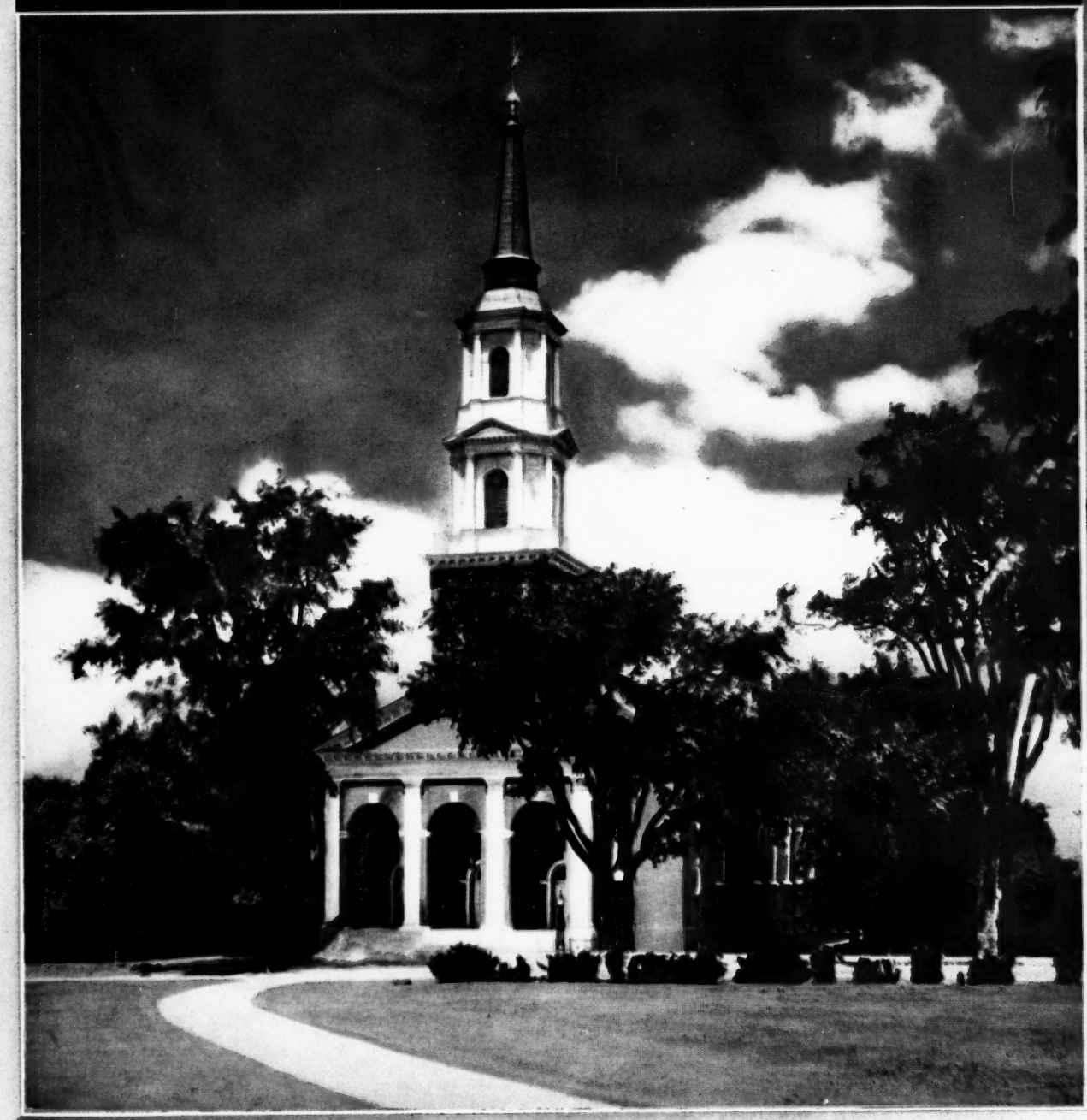
DESTINY

The Magazine of National Life





Republic Steel Illustration

DOWN THE WAYS

Ships and More Ships

☆ ☆ ☆

SHIPS are needed and, as vessel after vessel slides down the ways, America by action is demonstrating her ability to produce the convoys and carriers so needed today.

And it is not ships alone that are necessary, but men to man these vessels and sail the high seas in spite of storm and the action of the enemy. It used to be the danger of tempest and shipwreck that alone confronted the sailor but to such has been added the hazards of unrestricted submarine attack — with these deadly undersea monsters lying in wait for the purpose of launching their torpedoes when least expected. The danger of sailing the sea has been increased a thousand fold.

The Psalmist gives a vivid picture of the trouble facing those who go down to the sea in ships, that do business in great waters. "These see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy winds, which lift up the waves thereof. They mount up to the heaven, they go down again to the depth: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them into their desired haven."

Then the Psalmist exclaims, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." (Ps. 107: 23–31.)

Today it is against more than the natural forces of nature that the ships now being launched will have to contend. Dangers to the life of the sailor have been materially increased as the result of the war. Let us not forget the brave men who are manning our ships, for as never before we need the fulfillment of the promise, "The Eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and thou shalt say destroy them." (Deut. 33: 27.)

The command to those who will man the ships, as they come off the ways to destroy the enemy, can and will be fulfilled when the Eternal God becomes our refuge and help by virtue of our being entitled to such support. Ships and more ships will become but added targets for our enemies unless we can claim the protection of the God of Israel. This protection will come when at our wits' end we cry unto the Lord in our trouble and He brings us out of our distresses.

He will then say, "Peace be still," and the great storm of turmoil and war will cease and it will be calm unto us as we come into the haven of Peace! The merchantmen and navies will seek the peaceful haven in that day and there will be rejoicing among the marines and sailors. "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea" (Isa. 27: 1) as the submarine and torpedo menace becomes a thing of the past.

As we build for victory — sending ship after ship to sea — let us remember Our Lord and Our God Who only can assure the certainty of victory and protect our ships from the attack of the enemy!

FOREWORD

Your attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world.

Containing information we must all sometime take into account, it deals mainly with the origin, history and destiny of *one* race. It is very probable that *you* are of that race and thus both the Bible and this publication deserve your attention.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's Hand in American and world history. 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 and so have formed a non-profit and non-political organization — which is non-sectarian — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, 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" 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. The United States and Canada are peopled with branches of Israel and their responsibility as human channels through which the purpose of God is to flow to the nations is very great.

ISRAEL! To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed His own name upon them, for Is-ra-el means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King. All this is a precious possibility at any time we are ready for it, instead of mere personal religion without larger social manifestation — which is, in brief, but one hemisphere of the whole of God's Truth!

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing but pro-everything relating to God's revealed purpose. We publish 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 for the fuller entry of the rule of God amongst men.

Among our subscribers are men and women from many different walks of life, of all churches, and many clergymen. The Anglo-Saxon-Israel identity is now becoming increasingly known. Our considered conviction is that this information is of pressing importance. Settle this — do so on a Scriptural basis — and a whole train of questions now confronting our nation and its citizens are answered.

Correspondence is consistently invited, that we may show our fellow-citizens where to look in their own Bibles in order that they, too, will become convinced of the correctness and truth of the position we have taken.

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VIEWING THE MARCH OF HISTORY

PERFECT CIVILIAN DEFENSE

MUCH IS BEING done in regard to defense, but one vital factor which may prove disastrous is being overlooked or deliberately disregarded. This is the Israel method of preparedness which was adopted by our forefathers and incorporated in the Constitution of the United States of America. But political leaders in the past in city, state and nation have moved against its provisions until they have succeeded in virtually disarming our nation.

Article II of the Constitution reads, "A well-regulated militia being necessary to the securing of a free State, the right of the people to keep and bear arms shall not be infringed."

What did our forefathers understand and mean by a militia? It did not mean for them a standing army but had reference to the entire body of citizens capable of bearing arms and who might be called upon for military duties to defend their country, their life, liberty and freedom. Tyranny, as a rule, arises from within a nation when the government has been captured by men who would use their acquired power to oppress the people. These facts were known to the framers of the Constitution, hence they recognized the need and right of citizens to keep and bear arms in order to insure real liberty. In their wisdom and experience they recognized this as absolutely essential to their freedom in a world where dictators can come to power.

The right of citizens to keep and bear arms is fundamental in the preservation of true freedom, so much so that subversive forces in sundry and subtle ways first move to disarm the citizens of a nation which later they plan to dominate. We have witnessed such moves in Europe prior to the take-over by force.

States which have already passed laws violating Article II did so under the pretext of disarming the criminal. The framers of the Constitution never intended that citizens possessing arms should be classed as criminals. The states which have violated this first principle of protection for its citizens against armed violence have not only failed to reduce crime but have contributed to the increase in violence and crime. The criminal, who never disarms, knows he is dealing with law-abiding people. If every red-blooded American citizen would keep the requirements of Article II there would be no fear of our losing our liberty or anyone destroying our freedom.

Honest men never fear an armed, law-abiding civilian population, but evil men will always fear the righteous indignation of a people able to defend their homes, their freedom and liberty whenever threatened.

If our citizens were armed as God intended every Israelite to be armed, just as the fathers of our Constitution intended every citizen to be armed, it would not be healthy for fifth columnists to make a move against us in any of our cities. But because we have violated our Constitutional right to keep and bear arms, which right should have been mandatory upon every citizen, millions of our people are unprepared to resist aggression in this time of national emergency. When trouble comes, as come it will, a far different story would be told if the destruction of a Constitutional right by political demagogues had been successfully resisted.

THRIFT *VS.* HOARDING

THERE is much being published today about hoarding and the government threatens to take drastic action against all those whom it considers thus guilty. But what constitutes thriftiness or hoarding? What might be actual hoarding by one could, under different circumstances with another, be thrifty. Who is to say where thriftiness ends and hoarding begins?

Years ago it was the custom in many homes to purchase sugar and flour by the barrel, butter by the tub and lay in a goodly supply of food and raw materials, always keeping this stock replenished. At all times there was on hand sufficient for a number of months or even a year. In such purchases substantial savings were made possible because of quantity buying. Instead of parking their earnings in a bank, to be used for speculative purposes by financial interests, the thrifty turned their money into goods and material, laying in supplies that would last for months and keeping that supply replenished, for they recognized true wealth: the things men can use!

Today a premium is being placed upon thriftiness and men are being told by governmental officials that there must not be any provision made for tomorrow. Moves are being made under these edicts to compel a hand-to-mouth existence.

What is hoarding? Is it making provision for tomorrow's need? If it is, then all the generations of the past should be condemned and the teachings of the Bible destroyed. The

difference between hoarding and thriftiness is that thriftiness is anticipating coming needs and providing for them ahead of time. Hoarding is acquiring possession for which a man has no immediate or future use in the ordinary pursuits of life or it is acquiring a tremendous surplus beyond any reasonable present or future need. Such should be condemned. It certainly cannot be called hoarding when a man keeps his coal bin full, the woodpile well stocked, the sugar, the flour and the butter containers replenished, and even when a business man buys in anticipation of meeting his future needs to enable him to continue in business, this is not hoarding.

A government, however, that rewards shiftlessness and penalizes thriftiness is now moving to destroy foresightedness on the part of the thrifty. There is no question as to the rationing of material when there is a shortage but why condemn those who have been industrious and foresighted? The advice of Solomon is still germane when he pointed to the industrious and hardworking ant, "Go to the ant, thou sluggard; consider her ways, and be wise."

Some years ago our attention was called to two brothers: one industrious and foresighted, refusing to spend his earnings in riotous living, building a home and providing for the future of himself and family. The other brother, who earned considerably more than the thrifty one, squandered his earnings, refusing to consider he had any obligations regarding the future. Years passed. The thrifty brother made a name for himself and was respected in his community. He had a fine home and had also made ample provision for his declining years. The spendthrift found the day had come when his earning power was materially reduced and he himself in want. He assumed an attitude that his brother should divide his prosperity with him because he was now in need.

This same spendthrift, if alive today, could say, "Let us eat, drink, and be merry and the government will take care of our future." We certainly do not condemn looking after the needy and the helpless, but our government should not hold out a reward to the sluggard for his indifference and for wasting his time and substance.

MUDDLING MANKIND

When God finished creation He looked on all things He had made and pronounced them very good. That which was created perfect was later marred by man, who failed to keep the God-given laws of perfection. From that day to this man has succeeded in making a mess of many things until through his interference with the immutable laws of God the world is afflicted with suffering, sorrow and death.

A very interesting editorial appeared in the *Saturday Evening Post* for February 21, 1942, titled "Unplanned Manna" — in which attention was called to two million acres of volunteer wheat (wheat grown without being planted by man) in Kansas alone. Man makes laws forbidding nature to yield in abundance: farmers are fined if they plant above the allotted acreage and AAA checks are withheld if the conditions decreed by man are not kept. Now God has taken a hand and millions of acres have grown wheat unaided by man. Will the AAA order the destruction of this God-given bounty? Here we have concrete evidence of man proposing and God disposing.

If the AAA rules against the bounties of Providence we can be assured that God will render a further verdict and instead of the land yielding its increase He will outdo man's planned scarcity with general crop failures followed by famine. There is a God in heaven, whether men believe in Him or not, Who will not always be flaunted by His creation and Who will exact penalties for man's refusal to abide by and keep all His laws.

Solomon stated that of the making of many books there is no end. Today he could add the making of many laws: of which there also is no end.

The laws of the Lord are perfect and when kept there will be a complete balance at all times between supply and demand. Man has rejected the perfect laws of life and flounders amid a "controlled economy" which undertakes to even regulate *Time*. The stupidity of man is only exceeded by his conceit.

CHANGED THINKING NEEDED

For years the Christian Church has taught that the Israel of God through whom and in whom the prophecies of greatness are to see a literal fulfillment is the people known today as the Jews. Because this has been the accepted premise of Christian thinking, the Church has failed to grasp the significance of the prophetic message of the Bible as it applies to national and world activities today.

One needs only to read the prophets to recognize the impossibility of the above assumption. When the history of the Race of the Book, with the subsequent prophetic forecast regarding the coming greatness of that Race is fully considered and the marks noted by which that Race was to be identified in the last days the only logical conclusion is that a people, other than the Jews, must be found to complete the identification; for the Jews carry none of the marks which would identify them as the House of Israel today.

Christian misteaching regarding the Race of the Book is supplemented by the false claims of Jewry as being the inheritors of the promises made to Israel. This is borne out in a recent address by Rabbi S. P. Wohlgelernter at the opening of a new center of religious learning in Detroit, Michigan. The following statement is from that address: "The function of historic Israel has become very clear," he said, "We, as the messengers of God, as the witnesses of His presence in the world, as the champions of freedom in the world, must provide those spiritual forces which will lead the world out of chaos."

But do the Jews religiously function as His messenger or witnesses today? If they do not, then their further claim to being the champions of freedom and the spiritual force to lead the world out of chaos is also without foundation.

It is not necessary to review the history of all Israel, but those of our readers who have in the past closely followed the Scriptural story of the Kingdom as it has been called to their attention know that the nation of the Jews were only a small portion of all Israel. It was to this group, residing in Palestine, that Jesus Christ addressed His messages. The Jews of today descend from these people and are their inheritors.

Rabbi Wohlgelernter's claims must be judged in accordance with these facts. The New Testament clearly emphasizes the loss of spiritual leadership and of any right to the claim of being His messenger or witnesses by Jewry when they rejected Jesus Christ as their Messiah. Because of that rejection Jesus said, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21: 43.) Now the Kingdom is God's servant nation, His witnesses and messenger, bearing testimony of

Him. The verdict pronounced by Him still stands, the teaching of the Christian Church to the contrary notwithstanding.

Jesus further said, because of their rejection of Him and His teachings, "Behold, your house is left unto you desolate." (Matt. 23: 38.) Thus the Rabbi is trying to claim what does not belong to the Jews and which right was taken from them by no less a One than God the Son and given by Him to another.

Apart from the acceptance of Jesus as the Messiah, no man can claim God's blessings and this certainly applies to those who are following the doctrines of Judaism — refusing to accept the principles and doctrines of Christianity. The history of the last two thousand years should furnish the Jewish people evidence of the fallacy of the claim made by the above Rabbi for, if ever a people have suffered, the Jews have suffered and the curse they took upon themselves has been in evidence all through the ages from the day when all the people answered Pilate and said, "His blood be on us, and on our children." (Matt. 27: 25.)

The Synagogue, in the matters of the Spirit, has given way before the Church while the nation of the Jews lost the Kingdom and its blessings which passed to the House of Israel, which House is represented today in the Anglo-Saxon-Celtic peoples. The curse running upon Jewry can only be lifted by a recognition on their part of these facts and in the acceptance by them of Jesus Christ whom their forefathers rejected as the Messiah!

