)

Deuteronomy should be a textbook in every American school, beginning with civics and continuing through university courses in political science. All aspirants for high places in state and national government should be required to know the entire book from memory as a major qualification for office. Deuteronomy not only reviews the law, but summarizes all preceding instruction. It has a few additions not found elsewhere. For instance, the honeymoon clause in 24:5—"When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken." What consideration for the happiness of young people! And what a contrast to the plight of thousands in our day who must forego the blessings of marriage because we do not enforce the economic laws of the Lord!

By the time one reads to the closing chapter of the Pentateuch he is callous indeed if his soul has not been exalted by the rare genius of the Levite Moses. We, too, have seen his shining, Spirit-filled face. We have been inspired by the personality and power of this man with whom the Lord talked "as a man speaketh unto his friend." We are almost grateful for the one mistake which lost him the privilege of entering

Canaan. It makes him seem, not too perfect, but human and approachable.

Under God's appointment Moses mobilized the Israelites and led them out of Egypt. At Sinai he officiated as spokesman when the kingdom was organized and the people pledged their loyalty to God's holy will and purpose. As scribe he recorded and classified the commandments, statutes and judgments of the Lord. As judge he administered them in equity and righteousness. As president of the university in the wilderness for forty years—in which school all Israelites, young and old, matriculated for a graduate course—he taught the people how to understand, obey and apply the laws. He trained them in the art of worship; for the beauty of holiness required a knowledge of the ordinances, rituals and symbolisms of the sanctuary. As intercessor Moses often stood with love and patience between a sinful people and God, pleading for His justice to be tempered with mercy and forgiveness. And now, after a long and valiant fight, Moses brought to the brink of Jordan the covenant family—Abraham's family—ready and eager to enter the covenant land. With this achievement nobly done, Moses could say, "It is finished."

From Pisgah's lofty height the Lord showed Moses the land of promise. As Moses viewed the distant scene with wistful eyes, God said: "This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. . . And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

(*To be continued in the March issue*)

Man Proposes but God Disposes!

If our leaders would only recognize the God-given plan! Isn't it about time that some one in Washington gave serious consideration to what the prophets say?

COLONEL LINDBERGH testified before the House Foreign Affairs Committee hearing that aid to Great Britain was a mistake and hoped neither side would win, stating he preferred a negotiated peace. Every reason so far advanced by our leaders and statesmen to account for the present world war, and Colonel Lindbergh in his statements before the Committee was no exception, is a tabulation of the effects resulting from the violation of fundamental principles of government—the true cause of world unrest.

Because this is so, isn't it about time that some one in Washington gave serious consideration to what the prophets say? The very events today, with the reasons for the present economic and world unrest as well as the remedy, are clearly set forth in the writings of the prophets.

The Colonel states he prefers a negotiated peace. But the prophets have clearly shown the impossibility of trying to secure permanent peace in that way. A temporary peace for the dictators would but furnish them a breathing spell in which to prepare for a future and more dangerous war of aggression.

Who wins the war is definitely important, regardless of Colonel Lindbergh's statement to the contrary. This is clearly set forth by all the prophets who have declared a victorious Israel people will restore peace, prosperity and happiness to all mankind. A victory for the dictators would spell distress and misery for millions who would be subjected to their autocratic domination.

It is fully recognized that the dictators in Europe rose to power as a result of depression and despair among their people. Unfortunately cruel men, men without principle who fear not God, have taken over the directing of the affairs of state with millions subjected to their every whim and desire.

Lest we forget, within the Israel lands there are also leaders—in the government of the United States and Great Britain—who stand in the way of progress and enlightenment. When finally the war is won these leaders, along with the dictators, will have perished. Ezekiel is very clear in this. He is told to prophesy against such leaders in Israel and of them he later says, "They shall not be in the assembly of my People." (Ezekiel Chapter 13.) The reason given by the prophet is because they have deceived the people and failed to prepare them for the battle of the Great Day of God Almighty.

We fully recognize the subversiveness of false leadership but let us focus our attention for a moment on other than the leaders in the United States, Great Britain, Germany, Italy and Russia, for when the smoke of battle has finally cleared away that leadership will be no more, but the people will remain. Then the *Race* declared of God as called and commissioned by Him to dominate and control will be victorious and go forward to carry out His purposes as the builders of a new and better order in accordance with Kingdom requirements.

If our leaders only knew, and if Colonel Lindbergh would only recognize the God-given plan for His people they would then advocate aid to our brethren across the sea as both they and we move towards a common goal when victory over the foe from without will be followed by destruction of the foes within. At the moment both our great countries are being rushed towards the brink of the precipice of destruction. However, it is to be the dictators, and the false leadership within the Israel nations, who will plunge over the precipice into the abyss—and not the people.

Man may propose, but God disposes. It therefore behooves men to know God's plans concerning His people if they would be in accord with the facts. In the utterances of the prophets we have the knowledge of that plan and Colonel Lindbergh apparently is completely unaware of its existence.

¶ *Who are the British-Israelites, and what are their aims?*

The Coming Empire of Israel

SIDNEY M. KATZ
Condensed from *Magazine Digest*, New York and *Parade*, London

THERE ARE 3,000,000-English speaking people who, as a group, are unperturbed by the perilous position that Britain and the Empire are in to-day. They are steadfastly certain that, despite serious temporary setbacks, Britain will win the war and lead the nations in the construction of a brave and just new world.

These calm, confident people are the British-Israelites, who have followers in every country where English is spoken. Their one article of faith is the literal acceptance of the Bible. They claim that the Bible as it stands carries information not otherwise possessed by humanity. It is the key to the hazy past before human history began, as well as the divining rod of the future to which humanity has not yet attained.

One of the most important of their revelations is that the members of the Anglo-Saxon race are the direct descendants of the Ten Lost Tribes of Israel, and that the King of England is descended from the Davidic line. As such, the British people are to enjoy the fulfilment of the many promises made to the Children of Israel. They are destined to blaze the trail for the common society—a theocratic State, governed by the economic and political laws contained explicitly in the Bible.

