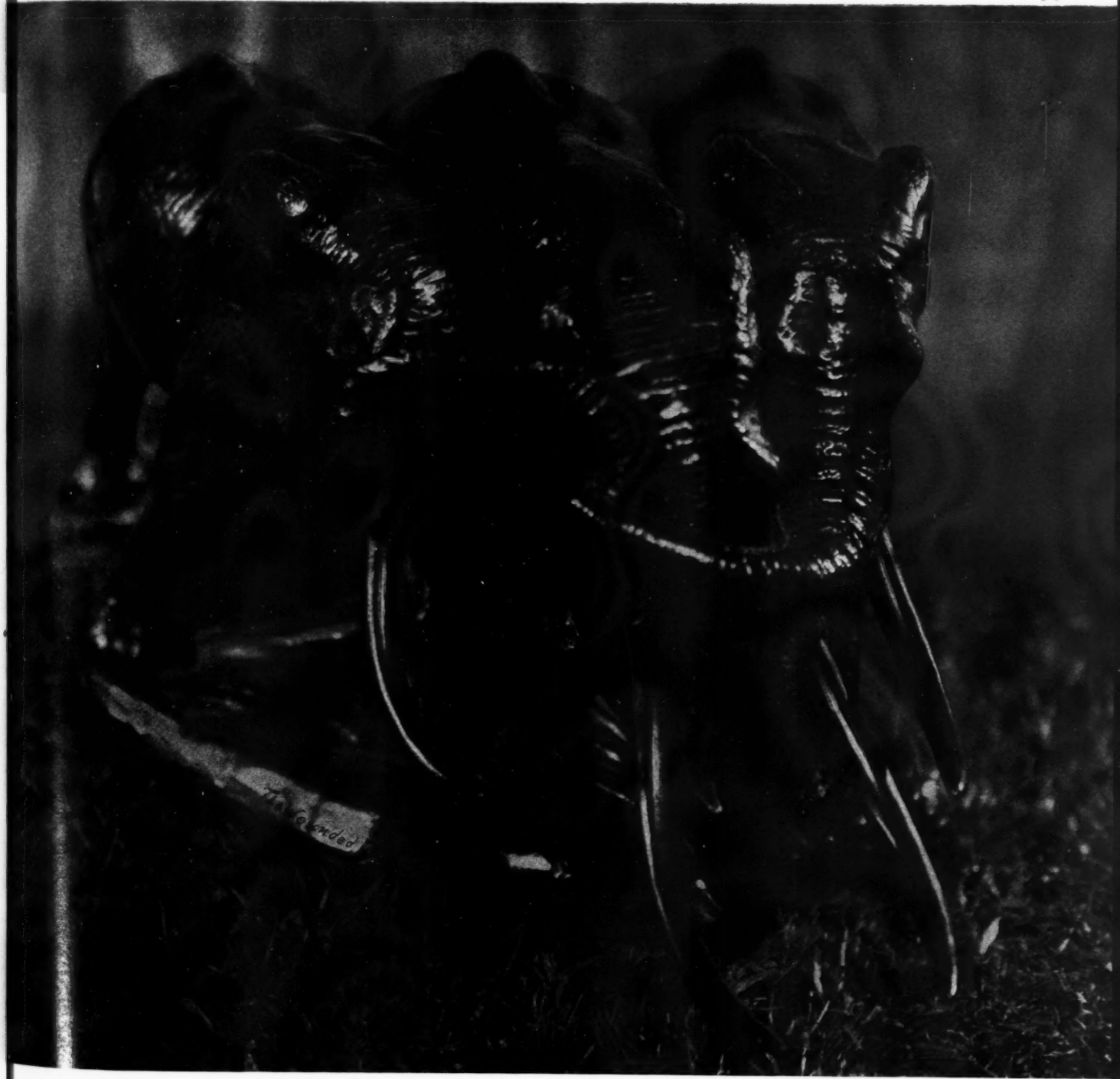
MARCH 1941

DESTINY

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To our new readers:

What We Stand For!

The Anglo-Saxon Federation of America, believing and affirming that the Anglo-Saxon, Celtic and kindred peoples are Israel, with all that this implies in God's relation with mankind, gives here a brief outline of who we are and what we stand for.

We who believe in the Truth of Israel are plain Americans who have seen God's Hand in our history, and for the most part we are churchmen and churchwomen who see God's Word in the Scriptures (*II Tim.* 3:16).

Names more often mislabel than describe the things to which they are affixed, and the name of this Federation is no exception. Anglo-Saxon is a noble name when it is clearly understood; it is also a very inclusive name. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God (*Ps.* 99:5), not man.

We are *not* introducing a new religion. We are *not* a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth (*Matt.* 6:33).

We believe that in the Bible we have plain guidance for the spiritual life of the soul (*I Thess.* 5:23), for the moral order of society, for the economic process of community and national well-being based on justice and equity (*Deut.* 28). In the Law we find the moral and economic order by which God intended to make obsolete the pagan order under which we still live (*Deut.* 30:10-16). In the History we see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, correction and punishment (*I* and *II Kings*). In the Prophets we have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action (*Deut.* 27; 28; *Isa.* 1; 50). In the Gospels we have our Lord offering to set up again the Kingdom of God in its spiritual, economic and moral elements with Himself as King (*Matt.* 5; 6; 7; *Lk.* 2:32; *John* 1:49). In the Apostles and the Church we have all this as a precious possibility at any time we are ready for it, but at present under the phase of personal religion without larger social manifestation (*Acts* 16:31); in brief, but one hemisphere of the whole of God's Truth. We therefore claim to stand for *the whole Law of God* and *the whole Gospel of Christ* (*Isa.* 8:20).

An Unalterable Covenant

Our responsibility in these matters is deepened by the fact that we—*the Anglo-Saxon, Celtic and kindred peoples,* as our Federation puts it—are the people with whom God made His unalterable Covenant and upon whom He laid His Law, "Which if a man do, he shall live." (*Lev.* 18:5; *Ezek.* 33:15, 16.)

That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations (*Deut.* 7:6-8). This people He called *Israel* (*Gen.* 32:28). Selected, disciplined and dispersed on their mission, they are as really existing and working now as in Bible times. In ignorance of their identity, they have been blindly (*II Cor.* 3:14) fulfilling part of God's purpose, but we believe the foretold time is now come when they shall know who they are and what they are here to do (*Jer.* 31: 31-34). Our movement is but one sign of this awakening.

We know the divine *destiny* that Israel was commissioned to fulfill (*Deut.* 26:17-19). We know that Israel left Palestine (II *Kings* 17:18) while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By what the Prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" (*Jer.* 31:21) they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do (*Isa.* 51).

Our Place in the Plan

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

So that we stand for the Bible (*II Pet.* 1:21), for Christian truth in all its parts (*Rom.* 6:23; 8:38, 39), and for the place of the American people in the plan of God.

Israel was not chosen for its special work by reason of any superiority to other people (*Deut.* 7:6-8; *Ezek.* 26:32); their promised greatness (*Deut.* 32:8), which has been so markedly fulfilled, was not given for their own aggrandizement but as necessary equipment for the world work they were to do. Everywhere the notes of Israel are civil and religious liberty (*Lev.* 25:10). The Bohemians who stood for Huss, the Italians who saved Italy from Communism, the liberty-loving and God-fearing men of

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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*

A Crumbling Empire

THE FOLLOWING statement appeared in a denominational publication. It was evidently made as the result of reports indicating increasing disaster upon the Italian army and possible disintegration on the home front. "Instead of the much proclaimed restoration of the Roman Empire under Mussolini, we are likely to see his elimination."

The futuristic school of interpretation followed by so many denominations has been teaching that the Roman Empire is yet to be restored. With the rise of Mussolini to power this school has proclaimed him as the man to accomplish this purpose. We have repeatedly warned our readers that the Roman Empire will have no future restoration, that after the fall of Imperial Rome there came a revival of that Empire under the Papacy which exercised ecclesiastical authority over men and nations, but that revival is now in the past.

The knowledge of history and a recognition of the Race of the Book would have prevented men from accepting the above interpretation regarding a future restoration of the Roman Empire. Now events are fast revealing the error of such an expectancy. Does prophecy, however, outline events as they are now transpiring in the Roman world? It does, but in order to recognize these prophecies we must know the meaning of the emblems used and the people who are thus designated.

In our study of Revelation (Part 12, January 1941), among other things we set forth the fact that there were two distinct lines of enemy nations fighting against God's people. One group is the succession of Babylonian Empires beginning with Babylon, then Medo-Persia, afterwards Greece and finally Rome. This group was to come to its end as a result of a smashing blow from a Stone Kingdom. The head of this succession of Empires is Babylon and the feet or end—Rome or Italy. The knockout blows are now falling upon the feet of the image as seen by Daniel (Daniel 2) and Italy is staggering under the repeated hammerings from Great Britain.

Now Daniel said a Stone Kingdom was to do to Italy what Great Britain is now doing. Students have identified the kingdoms represented by the Gold, Silver, Brass and the Iron, but in their failure to identify the Kingdom represented by the Stone they have called it a spiritual Kingdom without material existence in the world today. Yet Daniel describes it as having military might and power and smashing by force the final phase of the Babylonian succession of Empires. He describes this Kingdom's smashing power in the emblem of a stone being hurled at the feet of the image breaking it in pieces and grinding it to powder.

This stone according to Daniel is a Kingdom set up by the God of Heaven. Such a Kingdom was organized by God at Mount Sinai (Exodus 19 & 20). Great Britain is now carrying out the task assigned to the Stone Kingdom and in the light of the knowledge that the Anglo-Saxon-Celtic peoples are the descendants of the Northern ten-tribe Kingdom of Israel, they are therefore the very people who were organized into a Kingdom at Mount Sinai. We can truthfully say the Stone is now smiting the feet of the image as the armies of Great Britain break the armed forces of Italy.

The second group of enemy nations is now moving to the final attack upon Israel. Germany is preparing for decisive action this spring and summer. In conjunction with Russia and her allies they constitute the second group of enemy nations. Italy, as an independent naval and military power, is done; but Germany is taking over and the fight will continue directed from Berlin instead of Rome. With the reverses that are yet to be faced by Anglo-Saxondom, Russia will see an opportunity to carry out the campaign as outlined in Ezekiel 38 and 39. Here we have a description of the climax of the conflict between Israel-Britain—the Merchants of Tarshish—and the young lions thereof (her colonies and the United States of America), all of whom are called "My people Israel" (Ezekiel 38: 14).

Though Great Britain is destroying the might and power of the Italian armed forces, yet in this final phase of the conflict the direct intervention of God will be needed to save her from the combination of nations that seeks her destruction. That intervention will come only when the Anglo-Saxon world, *the Israel of God today*, awakens to her responsibility and returns unto Him. Meantime it is no idle boast on the part of Hitler regarding the destructiveness of his coming spring campaign against Israel, her ships and her possessions. It may necessitate the loss of all before we are ready to gain all by a great spiritual awakening, that God may complete His purpose upon the nations that have arrayed themselves against Him.

Why the Opposition?

BEFORE us are three separate newspaper clippings giving accounts of violent opposition to the Biblical truths we are presenting. All of them are

written by ministers. Now it is not our purpose or intention to attack the ministry, for there are some fine men in the pulpit who believe all that the Bible teaches, including the Kingdom message as presented by us. It is difficult, however, to understand why these attacks are made when we are in no way in opposition to the message of the Church. Then, too, the statements made by these men show a lack of knowledge regarding the National Message of the Bible and its application today.

We have often said if there is anything we teach which is contrary to Scripture no one will be more interested than we to be corrected. Instead of presenting facts against what we believe and teach, ridicule is invariably used and parts of Biblical quotations are given without regard to the context. One writer has selected quotations as he would select texts for his sermons—in complete disregard of their setting. Thus he has violated every law of reason and logic and yet he probably wonders why some of his parishioners failed to be impressed with his statements.

The need today is for an honest, unbiased investigation of all the facts to see whether these things are so or not. Our experience has been that the average "opposition minister" is so prejudiced before he has heard the matter that he is incapable of weighing the facts or deciding as to the validity of the evidence. The information and letters we receive from thousands of believers everywhere tell of similar conditions and opposition.

Here is a suggestion. Let a general council of leading theologians selected for their open-mindedness and willingness to weigh facts, without prejudice, be called for the purpose of reviewing the entire subject. Eventually they will have to do this, for the teaching we are presenting is spreading like a fire. The council should be called for the sake of truth and that the will of God in this matter might be known.

Millions are already accepting the *fact* of the identity and responsibility of the Anglo-Saxon peoples as *God's Israel nation* in the world today, in spite of organized ecclesiastical opposition! In this day of stress these truths enable men to face the future with confidence. While it is fully recognized that the gospel of personal salvation is essential to individuals in their spiritual relationship to God, yet the Gospel of the Kingdom is as essential for showing the nation the way out of present world chaos and turmoil.

To preach that men can only escape these troubles in blessings that will follow after death is belittling God's word and the statements of Jesus Christ who taught us to pray, "Thy kingdom come. Thy will be done on earth, as it is in heaven."

The restoration of the Kingdom and its laws of administration with an awakened Israel people is yet to be used of God to establish the earth in righteousness. The greatest force in the world today retarding that awakening is the very men who ought to be proclaiming the glad tidings of the Kingdom. Instead they are opposing this message for our day as the Pharisees were opposing the message of the early Church in their day.

The splendid advice that Gamaliel gave to a group of Pharisees should be considered by these opposition ministers today, "And now I say unto you refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (Acts 5: 38-39.)

A Bishop's Warning

WE HAVE often wondered how professing Christians justify their silence when the Truth is attacked. Recently a union service of churches was held with a Bishop of a prominent denomination as the speaker. He gave a message undertaking to discredit Revelation. Fifty years ago such an attack upon the Bible would have been made by the atheists. If Robert Ingersol and Tom Paine could attend a modern Church service they would be astounded at many things they would hear, for atheism, so condemned in their day, has graduated from Theological schools and is now occupying some of the pulpits and holding high office within the Church.

The members of the Church are acquiescing in this treasonable teaching against Jesus Christ and against His Word. We have even been asked by Church members to please not expose this situation. What is the matter in the Church and where is the militant spirit which fired the early Church fathers—who faced persecution and death rather than remain silent?

Basing his message upon the book of Revelation, this Bishop said it was written by a lonely old man. He denied that it was meant to be God's prophecies of what was to come. God, he said, did not mean it that way. Who are we to believe, John or this Bishop? John declares it is "The revelation of Jesus Christ, which God gave to him, TO SHOW UNTO HIS SERVANTS THINGS WHICH MUST SHORTLY COME TO PASS." The Bishop said this is not so, it is not given for that purpose.

He condemned those who, like us, believe and *know* that Revelation was a prophecy of the future. Later he declared "We cannot live unless we have some vision of the future." Then he proceeds to give us *his* vision of that future after having condemned *the vision Jesus Christ gave John* that we might know that future! One thing is certain, there will be no particular blessing for those who follow the vision of this Bishop as has been pronounced upon those who follow the vision as contained in the Revelation given to John.

In closing, the Bishop condemned himself by saying of Revelation, "The words of this Book should not be twisted." Upon the platform supporting this Bishop in his attacks upon the authenticity of Revelation were ministers of the different Churches and denominations. We prefer not to be a partaker of his evil work and would rather come under his condemnation for believing the truth than to be subject to God's curse upon those who undertake to discredit this letter which Jesus Christ addressed to His followers through His servant John. The curse is as follows:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this PROPHECY, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Israel's Bridgeheads

THE CAMPAIGN fought against Israel by the ancient Assyrians is having its counterpart in these modern times. A study of history reveals that Assyria moved first against Israel on the east side of the Jordan and took the people captive. Then, later they attacked Israel on the west side of the Jordan and captured her citadel of strength. Samaria was taken and the Northern Ten-tribe

(*Continued on page* 6)

Smearing Campaigns

THERE COMES a time in the life of men and movements when to remain silent in the face of false accusation is to give credence to this evil propaganda. The time has come for us to speak plainly and we can thank God this privilege is still ours under the constitution. American freedom and liberty will be in danger of extinction when the right of defense against falsehood is not given as fair and wide a hearing as is given to the circularization of false accusations.

For one reason or another Americans, in most part, have remained silent altogether too long in the face of subversive attacks through subsidized newspapers and magazines. These publications have freely attacked the acts and maligned the character of real Americans. Likewise, malicious gossip and slander over the radio should receive no more credence than slanderous tales of a busy-body told over the back fence.

We strongly recommend that every American citizen read "Muddled Millions" in *The Saturday Evening Post* for February 15th, 1941. Let our readers and members note that all this evil propaganda, with attacks upon us and upon patriotic men and women, originates in communistic-controlled or subsidized publications and is repeated by fellow travelers and sympathizers who have gained the confidence of radio listeners. Check those responsible for this spurious propaganda; their nationality, race and associates *and you have the answer!*

Early in 1939 we were attacked in the publication known as *Propaganda Analysis.* We answered that attack in DESTINY for March, 1939, charging those responsible as being communistic and red. The above article in *The Saturday Evening Post* substantiates our previous analysis of *Propaganda Analysis.*

Recently a smearing campaign was instituted by a New York daily newspaper, *PM,* and a weekly magazine called *Friday.* Read the account given in the *Post* article regarding the background of these publications and the men responsible for their publication and you will have a clear conception of the reason for these attacks. The information in this *Post* article also justifies our answer to these published articles in our editorial "Evil Propaganda," in DESTINY for October, 1940.

While Jewish newspapers and magazines have accused us of being anti-Semitic, which we are not, they have also published similar attacks upon us as have appeared in *PM* and *Friday.* We are fully aware that Jewry through their own and controlled publications are doing all in their power to destroy the effectiveness of our work (even accusing us of being Nazi sympathizers) because we are opposing their evil propaganda. The fact is that *they* are definitely *anti-Anglo-Saxon!* Why not call for an investigation of these attacks being made upon men and women of our race by a group that immediately cries "anti-Semiticism" the moment we undertake to defend ourselves or expose the evil propaganda for which they are responsible.

A slanderous statement was made over the radio and *Radio Guide* published the statement without investigating as to its truth. However, in light of the fact that this magazine has followed in the steps of *PM* and *Friday* in their attacks upon us we are not surprised that they furthered the publicity of this evil propaganda against an American citizen when they stated, "On Sunday night January 26, Walter Winchell presented W. J. Cameron as one American Americans can do without."