LEADERSHIP NEEDED

WASHINGTON complains that the public is slow to grasp the seriousness of the situation and the need of an all-out effort in the successful prosecution of the war. Perhaps one of the main reasons for this lack of urgency on the part of the public is the knowledge of waste and inefficiency in the way the government is handling many things.

The government is spending large sums on non-essentials, using metal such as steel and copper, which they claim is so needed for bombers, tanks and ships, for the expansion of rural electrification and other civilian projects. All this has a detrimental effect upon civilians who are asked to conserve every ounce of scrap metal, rise an hour earlier to save electricity, go without rubber and accept rationing of many necessities.

Reports of the waste going on under government controlled and operated projects are spreading rapidly. The result, according to the *New York Times*, is to suggest to citizens either that the New Deal is pursuing its social-economic schemes without regard to war necessities, or that these necessities cannot be as great as they have been represented to be. Many citizens also have a feeling that the New Deal group have welcomed the war as a perfect excuse for carrying out their plans as evidenced in their acts, and are using the willingness of the public to back up war efforts for this end.

People cannot be driven into an attitude of urgency but they can be led. The only one that can set the right example in that leadership is the government itself, through an efficient handling of the affairs of state in this time of national emergency. Either the lack of efficiency or a full alertness on the part of the government will find a parallel attitude and action on the part of the people.

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Cover Illustration: The Chapel at Phillips Academy, Andover (Mass.)

INTERESTING SYMBOL

RECENTLY in London there was unveiled a four-ton, seven-foot-high statue depicting the struggle between Jacob and the Angel. We know nothing whatever regarding the artist's conception of Jacob wrestling with the angel, but this we do know: that the family of Jacob is in a critical situation today and that wrestling with the angel is a symbol of that condition. It is therefore interesting that a statue depicting this struggle should be unveiled at this time, especially because it is in London.

Preceding the night of the wrestling, Jacob was returning to his home after an absence of many years. Esau, his brother, who had sworn he would kill Jacob for having stolen his blessing when Jacob impersonated him, was coming to meet Jacob with four hundred armed men. There could be only one objective in thus coming to meet Jacob with this army — the destruction of Jacob.

Jacob, hearing of the coming of Esau, had prayed: "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children."

That night Jacob wrestled with an angel, for God could not answer his prayer for deliverance until he became willing to restore to his brother Esau that which he had wrongfully taken from him. It was not until the break of day when Jacob came to the full realization of his helplessness and the need of God's blessing that he exclaimed, "I will not let thee go, except thou bless me." He thus acknowledged that he could not avail against his brother unless God intervened and in this cry for help signified his willingness to do that which God required of him.

When meeting Esau the next day, Jacob acknowledged the headship of his brother when he bowed seven times to the ground — which restoration of Lordship was acceptable to Esau.

We speak of the Court of St. James which can be literally rendered the Court of St. Jacob; so it is fitting that in London *at a time like this* a statue is unveiled in the midst of the people who are descendants of Jacob. We are living in the day referred to by the prophet, "It is even the time of Jacob's trouble" (Jer. 30: 7), nor will Anglo-Saxondom escape inevitable destruction until, like Jacob, they are willing to make restoration of that in which they have wronged God — which was the failure to keep the oath of our forefathers when they said, "All that the Lord hath spoken we will do."

Jacob was sore afraid as he faced the coming of his brother Esau, and in like manner the Israel nations of today will face disaster until they become willing to cleanse the nation of all evil and

restore God's administration. Only in so doing can we escape destruction at the hand of our enemies, as Jacob escaped destruction long ago. Truly we are in "even the time of Jacob's trouble" and only the intervention of God can save us out of it!

BONDED INSURANCE POLICY

POSSIBILITIES of unparalleled destruction face any nation entering modern warfare. The conquest of the air which has given wings unto men makes our cities and homes vulnerable to attack from above. No insurance company is in a position to issue a policy covering possible damages resulting from enemy activities.

However, there is in existence a blanket bond which not only insures, but gives full protection by guaranteeing its holder immunity from losses. It is not an ordinary policy with a clause promising to pay in case of loss but a bond promising *no loss* if the provisions are kept!

Where can you secure this bond? You already have a copy of it in your possession and need only to comply with the conditions to become a beneficiary. It guarantees immunity in the midst of disaster and safety in the midst of destruction. The conditions which bring these benefits are set forth as follows, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

The very opening clause of this bond (or covenant) of protection defines the recipients as those who in their acts and living are dwelling close to God and are therefore entitled to His special care. Because such can say "He is my refuge and my fortress: my God; in him will I trust" deliverance from trouble is assured. "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence."

Complete protection is promised those who can claim immunity by virtue of having complied with the provisions of this bond. Such are assured freedom from the terror by night, the arrow that flieth by day, the pestilence that walketh in darkness and the destruction that wasteth at noonday. Though "A thousand shall fall at thy side, and ten thousand at thy right hand; it shall not come nigh thee." The promise is that only with thine eyes, and not through personal experience, shall you behold the reward of the wicked. The reason, "Because thou hast made the Lord which is my refuge, even the most High, thy habitation."

Evil is not to befall those who are beneficiaries under this policy, nor is any plague to come near their dwelling, "For he shall give his angels charge over thee, to keep thee in all thy ways."

The final clause states, "Because he hath set his love upon me, therefore will I deliver him: I will set him on high because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and show him my salvation."

For years we have read this 91st Psalm but never was its message so laden with meaning as is the promise and hope in the message of this Psalm for this day because of the possibility of bombings and destruction which now overshadows our land as the war increases in intensity. However, its provision is for him only of whom it can be said that he dwelleth close to God and thus abides under the full shadow of His protection and by virtue of that fact has a right to claim immunity from disaster and destruction.

FOOLISH PREACHING

BECAUSE men do not know the Bible, public speakers can misquote Scripture almost with impunity and their listeners are unable to detect any inaccuracies. A radio preacher on a recent network broadcast purported to quote the Scripture, and said, quoting, "Where is thy brother Cain?" Now there is no such statement in the Bible, although God did say to Cain, who had slain his brother Abel, "Where is Abel thy brother?" (Gen. 4: 9.)

Another supposed quotation was in reference to Peter's denial of the Lord: the radio preacher said that Jesus had told Peter, in answer to a question, "It is possible that you may deny me this very night before dawn." This also is a misquotation and furthermore it changes a definite prophecy regarding that denial to merely a possibility of such a denial.

Jesus made a definite prophecy which was not merely a statement of the possibility of Peter's denying Him. He said, "The cock shall not crow, till thou hast denied me thrice." (John 13: 38.) Luke records His statement, "The cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." Mark says, "That this day, even in this night, before the cock crow twice, thou shalt deny me thrice." Matt. 26: 34 reads, "Before the cock crow, thou shalt deny me thrice." Later, after Peter makes the denial, he is reminded of the prophecy that forecast his action (Matt. 26: 75). We have quoted all four gospels to show that there is no warrant for handling a definite prophecy of Jesus in the way that makes it of no prophetic value whatever.

Paul says, in his epistle to the Corinthians, "It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1: 21), but not by foolish preaching.

If the average business man knew as little about his business, his merchandise, and his market as some preachers know about the Bible and the scope of its message, the business man would soon be taking out papers in bankruptcy. We need men who will be factual in presenting the Scripture and expound its truths rather than give essays regarding their opinions and beliefs.

There is altogether too much time spent in destructive criticism and too little time given to a constructive study to find out what the Bible really teaches. The day has come when this most remarkable of all Books must be made known: and a clear, truthful presentation of its entire message finds an increasingly ready response in the hearts and minds of men today.

VICTORY OVER OUR ENEMIES

ARE WE, the American people, willing to pay the price necessary for victory? The formula for victory is simple and yet being so simple it is hard for men to grasp its significance. Moses said, "When thou goest out to battle against thine enemies . . . the Lord your God is he that goeth with you, to fight for you against your enemies to save you." This will be only when as a nation we are keeping the righteousness of the law. We are not doing so today, yet isn't God's call to administer His law worthy of consideration that we may receive the promised protection? Is any price, particularly the discarding of national evils, too high to pay to assure the defeat of our enemies within and without?

The Forty Days After Easter

We turn from the tragedy of Calvary to the Glory of the Easter Morning. Jesus, to whom it is given to have life in Himself, even as the Father hath life in Himself, voluntarily submitted to death on the cross. In Him representatively the world died, in the legal sense. No wonder that the sun hid its face in darkness; that the veil of the Temple was rent; that the solid mountains trembled; and that many of the dead emerged from their graves. Actually the Son of Man died — the just for the unjust. The Messiah was cut off in the seventieth week of the history of the nation of the Jews, "But not for himself." Legally, the host of the Adamic family — whose life was forfeited unto the law — by a concentration of death centering in the person of Jesus Christ suffered the penalty of death on the hill called Calvary. Then follow the hours and days of desolation while His body lay in the Tomb.

There were wonderful stirrings at the Tomb in the Garden on Easter morning. The soldiers kept their watch and ward, guarding against any attempt the disciples might make to take away the body of Jesus. The body of Jesus, still in death, was held to be the justification for the action of the Jewish authorities, in causing Him to be put to death. It was considered to be proof that He was an impostor. Therefore, at all cost, that evidence of impostorship must be carefully preserved. The High Priest and his followers slept secure, because the soldiers watched the Tomb in which the body of Jesus was laid. But alas! for their expectation!

The Angel of the Lord appeared in the Garden. A touch of his finger rolled the massive stone away. Jesus, who had been dead, emerged alive from the Tomb; "death could not hold his prey." The soldiers who had watched now fell to the earth as dead men. Anon, recovering from their consternation, they hastened to the High Priest and Council to make report that the seal of Pilate was broken by a greater than Pilate; that the stone was rolled away; and that Jesus of Nazareth had risen from the dead.

Then came the women, bearing spices to anoint the body of the beloved dead. They ran the gamut of emotion, for first they envisaged a rifled tomb; "body-snatchers," they thought, had been present and borne away the body of Jesus. Angels appeared and broke the glad tidings of the Resurrection. A young man was found sitting in the Tomb, who gave a similar testimony. Mary, turning on the Garden path, came face to face in the morning twilight with one whom she deemed to be the gardener, but her own name spoken as only one voice could speak it carried the amazing consciousness to mind and body that it was the Lord.

How vividly the story is told by the evangelists! How perennial is the wonder! How thoroughly authenticated is the fact!

The wonderful day runs on as the little company of disciples seek each other out, to pass the word and to discuss the amazing fact. On the evening of the Easter Sunday, all such disciples as were in reach of Jerusalem were gathered in the upper room. Jerusalem was a gathering place for the multitudes of Judah and Israel. Like a modern summer resort the houses of Jerusalem were houses of entertainment, with rooms available for the multitudes to stay in. Such a room the disciples held. They had probably engaged it from the time of the Passover Supper. They probably held it until after Pentecost. They were gathered in such a room on the evening of Easter Sunday.

The doors were shut for fear of the Jews. The excitement of the multitude over the transaction culminating in Calvary was not yet allayed. Fierce sectarian strife made it dangerous for the disciples of Jesus to attract the attention of the multitudes. Suddenly in their midst Jesus appeared and gave them the salutation, "Peace be unto you." He now took charge of the assembly as of the first Christian congregation. He conducted the services that evening and carried on the pastorate during forty busy days.

Chiefly that service consisted in demonstrating the fact that He was present among them, actually, surely, risen from the dead, clothed in the very same body which had been nailed to the cross and sealed in the Tomb.

That which the Jews coveted and sought to hold, even the body of Christ, dead, as a witness to the failure of the ministry of Jesus, and the breakdown of His prophecies, Jesus brought living, as the foundation gift: the proof beyond question of every claim He had ever made, even His own body, risen from the dead, and alive forevermore. Mark that He did not simply preach the Resurrection; that was not necessary — He being present in life. He demonstrated the Resurrection by sight, by sound, by touch. His word was, "Handle me and see, for a spirit hath not flesh and bones as ye see me have."

In the great realm of biology the Resurrection of Christ and of all who are in Christ was the transaction of Easter Morning. It had become history by Easter Evening. If we are to share in the Resurrection of Christ from the dead, on the plane of those who inherit eternal life, it must be by that act of faith which makes the living connection between Christ the consummate Life and ourselves.

Following the Resurrection came the most interesting forty days in the history of the disciples. The forty days preceding Easter and which Christendom celebrates have no marked Scriptural significance. While it is true that Jesus was tempted forty days in the wilderness this period of temptation preceded the beginning of His ministry. Insofar as the world at large is concerned, that ministry ceased on the day of His death: but following His Resurrection there were forty days of tremendous importance to the disciples of our Lord and to the Church during which time Jesus Christ not only gave evidence through a demonstration of the fact of the Resurrection but also instructed His followers in the task that lay before them. That forty-day period of vital instruction laid the foundation of the work assigned to the Church. These forty days ended with the Ascension.

In the Church celebration of a forty-day period preceding Easter, which is without Scriptural warrant, even as a memorial (making Easter the end rather than the beginning of a period of self-denial and discipline) they have wholly lost sight of the true significance of the forty days beginning with Easter and ending with the Ascension: and by so doing have missed the significance of the Ascension.

We find that forty days as well as years are important in Biblical time measures and chronology. For forty days and nights it rained at the time of the Deluge. Moses was forty years old

when he fled from Egypt and forty years later God appeared to him at the burning bush. Forty years later Israel completed her wanderings in the wilderness and Moses died. Moses was on the Mount forty days when he received the law. But none of the periods thus marked are as significant to the Christian as the forty days following Easter.

At the end of that forty-day period two Angels gave irrefutable testimony of the coming triumphant return of Jesus Christ to Earth again, an event all but lost sight of by the Christian Church today.

Easter too often begins a period of spiritual let-down when it should be the beginning of a period of powerful spiritual stimulus in the contemplation of the events of the forty days following the Resurrection of Jesus Christ which He so clearly demonstrated to His followers. It should be a forty-day period during which there should be celebrated a renewal of interest each year in the certainty of His coming again.

Ten days after the Ascension came Pentecost, when the disciples were endued with power from on high as the Holy Spirit descended. What greater things has the Church to think about than these things, if the Church truly wishes to celebrate a forty-day period pivoting on Easter? The importance of the forty days from Easter to the Ascension are far more important than the forty days preceding Easter, which have little or no significance. In the celebration of this period between Easter and Pentecost when the evidence of the Resurrection was given we have the earnest of life after death when we shall return to earth again, with Christ, in our resurrected body which will be so structurally changed in atom and cell that there will be neither "wear" nor "tear" and absolutely no dissolution; but as the spirit will have become immortal, so the body will be everlasting, deathlessly alive, energized by the life which is in Christ.

So on this Easter occasion we commemorate the reversal by fulfillment of the penalty of death and the emergence of life everlasting, the gift of God in Christ, to all who accept of Him.

The Abolition of Economic Bondage

OUR NATION today faces the gravest crisis in our history. In 1776 our forefathers fought the War of Independence which came as a climax to a period of unjust taxation and trouble. There were dark days for the Thirteen Colonies before the war ended, but with its successful termination came the difficult task of forming a stable government. This crisis was successfully met and the Constitution of the United States of America was adopted. Under that Constitution our nation grew from its small beginnings into a Great People who conquered this wilderness, built great cities, developed the natural resources of a land blessed by God and harnessed the forces of nature that are ultimately destined to set men free from the drudgery and hard labor of life.

We have built a civilization in which we hoped the keynote would always be liberty and freedom for all. But true liberty is impossible so long as a people are subject to a system that enslaves men's bodies and demands hard labor in return for the necessities of life.

Years passed as our nation made history, and inventive genius contributed knowledge that enabled men to forge ahead in attainments that would have been the envy of the kings of medieval times. But the Republic was half slave and half free. Then came the crisis of 1861 and our nation was rocked to its very foundations by civil war. It was a bitterly fought struggle but again God was with us, the Union was preserved, and slavery — in the buying and selling of human beings — forever abolished from our land.

Though we had settled the question of human slavery yet as a nation we were still in economic bondage to a system which is responsible for the suffering and untimely death of millions. Before our land can truly become the home of the free this question will have to be settled and the economic system responsible for poverty and oppression be forever abolished.

Time passes: in 1898 came the Spanish War, then the World War of 1914–18, both of which we successfully weathered without unduly affecting our way of life. Then came the economic crisis of the present decade and now today our nation is face to face with a two-ocean war as the result of aggressive warfare, with European and Asiatic nations undertaking by the force of arms to dominate and rule the earth. The dark clouds which have overshadowed Europe and Asia from the time Germany marched into the Rhineland and the Japanese invaded Manchukuo are now spreading to engulf our shores. America stands face to face with the gravest crisis in her history.

