ANGLO-SAXON

DESTINY

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COLOR PHOTOGRAPH BY LEON DE VOS OF A MODERN PRECISION ELECTRIC MELTING FURNACE IN ACTION AT THE BRIDGEPORT BRASS COMPANY, BRIDGEPORT, CONN.

THE COMING [illegible] CRISIS [illegible] AS NAZIS

An Introduction to This Magazine—

Believing and affirming that the Anglo-Saxon, Celtic and kindred peoples are Israel, with all that this implies in God's relation with mankind, we give 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. 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* 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). This publication 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. DESTINY MAGAZINE recognizes 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 liberty-loving and God-fearing men of Holland and Belgium, the Brittany men of France, the Saxons of Germany, the Scandinavians and Britons and North Americans all belong to the Israel stream of destiny. Even in Russia are pockets of Israel—for through Russia

(*Continued on Page* 21)

DESTINY

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DESTINY

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A journal of National 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 descendants of the Northern ten tribed Kingdom, or House of Israel! It 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*

Momentous Days Ahead

THE immediate future is ominous! The Allies are confronted with major disasters on all fronts and this includes not only the military but also the diplomatic and economic fronts as well.

The irresistible forward march of aggressive nations is destroying the resistance of one country after another who undertake to oppose their campaign. Even Israel is not able to stay that forward move and successfully stand before her enemies. The fall of Greece will have far-reaching results on all fronts. Egypt is yet to be lost and the Suez Canal taken. The influence upon Turkey of all this will be disastrous for Israel.

Now immunity from disaster does not rest upon the fact that we are Israel, but such immunity will come when as Israel we turn to God and conform with His laws.

The situation facing the Anglo-Saxon Celtic peoples today is as desperate as that faced by our ancestors in 740-21 B. C., when Assyria came against their land. Though Israel was under pressure then, she absolutely refused to turn to God and the result was overwhelming defeat. The same road is being travelled today by the Anglo-Saxon peoples and, unless they heed the call in a soon-turning to God, our nation faces major disasters that will affect every man, woman and child in our midst.

What can we do or what can we say that will arouse our people and turn them from the attitude of self-sufficiency? At times it seems such a hopeless task, and the church and its members are sound asleep to the perils of the present hour in their failure to study and believe God's Word.

Yet *IF* we will only listen and give heed to the warning and obey the call for a *national* spiritual awakening the defeat that is facing our Israel nations will and can be turned into a glorious victory. What troubles must we suffer and what difficulties must we face before our people are thus aroused?

The Spirit of Blindness

SO UNCERTAIN is the future that few news commentators venture to predict the outcome of the present conflict. This is clearly illustrated in an editorial in the *Saturday Evening Post,* March 22, in which the editorial writer said, "We know for sure only that the war will sometime end, and that when it does there will be some kind of peace. How the war will end, or what the world will be like at that time, we do not know." Then follow many conjectures from the fall of the British Empire to the collapse of Germany and the probable future division of the world.

The commentators and writers lack that certainty of forecast and speech that was characteristic of the expressions of the leading commentators of the past. They have no vision today. Even the *Saturday Evening Post,* which has prided itself on its past foresight is now floundering as though its editorial staff were wandering in a labyrinth from which they can find no way out. But this condition is not to be considered astonishing in the light of the prophetic word. The failure to accept and believe God is responsible for the lack of knowledge regarding future trends.

Isaiah the prophet clearly summed up this condition in Israel when he said, "And the vision of all is become unto you as the words of a book that is sealed. . . . For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:11-14.) The reason given is because men have turned from the Lord and in their failure to reverence His teachings have accepted and followed the doctrines of men.

There is only one way to know and understand the future today. It is through a study of God's plan regarding His people Israel, the Anglo-Saxon Celtic nations. Because we are in a change of times, journalists and writers will be unable to visualize the future until they recognize the plan of God regarding that future. Until that desire for truth comes, the spirit of deep sleep will keep their eyes closed to the vision that becomes clearer and clearer, with the passing of time, to those who watch current events in the light of ancient prophetic predictions. An understanding of prophecy is the key that unlocks the immediate future and opens the eyes to the vision of coming events. The man who refuses to accept that key, or lacks the knowledge its possession would give, will continue in a dazed state as is evidenced in the above quotation.

The Labor Front

NEVILLE CHAMBERLAIN'S appeasement policy which climaxed with the Munich Conference in the fall of 1938 was hailed by millions as a great achievement. In an editorial written in

the November 1938 DESTINY the futility of such a policy of appeasement was recognized when we said, "The Munich Conference settled nothing. Hitler made a splendid demonstration of diplomacy, backed by the power of the sword. . . . The rule of might has been established as the result of the present postponement of a show-down which has resulted in a sense of security which is false, having been gained under pressure. . . . The present rejoicing is premature. Men's hearts would fail them if they fully realized the inevitable results that are to come from the Munich Conference which has stimulated, rather than decreased, preparation for war." Subsequent developments clearly demonstrated the accuracy of this forecast and the emptiness of all the claims that through appeasement peace would be assured our generation.

What Great Britain was undertaking to accomplish on the international front by a policy that has since proved so fatal the government of the United States has adopted as its policy on the economic front in their endeavor to appease labor leaders. The disastrous consequence of Chamberlain's policy will follow our policy here if the government pursues its present program in dealing with the economic situation.

There are two main battle lines in the present world conflict. One is the actual scene of physical fighting where the belligerents meet in armed conflict. The other is the economic front where, though less spectacular, the conflict is just as keen and the tactics employed as vital in deciding issues that will result in victory or defeat.

Unpreparedness and appeasement on the part of the Anglo-Saxon World made inevitable the present world conflict. One country after another has become the victim of German aggression, and because of past unpreparedness continued victory for German arms seems inevitable as they move into the Balkans and across northern Africa.

The economic front is vital to the ultimate success of the war against all this aggression. But we are, however, repeating on the economic front the same tactical error of appeasement that has brought Europe to its present state. It is fully recognized that there are hundreds of thousands of loyal patriotic Americans in the ranks of labor who are subject to the authority of labor leaders. There are many men who are not even members of labor unions and are denied their God-given right to work and to pursue an independent course by our government in its moves to appease a handful of labor leaders who desire to collect tribute from these workers.

The present situation is *a government within a government* able to bring about a stoppage in production in spite of the desire of the National Government for delivery of weapons so essential to national defense! If we lose the war on the economic front we will lose the war on the field of battle and, to date, the war is not now being won on the economic front.

Our government policy of appeasement has already cost many hours of labor and serious delay in production. A continuation of this policy will be far more disastrous than even the appeasement policy at Munich. Our nation must discard appeasement and restore the authority of our government to act for the good of our country regardless of any group or group leaders whose plans and moves are detrimental to the welfare of our nation.

The strike situation today is as often a dispute between rival unions and leaders as it is between labor and capital. The government should forbid all strikes and make it mandatory to arbitrate all disputes regardless of whom it affects. The ability to produce in quality and quantity should govern the settlement of all such controversies with no stoppage whatever in production while such conferences are going on. If such cannot be accomplished, and soon, we will see the authority of our government usurped by a handful of men who control labor. The result will be mob violence and revolution. There can be no half-way measures and appeasement is merely a label for such measures.

It is upon the economic front that the present conflict is to be won or lost. If we fail to institute a vigorous policy that will curb all agitation, subversiveness and sabotage here, it will be a thousand times more disastrous than the appeasement policy of Chamberlain. If labor is able to continue enforcing shutdowns and strikes it will spell defeat to our armed forces. Labor will then have no one but themselves to blame if, later, a victorious enemy compels them to carry on under conditions equivalent to economic bondage and slavery.

It is as much an act of treason to prevent weapons and munitions of war reaching our army and navy by interfering with production as it is to destroy such stores of material after they are produced. Let our government act accordingly and move against anyone and everyone who would thus hinder our program of preparedness.

Revolution

MEN HAVE been asking the question, "When will we be in the war?" The fact is we are already in it and the month of April has demonstrated the revolutionary characteristics of that conflict insofar as internal conditions in our nation are concerned. Now a revolution is a change or movement that involves the overthrow or repudiation of an existing government or political system and the establishment of a new government.

The Communistic leadership back of recent strikes is in the nature of revolutionary moves. Can it be that there are those in influential positions in our present administration who do not want a vigorous policy adopted against agitators? Could they possibly have in mind using such agitation as an excuse for ultimate socialization of all industry under governmental control? Revolutions are not always carried out by armed insurrections. A political system can be deliberately changed and a new form of government established under the guise of a national emergency.

Until the Federal government takes a vigorous and unrelentant stand against all labor agitators, which they have refused to do to date, the above surmise may be nearer to the truth than most of us would like to believe.

Moving Toward Palestine

LAST MARCH, in an editorial in DESTINY, we said, "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." Subsequent events have proved the accuracy of this forecast. Italy as a power is done and to all intents and purposes this nation is as thoroughly dominated by Hitler as is Rumania and all the other nations that have fallen under the power of Nazzism.

Instead of Italy directing the campaign in northern Africa, Hitler has now taken charge with Egypt and the Suez as his objective. We discussed the coming collapse of Italy in the December 1940 DESTINY and said, "This possibility raises many questions. Will Hitler finally dominate Italy, and will the military

(*Continued on Page* 16)

God's Unfinished Symphony

THE BIBLE is like a great symphony which has not yet been completely performed.

The Great Composer has finished it, and knows how it will end, but we who are both performers and audience must wait until time brings the written word to life.

Because the orchestra is so big everyone has a part to play, either prominently as a soloist, or in unison as one of many violins; and because the theme is so great, and never lost sight of, no listener should be ignorant of it. Yet ignorant many are, both as performers and as listeners, so that the first play out of tune and the second say that there is no design.

There are four movements in this symphony and two main themes.

Today, in point of time, we are in the fourth movement, and as a nation we are part of the theme. The first movement introduces the two main subjects, which are the *King* and *His Kingdom*. There are others, particularly the Church, which are scarcely less important than the *Kingdom,* but Paul said "If ye are Christ's, then are ye Abraham's seed," so the Church, in the ultimate, is included in the *Kingdom*.

The *Kingdom* was first established when God became *King* in Israel. God was their King, the Law of the Lord was their Law, Canaan became their country, and the people themselves became the people of the Lord.

Israel is twice referred to as a kingdom before entering into the Promised Land, and long before the days of Saul and David. Only three months after the Exodus the Lord told the Children of Israel: "Ye shall be unto me a *Kingdom* of priests, and an holy nation" (Exod. xix, 6), and Balaam prophesied and said: "His *Kingdom* shall be exalted" (Num. xxiv, 7). A kingdom requires a king, and the Lord Himself was King. But knowing that in the future His people would desire a man to rule over them, He gave instructions through Moses about the kind of man the king should be—chosen of the Lord and an Israelite by birth (Deut. xvii, 15).

For four hundred years the government was Theocratic; then God was rejected, a man was asked for, and Saul was given. Saul was disobedient, and God, though rejected by the people, still retained His power, and He in turn rejected Saul and chose David, and after David, Solomon, who "sat upon the throne of the Lord" (1 Chron. xxix, 23). After Solomon the *Kingdom* was divided, and two separate kingdoms came into being, and continued for four hundred years in spite of many sins by both kings and peoples. The judgment came upon them, and they were removed from Canaan, and the *Kingdom* was overturned. That is the first song of the *Kingdom*—its inception, its ascendancy, its decline and its rejection.

The second movement brings us a new song, often hinted at in the first, sometimes heard clearly for a moment, and now set forth in its own fullness and beauty. Hear the words of Mary's Magnificat: "He hath holpen his servant Israel in remembrance of His mercy." These words go hand in hand with the cry of John: "Behold the Lamb of God, which taketh away the sin of the world." For Jesus was both the Redeemer of Israel and the Savior of the world. Whosoever would, might come, but there was no benefit in making them Abraham's seed, as well as Christ's, if the Kingdom which God has made from Abraham was to be forever cast off. Israel was redeemed so that God might keep His word and that through them, as well as through Christ, all nations might be blessed. Jesus Himself said that the *Kingdom of God* was to be found in a nation whose actions proclaimed their identity: "The *Kingdom* shall be given to a *Nation* bringing forth the fruits thereof" (Matt. xxi, 43).

The third movement is an answer to the second: "Sing, O ye heavens, for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein, for the Lord hath redeemed Jacob, and glorified himself in Israel.

This refers to the people who were carried away captive in the seventh and eighth centuries B.C. Only a small number came back from Babylon, and they were not of the bulk of the people who were scattered in Assyria and Persia and beyond. One thing is certain, they could not disappear, for God promised through Balaam that "the people should rise up as a great lion, and lift himself up as a young lion; that his seed should be in many waters, and his *Kingdom* exalted" (Num. xxiii, 24; xxiv, 7).

It is an historical fact that the ancestors of the Anglo-Saxon race came from those countries where Israel disappeared. That is why Isaiah says: "Glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea. From the uttermost parts of the earth have we heard songs, even glory to the righteous."

For Israel in the Isles accepted Christianity, and became the people of the Book.

Today we are hearing the first strains of the last movement of God's great symphony. It is heralded by the roll of drums—the drums of war, as was prophesied. Soon will come the sound of the trumpet, as it is written: "The Lord himself shall descend from heaven. . . . with the trump of God. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." And with the second advent of our Lord come the pipes of peace, when discord shall be ended and all will be harmony.

If you look back you will see the themes which are working together towards the grand finale.

At the very beginning there was a *Kingdom* which was both Church and State in one. Sin caused a change, and Israel was cast off because of wickedness. Christ redeemed Israel—His *Kingdom;* He bought it and paid for it, and it is His own.

The ending is a time of restitution, so that the last movement is not unlike the first. God was King, and Christ shall reign. The *Kingdom* and the Church will once again be indivisible, and no believer will be barred from the blessings of the *Kingdom,* and no one will enjoy those blessings except the pure in heart.

The Chosen Race will continue in accordance with God's promise, but there will be no barrier to the covenant blessings which belong to the Race, for "if ye be Christ's, then are ye Abraham's seed and heirs, according to the promise."

By HANNAH A. IRVING, in The Youth Message, *for March 1941, published in London, England*

The Coming July Crisis!

By W. C. NABORS

FOREWORD—

ON CANAL STREET in the city of New Orleans, Louisiana, a jeweler has for years displayed in his show window a master time-piece. Always it has been accurate!

It is interesting to watch the constant stream of humanity walking past this clock. As each one passes, he will look at his own watch and see that it is correct. If not, he will set it aright and proceed with a look of utmost confidence and assurance.

For years this spot has attracted me. Often I will look at my watch before hand to pre-determine, if possible, how accurate *it* is.

Even so in my study of Bible chronology, for through the years I have set my watch with the master time-piece, as I attempted to "regulate" it to harmonize. Each occasion tells me how accurate is *my* time-piece. I learn its defects. I have never tried to re-set the master clock.

Our election of a New Deal President to a third term and his aid-to-Britain program of Lend-Lease with seven billions expense advance has attracted me for some time. I have wanted to check it against the master clock. My watch has been quite accurate; but now, as the dates have passed, let's take a look at the master clock of history.

Instead of seeing 5 x 65 votes for the original bill in House and Senate, I see five 65's linking connected stages of this reunion of the two nations for an all-out defense of Israel.

Instead of "displacement" of French African colonies from Vichy on March 28th, we see the "displacement" of the Italian navy over an incident of French convoy of goods for German dominated Vichy. The combined items take us one step closer to our answer which will, in due time, no doubt, as usual, reveal even more light because of our delayed and intensified interest.