Quoting chapter and verse, British-Israelites give a thousand proofs to illustrate the efficacy of the Bible as a source of prophecy.

The British-Israel World Foundation is neither a church nor a sect: it is a federation of orthodox Christians of all denominations who accept the prophetic findings from the Bible. Thus, it supplements rather than supplants existing religions. It is not unusual to find ministers of the Methodist, Anglican or Presbyterian Churches playing an active role in the dissemination of the prophetic teachings.

With headquarters opposite Buckingham Palace in London, the movement is governed by a General Council, who supervise and direct the activities of numerous local organizations throughout the world. The nominal leaders of the branch organizations in Canada, Australia, United States and other English-speaking countries are Commissioners who keep in close touch with London. The entire movement is financed by the voluntary contributions of followers.

Among the ranks of the British-Israelites can be found men and women of all ages, of all occupations. The leaders are recruited from divers places. Howard B. Rand, the National Commissioner of the Anglo-Saxon Federation of America was formerly a practising lawyer in Haverhill, Massachusetts; the Canadian Commissioner is Rev. E. J. Springett, an Anglican clergyman.

Many prominent names grace the rostrum of members. Queen Victoria and King Edward VII were interested participants, while the Countess of Athlone, wife of the present Governor-General of Canada, is one of British-Israel's best-known friends.

British-Israel *truths* are brought to light by a staff of research workers who are always searching every nook and cranny of the Bible. The important finding that the British are the Lost Tribes of Israel, for example, is based largely on the fact that every prophecy concerning Israel is fulfilled in the British race. Here are a few of the promises given and completed, according to the British-Israelites:

"They were to be a company of nations. (Gen. xxxv, 11: 'be fruitful and multiply; a nation and company of nations shall be thee.') Such is the present British Empire, a Commonwealth of Nations."

"They were to possess strategic military points, which would put their enemies at their mercy. (Gen. xxii, 17: 'And thy seed will possess the gate of his enemies.') Who possesses the strategic vital points of Gibraltar, Malta, Suez, Singapore, Aden and the Falkland Islands?"

"They were to inherit the earth's 'desolate heritages' (Isa. xlix, 8). Was it not the British who developed North America, Australia, Egypt and India?"

While the Bible is the fundamental and undisputed source of all prophecy, according to the British-Israelites there are symbols which corroborate the findings therein. Of these, the Great Pyramid of Gizeh in Egypt is the most significant. Subtly, the predictions are not found in writing but in the measurements of the various parts of the pyramid. Nor can the dilettante, versed in one or two branches of science, ever hope to wrest historical secrets from the tons of ancient stone; rather, that task requires the efforts of the exceptionally astute and profound scholar. Thus, David Davidson, one of the most articulate of pyramidic prognosticators, is an English scholar and engineer who devoted years of his life mastering mathematics, Egyptology, architecture, astronomy, history, physics and Biblical study. By considering the number of inches between certain chambers in the pyramid, Davidson was able to make the following typical analysis:—

"The Age of Speed began in 1844 with the passing of the Bank Charter Act, which led to the rapid development of industry. The Age of Acceleration began in 1909 when mass production methods were introduced. It was indicated that this would lead to the throttling of all arteries of commerce and eventually lead to the destruction of the present industrial system."

What of the future? Between precisely September 16th, 1936, and January, 1947, lies the critical time. Civilization will collapse, and another will arise to take its place. During this period the countries will be in "an economic wilderness," but will finally rally behind the Governments of Britain and the U.S.A. to introduce the theocratic form of government.

The British-Israelites spare no details when they describe what they mean by the Theocratic State. First and foremost, the countries must accept Christ as King. In the economic sphere, usury (interest) would be done away with, and debts would be cancelled every seven years. Money would serve, not as

a commodity, but only as a medium of exchange. Politically, the democratic system would be maintained, with the difference that *a new spirit* of charity and altruism would dominate both the governing and governed. All these principles of government and economics are derived directly from the Bible.

Although less important than the "Great Pyramid," there are other symbols that link the past with the present. The Union Jack, for example, is really the "union of Jacob." The United States are really the thirteenth tribe of Israel, Manasseh, because the number thirteen is mysteriously interwoven with American history. The eagle on the American seal has thirteen arrows in one talon and thirteen branches of olive in the other. The mottos *"E Pluribus Unum"* and *"Annuit Coeptis"* each have thirteen letters. Similarly, the first flag that Washington raised at Cambridge, Mass., in 1776, had thirteen stars!

British-Israel writers keep well abreast of current events. In February, 1939, at a time when Communism and Fascism were bitterly opposed to each other, an article in the Anglo-Saxon-Israel magazine, DESTINY, intimated that the 38th and 39th chapters of Ezekiel called for a Russian-German alliance. In April of the same year, when Germany violated Czecho-Slovakia, the same publication observed: "The newspapers commented that Chamberlain is shocked, and England and France are angry. Yet, had our Anglo-Saxons known the Bible, they would have saved themselves the humiliation of Munich. Let us not be deceived. Holland, Denmark, Norway, Sweden and Switzerland will not escape".

Earthquakes are always regarded as of special importance because they are sure to accompany the return of Christ to earth. The circumstances attendant upon that event are described as follows: *"Nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places."* That is why the severe 'quakes in Turkey in December last year, and the frequent repetition of tremors in other parts of the world since then, have aroused so much discussion in British-Israel circles.

How the British-Israel movement first started has been the subject of wide controversy. According to the *Encyclopaedia Britannica* account, which is not accepted by B.-I. Headquarters, the first British-Israelite was Richard Brothers (1757-1824), a naval officer who declared himself to be "a nephew of the Almighty" and "Prince of the Hebrews," destined to lead the Jews back to the land of Canaan.