We fought in 1776 to insure freedom from unjust taxation and establish our independence. In 1861 we fought to preserve the Union and in so doing abolished slavery. Now we are fighting for our very existence as a free and independent nation and in this conflict we will destroy the system that has been responsible for the economic slavery of all our people.

It is impossible to fully visualize the sorrow and suffering through which we must yet pass, which is likened by the prophet Jeremiah to the birth pangs of a woman in travail. We are not yet fully aware of what is taking place insofar as the present system is concerned, but in our desire to gain victory over our enemies we are making moves that will completely destroy a type of civilization which has enslaved men, body and soul, practiced deception for gain, penalized the thrifty and industrious while it has often rewarded the shiftless. It is a system which for financial gain has devitalized our food and violated every requirement that God laid down for the health of His people. Under this system the people are taken, as it were, to the top of the mountain and shown the wonderful scientific developments of the present age. But to many it is but the vision of a mirage, for the present system has denied them the economic independence so necessary to acquiring the benefits of these blessings: the toll demanded for their release far exceeds the ability of most men to pay.

As we see old things passing men need not be over-disturbed, for there is a God in Heaven directing the affairs of our nation: using the evil men do to destroy the evil systems of men responsible for the evil which today, by armed force, seeks to destroy a liberty-loving people!

Economic Slavery

By W. C. NABORS

March 2, 1942

THE UNDERLYING CAUSE of all the upheavals of the nations of the world since the days of the Pharaohs has been *slavery!* And the world-wide conflict raging today is no exception. It is generally admitted that world trade is the cause of World War and it has come to the point when today our only choice is to submit to abject economic slavery for ourselves and generations to follow, or to fight for our freedom at a cost that totals all: and trust our God for deliverance. Our decision is made with a finality which permits no change. We are, therefore, forced to analyze the economy which enslaves and the economy which makes free men. One must be destroyed from the face of the earth, the other perfected and made world-wide. No nation on earth shall survive which does not adopt the economy of freedom. Slavery has ultimately lost in every contest in history and the God of the nations abhors it. Divine Providence favors freedom. Yet the school of experience is the world's best teacher, for those who will die for freedom are those who have suffered the experiences of the slave.

The two greatest experiences of slavery in history are recorded in the Bible. One deals with the period of Israel's slavery in Egypt under the Pharaohs, and we seem to have lost interest in it because it occurred so long ago. Interest is revived, however, the moment we realize this was both an experience of our forefathers and a pattern of the deliverance to be ours in these very years of our present life and those years which are immediately ahead of us.

The second great enslavement of Israel (our forefathers) began when they rejected God's government and demanded a king of their own choice. God's reply is in I Samuel 8: 7–16, wherein we are plainly told: "And he said, this will be the manner of the king that shall reign over you. He will take your sons, and appoint them for himself . . . and will set them to ear his ground, and to reap his harvest, and to make his instruments of war . . . and he will take your daughters to be confectionaries, and to be cooks, and to be bakers, and he will take your menservants . . . and put them to his work." This was the beginning of an economic enslavement *for disobedience.* Should we not inquire into the method of how this was accomplished? It *began* with excessive taxation, but upon further rejection on the part of Israel when they resorted to idolatry, God permitted the rise of the Nebuchadnezzian Succession of Empires to dominate world economy for a period of seven times (2,520 years measured by the sun and the moon). Read the full account of the promise in Jeremiah 27 (Ferrar Fenton Translation) where the great prophet tells us plainly of God's promise (Verse 14): "I will put a yoke of iron upon all these nations . . . serving Nebuchadnezzar, the King of Babylon, and they shall serve him." Daniel, the news reporter (prophet) who accompanied the first of the captives into Babylon gives us a first hand report of how Nebuchadnezzar elevated gold to a position to be worshipped. Daniel represented Israel's experience through the fiery furnace to follow during the period of the Nebuchadnezzian Succession. Jeremiah 28: 1–13 demonstrates in the figure of a *wooden* yoke how this *iron* yoke is to be broken at the end of "two years of the famine." Let us recall the identity of the three great periods of Israel's history as shown in DESTINY for July, 1941. To "refresh" your memory they were:

1) The long period when dominance of the Nebuchadnezzian Succession paralleled Israel's period of punishment and growth, ending September 16, 1936.
2) A period of 22 years — August 5, 1914 to September 16, 1936 — identified as "The Time of Jacob's Trouble" or a time of trouble among the nations of Israel, which would parallel the Bible description of this title.
3) The period of the Judgment of the Nations — September 16, 1936 to August 20, 1953.

In the description of "The Time of Jacob's Trouble" there was closely marked a period of world overproduction timed in connection with World War I, identified by the major chronological marking for this age, namely: the return of Jerusalem to Israel (British) rule on December 11, 1917. Immediately after this period of world overproduction there followed "These two years of famine" which we recognized in the United States as the great drouths and crop failures between August 5, 1934 and September 16, 1936. Following this, in fulfillment of Jeremiah's prophecy at the end of "these two years of famine" so identified, we saw the gold crisis culminate in the ten days from September 16 to 26, 1936, which utterly "*shattered*" this Babylon yoke in the foundation of world money in fulfillment of this promise. (Note to readers — this is not written for entertainment. If we are to have a *working* knowledge of this truth, it is necessary that we study all the Bible references quoted and all of the former studies here connected.) We have the unqualified statement in Jeremiah 31: 1 (Ferrar Fenton Translation): "You will understand it in the future times of the period." Today is that future period referred to and *we can understand it.*

By simply accepting the Bible, we can know what to expect from our present program of national defense. It will not suffice without God. Today Israel trusts mass production for deliverance. She could never be convinced of its failure without the trial, even in the face of the plain statement in 1 Samuel 2: 9, "By strength shall no man prevail." The purpose of the attempt is to prove to us the futility of trusting the work of our hands. Only after failure of *our* plans will we accept *His* plan. Our efforts in the field of mass production also serve to destroy the economy of scarcity and *force* the adoption of an economy of abundance or distribution.

The transition is already well in process. It is to be completed within the period of years of the Judgment of the Nations. The initial date is clearly recognizable by the shattering of the yoke, the instrument and symbol of slavery.

God does not need our weapons of war to defend His people. His people need to experience their failure before they will return to Him and ask Him to do it for them.

Let us here further analyze and contrast the economy of enslavement and the economy of freedom. Let us accept as a *national* command to Israel for the day in which we live the statement in Timothy 6: 10: "The *love* of money is the root of all (every kind of) evil." Now, money is not the root of all evil; it is the *love* of money that is wrong! Gold is not an evil thing as a commod-

ity in its rightful place of service as a paved street of commerce. When, however, it is elevated to the place in our monetary system where it becomes the measure of all wealth, it usurps the place God provided for Himself through His gifts to mankind — the things that sustain life. As the worshipped thing of value it wields power: power to enslave, power to perpetuate itself, power to make laws and power to avoid them, power to create scarcity and practice greed. Finally it usurps the very position God reserved for Himself. Here God's wrath arises to destroy the usurper. He shatters the yoke!

By the monetary requirements of national defense He is destroying the last vestige of an economy that can only survive on controlled scarcity.

By the sheer necessity of food for survival He is proving to the nations of the world what is true wealth and who provides it.

By the destruction of the economic system of Babylon and the return of the economic system of Jerusalem, He is bringing home to us the realization of our necessities and His Providence and will as miraculously deliver us from the economic enslavement of this age as were our forefathers delivered from that of Egypt. Deliverance comes not without a war to the finish. Pharaoh resisted even to the waters of the Red Sea. The nations of aggression today who constitute the final form of the Nebuchadnezzian Succession are resisting even to Armageddon. As the Egyptian slavery was closed by God's deliverance at the Red Sea, so will the Babylonian succession of slavery close with God's deliverance at Armageddon. When unregenerated Israel, who is left, at last witnesses the power of God in His promised deliverance at Armageddon and realizes that only through His intercession in their behalf did they survive, the experience shall overshadow all events of previous world history.

If we review the chronological pattern of the process, it should aid our understanding of the program of conversion from the old economy to the new. Following World War I the United States became the major creditor nation of the world and entered a period of mass production of everything for practically all the nations of the world. This process so overburdened the old economy as to produce a national collapse of the system as recorded in the Wall Street crash, beginning October 23, 1929, exactly 2,520 days (the full test period) before entering the period of the Judgment of the Nations. Economic and political changes followed until March 4, 1933, which was 1,290 (the number of the Desolator) days prior to entrance into the period of judgment when we witnessed the complete desolation of the old order throughout the nation with every bank closed. To find the *true cause* of such world shaking events, we must look *beyond* the *human instruments* used. Economic repercussions, having caused Britain to abandon the gold standard in 1931, reached a peak in the first ten days of judgment (September 16–26, 1936) and shattered the yoke the world over of the economic system that worshipped gold. War in Spain, the proving ground for the implements of warfare of the dictators of Europe, began July 18, 1936, 60 days before judgment, followed by a sequence of wars with which the world is now all too familiar until Britain was brought in on September 3, 1939, exactly seven (complete) times, 1,290 (desolation) (solar) from her entrance into World War I. The same measure (mean) from our entrance in World War I found the United States also in the world conflict and the heads of the two nations in conference in Washington on December 26, 1941. Watch the terminal date of this measure (solar) applied to the U. S. A. which expires May 6–7, 1942. It appears that April 4, 1942, which is 286 days (displacement) from the alliance with Russia caused by Germany's attack on her which began June 22, 1941, may have an important bearing thereon.

This war causes and measures a series of displacements. At the end of the first 286 days (the number of displacement) from Britain's entrance into the war, France was displaced, the effect of which was to arouse the United States and pave the way for her later participation. By the end of the second displacement cycle Britain had exhausted her resources and the United States came to the rescue by the adoption of the Lend-Lease program, the greatest *without interest* business transaction of all history. By the passing of the third displacement period (solar measurement) the affair had become world-wide in scope, involving an economic crisis of the whole western hemisphere. This date was January 21, 1942. The following news flash was released from Washington:

"A gigantic war production plan for the western hemisphere, which includes abolition of all trade barriers, establishment of a common currency for all anti-axis nations and use of the United States Naval and Air units to convey hemispheric shipping was disclosed by high commerce department officials. The program drawn up by the United States was expected to be agreed upon at the American Conference of Foreign Ministers now in session at Rio De Janeiro."

And the *Chicago Journal of Commerce* for February 13 contained a highly significant article by Eugene P. Thomas, President of the National Foreign Trade Council, and another by Carroll L. Wilson, Director of the Bureau of Foreign and Domestic Commerce. Both articles cover much of the detail of the plan to make available to all the nations within the orbit of the Allies the raw materials of the world in order to introduce an *economy of abundance*. Mr. Wilson concludes, "a finely functioning economy of abundance for the world means a foreign trade beyond today's imagining."

Here we have in embryo the foundation of the new economic order which *removes the cause* of wars and a glimpse of what is to follow after what we now call "the duration."

Interwoven within the pattern through trial and error are our experiences dealing with taxation, inflation, etc., but always we work in the economic direction and on the chronological time chart outlined by Bible prophecy. All things are interrelated and all things work together for good to them (nations) that love the Lord and are called to set their economic house in order to conform with the purposes of God.

COMING

in Destiny for May

NEXT MONTH'S issue will contain a presentation of the pattern which today's events, in fulfillment of prophecy, are taking on the chronological scale. The vitally significant events in store for us this spring and summer will be correctly gauged only by possession of the viewpoint and information which will be presented. The coming article is being written

By W. C. NABORS

God's Philosophy Concerning Israel

By CLARENCE H. BOOTH

IT IS INTERESTING to note all through the Scripture from Genesis to Revelation that while Heaven is represented as God's dwelling, the place of His throne, His rule is over all creation. It is His expressed intention and purpose that man shall do His will and observe His laws, thus bringing about ideal conditions on earth. When this is accomplished God Himself will dwell or tabernacle here with man.

There is a very general opinion brought about undoubtedly by tradition that man's final objective is an ethereal place of abode beyond this mundane sphere, but we search in vain to find justification for this among the teachings of the Man of Galilee.

From the beginning of Adamic life in Eden God's purpose and determination that His way of life must become man's way has been increasingly evident. God made His commandments known to our first parents, but they used their God-given power and chose the way of disobedience and the law's penalty of death for sin became operative and has been actively with us ever since. The law of death for sin is axiomatic in every realm of life, whether spiritual, physical, or material. No life can exist of itself and God is not only man's source of life, but his only hope for continuing sustenance. When God's laws are disregarded the supply line of life becomes damaged and eventually is completely stopped — resulting in death. If the sunlight is obscured from the flower, it dies — the law of life has been violated.

The fact is interesting and at the same time indisputable that God has chosen to accomplish His purpose through a designated People or race whom we know as Israel. This People were and are yet to be exemplars of God's perfect laws which alone, when obeyed, will bring about the ideal conditions that must come. This People were those to whom the Christ would be and has been manifested to mankind in order that men could have the right spiritual relationship with God to qualify for citizenship in His Kingdom.

Mankind is experiencing today the world wide cumulative result from millenniums of disregard for many of God's basic laws. The ever accelerating tempo of material and physical life in the present generation without a corresponding moral and spiritual development is hastening a climax which the Prophets of God have seen through Divine enlightenment for nearly 4,000 years. What we are experiencing is not God's Will — but the resultant effect — from — *violation* of God's Will.

As I visualize God's Philosophy in His plan for accomplishing His purpose that His will must be done on earth among men, it is as follows:

All God's creation, animate and inanimate, are part of Himself; and until all are brought into harmony His work is incomplete, unfinished. So long as discord and disobedience obtain, death will be man's end. God does not will death, but abundant life. God, therefore, devised a plan whereby through man's own experiences he would understand and comprehend God's intention and His Will.

All God's plans, laws or commandments were given for group existence in order that men could dwell together under ideal or perfect social conditions. It is evident that from the beginning God determined to form what we now know as a Nation, for the definite purpose of exemplifying and making known His plan to all posterity.

It may seem strange to us that it took over 2,520 years to prepare this nation, but the fact we must accept. "Shall the clay say to Him that fashioneth it, what makest Thou"?

Holy Writ records a line of Adamites running from Seth to Noah, to whom God gave His blessing. As the years and centuries progressed, much wickedness developed among men and destruction through the flood came; but we note that the last of this great line and his entire family were saved. Right here, for whatever significance it may bear, let us remember that "Noah did according to all that God commanded him and God said to him: 'I have adjudged you among all the men of today to be upright before Me." (Moffat.)

From Noah's sons, three separate and distinct races were evident, but the white or Adamic line through Shem was God's choice as the progenitors of His chosen nation. From them the genealogical line is traced down to Abraham. Here another important link in the great chain is being forged by the Almighty, for He says of Abraham that "he obeyed My voice, and kept My charge, My commandments, My statutes and My laws."

To Abraham He made many promises of unilateral covenants that were to be everlasting, no cancellation clauses in them whatsoever. As an instance:

"I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

"And I will establish My covenant between Me and thee in their generations for an *everlasting* covenant, to be a God unto thee, and to thy seed after thee."

From Abraham let us pass on to Isaac and Jacob and the many interesting details of their lives, noting that all the covenants made with Abraham were ratified and restated to them both. To Jacob, however, through whose twelve sons the nation was to later be established, God said: "Thy name shall be no more called Jacob, but Isra-el: for as a prince hast thou power with God and with men and hast prevailed". May we remember that Jacob is the only man in all the world on whom God has bestowed His own name! (*El* is the Hebrew for "Mighty One" translated God in our English Bibles.)

Passing over the interesting life of Jacob and Joseph in Egypt until the appearance of Moses before Pharaoh, note the instructions given to Moses as to what he should say to Pharaoh; "Thus saith the Lord, Israel is My son, even My firstborn. And I say unto thee, Let My son go." (Note that this referred to the People of Israel, for Israel had been dead hundreds of years.)

At Mt. Sinai, the descendants of Israel's twelve children whose progenitors had been chosen by God Himself were formed into a Nation by the direct act of God.

They were given Laws, Statutes, Judgments, and Commandments, for personal and National life, which are the fundamental laws of God for all mankind who desire to dwell in peace on earth.

The People of Israel were so essential in the execution of God's Plan that Moses records the following: "When the Most High divided to the nations

their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance." Israel's needs were and still are of first importance in God's plans.