Simply cannot help looking at my watch when I pass a master time-piece in the show windows.

Observations written on April 2, 1941 . . .

IN CONNECTION with the chart which appeared in the November, 1940, issue of DESTINY, the date of April 2, 1941 is one-half or midway the 286 day displacement period from November 10, 1940 to August 23, 1941.

Since this displacement period evidently points to two major phases of the present world chaos as revealed by Bible prophecy; namely,

(a) The period during which world events shall cause the desolator nations to align or affiliate themselves as described in Ezekial 38 for the final onslaught against the Israel nations, which means a combination of Russia-Germany and others.

(b) The same period during which the Israel nations of the British Commonwealth and the U. S. A. shall be drawn through sheer necessity of world events to reunite for complete all-out defense of Israel to meet this onslaught. . . .

Therefore, as we pass this mid-date of the period, watchers and believers should be able to see "God in action" as Divine Providence guides the destinies of the nations of the world into position where they will be brought to final judgment as foretold in the history of the case.

I give you below five observations of the day that appear to me to be worthy of especial note. Maybe you have others. . . .

1. CIO called a strike at the River Rouge plant of the Ford Motor Company at 12:15 a. m. April 2, 1941. This major effort to destroy our national defense program at this vital spot ties into most of the recent dates in our chronological chart with reference to the reunion of Britain and America in their program of all-out defense for Israel. The first trouble was announced by Ford Motor Company on March 28 (2 x 286 days from September 3, 1939—Britain's entrance into this war) when they stated that production of Blitz buggies would cease due to labor trouble. Now comes the actual strike on the exact bi-sectional date of the 286 days beginning November 10. I believe that this trouble will run into a crisis over a period of ten days, ending April 12, 1941—which is 153 days, the number of the elect, from November 10, 1940. If so, the decision arrived at by the U. S. government for a solution of this River Rouge trouble should determine the future course of the elect nation for the divinely guided solution of our labor problem.

2. News comes that our nation is today answering German and Italian notes of demand relative to their ships which were seized in this country over the weekend and the replies of flat refusal to their demands. This item definitely places the U. S. position in the battle of the Atlantic at the exact bi-section of the date period.

3. The R.A.F. announced the first destruction of a German city from the air by this force, similar to the German attack from the air on Coventry. The R.A.F. announce the use of a new and more powerful bomb. The nature of this news announces a reversal of air supremacy on the exact bi-sectional date.

4. News reports today say that Yugoslavia has a messenger in a plane enroute to Russia in the hope of securing Russia's protection against Germany. In view of the fact that this entire 286-day period indicates the period when Russia and Germany should arrive at an agreement, as indicated in Ezekial 38, and that the Russian Ambassador arrived in Germany on November 10 to initiate this agreement, but returned without concluding it; now comes the bi-sectional date and looms Yugoslavia, Greece and Turkey to strengthen Russia's trade position and forces Germany into the secondary position, indicated

in Ezekial 38 and also blocks her attempt at this time of a land drive east of the Mediterannean.

5. A news flash today tells of the successful eastern extension by the German tanks down in Libya as they have repossessed from the British a town between Tripoli and Benghazi, marking a 30 mile extension eastward. This suggests the quiet preparation for the German reversal of the great push started under General Wavell December 9, 1940, in keeping with Daniel 11:40.

The news flashes—"Rome says German and Italian mechanized units occupied Marsa el Brega 30 miles east of el Abheila on Libyan coast at road linking Benghazi and Tripoli."

"Berlin says German African corps in cooperation with Italian forces took an advance base and fortified position from British on Monday."

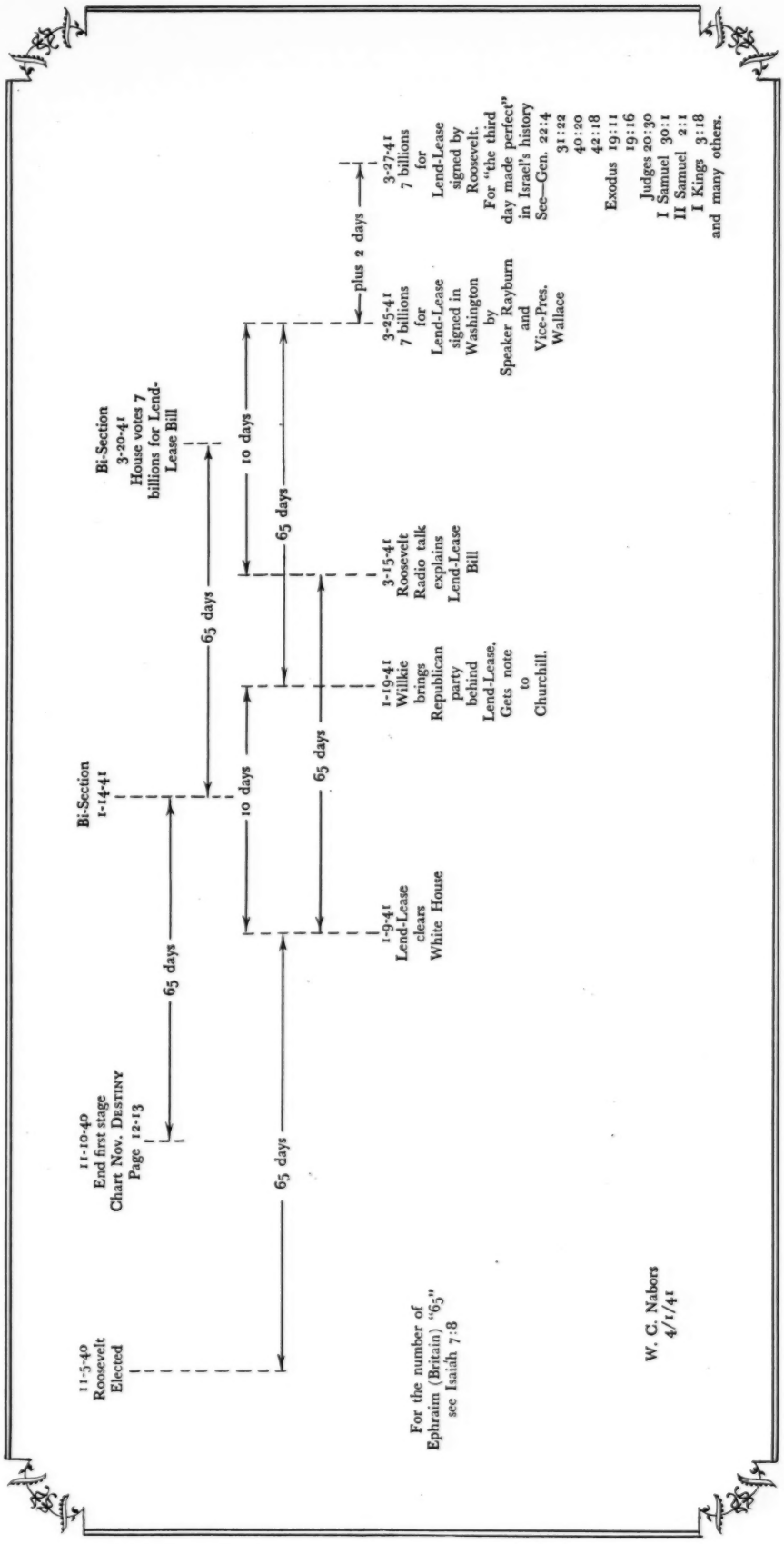
Letter of March 1, 1941 . . .

DESTINY MAGAZINE,
Haverhill, Massachusetts.

Dear Sirs:

Here is a matter that I think will be interesting to follow. I notice that a news item dated February 26 says that the CIO has handed Ford Motor Company a thirty-day strike notice and that this action brings a four-year fight to a show-down; that this strike will involve 100,000 workers and $123,000,000 worth of War Department contracts for airplane engines and reconnaissance cars. I think this is important in the light of the timing and the various statements made in my articles watching this Ford matter develop. Now, this strike period will run out March 28. Note that March 28 is exactly 2 times 286 days from Britain's entrance into the war; therefore, a war displacement date dealing with the most important source of war supply for Britain at a point that is the key to the settlement or collapse of the entire labor policies within the U. S. June 11, 1940—153 days prior to November 10, 1940—Mr. Ford's statement set the mass production plan of defense in motion in this country. 153 days after November 10 is April 12, 1941. The present schedule for placing of machinery in his new aircraft factory is the first week in April and I think the initial production showdown date is this April 12, 1941.

We can, therefore, see involved in this crisis the supreme effort of the desolator to thwart defense production in America through the medium of labor disturbances and the 153 number of the elect suggests the plan of Providence for the



solution of what is now our major difficulty.

I therefore feel that one of the most important things on the agenda of America is a labor crisis involving vital defense material for our government and Britain, concentrated at the most important single point in America—the final solution of which will largely determine the policy of our government on the labor question for the future. I therefore feel that it will be exceedingly interesting to follow the details of this development.

I enclose an article by Walter Lippmann on the subject "Vindicated by the Result." If you will think of this article as a resume of events covering this same period, June 11, 1940, to April 12, 1941, I think the article is valuable.

Cordially yours,

W. C. NABORS.

Timing and Identifying the Crisis . . .

CHART reading or blue print reading is a dry subject unless or until the chart reader begins to see unfold the design in the mind of the architect. When the architect is the God of the Universe and the blue print reveals his handiwork in the design and pattern unfolding the course of the history of nations as they are brought before the judgment bar of God, chart reading dryness gives way to a thrill beyond comparison. When we recognize the fact that we are actually in the period of God's judgment of the nations, history unfolding becomes the revelation of the guiding hand of Divine Providence following the predetermined plan as recorded in Holy Scripture.

In order to understand the future, a knowledge of the past is required. Often it is the little things that unfold to us the pattern of those more important.

Preceding this article therefore is reproduced for information and reference a pattern of the Lend-Lease bill (written April 1, 1941) and observations dated April 2, 1941; also copy of a letter dated March 1, 1941.

I was a bit concerned as to why this 7 billion dollar bill supporting the Lend-Lease program was not signed by the President in Washington on March 25 at the same time that it was signed by Speaker Rayburn and our Vice-President Wallace. Then the bill was sent to Florida and every effort made to have the President sign it on March 26, but weather conditions in the Gulf made it impossible until the following day, March 27. This led to a study of the references shown and I was interested to see that each reference used applied to a crisis in the *history of Israel.* The background and occasion for the "third day" references should be studied, and Acts 10:40 should be added to climax the group. We should remember that on this occasion referred to, when Christ was raised upon the third day, not only was the plan of individual salvation made perfect but the plan for the *literal redemption of Israel the nation* was also made perfect. It is from this "the third day made perfect" that we get that familiar phrase so often heard—"the third time is the charm"—which phrase comes down from our Israel forefathers who were more familiar with the Bible than this present generation.

Now, let's check the five observations dated April 2, 1941, for since this date much has transpired. The strike at the River Rouge Ford plant, which began on that date, was settled by agreement on April 10 and became effective when the company on the 12th officially called the men back to work. Thus, exactly within the ten-day period indicated by our study long before any strike trouble actually developed in the plant did the entire affair take place.

But in Mr. Bennett's formal statement for the company, released April 10, he properly refers to it as "a temporary solution of this strike." This, therefore, is a settlement with brute aggression *by appeasement,* and is only the *beginning* instead of the end. This administration of the Government cannot so appease aggression and consider the matter closed. Face the issue squarely it must. Nor is it settled until enacted and enforced by the Government itself. Bringing pressure on business on the one hand and pressure on the honest loyal American laboring man on the other to satisfy communistic greed is no solution!

The Ford Motor Company succeeded in bringing to the attention of the government the fact that this strike was not a voluntary act on the part of the majority of their workmen but an act of destruction by agents of communism and included sabotage in the plant. Congress, under the Dies Committee, sent representatives to investigate, who confirmed in their report this sabotage, fixing the destruction at around $300,000. One of the grievances of the CIO was the policing system of the Ford Motor Company. Now, law-abiding citizens feel a sense of security and protection from an efficient policing system. It is only the criminal or law-breaker who does not want an efficient policing system.

On the same date, April 12, Vice-President Wallace, addressing a Stockholders' meeting of the Federal Home Loan Bank of Winston Salem, N. C., charged that "foreign agents are sabotaging our labor organizations to the great disadvantage of labor itself." Thus as spokesman for the Administration, while a settlement by appeasement has been made, the Administration goes on record as accepting the challenge of certain "foreign agents."

Thus was laid the foundation for a showdown between our Federal Government and the program which our enemies refer to as "an inside job."

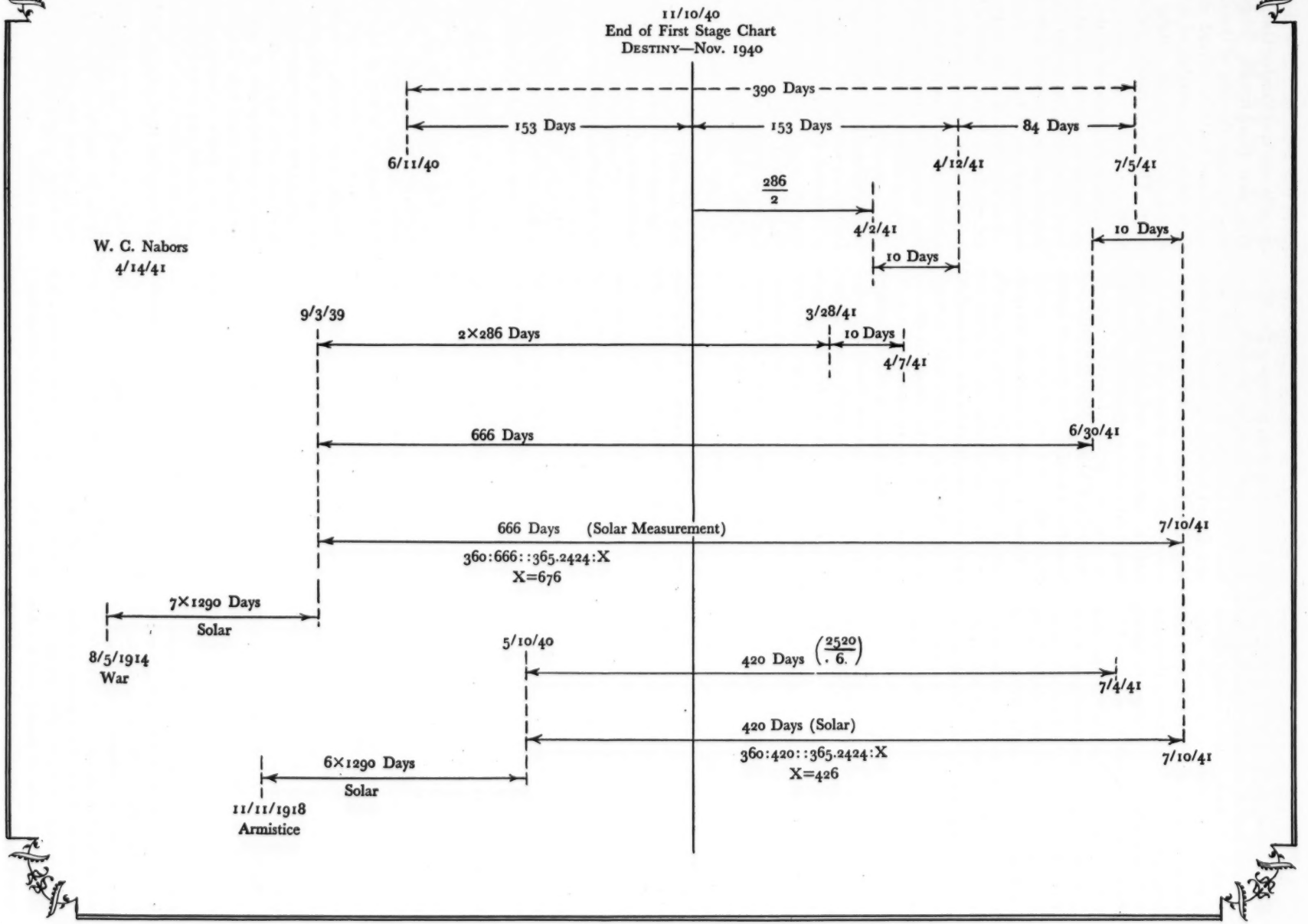
The chart should, *and does,* therefore give us the time period for the climax of this showdown. Before going into this, however, let's notice other major events:

1. Our relationship with the Axis has been further strained by our government act in accepting the protection of Greenland, our seizing of Danish ships and our recognition of the free government of Denmark.