These attacks against Mr. Cameron originated with the newspaper *PM* of New York and the weekly magazine *Friday.* The statements about Mr. Cameron and about our work, organization and DESTINY in these publications are a mixture of half-truths and absolute falsehood. The Federation was organized long before Mr. Cameron became a member while Mr. Ford has never contributed to its support. Mr. Cameron is a Presbyterian and also a member of the Federation. The fact that he believes in the doctrines of the Presbyterian Church and the teachings of the Anglo-Saxon Federation of America does not make the Ford organization a sponsor of the denomination to which Mr. Cameron belongs or of the Federation in whose work he believes.

The recent libelous attacks in *PM* and *Friday* against us and particularly Mr. Cameron merely proves what we have in the past contended to be a fact, that is, that it is much safer to libel American patriotism than to try to expose subversive activities in the United States of America today.

Mr. Cameron was accused of falsifying his oath. Walter Winchell, a Jewish radio commentator, in broadcasting this allegation made a dastardly attack over the radio upon a prominent citizen of the United States. Is this radio attack just a sample of what we may expect over the air in the planned destruction of confidence of the Americans in public men in the furtherance of the program of confusion? Here we have a man held up to the public as guilty before he has had an opportunity to be heard. The old Anglo-Saxon law that a man is presumed to be innocent until proved guilty is absolutely ignored by these propagandists in their smearing campaign against Americans.

It is necessary that we write thus as many of our readers have been disturbed and have written in asking for full particulars. Here they are:

Mr. Cameron did not resort to fraud or illegality when he obtained his citizenship papers in 1935, Lemuel G. Schofield, special assistant to the Attorney General, testified before the House Immigration Committee. Representative Dickstein, N. Y., committee chairman, announced, following a hearing on the resolution proposing to investigate Cameron's citizenship, that the matter "probably" would be tabled by the committee later.

Mr. Schofield told the committee that an investigation disclosed that Mr. Cameron voted at least 11 times in Detroit and Dearborn prior to April 17, 1935 when he became a citizen. Mr. Cameron in a letter read to the committee said he was born in Canada and moved to the United States with his parents when he was nine years old. He said he voted

from 1900 to 1927 under the impression he was a citizen because his father had been a citizen. He added that when he discovered he was not, he ceased voting until he obtained his papers.

The disquieting feature in all this is that muck-raking by publications with the background of *PM* and *Friday* is taken seriously by a congressional committee. To this is added the fact that radio stations allow a commentator to attack the character of a prominent American before he is heard in his own defense. For doing less than that men have been put off the radio.

Will *PM, Friday* and the radio chain give as much prominence to the truth as they have already given to a lie? Will Walter Winchell broadcast an apology? Instead of Mr. Cameron being one American Americans can do without, all *true* Americans will gladly do without muck-raking publications and radio commentators who are their fellow travelers.

How long must we wait before the Anglo-Saxons will be aroused to the fact that there are those who pose as ultra-Americans merely to cloak their activities in a show of patriotism as they move to destroy internal unity by confusing the public with innuendoes and falsehood.

—HOWARD B. RAND, *Editor*

Israel's Bridgeheads

(*Continued from page 4*)

Kingdom of Israel was carried away captive to Assyria.

Today the Assyrians and Israel are again locked in mortal combat, for Prussia is modern Assyria and the Anglo-Saxons the Northern Ten-tribe Kingdom of Israel. Already Assyria has taken most of the bridgeheads of Israel on the east side of the Jordan. Norway, Denmark, Holland, etc., have gone down before the onward march of the Assyrian. When Assyria finished her conquest of the tribes of Israel east of the Jordan she then moved against the capital of Israel in the west, as Germany is now moving against London. The parallel between the two campaigns is striking except that which was more or less a local action in the eastern section of the Mediterranean is now being enacted upon a world-wide scale.

Before and during the Assyrian attacks upon Israel, God was calling His people to repent, turn to him and make restoration of His laws and administration. They refused to give heed to His warnings and turned against all His prophets. The inevitable result of Israel's failure to obey the call to repentance was victory for the Assyrians.

Again the call is going out to awaken to spiritual values that deliverance may come from our ancient enemy. To what extent must fury be poured out upon this people before they will harken and obey? We are treading the identical course followed by our forefathers. The end will be disastrous unless there comes a national awakening to our responsibility as God's people and a whole-hearted desire to comply with all the Israel requirements—that is, a restoration of the Jehovah administration. Then, and then only, will the enemies of Anglo-Saxondom be defeated and justice and equity be established under a system so perfect that Moses said, "And what nation is there so great, that hath statutes and judgments as righteous as all this law, which I set before you this day?" (Deuteronomy 4:8.)

Passing Under the Rod

MEN FULLY recognize that no individual has a right to do as he pleases. There are certain checks and balances in all human relationships. The laws covering individual requirements must be obeyed and if they are not, means are found to compel obedience. Governmental regulations must also be observed. This is well understood by every citizen. All these requirements are exacted of us in return for which we have the privilege of citizenship and freedom within certain defined bounds. No man questions the right of the government to thus regulate and govern.

If a citizen elects to serve his government in a special capacity, by such a choice he further restricts his desires and expects to be subject to more stringent rules and regulations than that imposed upon the average citizen. If he refuses to carry out his new duties he can expect added punishment because he elected to serve his government in a special way.

Our reason for stating facts so obvious is to call attention to a higher government which Israel also elected to serve. Later they tired of that service and decided they would become like the nations around them and no more be a people chosen for special work. But they could not escape the binding effect of an oath taken by their forefathers when at Mount Sinai they said, "All that the Lord hath spoken we will do." (Ex. 19:8.)

In the days of Jeremiah and Ezekiel, Israel decided that they would join with the heathen and be as the heathen. But God through the prophet said, "That which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone."

Judgment is then passed upon rebellious Israel in the court of heaven and the verdict is rendered:

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you. And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. . . . And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." (Ezekiel 20: 32-37.)

God has done as He declared He would, which fact is verified in the history of Israel's trek into the wilderness of southern and central Europe and her final gathering into the Isles north and west of Palestine. The journey's end finds Israel passing under the rod as her enemies move against her. The next and final step in the fulfillment of the judgment pronounced through Ezekiel is the compelling of Israel to come under the bond of the covenant. That pressure is upon us now. Before the present conflict is over the Anglo-Saxon peoples will be compelled to recognize their God and keep all His laws.

Later Ezekiel shows the result of bringing Israel under the bond of the covenant. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ezekiel 36: 25-27.)

Why has Israel been selected of all the families of the earth to thus be compelled to obey? It was not only because our forefathers by oath elected to carry out God's commands but because Abraham before their day made a choice which was acceptable to his son Isaac.

The account of that choice is given in the twenty-second chapter of Genesis. God called Abraham to offer up Isaac as a sacrifice unto Him. Isaac consented and Abraham bound him and laid him upon the altar. In this act Abraham dedicated Isaac to the service of the Lord. The moment anything is laid upon the altar of the Lord from that time and forward it cannot be claimed by him who laid it there, for it has become the Lord's. In this scene Isaac was dedicated to the service of the Lord and from that time and forward he and his seed were set apart for such service. This fact of service is confirmed by the nation when at Mount Sinai all Israel by oath declared they would do all that the Lord would require of them.

Whether we like it or whether we don't, the Anglo-Saxon peoples can no more escape that service now than could our forefathers who thought they could become as the heathen around them. Today the pressure is upon us and it will increase upon our race until finally the verdict is completed, "I will purge out from among you the rebels, and them that trespass (or revolt) against me."

Interesting Comment

WE HAVE received the following comment on a liquor advertisement. In the light of these facts our readers will recall an editorial in the September DESTINY entitled "Evil Things," in which we quoted from the *Baptist Times*, London, showing how the liquor traffic was protected as to its source of supply when all other manufacturers were rationed.

"There appeared recently in American newspapers a full-page advertisement carrying the following headline: 'The British navy is still mistress of the seas and the malt whiskies in —'s Scotch are still being voyaged in casks 30,000 miles around the world to mellow.'

"The whiskey importer having the effrontery at a time like this to brag about the fact that besieged, embattled, but undismayed Britain with the aid of the British navy delivers the goods to appease the fastidious appetites of the American drinking public.

"For many years this particular Scotch whiskey distiller has shipped his products 30,000 miles on the ocean because the rolling of the casks on the long voyage is supposed to add something to its flavor. Under the protection of the British navy this program still continues, and the advertisement climaxes with the statement: 'Let us drink a toast to the British navy, under whose protection we are assured a continuous flow of our whiskey from across the Atlantic.'

"The liquor interests again show their complete disregard for public decency, sympathy, respect, and good taste. In Britain's hour of extreme peril, when all her ships and destroyers are so sorely needed to provide an adequate supply of the bare necessities of life for the people and arms and ammunition to repell an enemy, when we here in this country are being stampeded into furnishing more and more ships and destroyers to save the cause of Democracy: Whiskey is being treated to a 30,000 mile joy ride under the protection of H. M. S."

Is it any wonder that the Prophet Isaiah wrote "Woe to the crown of pride, to the drunkards of Ephraim whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine . . . But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean." (Isaiah 28: 1-8.)

Prophecy is not Fatalism

BIBLICAL PROPHECY is not fatalism, but evidence of the Creator's ability to see into eternity both past and future and to reveal such knowledge to men chosen by Him. Writers of scientific fiction visualize the possibilities of time machines by which they can travel into the past or future at will. But the past and the future is all present with God the Creator.

God must operate according to law, for he is the only author of law. With him time and space are limitless. Because this is so, the finite cannot comprehend the infinite. We deal with time and space using as our measures days, months, and years. The Psalmist said a thousand years are as one day in God's sight. According to this measure, the Prophets spoke only three or four days ago. Is it unreasonable to assume that God could judge human reactions to environment a few days in advance of events, and especially when that future is as clear to Him as the present?

Men often are able to make forecasts regarding general trends a few days in advance of events. As instances: Roosevelt's election to many was a foregone conclusion. The fall of France, to those who knew internal conditions was inevitable, but to have said so in advance would have been prophecy. Man must use all his faculties and the powers available to him and in so doing he is shaping what might be called his fate. If he falls into water he will drown unless he is able to swim and does so, or obtains outside help. The infinite mind is not limited to the present and can comprehend the future of individuals and nations. The infinite Creator sees the end from the beginning and knows who will swim and who will drown much as we who now know history would, if projected back in time, be able to know the outcome of the current happenings of that day from our knowledge of what history has since revealed to us. In other words, prophecy is merely history prewritten, the advance knowledge of which enables a man to know the future.

We were not created as mechanical Robots, but as beings, able to choose the good or the evil and prophecy is evidence of the Creator's ability to see and know in advance what choices man will make. This is the law of cause and effect and God's advanced knowledge of its operation can not change the inevitable consequences of the operation of that law. It is *unreasonable* to call God's wisdom and knowledge of the future fatalism simply because of our inability to understand it! Biblical prophecy is the revealed divine wisdom and knowledge of the future course of events and not an ordering of those events apart from the ordinary results from cause and effect.

In the history of several thousand years the record has not failed. This fact is sufficient evidence on which to believe that it never will and that the *prophecies yet unfulfilled* will see as literal a fulfillment.

The prophets from Moses to Jesus Christ were essentially harbingers of good and urged the ways of righteousness and life. They proclaimed the final triumph of the good. They foresaw evil days and suffering through the ages as the result of men turning away from the basic laws and principles of righteousness in administration and living. Inspired by God, they visioned our present generation in which evil would culminate and finally destroy itself. Afterwards a new age would be instituted upon earth established in righteousness.

The reason for the existence of prophecy was once given by the Master of Men, in this illuminating sentence: "And now I have told you before it come to pass, that when it is come to pass *ye might believe.*"

Providence on Schedule

W. C. NABORS

(Written February 8, 1941)

NO MATTER how alarming the outlook, so long as I can be conscious of the guiding hand of God, all is well.

The encouragement and assurances of love from my mate is rivaled only by knowledge of love from my maker.

To have the assurance of God's love, we should know our position in His plan.

Seasoned readers of DESTINY know full well that the pattern of God's plan for the nations who constitute the "Seed" of Israel follows the pattern given in the Bible of the life history of the man from whom that *seed* came.

Every detail of the story of those twenty-two years of the time of Jacob's trouble when he struggled for the material things of life is recorded as a guide for the time when it is to be re-enacted by the seed *nations*. Certainly world crops and national events have confirmed this interpretation.

A study of the Great Pyramid tells identically the same story and confirms the exact date of the period—August 4, 1914 to September 16, 1936—now history. This same pyramid shows the period of the judgment of the nations as September 16, 1936 to August 20, 1953. We should separate the period of trouble from the period of judgment as one would separate cause from effect.

Let us go back to the story of Jacob and learn two facts:

1*st*—Immediately following Jacob's trouble came God's judgment of Jacob at Peniel (Genesis 32:30). Here it was that Jacob was elevated to Israel (A prince with God or Ruling with God).

2*nd*—Immediately following God's judgment and elevation of the man, came the restoration of fellowship with his brother.

Before Peniel Jacob's concern was for more cattle and goods and his thought about his brother (Genesis 32:11) was: "I fear him, lest he smite me."

After Peniel Israel's attitude towards his material possessions was (Genesis 33: 11) "God hath dealt graciously with me and . . . I have enough."

Compare this with the national story of Joseph's surplus in Egypt and its use to provide for those without food.

Let's apply this truth to world history of the nations today. We have witnessed the "Time of Trouble" in the history of the nations—August 4, 1914 to September 16, 1936. It has followed the exact pattern identified by the double experience. First, in the life of Jacob himself and again in the families or "tribes" as they represented the "seed" nations to come.

Following the pattern of God's plan, we therefore immediately enter September 16, 1936, the period of the Judgment of the Nations, to run to August 20, 1953.

During this period:

(a) He shall bring the Israel *seed* nations of the world to Peniel.

(b) He shall elevate them to the position of "ruling with God."

(c) He shall give them a new conception of all material things and give them a bountiful supply.

Concurrently, He shall do the opposite with the "goat" nations of Europe:

(a) He shall judge them for their rule. Verdict—*guilty*. Sentence—*destruction of their national right to rule.*

(b) He shall reduce them to the dominance of the seed nations of Israel.

(c) He shall cause them to be dependent for the material necessities upon the Israel nations to whom He has given the earth's bounty.

Cut-throat competition for gain of the material will give way to the glorious attitude of "Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough." This expression of one brother nation to another, you will say, is the millennium of peace because there will be nothing more about which to fight. Exactly right. The time of this, however, is out and beyond 1953. Within the tribe of Joseph, though, signs of the trend already begin to appear.

Here is the order of the reunion of the Israel nations of the world outlined in the parable of the two sticks in Ezekiel 37: 15-28. The reunion of Ephraim (Great Britain) with Manesseh (U.S.A.) to complete the tribe of Joseph, to which is then joined the other tribes(Nations) which constitute all the House of Israel, his companions; thus is rejoined the ten tribes of the northern kingdom as they exist today in the "seed" nations. Concurrently, Judah and his companions who are of the House of Israel are joined together to complete the southern kingdom, after which the two kingdoms are merged as one.

Ezekiel 37:22 describes the completion:

> "And I will make them one nation in the land upon the mountains (governments) of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

God has a detailed pattern and timetable for all this. It is brought to pass through events during the Judgment period.

This pattern has been outlined as I see it in previous issues of DESTINY. Those who are interested in following the development will keep 1940 bound copies * for reference.

Refer to the chart on pages 12 and 13 in the November 1940 issue. Re-read the "observations as of November 13th" which followed in December.

It is interesting to see unfolded the second stage which is to be the "Battle for Israel in Palestine" or "King of the South *vs.* King of the North."

From November 10, 1940, to May 23, 1944, is the first phase of the period of desolation. From December 10th, the remaining 1,260 days mark the test of Israel.

On December 10th Hitler in a speech declared that "I can beat any power in the world" and "We will show the world who the master is—capital or work."

Here we have Hitler's formal declaration of his enlarged objective.

The same day, December 10th, Germany initiated her first major attack in the Mediterranean. Her Armada of Stuka dive bombers surprised a British convoy, and concentrated on the airplane carrier *Illustrious*. Here, therefore, we have in world news the opening offensive against the "Empire" in distinction from the dictators' drive against the "Isles" as in the first stage of the campaign.

On December 10th, Prime Minister Winston Churchill officially reported to the House of Commons the inauguration of a British offensive in western Egypt

*Available from DESTINY Publishers, Haverhill, Mass. $3.50 post paid. See page 23.

against the Italian invaders, which offensive was even then 24 hours under way.

This British *PUSH* has swept across Western Egypt and Libya until the fall of Bengasi is announced February 6—the 88th day from our central date. Britain's position, organized on all sides of Italian Africa, identifies Britain as the King of the South of Daniel 11. Let us remember that the next move is the "whirlwind blow" from the King of the North. That Egypt shall not escape but tidings out of the East and the North shall trouble him and cause him to go forth with great fury to destroy and utterly to make away many.

At the same time the Greeks, with British aid, report success after success against the Italian invaders now with their backs to the sea in Albania. This British position identifies also, as the Italian head, the pronoun "he" who holds the Libyans and Ethiopians at his steps. Does it not also identify the middle head of the three-headed *eagle beast* of II Esdras 12 destined to "die upon his bed?"

Colonel Chas. A. Lindbergh may testify that in *his* judgment Britain cannot win. So long as God tells me in His book that the British Isles will never be successfully invaded and that no weapon that is formed shall prosper against His people, I will follow the Book. Though I have been an admirer of Colonel Lindbergh and his wife, here's where we separate. It is comforting to know, however, that neither his testimony, Senator Wheeler's political self-destruction, nor the like, can block the destiny of our country nor stop the national program of defense so vital at this time. This "short of war" talk is bunk when the Book says "all nations" shall come in. No politician can change its course.

January 14, 1941, 65 days from November 10 was our next marker.

In the first stages of our chart, which began with the date July 18, 1936—66 days brought us to the bi-sectional date September 22, 1936 of the Tri-Partite Agreement between Britain, U.S.A. and France on the gold standard of currency.

The crisis developed on September 16th and lasted 10 days until September 26, when the agreement was announced by all three. The date September 22 was taken as the (66) bi-section of this 10-day period.

Following exactly the same pattern over a 10-day period, January 9 to 19th, of which January 14 is the (65) bi-sectional date, we have this news:

On January 9th—"An extraordinary White House Conference late today cleared the way for introduction in Congress tomorrow of President Roosevelt's lend-lease proposal."

On January 19th—"President Roosevelt conferred with Wendell L. Willkie at the White House tonight and handed his Republican foe in the 1940 campaign a personal note for him to deliver to Winston Churchill, prime minister of Great Britain.

"Mr. Willkie leaves for Britain on Wednesday to make a personal survey of war conditions there."

But a 10-day period does not have a single day in its center because it is an even number. If we take the 5th day, it gives us January 14—65 days from November 10—while if we take the 6th day of the ten, we get January 15, which is 66 days from November 10.