Reverently I state that the apparent philosophy of God was and still is to make the Israel People eventually to become a Nation and a company of nations, also a Great People, who will be His ideal and exemplar to all the rest of mankind. This will be accomplished through the benefits and punishments resulting from His laws, coupled with His grace in sending the Redeemer who would become Savior to all.

Nothing in all Scripture including the teachings of Jesus Christ intimates any change in this eternal plan.

Israel must be in national existence in the world today or the Bible is false.

Israel can be identified without question as the Anglo-Saxon and Celtic Peoples.

The people of the United States of America and British Commonwealth of Nations therefore have the great responsibility of obeying God's laws in both the spiritual and economic realms and thus being the instrument through which God's philosophy will eventuate. It will be after all these things that Modern Israel will nationally recognize their identity as God's foreordained Nations to again administer and keep His perfect laws and become His exemplars to all other Peoples.

The present Total War being definitely identified as the climax of the ages seen by the Prophets we will see all nations arrayed against Jerusalem and the city taken. In Israel's present defeats we are witnessing the forerunner of this. Israel will then be brought to realize that their entire dependence must be on God Almighty instead of depending alone on our vast defense program of might and material strength.

When these events take place it will be apparent what Zechariah visualized when he said: "Then shall the Lord go forth and fight against those nations as when He fought in the day of battle." We will also realize what the Apostle Paul came to understand, "My strength is made perfect in weakness." Thus out of the greatest tribulation ever known will be ushered in the New Order and God's Will done on earth.

As We Get Ready

By COMDR. H. M. STARK, U.S.N.R.

NATIONAL UNITY improves as our people discard the word defense for *preparedness* in their national thought processes. There is something of a psychological drag to the term defense, which at its best implies an element of fear. In other stages, its static effects develop inertia in the individual as well as in groups, where it may also trail off into mere lip service. The low stage is that of appeasement, which includes with these effects (in cases of opulence) an intent to "buy" for themselves the conditions desired.

Now defense, of any static type, had never been a national policy of the Israel people (II Samuel 5: 10; 5: 17–25; 10: 1–19). King David established, thirty centuries ago, the precedents making *offense* the correct defensive policy! In those few instances since, when Israel chose to "stand and take it," they found themselves badly pushed around by the enemy.

Not all wars are fought with bullets, however: and in a technical sense World War I never really ceased. Only its methods changed and the affair continued; using economic weapons instead of guns. As things worked out, the second stage proved more widely devastating than the first and as one result of this we saw the rise of appeasement as a policy of Israel nations!

International appeasement is more futile than the practise of "fixing" authorities by business firms to gain lower taxes and other concessions. Once started, it must be kept up. All through history, as in the last four years, we find the *appeased to be fully prepared*, and the *appeaser* asleep at the switch and going into the struggle with "too little and too late."

Preparedness is the antithesis of appeasement, and today's Israel — the United States of America and Great Britain — are preparing to run true to traditional Biblical form once again. Starting late, they have a rough road to travel, for as yet they are largely blind as to their identity!

The travesty in the present situation lies in the fact that the enemy Gentile nations, Germany and Japan, have adhered closely to the Biblical strictures which were followed vigorously by David and cleverly by Solomon; while Israel's own people in the United States and Great Britain — blind to their identity and bland in their ignorance of the commandments, statutes and judgments — give little or no thought to the supreme influence which has indulgently brought them this far along the way.

Let the word "defense" disappear from national usage. The records of David and Solomon tell us how to deal with vicious neighbors. An offensive defense is actually the traditional and successful University of Michigan football strategy, with the players highly enlightened as to their places and function in the picture. What is needed mostly today is similar enlightenment in a national sense, in both Britain and America. When the people are aware of their identity, their function will be understood and clearly followed. Only then will Israel find Guidance of the type exemplified in the day of the Spanish Armada and at Dunkirk — which light failed them at Crete and Singapore because they missed the significance of the storms which helped Drake, or of the unprecedented misty calm which made Dunkirk an everlasting testimonial!

The greater portion of the Bible refers to matters affecting His Kingdom on earth; and much of it deals with these very days of ours. It is high time we learned something more about it all. Throughout the Old Testament, the Israel people were required to assemble three times every year not to worship, as we recognize the word, but to *hear the law* (Deut. 6: 7). Many are the references of pertinence which we should consider in our present position: Exodus 17: 8; Numbers 1: 3; 26: 2; 31: 2; 33: 52–56 — and the twentieth chapter of Deuteronomy. We may well pause with the comment of Moses in that remarkable digest of constitutional law, found in the closing chapters of Deuteronomy, "Oh, that they were wise, that they understood this . . ." (Deut. 32: 29).

Digest of the Divine Law—IV

Importance of the Individual and Family

By HOWARD B. RAND

IT HAS ALREADY been shown that the knowledge of the perfect laws of life are absolutely essential to man, for without that knowledge men are unable to comply with the requirements of the law. It has been the lack of the keeping of these laws which has been responsible for sickness and prevented the establishment of peace and happiness with justice for all. We have also shown that no law, not even the Divine commandments, statutes and judgments of the Lord, will enforce themselves. Therefore it became necessary that a kingdom be organized, the purpose of which would be to administer the laws of the Lord, and so the Kingdom of God was established upon earth for this purpose when Israel, organized into a Kingdom at Mount Sinai, accepted the responsibility of administering the Commandments, statutes and judgments of the Lord.

Consequence of Disobedience

In the process of time Israel departed from keeping and administering these laws and because of that departure were taken captive and carried away out of their own land. Centuries passed in a long period of national chastizement during which time Israel, under different names, moved from the land of their captors through Asia Minor, the Caspian Region, then Central and Southern Europe: finally arriving in the Isles north and west of Palestine. Here they grew into a nation, and with the United States of America, occupy an immense amount of territory; having become the nation, company of nations, and great people of prophecy.

Evidence which cannot be lightly set aside definitely establishes the Anglo-Saxon-Celtic peoples as modern Israel today! This makes them responsible for restoring the Jehovah administration in obedience to their Divine Constitution. Only in so doing will justice be established upon earth and victory be assured over all their enemies. The time has come for His people to return, restore, and again keep and administer all His commandments, statutes and judgments as the law of their land. Isaiah prophesies of this time when he says, "There is no peace, saith my God, to the wicked." The sin of the House of Israel is her refusal to keep and administer His laws, and it is because of this refusal that peace has been taken from the earth and war, destitution, want and suffering afflicts mankind. These afflictions will continue until the Anglo-Saxon-Celtic peoples awaken to their responsibility and make restitution of their Divine constitution. In fact, the pressure upon modern Israel will become increasingly disastrous until we fulfill our obligation and keep the oath our forefathers made at Mount Sinai when they said, "All that the Lord hath spoken we will do."

A Call to Repentance

Isaiah issues a challenge to modern Israel as he calls for those who know this message to "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." (Isa. 58: 1.) Our national transgression is the refusal to administer His laws and this has become sin unto us. We will yet be compelled to keep all that law, for only in that way can we have God's blessing which will save our nation from destruction at the hand of the enemy who seeks our annihilation. Let us, therefore, study the laws of the Lord — which He required that we keep — in order that peace may come and happiness and contentment be assured to all!

In the approach to a study of the Divine Law as revealed through the instruction given Israel it must be recognized that Moses was dealing with men and women who knew the fundamental fact that there was a Divine Law. Moses reminded the people that Abraham had kept these laws and now that these same laws were to become the foundation of their national existence judgments were rendered by Moses in conformity with their requirements. The purpose of these judgments was to clarify the application of the law in the administration of the commandments, statutes and judgments of the Lord by His Kingdom nation.

Individual and Family Important

Of importance in approaching the digest of the Law is an understanding of the fundamental principle of Divine justice. Primarily, this rests in the protection of the rights of the individual and in the assurance of a happy and peaceful continuity of family life. This principle of placing the rights of the individual and family above all else is never lost sight of, even in matters pertaining to administration and the laws governing national existence.

The Kingdom of God exists solely for the purpose of protecting the individual in his right to justice, freedom and the pursuit of happiness: throwing around the family every safeguard to bring domestic tranquillity and peace.

Men have subverted these principles of justice through promulgating and practising the doctrine that the individual exists to support the state and the family to provide children for the future protection of the state and for the purpose of expanding its dominion. While the Divine law provides defense for the Kingdom that there might be national continuity, the purpose of that defense is to protect the individual and preserve the family. There is no valid reason for the existence of a government other than to assure individuals their rights and privileges and to protect the family that the children may have a right to inherit the blessings of peace and be surrounded by an environment of spiritual and national well-being.

Reason for Violence

When a nation departs from these fundamental principles, making the individual and family life secondary in importance to the functions of the state, oppression and tyranny follow, individual freedom passes, and family life suffers. This is followed by discontent among men while the injustice and violence engenders hatred and brute force takes the place of law and order. All this leads to evil aggression with its lusts and destruction. Thus crimes committed against individual freedom and liberty, with family relationships made

difficult, with war between nations — is but mute testimony of man's failure to recognize, keep and administer the commandments, statutes and judgments of the Lord.

Protection of the Individual

Because protection for the individual and family is a fundamental principle of the Divine Law these laws in operation will bring justice, and peace, and establish domestic tranquillity. With the formation of the Kingdom at Mount Sinai the very first thing on the agenda after Israel had assembled to hear the promulgation of the laws which this nation was destined to administer was the giving of the Commandments dealing with the individual relationship to God, the individual's personal conduct and his relationship to his fellow man. Following this are set forth the statutes and judgments. In all these laws, even in the laws pertaining to matters of state, the protection of the individual in all of his rights is never forgotten. This is because such protection for the individual is the only reason that can possibly justify the existence or continuity of any government.

Theological Failure

When the laws of the Lord are mentioned man thinks only of the Ten Commandments. This is the usual extent of the average knowledge of the law, and this lack of the complete information concerning the matter is in a large measure due to the fact that theological teaching covers only the principles of man's relationship to God and to his fellow man as set forth in these laws of moral conduct. Theology has not gone beyond this, and the reason is clear, for theologians by their very training and calling are in no position to handle the great body of law governing the conduct of statesmen, judges, lawyers, doctors, economists: in fact every profession that represents any phase of human conduct or governmental administration. It has been unfortunate that men have assumed and acted upon the assumption that it was the exclusive duty of theologians to present Biblical truths. Because this has been so men know something of the moral and spiritual teachings of the Bible, but its instruction regarding matters of administration and economics has been almost completely ignored. For this reason, and because of the need of the information which the Bible contains for times such as these, it is imperative that a knowledge of these perfect laws become known.

Codification of the Law

Deuteronomy is the codification of the law of the Lord by Moses, a system of laws which he admonished Israel to administer at all times. In this book there are no laws of ordinance or ritual. In chapter after chapter for over 600 verses there are set forth statutes and laws for individual, national and economic well-being. Fifteen verses of this book cover the Ten Commandments, the perfect moral code which men have continually acknowledged.

The Great Commandment

When a lawyer asked Jesus Christ, "Master, which is the great commandment in the Law?" Jesus replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Then He added, "And the second is like unto it, Thou shalt love thy neighbor as thyself." Jesus then said that on these two commandments hang all the law and the prophets. The full meaning of this statement of Jesus clarifies as one studies the underlying principle of the law of the Lord. The burden of the message of the Prophets as well as the underlying principle of the entire law of the Lord is a love of God and of your fellow man.

The Golden Rule

Unless the law is being kept, men or nations are unable to keep the rule, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." When the law of the Lord becomes the law of the land, however, destructive competition will have passed. Then and *only then* will the Golden Rule be in full operation. In that day the jungle law of the "survival of the strongest" will give place to the law of assisting thy neighbor: when everyone will help his brother, thus instituting a *competition of service* instead of for selfish advantage as at present.

Christian and Jew

It is written, "Ye have caused many to stumble at the law." The Christian condemns the Jew for failure to recognize Jesus as the Messiah. The Jews have reason to condemn the Christians for failing to believe the Scriptures in all they teach, including the need of keeping and observing all the law. If the Jew has been blind to the fulfillment of ancient Messianic prophecies, Christians have been just as blind to the truth of the Kingdom and its laws of administration.

Division of the Law

The law can be divided into three main clauses: *1*) Those laws declaring, commanding or prohibiting something. *2*) The orders or injunctions from the Lord, instructing or charging the individual or nation. *3*) The decisions under the statutes and commandments.

The commandments, statutes and judgments of the Lord can be classified as those laws dealing with human conduct, personal responsibility and governmental accountability to God for the administration of the affairs of His Kingdom and the meting out of justice and equity to all.

The Laws of Health

Health of body and mind is so essential to the fulfillment of every task that before Israel came to Mount Sinai where they received the law it became necessary that the people be instructed in the matter of health that they might be free from disease and sickness. In the journey from Egypt they came to Marah where the water was bitter. This brought murmurings against Moses who cried unto the Lord and was shown a tree which when cast into the water made it sweet. At that time the Lord made for Israel a statute and an ordinance regarding the health of His people. This law became both a statute of administration in the nation and an ordinance in the ecclesiastical order of service for the nation.

And the Lord said, "If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." (Ex. 15: 26.) Later on, Moses reminds Israel that the "Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. . . . And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee." (Deut. 7: 15.)

Reason for Sickness

Wherever there is disease and sickness among His people as a nation they are refusing to keep and administer His laws. Multitudes continue to live in pain and suffering, while countless numbers have gone to untimely graves for national failure to keep and administer the law and individually observe the requirements for continued and uninterrupted health. Also, and importantly, there are many who have not been able to avail themselves of immunity from sickness because of ignorance of the law and its requirements.

Healing Available Now

Though the law of health was made a statute in the nation, assuring the removal of all sickness from the people when all His commandments and statutes are kept, yet the individual does not have to wait until the nation is righteous before the blessings of continued health are available. This is because healing and health was made an ordinance as well as a statute in the nation forever, and this statute and ordinance has never been abrogated. It is still operating for those who can claim its benefits through complying with the requirements.

We live in a strange world. Professing Christians seldom, if ever, search the Scriptures for guidance in their everyday activities and particularly is this true in the requirements for health. Certain fundamental laws are given in the Bible which, if kept, would give that health and vigor so characteristic of the life of Moses. Moses died at the age of one hundred and twenty years and the record states, "His eye was not dim, nor his natural force abated." (Deut. 34: 7.)

Clean and Unclean Animals

Man was a vegetarian in the years prior to the Deluge (Gen. 1: 29). When Noah began to load the ark he was instructed to bring in seven pair each of the clean and one pair each of the unclean animals. This presupposes a knowledge of such classification long before similar instructions were given to Israel at Mount Sinai. After the Deluge, God added meat to the diet of man. "But flesh with the life thereof, which is the blood thereof, shall ye not eat." (Gen. 9: 3–4.)

Promise of Healing

When Israel in Egypt forgot God they experienced the diseases of the Egyptians. At Marah Israel received instruction as to how they might secure immunity from all sickness. While the keeping of the law will give immunity from disease yet for those who have violated its provision healing is promised. The Psalmist had this in mind when he said, "Bless the Lord, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities; Who healeth all thy diseases." In both cases the conditions must be kept in order to secure both forgiveness and healing.

Thou Shalt Not

That which men consume will mean for them either health and life or sickness and death. When finally the full story is written it will be found that the diseases which afflict mankind are the direct result of eating the forbidden things. The "Thou shalt not" of The Commandments is no more binding than the "*Thou shalt not eat any abominable thing*."

It was not necessary to instruct Israel in the type of herbs (vegetables) and fruit they could eat for such instruction had already been given to man during the time he was a vegetarian. The rule was simple. Man could eat the vegetables bearing seed and the fruit of the trees yielding seed. God has provided a great variety of food without violating this rule. Fungi of all kinds such as mushrooms are forbidden (Gen. 1: 29).

Abominable Things Forbidden

When Israel received the law regarding meat, God said, "Thou shalt not eat any abominable thing." (Deut. 14: 3.) Simple rules are given for our instruction which are easy to remember. Of the four-footed animals only those that have the cloven hoof and also chew the cud were to be meat to eat. The pig is forbidden, for although it has the cloven hoof it does not chew the cud. Of the fish that live in the water all could be eaten which had both fins and scales. This excludes shell fish of all kinds including the lobster. Of the birds and fowls, any could be eaten which were not birds of prey, such as the eagle, vulture and hawk, etc. The eating of blood is strictly forbidden at all times. Veal was forbidden until the calf had been weaned. Thus there was no danger of eating this meat when the calf was too young. The detail of these laws will be found in Deuteronomy fourteen and Leviticus eleven.