2. Again we have taken a major step in the extension of shipping to the Red Sea. The invasion of Greece and Yugoslavia, beginning on Palm Sunday, April 6, had reached a stage of crisis by the end of the week before the British and Greek forces could establish a line that temporarily stopped the advance.

3. Since April 2, the German lightning reverse, described in Daniel 11:40, had gained back from Britain up to this date practically the entire Libyan Coast and even some Egyptian soil taken by General Wavell's push from December 9 to April 2. Ten days reversed four months of the greatest *push* in military history.

4. Now comes the Easter announcement of Russian-Japanese *Cooperative Aggression Agreement.* It is easy to see these ten days have brought events of the first magnitude in the direction of Russia's full participation by the August 23, 1941, displacement date shown in


11/10/40
End of First Stage Chart
DESTINY—Nov. 1940
390 Days
153 Days
153 Days
84 Days
6/11/40
4/12/41
7/5/41
286/2
4/2/41
10 Days
10 Days
W. C. Nabors
4/14/41
9/3/39
3/28/41
2×286 Days
10 Days
4/7/41
666 Days
6/30/41
666 Days (Solar Measurement)
7/10/41
360:666::365.2424:X
X=676
7×1290 Days
Solar
8/5/1914
War
5/10/40
420 Days (2520/6.)
7/4/41
420 Days (Solar)
360:420::365.2424:X
X=426
7/10/41
6×1290 Days
Solar
11/11/1918
Armistice

our original chart appearing in DESTINY of November, 1940.

Therefore, we see that our labor crisis, under the leadership of foreign agents, is timed to parallel acts of greater magnitude on the part of the nations in this death struggle, even including those nations which have as yet failed to openly identify their position.

Let us, therefore, turn to the blue print in an effort to determine the pattern and *time* of this major showdown crisis, knowing that it will show itself in an attempt to destroy our national defense program *within the nation* and be parallelled at the same time with similar onslaughts from the nations involved and *to be* involved in the Mediterranean attack toward Palestine and the Empire.

The inception of our national defense program dates from June 11, 1940, when Mr. Ford suggested mass production for national defense. Two periods of 153 days each expired April 12, 1941. For months my worksheet has had the notation extending this period to a total of 390 days, the number of Israel, to the date of July 5, 1941. Note also this 306 days is extended 84 days to make the Israel number 390. Now 84 is 7 x 12.

> "My spirit shall not always strive with *man,* for that he also is flesh; yet his days shall be an hundred and twenty years." (Genesis 6:3.)

Time and again the history of Israel revealed this warning period. First in years. Later in days. Now, as the time draws short we see it in the form of seven (complete) times the shorter warning number.

In this matter under study, if these figures talk to this nation of the U. S. A. they say: "Manasseh, of Israel, My elect, two times (by the two periods of 153 days each) I have protected you, but now, when the complete (seven) period of warning (120) shall have expired on July 5, 1941, you shall be brought face to face with this thing of which you have now been duly informed."

By this time we should arrive at the *effective* consummation date of our national defense program.

Britain entered the war September 3, 1939, and 666 days of her participation in this war will expire June 30, 1941. Now, these 666's referred to in Revelation 13:18 are symbolic of the power of the beast of aggression and by June 30, 1941 we shall see the fullness of their devilish plans, both on the "inside job" and on the field of battle, and by this time the administration of the U. S. can no longer refer to "foreign agents" without identifying them by name. The Russian bear will then be aroused to action. The question of dealing with foreign agent's activities in American labor unions will have passed the appeasement stage. This matter will not be settled by agreement but by government decree supported by government authority and the honest laboring men of America will be separated and protected from the domination by force of agents of the 666's.

In all of our time measures, the pattern is fixed by Jeremiah 31:35-36; 33:20-26, establishing the *average* or mean time measured by the *sun* and the *moon.* A solar year is 365.2424. A lunar year is 354 plus. The average is 360.

Now, from the work of Mr. J. B. Nicklin he has shown us that from Britain's entrance into the World War August 5, 1914, to Britain's entrance into the present war September 3, 1939, is exactly 7 (complete) x 1290 (desolator of Daniel 12:11) by *solar* measurement. Solar measurement of 666 days is determined by the following ratio:

360:666::365.2424:X

X in this problem equals 676, therefore 666 days from September 3, 1939 by *solar* measurement is 676 days and gives the terminal date of July 10, 1941.

We therefore have the period for the July crisis indicated by the supreme effort of the 666's in the air, on land, on sea, under the sea, *and on the "inside job",* coming to a full crisis within the ten days measured by the 666's of the Divine architect, from June 30, 1941 to July 10, 1941, intercepted at its bi-sectional date July 5, 1941 by the tool or weapon of war identified by the number of Israel—390.

If these figures are permitted to talk, here's what they say to me—

"In that period of world chaos of the final World War which complete (7) desolation (1290) shall identify (remember it is Israel the desolators would destroy) a supreme test will be made in a period indicated by the 666 days identity of the power of the beast. These two markers or time periods indicate when this power shall think to have all-out defense program at its full growth stage where it is expected to become effective help to Israel (390) completely *within* the power of 666 on both sides. (American side and European side) (Inside as well as outside)."

But there is another arithmetical voice to be heard in this study of chronology:

The same work of Mr. Nicklin has shown that from the date of the Armistice of World War Number One, 6 x 1290 days, solar measurement, brings us to May 10, 1940, the date of German blitz against the lowlands toward the Isles. Here we see the number of desolation in the multiple of the number of the beast. The news rightly pictured the result.

Likewise the terminal of the seventh multiple of the desolating effort (7 x 1290 days solar gives September 9, 1944) suggests another terminal date of defeat for the enemies of Israel.

But from this May 10, 1940 drive a *test* of Israel began. Israel's full test period is 2520 days or the day measure for seven times. Such a test in our economy was shown from the Wall Street crash of October, 1929, to the world gold crash of the Tri-partite Agreement of September, 1936 (see chart, June 1940 DESTINY). During this period many of us watched the time markers as each one-sixth or 420 days revealed stages of the old power of the beast as the world's history seemed to draw toward the inevitable which we now witness.

The first stage of this test is 420 days from May 10, 1940 and gives us the date July 4, 1941.

Measured in solar time as indicated by the ratio:

360:420::365.2424:X

we see X equals 426 and gives the date July 10, 1941.

Here we have the third confirmation of this coming July crisis with the Israel date suggesting the "solution or armistice."

Letting these figures talk again they say—

"This is but a stage in the test of Israel for her correction and chastisement. Just as the source of my voice dates from the victory of Israel over her enemies, so will this test result in Israel's (Britain and America) victory again, but not until she is punished and corrected. This communistic leadership of American labor has no place in Israel. American labor unions as well as American business must learn their lesson and put their house in order. This trial is sent to punish and correct them and cause them to see God's Israel standards."

Remember Paul tells us in Ephesians 6:12—

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places."

If our readers are to see the full hand

Proofs of Divine Inspiration

LEOLE M. CARDEN

WITH REGARD to Prophecy, the Bible presents two phenomena —absolutely peculiar to itself— of grave import, and which cannot be explained away unless, indeed, all human records and experiences are also to be rejected. It contains a series of foretold events—far too numerous, varied, and detailed, to admit of the suggestion of chance in their accomplishment—which run down the long centuries to the end of the present order of things, and each of which has now been literally and strikingly fulfilled *almost to exhaustion*. And thus it indicates, with an authority towering high above any other to which reference can be made on earth, that we are now in the closing days of the Age.

Yet again, it exhibits a second series of predictions, revealing features and movements which, according to its statements, must characterize the same closing days of the Age. And, lo, these very characteristics have been gradually developing and coming into prominence during the past century, and are thus presenting themselves at the exact crisis marked out for them, from two thousand five hundred to eighteen hundred years ago!

These facts form a body of evidence incomparably stronger than any other which comes within the limit of human experience; and testify that the volume which contains them is the word of the Supreme God. And if it be objected that such evidence is unreliable, because there has been so much difference of opinion in regard to prophetic exposition, we reply that a fair investigation of the circumstances will readily account for such differences.

Incompetent Interpreters

For, in the first place, it will be found that the subject is one frequently taken in hand by persons who are destitute of every requisite qualification for the task, the most important one, that of being wholly consecrated and separated from worldliness, which gives clear Spiritual discernment. Again, the vast majority of teachers have given no heed to the clues which God has expressly provided in the Word itself, for our guidance in understanding the Book and its interpretation; since they have merely seized upon such predictions as could be made to favor some fancy or previously constructed theory, and have either ignored or explained away those passages by which they ought to have been corrected. Others have deprived the prophecies of their supernatural character, apparently supposing that whatever God may have done in the past, He will work no wonders in the future; therefore, they interpret His threatened plagues, etc., as merely hyperbolic figures or ordinary historical facts. Others deny to Him the power of foreseeing the actual events of the future in detail, and find nothing definite in His marvelous predictions, but only certain vague and general hints respecting the conflict between evil and good, and the ultimate victory of the latter. And lastly—though we might expend the list, if it were useful to do so—there are not a few who affirm that the wonderous panorama of the Apocalypse has little concern with the outside world, but must be understood mystically of the struggle within the breast of the individual believer alone and as pertaining to nothing else.

When we contemplate this almost universal neglect of God's provision for guidance, and the countless endeavors to enforce His revelations into agreement with the various bents and fancies of the human mind, we can scarcely wonder at the bewildering results. But if people would study the Bible and the prophecies comprehensively and without bias from their own surroundings; if they would apply each prediction exclusively to those upon whom the word of God has fastened it; if they would take as models of interpretation those incidences and passages in which both prophecy and fulfillment are recorded in Scripture; if they would avail themselves of the clues which the Bible itself supplies; if they would believe God really means what He says, and not something different from it; and, finally, if they would recognize the fact that He placed somewhere else in the Scriptures, by inspiration of His Spirit, the interpretation of all the Symbols and Statements of the Scriptures, then the present discord of opinions would quickly blend into a harmony on all points, and the Christians would then do as Christ said, "Be of one mind and one Spirit." As things are, we at least hope presently, to show that the discrepancies of human judgment, which may be accounted for without difficulty, cannot weaken the unique testimony of the prophecies of God.

Divine Forecasting of the Future

And we would now ask the reader to observe that, in adducing this testimony as conclusive in regard to the Divine origin of the Bible (which must be the guide and road-map of the Christian down life's highway), we are following, not our own devices, but the lead of the Almighty Creator Himself. Hear His challenge to the false gods of the nations. "Declare," He says, "the things that are to come hereafter, that we may know that ye are gods!" To perceive without mistake what lies hidden in the future is, then, His peculiar prerogative, which He shares with no other. And so, whenever we detect a power of foresight which had been able to penetrate the dark centuries that are lying before it, and to declare with unfailing accuracy the things that should come to pass, we know that such power must have proceeded from God, and from God alone!

Let the sceptical reader peruse Nebuchadnezzar's vision — that stupendous revelation which, for nearly two thousand five hundred years, has been vindicating its truth in mighty changes and revolutions that have affected the most civilized and powerful kingdoms of the earth. Let him produce anything like it from non-Scriptural sources, if he can. And if he cannot, let him frankly confess that no other explanation of the phenomenon is possible, save that which Daniel gave when he said: "The great

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of destiny in the news of the period here discussed, they will, no doubt, have to review the whole case as recorded in DESTINY from June 1940 to date.* The story, if we read the blue print aright, will be unfolded in the headlines of our newspapers and the news periods of our radios.

Why not let God assure you even now of His plans and their ultimate outcome with blessings for all time to follow when the nations of the world are restored to His plan of government and economy, "The Kingdom of God on earth."

*See advertisement, back cover, regarding Bound Volumes.

God hath made known to the king what shall come to pass hereafter." (Dan. 2:45.)

The Disposer of Events

But we must go yet further than this. For God hath not merely claimed the sole power of revealing the future, and opening up His Word to believers—according to their faith. He has vindicated His claim; He has also disclosed to us why that power attaches to Himself alone. "Remember," He says to the House of Jacob-Israel, "the former things of old; for I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." (Isa. 46:9, 10.) Here, then, is the secret of this knowledge. He arranges all that takes place in the world: whether it be the rise of an empire, or the fall of a sparrow, everything happens by His permission in order that His counsel might stand and His pleasure be done. His powers of foretelling are without limit, because all things are in His hands, and He manipulates them according to His Will and Law. Hence the fulfillment of His prophecies is the unanswerable proof that He is the sovereign Lord of the universe. And if we understand them, we shall be ready to join in the song of the twenty-four elders: "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created." (Rev. 4:11.)

For if God be the Absolute Ruler and Disposer of the world, it naturally follows that He must also have been its Creator. Indeed, it is upon this very ground that He claims dominion over it.

"The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods." (Psa. 24:1, 2.)

And upon this ground also He assumes the right to assign doom to the gods of the nations, as we may see in a very remarkable message which was entrusted to Jeremiah. This message is contained in one verse conspicuously distinguished from the remainder of the prophecy by the fact that it is written, not in Hebrew, but in Chaldean, the language of the World-Power of that time. And in English its fateful words run as follows: "Thus shall ye say unto them, the gods that have not made the heavens and the earth, these shall perish from the earth, and from under these heavens." (Jer. 10:11.)

It is thus clear that the great God has no intention of surrendering His title of Creator, though eighteen centuries ago He foresaw that the men of our day would attempt to deprive Him of it by an evolutionary philosophy. And, accordingly, in the Apocalypse, the final summons to submission conveyed by one of His angels, when His hand is already uplifted to smite the earth and its wicked inhabitants, is most significantly couched in these terms: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6, 7.)

So, then, the two distinguishing marks of the Living God are, that He knows the end from the beginning, and that He created the heavens and the earth.

As we might with reason have expected, the Bible, which is His Word, in addition to its infallible proofs of His foreknowledge, contains also a notice of the primal creation, when time began, as well as a detailed account of the comparatively recent "making," "preparation," or restoration, of the earth and the heavens about six thousand years ago. Here, therefore, if anywhere, we ought to find unmistakable tokens of a Divine communication; nor is it difficult to do so. For, while all religions of importance exhibit their cosmogony—or description of the beginning of things — the Bible alone presents a statement which, provided it be accurately translated and explained, has never yet been traversed by true science. To prove the unique and supernatural character of this statement, we have but to sight

A Few of its Peculiarities

Of these the most important, perhaps, is that it reserves a space, between creation and the post-tertiary period, for the long ages of the geological period and record, the lapse of which, so far as we are aware, was altogether unsuspected by the people of Moses' time. The space comes in, of course, between the first and second verses of Genesis, the former of which declares that God created the heaven and the earth in the beginning, whenever that was; while the latter affirms that, at some subsequent period, the earth had become "desolate and void (empty)," and was covered with a, perhaps, shoreless ocean. Geology may amplify this statement, but cannot impugn it.