If the number is 65 and "figures talk," they speak of Great Britain (Ephraim) whose number is 65. (Isaiah 7:8.)

If the number is 66, it speaks of the enemies of God's plans. (Revelations 13:18, I Samuel 17:4, Daniel 3:1.)

Here we have a date in between which calls attention to *both*.

The date September 21-22, 1936, suggests the reunion of Britain and U.S.A. over the world gold money question, as God's plan for Israel's financial protection against the financial onslaught of the nations who would dominate and enslave God's people.

Safely has it guided them thus far through the economic fire that came from September 16, 1936 to November 10, 1940.

But now another protection is necessary. Britain's survival is dependent upon the mass production of the U.S.A. The U.S.A. is dependent upon Britain's survival for her future existence as a free nation.

God's plan of defense of Israel against the military onslaught of the desolators of Europe is the union of the two brother nations under this lend-lease bill for "all out" Israel defense.

Thank God for Willkie who is big enough to place country above party and lead America into political unity in a time of national crisis. Such leadership makes possible a united effort for national defense at a time when only our nations best can possibly suffice.

Kate Smith, singing "God Bless America," stirs the emotions of my soul, but when God takes a political campaign between leaders like Roosevelt and Willkie and uses their positions of leadership to bless America, words of expression fail me.

American markets, traveling without a time-table, do not yet understand that this lend-lease bill will not only pass Congress, but that we will lend or lease wheat, cotton, etc. as well as airplanes.

While the *waves* of necessary immediate assistance to Britain sway the nation today, 'tis the economic *undertow* thus created that sweeps her into the ocean of the new order tomorrow.

American industry is in an inflationary spiral on a scale America has never witnessed before!

God has blessed America with surpluses so America could bless other nations with food in their hour of need. What did Joseph do with the surplus he stored? What did Jacob do with his surplus cattle when he became Israel and met Esau?

Because Israel said that God had blessed him and that he had enough, and urged him, *Esau took it* (Genesis 33:11).

God is blessing America with a "New Order of the Ages" and he is, even now, removing both the Republican and Democratic parties from her body politic to make way for what shall follow.

God is blessing America with a new monetary system, sufficient for mass production and bountiful crops without closed banks and panic and He is, even now, removing the old debris to clear the way for the new structure.

The President of the U.S.A. is commander-in-chief of the army in time of a "shooting" war.

If it happens to be an economic war, who should be our commander-in-chief?

Yes, it's concentrated power. So is the stuff we put in bombs. That's how wars are fought.

January 31 has been a recurring date in the affairs of the U.S.A. since 1917 when Germany's act brought us into the World War.

Most of these dates have dealt with our economy such as in 1934 when we partially abandoned gold in our monetary system. Others have dealt with reorganization of the Federal Reserve System as step by step we bring our monetary system under our government and line it up with the U. S. Treasury.

The *Chicago Journal of Commerce* of January 31, 1941 carries the following under Washington date of January 30, 1941.

"The House ways and means com-

mittee today tentatively approved legislation to boost the national debt limit to $65,000,000,000, provide for taxation of income from future federal securities, and authorize sales of small denomination savings certificates.

"The double-barreled measure is designed to help finance the multi-billion dollar preparedness program.

"Democratic members of the committee agreed on terms of the measure after defeating a Republican proposal to set the debt limit at $60,000,000,000. It now stands at $49,000,000,000.

"Robert I. Doughton, Chairman, said he would introduce the bill, as approved by his colleagues, Monday. The committee then will formally report it, with House passage likely before the end of next week.

Minority Report Planned

"Republicans sought to hike the debt limit by a series of smaller increases, rather than providing the full jump to $65,000,000,000 immediately. They plan to submit a minority report urging that the House adopt their plan.

"Henry Morgenthau, Jr., secretary of the Treasury, testified earlier this week that the $65,000,000,000 limitation was necessary to cover defense expenditures up to June 30, 1942."

The whole cause and purpose of raising the debt limit is to help Britain and since Britain's (Ephraim's) number is 65, why could the politicians get together on no other figure than 65 billions, for the present?

Just another marker that tells me that America is dependent on neither Republican nor Democrat but that Providence rules her destiny!

The same newspaper the same day reports:

"The House Foreign Affairs *Committee* today *approved* the Administration's British aid bill with minor changes and sent it on its way to the floor."

The House passed the lend-lease bill Saturday evening February 8, 1941 by a vote of (4 x 65) 260 to 165. Would it be asking Providence too much to make the final Senate vote 65 to 15? Why? The total vote *for* would then be 5 x 65 or 325, suggesting the introduction (Genesis 47:1-2) by Joseph of his five brethren to the "New Order" he had established in the land. The total vote *against* would be 3 x 60 or 180, suggesting Israel's opposition in the trinity of the Beast in its present form of the three dictators of Europe.

February 6, 1941, is 88 days after our November 10, 1940, guide post.

On August 15, 1940—88 days *before* November 10, Hitler tried an "all out" air attack on the Isles and the RAF bagged 186 bombers and inspired the whole Israel world.

As February 6, 1941, approached, the radio and newspapers were filled with the prospect of an invasion attempt. On the eve of the 88th day, however, the RAF went into action.

The fall of Bengasi on February 6, 1941, brings the British *PUSH* to a point where Germany is forced to turn her major attention to the Mediterranean campaign. These two items closed Hitler's last chance for invasion of the Isles.

As we pass this 88-day marker on February 6, 1941, there is released a news item headlined as follows:

"Ford's 1,000 planes a day near reality—New riveting process developed; cut 50 per cent from time and labor—1,000 planes a day may be near. Army experts *'amazed'*—450,000 rivets necessary (on one B-24 four engine bomber of Consolidated Aircraft). If Ford's process proves practical, it thus will mean that virtually 75 per cent of the work will be cut far more than half. Story behind triumph. Begins work on process."

If you want full significance of this production discovery, read third, fourth and last paragraph of letter dated August 23, 1940 on page 23 of DESTINY for September, 1940. June 11, 1940—153 days (the number of the elect) before November 10, 1940, Mr. Henry Ford sold America the idea of mass production of airplanes for defense. April 12, 1941 will be 153 days *after* November 10, 1940 and news comes that Ford Motor Company's new 21 million dollar aircraft engine plant will be finished by late March and ready for installation of tools on schedule. Thus we move from an idea to a reality on a schedule that shows Providence guiding our destiny.

I believe Mr. Henry Ford occupies a key position as a balance wheel for the right adjustment of our labor problems. Watch developments here.

Thinking Out Loud

Reserving the right to change my mind, may I "think out loud," in the language of the business man? If so, this is about the way the future appears from my present prophetic study.

The 286 day period November 10, 1940 to August 23, 1941 will upset all Hitler's plans for invasion of the British Isles and divert his major effort towards the Mediterranean and Palestine *via Egypt*. Never forget that he can *not* successfully invade these Isles. This same period will, no doubt, bring the completion of a bargain between Germany and Russia which *began* exactly on its *opening date*.

It also marks a major phase of British-American *reunion*. We hear and read about its progress every day.

The 1,290-day period of desolation—November 10, 1940 to May 23, 1944—appears to be the contest between the King of the South (Britain) and the King of the North (1st stage Germany and Italy—Big Push—Italy goes down—Germany completes bargain with Russia and this campaign finally over-laps the latter which is the "big show" covering the 1,290 days from August 23, 1941 to March 5, 1945).

During the first part of this phase, expect British successes in Africa, probably gaining support of French Africa about March 28, 1941 (displacing French African colonies from Vichy government 286 days from June 15, 1940, when France was displaced from the British Alliance on the 286th day of the war). Ethiopia and other African colonies will strengthen the position of Britain (King of the South).

This is the attack through the Mediterranean and Egypt to Suez and Palestine.

The 1,290 day desolation period August 23, 1941 to March 5, 1945, appears to be the major campaign against Britain and U.S.A. (reuniting and/or reunited) as they represent initial leadership of all forces of Israel.

This appears to be the campaign of Ezekiel 37 and 38, involving Russia, Turkey, the Balkans, Persia, etc.

This is the overland route attack down through the land east of the Mediterannean involving the oil fields of Persia, Iraq, etc. It is planned as the timely knockout blow to over-lap the campaign through Egypt when Russia feels exhaustion of belligerants has paved the way for her quick grab of the spoils.

The 286 day period from May 23, 1944 to March 5, 1945 covers God's "displacement" of the desolators' plans. Here I expect Germany and Russia to attempt a mutual double-cross for the spoils they then think are within their grasp.

The second and third stages of the chart after March 5, 1945 deal with the

collapse and removal of the "desolating" goat nations (Matthew 25:32) of the world and the complete enthronement into world rule (with God) of the completely disciplined and guided Israel nations headed by the re-united British Commonwealth and U.S.A. to form the foundation of a literal Kingdom of God on Earth completed October 21, 1953, which shall attain its full stature by 2001¾ A. D.

Thus I feel that we have in that chart in the November 1940 DESTINY the general outline of God's greatest demonstration to the world of His Providence.

In the chart in June DESTINY (1940), I feel that we have the general outline of the economic transition that marks the destiny of the U.S.A. as, under His guidance, she establishes a "New Order of the Ages" in her own economy.

The British Empire, re-united with America and her New Order, will then extend her influence to all the nations of the world.

Keep your charts as we watch the infallible schedule of Providence!

The Bible is True

By SIR CHARLES MARSTON, F.S.A.

SINCE THE beginning of this century grave doubts have been cast upon Holy Scripture, not only by the modern sceptic, but in authoritative and responsible quarters as well. The expressions — myths, folk-lore, fairy-tales, and legends, have been freely associated with the Old Testament. These create an atmosphere of doubt and uncertainty in the minds of our youth. And they help to recruit the ranks of those who, for less worthy causes, reject the Bible altogether.

So it has become essential that these matters should be looked into, and that they should be looked into with a view to truth, and not just to satisfy convention.

It has been easy for pundits to sit in arm-chairs and criticize the Bible from the standpoint of their knowledge. But the time has come for us to take account of the limitations of that knowledge; and to remember that speculation and conjecture are no longer recognized as a basis for Science. Real Science demands evidence—outside evidence on which to build for a true outlook on the Bible. Such evidence has not been entirely beyond the reach of Man. Archæology could supply some of it by excavations in Bible lands. Other Sciences could also contribute. Though considerations such as these have led to the expenditure of large sums of money, yet results of inestimable value to modern civilization have flowed from them.

It is true that the discoveries do not substantiate the whole Bible from Genesis to Revelation. That would be a stupendous task, and take centuries. Besides archæological work, it would involve a vast increase of knowledge in every branch of Science. And if all were then clear, where would be the need of Faith? But what has been found, counters the destructive criticism levied against Holy Scripture; it converts the confidence with which such conclusions were advanced by their authors, into a deep and abiding scepticism on the part of the truth-seeking public. In other words, the Science of Archæology removes the obstacles to the belief that the Bible is true.

The world is suffering to-day from the philosophy of men who were satisfied to base their conclusions on the surface of things, and to ignore the rest. Such superficial methods of approach to life led to the mechanical theory of the Universe. And absorption in the study of matter caused materialism to be imposed upon education as a creed. Perhaps the worst consequence of these mistaken theories, accepted by the public in the belief that they represented conclusions of true Science, has been to cloud the conceptions of our civilization as to what constituted reality. And in spite of the evidence supplied to our senses by the radio, what men *do not see,* still remains vague and indefinite. This atmosphere of thought has had a stupefying effect upon the education of the world, and upon its intellectual and religious life. And the very men who should have been pioneers in preaching the Kingdom of God on Earth have allowed their minds to be deflected into materialistic channels. Instead of adopting a constructive attitude towards Holy Scripture, they have attempted to destroy and even to supersede it. The Unseen has been conventionalized, and cold-shouldered, even in our very churches. Recent world happenings have shaken up our spiritual lethargy at the very time when past intellectual errors are also becoming evident. The more careful students of the book of Nature are drawing attention to much that has been unread or ignored altogether.

The recognition by modern Science of *the reality* of the Unseen has dealt a death-blow to materialism. The absence of complete uniformity discerned in nature has done the same to the mechanical theory of the Universe.

It is now quite obvious that many conclusions, which we were led to believe sprang from Science, have no legitimate claim to such a distinction, because their premises have either been completely based on conjecture, or on an incomplete study of observed facts. Yet these erroneous conclusions are being used as foundations for further conclusions; which are often in turn taught as though they were ascertained truth, and broadcast by the Press and through the radio. So error is heaped on error. It will immensely simplify the present generation's outlook on life when people will take the trouble to trace back such fallacies to their source; and cease to accept the *ipse dixit* of wrongly educated pundits. We pride ourselves on living in an age of Science; why not therefore act up to our profession? Since there can be no true Science unless it is based on sound premises, nothing ought to be tolerated in future, much less taught, which has been discovered to lack this basis. Why proceed in the cultivation of intellectual weeds? The aim of Science is a splendid one, it is a search for Truth; and it arrives at Truth through independent study of the evidence of observed facts. Thus, in taking up the study of the Science of Man, account will have to be taken of both Man's qualities and defects, his strength and his weakness, and how his infirmities can be remedied. The Bible takes such account, its diagnosis was recognized by our forefathers as a sound one, and it points the way to a merciful cure for human nature's defects.

We are living now in an age that is moving so rapidly that it does not seem as though we could afford to wait, while the recognition of the changing attitudes of Science and modern thought slowly percolate into and modify the contradictory, or the negative, or the sceptical teaching about the Bible, so often given in our colleges and schools.

Looking at Our Language

MARY GRACE KOEPEL

LANGUAGE, handed down from generation to generation, goes through a slow process of modification. The pronunciations change, words are dropped when obsolete, and new ones are formed (or incorporated from other languages) in order to keep abreast of the progress of civilization. English is doing this every day; the language of the present is very different from that spoken by King Alfred, but that was English too! Such has been the elasticity of our language in the past, and such are the omnivorous tendencies of our time that it will probably absorb the living languages of today as it drew from the so-called dead languages of the past.

Philologists who have seriously studied the subject have found that English has its root in Asia, coming from the Hebrew —a combination of Sanskrit and Chaldean. Abraham, the father of Jacob, or Israel, came from Chaldea. Naturally he taught his children his native tongue. Sanskrit is the most primitive of the Indo-European languages, and it means "perfected". It is built on a vast logical system of grammar unequaled in any other language. Long before the 15th century B. C. it must have been spoken in India, and is still used by the Hindus as the sacred and literary language of the country. The literary monuments are the oldest in the world! They correspond to the great eras of Indian history when those Aryan tribes, speaking Sanskrit, emigrated to Northwest India and lived there as an agricultural and pastoral people.

In that age were composed the prayers, hymns, and precepts later collected in the form of Vedas. They are dated between 1500 and 1200 B. C. They are written in the same style as the writings of the prophets of Israel; there is nothing in them about caste, transmigration of souls, or incarnation so often spoken of in Hinduism. Botta tells of tribes speaking Sanskrit who went to live in northwest India. About that time, certain of the tribe of Simeon named in I Chronicles (Chapters 4 and 5), went east from Palestine to the fertile valleys. The Reubenites also, allied with other tribes, dwelt there until the captivity. It is to these people the Vedas have reference.

Professor T. C. Balmer says, "Bearing in mind that it was the purpose of God that Israel should be lost as to their origin—which could not have happened had they retained their language —therefore the Hebrew has been replaced by another tongue; but according to recent research, there is not that great difference between Hebrew and Saxon as is generally supposed. A great many Saxon words are found to be rooted in Hebrew. Welsh and the kindred ancient tongues of Ireland and Scotland have been clearly identified as Hebrew dialects, and English is the only language into which Hebrew can be literally translated."

In their westward journeyings, the Israelites came constantly in contact with other nations and languages. While their language retained a great number of Hebrew, Sanskrit, and Arabic words, and kept tenaciously its Hebrew grammatic and idiomatic structure, it was of course influenced by these other tongues. One theory is that English is a Semitic tongue that has long been in contact with the Aryan. It is plausible that after 1500 years of such contact, certain transformations would take place. There is a large transfusion of verbal roots and dialectic forms along with the Hebrew roots.

In Isaiah 23:6, we read "Pass ye over to Tarshish; pass through thy land as a river, oh Daughter of Tarshish." And as a river the ten tribes did move west, to Tarshish which was on the north shore of France and Spain. Eventually they lost their language, religion, laws *and even themselves,* yet modern discoveries in the science of ethnology and of philology find ample proof of this western wandering. The Kimmerians, or Kymry, whom Homer mentions in Book V of the Odyssey, 900 B. C., were the first of three distinct races to cross the Bosphorus to northern and western Europe. One of their tribes was found in Cimbric Chersonesus, or Denmark, and another, the Kelts or Galli, on the shores of the sea, both situations well adapted for the subsequent conquest of Britain. A comparison of the Welsh and Irish languages with the Gaulish proves that they did pass over to Britain. It is to these tribes that we must trace those remnants of the ancient tongue to be found in our vernacular. Some time later, their kindred tribes swept over the continent "as a river." The Goths formed the second inundation. The distinction between Kelts and Goths has been definitely established by Dr. Percy.

Three Gothic tribes—the Angles, Saxons, and Jutes, in the fifth century B. C., drove the Kelts and Britains into the mountains of Wales and across the sea to Ireland, and established themselves completely in what we call England. So complete was their conquest that they imposed the laws, religion, and language they had brought from the continent upon the conquered tribes; and while these things have been changed, neither time nor subsequent invasion has been able to expel from the Island the language of the Anglo-Saxons.

While we can hardly expect to have Sanskrit as our language now when we think how many times our forefathers changed their speech in their western migration, yet here are a few words which are almost pure after 3000 years:

Duhitar—*Daughter.*
Bhratar—*Brother.*
Vadar—*Father.*
Patha—*Path.*

Consider the word "Mother"—Sanskrit, *matar;* Greek, *meter;* Latin, *mater;* Keltic, *mathair*; Slavonic, *mater*; High German, *mutter*; Icelandic, *modhir*; Dutch, *moeder.* There are thousands of other examples!

The very name Himalayas or "Heavenly Mountains" is itself a link which shows that the Germanic and Saxon races must have come from central Asia. The German for "heaven" is *Himmel*; in Alemannic it is *himele*; and in Old Saxon is *himil.*

Few people are aware of the close affinity between Hebrew and English. The Rev. Jacob Tomlin wrote a book titled "Forty-eight Languages Analyzed and Compared" in which it was shown that early literature of Britain was largely in Hebrew, with several modifications. He says that one fourth of the words in the Saxon tongue bear a close affinity with Hebrew. The Reverend Canon Lysons believes that Hebraeo-Kymric is the superstructure on which our present language is built. He gives a list of 5000 Hebrew words! The name "Tara" in Ireland is Hebrew for "Two Tables."