The British-Israelites claim that their beliefs had more dignified and more ancient beginnings. For centuries there have been individuals and small groups who instinctively felt that the British were in reality the Children of Israel; from A.D. 665-1634, 150 references can be found that infer the relationship between the ancient Israelites and the Anglo-Saxons. Still later, the Puritans called themselves "the seed of Abraham, God's servant, and the children of Jacob His Chosen".

The Anglo-Saxon Race ---its Identity and Destiny

IT IS BECOMING increasingly evident to ethnologists that—with the exception of the Roman invaders and a foreign element amongst the early Irish—all the tribes which invaded Britain from the 6th century B. C. to the 11th century A. D. were of common stock, and were not related to the Teutonic tribes.

This identity of British racial origins was clearly seen by a British military writer thirty years ago. In the various tribal movements towards Britain, and in successive waves of invasion, he saw the perfect operative fulfilment of the greatest scheme of military strategy in world history, and, behind that scheme, he postulated the existence of the brain of history's greatest military genius—a genius who thought in terms of centuries as ordinary strategists think in terms of days, and months, and years. Had our military writer compared what he knew of the history of the incoming tribes with what the prophecies reveal concerning the strategic movements and conquests of the dispersed tribes of Israel, he would have seen that his greatest military genius of all time is God Almighty, and that His operation orders and objectives are set forth and revealed in the prophecies of the Old Testament.

* * *

Let me, therefore, reiterate, as a fact that can be confirmed by a comparative study of prophecy and history, that every promise given to Israel to be fulfilled down to the current year, has been fulfilled down to the current year in the history of the British race, in the British Empire, and the United States of America. Let me also reiterate that the succession of constitutional crises through which the British Commonwealth of Nations and the United States of America have passed and are passing constitutes the initial stage in the preparation of the English-speaking peoples for the coming of our Lord Jesus Christ as King, and for the entrance of those peoples into the full inheritance promised to Israel from ancient times.

If this is not the truth that I have spoken, then, may I ask you, what hopes have we of survival in the chaotic world conditions of our time? If the restraining, aiding and guiding influence of our race fails humanity, what hope has humanity of survival? I ask you, therefore, to consider carefully what I have said and to study what I have outlined in the light of the future development of the world crisis. I am confident that you will find in the study the confirmation and fulfilment of all God's promises concerning Israel, and concerning the glorious future of humanity under the coming New World Order.

—D. DAVIDSON.

A Study in Revelation (Chapter 13 of a Series)

The King and His Kingdom

HOWARD B. RAND

CHAPTER ELEVEN of Revelation closes with a great spiritual awakening within the Kingdom, stirring the people to their profoundest depths as the kingdoms of this world become the Kingdom of our Lord and Saviour.

In our study of these first eleven chapters of Revelation it has been shown that John pre-wrote the history of the activity of the Church to the close of the Christian dispensation. He pictured the victory of the Lamb and the final triumph of His Kingdom as well as the westward trek of the Kingdom people. The Apostle recorded important events within the Roman Empire and described the later devastation and final passing of Imperial Rome. He then detailed the activities leading to the Great and Terrible Day of the Lord and showed the judgments which would come upon men. The greatest miracle of all time is described by John as taking place at this climax of the ages. It is the long-heralded resurrection of the dead.

In the midst of the judgments described by the Apostle are given the events leading to the Reformation which opened the Bible for Israel and resulted in the nation arising to Kingdom tasks. John then watched the process of Kingdom-building as Israel was being prepared for the ultimate administration of world affairs. He followed the activity of the two witnesses as they gave their testimony, proclaiming their message in spite of hardship and persecution. He saw the evil results from the propagation of the destructive doctrine of modernism with its skepticism and disbelief. He witnessed the sudden and dramatic overthrow of all this confusion in the consternation that filled the hearts of the followers of these evil doctrines, as the power of the resurrection demonstrated the authenticity and truth of all Scripture. The result of all this is shown to be a great spiritual awakening within Israel and the destruction of those who have been responsible for destroying the earth. The beginning of a new and better order follows, with righteousness established throughout all the earth.

Having now finished the outline of the history of events as they affect the Church, His Kingdom, the Roman Empire, His Witnesses and finally the dead in Christ—as prophetically recorded in these first eleven chapters of Revelation—the scene again changes. Beginning with the twelfth chapter and on we have the history of the birth of the King of the Kingdom and God's protection of the King and His Kingdom from all their enemies. Here is revealed also the age-long conflict between the powers of darkness, as they try to hinder the onward march of His Kingdom. In these chapters is dramatized the conflict of centuries as the climax of the ages draws near.

During these remaining chapters of Revelation the economic and ecclesiastical phases of the present world order are clearly depicted as coming to judgment. John shows the entire Babylonian system of commerce and worship being destroyed. He indicates that this destruction must precede the establishment of a new and better order.

The Apostle watches the rise of dictators and identifies the spirit that actuates them in their aggressive policies. He depicts the time and manner of their overthrow and records the day of their final destruction. All this, so he declares, is to be followed by the establishment of the Kingdom of God in righteousness upon earth; and finally even death itself, so he says, shall pass away.

As we go forward in our study of Revelation we marvel that the leaders and members of the Christian Church have been so blind as to neglect an earnest and diligent search of this most remarkable Book which is a revelation given to Jesus Christ by the Father, through John, that He might show His followers things to come. The ancient adage that "foreknowledge is forearmed" could never be more germane than when applied to all that John was allowed to reveal unto those who have ears to hear and hearts to understand. "Blessed is he that readeth, and they that hear the words of this prophecy."

The Woman Clothed With the Sun

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under feet, and upon her head a crown of twelve stars."