Again, in no other ancient cosmogony do we read of the existence of light independent of the light. But that which formerly provoked the sneer of infidels is now indicated as an anticipation of modern science; and there is yet another fact, even more remarkable, connected with it. For such a statement at once in the very beginning of Scripture, faces the whole system of paganism and false worship, in that it deprives the sun of the blasphemous title of "Lord of All" conferred upon Him, under various names, by the early nations of the world. And thus it stations him in his proper rank as the *shemesh* or "servant of the most High," the designation by which He is introduced in the account of the work of the Fourth Day, and which, so far as we know, peculiar to the tongue of Abraham's children.

Strangely enough, however, the term seems to be so objectionable to men, even in modern times, that attempts have been made to alter the meaning of the Hebrew word, so as to destroy its evidently intentional antithesis to such names as Bel, and Baal, or Ra. But these cannot be permitted to hide the truth. For the verb *shamash,* with which *shemesh* must be connected, actually occurs, in Aramaic form, in a most significant passage, the tenth verse of Daniel's seventh chapter, where we are told of the Ancient of Days that "thousand thousands ministered unto Him."

Yet a third point should be noticed in connection with the work of the Fourth Day, the like to which will not be detected in any other ancient record. The sun is not said to have been created at this time, but only to have been "made" or prepared, that is, furnished with its luminous envelope—constituted as a store-house of light—or, which had been already produced. Thus the history is involved in no difficulty with modern discovery in regard to the mechanism of the heavenly bodies; it does not leave us to imagine the earth as wandering aimlessly in space until the Fourth Day, but suggests that the sun's mass had already, from the untold time of Creation, been set in the center of the solar system, and appointed to keep the revolving planets each in its own orbit.

Finally, the account of the Six Days of restoration seems to indicate, as no other primal cosmogony has done, that the earth had previously been destroyed

by a glacial period caused by the temporary extinction of the sun's light and heat, thus pointing in a similar direction to some of the latest conclusions of science.

These significant facts afford ample proof that the Holy Spirit which dictated the first chapter of Genesis was in no degree circumscribed by the limits of contemporary human knowledge, but knew all things. And thus, when understood, they exhibit the record, which has so long suffered from ignorant disparagement, as one of the strongest arguments for the Divine origin of the Bible, and as a lofty pedestal on which the Scriptures are at once raised far above all other writings, whether purely human or demon inspired.

Such, then, are the two main points of internal evidence which the Word of God presents to the reason of mankind. And when we consider their vital importance to truth and Godliness, we no longer wonder at the pertinacious efforts of our spiritual foe to obscure them.

God has not given His marvelous revelations in vain. And the perilous days in which we live, the decline of faith, the ominous appearance of all the signs of the end, and the consequent nearness of the time in which we must see our Lord face to face, combine to urge upon us a more diligent and unbiased study of those prophetic records from which we may, perchance, at last bring forth what God has laid in store for such a time as this—Truth hitherto neglected, but which may now relieve our perplexities, strengthen our faith, and help to bring us spiritually unscathed through whatever may lie before us.

Worship, After a Fashion--

ETHEL L. RAND

THE psalmist prayed "Quicken us, and we will call upon thy name." (Ps. 80:8.) The source and end of true worship is God. We need to ponder this fact.

Within Israel there was an excess of worship which was wholly rejected by God. Yes, God even *hated it!* The Golden Calf of the wilderness and the Laodicean church of Revelation were equally ineffective in acceptable worship. Isaiah in chapter one tries to make clear that *outward worship*—even though it means material sacrifice and effort on the part of the worshipper—is "an abomination" unto God. The strong statement that the "sabboths" are "iniquity, even the solemn meeting" and that He will neither see the ones who pray nor hear their prayers should make our nation pause and think deeply.

To be able to worship and pray effectively in these days of crisis would be to add divine protection to our national defenses.

Israel always delighted in worship! She could not wait for Moses to descend from the mount; Aaron must make an object and an opportunity to worship; the Golden Calf was the will of the people and the wish of the priest to please the people in their worship. Gifts for the construction of the thing worshipped, burnt offerings and peace offerings were part of their project of worship—"The people sat down to eat and drink and rose up to play." The form of worship satisfied them, and they turned from it to satisfy fleshy lusts. Likewise the Laodicean worshippers are satisfied with the riches of their place of worship. "We have need of nothing."

Jeroboam doubled the sin of Israel by making two calves of gold which were set up at Bethel (house of God) and at Dan. Offerings were made upon the altars and incense was burned (I Kings 12:28, 32). Jehu destroyed Baal worship but the sin of Israel he did not remove, even "the golden calves that were in Bethel and that were in Dan." (II Kings 10:29.)

The outward worship was an easy way to forget God, for "They will not seek after God: God is not in all their thoughts." More deadly still are worshippers in whose mind the name of God has a spot but God Himself has no dwelling place. The lukewarm Laodicean, so satisfied with his place and part in worship, is bitterly distasteful to God so that He declares "I will spue thee out of my mouth." (Rev. 3:16.)

Of Israel's false worship Hosea declares "They have sown the wind, and they shall reap the whirlwind." (Hosea 8:6, 7.)

Now the worship acceptable to God is founded in obedience to His commandments. "Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin." (II Kings 10:31.) Formal worship must be supplanted by obedience to all the commandments of the Lord. "Turn ye from your evil ways, and keep my commandments and my statutes according to all the laws which I commanded your fathers, and which I sent to you by my servants the prophets." (II Kings 17:13.) "Behold I stand at the door and knock." (Rev. 3:20.)

"Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory." (Is. 6:3.) "Worship the Lord in the beauty of holiness." (Ps. 29:2.) No cathedral can claim more inspiring beauty than that of the wilderness Tabernacle. Its holy vessels overlaid with pure gold; its exquisite embroidery; radiant colors of blue, purple, and scarlet; and the fine twined linen; the pure incense of sweet spices; the holy garments of the priests; the jewelled breast plate—all above the common desert sand, and wanting nothing in perfection of material things. But what made it holy was the living presence of God in the visible pillar of cloud by day and fire by night. Not the people or priest, but God Himself was the designer of this worship. Strict obedience to God was the order of the services; the presence of God was its power and glory. Around this worship the whole nation encamped and under the leadership of this place the nation went forward. From it the national laws were issued and obeyed.

"Israel was holiness unto the Lord." (Jer. 2:3.) "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." (Ps. 32:8.) The Lord has promised "I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people —and they shall know me from the least of them unto the greatest of them saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:33, 34.) Thus inward obedience is true worship and holiness, and the light of this worship will shine over a cleansed world—at peace with God and with man.

"And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. . . And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it." (Rev. 21:22, 24.)

The End of War

CLARENCE H. BOOTH

BIBLICAL PROPHETS including Jesus Christ visualized a far off day when war between nations would be a thing of the past. Had they not spoken, however, thoughtful men today are able to see such a time at hand, arriving at their conclusions from known facts apparent to all and not to prophetic vision.

It is almost as plain as a simple mathematical equation that either war must stop or civilization cease to exist. It is apparent to all that the warring nations are using death dealing weapons of greater power and effectiveness than ever before. Methods of warfare have in recent years changed to such an extent that instead of the objective being the destruction of armies it has become the evasion of defending forces in order to destroy civilians and damage property so that fear and panic will pervade the population of the country attacked.

The Airplane Bomber dropping millions of tons of fire and explosives upon homes of innocent non-combatants and the Submarine coming from ocean depths to destroy all lives and property within the sphere of its operation have during the present war evidenced potential powers of destruction never before experienced. Today there are literally thousands of the most skilled engineers and scientists giving their entire time, thought and energy to developing more effective weapons of war than ever before. Industrial nations without exception are using all facilities at their command in producing unlimited supplies of war equipment of every kind.

In all other wars it was thought that money was an essential requirement before such conditions could obtain, but the world is now aware that this is a fallacy belonging to an outmoded past.

It is the opinion of many of those closely scrutinizing the present war that it is not one essentially between nations for territorial acquisition but it is more correctly described as "a war between two irreconcilable ideologies." The principal objective of the aggressor being the destruction of the British Empire as the bulwark of all free democratic and Christian peoples.

From a strictly material point of view the contending forces have unlimited reserve forces not yet in active combat. Germany has Russia with all her vast resources, acting professionally as a neutral but at heart against the free democracies. Britain as representing the free peoples of the world has the United States of America, also a neutral in name only, but an ally to the extent of all her material resources which to date have scarcely been touched. When these two great powers really participate in active combat, as they inevitably must, the destruction of life and property may begin on a scale yet unheard of and be kept up indefinitely, until from sheer exhaustion and suffering physical and economic the futility of trying to adjust the differences of men through such methods must become increasingly evident.

It seems as if Jesus Christ must in long range vision have seen these days when he made the statement in the 24th of Matthew, "Except those days should be shortened, there shall be no flesh saved."

My observation is that man's ability to produce terrible weapons of destruction in such unlimited quantities will (unless his spiritual concepts change) destroy civilization entirely, but according to Jesus Christ it will not go this far for He also said when looking to these days: "but these days will be shortened." History does not record any comparable world conditions as are today plainly evident and it does not require prophetic vision to be sure they cannot continue indefinitely. An armistice or compromise settlement sometimes referred to as a "negotiated peace" will never settle the present war, for a hiatus or truce would only postpone the climax and increase the confusion and suffering.

At the present stage of world affairs, the moral and spiritual forces in men have given 'way very largely to the brutal and immoral. Men and nations are evidencing their present unfitness to properly administrate the stupendous forces modern science has placed within their control.

It is difficult for some to understand what is meant when the statement is made: "the world problem is a spiritual one." Many immediately think of creeds or membership in ecclesiastical organizations as the answer, but unfortunately this answer often adds to the confusion rather than otherwise.

Before man becomes capable of properly using the abundance and power now available to him he must humbly realize these were made possible only through his strict *adherence to* and *obedience of* the physical laws of nature which he has discovered through the process of "trial and error." The ideal employment of these powers for the benefit of mankind will come only through equally strict observance of the spiritual laws of nature or of God. This is the answer to the spiritual problem! For the last two thousand years millions have professed belief in the ideals of Jesus Christ as the only way of life, but *as yet no nation has even begun to put them into practice.* His basic spiritual concept was unselfishness, and as our economic systems and national governments are purely selfish, there can be no hope of Peace until a great change takes place in these important aspects of our social and economic systems. Peace, the prophet Isaiah said, is the work of righteousness. In other words, it is the result of right moral and spiritual ideals motivating men's actions; not compromise influenced by fear or force of arms.

My definite conclusion is that the world is witnessing the end of war and the conflict of ages between the forces of righteousness and of evil, because it has created a frankenstein in its war machinery which is principally controlled by the evil and unmoral forces that if not halted will destroy civilization itself in the days and years immediately ahead.

As to who will be victorious or survive, my conviction is that before such a climax is reached the Anglo-Saxon-Christian nations will through suffering be brought to see that their vast wealth and power of itself will never win victory.

The first victory to be won will be over themselves in a willingness and determination to accept Jesus Christ's statement that God's will must be done on earth among men. When this time comes, which it seems must be in the not too distant future, the victory will be won and they will eventually lead all other surviving nations into the *new order of the ages* where war will be a thing of the past!

A National Awakening

From time to time literature comes to our desk setting forth the need of a spiritual awakening in order that there may be victory over the forces of aggression. We read each as it comes with the hope that sooner or later one of the writers will disclose the plan for such an effective spiritual move. The latest pamphlet just received is published in England where if ever a people needed the blessing such an awakening would bring it is needed there. Yet, along with all the other literature on this subject, the writer of this pamphlet has failed to state the solution.

We face a *national* emergency, yet without exception every one of these articles deals with the *individual* and his personal relationship to God and has failed to recognize that there is also a *national relationship to God* which must be observed by the nation! All stress the need of prayer but none the need of complying with certain conditions made mandatory upon the nation, the keeping of which will bring answer to prayer.

The human race is made up of individuals. These individuals are grouped into classes. There is the family and many families living in a given community constitute a town or city. Now a country or kingdom is composed of many communities, towns and cities. There are certain laws governing individual conduct and there are certain other laws governing municipal and national affairs. It would be as ridiculous to apply laws that govern municipal affairs to the individual as it would be to apply individual laws to the municipality.

We make this statement, which ought to be obvious to all, because when men undertake to deal with matters pertaining to the spiritual they immediately classify all spiritual requirements as applicable to individuals only. They have forgotten that as there are laws apart from those dealing with the individual in matters of administration so also God has laid down requirements for the nation apart from those regulating the conduct of individuals.

Let us illustrate. The government of the United States has entered into certain treaty relations with other governments and it has assumed certain governmental obligations. Much as we might wish to do so it is impossible for any individual to carry out such treaties or to fulfill a governmental obligation. True, the nation is an aggregate of individuals. Nevertheless there are obligations that the representatives of that aggregate of people can carry out which the individual is unable to do. Such obligations are *national* and as such the *nation* must act upon them through its constituted representatives.

When men recognize the need of the individual only, and fail to see that there are certain requirements God expects of the nation, they are in no position to declare what God requires of the nation in order that they may have victory over their enemies.

The New Testament deals with the need of the individual in his relationship to God through Jesus Christ as His Saviour. There also is set forth what constitutes a spiritual awakening in the life of an individual. The keeping of all these requirements is absolutely essential for the individual in his personal spiritual relationship to God. But what does God require of the nation? Now the nation acts not through individuals, but through their elected representatives.

Just as we recognize that there are rules and regulations governing our nation in its acts of administration, apart from the laws governing individual conduct, so also God has set forth for the nation certain requirements and laws that the individual cannot fulfill. They are obligations that can only be fulfilled by the nation through its representatives or government.

The prayers on the part of millions for peace on that fateful day in September 1939 were not answered. This was not because prayer is ineffective but because the prayers of individuals could not bring relief for the nation violating its national obligations. It is useless to pray for relief for a sinful individual or nation while either continues in sin. What is national sin, a turning from which is essential in order that a nation may awaken spiritually? We know and recognize what constitutes individual sins; but few realize what constitutes national sin in the sight of God, the removal of which will be necessary before God will answer prayers for national deliverance from trouble.

Let us for a moment inquire as to what God requires of a nation apart from his demands upon the individual and which can only be carried out through administration. The history of Israel should give us the clue, especially in the organization of that people into a Kingdom at Mount Sinai. When the law was promulgated the people said at that time, "All that the Lord hath spoken we will do. And Moses returned the words of the people unto God." (Ex. 19:8.)

Here the people assented by oath to do all that the Lord required of them, both as individuals and as a nation. The individual promised to keep the Commandments, which laws applied to personal conduct. As a nation they promised to administer the statutes and judgments of the Lord as the law of the land. That administration would be carried out by the nation through its duly authorized representatives.

When the individual failed to keep the Commandments, he suffered under judgments for their violation. When the nation refused to administer the statutes and judgments, retribution followed with poverty and distress and misery within. The armies of Israel were unable to stand before the enemy who came against them because there was sin in the camp.

Moses said, "Now therefore hearken O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live. . . . Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great that hath statutes and judgements so righteous as all this law, which I set before you this day?" (Deut. 4:1-8.)