"Jodhan Morain," which name appears often in early Irish literature, could have been brought to Ireland only by Hebrews or Chaldeans—according to Rabbi Heideck. It is Chaldee for "Urim and Thummim." The name Kelt means *Chaldea.* The "ch" became *K,* the "a" became *e,* and the "d" became *t,* all of which changes are quite normal.

Following are a few Hebrew words with their English equivalent:

Bash—*bashful.*
Dum—*dumb.*
Haras—*harass.*
Metil—*metal.*
Amas—*amass.*
Tar—*tar.*
Haphak—*havoc.*
Tang—*tang.*

Not all the words are so easily recognized, however. In the evolution of a language, certain vowel and consonant changes take place, letters are transposed, and thus the words are more difficult to identify. For instance, the word Arnbit is Hebrew for "hare". Notice the transposition. The "ar" became "ra" in English, and the *n* was absorbed by the *b,* and so we have rabbit. The absorption of the *n* is called regressive assimiliation, that is, the second sound assimilates the first. Thus: Arnbit—Ranbit—Rabbit. The word "nakas" means *serpent.* Put the "s" before the "n" and we have our "snake". The Greek *aspis*—"asp" in English—comes from Hebrew ZPA, transposed. Our word *foliage* comes from the Hebrew OLI. The Hebrew "O" is peculiar in that it takes an "F" or *"digamma"* before it, when transferred into other languages, instead of aspiration. In Latin the word became "folium"; in Greek, "fullon"; in French, "feuille". *Leaf* is derived from "foil" with the letters transposed. *Loaf* has the same derivation; bread was anciently made in broad thin leaves and stuck on the sides of the oven to bake.

Branch comes from "brach." The "n" is added to strengthen the root. *Willow* is a good example of transposition. The Hebrew is "oriv"; reverse the letters, and we have *viro.* "V" becomes "W" and "r" becomes "l".

Cabbage, a many leaved plant, comes from *QaBazH,* a heap.

Barley, with its drooping head becomes in Hebrew, *Bar LacH,* weary corn.

Farina comes from Latin *far,* all corn that is made into bread, which in turn comes from the Hebrew Bar, corn.

Peach is derived from NePeCH, a citron. Here the "n" is lost. It is the most unstable of the Hebrew letters.

Ish is man, *Isha,* woman, *Ishi,* husband. It is found as an affix flung liberally throughout our language.

Eth, Heth, Neth and *Meth,*—all are formed in Hebrew, Cymric, and English. Abateth, heather, nether, method.

The Welsh are called *Taffys,* after the daughter of Zedekiah, Taphi.

Some of the most ancient geographical names in England are Hebrew. Yarmouth was probably named for Yarmuth, a town in the tribe of Judah.

Captain H. E. Nicholls, has compiled a long list of Saxon surnames of Israelitish origin, representing probably 35,000,000 people. He argues that if you find a nation and her colonies having the names of Israel before they were lost, you have the lost Israel! A few names are Andrew, Aiken, Cosby, Budd, Janes, Gibbon. Donald comes from Daood. Murray, or Moray, derives from Moreh in Hebrew, and even in 1100 A. D. the Moraymen were called "these ancient people of the East." Campbell or Cahn Bal means "priest of Baal." The Hebrews did not always pronounce the "J" in "Judah", and made it *Udah.* The Isles of the west were called Hebrides, and their Roman name, Eb-Udae, is an inflection of Udah into "Udae". Lambeth is a place founded by Lam, an abbreviation of Lamech. There are any number of other names that can be readily traced to their Hebraic origin.

Baal signifies fire, and was the chief deity of the ancient Irish. The language of Ireland is a compound of Hebrew and Phoenician. Scotland and Ireland completely out-Palestine Palestine with their Baal combinations,—Baalycastle, Baalygowan, Baalbriggan and dozens of others. All this points to naval transportation and to Israelitish origin and ownership of the ships of Tarshish. *Just as British names could not be found in New England unless planted there by Britains so Hebrew names could not be found in the Isles in swarms unless brought there by Hebrews.*

The name "Gael", which became *Weal,* and then *Welsh,* comes from Hebrew "Gaer", a stranger, which was the nickname given by the Saxon invaders to the early settlers in Britain.

Kymro means "a priest of an idolatrous system." It is probably closely allied to *Omri,* the Israelitish king who consummated idolatry among the ten tribes. These priests wore black vestments instead of white, as was the custom in the orthodox church at Jerusalem. Perhaps this explains the Black Friars of the middle ages, and also the black preaching gown of today. These Kymry were undoubtedly the Druid bards or priests supplied by idolatrous Israel. Taliesin, the prince of the bards, said in one of his poems, "My lore has been declared in Hebrew, in the Hebraic tongue".

Etruria is a nation which has proven a problem, but through the Irish language it is possible to solve the mystery of that highly civilized people who filled Italy, Spain, Gaul, and Ireland. In all these countries are innumerable inscriptions written in ancient Irish characters. Through the six centuries of Roman conquest, Ireland alone maintained her independence, no Roman soldier set foot on Irish soil. Yet the Britons, Irish, and Gauls of Ceasar's day all spoke the same language.

Sir William Betham says that it is repugnant to common sense to suppose this remote island communicated civilization to the countries around the Mediterranean and to the east, but when we find the same language spoken by people who occupied that region long before Greece and Rome were heard of, the absurdity vanishes. Latin is perhaps mostly derived from the Irish, because the Etruscans of Italy spoke the same kindred language before Latin had an existence.

Hence when we say that English is derived for the most part from Latin, it is about the same as tracing your geneology only from your great, great grandfather, without taking into consideration that after all he had ancestors, too!

The JAPANESE *Who Are They?*

Current news concerning the Japanese is again prompting increasing inquiries as to their origin, and thus as to how they will take part in future history as Biblical prophecy is fulfilled. Accordingly, we have reprinted the splendid articles answering this question which were written by Thos. W. Plant of Doncaster, England and which appeared in DESTINY in the May and June issues of 1938 under the title "The Japanese: Are they of Israelitish Origin?"

Mr. Plant's many years of interest and research on this question, and the care with which he unravels the contributing evidence, leave his readers with the conviction that his is the accurate conclusion. It is a thrilling discovery; and as he himself states in his closing sentence, "What wonderful present-day history one can find in prophecy when it is rightly read!"

These reprints are available from Destiny Publishers, and are 15 cents postpaid.

"Your Cities"

GLADYS M. SMITH
Reprinted from
The National Message
London, England

THE ORDINARY MAN in the street may be slow to see any value whatsoever attached to air raids on England, yet the Bible tells us that our God has determined to work a strange work in this people.

There is an aspect of this "strange act" to consider. The air *blitz* is undoubtedly driving people out of the cities.

It is in God's purpose through this war to break the present economic system. With its fall, city life as we know it to-day will cease. The trek from our great cities into rural districts is indicative of the impending general Exodus from the Babylon economy of usury, which can only flourish in city life, a system trafficking in slaves and souls of men.[1]

Densely populated areas and resultant slums are of Satanic origin, and can have no part in the coming Kingdom of the Lamb.

"Cain, who was of that wicked one,"[2] built the first recorded city;[3] and later Nimrod founded the first Nazi city of Babel,[4] and the system which has caused many wars. Still later, Nebuchadnezzar, the head of gold of the Nazi image of despotism (*Dan.* ii, 31-33; iv, 30), consolidated the evil forces of an old economic order—now due for annihilation—and built the great city of Babylon as its core and center of administration.

God's perfect economic plan is founded on a sound agricultural policy and on pastoral life—the Hebrews being farmers with wealth represented in flocks and crops—and it is to this basis we must and shall return. He will force us to take up our great inheritance of Empire whether we like the process or not, but we are slow to learn, and still cling to the attractions of city life.

As Mr. David Davidson has shown in "The Great Pyramid's Prophecy—Light on the Crisis,"[5] war alone cannot compel the change of Spirit necessary for the transition from material power to Spiritual power, but the economic aftermath contains all the elements necessary for the development of the circumstances of a spiritual change. He quotes Lamentations iii, 19-21, expressing the experience and its consequences.

We must face the fact that we are not blameless for present suffering. The rod of men is chastening us for breaking the everlasting covenant and transgressing the laws of God;[6] for had we been following the economic system of the Kingdom of God, and spread abroad over and cultivated our vast and fertile God-given Empire, the city target would not now present itself to the modern Nazi with such inviting proportions.

The insistent urge to plough up more land, and a belated Government interest in farming with promise of a permanent post-war policy for home agriculture—the "Grow More Food" and "Dig for Victory" campaign—are infant steps in the right direction, as the Father leads His nation back to the land and to the Law of the Lord which in its completion centers round *the land*[7] as contrasted with Great Babylon centered in its teeming city life.

A message of hope, but not without condemnation, undoubtedly given for this hour, when the defense of our large cities is problematic from the human standpoint, is given in Hosea xiii, 9-14; for it challenges this nation to acknowledge her Redeemer King as her only help in this matter: "O Israel, thou hast destroyed thyself; but in Me is thine help. I will be thy king: *where is any other that may save thee in all thy cities?* and thy judges of whom thou saidst, Give me a king and prince . . . ? I will ransom them from the power of the grave; I will redeem them from death."[8]

While this promise includes eternal Life and participation in the Resurrection, our National Redemption in Christ Jesus takes on a fuller and more comprehensive meaning with the words of the Benedictus: "For He hath visited and redeemed His people . . . That we should be saved from our enemies, and from the hand of all that hate us."[9] When present events "come to pass" the time is nigh for our enemies to trouble us no more.[10]

Babylon economies were founded on the half-lie of the serpent, called the Devil and Satan, which deceiveth the whole world, "Ye shall be as gods."[11] "Money talks" is a true saying, and throughout the ages, not Mammon only, but its possessor, has been worshipped by men, resulting in many deeds of shame in the acquisition of power.

In the Universal earthly Kingdom of the Lamb, the city which lieth foursquare, "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh *a lie*."[12] God is breaking the power of the half-lie and revealing the full truth in the manifestation of the Sons of God, for the lie can have no place in the coming world order of a Universal Brotherhood of man, acknowledging the Fatherhood of God, for "Jerusalem shall be called a city of *truth*."[13]

John's city of New Jerusalem is symbolic of this new world order of God's League of Nations to which all nations are to "run" because of Israel's God and for His Holy One—Jesus Christ our Redeemer.

That it is the Commonwealth of Israel-Britain is clear from the fact that the *gates* of the city are inscribed after the names of the twelve tribes of the children of Israel.[14]

The city lying foursquare on Truth and Righteousness is the reverse of man's corrupted idea of a city, for it symbolises both the Kingdom Capitol at Jerusalem and in a wider sense the worldwide acreage of Divine Law and Administration, over which God will spread His children—now herded like cattle in cities—every man possessing his own small holding and his share in the bounties of a beneficent Creator.[15]

Jesusalem, the place that God has chosen, to set His Name there for ever, will be His World Capitol and the center for the administration of His Law.[16]

When Blake identified "Jerusalem" with Britain he saw through a glass darkly what John saw face to face on the isle of Patmos.

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1. Rev. xviii, 13. 2. I John iii, 12. 3. Gen. iv, 17. 4. Gen. x, 11. 5. An address at the Central Hall, Westminster, October 1st, 1936. 6. Isa. xxiv, 5-6. 7. See "The Law of the Lord," by the late Dr. W. Pascoe Goard. 8. The 170 coffins in one grave at Coventry should make us see the value of this offer. 9. Luke I, 68-71, *cf.* Isa. xliii, 1; xlix, 25, 26; Psm. cvi, 10; Zech. x, 8; Micah iv, 10; Jer. xv, 21; Isa. lxiii, 4; xli, 14. 10. Luke xxi, 28. 11. Gen. iii, 5. 12. Rev. xxi, 27. 13. Zech. viii, 3. 14. Rev. xxi, 12, *cf. Ezek.* xlviii, 31, Matt. xix, 28. 15. Micah iv, 4; Zech. iii, 10. 16. Isa. ii, 3-4; Micah iv, 2-3. 17. Micah iv, 3-4; Zech. iii, 10. 18. Isa. i, 25, *cf.* Micah vi, 11. 19. In the Kingdom the ancient method of administering Theocratic government over Israel is to be restored, *cf.* Judges ii, 18; Matt. xix, 28. 20. Isa. i, 26-27. 21. Micah v, 11-15. 22. Luke xxi, 28.

"These dark Satanic mills," and their offspring the slums which now disgrace the fair name of our great Commonwealth, will fade into forgetfulness as has the nightmare of child labor of the time of Dickens; for it is written "nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree (note the possessive personal pronoun); *and none shall make them afraid*: for the mouth of the Lord of hosts hath spoken it." [17]

God is working out His purpose even through present travail, He is on the Throne, and the nations are to Him "as a drop of a bucket." Let us then lift up our heads as we perceive the judgment with which Zion is to be redeemed.

"And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin." This is surely an allusion to the refining process, and the purging from our midst of the false and corrupt economic system founded on the gold standard. [18]

"And I will restore thy judges as at the first, and thy counsellors as at the beginning: [19] afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness." [20]

"And I will cut off the cities of thy land, and throw down all thy strongholds: And I will cut off witchcraft out of thine hand; and thou shalt have no more soothsayers: Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands. And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities. And I will execute vengeance in anger and fury upon the heathen, such as they have not heard."[21]

The promise that judges are to be restored in Israel is absolutely vital here, for it is written "And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the land of their enemies all the days of the judge; for it repented the Lord because of their groanings by reason of them that oppressed them and *vexed* them." *Judges* ii, 18, 19. In this light Our Lord's promise to His Diciples, that in the regeneration they should sit on twelve thrones judging the twelve tribes of Israel, takes on a new significance.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."[22]

The Handbook!

TIME, the Weekly Newsmagazine, reports a most interesting fact which contributed to the successful campaign of General Sir Archibald Wavell in his action against the Italians in Northern Africa. The British Empire faced a real crisis as a result of the Italian move against their position in Egypt. General Wavell used successfully Biblical information as a military handbook in his campaign against the enemy. Here is the report from TIME (March 3rd), reprinted by permission:

. . . On the morning of Dec. 7, 1940, the military correspondent of a German newspaper wrote: "Neither of the parties can carry out a surprise attack in the western desert because of natural obstacles in the desert and because preparation of mechanized forces for a big offensive cannot be concealed." Two mornings later Sir Archibald Wavell called twelve crack war correspondents into his Cairo office and calmly announced: "Gentlemen, this morning at dawn our troops opened attack against Italian positions at Sidi Barrani." Then his grim mouth relaxed into a smile as he added: "It would be interesting to know whether any of you had any idea the attack started?" Most of these veteran journalists had been out in the desert for weeks, watching every maneuver—but not one answered. History knows how surprised the Italians were.

Behind that surprise, in a place where surprise was impossible, was a record of preparation and study which is interesting now not only because it explains Archie Wavell's terrific success in Libya, but also because it sheds light on how he and his men may be able to achieve the impossible elsewhere—in the Balkans, in Sicily, wherever they choose. General Wavell now admits that he decided on the offensive as far back as October. He spent two months making plans.

He studied desert warfare in all its phases. He memorized topography and used exhaustive British researches on sand. He reviewed the desert tactics of his preceptor and idol, Field Marshal The Viscount Allenby. He even used the Bible as a military handbook. From Gideon, who fought on the scarred plain of Armageddon, he says he learned principles of night attack. On the use of mechanized equipment in the rainy season, he took the warning of Elijah: "Prepare thy chariot and get thee down, that the rain stop thee not." On the uselessness of hoping for Egyptian military assistance, he heeded II Kings, xviii, 21: "Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt; on which if a man lean, it will go into his hand, and pierce it." . . .

We have contended for many years that the Bible has the solution of every human problem that confronts mankind. We fully realize that the Church has presented the message of the Book as it applies to the individual, but they have woefully neglected nine-tenths of the material contained in this Book, for it deals with every human and governmental need today. The Bible gives a remarkable and accurate enumeration of laws fundamental to health and economics. It deals with the administration of the law, it sets forth the perfect system of jurisprudence and gives the only and just method of taxation. These are but a few of the many questions effectively handled in this remarkable Book.

General Wavell found the Bible a book of real instruction in the campaign confronting him. Must we as a nation reach a serious and disastrous crisis in all spheres of human endeavor before men will be compelled to recognize the knowledge, the wisdom and the understanding as contained in the instruction given in this Book?

Just as the Bible is a valuable Book on military problems so it will also become as valuable to the doctor, the economist, the statesmen and all others who will use it as a handbook in settling their difficulties. Here is a real wisdom and understanding and few as yet realize that in their possession is a Book which will furnish the right answer for individual, national and international problems.

Man Proposes — God Disposes

BOAKE CARTER

It is odd how we mortals firmly believe we can change the course of destiny.

We are composed of many little groups of people, all having certain convictions on certain and varied matters. And we go about vigorously prosecuting those ideas and convictions among our fellowmen. And we grow vexed with each other when we find that people won't change their views to conform to what we think is right.

And yet, I feel some times that we are very infinitesimal, and most puny in our struggles to push around the destiny that a Supreme Being has carved out for us and future generations to suit our own conceptions of what it ought to be.

You get that feeling if you try to examine, not so much the superficial things and the material evidences of man's course in the world today, but the spiritual issues involved.

I have been quite fascinated by the basic concepts of that group known as British-Israel, in which my mother is an active worker in England. She it was, who suggested to me the study might be worthy of closer examination.

And it is not long before the examiner begins to appreciate the fact that "Man proposes and God disposes". The only trouble is the world has forgotten those five little words. And therein lies a big proportion of our troubles, perhaps all of them.

I, for instance, have steadily believed, and written, that America should carve out its own destiny and not be misled by others, no matter how strong the tug of the heartstrings may be. What I have been doing, just like all others of us who are human flesh and blood, is to "propose"—forgetting most of the time that God disposes.

British-Israelites—and it is a movement that is growing in strength in this country—offer some uncanny evidence to bolster their convictions. For one thing, they are quite certain that regardless of the course of the war, the throne of Great Britain will remain as long as the sun rises, moon and stars continue to function in the heavens. That, they say, is the handwriting on the wall and only the wise will understand and benefit thereby.

It is their parallel belief that, in the future close at hand, peoples of this earth, including Britain, will be "grievously tried". For they admit we all have much to be cleansed of.