Broth of Abominable Things

The four-footed animals that are lawful to eat all have the double digestive system. Through Isaiah the Lord said of our generation, "A people that provoketh me to anger continually to my face, that sacrificeth in gardens, and burneth incense upon altars of brick (established Church practice); which remain among the graves, and lodge in the monuments (with burial places of their dead marked by monuments in their Churches), which eat swine's flesh (Anglo-Saxons consume great quantities of such flesh), and broth of abominable things is in their vessels" (clam chowders, oyster stews, etc. [Isaiah 65: 3–4]).

Diseases of Egypt

Examination of the mummies of Egypt has disclosed the fact that the Egyptians were subject to the diseases which afflict our nation today. God declared that the violation of His laws would bring upon us all the diseases of Egypt, also every other sickness and plague and of long continuance (Deut. 29: 58–61). We have them all. The judgment as pronounced has come upon us. This is evidenced in the sickness and suffering for our failure to keep the law and obey the injunction, "Thou shalt not eat any abominable thing."

Way of Life and Death

Men are resentful when there is interference with their appetites. Christians who would not think of violating any of the Ten Commandments will deliberately violate the laws of continued health. Later in life, when the inevitable happens, and health is gone, they blame God, though Moses said, "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments that thou mayest live and multiply." (Deut. 30: 15–16.) Can God be blamed when men deliberately choose the way of death? Because the penalties for such law violation are deferred, in some cases until life has nearly run its full course, men harden their hearts and Christians cite New Testament passages to justify themselves in the sins they commit.

Sanctified Meat

Paul told Timothy that meat was to be eaten, provided it was sanctified (that is, *set apart*) by the Word of God (I Tim. 4: 4–5). The only Word of God for Timothy was the Old Testament wherein we have a list of meats set apart for man to eat.

Peter's Vision

Some cite Peter's vision wherein he saw a sheet let down from heaven with

all manner of four-footed animals and creeping things upon it to justify the eating of abominable things. Read that vision carefully (Acts 10: 10–28) and note that Peter did not slay and eat. After he awoke, he knew no vision could set aside the plain teachings of Scripture. As he pondered the meaning of the vision there came men from Cornelius' house inquiring for him. Peter himself then explains the vision, "God hath showed me that I should not call any man common or unclean." To put any other interpretation to this vision than that given by Peter is to change the meaning of the Word of God.

Jesus said, "Not that which goes into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." (Matt: 15–11.) This had nothing to do with the eating of forbidden foods. Jesus in answering the Pharisees who had complained that His disciples were eating with unwashed hands was showing that that kind of dirt did not defile.

Meat Offered Idols

Paul said, "I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing unclean, to him it is unclean." (Rom. 14: 14.) The context, and other utterances of Paul, clearly show he had reference to meat which had been offered to idols. "Whatsoever is sold in the shambles (market place), that eat, asking no question for conscience sake." (I Corinthians 10: 25.) The forbidden meats *were not sold in the market*, but there were meats sold which had been offered to idols. Paul instructs the Christian not to inquire as to whether or not it had been so offered for from their point of view the idol was nothing. The New Testament in no way contradicts the Old Testament and when men recognize this they will begin to search the entire Book for all of its truth!

Healing in Atonement

The Psalm cited above, referring to the forgiving of iniquity and the healing of diseases makes healing a part of the atoning work of our Lord. It is not the purpose of God that any of His people should suffer. Sickness is the result of failure to comply with the laws of health. Healing is a gift of God through His Son Jesus Christ who made a demonstration of the Kingdom laws of healing and health in operation. He restored the lame, the halt and the blind to a state of physical perfection and healed all diseases. Isaiah prophesied of coming Kingdom blessings, the benefits of which Jesus so successfully demonstrated, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be open; and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." (Isaiah 35: 3–6.)

Ordinance in the Church

Healing is also an ordinance in the Church. James said, "Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." (James 5: 14–15.)

Seeking the Physicians

Nationally we refuse to keep and administer the law and pay a fearful price in crippled men and women with untold suffering, pain and death: while individually we seek the physicians instead of the Lord. An eloquent testimony of the results of such a course is given regarding Asa, king of Israel, "And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers." (2 Chron. 16: 12.)

Health being one of man's most valuable assets — as evidenced in the fortunes continually spent by those who, having lost it, seek to regain its blessings again — has led us to deal first with the statute and ordinance received by Israel before they arrived at the foot of Mount Sinai.

(*To be continued in* DESTINY *for May.*)

The Day of Crucifixion

THE entire Western Church admits that in the year of the crucifixion the 15th of Nisan fell on Friday; the entire Eastern Church that the 14th of Nisan was on Thursday of that year. These churches merely disagree as to whether Jesus was crucified on Preparation Day, Nisan 14th; or the Feast Day, Nisan 15th.

All those who hold that the crucifixion was on Nisan 15th (Friday) resist Exodus 12: 6, 8, and Numbers 28: 18. Now Jesus was the antitype of the Paschal Lamb, and therefore must have become "Our Passover" at the proper time, which was the 14th of Nisan; even John the Baptist recognized him as the *Lamb* of God (John 1: 29, 36) and so do all the Redeemed (Rev. 5: 12).

The feast day, Nisan 15th, was also a Sabbath. In the year of the crucifixion the 15th of Nisan fell on Friday of that week making both Friday and Saturday Sabbaths. Thus in that week there were two Sabbaths — one following the other. This is borne out in the statement in John 19: 31: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that sabbath day was an high day)." The Preparation Day being Thursday and with sunset that evening beginning the 15th of Nisan, a High Day or Sabbath, the bodies must be removed from the cross before sunset Thursday evening.

Further confirmation is furnished by Ferrar Fenton in his translation of John 20: 1. This reads, "Now on the first day following the Sabbaths (plural), while it was early, in fact, still dusk, Mary Magdalene went to the Tomb." The following footnote by Ferrar Fenton on this passage is interesting: "This is literally according to the Greek text: and it is important to observe that at that particular period, two Sabbaths, or days of sacred rest, actually fell together in the Jewish calendar. The crucifixion took place on Thursday not on Friday, as is popularly supposed. This allows for the Lord Jesus having been held in the grip of death for three full days and three nights."

The traditional teachings of so many regarding the Friday crucifixion of Jesus are thus contrary to the facts as set forth in Scripture. Thus the so-called Good Friday celebration of the crucifixion is not in accord with the Sacred Record.

Who Will Be Hanged?

The Gallows of Nations Is Prepared, but for Whom?

By W. C. NABORS

MY MIND is naturally inquisitive. Only provable facts satisfy. Mythical, evasive, intangible answers only whet its interest.

For reasons I did not know, it was attracted to the book of Esther. The fact that the tenth chapter seemed suddenly cut off at the end of three short verses just when the story became most interesting seemed at least beyond the realm of accident.

In my Scofield Reference Bible, the introduction to this book of Esther is interesting. Here it is:

"The significance of the book of Esther is that it testifies to the secret watch care of Jehovah over dispersed Israel. The name of God does not once occur, but in no other book of the Bible is His providence more conspicuous. A mere remnant returned to Jerusalem. The mass of the nation preferred the easy and lucrative life under the Persian rule. But God did not forsake them. What He here does for Judah, He is surely doing for all the covenant people."

Now note the importance of these three verses of Chapter 10:

Mordecai Prime Minister

1. "And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

2. "And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?

3. "For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed."

Meditate on these words. They hold vastly more than is seen at a glance.

This simply cannot be the end of the story just when it rises to such heights.

Thus suspended, I turned to my encyclopedia to get its explanation of the book of Esther. This source dismissed my query with the simple statement, "The book of Esther is a romance." "Not so," was my mental reply. God's book is more important and my Bible deals with greater subject matter than the "trash" page of the Sunday newspaper.

The next question which burned its way in was, "Why was this story so cut off?" This led me to the "Apocrypha," those books of the Bible which, in my grandmother's day, were considered *inspired*. They were printed between the old and new testaments in her Bible, but entirely removed in mine.

Then what is this Apocrypha? What does it mean? Again to the encyclopedia and here is the answer:

"A secret thing, a precious thing, hidden away."

So far, so good, but how did it come to be hidden? Who was instrumental in removing it from the Bible as uninspired writ?

Continued investigation revealed that the Greek Orthodox *Church of Russia* was most active in its removal. In view of the fact that in recent years we have seen the efforts of Russia to remove the church in its entirety from the nation, my interest was stimulated. Surely, Russia is not even satisfied to remove the church from her own land, but would remove it from all nations and has publicly avowed her intention to carry the fight to the heavens, if needs be, to prove there is no God.

This raised the question of the other side. Who held that the Apocrypha was inspired writ and took the opposition to the proposed change after these thousands of years? Upon learning that "The Church of England is alone in not rejecting their (Apocrypha) use in worship" (International Encyclopedia) the whole matter began to clarify.

Next, of course, was the question of what was contained in this writ to cause such a controversy in Christendom? So I bought a copy of the Apocrypha and turned to the book of Esther to see what was cut.

It begins with the fourth verse of the tenth chapter which says:

"Then Mordecai said, God hath done these things."

Remember, this is the first time the name of "God" is mentioned. If "These things are of God," it is no longer a "Romance" but a "Revelation." This, then, is the viewpoint to which Russia objects. So long as God is left out, Russia is not disturbed. Yes, Russia was not disturbed even with God left in, until after my grandmother's day. Why, then, after all these years does she take such an interest?

Let us read on:

5. "For I remember a dream which I saw concerning these matters and nothing thereof hath failed.

6. "A little fountain became a river and there was light, and the sun, and much water (people): this river is Esther, whom the king married, and made queen:

7. "And the two dragons are I (Mordecai) and Haman.

8. "And the nations were those that were *assembled to destroy the name of the Jews.*

9. "And my nation is this Israel, which cried to God, and were saved: for the Lord hath saved his people, and the Lord hath delivered us from all those evils, and God hath wrought signs and great wonders, which have *not been done* among the Gentiles (peoples outside the covenant).

10. "Therefore hath he made two lots (divided the nations of the world into two camps), one for the people of God, and another for all the Gentiles (foreigners to the covenant).

11. "And these two lots came (in conflict in this last World War for the right to rule with God) at the hour, and time, and day of judgment, before God among all nations."

Now, I see that God has determined a period which He calls the day of Judgment in which He has set the hour and time to settle this momentous question of who is to be hanged on this gallows that Haman has caused to be erected.

Let's investigate a little more. It was all revealed to Mordecai in the form of a dream.

See Chapter 11, verse 12 —

"Now, when Mordecai, who had seen this dream, *and what God had determined to do*, was awake, he bare this dream in mind, and until night *by all means was desirous to know it.*"

So here is expressed exactly my reaction for "by all means am I desirous to know . . . what God hath determined to do . . . with these peoples of the world now divided into two camps . . .

with the international gallows ready to break the neck of the world criminal with the case before the judgment seat of the great King as we await His decree.

Who are the characters?

The part of Ahasuerus (the name simply means "King") can only be that of the King of the judgment today.

Mordecai tells us *his* part is "that Israel" and that he was of the tribe of Benjamin, therefore though not racially yet religiously he was a *Jew* (with the kingdom of Judah, the southern kingdom) (therefore he does not represent the ten-tribed House of Israel).

Verse 4 —

"He was also one of the captives, which Nebuchadnezzar the kind of Babylon carried from Jerusalem with Jechonias king of Judea."

Haman was the villain of the story who erected a gallows then plotted to have the Jews (Judah) hanged thereon.

This Haman was an Agagite (see I Samuel 15: 8) who was advanced and promoted above the princes, reverenced except by Mordecai. The only people granted the right to rule except Israel is the Babylonian Succession of Empires.

But Haman's plans miscarried through the intercession of Esther, who "married the King" and became queen.

Who is this character in the world drama?

Esther's Persian name was Hadassah which means Myrtle. Myrtle is an evergreen tree (see Jeremiah 17: 7–8).

Esther represents a people who have grown from a *little fountain* into a river, then a flood of much water (people).

Psalm 68: 26 —

"Bless ye God in the congregations, even the Lord, from the *fountain of Israel*."

Zechariah 13: 1 —

"In that day there shall be *a fountain* opened *to* the *house of David* and *to* the *inhabitants of Jerusalem* (capital of Judah) for sin."

Deuteronomy 33: 28 —

"Israel then shall dwell in safety alone: the fountain of Jacob . . ."

Esther was the daughter of Abihail (My father is strength), a daughter of Eliab (God is father), David's brother and wife of Rehoboam (II Chronicles 11: 18).

Thus we are taken back to the reign of Rehoboam *before the division* of the kingdom, which followed later during his reign.

Now read the 14th chapter as "Queen Esther *also, being in fear of death*, resorted unto the Lord."

See her lay away her glorious apparel as she prayed to the Lord God of Israel, describe herself as a desolate woman having from youth heard in the tribe of her family how God took Israel—our fathers—for a perpetual inheritance (Joseph with his two sons Ephraim [Britain] and Manasseh [U.S.A.] constitute the inheritance tribe) and had performed every promise.

Hear her confess the sins of her tribe and acknowledge being placed into the hands of their enemies because "*we worshipped their Gods*."

Hear her plead that the Lord give not the *sceptre* (crown promised to David in perpetuity now vested in His Majesty the King [of the British Commonwealth]) and pray God for the fight against *her enemy* that there may *be an end of him, and all that are like-minded to him*.

Hear her plead that God deliver *us* out of the hands of the mischievous and *out of fear*.

Here in Esther's prayer (Chapter 14) see Israel under the leadership of Joseph (Britain and America) prostrate before the King of Kings, confessing their sins —

"We have sinned because we worshipped *their Gods*."

All haughtiness gone.

"I abhor the sign of my high estate."

Willing now to return to God's laws. To abandon the Babylonian gold standard. To outlaw interest. To establish the jubilee. To sacrifice all wealth.

"O thou mighty God *above all*, hear the voice of the forlorn, and deliver us."

Now read the answer to Esther's prayer, whom surely you place *in character* as the people of Israel, as she appears before the great King.

Esther 15: 1–13 —

"And *upon the third day*, when she had ended her prayer, she laid away her mourning garments, and put on her glorious apparel.

"And being gloriously adorned, after she had called upon God, who is the beholder and saviour of all things, she took two maids with her:

"And upon the one she leaned, as carrying herself daintily;

"And the other followed, bearing up her train.

"And she was ruddy through the perfection of her beauty, and her countenance was cheerful and very amiable: but her heart was in anguish for fear.

"Then *having passed through all the doors*, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious stones; and he was very dreadful.

"Then lifting up his countenance that shone with majesty, he looked very fiercely upon her: and the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid that went before her.

"Then God changed the spirit of the king into mildness, who in a fear *leaped from his throne*, and took her in his arms, *till she came to herself* again, and comforted her with loving words, and said unto her:

"Esther, what is the matter? I am thy brother, be of good cheer:

"Thou shalt not die, though our commandment be general: come near.

"And so he held up his golden sceptre, and laid it upon her neck

"And embraced her, and said, Speak unto me.

"Then said she unto him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty."

Now we can understand the reversal of the order of the King, in Chapter 16:

17. "Wherefore ye shall do well not to put in execution the letters sent unto you by Haman.

18. "For he, that was the worker of these things (the aggressor), is hanged at the gates of Susa with all his family: God, who ruleth all things, speedily rendering vengeance to him according to his deserts, etc."

Where was Haman hanged? At the gates of Susa! And who, may we ask, is Susa? See Numbers 13: 11 —

"Of the tribe of Joseph, namely, of the tribe of Manasseh (U.S.A.), Gaddi the son of Susi."

Susa is what the tribe of Manasseh grew into when they reached full nationhood under the all-seeing eye of her great seal as He preserves her for a peculiar work in His plan for "The New Order of the Ages" of the tomorrow.

Haman (the three dictator-aggressors of Europe) makes his fatal mistake when he seeks to destroy the *Jews*. Here they arouse their (Judah's) kinsmen, the "stone kingdom" of Daniel, the lost ten tribes of Israel, whom God hath set up (grown from a little fountain) during the days of Haman's permitted rule as prince. This "little fountain," weak from the standpoint of physical strength, has but one source of power which she calls into play. The King loved her and *leaped from his throne* and took her in his arms and married her.

If the book of Esther is a "romance," it is a *national* romance and deals with the rapture and return and elevation of the whole reunited Israel to the throne where she shall sit as queen and rule with the King of Kings.

The above article was written almost a year ago (on May 4, 1941—to be exact). World events since it was written have lent it significant importance; and events on the agenda for the near future will make it even more poignant. —THE EDITORS.

The Importance of Leadership

MANY MEN aspire to become leaders and some occupy positions that require leadership without possessing the first attributes of a real leader. True, they may command men and they may employ men who must obey them because of the position they occupy, but that fact does not make them leaders of men. If ever our nation needed real leadership it is now. What, then, are some of the attributes of true leadership?