But Israel departed from the observance of these laws and enacted legislation of their own until, as declared by Micah, "The statutes of Omri are kept, and all the works of the house of Ahab and ye walk in their counsels: that I should make you a desolation." (Micah 6:16.) In other words, Israel's failure to keep and administer the law of God, and

the refusal to keep their oath, brought condemnation and judgment upon the nation.

God charged His people with unfaithfulness, "The Lord testified against Israel and Judah, by all the prophets, and by all the seers, saying, "Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets." Then follows the account of Israel's refusal to believe the Lord or harken to His call.

Because of this refusal to believe the Lord the record states, "They rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them: and they followed vanity, and became vain." That is, they assumed the right to set aside God's laws and pass laws of their own and in their vanity considered they could improve on the statutes that God had given unto them.

The verdict follows, "Therefore the Lord was very angry with Israel, and removed them out of his sight." (2 Kings 17:13-18.) National sin, then, is the setting aside of the Jehovah administration and the assuming on the part of a nation of the right to make law to take the place of the God-given statutes and judgments.

Ezekiel the prophet sets forth the punishment, "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." Then comes the statement of the certainty of the long and continued period of chastisement for failure to keep His laws. Afterwards, "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant. And I will purge out from among you the rebels, and them that trangress against me." (Ez. 20:33-38.)

At the close of this period of pressure through which Israel is now passing in these last days the prophet declares there will come a spiritual awakening which will cause the nation "To walk in my statutes, and ye shall keep my judgments and do them." (Ez. 36:27.)

Here we have the climax to the present pressure in a national awakening as a result of trouble which will compel His People to walk in His judgments and observe all His statutes. All this is followed by a wonderful outpouring of national blessings as a result of such obedience. But, before this becomes a fact, "Thus saith the Lord God: I will yet for this be inquired of by the house of Israel, to do it for them."

Requisite, then, for national deliverance is this great and national spiritual awakening to the need of the restoration of His administration. That restoration is to be brought about by His people making the inquiry of Him that He do it for them. Until our nation realizes their need, this inquiry will not be made. The pressure must increase until a desire comes for the restoration of the righteousness of His laws. Not until then will prayers for victory and peace avail.

The individual can still claim protection as a child of God. But national deliverance from trouble and the defeat of aggressive nations will still depend upon Israel turning from her evil ways, for the statutes of Omri are now being kept by her.

There is no evidence as yet either in America or Great Britain of such a national turning to God with a desire and longing that His laws become the law of the land. For that reason the pressure will continue and increase and our enemies will gain victories on land and sea and in the air until our people come to the realization that there are certain things required of us as a nation as well as of individuals. Our leaders must awaken to the *National Message of the Book* and call the people to restore the administration of His Commandments, Statutes and Judgments as the law of the land. Until that day, trouble and disaster face our nation because intercessory prayer for a sinful nation is of no avail while the nation continues to violate a national obligation assumed by them under an oath our forefathers made with God at Mount Sinai. —*H. B. R.*

Editorials—

(*Continued from Page* 4)

leadership of the Fascists pass to the Germans? Time again will have to give its verdict, but of this we are sure, that the beast (Naziism) and the false prophet (Communism) only are to be present and active as leading powers in the final scenes of this last and greatest conflict."

Present world events have fully justified our certainty regarding the elimination of Italy from the present conflict as an independent power. The stage is now being set for the last and final scene in this drama of the ages as the nations prepare to move into the East.

Hitler's drive into the Balkans brings nearer the day when Palestine itself will become the center of the present controversy. Russia is biding her time and will wait until conditions look favorable and then in fulfillment of Ezekiel 38 and 39 her armies will move southward. Great Britain has already begun landing troops at Basra at the head of the Persian Gulf. The student of prophecy can clearly see in these moves the outline of the forthcoming plan of action in conformity with the prophetic Word.

The September 1940 DESTINY carried the following account: "We have for many years pointed out that the day was coming when the destiny of races and nations would be settled for all times in a major conflict which would develop in the eastern section of the Mediterranean. Current news reports are now showing an increase in activity in and around this Sea. . . . The armies of the nations having gained many initial successes, will converge upon Palestine. When this begins to come to pass, then rest assured that the center of activity will be transferred to the east, for Palestine is destined to become the maelstrom of world conflagration. At that time, and in that place, there will begin a rapid acceleration of events when Jerusalem is to become a cup of trembling unto all people round about."

The nations are now moving in spite of themselves in accord with the predicted plan which specifies the final place of gathering to be Palestine, where the controversy of Zion will be settled. Here upon the field of battle the armies of the aggressors will meet complete and overwhelming defeat as God brings forth His weapons of indignation. The Panzer divisions and aerial bombardments will seem puny in their destructiveness in comparison to the forces of nature as earthquakes, storm, tempest and meteoric showers overthrow the armies of aggression.

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A Study in Revelation (Chapter 16 of a Series)

The Seven Last Plagues

HOWARD B. RAND

THE increase in knowledge and understanding that has brought enlightenment to men during the past one hundred and fifty years is a major factor responsible for these seven last plagues. During the period of history known as the Dark Ages superstition and fear kept men from acquiring knowledge so that they might know the truth and be set free from the bondage of that superstition. With the coming of understanding men began to throw off the shackles of spiritual thraldom and the mind was set free to explore hidden realms of knowledge which they had not even dreamed were in existence. A new period had dawned and mankind was moving forward.

The establishment of the United States of America, following the signing of the Declaration of Independence as the 18th century began to close, lifted high the torch of liberty and freedom. But there could be no true liberty so long as millions were in fear of ecclesiastical domination by a Church that had the power to destroy those who would not accept her authority in all matters of the spirit even to the domination of the civil government. While 1776 A. D. saw the signing of the Declaration of Independence, by 1781 A. D., 2520 years after the Half Tribe of Manasseh was carried captive by Tiglath-Tileser III in 740 B. C., there began a revival of spiritual religion. With this revival the power of Rome and of state churches to dominate and control began to wane.

In our last chapter we showed that the time element involved covered the period from the establishment of the United States as an independent country to the close of the age. Beginning with this period John said, "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth."

We have shown that heaven is the symbol of the Kingdom. The earth represents people and nations apart from Israel. It is, therefore, upon the peoples and nations apart from Israel that these vials of wrath are to be poured.

Symbols Used

The same symbolisms used in describing the Seven Trumpets of Judgment are repeated as John describes the pouring out of these Vials of Wrath. The last Three Trumpets became *Woes* upon the inhabitants of the earth and upon the apostate Christendom, while the last three vials are poured upon Rome, the Ottoman Empire and into the air.

Relative Time Periods

The Seven Trumpets began with the history, as recorded by the opening of the Fourth Seal. The seventh seal or judgment period dates back to the beginning of this Fourth Seal and covers the entire period of the Seven Trumpets. These Vials begin to be poured out upon the earth during the last part of the Sixth Seal and before the Second Woe or Sixth Trumpet has ended. The events depicted by these Vials transpire while the Thunders are sounding, recording the activity within the Israel Kingdom. A review of the chapters dealing with the Seals, Trumpets and Thunders will clarify this statement. The terminal date of the 6th and 7th seals, 7th Trumpet, 7th Thunder and 7th Vial is one. That terminal date ends the present world order. The accompanying diagram* will help visualize this order.

The Seven Vials

The following order of symbols is used as the Vials are poured out:

1. The Earth.
2. The Sea.
3. The Rivers and Fountains of Water.
4. The Sun.
5. The Seat of the Beast.
6. The Great River Euphrates.
7. The Air.

The parallel between these symbolisms and those used in describing the Trumpets would indicate a similarity in the things affected by this out-pouring of the vials and the judgments under the Trumpets.

*Next page.

The First Angel

"And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."

The location of this plague is the same earth described in the First Trumpet, but instead of this earth being ruled over by Imperial Rome it is now dominated by the Papacy. It is upon this earth that this vial is now poured out by the first of the seven angels.

The effect is disastrous as represented in the emblem of a grievous sore falling upon the men who have the mark of the beast and who worship his name.

It was shown in the previous chapter that when the entire end of man's desire is to acquire money and wealth and exercise the power such acquisition will give him, making this the end and goal of his life, such a one has received the mark of the beast. We have seen that the image of the beast is the coin of the realm adored and worshipped by all those who make its possession the object of life.

With the above facts in mind let us identify the period of history during which this vial is poured out upon the earth, over which the Papacy exercises authority, remembering it is to be as a loathsome and sore ulcer upon a privileged class of people who are in power and have made wealth their God.

The Time

It is a simple matter to locate the time when this vial is to be poured out upon the earth. The operation of the Seven Angels was timed to begin with the events that followed the signing of the Declaration of Independence by the Thirteen Colonies, but their activity was directed against the old world as a new order began to arise upon this continent. Insofar as Israel was concerned it was the beginning of the Third Thunder in the series of Seven Thunders which are described in the tenth chapter of Revelation.

A perusal of the history of Europe at

that time indicates the most important development to be the events that were leading to the French Revolution and the career of Napoleon Bonaparte. A study of the French Revolution and the activity of Napoleon fits all the requirements of this first vial.

France

It is impossible to describe in adequate terms the despotism established over the French nation in the eighteenth century. The "Third Estate," numerous but unimportant, were the twenty-six millions of peoples. Their importance in the sight of their rulers consisted in supplying the physical and financial needs of the King, nobility and the clergy. Three-fifths of the real estate of the kingdom, the richest in France, were in the hands of the privileged orders. An enormous revenue flowed into the coffers of this group who were exempt from taxation, the burden of which was laid in an increasing amount upon the French people. The people were expected to accept forever the condition of intellectual and bodily bondage to which the middle ages had assigned them.

The Rise of Philosophers

At this time there arose a group of philosophers who undertook no less a task than the reform of the existing conditions in France. These thinkers are known by the name of *Encyclopedists* and under their authority the *Encyclopedie Francaise* was compiled and issued. The *Encyclopedie* exerted a tremendous and powerful influence in bringing about the French Revolution. The nature of the work revealed to men the nature and extent of their powers and achievements. Darkness and superstition were being dispelled and the emancipation of men from the thraldom of serfdom was at hand.

Louis XVI

Louis XVI ascended the Throne after his father's death on May 10th, 1774, and the difficulties that beset him from the very first were of a financial character. The treasury was exhausted, the state in debt, and the people already burdened by intolerable taxes.

The nobility, so long accustomed to reckless spending, could not be reformed. The King tried to work reforms, some of which he effected, but the men he placed in charge so offended the privileged classes who were living in luxury at the expense of France, that little or no head-

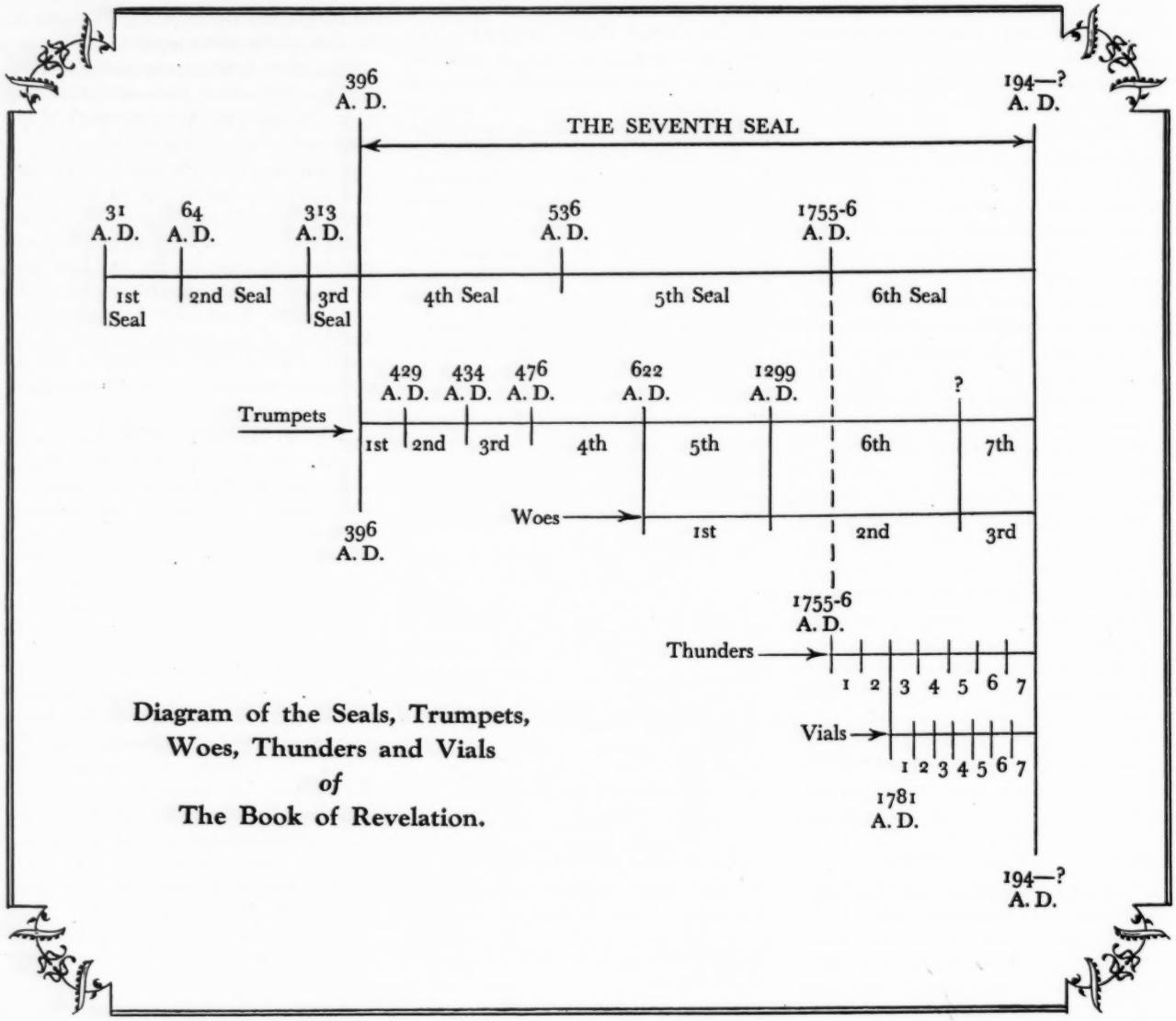


Diagram of the Seals, Trumpets, Woes, Thunders and Vials *of* The Book of Revelation.

way could be made. Finally after the resignation of Necker, the King appointed Alexandre de Calonne to office. He set out on a course of borrowing for the State and when payments became due still larger loans were contracted. The mountainous debt rose higher and higher, but the country seemed to be prosperous and who cared as to the judgment while the government flourished?

This type of administration succeeded in postponing the deluge for about three years. The debt increased until at last in 1786 A. D., they could go no further.

The French Revolution

The handwriting had appeared upon the wall, and an indignant people arose in their fury! This resulted in the French Revolution which destroyed the King, the nobility and the privileged classes, those who had the mark of the beast and worshipped his image, living in luxury at the expense of the masses.

But reason went mad and the excesses committed in the name of freedom justify the statement that a noisome and grievous sore had fallen upon the men who worshipped the image of the beast.

Napoleon Bonaparte

A young captain of the artillery in clear-cut advice showed a Council of War in 1793 A. D. the best method for capturing Toulon. He was Napoleon Bonaparte. He arose to power and became the scourge in the hand of God to punish nations. He rode in triumph throughout the length and breadth of Europe, extending his activities beyond its boundaries.

The Pope also shared in the trouble, for Napoleon broke the backbone of the Papacy. A bull of Excommunication was hurled at Napoleon, but he arrested the Pontiff and dragged him across the Alps into France, deposed and imprisoned him for four years, when he died.