Upon asking for the authority on which they base the first conviction, British-Israelites present what they describe as "God's disposition" in the matter: Jeremiah XXXIII, 17—revised version—"Thus saith the Lord, 'David shall never lack a man to sit upon the throne of the House of Israel'." Then again Psalm LXXXIX, 34-37: "My covenant I will not break, nor alter the things that is gone out of My lips. Once I have sworn by My holiness that I will not lie unto David. His seed shall endure forever and his throne as the sun before Me. It shall be established forever, as the moon and as a faithful witness in Heaven."

There are several other references of similar nature to be found in the new version of the Bible.

Now, in Windsor castle hangs a geneological chart. It is the original. On it is King George's direct descent traced from David, King of Israel. The table shows an unbroken line of descent. And the British-Israelites point out that if Britain and her people are not the modern descendants of Israel and inheritors of all the promises and covenants, then where is another throne and another nation which has similar markings.

The Jews are also of Israel, but of the house of Judah. According to the Israelites, they constitute but one-twelfth of the whole. To the house of Judah were given different and distinct promises and covenants from those given to the house of Israel.

Of Israel, it was said by God, she would become in due time a "commonwealth of nations". Her seed was to be beside all waters. Her name was to be called "Great". Britain is called Great Britain. The nations closely associated with her are known as the British Commonwealth of Nations. Their shores touch every oceanic water of the world.

Britain which in pure Hebrew means Brith - Covenant. Ish, in Hebrew, is "man". Therefore, British becomes "covenant people". Britannia—covenant ships.

All British heraldry is of Israelitish origin. History calls the British the "bull" people, because their flags and standards always carried the bull or the unicorn. A perusal of ancient records show that Ephraim's standards carried similar markings.

British money is indented with Israelite markings and this alone makes a fascinating subject for any student of the whys and wherefores of so many things that twist and turn the world the way it now writhes in its agony.

Of Manasseh, it was said, he should be a great people. And there are many links to be found in this country. The history of the Great Seal of the United States, with its Israelite markings, is of immense interest.

These signs lead British-Israelites to believe that over the United States and Great Britain should be but one flag; that the two separate nations should form the only true union, league or alliance.

"By Myself I have sworn . . ." said the Almighty, " . . . that Israel was to remain a nation before Him forever."

And it is the contention of the Israelites that this covenant can not be fulfilled in the Jew, since Jews are a race, not a nation, and a nation has a King, a country and a constitution.

Hence the Israelites find great pride in calling themselves such, believing Great Britain and the United States to be jointly of the House of Israel. British-Israelites say that only 50 per cent are Anglo-Saxon in the United States, while the remaining 50 per cent become grafted into the Israel stock after the passage of so many generations.

And thus, they claim, there should be closer collaboration between the United States and Britain. Further, they say that forces tending to keep the two nations apart will fail, simply because their twin courses finally merge into one, as written by the "writing on the wall" of long, long ago.

(Reprinted by permission)

The Destiny of the British Empire and the U.S.A.

By Lt. Col. W. G. MacKendrick

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Back to the Republic

SINCE the publication of "Twilight of Democracy" (DESTINY for February, 1941), Mr. George W. Welch, Mayor of Grand Rapids, Michigan, presented us with a book titled "Back to the Republic." This book should be read by every American citizen and a study of the facts presented by its author should be made compulsory in all our schools. It is necessary that there be a clear statement of fundamentals if we would remove the existing confusion and point out the way to perfection in government. The following are a few quotations from this book:

"During the thousands of years prior to 1788 A.D., the pendulum of government was swinging back and forth from one extreme to the other; from the mob leader to the mob; from the mob to the monarch; from the monarch to democracy; from mobocracy to autocracy; from feudalism to communism, from bondage to license.

"Tyranny, conquest, militarism, lawlessness, mobmindedness, riot, persecution, oppression, rebellion—these are the words that describe the long continued panorama of unsuccessful efforts and experimental failures in government. . . . In all these thousands of years there was no government that secured for its people religious freedom, or civil liberty, or freedom of speech, or freedom of press, or security of individual rights, or popular education, or universal franchise."

The author then makes the statement: "Following the adoption of the Constitution and the founding of the *Republic* of the United States of America there began the first great era of progress governmentally that the world had ever known. We began to solve problems and to secure privileges that had baffled philosophers and statesmen for ages. . . We radiated over all the world the rays of light, of hope, of progress, of justice. Gradually, however, we began to modify our national government through the appointment of boards and commissions, and the creation of various governmental agencies that made it impossible for the government to function in accordance with the plan of the Constitution."

The author then presents evidence that conclusively proves that the fathers of our Constitution had no intention of forming any other type of government than a Republic, the standard of government or "The Golden Mean" between the two extremes of Autocracy on one hand and Democracy on the other.

The chapter on "Dangerous Experiments" is an indictment of the many and various moves and legislative enactments which are responsible for changing our form of government into a democracy. The author says, "Lincoln gave a very good definition of boards and commissions when he said: 'I think they are contrivances to cheat the government'."

"Socialism is that phase of democracy which negates property rights. Anarchy is that phase of democracy which negates law. The initiative is that phase of democracy which makes it possible for the infuriated mob, under the leadership of the demagogue, to enact legislation. The referendum is that phase of democracy which assumes that the minority should rescind impulsively at a special election the deliberate action of the majority at a regular election. The judicial recall is that phase of democracy which makes it possible to take a case from the courtroom, where it may be decided in accordance with the law and evidence, to the street-corners, where the agitators may appeal to passion and prejudice. . . . We should avoid the dangers of socialism and anarchy and government ownership as perils that threaten to shake the very foundation of the republic. . . . Our national government has grown weaker, more inefficient, more ineffective, more chaotic and more wasteful of public money than it otherwise might have been, just in proportion as through the creation of boards, commissions, dictators, excess legislation, etc., we have departed from and failed to adhere strictly and literally to the standard form, the *golden mean*, the *republic*."

The chapter on the "Short Ballot" is a gem and will be appreciated by every citizen who has pondered over the array of questions that have greeted him as he opened his ballot in the election booth and on which he is asked to make a decision.

Having carefully read this book we are more than ever convinced that the failure on the part of our nation to adhere to the principles of the republic is due in no small measure to their failure to administer the laws fundamental to righteous government. The type of government which God gave Israel at Mount Sinai was "The Golden Mean," with representatives elected to office by the people to administer the affairs of the nation. Under their administration, Judges were appointed to hear cases and decide issues.

The Constitution of the United States was a model of this perfect Israel system of administration. However, in the adoption of our Constitution we failed to make mandatory the administration of the laws given to Israel at the time of the organization of the world's first great Republic. Thus there was left in the hands of the people the power to enact legislation that could destroy the republic.

Here then is the reason for the failure of the operation of the perfect form of government. The success of the *golden mean* or *republic* can only be assured in the adoption of the fundamental laws of administration. That first great republic organized at Mount Sinai received these laws but in their failure to keep and administer them the republic was destroyed.

The only enduring foundation on which can be built a lasting government —one that will give stability to our Republic—must be the bed-rock of the Commandments, Statutes and Judgments of the Lord, operating as the law of the land. This nation revived the principles of the republic when out of the chaos, following the war of independence, we evolved our form of government. Will our nation, as a result of the present world crisis, discover the rock on which to build anew our republic? If we do, a government with a perfect code of law will then be established against which the storms of autocracy, democracy, communism, and license will beat in vain.

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A Study in Revelation (Chapter 14 of a Series)

The Beast from the Sea

HOWARD B. RAND

So many applications have been made by prophetic students of the symbolisms used in this thirteenth chapter of Revelation that general confusion has resulted as to their real meaning. This chapter opens with this statement by John, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."

Before proceeding with a study of this chapter it is necessary to understand the different variations in the seven-headed ten-horned beast and their application. In some of the descriptions the heads are mentioned as having crowns, and in others the horns, and not the heads wear the crowns, while again neither the heads nor horns are crowned.

The Seven-Headed Ten-Horned Beast

In our last chapter we pointed out the fact that Daniel refers to a fourth beast "dreadful and terrible, and strong exceedingly" and he describes it as having ten horns (Dan. 7:7). He sees a little horn come up among the ten and pull up three of the ten horns. This little horn is described as having the eyes of a man and a mouth speaking great things. The little horn makes war with the saints and prevails against them.

The message of the seventh chapter of Daniel follows the history of the rise of empires, beginning with Babylon and extending to the fall of Imperial Rome. The fall of Rome did not end the Roman Empire, but the Papacy arose and Daniel describes its activity until the end of the age when the Saints of the Most High shall possess the Kingdom.

It is essential that we understand the prophetic message of Daniel in order to recognize the full significance of the meaning of the symbolism of the beast seen by John as described in Revelation. Daniel records a magnificent picture in one bold sweep throughout the ages as he depicts history from the beginning of Babylon to modern times. He watched the unfolding of the drama and saw the establishment of the political, religious and financial systems of man—the downfall of which is clearly depicted in Revelation by John, who watched the judgments that were finally to overtake man-made organizations and systems of activity.

While Daniel decribes the four world empires, with Imperial Rome as the beast with the ten horns, John deals only with that period of history during which this fourth world empire is active. Thus the scenes depicted in Revelation occur during the final period of the rule of the Gentiles. This being so, John uses the dragon only with its ten horns and seven heads as the symbol of the world order and government during the time of the events described in Revelation. This government, or fourth world order, is Imperial Rome, followed by Papal supremacy and the rise of Continental Empires in Europe.

In the last chapter we saw a Red Dragon with seven heads and ten horns and crowns upon its heads, standing before the woman to devour her Child when it should be born. The fact that the heads were crowned indicates that this was the period when Imperial Rome was active and emperors were in power. This was true of the time when Our Lord was born, the child the Red Dragon desired to destroy. But now we see the beast with uncrowned heads as John records the events of the 13th chapter of Revelation. Thus we have described the next stage in Roman history after Imperial Rome lost her crown and the sovereign power to rule passed from Pagan Rome to the subdivisions represented by the horns which John describes as now wearing the crowns. But Daniel saw rise among these ten horns a little horn that became powerful.

The little horn that arose among the ten and is diverse from them, pulling up three, is no other than Justinian at the head of the Eastern Empire at Constantinople. History reveals that he subdued three of the ten kingdoms which were established in the Roman Empire after the fall of Imperial Rome. These were the Vandals whose kingdom had been established in north Africa; the Ostrogoths who had established a kingdom in Italy and the Alemannian kingdom north of Italy. In the eyes and the mouth that appear in this little horn we have a new power associated with the rule of the little horn. In fact this power becomes the eyes and the mouth of the civil and economic activities of the government represented in the little horn. Justinian as head of the civil government and the Pope as the head of the Church united their interest and Church and State became one. Finally the Pope became the dictator of both the Church and State and ruled as a great politico-ecclesiastical potentate. One need but read the utterances of past Popes to recognize the fulfillment of speaking "great things against the most High" as prophesied by Daniel.

The Body of the Beast

Though the beast from the sea is designated by reference to its seven heads and ten horns as of the Roman Empire, yet in the description of the body of that beast we have a phase of activity hitherto undefined by John. "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."

In John's description of this heterogeneous monster we have represented some phase of activity that was characteristic of all four beasts which, according to Daniel, were emblematical of the four great world empires. The Lion, Babylon; the bear, Medo-Persia; the leopard, Greece; and the dragon with its seven heads and ten horns, Rome. This beast rising from out of the sea (or peoples) has the strength of the lion, the rendering power of the bear, the swiftness of the leopard and the destructive and crushing terribleness of the Roman Dragon. But while these empires in their respective order began with the lion, the listing by John is in the reverse order and ends with the lion. What does

the body of this beast represent? The activity designated by this cosmopolitan beast runs throughout the entire range of the Babylonian succession of empires. It differs in one respect from that succession of empires in that Babylon was the greatest or head in the political succession, while in this beast from the sea the strength of the system represented by its body is in the period of world history as defined by the symbolism of the fourth world empire which is symbolized in the head of this beast.

Because the body of this beast from the sea is composed of parts of the beasts representing the three empires previous to the time of the Roman Empire it represents a system whose roots go back to Babylon itself. This system is not only shown as operating during the final phase of Roman activity but it had its inception in the days of Babylon and carried on during the days of the succeeding world empires.

Channels of Human Activity

There are three main channels of human activity in organized society. They are the political, the economic and the religious systems. The first deals with the science of government and its administration. The second with the exchange of labor and goods and providing for the needs and comforts of life. The third deals with man's spiritual life and his desire to know and understand that which is beyond his physical vision and the evidence of his physical senses.

The Genuine and the Counterfeit

Just as there is a true and righteous system of government, of economics and of a spiritual relationship between man and his God so also there is the counterfeit of all three as mal-administration, economic oppression and spiritual superstition control men and shape their destiny in a world out of touch with God and in which men have failed to harmonize their actions and plans in accord with God's purposes. The result is discontent, hardship and sorrow. It is of the counterfeit world activities that John speaks and upon which he declares judgment is to come.

Economic and Commercial Activities

The seven heads and ten horns of this beast from the sea denote the political phase of human government during the history of the fourth world empire. Later on John describes a woman riding the beast with the seven heads and ten horns (Rev. 17:3), which woman is symbolic of the corrupt world ecclesiastical system: Let us not confuse the issue by making the beast a symbol of a religious system which the woman who rides the beast represents. In John's description of the body of this beast from the sea we have the symbolic evidence of a system of economic and commercial activity that originated in Babylon and which was designated by Jesus Christ as Mammon. This system has grown and expanded until today it embraces the entire earth. It has brought all peoples and nations into economic slavery and men cannot buy or sell unless they possess the controlled medium which is sparingly distributed among men. In order to acquire sufficient of this medium to keep soul and body together the great majorities must toil and slave under a system of oppression that is worse than the Egyptian bondage of Israel.

God has supplied in abundance the needs of life but man has adopted an economic system that caters to greed and selfishness and restricts the distribution of God's abundance. The acquiring of gold or its equivalent in the medium of exchange has become the objective of man's endeavors as a result of Nebuchadnezzar, King of Babylon, calling a great economic conference of nations to meet at Babylon. Daniel describes that meeting. The King built a column sixty cubits high and placed on top the Winged Disc or, as Daniel puts it, the Image of Gold. Here we have an account of the birth of the gold standard, when by solemn decree it was made a controlled medium of exchange, the possession of which became essential to those who would buy and sell in the world markets. The evils of this system originating at Babylon grew with the passing of the years, but those evils multiplied many times with the advent of modern invention and mass production. This is because the control of money and credit in this system placed into the hands of a few such power as never before has been acquired by man.

Mr. D. Davidson writes in his book, *The Domination of Babylon*: "What system in the world, other than the system of human values and exchange, has given birth to the human greed and covetousness, to the poverty on the one hand, and the brutal arrogance on the other, that has occasioned from the beginning of human history, the death of "all that were slain on the earth" . . . Men will rob, murder, and cheat to supply the "wanton" system with wealth and luxury; homes exist to maintain the factory, rather than the factory to maintain the homes; and industry itself exists primarily to supply the "wanton" system with gambling counters in the world's markets, in the form of food, clothing and other necssities, as well as in the form of luxuries. That the "wanton" may be arrayed in splendour, millions of lives are born in squalor, and to an inheritance of evil; crime is nurtured to aid her, and is punished to protect her; armaments are built to replenish her coffers; war is waged in defense of her "honor"; and the terms of peace are dictated, by her, to the rulers of the earth and declared in her favor. The mass of humanity comprises her slaves, and those kingdoms of the earth are her lovers and dupes that bow down with her in worshipping GOLD!"

Perfection vs. Imperfection

God from heaven gave to Israel at Mount Sinai the most perfect system of administration, economics and purification in worship that a people could possess. In the counterfeits John beheld an evil human economy rising out of the sea of human desire, passion and fear embodyiny every form of unrighteousness that has been manifested in the four world empires since the day the King of Babylon made it mandatory to accept gold as the standard of commercial operation.

Identified

The identification of this beast from the sea with commercial and economic activities fulfills all the requirements of a system which has increased in strength and power as the ages have rolled by. From the day of his birth to the day of his death man is dominated and influenced by this system of Mammon which requires that he labor week in and week out, rendering the services of a slave for the necessities of life. It shows no mercy to the weak who go down before the strong.

The dominating power of pagan Rome has been transferred to this beast of commercialism who collects a toll in wealth and labor and exercises greater power and authority than ever was wielded by Imperial Rome at the height of her glory.

It is not the scope and purpose of this study of Revelation to deal with all the evils of modern commercial activities, but merely to identify the system to which John refers in the symbolism he uses. Suffice to say suffering and sorrow have afflicted the earth as men worship the beast and covet her gold and silver

as they set aside God's laws of righteousness in the worship of this monster. In so doing they blaspheme the name of God.

War on the Saints

The statement that this beast makes war on the saints is a declaration of the financial and economic domination acquired over the Israel peoples as a result of the tremendous power exercised by this beast of commercialism and because of Israel's failure to keep their God-given laws.[a] The question is asked, "Who is like unto the beast? Who is able to make war with him?" Thus is declared the fact of the entrenchment of the evils of the Babylonian financial and economic interests who control the markets of the world and who consider themselves impregnable to all assult. Not only does John picture the evil domination of God's people, but he also says this beast has "power over all kindreds, and tongues, and nations."

Homage Paid the Beast

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Evil fully entrenched has taken over the entire commercial activities of the world and dominates the economic life of nations. Because this is so, men strive to conform with the requirements of the system if by chance they may gain possession of some of its wealth, the reward received for serving Mammon.

Lest we be misunderstood let it be remembered that there are those who serve God whom He allows to become the possessors of wealth, not through serving Mammon but in spite of Mammon. Such men use that wealth for the good of mankind and in the service to God. But this is not true of multitudes of men who have been blessed by Mammon for services rendered.

Forecast of Judgment

John in the following statement shows that the entire system is coming to judgment, "If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword." The certainty of this coming judgment brings the statement, "Here is the patience and the faith of the saints." James after telling the rich of the miseries that are coming upon them because of oppression puts it thus, "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in the day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord." (James 5: 1-7.)

This judgment upon the present economic structure and its entire system of commercial activity will be dealt with later as John gives the detail of that Judgment.

The Deadly Wound Healed

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast."

The seven heads represent seven distinct types of government that administered the affairs of Rome during the duration of her activities. The first were Kings, followed by Consuls, then Dictators. The remaining four in their order were Decemvirs, Tribunes, Emperors and Military Rulers. Imperial Rome passed away during the time of the Military Rulers—wounded unto death. If there had been no revival of the power of the dragon the Babylonian system of commercialism would have been completely destroyed by the barbarians that had invaded Rome. But in the healing of the deadly wound the dragon was revived. This healing came as the result of the rise to power of the Papacy. Under its authority paganism was Christianized and its ceremonies and system of ritual were continued. Millions became adherents of this religio-political system which exercised greater authority and power than was ever wielded by Imperial Rome. Under its authority Babylonian commercialism survived. The Papacy gave new life to the beast and Rome continued but now exercised ecclesiastical authority over peoples and nations.