If the occupation of positions of authority made one a leader, we have thousands of leaders in America today. But position does not make a leader though it may give a man command of others, for it takes much more than a position of command to secure loyal and devoted service. Some hirelings serve because of economic advantage merely, but a friend and loyal supporter serves for the love and respect he has for the one whom he serves.

How often we have seen men resentful against those in command — men in places of authority over them — who have the power to order but lack the true spirit of leadership. How different it is in those rare cases where unstinted loyal support is rendered those who blaze a trail that others may follow them. Such trail-blazers never ask of others what they themselves will not undertake. They live, they suffer and they work with their men. Such leadership *by example* commands respect and secures a loyal and devoted following. One of the finest examples in the present conflict is furnished in the stand which General MacArthur and his men are making against overwhelming odds. Would to God we had many MacArthurs, for we sorely need leaders of men even at Washington, men in whom the people — all the people — will have confidence, a confidence that will inspire our nation to do and die that our people may continue to be free.

Can men be expected to render loyal service and follow those in a position of authority who fail in setting an example by doing the things they require of others? Sincerity of purpose, honesty in dealing, willingness to sacrifice; to give that others may benefit! These are some of the attributes necessary to successful leadership and only thus are men inspired to go forward through emulation of the example set for them!

With the right kind of leadership no enemy, regardless of strength or might or power, could conquer our people. *Without such leadership* no people can hope to stand for long against their enemies. The importance of leadership cannot be over-stressed. American citizens are ready and willing to follow competent leaders that victory may be assured. Nothing will be impossible of accomplishment when we have it; for our one purpose and desire is the defeat of our enemies. But the most resolute of peoples are *stymied* if there is incompetency in high places.

The history of the United States reveals that our nation was formed into a Republic and not a Democracy, though in recent years we have departed from the principles of the Republic originally established by our forefathers. Because we have allowed our national leaders to mould our nation into the semblance of a Democracy, much of the effectiveness of our original form of government has been destroyed.

A study of conditions in France just before their defeat finds many parallels in the conditions confronting us in our own lands. France fell, not because of the lack of brave Frenchmen able to fight and willing to die for their country, but because of the incompetency of French leadership. The reason that American and Filipino resistance has been possible for so long a time against numerically stronger Japanese forces is through the magnificent leadership of General MacArthur. Without such leadership and a man in whom men had implicit faith, the Japanese would long ago have taken the Bataan peninsula which has, instead, been so valiantly defended.

Must we also go the way of France? God forbid! But we will do so except God deliver us from the conditions that make defeat a possibility. We are counting our chickens before they are hatched when we assume victory is inevitable for, as a nation, we are doing the very things that make for defeat. Right or wrong, there exists a definite lack of confidence in the leaders at Washington. One wonders why certain capable men are not being used. Can it be that partisan expediency is placing party politics ahead of the good of the country and of final victory?

We write only in a spirit of true patriotism, knowing that our nation is face to face with disaster unless there comes a national awakening with a real leadership developing in Washington. No man who has love of country at heart can hold his peace when he feels that certainty of coming defeat faces our nation if we continue to drift along unmindful of our responsibilities. The situation in Washington can be expressed by the word *Babel*, which means confusion. And this confused state of mind at our capital is reflected throughout the nation among the people.

Drastic changes must yet be made before victory can be assured. The people must have leaders in whom they can have implicit confidence. Waste and inefficiency which has become almost a household by-word in the vicinity of some of the places where war work is being done should be immediately stopped if confidence is to be restored in the executive ability of those handling the national program of preparedness. Will we as a nation arise to the occasion, or must we follow in the steps of France and suffer ignominious defeat at the hand of our enemies?

Hundreds of thousands of the citizens of the United States are not indifferent or even apathetic insofar as the need of bending every effort to winning the war is concerned, but they are questioning many things. Every means must be employed to the end that our enemies may be defeated, and this means drastic changes to remove forever the possibility of the war being used to further party politics. The people will pay a terrific price for any blunder made by official Washington: a price computed in the death of sons, husbands and fathers upon land, sea and in the air, and with the added possibility of our coasts being invaded and our cities occupied.

Citizens have a right to be concerned and to demand that the government state what is being done to meet the situation and the menace of a possible invasion. There is no sacrifice too great to be borne in order to win this war, but a free people will not blindly follow a leadership that refuses to take them into confidence and disclose the facts, be they good or be they bad. Nor will we take kindly to sacrifices that will cause the death of hundreds of thousands if caused by blundering stupidity of political leaders.

No real American is at all worried over the fact that he may have to go without tires, gasoline and even fuel oil,

or that he must have his food rationed: provided it is necessary and essential to victory. The "rub comes" when — having been fooled in the past — the public questions the sincerity of many moves now being made. Treat the American public with honesty and there will be no limit to what they will willingly do. There is today, however, a definite lack of confidence, and the politicians at Washington have no one but themselves to blame. They have from time to time cried, "Wolf, wolf" and now, when facts should be told, the people are suspicious and would like to know how much of the information coming from Washington as warnings are but a continuation of the propaganda which in the past has been so deceptive. People are wondering if official Washington is really taking the war seriously when they see evidence of activities that are purely political and made for partisan reasons.

An editorial titled "Honesty and Sincerity Necessary," which appeared in DESTINY for February, 1942, stated: "Let it be remembered that there will be no limit to the sacrifices that will be willingly made in the common defense when those sacrifices contribute toward winning the conflict now thrust upon us. If, however, the moves to take the property of our citizens serve an ulterior purpose not absolutely necessary for waging war against our enemies — but, à la Soviet style, so that officialdom may ride in state with sufficient of the things the people are asked to do without, the people contributing to the personal needs and comforts of the favored few — then the reaction will be terrific!"

Now read this quotation from Roger W. Babson's recent news column, "It especially 'Gets the goat' of the American taxpayer to be told they can have no rubber and, when going to Washington, see these same dictators getting all the tires they want. The whole affair does not make sense. The present program is very unfair to all concerned." If it were only tires these leaders were taking from the people we could forget it, but the very victory so essential to our freedom is being sabotaged by such lack of consideration and failure of statesmanship.

Men are needed in positions of responsibility who are qualified to carry out the work assigned unto them. It would seem at times that Washington is playing politics much the same as when Nero fiddled while Rome burned. A case in point is illustrated in the statement of David Lawrence, published in the *United States News* for February 20, in which he quoted from an interesting letter written by Admiral Harry E. Yarnell, dated January 10, 1939, giving in detail the plans and coming moves of Japan, much of which have since become history. The information in this letter was used by Admiral Joseph K. Taussig as the basis of his testimony before the Senate Naval Affairs Committee on April 22, 1940. Admiral Taussig was reproved by instruction from the President for having given facts and information to a committee representing the people. David Lawrence has this to say, "Even today, though known as one of the best strategists in the navy, Admiral Taussig is kept in retirement while every flag officer who was retired before him has now been called to active service." The truth was told to a proper committee by an officer of the navy and that truth offended the political head of our nation! Valuable as the services of this officer would be to his country today he is apparently not being used, and it would seem that his testimony before the Naval Affairs Committee is a contributing factor in the failure to recall him to active service

During the peace-time administration of the New Deal if graft and inefficiency was charged against any governmental agency the public mind was turned from *following through*, as Dr. Wirt testified would be the case (See "Pathway of Thorns" [DESTINY, December, 1941]), by pointing the finger of scorn at the opposition. A demonstration of such tactics was given when the cry was raised against the so-called "Economic Royalists."

Today the nation is at war. Conditions are far more serious than is recognized or known to our people. When one undertakes to warn of existing conditions and the disastrous results of a policy being pursued by Washington, the New Deal method of distracting attention is still being used. A case in point is in regard to Russia. Many people are uneasy as to the ultimate outcome of the support being given to a Communistic Nation. We are warned of the coming treacherous move which will yet be made by the Soviet leaders and the ensuing internal disruption to our entire economy by those who are holding political offices and in key industrial positions while remaining sympathetic with the Soviet Revolutionary program. Before a gathering of newspaper men the President condemned the opposition of those who questioned the collaboration with Russia and spoke of a mysterious "Cliveden set" or enemies of the people in Washington who are responsible for such rumors. Insofar as we are concerned, the "Cliveden set" from whence comes our information is Ezekiel the prophet, while the prophetic message of the Bible is the source of the information enabling us to publish a definite warning against any alliance with Russia.

All is not well and the citizens of America have a perfect right to be distrustful, particularly so in the close alliance of Washington with an atheistical, godless government whose leaders have never repudiated their plans for world revolution. These political methods in use for the purpose of "slanting sincere and justified public criticism up the spoof alley" should cease and the *conditions causing criticism be remedied*. We certainly do not want to follow in the steps of France but we will unless American leadership demonstrates that integrity of statesmanship so sorely needed today.

Recent proposed legislation if enacted into law would prevent public pressure being exerted upon our government by keeping the people in ignorance of the actions of their representatives. We refer to a proposed bill that would cloak in secrecy all the incompetency and blunders of our government. This bill would make it a punishable offense to reveal governmental information other than released by the head of a department. Just when would a department release information detrimental to their handling of affairs? If our nation would be victorious in this present conflict such legislation should not pass, that the public may at all times be kept informed as to political incompetency and personal responsibility. God help us if the leaders of this nation are able to do as they please without fear of publicity and the pressure of public opinion.

At present we are not winning the war. One disaster after another is in store for our nation until our citizens awake and demand competency in leadership and that there be freedom from partisanship and political expedlency. We need leaders who will have the good of the entire nation at heart, leaders who will use men regardless of party affiliation or personal prejudice, selecting such because they can do a job that must be done. We have trained men who have graduated from West Point and Annapolis on whom this nation has spent large sums of money to prepare them for such a time as this. Let them, rather than the poli-

ticians who happen to be in office as the result of political victories and party leadership, plan the strategy of the war.

The administration charges our people with indifference. They are not indifferent but they are disturbed and in a questioning attitude because they lack information and therefore are losing confidence. They are also distrustful of the ability of the present leadership and no amount of talking will change this attitude unless it is accompanied by a demonstration of actual ability as leaders. Unable to distinguish the truth from propaganda, many are discounting much that comes out of Washington. Such propaganda may have worked in times of peace but, with the disaster of Pearl Harbor and weeks of apparent failure to go to the help and support of the brave fighters under General MacArthur, there can be nothing else than a negative reaction. The people have a right to ask, "What is the government doing to save the situation?" The surrender of Singapore and the successful advances of the Japanese in the Dutch East Indies further tends to discount public faith in the handling of allied affairs. Our government is not alone in this responsibility for in accord with the announcements from Washington and London the British and American forces are acting in unison. Of this we can be sure, all the facts are not being given to the public and the public is disturbed and asking questions. There is a feeling that the New Deal program of socialization is being pressed under cover of the present national emergency to the detriment of the nation, all of which jeopardizes final and ultimate victory over our foes.

We must forget party and party politics and work unstintingly for the good of all. If we fail to do this our independence and freedom of action will be forever lost. We must act now and not two years from now. May God help us if our present leaders fail us now for we shall lose all. Being Israel will not save us from disaster any more than Israel of old was saved from captivity when Assyria invaded her land. Victory did not come to ancient Israel because the nation refused to awaken and it will not come now unless we awaken and appoint God-fearing men, who are real leaders of men that God may bless our undertakings and give victory over all our enemies.

Dealing With a Rattlesnake

UNDER the title of "The Yellow Peril" in last month's DESTINY attention was called to a possible method of attack which would put Japan out of action quickly and prevent any further depredations by these yellow men. Since the publication of that article the following Letter to the Editor of the *Boston Herald* (March 8th) gives a splendid analysis of the situation and the scientific barbarism against which we are called upon to fight. Note that it is a professor who cites the possibility of bombing Japanese volcanoes. We quote:

"It begins to look as if one of our greatest handicaps in our quarrel with the Japs and the Germans is the fact that we cannot in a moment shake off human instincts that have been carefully nurtured through the centuries. There are, in short, limits beyond which our vindictiveness will not go. Like our good friends, the English, we still tend to act as if we were conducting a contest with gentlemen, and the rules of fair play were in order. Well, as the Japs themselves would say, that's our tough luck!

"It is reliably reported that the Japs have been using in China that ultimate horror, bacteriological warfare, or the deliberate spreading of diseases. Quite possible it is their ace in the hole against us . . .

". . . This is, of course, the limit in organized, scientific, inhuman barbarism. After this, we should entertain no delusions as to the character of the enemy we confront; nor, if we are to survive, should we allow our humane instincts too great a latitude in dealing with this rattlesnake.

"Strangely enough, at this particular moment a method of retaliation presents itself whose potentialities in horror are as incalculable and far-sweeping as the wholesale spreading of disease by the Japanese. Uncle Sam (we hope) will never descend so low as to use poison gas or disease bacilli, but aside from that, if he wants to win this war, he must be prepared to go to drastic lengths. The matter is presented by Dr. Harold O. Whitall (Professor of Geology at Colgate University) in the February issue of *The American Digest*.

"Briefly, he submits that two-thirds of the world's 200-odd active volcanoes are concentrated in the islands of the Japanese empire. Japan, in short, is sitting on top of a keg of infernal dynamite. Solid, rock-like plugs of lava form in the active craters of these volcanoes and most of the time prevent eruptions. But every now and then nature releases these plugs, and death and destruction on a colossal scale spew forth from the mouths of the volcanoes.

"But Prof. Whitall maintains there is no need to sit idly by waiting for nature to produce these results. Even as an emetic given human beings produces more than ordinarily severe spasms, or a bar of soap dropped in the quiet pool of a geyser induces premature eruption, he submits that a few giant aerial bombs dropped into the craters of a volcano would shatter the plug and release the pent-up forces until a great eruption would result. It would not even be necessary to shatter the plug completely; all that would be necessary would be to weaken and crack it a bit. Internal pressure would do the rest.

"If Prof. Whitall's deductions are correct, here is nemesis indeed! If the disaster of 1923, which laid waste the city of Yokohama and destroyed two-thirds of Tokio, with billions of dollars' worth of property destroyed, homes razed to the ground, and hundreds of thousands of dead, can be thus easily reproduced, their lies within our power a method of keeping the Japs at home for an indefinite period combating horror, instead of spreading it abroad after their present fashion . . ."

Prof. Whitall concludes: "You may be sure that the Japanese scientists are well aware of the dangers of a bombing attack such as I here suggest. Only there is nothing much they can do about it. Once the furies of the earth's internal fires are released, the perils of Dante's Inferno pale into insignificance.

"If ever volcanoes are to be given an emetic, now is the time to do it when armed strife stalks the earth. Some one-ton bombs marked 'made in U. S. A.' might be just what the doctor ordered."

A Plea for Alternative Translations

By THOMAS W. PLANT

VERY FEW OF US can go to the original languages of the sacred text, and I use the plural "languages" because there were several used by its prophets and historians.

Foreign words and idioms, used by surrounding nations, were embedded in the Hebrew, and these were frequent sources of difficulties to the inspired translators responsible for the Authorized Version of 1611 — only 331 years ago!

Professor Yahudi, the great Jewish writer, has pointed out several Egyptian idioms in the story of the Exodus, and has used them to prove that Moses was the author: to the discomfiture of the fashionable theories of its later authorship advanced by the modern "higher critics."

Ferrar Fenton translates Daniel 12: 4 —

"So you, Daniel, conceal the events, and seal the record until the fixed period, when many will travel and knowledge will be increased."

Which reads like a promise that the solutions of prophetic and other obscurities will be found when we have reached the age of world-travel and the general increase of knowledge. This is an example of Old Testament dating by *events:* by mentioning two historical conditions describing an age of more light in the Latter Days.

A few years ago, browsing round the shelves of a second-hand bookshop, I picked out "The Prophets of Israel" by Moses Buttenwieser, Ph.D., Professor of Biblical Exegesis at Hebrew Union College, Cincinnati, Ohio (published by Macmillan, 1914). My interest quickened when I read his fourth chapter, "The Confessions of Jeremiah," and to those who hold to the verbal inspiration of the Authorized Version of 1611 it comes with something of a shock to read in Jeremiah 20: 7–11, "O Lord, thou hast deceived me, and I was deceived; thou art stronger than I, and hast prevailed; I am in derision daily; everyone mocketh me."

"Deceived"! It is not a nice word. Deception is not usually thought to be an attribute of the Deity. True, the marginal alternative — both in the A.V. and the R.V. — is "enticed," which is a shade less objectionable.

Ferrar Fenton, Moffatt, Dr. Driver, and Young's Literal Translation all use the word "persuaded," which is a further improvement.