What is this great wonder which appeared in heaven and of what is it a sign? With this woman are associated the sun, moon and twelve stars. The fact that heaven is the place where this sign appears associates it with the Kingdom. The sun, moon and stars remind us of an earlier time when Joseph told a dream in which he said, "Behold, I have dreamed a dream . . . the sun and the moon and the eleven stars made obeisance to me." (The twelfth star was Joseph's, before which the other bowed.) And his father said, "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee?" (Gen. 37: 9-10.) Jacob recognized in the sun, moon and eleven stars making obeisance to the twelfth star the sign of the Israel family with the twelve stars representing his twelve sons. Later, each one of the twelve tribes carried on its standard, one each of the twelve signs of the Zodiac.* Thus the Israel encampment, as shown in part three, is modeled after the heavenly pattern.

Now the woman thus clothed can represent no other than the Israel Kingdom, for she only can display the symbols of the family of Jacob and the twelve tribes of Israel. This fact is further verified because Israel is often depicted in Scripture as a woman (see Isaiah 54: 4-7; Hosea 2).

Upon the vault of heaven, in the constellation of Andromeda (the chained woman), is pictured the present condition of Israel in bondage, waiting for the coming of the deliverer. The meaning of the names of the stars in this group proclaim the fact that she is the captive daughter of Zion. But there in the heavens is also the sign of the Coming One to deliver her from her chains. This coming deliverer is represented in Per-

*See "The Kingdom and Throne" in DESTINY for April, 1940.

seus (The Breaker), who will deliver His redeemed.

Hence the woman in this twelfth chapter of Revelation represents all Israel. The crown of twelve stars upon her head, the twelve tribes, and the fact that she is clothed in the sun is prophetic of the day when delivered from her chains she will adorn herself with garments of righteousness. The moon under her feet would symbolize her ultimate triumph over all evil.

The Woman Travaileth

"And she being with child cried, travailing in birth, and pain to be delivered."

Here we have Israel symbolically represented as about to give birth to a child. Immediately there comes to mind the prophecy of Isaiah which was given as a sign unto the House of David, "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7: 14.) And again, "Unto us a child is born, unto us a son is given." (Isa. 9:6.)

The first eleven chapters of Revelation carried us through the events of the Christian dispensation, from the time of the organization of the early Church to the final triumph of that Church in the resurrection. This twelfth chapter starts with the birth of Christ and deals with the systems of this world in their opposition to Him, and the establishment of His Kingdom. With this scene, depicting Israel about to give birth to her Redeemer and King, there stands before her a great red dragon, ready to destroy the child at his birth.

The Red Dragon

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

The fact that this wonder, or sign, is in heaven also would indicate that the dragon exercised some authority and power over at least a portion of Israel. Who, then, is represented in this red dragon? Daniel saw in vision four beasts, representing four world empires. The first was a lion with eagles' wings which stood upon its feet like a man and had a man's heart. This was the Babylonian Empire. The second beast was like unto a bear which devoured much flesh. This beast represented the Medo-Persian Empire. After this he saw a leopard which had upon its back four wings of a fowl and it had four heads, and dominion was given unto it. Here we have the empire of Alexander and its later subdivisions.

When the prophet comes to the fourth beast he does not name it, but gives us a description of its terribleness. He says, "I saw in the night vision, and behold a fourth beast, dreadful and terrible, and strong exceedingly: and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it: and it had ten horns." (Dan. 7: 3-7.)

As Daniel watched a little horn came up among these ten, which had eyes like a man and a mouth speaking great things. This little horn made war upon the saints (the Israel peoples) and prevailed against them, until the Ancient of days came, and judgment was given to the Saints of the Most High, when the time came for them to possess the Kingdom.

Daniel was told that this nameless beast represented the fourth world empire, "Which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." The ten horns are ten kingdoms. The little horn (the Papacy) is described as diverse from these ten kingdoms, subduing three and speaking great words against the Most High. The Prophet described this fourth world empire as making war against God and His people. John names the nameless beast of Daniel and tells us this dragon is at war with God, standing ready to devour the child that is born to Israel. The conflict is to continue unto the end of the age as prophesied by both Daniel and John.

John has skillfully blended the figurative with the literal in the symbol used. The arch-enemy of the human race, the Devil or Satan, who led a host of angels in rebellion against God, is here personified in the Red Dragon. He is the power animating the red dragon in its opposition to God. In the description of the dragon we have the emblem of the Pagan Roman Empire, its seat, its power and its rule.

It is remarkable that next to the eagle the *dragon* was the principle standard of the Romans in the second, third, fourth and fifth centuries of the Christian era. Of this we have abundant evidence in the writings of both heathen and Christians. Arrian was the earliest writer who mentioned the fact that dragons were used as military standards among the Romans. Vegetius (about 386 A. D.) wrote, "The first standard of the whole legion is the eagle, which the aquilifer carries. *Dragons* are also borne to battle by the draconarii. As a legion consists of ten cohorts, there were, therefore, ten draconarii to one aquilifer: hence from the greater number of draconarii in an army, the word *signarii* or *signiferi* (standard-bearer) came at last to mean the carriers of the dragon-standards only, the others retaining the name of *aquiliferi.* The heathen Roman empire is called a *red* dragon and, accordingly, we find from the testimony of ancient writers, that the dragon-standards of the Romans were painted red."

The Dragon's Tail

The fact that the beast had seven heads and ten horns, with seven crowns upon the heads, indicates that here is the symbol of Rome. In a later chapter we will deal in more detail with this beast and its activities.

The allusion to the tail of the dragon drawing the third part of the stars after him would signify that the period of history represented by the tail of the dragon would embrace the last half of the rule of this fourth world empire. This period of Roman history was dominated by the Papacy so that the drawing after the dragon of the third part of the stars of heaven and the casting of them to earth indicates that Rome was able to win many within Israel to support the revived Roman Empire in its ecclesiastical manifestation. Thus, from their high estate, as God's people, they are cast down to earth as they follow after the dragon and worship his power.

This description also ties the activities of the dragon with those of the arch-enemy of the human race, the Devil or Satan, who led a host of angels in rebellion against God, dragging them to earth with him. It is, therefore, fitting that the Red Dragon, with its seven heads and ten horns, should follow in the footsteps of its master as he sought to disrupt God's rule on earth among His people.