Another Beast

"And I beheld another beast come out of the earth; and he had two horns like a lamb, and he spake as a dragon." The fact that this beast came out of the earth in contrast to the first beast coming from the sea would indicate that the system this second beast represents arises during the period of the activity of the Roman or fourth world empire.

Students of prophecy have in most part used this second beast as a symbol of Catholicism. But on close study of this 13th chapter of Revelation we have come to the conclusion that it deals primarily with the economic and financial structure of Babylon in contrast to the economic system of God. The beast from the sea represents that phase of commercial activity which originated at Babylon. This beast from the earth must, therefore, represent another step in domination over man through economic control and particularly through the financial system which is the life blood of the commerce of Babylon.

The fact that this second beast "exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed" is further evidence in support of the fact that this second beast has to do with economics rather than with a spiritual system.

The use of the word *worship* aptly describes the homage paid by men to the system that enables them to acquire its golden wealth. The miracles wrought by this beast are also of an economic and financial nature, by which means John declares men are deceived.

This Second Beast

This second beast represents the modern banking and financial structures through which all the power of the first beast (commercialism) is exercised. The two horns represent its system of debt and interest that have such power over men. The lamb-like appearance of this beast would indicate that men would consider this entire system of modern banking with its credit, indebtedness and interest charges a fine thing, but in the voice like a dragon John has given us the correct diagnosis of this evil system which impoverishes men and destroys true wealth, for it is of Babylon!

The Image of the Beast

In this symbol of a beast John shows our modern banking and financial system, the controllers of which tell those who dwell on the earth "that they should make an image to the beast". Now an image represents, or is a likeness of the thing portrayed. It reflects or mirrors that which it portrays. "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

What is this image or likeness of the commercial activities of men which the beast is able to cause to speak? It is none other than the coin of the realm and of it we often say, "Money talks". Supporting this monetary system is the debt and interest charges. Mr. William J. Cam-

eron in his "Economic Law of the Lord"* says:

"Now, as to *money,* we don't hear much of it under God's law—only certain prohibitions concerning it. That is the difference between a civilization where the profit of living is cash and a civilization where the profit of living is life. Where there can be no economic collapse, where you can't cheat a man out of his property, where there is no profit in debt, where money is not regarded as wealth anyway—money naturally drops to its own place. Today we make automobiles and raise wheat and sell our labor in order to buy money—the buying and selling of money is the whole of modern business. In a natural society, we buy and sell commodities of use—money is just the counter across which the exchange passes. It is only where the Law of God is unknown that money is regarded as wealth.

"The principal money law in Divine Economics is the law against Interest. I simply state the fact; it would require an entire lecture to give the reasons underlying this law. It may, however, impress this financially wise generation to know that the Interest Business and the Debt Business are today the foundation of national and international finance. In Israel, because of this law, there was no incentive to invent means to get everybody into debt, because there was no profit in debt.

"And there really is no profit in debt, even today—but we are just finding that out! We only thought there was! The internal debt of the United States today, a debt instigated primarily for interest profit, amounts to 148 billions of dollars. The national income last year was only 40 billions of dollars, * * in 1929 it was only 85 billions—largely fictitious—and yet in good years and bad, the "debt service" or the "carrying charges" as it is euphoniously called, that is, the interest burden, commands more than 20 per cent., nearly 25 per cent., of the national income. Every five years we give one whole year's work to interest. That is a practical commentary on this Bible law. We pay dearly for every departure from God's economic law.

"Strangely enough, this Law which prohibits the creation and expansion of long term debts, is also the strong source of *Credit.* Do you know of any law which commands that credit shall be given? Well, this divine law legislates Credit just as it legislates taxes. Credit—not a burdensome debt, not an advantage taken of our pressing need, but Credit, a lift, a help, a true favor, an assistant of our advantage rather than a tax on it.

"The creation of Credit without the multiplication of debt, is a masterpiece of divine legislation.

"Another strange point is that this law which absolutely prohibits interest or the increase which is called usury, comes from the same divine power which practices increase all the time! We make dead money artificially yield a paltry 3 or 4 or 5 per cent—not that the money yields it, the borrower does. But God's increase—did you ever count that? The Lord Christ once touched upon it; speaking of God's interest which He pays to men, Jesus said that in some instances it was "thirtyfold, some sixty, some an hundredfold." And that is not 30, 60, or 100 per cent., but 3000, 6000, and 10,000 per cent. And because we reject the living system of 10,000 per cent. increase, for our dead system of 5 per cent. here we are!"

We have elected to follow after the Babylonian system. As a result John says, "And he caused all both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

The Mark

There are many kinds of marks. The branding and marking of cattle show ownership and in that sense the mark is here used. The right hand represents all manual labor (Job 40:14) while the forehead is emblematical of mental and intellectual work (Ezekiel 3: 8-9). Whether rich or poor men must labor with brawn or brain in order to acquire money, the possession of which in some one of its many forms is necessary in order to buy and sell. When the entire desire and energy of a man, either in his mental or physical labors, is to acquire money and with that as the goal of his life such a one has received the mark of the beast. Such men have a price and are subject to bribery. If the inducement is sufficient they would sell their own souls to acquire the wealth that this beast can give, for they are his, having received his mark.

The Number of the Beast

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred and threescore and six." Many have been the conjectures regarding this number 666. But John declares it is the number of a man or as has been rendered "for number is of man." It is the numerics of the system of man in opposition to the system of God.

Jesus Christ came to destroy evil from the earth so it is fitting that when the years had run their course 6 times 666 from Adam's fall the Christ was born who is to destroy all the evil works of men.

It was from the earth and during the time that the Roman and fourth world Empire was active that this second beast came to power. Hence we are not surprised to find 666 associated with not only the economic structure but also with the political and religious activities of man during these years. Prophetic students have found that this number 666 applies to the political activities of Rome and is a numerical number found associated with the Papacy. Because the economic system of Babylon has as its foundation the worship of gold in the carrying on of its commercial endeavors it is not without significance that, "The weight of Gold that came to Solomon in one year was six hundred three score and six (666) talents of gold." (I Kings 10:14.)

Gold is the foundation on which rests the image of the beast, which image is the financial or monetary system, the image of the commercial activities of Babylon. Because this is so the possession of money is essential for those who would live and work in the present world order of society. Without this medium they are refused the things of life both in trade and commerce.

What, then, shall the righteous do for they cannot serve God and Mammon? Jesus answered this question. The righteous are not to serve Mammon or conform with the system. They are to deal righteously in the use of the things of Mammon even though the system itself is evil.

The position and place that will be occupied in the coming New Order under Jesus Christ our Lord are determined by the use made of the things of Mammon. "And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" (Luke 16:12.)

(In the April issue we will deal with the Coming New Order as pictured by John.)

**The Economic Law of the Lord,* Price $.10, available from DESTINY Publishers, Haverhill, Mass.

**Please note: *The Economic Law of the Lord* was written in 1933.—Ed.

Pacificism and "Red" Scares in the Pulpit

With the attention of Americans freshly focused on Communism, particularly by "Out of the Night"—the amazing, turbulent autobiography by Jan Valtin, a German communist—currently being brought to millions through *The Reader's Digest, Life Magazine* and the Book-of-the Month Club, we are impelled to again publish the following article which first appeared in 1934, in our April issue of that year. While reading it, please keep in mind the year of its original publication.

In our opinion, this article has a value when read in retrospect—for although the past seven years have seen many more members of the clergy turn wholeheartedly to the Book and the *Gospel of the Kingdom,* there are still many who should be preaching the Gospel which our Lord preached, and yet are not; and *THAT* is what will save us from Communism, from many other snares, and every form of empty narrowness and equally empty breadth.

—The Editor.

One is amazed to see the American pulpit whipsawed back and forth between all sorts of conflicting cries. It has lost its gospel, and its pathetic search for a substitute discovers none that will serve for more than a little while. Two of the substitutes most in favor at present are Pacifism and the Communist Scare.

The term "gospel" in the above paragraph is not intended to designate a theory or theology of the gospel which used to be preached with some effect but which began to lose its power about forty years ago. That so-called gospel consisted in a repetition of certain religious expressions which once had a meaning but which became empty of life, as a hatched egg becomes empty of life, and survives amongst earnest persons who still think a magic potency exudes from certain words spoken in a certain tone and context.

The Egg That Hatched

It was found, however, about forty year ago, that the gospel had departed from that formula. The great gospel preachers of the period died with a strange sense of frustration. Their formula no longer brought results. The preachers themselves reacted to the change in several ways, but it did not occur to many of them that the Holy Spirit who alone gives power to preaching had simply withdrawn from that way of working. To apply the figure used above, that egg had been hatched.

The figure is an excellent one. It is used not in disapproval of the former method of Gospel preaching; indeed, it could not be so used, for *only good eggs hatch.* In order to hatch into another life, the old method *must have been good.* Only life can hatch. But at the same time a hatched egg is but a *shell* —the life has emerged into another form.

The obvious and loyal thing to do under such a dispensation was to follow the Gospel whither it went. But the natural course was to berate the people for their indifference or unbelief and to persist in the old formula as if that indeed were the life. It was also natural for a later generation of preachers to forget the gospel altogether and go over to the philosophy of the good life and current problems and causes for the material of their preaching.

As preaching stands today, that part of it which goes beyond mere moralistic counsel with a Biblical tinge, or inspirational pep talks, or Sunday lectures on a variety of popular topics, it holds a position between that lost gospel and a group of propagandist movements which avidly snap at ministers' attention.

Good-Will A Snare

Pacifism is one of these movements. It relies for its first reception on the known good-will of the American people, especially the American woman. It has an immense advantage in our national inclination to peace and our utter abhorrence of war. The preacher feels he has a ground in us on which to stand when he urges peace.

But he has been urging peace so insistently upon us by every possible means of propaganda, that he has aroused our curiosity. Why should the most peaceable people on earth be singled out for such unremitting exhortation in this matter? And all these accessories—expensive publications, traveling speakers, coventions, resolutions, invasions of churches and colleges, binding the young by oath never to defend their homes—who pays for them? And why is our minister so heated over it? Who is starting a war? If he feels such deep conviction on the matter, why does he not betake himself to those countries whence wars arise, and be a missionary there? Of course, they would arrest him, but that would merely prove that his protest was needed.

This turning over the American pulpit not to the preaching of Peace but to quite a different thing—the propaganda of pacifism—has gone so far that laymen long ago began to smell a mouse. It is now known that the motive behind the whole movement in its present methods is not the peace of the world but the softening of America. It is well known that the same forces which are preparing war elsewhere are preparing pacifism here. And our ministers are beginning to see that opposite the Christ of Peace is the dark counterfeit of the Anti-Christ of Pacifism, so nearly alike as almost to deceive the very elect.

The Communist Scare

The Communist Scare is in the same category. This has become a first-class evangelistic racket. Whereas it was once possible to get a quite definite reaction out of people by warning them they were on the verge of hell, the same result is now obtained by dangling the Communist bugaboo before their startled minds. This appeals to a different class of preachers than those who preach pacifism, for pacifism has certain affinities with communism, and a militant preacher finds more play for his energy in the attack which he thinks communism requires.

No doubt exists in any informed mind that communism desires the United States and Canada as avidly as Satan desired Peter, but it is certain that around us as around him has been thrown the divine protection—"I have prayed for thee."

Let it be said for once that communism needs for its planting and growth a type of psychic soil which the soul of Israel does not furnish. That bad seed cannot grow in Israel. It may sprout feebly in our untaught young men, but they soon leave it behind—as we have seen them do so distinctly during the past fifteen years. Anyone who tries to propagate a Communist scare in this country simply does not know the Israel people. It is not on the agenda of God that Anglo-Saxons shall ever succumb to that.

Nevertheless, harm has been done in two ways. First, the people are led to believe that Communism is *possible* in this country. It is well that they be informed that Communism is *attempted,* but at the same time they should be firmly informed that the soul of Israel offers no soil for this alien seed. Thus

their attitude toward it will not be one of fear, but of *fearless confidence.*

A second harm is this: The minister or the patriot, in order to avoid pacifism, has often had to identify Christianity or patriotism with an oppressive form of capitalism, and that will never do. Patriotism and national self-criticism, which is a form of national repentance, are not incompatible. Patriotism is not smug national self-complacency. It is not an indiscriminate defense of the present order. The present order, in its injustice, indifference and oppression, is distinctly not God's order, and cannot be defended as such. So that it is a terrible thing for the church, in the interest of good order, to be regarded as the apologist for the present system of things. It is equally terrible that we are stopped from wholesome criticism of our social and economic set-up for fear we shall be accused of encouraging communism. These are real dangers into which the anti-communist propaganda has forced us.

It is not suggested here that ministers avoid the questions of peace and communism. As watchmen on the tower they must give faithful warning. To abjure pacifism is not to be blind to diabolic attacks on our Peace. To be patriotic is not to abandon the principles of Peace. War is still a big business in the world and powerful groups exist whose business is to urge it. Their strategy and insidious working, must be exposed. It is a great pity that fear of pacifism has made so many hesitant in the defense of Peace.

As to Communism, the same principle holds. The strategy of this cult in first enlisting Christian good-will by arousing our social sympathy and our righteous indignation, is the simple old strategy of baiting a hook and skillfully concealing the barb. Many seemingly excellent proposals on behalf of our fellow-men, when followed under communist guidance, lead directly to repudiation of the American ideal. By pleas for humanity, they seek to lead us into the most inhuman system on earth. The worst that capitalism does is to neglect the individual, but Communism utterly destroys him. It is the minister's duty to warn of this perversion of human sympathy. And if he will pursue a course of social reformation, let him preach the Economic Law of the Lord, of which Communism is the Anti-Christ's version. He will discover as he studies the Economic Law of the Lord and the Kingdom of Heaven, that Communism is but a pale imitation of revolutionary force, and that the real revolution is in the Word of God.

Let us recover our gospel, Christ's Gospel. Go you and find what it is, especially you who are a teacher in Israel. Our Lord came preaching the Gospel of the Kingdom of Heaven. Have you never felt a desire to discover what that is? It is the only Gospel Jesus ever preached, before His crucifixion, and after His resurrection. But we have neglected it. We preach only a part of the Gospel and we no longer do even that, for the Good News has been wrested from its place in the Great Gospel.

Rely upon it, what you do not preach with a thrilling sense of *telling* Good News and what is not received with a vivid sense of *hearing* Good News, is not the Gospel.

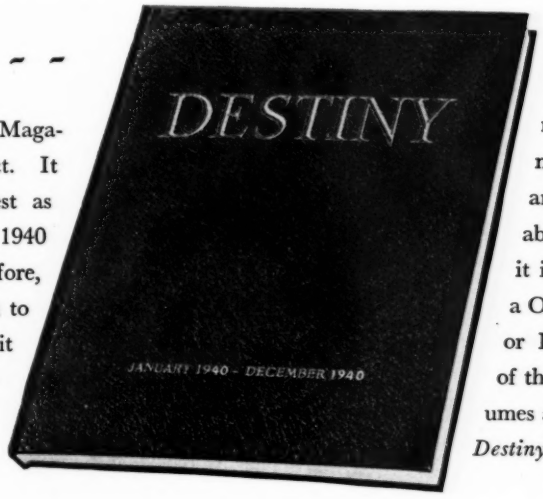
Every utterance of the Gospel of the Kingdom as we have it in the Four Memoirs of Jesus, is vibrant with the spirit of Good News. It was this Gospel of the Kingdom which gave point and meaning to the Gospel of personal salvation. The great word "Ye must be born again" was spoken in conversation about the Kingdom. And the Kingdom of Heaven is an earthly society ruled by the Government of God.

Because the American pulpit is oblivious to this Gospel which Our Lord preached, it lost what little Gospel it had, and has become the prey of every wandering propaganda. There is no question relating to life, material, social or spiritual, that the Gospel of the Kingdom does not touch. Knowledge of this, and preaching it, would have saved us from many snares and every form of empty narrowness and equally empty breadth.

When we lost the Gospel of the Kingdom, the Gospel of personal salvation suffered also so far as preaching is concerned—hence the pathetic procession of pulpit substitutes which have each had its little day and departed, depriving the church of the edification which makes for unity, strength and purpose. We must get back to the Gospel.

And may I say, there never was a time in which Gospel could be preached, with a clearer field for its explanation than now. The Gospel of God's purpose through Israel, the Gospel of the Kingdom, the Gospel of Salvation, each of which is a part of the great Gospel of the Grace of God in Jesus Christ—this, in its very terms, is the Good News which this generation must be told.

A Book to Own - - -



UNLIKE OTHER publications, Destiny Magazine has a unique value in retrospect. It becomes constantly of greater interest as prophecy is turned into history. The 1940 Bound Volume of this magazine, therefore, is truly a "book to own". In addition to sixty significant, penetrating articles, it contains all the preceding installments of *A Study in Revelation,* which began last February. In addition, there are seventy-two pertinent editorials. It is complete with master index for easy reference to any article or editorial. Attractively, durably bound—with title stamped in gold, it is $3.50 *postpaid.* Or, if ordered with a One Year Subscription (New, Renewal, or Extension), both for $5.00. Because of the limited number of 1940 Bound Volumes available, it is advisable to order now. *Destiny Publishers, Haverhill, Massachusetts.*

Time Marches On!

IN THE YEAR 1918 B.C., when Abraham received the promise: *"All the land which thou seest, to thee will I give it, and to thy seed for ever,"* he looked down the long corridor of time, and by faith, believed the promise.

More than four hundred years passed before the initial fulfilment matured and the year 1444 B.C. had come and gone before it was possible to declare: *"The Lord gave unto Israel all the land which He sware to give unto their fathers; and they possessed it, and dwelt therein."*

The period separating prophecy from fulfilment covered an even greater span of time, between the utterance of the inspiring prediction (circa 1732 B.C.): *"A nation and company of nations shall be of thee,"* and its realisation in A.D. 1919, when at VERSAILLES, the several Dominions of the BRITISH EMPIRE signed a treaty separately, and by this dramatic historic act the BRITISH COMMONWEALTH OF NATIONS was born.

Again, when the seven times period of punishment was passed upon the Israel people so that they went into captivity—lost to memory as a national unity amongst the nations—a staggering passage of time was envisaged—2,520 years! Looking back we now see the years 1066, 1588, 1801 A.D. as being among the important milestones heralding the closing of this painful cycle. The year A.D. 1917—when ALLENBY fulfilled the prophecies by delivering the HOLY CITY, JERUSALEM—was a long way off when DANIEL foresaw the fact that this year (1335, according to the lunar calendar) would mark a significant epoch of spiritual blessing.