Dr. Gore writes "beguiled . . . he was persuaded against his will."

There is no mistaking the note of distress in this "cry from the heart" of Jeremiah, when we read the whole passage.

We now turn to Professor Buttenwieser's notes and translation. He writes: "The usual translations, 'Thou hast deceived me, and I am not deceived' are inadequate, to some extent even misleading. In my rendering of the words, I have sought to express more closely the connotation which they are acknowledged to have here, namely, the overmastering, impelling force of God's revelation from which there is no escape."

He continues, "In declaring that the Voice of God within him has proved itself the all-controlling force of his life, so that he must obey its bidding without regard for consequences, Jeremiah is speaking not only from force of conviction, but from the fullness of his long experience, for this confession dates from the last year of his activity."

Here is Professor Buttenwieser's translation: "Enthralled."

"Thou, O God, hast enthralled me, and I am enthralled; Thou hast seized and overpowered me. I have become a constant target for laughter; everyone mocketh me.

"For as often as I speak I have to cry out, have to complain of violence and abuse, for the Word of God but serveth to bring upon me insult and derision without end.

"And I thought I will not heed Him, I will not speak any more in His name; but it was within me as a raging fire, shut up in my bosom; I strove to withstand it, but I could not."

* * *

Which of these five words do you think most fully and perfectly describes the mentality of Jeremiah, under his consciousness of being the recipient of Divine messages: deceived — enticed — persuaded — beguiled — or enthralled?

Before leaving Professor Buttenwieser we must notice his translation of Psalm 73: 25, so well known in the A.V.:

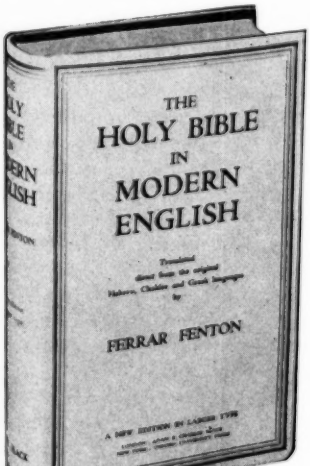
"Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee."

He remarks: "The real meaning of this verse is obscured in most of the translations. Luther alone renders it adequately." (He then quotes Luther's German translation.)

Here is the Professor's rendering: "If I have but thee (God), I care not about heaven or earth."

Which seems somewhat of an echo of the word "enthralled."

Of course many, possibly most, will still prefer the A.V., but Professor Buttenwieser shows the full force of the original, and brushes aside everything that comes between man and God. This line of research solves many difficulties, and makes the Bible more understandable.



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Blind Is My Servant

By L. BUXTON GRESTY

CHAPTER EIGHT

The Parables of the Kingdom

QUES. 76. — *The New Testament is full of parables about the Kingdom of God; but I think you will admit that the usually accepted explanations make no reference to the Kingdom of God* ON EARTH, *as you see it. How do you explain this insistence on the spiritual Kingdom to the exclusion of its earthly aspects?*

The apparent disappearance of Israel has compelled commentators to concentrate their attention on the spiritual application of parables. And — let there be no mistake here — the spiritual messages and lessons to be drawn from the Parables of the Kingdom are of great importance.

But it is tragic that the earthly aspect of the Kingdom-message should have been so completely evaded. After all, we have Christ's word that the message was hidden in parables in order that the Pharisees should not make capital out of it. It was "not given to them to know the mysteries of the Kingdom."

Christ's object was not merely to use the simple acts of life in order to illustrate moral principles. He said, with emphasis, that His intention was to keep the Pharisees in ignorance. Surely He would not have withheld from them a message which contained a moral code and nothing more?

The moral applications, the "way-of-life" lessons, have been abundantly expounded. The *Kingdom* implications now cry aloud for a hearing.

* * *

Ques. 77. — That is a vital statement which, if true, could have a profound influence upon the development of Christian teaching. But let us be sure that the Kingdom parables DO *carry the earthly message you claim. Let us examine a few of them. Let us take, as a start, the Parable of the Leaven in which the Kingdom is likened to "leaven which a woman took and hid in three measures of meal, till the whole was leavened." The spiritual lesson is clear; but where is the Kingdom message?*

The explanation of this parable is quite straightforward. The leaven here is Israel, the Kingdom-nucleus. It is buried in the world like leaven in meal, but "working" all the time, and leavening the whole. It is lost to the world, until — at the unveiling — it will be found that it has contacted and impregnated all the nations which will ultimately become the Kingdom of God on Earth.

Equally straightforward is our Lord's own exposition of the parable of the Good Seed and the Tares. He says that, in the world, there are two classes of people: the Kingdom-children and the others. As the former are the "crop," we may reasonably infer that the "children of the wicked one" are in a small minority.

The Kingdom continues in a state of imperfection — seed and tares side by side — until the End of the Age, when it is cleansed at the express command of the Son of Man. This is done by the removal of all that offends.

Christ, it should be noted, did *not* say that the good seed and the tares were good and evil thoughts, and since the Kingdom of God has tares in it, then it cannot be the Church or anything spiritual.

* * *

Ques. 78. — In view of their suggested Kingdom significance, it is, I take it, in line with your case that many of the parables deal with things "hidden" or "lost." I am thinking particularly of the parable of The Treasure Hidden in a Field and the parable of The Pearl of Great Price.

Exactly; and the two parables you have cited are very similar in application.

The Kingdom is the Treasure, the Pearl; and in both cases it has to be sought out. The Seeker in each parable is Jesus Christ Himself.

Had He not come especially "to seek and to save that which was lost"? Well do we know that He gave all He had — His Life — as the redemption price of His Kingdom. He urged all people to "press into it." By accepting Him, they qualified for citizenship — Israelite and Gentile alike. Therefore, in saving His Kingdom, He brought eternal life to those who, through belief in Him, obtain inclusion in it.

* * *

Ques. 79. — Those two parables do, I agree, lend themselves readily to your Kingdom message. The parable of the Laborers in the Vineyard is, however, in a different category. This, surely, has only a spiritual application?

No. The parable of the Laborers has, indeed, a special significance for those who, in these "latter days," are endeavoring to unfold the full Kingdom-message. After bearing the heat and burden of the day, the Kingdom-laborers find, as the End of the Age draws near, that their circle grows. The parable warns them that they must welcome new colleagues with cordiality; that they must not be jealous even of those who join them at the "eleventh hour."

The parable of The Barren Fig Tree is, in contrast, drawn from an actual event. The tree symbolizes the Jewish nation which, having brought forth no Kingdom-fruits, quickly "withered away," its God-given privileges being "given to a nation (Israel) bringing forth the fruits thereof."

* * *

Ques. 80. — Up to a point, the parable of The Wedding Garment could be explained in the same way. But what is the significance of the man who would not ask for the garment?

Let us think over the parable of The Wedding Garment.

The King (God) called those which were "bidden" (the Jews) to the wedding feast. They made light of the invitation and even slew God's messengers. They were, therefore, destroyed, and their city (Jerusalem) burned up.

Then the people in the "highways and hedges" were summoned. These were the people of Israel, "bad and good," scattered throughout the world,

and on their way to the isles of the northwest. They came, in due course, to the wedding, obtaining the appropriate garment which, in accordance with Eastern custom, could be had for the asking. This garment was the mantle of the imputed righteousness of Christ.

The man who would not ask for the garment compares with the "tares" in the parable of the good seed. Such imperfection in the Kingdom is to be excluded when the King returns.

This parable brings to mind the related parable of The Two Sons.

In this, a "certain man" (God) had two sons (Israel and Judah). Both were asked to do His work. Israel said, "I will not." Afterwards, however, he "repented and went." Judah said, "Sir, I go"; but he "went not."

This accurately portrays Israel's early fall and subsequent recovery in contrast to the early promise and ultimate failure of the nation of the Jews.

* * *

Ques. 81. — Your interpretation of the parable of The Two Sons does, it must be agreed, support the Kingdom story. But it recalls the better-known parable of The Prodigal Son which has, I suggest, only a spiritual significance.

The parable of The Prodigal Son has, of course, a beautiful spiritual application, but the Kingdom aspect is really quite plain to those who would see.

The "certain man" (God) has two sons (Israel and Judah). Having obtained his patrimony (a large part of the Promised Land) the younger son (Israel) squandered it, and went to a "far country" — a very far country — where ultimately he came to himself (accepted Christ) and returned to the Father, who welcomed him with open arms.

The elder son (Judah) as then officially represented by the Jewish nation — considered himself as the sole recipient of God's blessing. The Jews knew, of course, that Israel still existed, but they bitterly refuted any suggestion that Israel still counted with God, saying: "Get you far from the Lord; unto *us* is this land given in possession."

The elder son refused to join in the feast. Even today, Jewry does not accept either sacrifice or sacrament.

* * *

Ques. 82. — You will be aware that the parable of The Sheep and the Goats is widely understood to refer to the judgment of souls. Has this parable a Kingdom aspect, too?

It cannot reasonably be argued that this parable refers to the judgment of souls. It distinctly says "nations" and relates that, when Christ the King returns, nations — *as national entities* — will be divided into the two classes of "sheep" and "goats." Now the word "sheep" is, on numerous occasions in Scripture, used to symbolize the nation Israel, *i.e.*, "the lost sheep of the house of Israel." The sheep nations, Christ says, are those in existence at His coming, which are dealing kindly with His "brethren" and "little ones." And who are these but His Gospel messengers — His disciples — the laborers in His vineyard?

Using this clue, it is perfectly clear who are the sheep and who are the goat nations. And the latter will not *nationally* survive. They will not be included, as nations, in that great God-federated group of nations which will form God's Kingdom on Earth.

At this very moment, the sheep and the goat nations are being sorted out. Indeed, the process is nearly completed. On one side, are the English-speaking and kindred nations; on the other, the Continental systems, the kingdoms of this world.

* * *

Ques. 83. — I think we have examined sufficient of the New Testament parables to establish the fact that these do have an earthly Kingdom meaning. Shall we therefore turn our attention to the Old Testament? Are there any parables in the Old Testament which express the same theme as those in the New?

Yes; the Old Testament abounds in Kingdom parables of a prophetic character. To grasp their main trend, however, it is merely necessary to examine the best-known. Let us take, as our first example, Jeremiah's parable of The Potter. This depicts a potter working a lump of clay. While it was yet plastic the article became "marred," but instead of rejecting it, the potter fashioned it anew into a vessel which "seemed good" to him.

In explaining the parable, God says: "Behold! As the clay is in the potter's hand, so are ye in Mine hand, O House of Israel. Cannot I do with you as this potter?"

This parable is closely connected with, but in sharp contrast to, the parable of The Earthen Bottle. In this, we see a bottle shattered beyond repair. This symbolizes the remnant of Judah (the Jewish nation) of which God says: "I will break this people as one breaketh a potter's vessel, that cannot be made whole again."

Our third parable, also given through Jeremiah, portrays Two Baskets of Figs: one good, the other bad. And again, it is God who interprets His own parable.

The good figs are the best part of Judah, ultimately to be reunited with their brethren of the House of Israel. The bad figs represent the nation of the Jews — the remnant of Judah which returned from Babylon to carry on God's work, but eventually went so "bad" that, as God here foretold, they were "removed into all kingdoms of the earth, to be a reproach and a proverb, a taunt and a curse in all the places whither I shall drive them."

For our fourth example, let us take Ezekiel's dramatic parable of The Valley of Dry Bones. In this case, the prophet was given a vision: he saw a valley full of dry bones.

Once more, God Himself interprets the parable, so there is really no room for misunderstanding. He said that the bones represented the House of Israel. He was not merely referring, it should be noted, to a body of sinners.

These bones (The House of Israel) were lost — "cut-off" — dead. But when the breath of God came upon them, they stood on their feet. They became "an exceeding great army" of whom God said: "I will put My Spirit upon you and you shall live."

Now, if this parable does not infer "life from the dead" for lost Israel, then words have no meaning.

The foregoing is followed immediately by the parable of The Two Sticks. In this, God instructs Ezekiel to take two sticks: one to represent the royal tribe of Judah; the other to symbolize the remaining or "Kingdom" tribes under the leadership of the "birthright" tribe of Ephraim. The two sticks miraculously become one in the hand of the prophet.

In exposition, God says that He will gather these two factions from amongst the nations through which they have been driven. He will bring them to a land of their own, under one king, never again to be divided. He goes on to say that: "David My servant (Christ, great David's greater Son) shall be king over them for ever."

Could words be more definite?

(To be continued)

One Man's Destiny

By C. R. DICKEY

CHAPTER VII *{Continued}*
Abraham's Family in America in the 20th Century A.D.

YET A KEEN sense of missionary duty marks many of the chronicles of English mariners. Notably was this the case with the establishment of the first English colony in America, that of Virginia, by Sir Walter Raleigh. The philosopher Thomas Harriot (1560–1621), one of his colleagues, laboured for the conversion of the natives, amongst whom the first baptism is recorded to have taken place on the 13th of August 1587. Raleigh himself presented as a parting gift to the Virginian Company the sum of one hundred pounds 'for the propagation of the Christian religion' in that settlement. When James I granted letters patent for the occupation of Virginia it was directed that the 'word and service of God be preached, planted and used as well in the said colonies as also as much as might be among the savages bordering among them'; and the honoured names of Nicolas Ferrar, John Ferrar, John Donne and Sir John Sandys, a pupil of Hooker, are all found on the council by which the home management of the colony was conducted."

Even as early as the year 1000 Leif Ericson introduced Christianity into Greenland and, according to some historians, later discovered North America. Mention has already been made of the Pilgrim Fathers whose zeal for Christ so largely influenced the moral and spiritual standards of Colonial life. Out of these beginnings came the vast missionary enterprises of the 19th and 20th centuries; also the magnificent work done by such institutions as the American Bible Society, and the British and Foreign Bible Society in sending the Gospel Light to the benighted people of the whole world.

These historical facts are of tremendous importance. In them we find our own background — the roots of genuine American character — and the destiny of Anglo-Saxon, Christian Israel. Let us now summarize our findings for the purpose of orienting our history and our place in the prophetic Scriptures. When we find modern nations whose history parallels every Bible prophecy concerning Israel, we may then be certain that we have discovered that great branch of Abraham's family with whom God sealed His everlasting covenant.

There are numerous prophecies regarding Israel which differ so entirely from Jewish history that they cannot be applied to Jews of the past or present. Because ecclesiastical leaders blindly insist that all Israel specifications must be found in the Jew, many intelligent men have turned from the Bible to infidelity. People who refuse to see a continuation of Israel in the English speaking nations are like a man who, after looking at the Rocky Mountains, demands proof that they are mountains. Even if all evidence of a connecting link between ancient Israel and the Anglo-Saxon-Celtic people, from such sources as tradition, history and archaeology, was destroyed an honest, unbiased observer can find all the proof he needs by simply taking a look at the world in which he lives. As Professor Totten of Yale has aptly said:

"I cannot state too strongly that the man who has not yet seen that Israel of the Scripture is totally distinct from the Jewish people is yet in the very infancy, the mere alphabet, of Biblical study, and that to this day the meaning of seven-eighths of the Bible is shut to his understanding."

Dr. Hanan says, "*Tell the people* that the Lord of Israel rules all things and they will not hear. *Show them the nation* that he has formed and preserved for a foretold purpose and inheritance and they will believe."

(*1*) During the latter days, or Christian era, Israel was to become as the sands of the sea numerically. Gen. 28: 13–15; Hosea I: 10. Israel was also to become "a nation and a company of nations." Gen. 35: 9–15. The Jews are comparatively few in number; they are neither a nation nor a company of nations.

(*2*) The nation and the company of nations promised to Jacob were to evolve from an unprecedented expansion of the house of Joseph. Gen. 48: 13–20; 49: 22–26; Deut. 33: 13–17; I Chron. 5: 1–2. Manasseh was to become a nation of great people: Ephraim was to become a multitude of nations. Can we not see the Manasseh nation in the people of the United States, and the company of nations in the British Commonwealth of Nations? In fact all the prophecies and promises concerning Joseph have been actually fulfilled in the United States and Great Britain — and never before by any other people or nations. By no stretch of the imagination can the Jews be fitted into this plan. Besides having no semblance of the national qualifications, they are not the descendants of Joseph.

(*3*) Latter day Israel was to be called in Isaac's name — that is, Saxons. Gen. 21: 12; Amos 7: 9, 16; Romans 9: 7. The Jews have never called themselves by the name of Isaac; but, strange to say, we modern Christians inconsistently call ourselves both Gentiles and Saxons.