History thus reveals that this Vial not only fell as a grievous sore upon the privileged classes in France but it also fell upon the most privileged class, the hierarchy of Rome which has dispensated its indulgencies for money in its worship of the image of the beast.

The Second Angel

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea."

It was upon the sea that judgment came in the events depicted under the Second Trumpet. Genseric, with his Mediterranean fleet, triumphed over the Romans. Under this Second Vial this same sea is the object of the Second Angel's activities.

The people of France had come to believe in the genius of Napoleon and in his invincibility in battle. To all intents and purposes Napoleon in his career had become the symbol of France in action.

The opening of this Second Vial saw the making of elaborate plans for the invasion of Great Britain. A magnificent army was equipped for this purpose. But Napoleon first would conquer Egypt and the Near East. With the Nile as the basis of operation he would destroy the British Empire by invading her colonial possessions.

But Napoleon reckoned without taking into consideration the promises made to Israel, as others have done before and since his day. Israel was in the Appointed Place (2 Sam. 7:10) where God had planted His people and in which place it was promised that the children of wickedness should not afflict them any more, as before times.

Napoleon was successful against the island of Malta and took it over. On the 5th of July, 1799 A. D., he landed in Africa and captured the city of Alexandria. He defeated the army defending Cairo and took that city. Meanwhile the English fleet under Admiral Nelson was on its way to the Mediterranean and finally contacted the French fleet in the Bay of Aboukir. Here on the 1st and 2nd of August the battle of the Nile was fought with the English completely victorious.

The defeat of the French fleet did not prevent Napoleon from carrying on his campaign even into Palestine. Finally he returned to France and entered upon the preparation for the invasion of the British Isles. But war clouds gathering in Europe made him give up his project of attacking England and he hurled his troops against the Austrians—who were defeated.

France suffered a great disaster upon the sea when on the 21st of October, 1805 A. D., thirty-three ships of the combined French and Spanish fleets were defeated by a British fleet under the command of Nelson in a great naval battle off Cape Trafalgar. Thus this vial was being poured out upon the sea.

History records the Napoleonic wars and his successful campaigns that finally aroused the nations to the necessity of meeting the issue. France was finally invaded and Paris was taken on March 31st, 1814 A. D. A peace treaty was concluded at Paris May 30th, 1814 A. D., the terms of which were harsh. During the months following the signing of this treaty Napoleon was at Elba. On the 26th of February, 1815 A. D., Napoleon left the island of Elba and landed at Cannes. This created a sensation throughout France. Louis XVIII, who had been placed upon the throne of France, fled to Belgium. A new army was organized and sent on its way to the borders of France.

The Allies would not treat with Napoleon. The sovereigns of Europe could not co-exist with him at the head of France. One or the other must be destroyed. From the return of Napoleon to the Battle of Waterloo is known in history as the "Hundred Days." Napoleon was defeated at Waterloo and banished to St. Helena where he died on May 5th, 1821, as the events of this Second Vial came to their end.

The failure of Napoleon to gain victory upon the sea left Great Britain mastery of the sea and in a position to move at will against him. But "Waters" in Revelation also are symbolic of peoples. It took the combined efforts of all the armies of Europe, with the help of Israel, to cage the mighty Napoleon. In the accomplishment of this the country and people of France were literally turned into blood.

The defeat and exile of Napoleon, who was the life of France, fulfills the requirements that the sea (or France) became as the blood of a dead man. Now the blood of a dead man congeals and in the defeat at Waterloo the greatness of France was gone and her glory had become as the blood of a dead man. The emblem of every living soul in the sea dying signifies the complete destruction of the Napoleonic leadership including that of his family and friends also.

The Second Angel, in emptying his vial into the sea, broke the power of France and Napoleon was banished from the scene, dying in exile before this vial closed.

The Third Angel

"And the third angel poured out his vial upon the rivers and fountains of water; and they became blood."

Now we saw that under the Third Trumpet the rivers and fountains of water signified the northern territory of Italy into which territory Attila descended after crossing the Alps. The Third Vial, therefore, would indicate trouble descending upon Italy.

After the close of the Napoleonic wars

the International Commissioners sitting at Vienna proceeded with their work as though the status quo would now continue indefinitely in Europe. The Congress of Vienna proceeded to dismember Italy and prepared the ground for future revolts.

The first popular outbreak against the restored order occurred in 1820-21 A. D. Naples and Sadinia were the scenes of revolutionary movements. The representatives from the leading States of Europe declared it to be the duty of their respective countries to exterminate the patriotic revolts that occurred in many countries as a result of the French revolution. The work of carrying out this edict insofar as Italy was concerned was assigned to Austria.

The period of years from 1821 to 1830 A. D. was occupied, for the most part, in the punishment for political offenses or in the suppression of insurrections. The history of this period was a sad one for Italy. A revolt at Milan was put down by sheer terror. In the Papal States every sympton of popular liberty was put down by Pope Leo XII. The severity of the tyrannical rule was leading to conditions that were preparing for a general revolution.

The revolt in Vienna and in Hungary in 1848 A. D. furnished the long coveted occasion for the Italians to attack the hated Austrian rule. The Austrians were successful in defeating the Italians and were once more in power. By the end of the summer of 1849 A. D., the Austrian authority was restored, and was exercised with redoubled severity in Venice and Milan and the will of Austria was law in the greater part of Italy. The dream of an Italian confederation was dissipated by the great defeat of Charles Albert by Radelzky at Novara.

Austria not only swept down and over Italy as a result of the revolt against her rule but also during the following year (1849) scenes of woe and horror were inflicted upon the Italians. Sicily was swept as with a billow of blood.

A Declaration of Justice

After witnessing these scenes John heard the angel of the waters say, "Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so Lord God Almighty, true and righteous are thy judgments."

These two statements of the Angel of the waters and the Angel from the altar bear a double witness to the justice of this judgment upon the people of Italy.

The Blood of Saints and Prophets

A review of early church history, with the record of the martyrs under Imperial and Papal Rome, fully justifies the statement of the worthiness of this people in whose midst and at the dictation of whose rulers millions of the followers of our Lord were condemned and tortured to death. Now they are given blood to drink and two witnesses declare the justice of this judgment.

Lest we forget, Rome, the seat of the "Mysteries", has ever been the leader from the time of Christ to the present day in instigating war against His Church and His people Israel. (See *The Power of Church and State,* chapter 5, DESTINY for June 1940.

The Fourth Angel

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory."

Under the fourth trumpet the heavenly bodies were smitten. These were shown to be emblematical of the rulers over Imperial Rome. Now this Fourth Vial is poured out upon the Sun and would thus indicate that rulers in the revived Roman Empire would be affected. Thus, as the fourth trumpet affected the rulers in Imperial Rome so this fourth vial must affect the rulers in Papal Rome.

The sun also symbolizes the source of light and truth. This very light (which the two witnesses kept burning brightly) Rome tried to extinguish in a deluge of blood. The advent of scientific knowledge gave the means which finally illuminated the minds of men and set them free from the bondage of ritual and superstition.

The rule of the Caesars had given place to the rule of the Popes and now judgment was coming upon the head of this Politico-Ecclesiastical system of rule and worship.

Victor Emanuel adopted the motto, "The House of Savoy cannot retreat." Among many reforms undertaken by him he abolished ecclesiastical courts and established a civil judiciary. Religious corporations were greatly restricted in their privileges and Church property was placed under the control of the state.

In the beginning of 1860 an insurrection broke out in Sicily. Garibaldi assumed the office of Dictator but acted in the name of the Victor Emanuel and conquered Sicily. He crossed into Italy, defeated Frances II, king of the two Sicilies, and then marched to Naples. He planned to march on Rome. Count Cavour perceived that if the headstrong Garibaldi should get to Rome and disrupt the Papacy, international complications would ensue. He, therefore, rushed an army towards Rome and defeated the Papal troops. Thus Count Cavour was able to do what the Powers would never have sanctioned under Garibaldi.

The status of the Eternal City was maintained by a French army of occupation supporting the claims of the Pope. The gradual withdrawal of the French army from Rome under an agreement known as the "Papal Guarantees" appeared to the Italian Radicals to bring the expected day of deliverance. It was not until the summer of 1870 A. D. that the climax came. Germany was advancing towards France and every soldier was needed. Notice was given to Victor Emanuel that he could do what he pleased with the temporal sovereignty of the Pope.

On the 21st of August, 1870 A. D., the last of the French soldiers withdrew from Italy. Twelve days later came the great collapse of the French Empire. The Italian army entered Rome, taking possession of that city on September 20th. In December the Italian Parliament declared Rome to be the capital of the Kingdom of Italy.

The Pope considered the occupation of Rome an insult in his displacement from temporal power. "It is doubtful whether any greater animosity has been felt, at least in modern times, by one dignitary towards another than that which was cherished and proclaimed from time to time by the Pope against Victor Emanuel. The latter was denounced by his Holiness as the "Subalfine Usurper" who, by violence and crime, had despoiled the patrimony of St. Peter, and brought the Church to open shame."

Thus the Papacy was scorched with great heat. But the crowning act of idolatry in blaspheming the name of God came in the declaration of infallibility. Pope Pius IX summoned the Bishops of the Catholic World to convene in Rome in an Ecunencial Council. This council was for the purpose of considering the question of the infallibility of the Pope. The question finally resolved itself into, "Is the Holy Father, or

is he not, without error when speaking for the great body of which he is the authorized head?" A decision was reached and it was declared that when on a subject of faith and morals he issued a decree, as the highest organ of Christendom, the Pope was infallible.

The decision was hardly made when the Italian armies swept into Rome and terminated the temporal authority of the Papacy. "And they repented not to give him (God) glory."

The First Four Trumpets and Vials

The first four trumpets cover the history of the judgments upon Imperial Rome, ending in the final overthrow of her power. The Papacy later arose out of the ashes that once were the glory of Rome and the first four vials show the judgments in the outpouring of God's wrath upon this revived Roman Empire, ending in the overthrow of its temporal power as Victor Emanuel occupied the Eternal City and took up his residence at the Quirmal.

The Fifth Angel

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."

The temporal power of the Pope came to an end with Victor Emanuel's entry into Rome. The Eternal City has been the capitol of the fourth and final Empire in that succession of Gentile Empires which began with Ancient Babylon. It is, therefore, the seat or throne of the seven-headed ten-horned beast. It is upon this seat that the Fifth Vial is poured.

The Fifth Trumpet describes the Saracens as a plague of locusts that fall upon the adherents of the apostate Church with the seat or throne immune from these attacks. Now in this Fifth Vial that seat is subject to attack.

The temporal power of the Vatican was gone but no sooner was the government of United Italy established in Rome than the agents of the Church tried to recover their privileges through an act of Parliament. In May 1872 A. D. an attempt was made to pass a bill granting important privileges to the old religious corporations in Rome.

The Liberals defeated the project. Believing the Jesuits were back of this move an order was issued expelling this Society from the Roman college. With the political liberation of Italy came also freedom of the Italian mind. A new era opened with advancement in arts and science in which the genius of mankind finds its chief delight.

The passing of the temporal power of the Papacy also opened the way for organized Protestant movements to distribute the Bible in what formerly were the Papal dominions and in the Eternal City itself. In 1886 Leo XIII said to his Cardinals: "With deep regret and profound anguish we behold the impiety with which Protestants freely and with impunity propagate their heretical doctrines, and attack the most august and sacred doctrines of our holy religion, even here in Rome, the center of the faith and zeal of the universal and infallible teachers of the Church."

Truly, the lamentation of the Pope and his declaration of the infallibility of Rome fulfills "They gnawed their tongues for pain, and blasphemed the God of heaven."

In the June issue of Destiny we will deal with the "Three Unclean Spirits" and the events depicted in the last two of these Seven Vials.

An Introduction to This Magazine—

(*Continued from page 2*)

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 the Anglo-Saxon-Celtic peoples to a sense of their present position and responsibility. (*Ezek.* 33:1-7).

This, in large and general terms, defines our position. 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 present 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 V.

Judah: from Rehoboam to the Christian Era.

DURING the reign of Solomon the Israelites prospered to an unprecedented extent. There was no restriction of money under the economic laws of the Lord; consequently there was no scarcity, either real or artificial, of goods for the necessities and comforts of life. "The king made silver and gold at Jerusalem as plenteous as stones." There were no high tariff barriers to interfere with the exchange of merchandise. The ships of Tarshish sailed into Israel's harbors with staple commodities and rare treasures from afar and the people had money with which to buy them.

Solomon's inclination and ability to deal righteously with his subjects set a standard of justice seldom equalled in the course of human government. "So King Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart." (I Kings 10:23-24.)

If the biography of Solomon could end at this point what undimmed glory his career would shed on the pages of history!

"But King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the Lord said, . . . surely they will turn away your heart after their gods: Solomon clave unto these in love. . . . For it came to pass, when Solomon was old, that his wives turned away his heart after other gods. . . . Solomon went after Ashtoreh the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build an high place for Chemosh, . . . and for Molech. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods." (I Kings 11:1-8.)

O Solomon, how art the mighty fallen! Can this be the same man who prayed to the true and living God with such beautiful humility, reverence and faith at the dedication of the temple? How tragic that the resplendent spiritual power of Solomon's youth should wane at last in the evil shadows of idolatry!

Solomon's sin was more serious and devastating than was the sin of his father David. While David erred most grievously in the matter of Uriah the Hittite, his heart remained true and devoted to the God of Abraham. But Solomon turned away from a revealed knowledge of God's presence and love to worship at the shrines of alien paramours who filled his court. He who had been privileged to build a superb temple for the Lord turned from its glory to erect altars for pagan gods. No wonder the Son of God made his Advent through David's son Nathan, and not through Solomon! (Compare Matthew's genealogy of Joseph, and Luke's genealogy of Mary: Matthew 1:6-7; Luke 3:31.)

Having found the cause of Solomon's downfall, let us now read the result of his disloyalty to God. "The Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen." (I Kings 11:9-13).

The first step toward execution of the divine sentence was the selection of a leader to head the opposition against the house of Solomon. Ahijah the prophet was led to appoint Jeroboam for the task and to make the Lord's plan known to him. Jeroboam was in Solomon's service and had been promoted to a high position because of his industry and ability. But when the king learned of God's plans he sought to have Jeroboam killed. Jeroboam fled to Egypt and remained there until Solomon's death.

While there was evidence of unrest and uprising on the part of the people during Solomon's lifetime, it was not until after his death that the blow fell which broke the solidarity of the empire. When Solomon slept with the fathers and was buried in the city of David, his son, Rehoboam, reigned in his stead. Immediately after Rehoboam was crowned king of all Israel the people called Jeroboam from Egypt to plead their cause before the new king. Jeroboam and all the congregation of Israel came and said to Rehoboam:

"Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. . . .

"King Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people? And they spake unto him saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever. But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: and he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people . . . My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions." (See I Kings 12:1-15.)

Alas, for Rehoboam! When the people came the third day for his answer, he daringly and roughly flung the challenge of the young men into the faces of the heavy laden, waiting multitude.

There are two items of particular interest in the scripture just quoted. The first one is the charge which the people made

against Solomon—"Thy father made our yoke grievous." No complaint like this was made until the latter years of Solomon's reign. In fact the accusation implies such a contrast from the prosperity of former days that it gives one a complete surprise as he reads the story. The explanation, however, is apparent. When Solomon was obedient to God he administered the laws, statutes and judgments of the Lord. God's laws faithfully applied insure national unity and strength; they never fail to keep the citizens prosperous, happy and loyal. But when Solomon no longer walked with God he likewise neglected to keep His righteous statutes. Retrogression and schisms began as the people suffered increasingly from severe injustices. It was then that Solomon kindled the smoldering embers of revolt which were fanned into a vehement flame by the despotic policy of Rehoboam.