Time marches on, even if our mind sometimes faints at the prospect of the burden of its passage. The progress of the restoration of the DIVINE SOVEREIGNTY in the earth is a relentless process of development, however. Nor is it any the less real when it appears to be invisible, as it is written: *"Your Kingdom must be being restored."*

World tribulation—in its economic and political phases—cannot forestall the coming manifestation of the DIVINE GOVERNMENTAL ORGANISATION of the CHRIST to be set up on earth. Wars and rumors of wars simply confirm the imminence of the universal KINGDOM OF CHRIST prepared for those who have passed through tribulation to be raised into the KINGDOM OF GOD.

Never forget that the forces of evil and powers of darkness are fighting a losing battle. For they are fighting against time and their time is short. We are now living in the final stages of the TIME of the END. We have crossed the threshold of the KING'S CHAMBER symbolism—of the GREAT PYRAMID—in which the secret of the OPEN TOMB is to be revealed.

Time marches on, but time is on our side. For GOD is the Lord of time, and we know that the time is now at hand when all things spoken by the prophets shall be fulfilled. Let us look forward with radiant expectation to the coming day when we shall be able to reflect and say with serene thanksgiving: *"There failed not aught of any good thing which the Lord had spoken unto the House of Israel; all came to pass."* Meanwhile GOD requires that we should enquire of Him—as a nation—that He may do for us those things which are beyond the possibility of human achievement.

What We Stand For!

(*Continued from page 2*)

Holland and Belgium, the Brittany men of France, the Saxons of Germany, the Scandinavians and Britons and North Americans all belong to the Israel stream of destiny. Even in Russia are pockets of Israel—for through Russia and Poland in days before Christ, dispersed Israel was slowly filing across Europe to "the appointed place." (*II Sam.* 7:10.)

Nor do we neglect the Jews who, as descendants of the "remnant" of Judah, returned from the Babylonian captivity to Palestine under Ezra and Nehemiah (*Ezra; Neh.*). Because these descendants rejected Jesus Christ (*Acts* 2:22, 23), the long promised Messiah (*Isa.* 7:14; 9:6, 7; 53; *Ps.* 22), they were overcome by the Roman Armies in 70 A.D., Jerusalem was destroyed and those that were not killed were scattered throughout the world where they became "an astonishment, a proverb, and a byword among all nations." (*Deut.* 28:37.) Unlike the Ten Tribes the Jews were never "lost" (*Matt.* 15:24) as their "shew of countenance" (*Isa.* 3:8) was a conspicuous identification everywhere. Acknowledging Jesus Christ as their Messiah and Redeemer they will, with all of Judah, be united with all the other tribes (*Ezek.* 37). So that altogether the twelve tribed people of Israel are, as was foretold, a multitude in the earth (*Deut.* 33) and their recognition of their identity and responsibility holds mighty possibilities for the future.

This American nation is a Covenant Commonwealth, included in the unalterable, unconditional Covenant which God made with Israel (*Gen.* 22:15-18). But on its own behalf, also, our American nation in its national documents made its own covenant with God which it is dishonoring today. We are trying to recall our people to a sense of their present position (*Ezek.* 33:1-7).

This, in large and general terms, defines our position. Doctrinally, our membership shows the same diversity commonly found in any religious community. We number amongst our adherents clergymen and members of every denomination. We are anti-nothing but pro-everything relating to God's revealed purpose. We have no doctrinal tests and seek to avoid controversies arising from differing doctrinal views. For the most part our membership holds the generally accepted elements of Christian truth (*Acts* 2:38; *Eph.* 2:8). Taken as a whole the doctrines held within the Federation by its members would comprise the totality of present orthodox Christian belief. This we seek to complete with the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today, as in Bible times—the same people with the same work—but now nearing a time of great change in the world for the fuller entry of the Rule of God amongst men (*Matt.* 24:3-42).

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

One Man's Destiny

By C. R. DICKEY

CHAPTER IV

National Unity: from Joshua to the Throne of David

NOW AFTER the death of Moses the servant of the Lord it came to pass, that the Lord spoke unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Joshua I: 1-9.)

This opening paragraph from the book of Joshua is the official appointment of Moses' able prime minister as his successor.

Nearly six centuries after the death of Abraham the covenant family stood on the east bank of the Jordan tensely and expectantly awaiting marching orders from the new commander. In what condition did Joshua find the Lord's servant nation? Israel's national unity reached the highest peak in her history at that time. The solidarity of the twelve tribes had been welded by the transcendent ability of Moses. Under the wise and righteous leadership of the great Levite Israel's sons and daughters had been schooled in the observance and administration of God's laws, both national and ecclesiastical. All the men, twenty years of age and over, had been thoroughly trained in miltary tactics for national defense. Only the young, strong and courageous remained to cope with the arduous tasks of conquest and the subsequent problems of homesteading. These are the people who turned hopefully and obediently to Joshua as the mantle of Moses fell upon his shoulders. No man ever led a people who were more unified or noble in purpose. Their spiritual understanding is revealed by their pledge of loyalty to Joshua as he took command and issued his first orders to the officers and the people.

"They answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God be with thee, as he was with Moses. Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage." (Joshua I: 16-18.)

Under Joshua the Israelites had what may be called, in one sense of the term, a military dictatorship. But, how vastly different from the type we know in our day! Whereas, now, the term signifies ruthless power over the lives and property of citizens, in the case of Joshua it meant guidance of national affairs in co-operation with God for the benefit of all the people.

Crossing the Jordan was the first problem confronting Joshua. Man's extremity has ever been God's opportunity.

"Joshua said unto the people, Sanctify yourselves: for tomorrow the Lord will do wonders among you . . . The Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee . . . Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God. Hereby ye shall know that the living God is among you . . . Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan. Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap . . . And the priests that bear the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan." (From Joshua 3.)

Sir Charles Marston adds scientific support to the Bible account of the Jordan miracle. The following information is from his book, "The Bible is True," page 159:

"The phenomena that facilitated the crossing of the Jordan by the Israelites give further support to the idea of earthquakes. We are told that when the procession of Israelites, headed by the priests, reached the eastern side of the river then in flood, and so impassable:

'The waters which came down from above stood and rose up in one heap, a great way off at Adam, the city that is beside Zarethan.' (Joshua 3:16.)

"The cite of the city Adam is the modern El Damieh, some sixteen miles above Jericho. Opposite El Damieh, on the other side of the river, is a place called Zarthan, which is undoubtedly the Zarethan mentioned in the above text. There the Jordan flows rapidly through forty-feet-high clay banks, which even in normal times are subject to landslides. During the earthquakes of 1927, these banks collapsed, and so dammed the river that no water flowed down for more than

twenty-one hours. Here then is a repetition of the phenomena described in the text quoted above, and that in our own time, and associated with seismic disturbances.

"That earthquakes were associated with Joshua's crossing of Jordan is also suggested by the following passage:

'When Israel went forth out of Egypt, the house of Jacob from a people of strange language; . . . the sea saw it and fled; Jordan was driven back. The mountains skipped like rams, and the little hills like lambs . . . Tremble thou earth, at the presence of the Lord'." (Psalms 114.)

Whatever means God may have used to effect the crossing of Jordan, the incident served three important purposes besides the very practical one of transporting Israel to the soil of Canaan. First, it verified the Lord's choice of Joshua as supreme leader: "On that day the Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life." Second, it demonstrated the presence and power of God among them in a way that would never be forgotten by that generation: "That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God forever." Third, it put fear into the rulers who were bent upon opposing God's plans: "It came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel." (Joshua 4: 14, 24. 1:5.)

Following the historic event of entering Canaan, Joshua set up a memorial of twelve stones in the midst of Jordan where the feet of the priests stood as they held the ark of the covenant. He renewed the ordinance of circumcision. And, while encamped at Gilgal, the Israelites observed for the first time in their new homeland the rites of the Passover.

Joshua began his military campaign by the spectacular siege and capture of the little city of Jericho. The Jericho which barred Israel's march to the western plateau lay 1300 feet below sea level in the Jordan valley a short distance north of the Dead Sea. Across the hills in the background lapped the blue waters of the Mediterranean. Jericho was the gateway to the Promised Land as it "controlled the only copious supply of pure water on the western side of the Jordan for something like twenty-five miles."

The story is so familiar that the details need not be reviewed. It is mentioned here because of its value to archæologists in establishing certain important Bible facts and their dates. More than a decade ago Professor Garstang, archæologist, and Sir Charles Marston, archæologist and philanthropist, decided to join their forces to reopen the excavation of Jericho. Some of the gratifying results of their expeditions are recorded in Professor Garstang's "The Foundations of Bible History: Joshua, Judges," and in Sir Charles Marston's "The Bible is True." From the latter we quote a few paragraphs to demonstrate how remarkably the spade is confirming the Bible record.

"This work is the fruit of a lifetime of study of the Bible, and conclusions concerning its contents, whether critical or archæological. Active participations in expeditions organized to dig in Bible lands began in the year 1924, in connection with the Palestine Exploration Fund's excavations on the hill of Ophel outside Jerusalem. At that time, Professor Garstang was Director of Antiquities to the Palestine Government, and the meeting that ensued led to the organization of no less than five separate expeditions to Jericho. The excavations made at this spot are of the first importance, since they provide a key position for Old Testament History . . . .

"The early part of each of the succeeding years of 1930, 1931, 1932 and 1933 found Professor Garstang, with some hundred or more workers, engaged in digging into these sand-covered ruins. It will be seen that the results obtained carry consequences and conclusions of far-reaching importance. It is not usual for archæological work to tell a complete story. As a general rule the information gleaned is too fragmentary to be appreciated by the general public. Many more excavations in other places are needed to piece the fragments together. But here in the mounds of ancient Jericho the evidence was complete.

"The walls of Jericho! Does anything else from the Old Testament so linger in the memories of our childhood? The old picture Bibles contained wonderful illustrations of gigantic walls, toppling over, as Joshua and the priests, in full vestments, with trumpeters blowing, encircled them in their march. Let us see to what extent reality confirms all these conceptions.

"The excavations revealed the fact that the walls themselves did, on the whole, justify such pictures. They consisted of two parallel walls built of sun-dried bricks. The outer wall was six feet thick, and the inner one about double that width. Both appear to have been about thirty feet high, with a fifteen feet space between them. The 1932 and 1933 excavations have completely exploded the theory of a pious fraud on the part of Joshua. The walls *had fallen outwards quite flat* in various places, particularly on the west side of the city which alone had remained undisturbed by the German excavators. In 1932 a thorough examination of the outer wall disclosed the fact that it had either slipped, or been pushed, over the brink of the slope on which it stood."

Additional information from the same author's "Earlier History of the Old Testament" throws still more light on this phase of the subject. Two excerpts from that work will be inserted before the concluding paragraphs.

"Across these walls, possibly partly with the idea of keeping them more firmly together, houses were built. But the foundations of these walls were not particularly good, and instead of holding up the walls as events turned out tying them together made them more vulnerable. When the earthquake came which overthrew the walls—and there is no doubt now that it was due to an earthquake, or earth tremors—the inner wall, being linked to the outer by the houses, in falling over appears to have pushed the outer wall right down the slope. Both walls fell out flat in a very remarkable manner, not collapsing in heaps, but falling flat outwards. . . .

"Inside the ruined city there were ample evidences of the earthquake. There is no doubt that just as the 1927 earthquake dammed the river Jordan for many hours; so the passage of Israel over the Jordan was due to a similar collapse of the clay banks through which the river flows about 20 miles above Jericho. Thus it was a time of earthquake—as you know, an earthquake has periods. The first earthquake dammed the Jordan, and then a later earthquake shook down the walls of Jericho.

"The further fact was revealed that Jericho had been most systematically burnt, although it had not first been systematically plundered. There, in the houses, were found foodstuffs, such as wheat, barley, lentils, onions, dates and pieces

of dough, all reduced to charcoal by the intense heat of the conflagration, and so preserved for more than three thousand years—mute witnesses to the course of events attending the destruction of Jericho.

"There is a popular impression that when incidents like the drying up of Jordan and the fall of Jericho's walls can be traced to 'natural causes,' there is an end of the miracle. Such a belief is surely a superficial one. Science now openly confesses that we know little or nothing of the nature of natural causes; that they may very well, therefore, be due to the action of the Deity. Indeed, the position today appears to be that, while the Bible represents God as working through 'natural causes,' leading scientists now affirm that simple actions of every day life partake of the nature of miracles. If the Jordan was dried up at the moment when Israel reached its brim, if the walls of Jericho fell just when the trumpets sounded, these 'coincidences' testify to the direct action of the Deity although working through natural causes."

Achan's tragedy, vividly told in Joshua 7, illustrates the havoc and defeat of greed. It reminds one again that the sinner is not the only victim of his evil deeds. The writer of I Chronicles 2:7 refers to Achan as "the troubler of Israel." In Joshua 22:20, we read, "Did not Achan commit a trespass and wrath fell on all the congregation of Israel? *and that man perished not alone* in his iniquity." Once more a nation suffered because one man coveted—not the best gifts—but mere trinkets, a Babylonian garment, some silver pieces and a wedge of gold.

After the capture and razing of Ai, Joshua built an altar in mount Ebal and called the people together to worship God. They offered burnt offerings and sacrificed peace offerings. While officers, priests and judges stood in the presence of the ark of the covenant Joshua read in their hearing all the words of the law. "There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them." (Joshua 8:30-35.)

Joshua's major military operations are recounted in the ninth, tenth and eleventh chapters of the book which bears his name. Various kings combined their efforts to oppose Israel's invasion. In all these conflicts the Lord remembered his covenant with Abraham and fought for His people. In this connection there arises the mooted question of Joshua's long day. Is the Bible account untrustworthy? For an answer let us consider a paragraph from "The Bible: Christ and Modernism," by T. J. McCrossan, page 32:

"As a sample of the unscientific trash of the Bible, Modernists often point to Joshua's long day (Josh. 10:12-14). Here we read that Joshua said: 'Sun, stand still upon Gibeon . . . And the sun stood still . . .' What Joshua really said was, Sun, be inactive. In other words, do not cause the earth to move so quickly on its axis. He desired God to extend the daylight to give him time to utterly defeat the five kings who had come against him. Read now Collett's great work, 'All about the Bible,' pp. 284-288, and Munhall's book, 'The Highest Critics vs. the Higher Critics,' p. 60, and you will find that Professor Totten, of Yale, in his great work, 'Joshua's Long Day,'* has clearly proven that there was one long day at that very period in the world's history. Professor W. Maunders, F.R.S.A., of the Royal Observatory, Greenwich, has, after most careful scientific investigation, come to the same conclusion as Professor Totten. Collett shows also that Greece, Egypt and China, the three great record-keeping countries of the world, have a record of one long day at about this very period in the world's history. Modernists, as a class, do not know the above facts are in existence, as they read only books which harmonize with their own preconceived ideas."

What of the people who were dispossessed by Israel? Some may question the apparent injustice meted out to them by Israel's successful invasion of the land. One must remember that the entire plan from the beginning was the Lord's, and, that it was designed to bring blessings to the whole world. The only possible way by which any individual, nation or race could then, or can now, fail to be blessed in the operation of the plan is to oppose it. Had the kings and people who fought Joshua shown a willingness to acquiesce in, or, better still, to cooperate in, the advance of God's kingdom they could have averted the disasters which befell them. By faith and obedience they could have been even grafted into the Israel branch thereby becoming partakers of all the covenant promises, as many others have done through the centuries. Instead, like Pharaoh, they said, "Who is the Lord, that we should obey His voice?" So—they went the way of all who fight against God.

By waging long and constant warfare Israel's great general finally completed the conquest of Canaan. "So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war."

Chapters 13-19 of Joshua narrate the expansion of the Israelites as they dispersed to homestead the lands deeded to them in the covenant which the Lord made with their father Abraham. Previously the tribes of Reuben, Gad and half of Manasseh had asked permission to settle in the plains of Moab on the east side of the Jordan in what is now Transjordania. Moses granted the request and established the boundaries of their heritage in that region. When the wars ended Joshua released the two and one half tribes and sent them, with his blessing, to their own land. (Joshua 22:1-6.)

It is well to note some facts here regarding the tribes which many students never seem to clearly understand. The tribe of Levi was set aside for special clerical work. From that branch came the priests and other ministers of the sanctuary, the judges (not all of them necessarily), lawyers, doctors, teachers, scribes and public officials—in other words—the professional groups. Because of the nature of their work they were given no land inheritance, but, were given instead forty-eight cities to dwell in, "with their suburbs for their cattle and for their substance." Their incomes were to be derived from the tithes, or taxes, of the other tribes.

Does the removal of Levi from land inheritance leave only eleven tribes to receive such inheritance? It does not. Because, in the meantime, the house of Joseph had become two tribes, Manasseh and Ephraim, each of which received a full tribal share of the land as it was parceled out. Since that time Israel has really consisted of thirteen tribes but only twelve of them have an inheritance in the land. If one keeps always in mind the position of the Levites, and, the fact that the tribe of Joseph became the two tribes of Manasseh and Ephraim, he will avoid confusion along this line in subsequent study. (For verification see Joshua 13:33; 14:1-5; and chapters 16; 17; 21.)

*See advertisement, page 31.

From Numbers 13:8, 16, we learn that Joshua was from the tribe of Ephraim. He should never be referred to as a Jew for the simple reason that he was an Ephraimite. There were no Jews in the tribe of Ephraim.

When Joshua took command of the hosts of Israel he found them unified in national and spiritual ideals, as we have seen. Through four strenuous decades he managed to preserve the unity and integrity of the servant race. The job was more difficult after the people separated and settled in their various localities. Therefore its accomplishment was all the more noteworthy. Joshua, the Ephraimite, was one of the most brilliant military strategists of all time. His conquest of Canaan in which he subdued thirty-one kings is an outstanding achievement. It is so recognized by military experts of today who rank Joshua as one of the greatest generals in history. "So the Lord was with Joshua; and his fame was noised throughout all the country." (Joshua 6:27.)

To appreciate Joshua it is essential to know something of the times in which he lived. If one has the idea that Joshua's military exploits were nothing more than little skirmishes between wandering, half-civilized desert tribes he needs to modernize his education by reading some of the newer books by conscientious, Christian scientists. For example, note how the following passage from a standard work revises one's early impressions of Joshua's environment.

"In the days when the Israelites under Joshua entered their Promised Land, there existed the splendid civilization of Egypt to the south. The wealth of treasure found in the tomb of Tutankhamen, a Pharaoh almost contemporary with Joshua, is archæology's evidence for the correctness of this statement. To the north was the land of Syria with its coastlands, and here too was an advanced contemporary civilization, ample testimony to which has been unearthed at Ras Shamra. Beyond Syria was the great Hittite empire, while branching away eastwards were the vast civilizations of Mesopotamia. These countries were all connected by trade routes, and Canaan connected them all with Egypt." ("The Bible is True," Page 36.)