The Birth of the Child

"And she brought forth a man child, who was to rule all nations with a rod of iron."

This statement is so clear it hardly seems necessary to elucidate upon it, but

for the fact that so many diverse views have been expressed regarding the identity of this man child. The Bible designated One and One only who will rule all nations with a rod of iron. This is none other than Jesus Christ, to whom God had promised to give the Throne of His father David, and He shall reign for ever and ever. With Him, in His established Kingdom, the overcomers are promised that they will share this rule over the nations, even as He shares the Throne with His Father (Rev. 2: 26-27).

Of this child born to Israel Isaiah says, "The government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, 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. The zeal of the Lord of hosts will perform it." (Isa. 9: 6-7.) Later this same prophet says, "And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." (Isa. 11: 4.)

Jesus himself refers to the day when he will come and sit upon the throne of His Glory, and before Him will be gathered all nations for judgment (Matt. 25: 31-46). John declares that he is the prince (or Commander) of the kings of the earth, unto whom he ascribes glory and dominion for ever and ever (Rev. 1: 5). Then, as John witnesses the Triumphant Return of which we will have more to say later, he describes Him as KING OF KINGS AND LORD OF LORDS (Rev. 19: 16).

The Coming of the Wise Men

The Roman occupation of Palestine and their domination over this branch of the Israel peoples in that land placed this pagan empire in a position to undertake the destruction of the child when it should be born. The wise men of the East came to Jerusalem saying, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things he was troubled, and all Jerusalem with him." (Matt. 2: 23.)

Herod made inquiry of the wise men regarding the star and the time of its appearance. He instructed them that, when they found the child, they were to bring him word again, that he might go and worship him also. When the wise men, warned of God, did not return to Herod he slew all the children that were in Bethlehem up to two years of age in accordance with the time that the wise men had told him regarding the star which they had seen in the East.

Thus Herod, a Roman governor, acting for the Prince of this world, undertook to destroy that child when he was born. God, however, intervened, and the child escaped, grew to manhood, triumphed over death and the grave, and finally ascended up to God and to His Throne.

The Ascension

"And her child was caught up to God, and to His throne."

If the reasons already given have not made it clear that this child, born of Israel, is none other than Jesus Christ, this final statement should forever settle the matter. Jesus said, after His resurrection when Mary Magdalene talked with Him as she turned away from the sepulchre weeping, "I ascend unto my Father, and your Father; and to my God and your God." (Matt. 20:17.)

In speaking of Jesus the writer of Hebrews says, "Who for the joy that was set before him endured the cross, despised the shame, and is set down at the right hand of the throne of God." (Hebrews 12:2.) "And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool." (Luke 20:42-43.)

The actual ascension itself is described in Acts 1:9. Later Peter says, of Him who ascended, "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began". (Acts 3:21.)

The Flight of the Woman

"And the woman fled into the wilderness where she hath a place prepared of God, that he should feed her there a thousand two hundred and three score days."

At the time the above events were transpiring in Palestine only the Jews, the tribe of Benjamin and some of the Levites were subject to Roman rule. Josephus, the Jewish historian who wrote in 70 A. D., says, "The Ten Tribes did not return to Palestine; only two tribes served the Romans after Palestine became a Roman province". Again he said, "There are but two tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond Euphrates till now, and are an immense multitude". (Jos. Antiq. Chapter 11, pages 2, 5.) In this place beyond the Euphrates, Josephus says Israel is a Great multitude whom no man can number.

Esdras also testifies to the fact that "The Ten Tribes were carried away prisoners out of their own land in the time of King Hosea, whom Shalmaneser, the King of Assyria, led away captive, and carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen and go forth into a further country, where never mankind dwelt, that they might there keep their law, which they had never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the floods till they were passed over. For through that country there was a great way to go, namely, of a year and a half; and the same region is called Ar-sareth. Then dwelt they there until the latter time." (2 Esdras 13:40-46.) It is here that Josephus places them as these latter days begin, for they are the days of Christ.

Benjamin, one of the Ten Tribes, was with Judah in Palestine. With the coming of Our Lord this tribe was commissioned and sent forth on her mission, for which purpose she had been left behind. The Galileans of our Lord's day were Benjamites who became Christians. It is erroneous to say that the Jews accepted Christianity, for they did not. They crucified their Messiah and persecuted the early Christians, thus fulfilling the prophecy that the brotherhood between Judah and Israel was to be broken* (Zec. 11:14).

Jeremiah prophetically instructed these early Christians of the Tribe of Benjamin, "O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem: for evil appeareth out of the north, and great destruction". (Jer. 6:1.)

When the Kingdom was taken from Rehoboam, the son of Solomon, one tribe, Benjamin, was left in accordance with God's promise that "David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there". (1 Kings 11:36.)

Jesus said to His disciples, the Galileans who followed Him, "Ye are the light of the world". (Matt. 5:14.) These

*See "The Messianic Word Sent Into Jacob," January 1941 DESTINY.

Benjamites became the light bearers of the glad tidings of the Gospel of the Kingdom and of salvation to all men. Thus, "The people (Benjamites) that walked in darkness have seen a great light". (Isa. 9:2.)

In line with Jeremiah's warning Jesus told His disciples, "And when ye shall see Jerusalem compassed with the armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these are the days of vengeance, that all things which are written may be fulfilled." (Luke 21: 20-22.)

The time had come for Israel beyond the Euphrates and Benjamin in the midst of Judah to move westward towards the Appointed Place. If they delayed too long Rome would interfere with this westward trek.* Imperial Rome was about to expand her borders, extending her conquests towards the north, the east, and the west.

When the armies of Cestius encompassed the city of Jerusalem Benjamin took warning. This Roman General recalled his soldiers from the attack upon the city, retiring with his rear guard closely pursued by the Jews. With the defeat of Cestius the victorious Jews returned to the city in a high state of exaltation. But to the Christians it was a sign of coming disaster. History tells of many leaving the city, a strange and significant contrast to the joy and self-sufficiency of those who came back glutted with victory. In the Christians leaving Jerusalem Benjamin was beginning the long journey towards the Appointed Place.