The second item of special interest is the fact that Rehoboam spurned the counsel of men experienced in statesmanship and followed a course outlined by the young radicals of his day. How strangely like some of the distressing governmental policies of our own time! We too have seen the painful results of unduly exalting youthful egotists to high places in the nation.

What sinister group of older heads influenced Rehoboam and the young men who grew up with him to take the "broad way" that leads to revolution and destruction? We do not know their names, but we know they were there working covertly to enslave Israel and create what we now call a totalitarian state. No doubt Solomon's "many strange women" paved the way for their installation in strategic governmental and educational positions. Doubtless it was easy then, as it is now, to find plenty of natives willing to serve as "respectable fronts" for the real powers behind the throne.

Why do we read so much between the lines? For the simple reason that young people do not become revolutionaries, atheists or idolators unless guided in that direction by subverters from the generation preceding them. Take Rehoboam, for instance; the idea of brutal subjugation was plainly not his, because he was undecided what course to pursue until others made up his mind for him. One may be equally sure that his youthful contemporaries and advisers merely advocated false theories of political science and economics which they had imbibed from older heads. Perhaps the ruinous policies of that day may have emanated from powerful financiers and their hired educators much the same as in our own time.

Rehoboam delivered his ultimatum to the people: "I will add to your yoke; I will chastise you with scorpions." What was Israel's reaction? It was immediate and decisive:

"So when all Israel saw that the king hearkened not unto them, the people answered the king saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel. . . . And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only."

This revolt of the ten tribes brought about the final separation of Israel and Judah. From that event on to the captivities there were two distinct nations of Israel stock in Palestine. Abraham's descendants through Isaac and Jacob became two separate kingdoms whose histories from that time forward are separately recorded in the Bible. The ten tribes, representing the major portion of Israel numerically and territorially, retained the "Israel" name and were known thereafter as the northern kingdom of Israel, or, the house of Israel; the tribe of Judah, augmented by the smallest tribe of Benjamin and eventually by many of the priests and Levites, retained Jerusalem as its capital and became known as the southern kingdom of Judah, or, the house of Judah. Hereafter the word "Israel" when used in a *national sense* does not include Judah, but refers to the ten-tribed northern kingdom only; however, the term, *when used racially,* may refer also to Judah. Naturally when reference is made to the *whole* of twelve-tribed Israel Judah is included.

An understanding of this division in the covenant race and the origin of the two kingdoms is most important. All the remaining historic and prophetic works of the Bible deal with the destinies of these two kingdoms. The citizens of both nations are Abraham's posterity, but they now go their separate ways under the sovereignty of two separate lines of kings. Judah's history as a nation began with Rehoboam on the throne. The new nation of Israel chose Jeroboam as its first king. In Rehoboam, Solomon's son, Judah was headed by a representative of the royal line of David—the scepter line which was to emerge from Judah. In Jeroboam, an Ephraimite, Israel was headed by a representative of the house of Joseph—the house which was to retain the birthright forever. (See Gen. 48 and 49; I Chron. 5:1-2.) Abraham's children all—Jacob's children too—and racially all were Israelites. But how vastly different their prophecy and their history! We shall now trace the devious paths of these two kingdoms as recorded in sacred and secular history: Judah first; then Israel.

The books of Kings and Chronicles narrate the courses pursued by the two Abrahamic kingdoms and their kings. They record valuable historical data. Incidentally they provide the greatest commentary in existence on the causes underlying wars. A knowledge of the fundamentals contained in these two great historic volumes is most essential now if our Christian civilization is to be preserved intact. For this vital reason we shall review enough Biblical history to learn what it is that determines the rise and fall of mighty empires. These notable documents proceed on a pattern already familiar from a study of Judges.

Consider now a few facts in the case of Judah and Rehoboam. The southern kingdom was small numerically and geographically but it had some decided advantages over the northern Israel kingdom. First Judah was permitted to retain the throne and the house of David; next Judah was given Jerusalem—the Holy City—"that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there." The throne, Jerusalem and the temple were tremendous assets for the preservation of both national and spiritual welfare. Judah was privileged to have in her midst all these divinely appointed aids to unity and worship.

What was Rehoboam's first act after the secession of the ten tribes? In I Kings 12:21-24, we read: "When Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, and hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But the word of God came unto Shemaiah the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah and Benjamin and to the remnant of the people, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man unto his house; *for this thing is from me.* They hearkened therefore to the word of the Lord, and turned to

depart, according to the word of the Lord." (See also II Chron. 11:1-4).

Rehoboam's efforts to subjugate Israel were curbed only temporarily by the foregoing command. After a brief respite, "there were wars between Rehoboam and Jeroboam continually." In preparation for these wars Rehoboam did commendable work in building strongly fortified cities for Judah's defense.

"And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord. . . . Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. For they also built them high places, and images, and groves, on every high hill, and under every green tree. And there were also sodomites in the land: and they did according to all the abominations of the nations which the Lord cast out before the children of Israel." (II Chron. 12:1; I Kings 14:22-24.)

The fruit of this perversion matured speedily. "It came to pass, that in the fifth year of King Rehoboam, Shishak king of Egypt came up against Jerusalem, *because they had transgressed against the Lord.* With twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt. . . . He took the fenced cities which pertained to Judah, and came to Jerusalem."

Shishak, king of Egypt, left a record of his exploits carved in stone. His inscription, unearthed by archaeologists and dated 940-919 B. C., names the various places captured by him in the course of his invasion of Palestine during the reign of Rehoboam. This is one out of many instances where God has preserved for future generations the proof to substantiate faith in His written Word.

The men of Judah, like their brethren of Israel, can humble themselves and pray and repent when in danger. It is a characteristic family trait. So, just as one expects the worst for Judah, events take a surprising turn. The princes and the king humbled themselves and said, "The Lord is righteous. . . . And when he humbled himself, the wrath of the Lord turned from him, that he would not destroy him altogether: and also in Judah things went well." The Lord may have effected His compassionate deliverance of Judah in part, if not fully, by the death of Shishak as the records indicate that the Palestine invasion took place in the last year of that conqueror's reign. As in the past, God answered when His children called.

The son who succeeded Rehoboam as Judah's second king is called Abijam in I Kings 15, and Abijah in II Chronicles 13. Added to the confusion in names is a difference in the two accounts which seems at first to concern two men rather than one. However, the reason for the apparent discrepancy is not difficult to find. Observe that the information in Kings is related by the historian; while in Chronicles the scribe records principally a speech which Abijah made to ten-tribed Israel just before the most disastrous battle ever fought between the two kingdoms. King Abijah's address was quite similar in purpose to some of the war time radio speeches made by Adolph Hitler and Winston Churchill. Hitler, you will recall, warned the British of dire consequences if they continued to follow Churchill: Churchill, on the other hand, urged France and Italy to line up with Britain instead of the Rome-Berlin Axis. In like manner Abijah entreated Israel to desert Jeroboam and return to the banner of Judah. Note how very human and shrewd Abijah was. He enumerated all of Israel's sins but made no reference to the sins of Judah. Furthermore, he placed all the blame on Jeroboam but made no mention whatever of Rehoboam's despotism which was responsible for Israel's revolt. He even went so far as to say that Jeroboam had caused all the trouble when Rehoboam was "young and tenderhearted" and unable to defend himself. Yet as he spoke many in his audience must have been thinking of the day that Rehoboam delivered his harsh ultimatum—"I will chastise you with scorpions." So, the biographer in Kings balances the record by telling us that Abijah "walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God."

A detailed comparison of Judah's kings would require a large volume on that subject alone. Since the space allotted to any one phase of kingdom activity must be limited in the present study it is necessary to sketch even major events in bare outlines.

Asa in the beginning of his reign "did that which was good and right in the eyes of the Lord his God: for he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves: and commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment. . . . He built fenced cities in Judah: for the land had rest, and he had *no war* in those years; *because the Lord had given him rest.*" Asa continued his program for national defense and maintained a standing army of a half million trained soldiers. "So they built and prospered."

In the course of time Zerah the Ethiopian king invaded Judah with a mighty army of a million men. Did Asa depend altogether on the security of his own fortifications and his well-armed warriors? Hardly. Instead he cried unto the Lord and said, "Lord, it is nothing with thee to help, whether with many, or with them that have no power: Help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee." And the result? "So the Lord smote the Ethiopians before Asa." (II Chron. 14.)

Nevertheless Asa had his weak moments. In later years when threatened by Baasha he appealed to Benhadad for aid on the basis of a league which their fathers had made. For this act Asa was rebuked by the Lord's prophet in these significant words: "Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? Yet, because thou didst rely on the Lord, he delivered them into thine hand. . . . Herein thou hast done foolishly: therefore from henceforth *thou shalt have wars.*" (II Chron. 16.)

Jehoshaphat was another of Judah's great kings. He wisely continued his father Asa's program of military preparedness. "He walked in the first ways of his father David, and sought not unto Baalim; but sought to the Lord God and walked in his commandments. . . . They taught in Judah, *and had the book of the law of the Lord with them,* and went about throughout all the cities of Judah, *and taught the people.*" What was the effect of applying these fundamental principles nationally? "The Lord established the kingdom in his hand. . . . And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that

they *made no war* against Jehoshaphat." Even the belligerent Philistines and Arabians declared a truce and brought presents to Jehoshaphat. Through righteous administration Judah enjoyed an interim of peace and its accompanying prosperity.

Alas for the frailties of human leadership! Not content to let well enough alone, Jehoshaphat, having riches and honor in abundance, *joined affinity with Ahab.* Immediately he was embroiled in a dangerous conflict and came near losing his life. On the return to Jerusalem Jehoshaphat was accosted by the prophet Jehu who faced him with this stinging question: "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord." Afterward Jehoshaphat tried a naval alliance with Israel's wicked king Ahaziah. The ships were broken and the experiment ended in failure.

Notwithstanding a few errors charged against him, Jehoshaphat was a remarkable man, and deserves a foremost place among the truly good and notable kings. His charge to the judges he set over Judah's fenced cities should be inscribed on the walls of every judicial court in the land: "Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in judgment. Wherefore now let the fear of the Lord be upon you; take heed and do it; for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts. . . . Deal courageously, and the Lord shall be with the good." For the complete account of Jehoshaphat's reign read II Chronicles, chapters 17, 18, 19, 20.

Jehoram's wicked reign is another of the striking contrasts between father and son found frequently in Bible history. He was given the kingdom by his father. Yet one of his first official acts was a Stalin-Hitler purge in which he slew all his brothers and many princes of the realm. He married the daughter of Ahab. He set up pagan altars and caused the inhabitants to commit divers sins. What then was the result of his high-handed, violent regime? Revolts—wars—pestilence—captivity—death. First Edom and Libnah revolted. Then a written message from the prophet Elijah warned Jehoram: "Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods: and thou shalt have great sickness. . . . Moreover the Lord stirred up against Jehoram the spirit of the Philistines, and the Arabians." These same people, you will remember, had brought presents to his father. (II Chron. 17:11.) But now—"They came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives." At the age of forty, after a reign of only eight years, "he died of sore diseases—and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings." (II Chron. 21.)

Ahaziah, whose mother was Athaliah the daughter of Omri, "walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly. Wherefore he did evil in the sight of the Lord like the house of Ahab. . . . He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel *to war.*" (Note: both Judah and Israel had kings by the name of Jehoram.) The venture ended in death for Ahaziah after a reign of one year. Then his mother Athaliah "arose and destroyed all the seed royal of the house of Judah," and reigned over the land six years. The atrocious queen was outwitted in her plan to destroy the royal house by Ahaziah's sister and her husband Jehoida the priest. In the confusion of the queen's slaughter they rescued Ahaziah's son Joash and kept him hidden six years. (II Chron. 22.)

Joash did right "all the days of Jehoida the priest." Jehoida was the power behind the throne. It was he who overthrew queen Athaliah and made Joash king. Under his direction Baal's altars were broken and the Lord's house repaired. Mosaic administration and worship were restored. The land had rest from war and the people were happy.

"Now after the death of Jehoida came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. And they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass. Yet he sent prophets to them, to bring them again unto the Lord; and they testified against them: but they would not give ear. The Spirit of God came upon Zechariah the son of Jehoida, and said unto them, Why transgress ye the commandments of the Lord, *that ye cannot prosper?* because *ye* have forsaken the Lord, *he* hath also forsaken you."

For this warning the prophet was slain by a king who owed his life and his throne to Zechariah's father Jehoida. Now watch swift retribution at work! "It came to pass at the end of the year, that the host of Syria came up against him. . . . For the army of the Syrians came with a small company of men, and the Lord delivered a very great host into their hand, because they had forsaken the Lord God of their fathers. So they executed judgment against Joash." It is interesting to note also that the priest Jehoida was buried among the kings, "because he had done good in Israel, both toward God, and toward his house;" but king Joash—"they buried him not in the sepulchres of the kings." (II Chron. 24.)

Amaziah did that which was right in the sight of the Lord—but not with a perfect heart. Accordingly his record is a mixture of good impulses and evil deeds.

Judah's tenth king, called Uzziah in Chronicles and Azariah in Kings, was unusually versatile in talents and interests. It is said of him that "as long as he sought the Lord, God made him to prosper." He built towers in Jerusalem and in the desert. He had much cattle for he loved husbandry. His mechanized defense equipment surpassed that of any other nation. (See II Chron. 26:13-15.) But—"when he was strong his heart was lifted up to his destruction: for he transgressed against the Lord his God"—and died a leper.

Ahaz, probably the most notorious of Judah's royal line, made molten images for Baalim. He even went so far as to burn his own children in the fires of heathen altars. His excesses brought Judah swiftly into the valley of humiliation and suffering. First the Syrian king came "and carried away a great multitude of them captives." Then Israel's king, Pekah, "slew in Judah an hundred and twenty thousand in one day, which were all valiant men, because they had forsaken the Lord God of their fathers." Besides this "the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria." The nation was brought low but Ahaz continued his evil and unrepentant course to the end of his career. The last thing said of him is that he "gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem." (II Chron. 28.)

(To be continued)

"The Stranger Within Thy Gates"

By the Late
H. BECKWITH
(*Bournemouth, England*)

(Foreword by Thos. W. Plant.) The following article was contributed to *The British-Israel Herald* in October 1930, during my editorship. It is so difficult to decide whether it is the more applicable to Great Britain or to America that perhaps the readers of DESTINY will help solve the problem.

Born in 1850; introduced to, and convinced about, Anglo-Israelism in 1870, when he was 20 years of age, Mr. Beckwith was therefore 80 years old when he wrote this article. Truly a wonderful record of 60 years of advocacy of this great Biblical truth.

* * *

ONE OF THE outstanding characteristics of we British people, or perhaps it would be more correct to say, we members of the Anglo-Saxon race, for it is shared with us equally by our American cousins, is the friendly feeling of welcome and goodwill we are always ready to extend to the alien or *stranger* who seeks the shelter and security of our hospitable shores, and seldom seeks in vain.

From the very earliest times there are indications that *"the stranger"* was destined to play an important part in the education, the training, and the discipline of the "Chosen People." We have a striking example of the infinite wisdom and foreknowledge of the Lord God of Israel, Who "truly sees all things from the beginning to the end thereof."