Praiseworthy as the acumen of Joshua the soldier may be, it is his genius for spiritual leadership that exalts him most in the minds and hearts of Christians. There is no message in the Bible more positive and convincing than his farewell address to the people whom he had served and loved for forty years. His faith in the eternal purposes of God was unshakable. His obedience was absolute: "he left nothing undone of all that the Lord commanded." His testimony to the faithfulness of God's promises is an inspiration and also a challenge. "Behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." As some one has well said, "He died, leaving a precious influence in Israel."

In all the Bible there is no contrast more striking or significant than that which is found in a comparison of the two historical books, Joshua and Judges.

The book of Joshua abounds in the fruits of a mighty spiritual leader. Joshua had been so thoroughly trained to succeed Moses that when he took command the nation experienced no shock or decline. To the very end of his life Joshua gave the people no chance to forget God. He kept the Word of the Lord before them: "Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left." He encouraged them in faith: "One man of you shall chase a thousand; for the Lord your God, he it is that fighteth for you, as he hath promised you." He set an example in decision and obedience: "Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." (Joshua 23:6, 10; 24:15.)

When Joshua's career ended there seemed to be no eminent leader ready to take his place. He gave a solemn charge to the people as a whole but appointed no successor as Moses did. We are told in Judges 2:7 that his work was carried on for a time by men who had been associated with him. "The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel."

Then an era of national, moral and spiritual decline was ushered in with startling rapidity. Judges 2:9 gives an account of the burial of Joshua. The very next verses continue with this surprising information: "And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Balaam: and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger."

They knew not the Lord, nor His works! And why did they not know? Surely they could have known both the Lord and His works. A complete record had been carefully preserved and was even then in their very midst. The leaven of decay may be seen at work in the first chapter where the historian draws the curtain aside and shows us how, one by one, the tribes of Israel settled down "every man unto his inheritance" without first driving out the pagan inhabitants as the Lord had instructed them to do. The second chapter opens with the result of this disobedience.

"An angel of the Lord came up from Gilgal to Bochim, and said, I made you to go out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you."

"If it seem evil unto you to serve the Lord, choose you this day whom ye will serve." They choose Baal and Ashtaroth. Then the Lord proposed to let them reap what they had sown.

Was God unfair to the inhabitants of Canaan when He ordered the Israelites to drive them out? Not at all. The Israelites were bidden to dispossess them—not merely because they were non-Israel people—but because they opposed God and corrupted the earth with their wicked practices.

(To be continued in the April issue.)

The Elect Nation

By
REV. COURTENAY JAMES
M.A., B.D., Ph.D.

PAUL uttered a scientific as well as a theological truth when he said: "God hath made of one blood all nations of men for to dwell on all the face of the earth." It is well-known that while human blood differs in some respects from that of the lower animate creation, it is essentially the same in all the tribes of men. This fact has been demonstrated by means of the microscope. What a great and glorious truth—all men, being like God, are also like each other; members of one great family, of whom there is one God and Father: "And all we are brethren."

This fact, however, does not contradict the doctrine of election. Out of His great family God has chosen a certain portion to represent and reveal His Mind throughout all ages. From the call of Abraham God has had a selected race, a chosen people who are to constitute His special witness to the end of time. We venture to regard ourselves as that elect nation. That nation is represented in the world to-day and through its agency, its colonisation, its legislation and its missionary enterprise the Law of the Lord and the Gospel of the Messiah are being made known to all mankind.

Then Israel must look beyond its own boundaries. It is not enough to think of the Messiah as "the Glory of His people Israel," for the Messiah is also the "Light to lighten the Gentiles." And this is the great doctrine of brotherhood. In the light of this doctrine, that is, in the light of the world-wide mission of Israel, how are we to think of those tribes of the human race to-day who are wrapped in the darkness of heathenism, superstition and idolatry? They see the rainbow and the cloud come over them with the beauty that is not of earth, and then leave them to muse, if they may, upon their passing beauty. Why is it the sun shines on them by day and setting mocks their darkness? Why do the stars hold their festival in the Heavens far above the grasp of their untrained faculties and rebuke them with unapproachable glory? What is the answer? These tribes of men are members of one and the same great family. They are all alike moving on and moving up. They are in the great creational procession. They are in the great redemptional procession. We are all alike in that procession, we are moving on and we are moving up. Some in this procession are more advanced than others. We call them civilized and Christianized. Others are less advanced and we call them heathen and pagan, but all alike, we are in the great procession moving on and moving up. The will of man may frustrate the purpose of God, but in the purpose of God all are destined to move on and up till they reach a state in which the sun shall never set and there shall be no darkness at all.

In the mission of Israel, then, is included the proclamation of this doctrine of brotherhood, and it involves greater equality between pundit and pariah, greater equality of social and educational opportunity, greater equality in the distribution of the nation's wealth, greater equality in the time for leisure and the study of the fine arts, greater time for travel and for worship. All this may seem Utopian, but it is prophetic. No poverty, no disease, no unemployment in the perfect reign of the Messiah. That is the ideal and that is brotherhood—"Till the war-drum throbb'd no longer and the battle flags were furl'd in the Parliament of man, the Federation of the world."

We must think of things not merely as they are, but as they will be. We must contemplate the Empire not as it is to-day, but as it will be to-morrow. We must think of mankind not as man has made himself through his own sin, but as God will remake him through the redemption that is in Christ.

Israel has journeyed long through darkness and misunderstanding and persecution; but the night is far spent, the morning cometh. Morning for the oppressed, the hungry, the workless, who long for the law of the Lord and its impartial administration; morning for the hosts of Israel who wait and pray for the coming of the Kingdom and the dissemination of righteousness throughout the world; morning for the covenanted and saved people of the Lord who watch with intense expectation for the *Parousia,* the coming of the King to defeat His enemies, and to be glorified in His saints. "For He must reign till He hath put all enemies under His feet."

The
NEW WORLD COMING
By HENRY D. HOUGHTON

An English business man, the author of this book, sees through the present disturbance to a world free from sickness, disease and ill health; a world where every man is assured daily work and wages; a world where men will be unafraid—wherein politicians will have a small share and the Golden Rule a large share—a world ruled by truth and with justness. It is an unusual, though quite scriptural view of the New World coming, and of the rocks and shoals we must navigate ere we can with safety anchor in the quiet harbor. The author evidences an outstanding example of faith that is cheering to witness in these days of neither hot nor cold lukewarmness. You will enjoy his book, and find it exceedingly valuable. Cloth bound, 208 pages, $1.50 postpaid.

DESTINY PUBLISHERS
HAVERHILL, MASSACHUSETTS

We Know Them by Their Marks . . . .

ONE NIGHT I watched the sun gradually disappear at sunset; first its lower half, then its center, and quickly there remained visible only a tip; then all at once even that vanished before my eyes. It was gone!

But was it dead? No, indeed! And I went to rest without a tear in my eye at the death of the sun. *I knew it was not dead!*

In the middle of the night I awoke, and all was dark and inky blackness. But about 5 A. M. I could begin to see the light slowly coming, and gradually to see the window plainer, then the various things in the room and, by-and-by, the sun burst forth in all its strength and glory.

But supposing there had been one of those unreasoning skeptics there that bright morning, he would have said: "But that cannot be the same sun, I saw the sun set last night millions of miles away to the west. This cannot be the same sun rising millions of miles away to the east. It is a sham, a fraud, a counterfeit sun, a new pretender."

And there is a good deal which might be said for that; for no man, living or dead, has ever seen the evening sun work 'round and become the morning sun! No man the ages past has ever watched its movements from the west, during the hours of darkness, 'round again to the east! And no man ever will!

How then do we know it is the same sun? BY ITS MARKS, its size, its light, its shape, its heat, the time of its rising, the time of its setting, the place of its rising, the place of its setting: *in short,* by its MARKS!

As I went to work that day, I did not hear one person say that we had a new sun, though it had set in the west and come to life again in the east. No! *It was the same sun, though no man has ever watched it 'round.*

David's throne did the opposite: it set in the east and rose in the west! And it is the same throne, occupied by David's seed, over the same chosen people, *for we know them both by their marks*!

—*From* "The Stem of Jesse and The Royal Line" *by Henry D. Houghton.*

The Wounded Comrade

WE HAVE used as our cover illustration this month an excellent reproduction of a bronze by the late Carl Akeley, naturalist-sculptor. It depicts the succor given by the strong to one of their own in the African jungle. As one contemplates the spirit of helpfulness suggested in this statue can we refuse to do less for our own than is being done by these beasts of the jungle for their own? Surely we should do as much when men and women of our blood and race are subject to an unmerciful attack by a relentless foe, the leader of whom is designated by the prophet Daniel as "The Desolating Brute".

If the politicians at Washington but knew the story of the Book and the message of the prophets thay would forget petty politics, party preferences and selfish desires and give immediate help to the men of our race and blood who are now subjected to all the horrors of aerial warfare.

The disquieting feature of the present situation is that on one hand there are those who are determined, regardless of results, that no assistance shall be rendered the men and women of Great Britain who are desperately fighting against fearful odds. On the other hand there are those who are as determined to capitalize upon this need of assistance, using that need for the purpose of gaining control over our domestic life and its activities. Let us freely help and succor our brethren across the sea and this can be done *without having such help made a stepping stone in the process of destroying our liberty and freedom.*

We live in evil times as men undertake to make capital out of the distress and affliction of a nation faced with a foe who, if victorious, will show no mercy. May we not learn a needed lesson in these two elephants rendering assistance to a wounded comrade?

BOOKLETS OF IMPORTANCE!

The Lost Tribes of Israel, ***By Reader Harris***	35c
100 Reasons and More Why the British are Israelites, ***By Rev. R. G. F. Waddington***	35c
The Assyrian Invasions and Deportations of Israel, ***By J. Llewellyn Thomas***	30c
The Second Coming of Our Lord, ***By Rev. W. Pascoe Goard***	35c
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Sixty Promises, ***By Wm. Whitton***	15c

(These booklets will be sent postpaid)

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Everyday Religion

By Joseph Fort Newton

TWENTY-FIVE years ago Angela Morgan wrote a glorious poem, "God Prays", which answered a question in our hearts during the first World War, and answers it again today.

People were asking why God had allowed the war to start, and did not stop it at once. The poem is in the form of a dialogue between the soul of man and his Maker.

"Thou, who are mighty, has forgot;
And art Thou God, or art Thou not?
When wilt Thou come to save the earth
Where death has conquered birth?"

To which God replies, making a plea that, while millions pray to Him, imploring that He do something, not one of them listens to His prayer, asking the faith and help of man.

"Till the people rise, My arm is weak;
I cannot speak till the people speak;
When men are dumb, My voice is dumb—
I cannot come till the people come."

Here is a wise and clear insight, magnificently expressed; if we think a moment its meaning will be clear. To be man, to be free, man must have a world of his own to run.

In short, within the Divine providence there is a tiny human province, in which man is master. He, too, is God, or akin to God, in some degree and must learn to live his life.

In this human world, what God does for man He does in, by and through man, using human voice to speak His word, and human hands to do His work; it could not be otherwise.

By the same token, God does not do what He has sent man to do. If man does not or will not do it, alas, it will remain undone and man will bear the pain and folly of it.

The new world war is so plainly a man-made mess that few ask the old question; we do not blame God for our errors.

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Joshua's Long Day

By the late

PROFESSOR C. A. L. TOTTEN

A new edition of this important book, which has been out of print for many years. The demand for it has been insistent, for this is the book which scientifically demonstrates the actual occurrence of the miracle of Joshua's Long Day, when the sun and the moon remained silent.



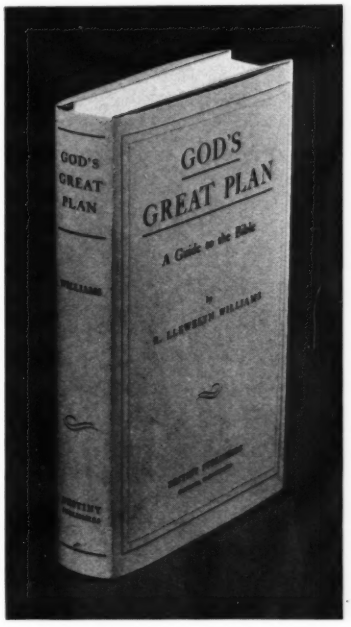
Atheists, agnostics and disbelievers who question the authenticity of the Bible account of Joshua's Long Day are confounded by the facts presented by Professor Totten in his demonstration of this astronomical event.

Recognized as the *authority* concerning this outstanding miracle, this book is frequently quoted by lecturers and writers. You can now have, for your personal reference, this valuable data regarding Joshua's Long Day; and in the same book, in addition, the evidence that the Dial of Ahaz returned ten degrees. This new edition is just as originally published, and the original binding with its distinctive cover design has been faithfully reproduced. $1.50 postpaid.

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In these pages that great, central theme of the Bible is traced; that theme which links all its books together and which justifies their inclusion in one volume as the Book of Books—



The reason for God's Great Plan of Salvation, its historical development, and its ultimate triumph are traced in chronological sequence from the first verse of Genesis to the last verse of Revelation.

The part which the Servant Nation is called upon to play in this great plan, her divine creation, her mission, and her present responsibility are clearly outlined, as indeed, they should be. Yet never is the Servant Nation allowed to overshadow the figure of the King, for whose service she has been created. Hardly a statement in this valuable book is not supported by evidence from the Scriptures. The writer evidently does not wish to force his conclusions on the reader, but to encourage him to judge for himself.

Accompanied by such a guide, counsellor and friend, the student may journey through the pages of the Bible as down a broad highway, passing from scene to scene with the evergrowing conviction that the Bible is not only a true book, but something of far greater value — the written Word of our Lord.

GOD'S GREAT PLAN

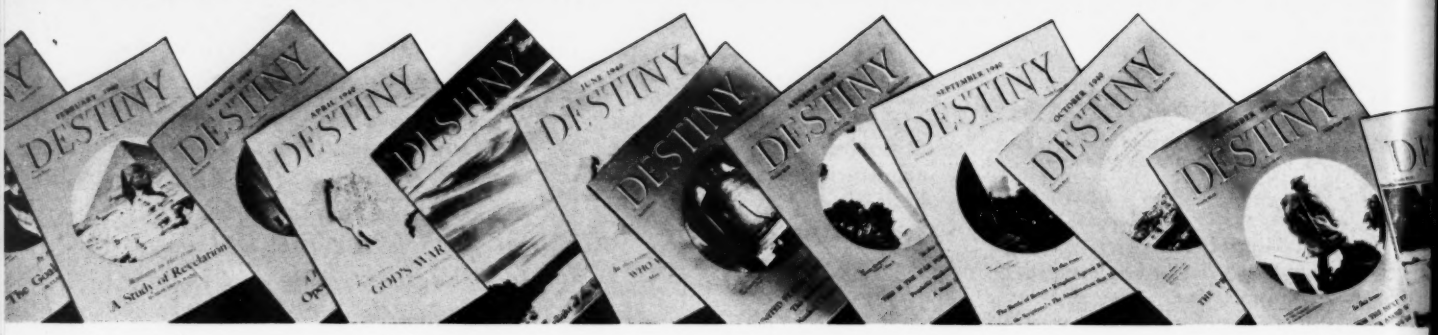
A Guide to the Bible

By R. LLEWELYN WILLIAMS

Cloth cover, 176 pages, $1.25 postpaid

DESTINY PUBLISHERS

Haverhill, Massachusetts



SUBSCRIPTIONS

WILL YOU help us? Occasionally the question is asked, "Where can one get DESTINY Magazine, is it on the news-stands?" It doesn't seem to occur that it might not be feasible for *all* publications to be sold through that channel. The very economics of national news-stand distribution would require the printing of thousands and thousands of extra copies, which might not be sold, and without advertising revenue (also, not being subsidized) we must depend on the certain and complete selling of each month's issue. Importantly, too, because of the very nature of DESTINY Magazine there must first be an awakening of interest. It is that awakening which usually results in the question, "Is it on the news-stands?"

So will you help us? Please inform your enquirers that although DESTINY is being sold by an increasing number of book-sellers, also at some news-stands and at branches of the Anglo-Saxon Federation, that in the main DESTINY readers are *regular* readers and hence they *subscribe* for it!

Thus by subscribing one can get DESTINY Magazine wherever they are. It is as near as the nearest post-office or mailbox, it takes but a moment to order it, and then it comes direct to the home—nothing stops it—which brings to mind the slogan of our nation's superb postal service: "Neither snow nor rain nor gloom of night stays these couriers from the swift completion of their appointed rounds".

And then, in the quiet and solitude of the home, how valuable the printed page becomes. The printed message remains and can be read until it is understood. The sober printed statements of facts convince the thoughtful. The great story of our race challenges the thoughtless. Isn't it worthwhile, therefore, to make a gift of subscriptions to your friends? They will thank you. OR, if you cannot make the gift, make yourself an agent of goodwill and induce your friends to subscribe through you. They will thank you for that, too.

The sole purpose of publishing DESTINY is to get it read, and although people are subscribing in increasing numbers today, we must press forward; thousands and thousands more throughout America would subscribe if they knew of it. *They are waiting to be told!* Right there is where you can help, if you will lend a hand and bring it to the attention of all your neighbors and friends—wherever they live, wherever the mails go.

It is a call to action: this challenge of the Anglo-Saxon-Israel knowledge! It is insistent and compelling, and constitutes the most vital call to action that has ever been issued in the history of mankind. For in the GOSPEL OF THE KINGDOM are concentrated all the hopes of those who look for the manifestation of the KINGDOM OF GOD upon earth—the NEW WORLD ORDER.

Do you look for the end of the present Age and the dawn of a new and better Age? Do you long for the coming of the day when wars will be no more? Do you pray for the coming of an era of universal righteousness on earth? Then help us proclaim the Message of the Kingdom upon which the manifestation of all these ideal conditions depends. Help us proclaim that message throughout all America!

St. Paul was not exaggerating when he claimed that the rediscovery of the Israel people and their manifestation would mean for the world as a whole nothing less than life from the dead. Every effort we make to proclaim more widely this good news of the Kingdom means that the day of Mankind's deliverance draws increasingly near. By helping to spread the message through this publication you are making it possible for the Anglo-Saxon peoples to learn of the vital facts concerning their origin, mission and destiny.

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. (Isaiah XXIX, 18.)

DESTINY PUBLISHERS HAVERHILL, MASSACHUSETTS

(SUBSCRIPTION PRICES ARE ON PAGE 2)