The Appointed Place

Nathan, the prophet, brought word to David regarding his house and the future resting place for Israel, "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime". (2 Sam. 7:10.) It was to this same place that Isaiah directed his message, "Keep silence before me, O islands; and let the people renew their strength". (Isa. 41: 1.) And, "Listen, O isles, unto me; and hearken ye people, from far". (Isa. 49:1.)

The appointed Place to which Nathan refers is the Isles of which Isaiah speaks and the wilderness towards which the woman flees. Now the wilderness is an uninhabited territory and in such a place Israel is to be fed during the last half of the great seven times, or for 1260 years. The feeding has a much deeper meaning than food alone for it applies also to the acquiring of the knowledge of the Bible, which Book was taken and eaten by John as emblematical of Israel's assimilation of its message (Rev. 10:10). After this Israel was to begin her Kingdom activities.*

War in Heaven

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels."

The great conflict that raged upon earth had its counterpart in the heavenly scenes as Satan tried to retain his position as the accuser of the righteous (Job 1:6-12; 2:1-6). But Jesus Christ, having overcome all, has gained the keys of death and hell and Satan is cast out. Within the Kingdom upon earth the Red Dragon was in possession of the Appointed Place, to which place Israel was already on the move. By the beginning of the fifth century Imperial Rome was ejected from England and the way was opened for the great bulk of Israel to move in as they came across the continent, passing over to the Isles in wave after wave of invasion until William the Conqueror in 1066 A. D. completed the coming of the last of the Tribes who gathered into this appointed place.

Upon the continent a conflict was raging between the pagan doctrines of the Red Dragon and the principles of the religion of Jesus Christ. Constantine the Great championed the Christians, extending liberty and protection to them throughout the empire. Licinius in the East decided to rally to the support of paganism. It was clearly understood on both sides that it was a battle between two religions, between God and Baal. On July 13, 324 A. D., the two armies of the rival emperors met near Adrianople. The Pagans were defeated with heavy losses. Some eight years later Licinius gathered another force and a fleet of vessels. There was another bloody war with desperate hand-to-hand fighting. Before this conflict Licinius had gathered his magicians and priests, and the most imposing sacrifices were offered to the pagan gods, he assembled all his officers in a grove filled with idols, and thus addressed them, "Behold, my friends, the gods of our fathers, whom we honor. If they give us victory—of which there can be no doubt—we will exterminate those wretches who have rejected them".

After a long seige Constantine took Byzantium, and issued a decree that the God of the Christians, the true and Almighty God, had given him victory over the power of paganism.

The victory of Jesus Christ over sin and the grave destroyed the power of Satan to appear in heaven to accuse the brethren. Jesus recognized that the completion of His mission would bring about this result, for he said, "Now is the judgment of this world: now shall the prince of this world be cast out". (John 12:31.) He saw that coming event when He said, "I beheld Satan as lightning fall from heaven". (Luke 10:18.)

These heavenly scenes are reflected in the affairs upon earth with the legions of Rome being driven from the Isles and the forces of paganism meeting defeat upon the field of battle.

Julian the Apostate undertook to restore paganism and subvert Christianity between 360 and 363 A. D., without success. The ruin of paganism was finally completed by Theodosius who reigned from 379 to 395 A. D. Gibbon relates the changes which came under the rule of Theodosius, who permitted no idolatrous worship during his reign. His laws against such were so strictly enforced by him and by his sons and grandsons that paganism never recovered from this blow.

The Stronghold Taken

"And the great dragon was cast out, the old serpent, called the Devil, and Satan, which deceiveth the whole earth, and his angels with him."

Pagan Rome, the last great world empire completely dominated by Satan, was falling. He had been overcome, so John said, by the blood of the Lamb and though Satan continued to hold men through a revived Roman Empire, represented in the Papacy, yet the testimony of spirit-filled men who willingly died for the truth overcame this ecclesiastical manifestation of the power of Imperial Rome. The dragon was completely routed from any superior or independent position or sovereignty in the earth by the defeat of paganism. He is still loose in the earth, but will later be bound.

Rejoicing

"Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabit-

*See Part 6, "Onward March of the Kingdom," July 1940 DESTINY.

*See Part 9, "The Reformation," October 1940 DESTINY.

ers of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

The result of the defeat of the Papacy and of the powers that supported it as well as the Spanish Armada (built, equipped and launched for the avowed purpose of destroying the Israel Kingdom) brought rejoicing to all those dwelling in the Isles.* But "woe" is pronounced upon the peoples represented by the earth and the sea. These are the inhabitants of the old Roman world and in the woe thus pronounced cover the events depicted in the three last trumpets, which are also called "Woes".**

The loud voice that John hears proclaiming, "Now is come the salvation, and strength, and the kingdom of our God, and the power of his Christ" is but the prelude that reaches its crescendo in the proclamation under the Third Woe.

Persecutions

"And when the dragon saw that he was cast into the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times and half a time, from the face of the serpent."

Israel moved across Europe towards her appointed place, but this appointed place was not confined to the Isles alone, for it included the desolate heritages to the west to which place Israel was destined to come before her journey was completed. The fact that the woman is shown as fleeing into the wilderness, and later given the wings of an eagle to fly there, would indicate that this place covered a wide extent of the earth's surface, some of which was near and accessible while the rest could only be reached by methods symbolized by the eagle's wings and flying.

Israel arrived in the Isles and further persecutions drove some on across the sea to the desolate heritages of this Western Hemisphere. The prophecy of nourishment of 1260 years (a day for a year) in the wilderness encompassed the time from Israel's trek towards the West until she reached these distant shores. Isaiah had reference to Israel located in the Isles and in these uttermost parts of the earth at a time when confusion and disorder are rampant in the earth. From these places he heard singing. "They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea. From the uttermost part of the earth have we heard songs, even glory to the righteous." (Isa. 24:14-16.)