To Abraham, himself, it was revealed that his posterity was destined to realise by bitter experience all that it meant to be *"strangers in a strange land";* for we read: "And He said unto Abram, Know of a surety that thy seed shall be a *stranger* in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation will I judge, and afterward they shall come out with great substance" (Gen. xv. 13).

This was repeated both to Isaac and to Jacob, and, as we all know, it came to pass, to the very letter.

Their Egyptian experiences laid the foundation for that ingrained trait in our national life and character that is of due consideration for, and good-will towards, *the "stranger in our midst";* never more fully exemplified than it is to-day. For the alien, how anxious we are to provide for him fair and just laws, and to treat him properly, although sometimes we are repaid by base ingratitude! Yet we do not shirk our duty and responsibility in consequence.

Being Israel, this is another strong identification and link with the past. It is not to be wondered at, but expected, that after nearly four thousand years of such teaching, it has left an indelible mark upon our racial character.

We find that immediately after the Exodus, the recognition of *"the stranger"* became an institution in Israel. When encamped upon the broad plains of Sinai, waiting for Moses to return with God's code of laws for their guidance, they found that *"the stranger"* was included. In the law of the Sabbath (*i. e.,* the fourth commandment), how explicit as to who should keep it! All the household; and to avoid any mistake, it was to apply to *"the stranger within thy gate."*

From that time onward they were not allowed to forget *the stranger;* their proper treatment of him was enjoined. The reason was emphasized again and again: *because "ye were strangers in the land of Egypt."*

It may be interesting to examine some of the steps by which our forefathers were taught the duty towards these strangers. It is educational, and will explain to us from whom we have inherited our well-known friendly feeling toward the alien, from whatever country he comes.

Examples:—

Thou shalt neither vex a *stranger,* nor oppress him; for ye were strangers in the land of Egypt.—Exodus xxii. 21.

Also thou shalt not oppress a *stranger;* for ye know the heart of a stranger, seeing ye were *strangers* in the land of Egypt.—Exodus xxiii. 9.

Ye shall have one manner of law, as well *for the stranger,* as for one of your own country; for I *am* the LORD your God.—Lev. xxiv. 22.

Ye shall have one law for him that sinneth through ignorance, *both for* him that is born among the children of Israel, *and for the stranger* that sojourneth among them.—Num. xv. 29.

And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and the *stranger that is* with him. Deut. i. 16.

Love ye therefore the *stranger;* for ye were strangers in the land of Egypt.—Deut. x. 19.

And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the *stranger,* and the fatherless, and the widow, that *are* within thy gates.—Deut. xvi. 14.

Thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose; *one* from among thy brethren shalt thou set king over thee; *thou mayest not set a stranger* over thee, which *is* not thy brother. —Deut. xviii. 15.

And if a stranger sojourn with thee in your land, ye shall not vex him.

But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt; I *am* the LORD your God.—Deut. xix. 33, 34.

Thou shalt not abhor an Edomite; for he *is* thy brother; thou shalt not abhor an Egyptian; because thou wast a stranger in his land.—Deut. xxiii. 7.

When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

Gather the people together, men, and women, and children, and thy *stranger that is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law.—Deut. xxxi. 11, 12.

With these long centuries of tuition, it is not surprising that we have developed an almost natural instinct of kindly sentiments towards all sorts and conditions of men, and are quite prepared to act the part of the "Good Samaritan" to all comers.

But upon what ground was it all based? When we speak of "Israel in Egypt," our thoughts usually revert to the *bondage* and *slavery* our ancestors endured there. *Afflictions* we know they

suffered, as it was foreshadowed they would at the start; and that they *did,* history confirms. The author of the Epistle to the Hebrews, in speaking of Moses, says of him: "Choosing rather to suffer *affliction* with the people of God, than to enjoy the pleasures of sin for a season." (xi. 25.)

It could scarcely be from these experiences, therefore, they were to learn the lesson of how to treat the stranger, unless it was by the golden rule of *returning good for evil.*

But let us look up and meditate for a few minutes upon Gen. xlvi.-vii. We shall then see there is a much brighter side to the picture; one which justifies the merit when we remember the striking contrasts.

Egypt was the most highly-civilised and cultured country in the world at that time, while Jacob, and his family, we might describe in present-day language as "a company of rustics," which makes their reception all the more remarkable, as we are told, "For every shepherd is an abomination unto the Egyptians" (Gen. xlvi. 34). No doubt Joseph's position and influence had much to do with it, but the fact still remains.

We notice that Pharaoh gave the keynote of how things were to be done, and himself set an example to his people by his own generous attitude towards the strangers.

Humanly speaking, things seemed hopeless in Canaan; they were threatened with starvation because of the famine; so to Egypt their thoughts turned.

But misgivings must have arisen as to how Egypt would act towards them. However, could anything be more cordial and magnanimous than the welcome *these strangers* received? Directly it was known they were coming, Pharaoh commanded the Royal wagons, etc., should be sent to bring them all down; ample provision for the journey was made, lavish changes of raiment were sent, and money for their needs. Upon arrival, Pharaoh received Jacob, and accepted the patriarchial blessing from him.

When the question arose as to their continued sojourn in Egypt, the same spirit was manifested. They were to *have the best.*

Is not this the secret of the oft-repeated Divine injunction regarding the strangers? Is it not the reason why we, being Israel, so loyally and so faithfully carry it out, and why it has stamped upon us the proud title of the "land of the free"? We are not likely to forget it.

COMING NEXT MONTH

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DESTINY *for* JUNE

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THE VICTORIOUS moves on the part of Hitler against Israel have led some to ask regarding Isaiah's statement, "No weapon that is formed against thee shall prosper." The answer is given in the preceding verses in which the prophet says, "In righteousness shalt thou be established." That is, it is not until Israel restores the laws of righteousness that the full effect of this promise of no weapon formed against them prospering becomes an actuality. Then the prophet declares oppression will be removed far away and fear and terror will not come near (Isa. 54:14-17).

This brings up another question often asked that if His People cannot conquer because they refuse to be righteous, how is it that their enemies, who are even more evil than they, are able to be victorious?

The answer again is *Israel.* That is, when Israel is unrighteous her enemies are able to conquer and when Israel is righteous her enemies have no power against her. In other words, the Bible clearly demonstrates that the enemies of Israel are defeated or victorious according to the spiritual condition of Israel. Victory or defeat of their enemies is not the result of conditions in the camp of Israel's opponents.

The entire issues of the war depend upon Israel's relationship to her God and are not the result of any other factor. Because this is so, Ezekiel sounds the warning and gives the call, "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel."

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AN ISRAELITE LOOKS AT THE DRAFT

DESTINY MAGAZINE,
Haverhill, Mass.,

Dear Sirs:

Having been a student of Anglo-Saxon and British-Israel teachings and a constant reader of DESTINY Magazine for some ten years I would appreciate the privilege of using your columns to pass along a few helpful thoughts to such of your readers as may be confronted by the same stern duty to Israel with which I am faced.

I refer to the conscription of our youth for military service.

I and three of my unmarried sons, ranging from 21 to 27 years of age, have been "carrying on" our home since the recent passing of our dear wife and mother.

One son is already in camp and the other two boys' numbers have been called. When they leave, our home will be broken up, never to be reestablished, and I shall miss their fine companionship deeply—I face old age alone.

Already I am receiving the condolences of well-meaning friends, most of whom cannot understand why I am not heaping invective upon the President, the administration, dictatorial regimentation and what not for taking all three of my boys almost simultaneously.

It would be useless for me to explain to them why I feel no ill will or resentment. They would not understand if I told them that, as head of this particular Israel family, I am subject to Israel law and willingly subscribe to its demands—in this case, the law for the defense of Israel.

While that law exempts me from service in the fighting forces it does not exempt me from serving Israel in thought and action in support of its laws.

Just as Israel of old found its progress out of the wilderness into their Palestine kingdom blocked by the heathen whose nationalistic philosophy was MIGHT MAKES RIGHT, so do we find Israel of today facing a world gone mad with the same philosophy, and blocking its path to the reestablishment of God's Kingdom via Armageddon. Israel of old, under God's direction, was successful. Israel of today will also succeed, but only under God's direction.

In preparing Israel for the work it had to do, in overcoming its enemies God did not ignore the military necessities.

In the Book of Numbers, one of the five Books of the Law, Chapter I tells us that the Lord ordered Moses to register and number the fighting men of Israel—"in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt."

"Take ye the sum of the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;

"From twenty years old and upward, all that are able to go forth to war in Israel; thou and Aaron shall number them by their armies."

This registration produced an army of 603,550 men.

Preparedness? Yes! For this was but the second year of their forty years in the wilderness—forty years of punishment brought upon them by some fifth columnists among them who had been broadcasting subversive ideas.

Conscription? Certainly—what else? Numbers records other military provisions which are both interesting and instructive. Strange as it would seem today, it provides among other things that the priests were to blow the silver trumpets which called the congregation together AND to call the army into action when needed. What are our priests doing with their trumpets today?

"Oh—that's just Old Testament stuff" I had a streamlined, upper-bracket churchman say to me, "Don't quote Old Testament to me." Many of them think the Old Testament is obsolete so they have closed and sealed it, and they smile pityingly at our gullibility. Do they forget that the Jews raised the same point and that Jesus told them that He came "to fulfill the Law and the prophets." Closing and sealing the Book won't change that.

From a pure sense of fatherly duty I was attending the commencement exercises of my fourth child. The only interest I had in it was a curiosity to see at just what stage of the Reverend speaker's address he would introduce the inevitable peace argument against military preparedness. He had saved it for a smashing climax, clinching it with those words of Jesus which have been so horribly misused by men who should know better. . . . "He who takes to the sword shall die by the sword."

It made me boil. I waited at the door for my son, who came out with a couple of his chums. I called his attention to the quotation and asked "How many swords did Jesus mention?" He thought a moment and said, "Two—the man who takes to the sword and the fellow who kills him with a sword." I told him to remember that he who takes to the sword is the aggressor, and he dies by the sword of the defender, but that this speaker had not gone far enough into the matter to find out what Jesus meant.

Jesus censured Peter, not for carrying a sword, but for being too aggressive with it.

As Prime Minister Winston Churchill stated recently, "We who are armed with the sword of retributive justice shall be on his (Hitler's) track."

H. E. WHALEN
Birmingham, Mich.

P. S. I must compliment you on the most beautiful cover that has ever graced a DESTINY. I think I shall never forget those carnations.

H. E. W.

LETTERS

ACCURATE PREDICTION!

AS EARLY as 1934, we predicted Germany's military overrunning of the continent. At no time, however, did we specify Switzerland. And in 1939, a News Letter definitely stated that Germany would not attack Switzerland and that we had reason to feel sure of this.

Many inquiries have since been made as to why we felt so sure. The answer is such an interesting one that it must be given. It is that the heads of the government in both Germany and Italy are anxious to keep Switzerland as a place to flee to in case things do not go well for the Axis powers.

In our News Letter of December 6, 1940, we foresaw a Mediterranean campaign on the part of Germany that would include an attack on Greece, but not on Turkey. We pointed out that the main purpose would be to conquer Syria and the oil fields of Iraq. The Germans believe that this can be done without embroiling Turkey by means of an overseas action from Greece to Syria, similar to the Norway occupation. Once Germany has conquered Greece, it will be a much easier matter to line up Turkey on the side of the Axis powers.

What we may expect in the way of a spring military campaign is a vast pincers movement against Alexandria; one German army heading down from Tripoli and the other heading through Greece and Syria and Palestine.

There is no knowing how much progress Germany will make in this effort. We think it will be both substantial and startling. Germany's defeat, and defeat it will be, will not be brought about by either the Greek or English army. It will come through vast sabotaging of precarious, overextended lines of communication.

Before Germany is defeated, we would not be surprised to see all of Greece, all of the Holy Land, and no doubt Egypt itself, occupied by German troops. Germany's military might is not to be questioned. Such strength can only be dissipated by the very methods which the Allies are forcing Germany to pursue. We prophesy, before the end of next year, a tremendous military campaign in Africa, in which American troops will participate.

The above is from the April 7th *Estate Counsel News Letter* of Fiduciary Counsel, Inc., New York City. We reprint it by permission. Our interest in this excerpt is the author's arrival at the same conclusion as set forth in Biblical prophecy as to the enemies of Britain who are or will be arrayed against her in the Near East campaign—with one exception—if Russia were added to the list it would coincide with the Biblical list of those nations who are to be arrayed against Anglo-Saxon-Israel in this climactic war of the ages! In addition, Zechariah says ". . . ALL nations will be gathered against Jerusalem to battle. . ." (Chapter 14, verse 2).

—THE EDITORS.

In the Next Issue!

DESTINY for June will contain a significant article by

REV. E. J. SPRINGETT

Of Toronto, Canada

These Booklets Deserve Your Attention—

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(Continued on Next Page) . . .

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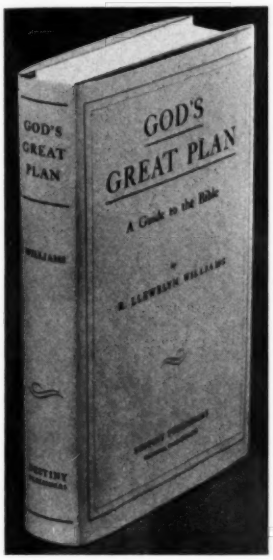
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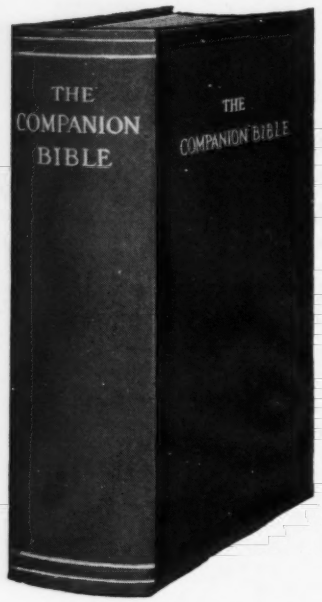
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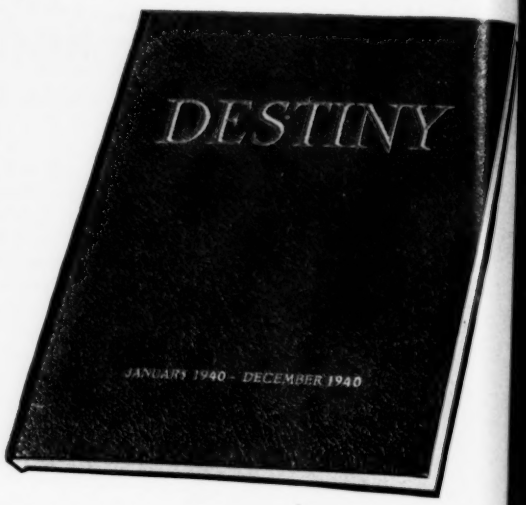
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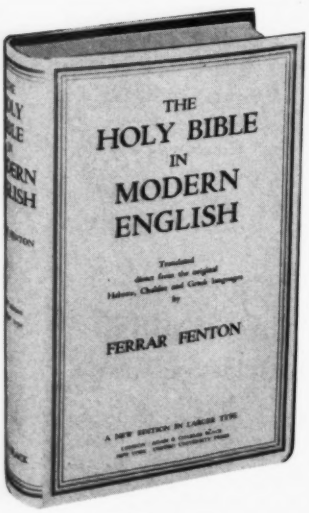
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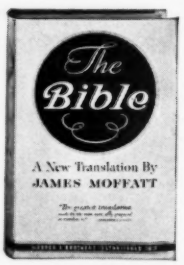
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