Eagle's Wings

The reference to eagle's wings again identifies the woman with Israel to whom God said, when He organized the Kingdom at Mount Sinai, "Ye have seen what I did unto the Egyptians, and how I bear you on eagle's wings, and brought you unto myself". (Ex. 19:4.)

Further identification is made in the outspread wings of an eagle on our shield, and in the fact that literally, from an astronomical point of view, our land is the land shadowed with the eagles' wings. Isaiah was addressing us when he said, "Ho (not Woe as given) to the land shadowed with wings". (Isa. 18:1.)

The Serpent's Attack

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."

Water is the symbol of peoples and multitudes. In his wrath and desire to interfere with Israel's westward trek Satan launched great invasions as pagan hordes swept over Europe. Their activities were covered in the events depicted under the first four trumpets.* In the statement that the earth helped the woman by swallowing this flood we have historical verification in that the Roman earth withstood the brunt of all these attacks and the barbarians were rather swallowed up by the Romans, instead of the Romans by their conquerors. These conquerors not only embraced the religion, but also affected even the laws, the manners, the customs, the language, and the very name of Romans, so that the victors were in a manner absorbed and lost among the vanquished. The dragon was again beaten.

War Against Her Seed

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus."

This remnant are the true spirit-filled followers of our Lord, the two witnesses who keep His commandments and have His testimony.** Against these Christians the dragon vented his wrath, compelling them to testify in sackcloth or mourning. Millions suffered and died, martyrs of our Lord. The scattered band of Christians residing throughout the earth, but members of His Kingdom under the terms of the New Covenant, are here called a "remnant of the seed of the woman".

Israel, the nation, beyond the power of the dragon to destroy her, witnessed the slaughter of hundreds of thousands of spirit-filled men and women upon the continent as the dragon waged war against the remnant of her seed. Protesting against such persecution, she fought the power of the dragon and its ravages yet she was unable to prevent such destruction during this period of Gentile domination and rule.

(In the March issue of DESTINY *we will deal with the beast from the sea.)*

By
HOWARD B. RAND

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*See Part 9, "The Reformation," October DESTINY, 1940.
**See Parts 8 to 12, inclusive, September 1940 to January 1941.

*See Part 7, August 1940 DESTINY.

**See Part 10, "The Two Witnesses," November 1940 DESTINY.

They Did Not Fail Us

REV. CAPT. F. A. PRING
of England

I WAS STANDING in my study; I had been asked to preach an Armistice sermon on "Remembrance Sunday" and was just "remembering," when CRASH! My doors shook and windows rattled—four high-explosive bombs had fallen near enough to be unpleasant. What a commentary on November 11th, 1918! Twenty-two years after an Armistice following a war to end war, explosive bombs are being rained over Britain; thousands, mostly women and children, have been killed; churches, hospitals, ancient buildings and houses are in ruins.

I thought of those stirring lines of Rupert Brooke: "Blow out, ye bugles, over the rich dead," and wondered if the sacrifice of a million men in the flower of youth or the flush of manhood had been futile. It was not! Their courage, endurance and self-sacrifice is an inspiration to us to-day. This war is a continuation of the war in which they fought and died. There was a peace that was no peace, but a collection of scraps of paper to go to the wastepaper basket, bit by bit, as soon as opportunity happened. A year ago all the scraps of paper were on the German dust-heap and the Armistice ended in brutal aggression. Was, then, this sacrifice of a million lives useless and futile? No! To-day it is an apparent failure, but

> "A sun will pierce
> The thickest cloud earth ever stretched."

They leave us their memory and their inspiration; we will carry on. They gave their best, their all, and the apparent failure is not theirs, but ours. We have left undone all that we ought to have done to have made the success of their sacrifice secure and the armistice unbreakable. They did not fail us, but we have failed them.

There was established by the Versailles talking-machine a "League of Nations." From its inception I, personally, had no faith in it, nor had the American people, despite their President and his 15 points. I regarded it as a costly superidealism as opposed to an unscrupulous and brutal Russian and Prussian realism.

When one and another argued with me I said, "Show me a criminal court of law without a policeman, and when the judge passes sentence the criminal walks off docilely to his hard labor or for his hanging; then I will believe in a company of elderly politically-minded gentlemen sitting in a magnificent palace on the shore of the lake of Geneva, but powerless."

I lived for some eighteen months in Prussia, in a military town with a school for non-commissioned officers. I know my Prussian, who regards himself as superior to any other human on earth, dominating, aggressive and brutal; I have seen the brutalities of the non-commissioned officers on the parade ground; I was convinced that the Prussians who dominated Germany would, if it suited them, regard the "League of Nations" as a verbose nonenity. Their national anthem *Deutschland uber Alles* is no mere sentiment but the expression of aggressive mentality.

The League, in fact, was idealistically harmless, but the disaster was that it lulled this nation into a somniferous pacifism. Encouraged by every shade of political party and possessed by a passion for disarmament, the nation was carried by its faith in an impotent League of Nations into the fools' paradise of unilateral isolated disarmament. This reached its disgraceful extreme when the debating society of one of our oldest Universities passed a resolution declaring that they would not fight for their "King and country". Meanwhile, the German Universities were drilling and educating their students in military aggressiveness, and Germany was surreptitiously training millions of soldiers and piling up munitions and aeroplanes to the extent of three to one of ours. It is little wonder that the crash of bombs interrupted my reverie on the eve of the twenty-second anniversary of the Armistice.

We are involved to-day in a more intense and difficult war than in 1914-18 because we have not kept faith from 1918 to 1939 with the million men who kept faith with us in 1914 to 1918. The fault of this apparent failure is our folly, incredible folly, when we remember the historic scrap of paper.

The Primate has said that we are God's chosen people and the Prime Minister has said that the British Commonwealth of Nations is chosen of God to defend the truths and ethics of Christianity and the freedom of nations.

If in any sense, either abstract or concrete and definite, we are God's chosen people, it was our bounden duty and service to defend all that was won by our brave and splendid Army whose sacrifices lie behind the Armistice of November 11th, 1918. But we were lulled into the idealistic dream of disarmament and pacifism; we fell under the condemnation of Ezekiel xiii, 10: *"They* (the politicians) *have seduced my people saying, Peace, when there is no peace,"* and Ezekiel xiii, 5: *"Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord".*

In 1926, A. R. H. of *The National Message* published a pamphlet entitled *"Disarmament a Divine Condemnation".* It was virulently attacked by the *Daily Herald,* which called the author "an apocalyptical Gunga Din".

However, the pamphlet went into a great many reprints, for the author is a profound student of prophecy. He does not, as some of the so-called higher critics and their disciples, turn down all that they do not or cannot understand as prophetic mistakes, or as impossible of fulfilment, nor is he one of those of whom the Risen Christ said, "O fools and slow of heart to believe ALL the prophets have said". He is convinced from prophecy, archæology, history and much corroborative evidence that the British Commonwealth of Nations is the Abrahamic company of nations (Genesis xvii, 4; xxxv, 11), chosen of God to keep the gaps and hedges and to stand in the battle of the day of the Lord.

It may be, I do not know, that 1914-18 was the beginning of that battle and that the broken armistice after a peace, which was no peace, is the continuation of the battle of the day of the Lord. If so we may look forward to momentous events and the final overthrow of evil. One thing certain is that we are fighting for the Kingdom of God and against the anti-christs. In any case, it is because we allowed ourselves to be so unprepared, decaying in the dry-rot of dis-

armament, pacifism and anti-realism, that we left gaps and broken hedges through which, in his blitzkrieg, the evil enemy has passed.

Our fault and folly has not only been political, but social. The mechanized warfare of to-day is an illustration of the revolution in industry which, started some sixty years ago, has continued progressively and made great advances during the armistice years. This mechanization of industry has meant the replacement of manual labor by machines and an immense saving of human toil, resulting, before the war, in two and a half million men compulsorily unemployed—disintegrated from any usefulness or value to society. How has the nation faced up to this enforced unemployment, this immense saving of labor through the mechanization of industry? As the National conscience could not let these men, their wives and families starve, it meted out to them a miserable dole sufficient to keep body and soul together, but an ill-nourished body and a socially starved soul. Fortunes were being made and the community were getting cheaper goods, but two and a half million men were thrown on the scrap-heap of compulsory idleness. Many of these unemployed have sat on their doorsteps day after day for ten to twelve years, bored and hopeless, rotting physically, socially, spiritually. What has the Nation, the politicians of any or all shades of opinion done for them constructively? Nothing! What have the Christian community, the churches—established and non-conforming—done? Have they shouted vociferously through Archbishops, Bishops, Moderators, Presidents, in councils or meetings, against this crying iniquity? No! And who are those disintegrated unemployed, thrown, through no fault of their own, on the scrap-heap? Among them are the heroes of 1914-18, who were to return to a land made fit for heroes, and the sons of those who made the Supreme Sacrifice. They did not fail us, but we have failed them.

It is undeniable that Hitler rose to power on unemployment. He himself was at one time one of the unemployed; as unemployment increased in Germany so did the Hitler vote. There were seven million unemployed in Germany, and to them he promised employment and reinstatement into the social economy. He rose to Dictatorship and redeemed his promise; he took all the unemployed into his Storm Troops, the Gestapo and the Hitler army—not the National army; and while we were idealizing on disarmament he was realizing on the most powerful and best mechanized army and the largest air force in Europe.

If democracy is to survive—and it stands in the middle of the road between totalitarianism and communism — it must discover and put into effect some concrete and constructive plan; it must prevent the saving of labor through mechanization from being thrown on a scrap-heap. What we are spending in one month on war—in destruction—could in the interlude of this war have been spent in constructive effort to keep faith with those that kept faith with us, not for a medal and a dole, but for reinstatement into the social life they had done so much to save from disaster.

We are again at war. The fault is not theirs, but ours—our neglect and our folly—National and Social. The twenty-second Remembrance Day has come and gone.

Remember not, Lord, our offences, and be not angry with us: with Thy help, despite our failures, we shall yet prevail over those that fight against Thee.

An American Prophecy

FROM A SPEECH by General G. Watson Webb, U. S. A., delivered March 18th, 1854, when Great Britain was 'drifting into war' with Russia:

" . . . The contingency to which I allude as being the only one which could prompt an *interference in European affairs is,* I sincerely hope, very far distant, but it is one which should never be lost sight of in England, and which may ultimately be averted altogether by its being constantly kept before the world—I mean a combination of the continent (of Europe) at some future day against England as the great embodiment of constitutional liberty in Europe.

"That day may come; how soon, if ever, He alone knows in whose hands are the destinies of nations; but come when it may, our interests and our feelings will alike combine to make us come to the rescue. We shall come; it may be from a conviction that, in fighting your battles, we are contending for the cause of constitutional liberty. Our plea or our excuse may be self-preservation; but in such a contingency come we will; and be assured that the youthful giant—for we shall be a giant before that day arrives—will not come the less willingly or strike less effectively because his strength will be put forth on behalf of a parent who, if she was not always a kind mother, gave to us our Anglo-Saxon blood, and sent us forth imbued with her laws, her literature, and her love of constitutional liberty."

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Neither can material prosperity without personal freedom bring peace or happiness of mind. Security and prosperity can sicken the spirit if they are simply the result of involuntary subservience. More than material goods man needs freedom for the exercise of the creative spirit, and with this freedom granted to the spiritual man, material things become automatically added, plus the spiritual capacity truly to enjoy the same.

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—*A. R. H.*

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—DAVID DAVIDSON.

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

(Reprinted from "The Destiny of the Jews in the Great Pyramid's Prophecy" by David Davidson in DESTINY for April, 1939).

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