(*4*) Israel was to have a new inheritance in islands and coastlands northwest of Palestine. II Sam. 7: 10; I Chron. 17: 9; Isa. 24: 15; 41: 1–2; 49: 1–12. Isaiah addressed the latter part of his book — chapters 40–66 — to "Israel in the isles." Some Bible teachers talk glibly about "the two Isaiahs." This indicates their failure to note that the change in Isaiah's message at chapter 40 is due to the change in Israel's status and geographical location.

(*5*) Israel also was to have colonies in all parts of the world and dominion over vast territorial possessions. Deut. 11: 23–25; 32: 7–9; Isa. 54: 1–3; 58: 12; Deut. 33: 13–17. Observe that the expansion to the ends of the earth predicted in the last reference concerns the posterity of Ephraim and Manasseh only. The Jews have no colonies and no geographical bounds.

(*6*) Israel was to possess the gates of her enemies. Gen. 22: 17. And are not the strategic gates of the world held today by Britain and the United States, to the exasperation of their enemies?

(*7*) By divine fiat the nation Israel and the throne of David were to continue forever; i.e., they would function in every generation without cessation. II Sam. 7; I Chron. 17; Jer. 31 and 33; Psalm 89: 20–37. As Dr. Llewellyn Thomas says, Joseph was to receive the blessings of nations and Judah that of kings. However, the House of David has a separate covenant all its own, and is distinct from Judah as well as Israel.

"Henceforth the House of David is derived from, but not part of, the House of Judah. This separation took place about 1042 B.C." Davidic kings have never been called Jews. The Jews have not had any sort of national existence for nineteen centuries. They have no king. There has been no Davidic king in Jerusalem since Zedekiah. "Over the nation of the Jews which succeeded the two tribes in Judea, the House of David never reigned." But God's miracles have not ceased! Today we find David's imperishable throne in Westminster Abbey and Jacob's sacred Bethel Stone reposing beneath the seat of the Coronation Chair. Those who listened to the radio broadcast of the ceremony when King George VI and Queen Elizabeth were crowned must have been impressed by its similarity to the ancient Davidic services. An informative little book, *The Throne of David*, by A. J. Ferris contains most interesting material on this subject.

(*8*) Israel was to be God's invincible military power to deal the final blow against aggressive anti-Christ nations. Jer. 51: 19–20; Isa. 41: 8–16; 54: 17; Micah 5: 8–9; Dan. 2: 44; Ezekiel 38 and 39. There are many similar important prophecies that can have no fulfillment in the Jews, who have no military power, and whose chief leaders are themselves definitely anti-Christ. On the other hand, peace-loving, English-speaking nations on two continents are being led to consolidate their resources to the point of "blood, sweat and tears" to crush Satanic tyranny and oppression. Which group bears the marks of God's redeemed Israel?

(*9*) Israel was to come under the New Covenant and rejoice in Christ. Jer. 31: 27–34; Isa. 45: 17, 25; 49: 1–12; Acts 5: 29–32; Romans 11: 25–27. "This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, 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." Simeon, in Luke 2: 32, refers to Christ as "A light to lighten the Gentiles, and the glory of thy people Israel." Christ has been the glory of Christians for 1900 years, but he has never been the glory of the Jews.

(*10*) After Israel's redemption she was to be known by a new name. First, the name Isra-EL was removed from the divorced nation as we have seen. Hosea 2: 17. Next, the people called themselves in Isaac — Saxons. After their acceptance of Christ they were to have a still more glorious name. Isa. 62: 2–4; 65: 1, 15. "The Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken." Then it was that they began to call themselves in the name of Christ — *Christ-ians*. "They of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it and be glad; their heart shall rejoice in the Lord. . . . I will sow them among the people: and they shall remember me in far countries. . . . And I will strengthen them in the Lord; and they shall walk up and down *in his name*, saith the Lord." Zech 10: 7–12. It is common knowledge that the Jews do not rejoice in Christ, nor call themselves in his name.

(*11*) The children of Israel were to lose the knowledge of their origin. Hosea 2: 6. And in the very place where they declare they are not God's elect Israel they will call themselves the sons of the living God. Hosea 1: 10; 2: 23; Romans 9: 25–26. So today, we find great nations of kindred people declaring they are not Israel — yet — at the same time, designating themselves racially as Anglo-Saxons, and spiritually as sons of the living God or Christians. In the market place we say we are not God's Israel; but, in the church on Sundays we lustily sing hymns and chant prayers declaring that we are. Take the familiar Coronation Hymn, for example:

> "*Ye chosen seed of Israel's race,*
> Ye ransomed from the fall,
> Hail Him who saves you by His grace,
> And crown Him Lord of all."

How perfectly we fulfill prophecy even in our blindness! Jews, on the other hand, have never lost their identity.

(*12*) Israel was commissioned to represent God in all generations and to carry the gospel of Christ to the world. Gen. 28: 14; Isa. 27: 6; 43: 1, 9–12; 49: 6; Micah 5: 7; Matt. 28: 16–20; Acts 1: 8. "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by my name; thou art mine. . . . Ye are my witnesses, and my servant whom I have chosen." More than ninety per cent of all Christian missionary work is being done by English-speaking Christians. The sacred Books of the Old and New Covenants circle the globe in a thousand languages today through the American and British Bible Societies. Needless to say, the Jews — except the few who have accepted Christ — are doing none of these things.

(*13*) Israel in the Christian dispensation will be found observing the Passover as instituted by Christ at the Last Supper. True Israelites today keep the memorial of Christ as their Passover. Since the blood of the Paschal Lamb stained Calvary's cross, Jewish observance of the Passover has had no religious significance whatever and is an abomination in God's sight.

(*14*) Israel was to possess God's Holy Spirit as well as His Word. Isa. 44: 3; 59: 19–21. To this day the Jews as a whole reject the Holy Spirit's witness to the divinity, resurrection and redemptive work of Christ. In Stephen's great message which led to his martyrdom he said to the high priest and other Jewish leaders, "Ye stiffnecked and uncircumcised in heart and ears, *ye do always resist the Holy Spirit:* as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it." Acts 7: 51–53. Therefore, unbelieving Jews cannot witness for God because the Spirit uses only those who believe and accept Christ. See also Acts 3: 12–26; Luke 24: 19–20.

(*15*) Ephraim-Israel was to have a new language. Isa. 28: 11. "The Bible, by means of which God speaks now to Israel, is in English, not Hebrew." However, the two languages are similar in many respects. Canon Lyson tells us that "The Hebrew is the structure on which the English language is built." He finds 5,000 Hebrew roots in the English language; other authorities put the figure still higher. William Tyndale, who translated the Bible into English, said: "The English agreeth one thousand times more with the Hebrew than the Latin or the Greek." The Welsh is so much like the Hebrew that the same syntax may be used for both. The old Saxon language is said to be eighty per cent Hebrew.

(*16*) Israel was to deliver Jerusalem from non-Israel dominion. Luke, in 21: 24, quotes Jesus as saying, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Ezekiel 25: 12–14: "Because Edom hath dealt against the house of

Judah by taking vengeance, . . . therefore thus saith the Lord God, . . . I will lay my vengeance upon Edom by the hand of my people Israel." This avenging of the house of Judah by Christian Israel was accomplished in our generation when, during World War I, General Allenby and his troops — their heads bared — walked into Jerusalem and took the Holy City from the Turks without firing a shot. Not much was said about this historic fact. Yet it was one of the events which marked the end of the prophetic "times of the Gentiles" or nations. Britain's deliverance of Palestine and her mandate over the territory positively identify that empire as the Ephraim-Israel multitude of nations.

The Jews became most active at that time and laid claim to the sole possession of Palestine through the appeal of Zionism, a movement that is political rather than religious. They did exactly as foretold in Ezekiel 11: 15 — "Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: *unto us is this land given in possession.*" Lord Balfour acquiesced to this claim — but the Lord intervened. Palestine is the heritage of *all* Jacob's sons, so it was mandated to Great Britain. Jews have an inheritance there but it is a joint inheritance with their brethren of Israel. In his 36th chapter Ezekiel describes this latter day restoration of Palestine under Israel administration.

(*17*) Israel was to be the refuge and liberator of the oppressed. Isa. 49: 8–10; 58: 6–7. In our day we see sorrowful humanity, from destitute China to the crowned heads of Europe, looking to the military power of Britain and the United States for deliverance. They look also to the generosity and resources of Anglo-Saxon nations for food and other necessities of life. As Walter Lippmann says, Frenchmen are fools if they do not pray for British victory. Jews also have found their only refuge among Anglo-Saxons. While they have moved to Palestine by the thousands, they have settled in Britain and America by the millions. May God grant them wisdom to see the folly of abusing their privileges as some are now doing!

(*18*) Israel teachers, pastors and shepherds were to be blind to God's great plans and covenants. Jer. 23; Eze. 34; Isa. 42: 16–20. "Who is blind but my servant? or deaf, as my messenger that I sent? . . . Woe to the pastors that destroy and scatter the sheep of my pasture! saith the Lord. . . . For both prophet and priest are profane; yea, in my house have I found their wickedness. Wherefore their ways shall be unto them as slippery ways in the darkness: they shall be driven on and fall therein. . . . *If they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way. . . . Ye have perverted the words of the living God. . . . Son of man, prophesy against the shepherds of Israel!*"

Pastors everywhere are lamenting the indifference of their flocks. Many are asking, Where and how will another great religious awakening come? It will come when the ministers themselves awake to the real message of the Bible, and begin to see its plans operating through Israel in modern times just as plainly as in the days of Moses, David and Solomon. The next sweeping world revival will come when Christian Anglo-Saxons under the New Covenant realize that they too are Abraham's posterity — the children of those ancient Israelites who walked with God under the Old Covenant. These truths will renew in men's minds a dynamic faith in the Bible as the very Word of God; they will create a hunger for more knowledge of God's plans and a thirst for His righteousness; they will remove God's kingdom from the fanciful realm of imagination and put it into a world of reality where its principles and laws may function in the little shops on Main Street and in the sentorial chambers and parliaments of great nations. "Thy kingdom come — *on earth* — as in heaven." Until ministers are ready to take these revitalizing and neglected truths into their pulpits there will be little response to any type of evangelism. Isaiah urges God's latter day people — that is, Christians — to examine their own records and find out who they are.

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him." (Isa. 51: 1–2.)

The foregoing summary is far from complete. However, it will suffice to show that *the Bible specifications pertaining to Israel do not fit the Jews*. Moreover, we have discovered that the Anglo-Saxon nations are doing in the 20th century what the prophets said Israel would do. Again we find that the Jews have fulfilled no prophecies except those concerning themselves by which they are recognized throughout the world — a wandering, persecuted people — without national honor or might — a byword and a reproach among the nations. In fact, it seems incredible that theologians have not always been able to see the absurdity of trying to confine the wide historic and prophetic range of the Bible within the limited scope of a few million scattered Jews.

What then is the status and the future of the Jews?

Jeremiah, in his 24th chapter, tells of a vision in which the Lord set before him two baskets of figs representing the tribe of Judah. One basket contained very good figs: these, the Lord said, were "carried away captive of Judah, whom I sent out of this place into the land of the Chaldeans *for their good*." They are the ones from the cities of Judah who were taken captive only eight years after Israel's captivity. They were builded and planted and Christianized right along with Israel through the following centuries. These "good figs" of Judah have never been called Jews. (Verses 4–7.)

The other basket contained very evil figs: these were the residue of Jerusalem, "that remain in this land, and them that dwell in the land of Egypt." Concerning them the Lord said, "I will deliver them to be removed into all the kingdoms of the earth *for their hurt*, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them." (Verses 8–10.) They were the Jews of Egypt and the Palestinian Jews among whom Jesus lived. Our Lord officially executed the sentence against them when he removed his kingdom from these "evil figs" of Judah. By so doing Jesus did not necessarily condemn future generations of Jews. Jonah was given as a sign to the Jews because Nineveh's repentance revoked the sentence of destruction against the city. At the time the Jews were finally thrust out of the kingdom, Christ had already opened wide the door of salvation. Through repentance, confession and faith in Christ as the Son of God they have ever been able to return to the fold. Many Jews have escaped condemnation in this way, as all mankind must, if they escape at all. However, our Lord knew that the posterity of the wicked Jews who opposed his every word and move would continue to fight against his kingdom until the final crushing of evil. By condemning the course they would pursue he does not imply that their fate is inevitable, except as their adherence to such a course keeps the verdict unalterably in force.

(*To be continued*)

The Book of Beginnings

The Call of Abraham

Moses has carefully recorded the history of the world previous to the time of his people; and for their information he shows them the beginning of creation, and of sin. In that account he depicts world-shaking events, as he chronicles the history of the human race. It should be, and is, fascinating reading to anyone who will carefully study this record. The reason of this preface to the call of Abraham is to demonstrate God's activities leading to the call of a race.

In the record Moses shows that a godless nation comes to judgment for sin, just as surely as does an individual. Moses records that ten generations from Adam to Noah cover the activities of the first period of human chronology and history. Then he records ten generations from Noah to Terah, Abraham's father. Now governments had become corrupt, so God called Abraham to begin a new order.

Abraham lived in the midst of a civilization centering in Ur or the Chaldees, in the valley of the Euphrates. God now issued a command for him to leave his native land, his people and his father's house, and go to Canaan. So Abraham, with Terah his father, his wife Sarah, and Lot the nephew of Abraham, left Ur of the Chaldees to go to Canaan. Terah, Abraham's father, was taken sick and died at Haram, within six months after they commenced their journey. Abraham buried his father at Haran, where they dwelt during his sickness.

After his father's death, Abraham resumed his journey, and Lot continued with him.

In the call of Abraham, God dealt with the individual and family. God promised to bless Abraham and his seed that would come after him. This call is of great importance, for in this call God chose a race.

God entered into covenant relations with Abraham. That covenant was unconditional. The blessings under that covenant were as follows: Abraham was to be the father of many nations; his descendants were to possess the land from the River of Egypt unto the great River Euphrates; he would be very fruitful and kings would come from him; his posterity was to be as the sands of the seashore for multitude, and as the stars for number; they were to possess the gates of their enemies; to expand as nations to the northward, southward, eastward and westward; they were to be blessed with bountiful inheritance, and with plenty to sustain them as they developed into a nation and a company of nations. Included in this covenant is a blessing for those that bless him and a curse upon those that curse him.

God pronounced this to be an everlasting covenant. There is no "if" in the call of Abraham. This covenant God signed, sealed and witnessed with Abraham, His friend. Once ratified, it could not be set aside, therefore it is to be operative forever.

The failure to understand some of these simple facts, and a desire to give all the blessings to the Jews as their personal inheritance, has led to much misunderstanding of the story the Bible tells. The Jew is not the inheritor of all these promises. These promises were to be fulfilled in a people who were to become a nation and a company of nations. The Jews are not a nation and cannot be the company of nations, yet they have their place in God's plan.

Covenants Defined and the Battle of the Kings

In order that we may better understand the covenant God made with Abraham it is necessary to define a covenant. A covenant is a league or an agreement signed, sealed and witnessed. It may be either conditional or unconditional. A conditional covenant is one that is contingent in its performance upon the keeping of certain clauses by the parties involved. The Abrahamic covenant had no such clause in it, and so, being unconditional, when it was ratified, it could not be set aside.

God ratified this covenant in every particular. Therefore, it must continue in force forever. It has so continued and is in force today. This fact will be clearly set forth.

Lot entered Canaan with Abraham. They both had much cattle. This resulted in strife for the pasture land between the herdsmen of Lot and those of Abraham. This displeased Abraham, so he told Lot to take his choice of the land that was before them. Abraham said that whatever choice Lot made, he would take what remained.

Lot chose the plains of the Jordan where the cities of Sodom and Gomorrah were located. It is interesting here to note that the Dead Sea was not then in existence. The river Jordan flowed through a well-watered plain, finally entering into the Gulf of Akaba. The topography of that region was entirely changed when the cities of the plain were destroyed. It was here in the plain that Lot took up his abode.

Some time later, four kings entered into a confederacy and made war against the kings of Sodom and Gomorrah. The battle was fought in this plain, called the Vale of Siddim. The account says that this vale was full of slimepits, i.e., asphalt pits. It is in the very region that Job tells us that the rocks gave him rivers of oil. (Job 29: 6.) There has been no more oil or asphalt in this locality since the cities were destroyed by fire from God. That same territory is now occupied by the Dead Sea.

The invading kings were victorious. The goods of Sodom and Gomorrah were carried away. With them were taken Lot and his possessions. Word of Lot's plight came to Abraham by one that escaped. Abraham armed three hundred and eighteen men of his own household and, with two confederates and their armed forces, pursued the armies of the kings and a rescue was effected.

The king of Sodom desired to pay Abraham with his goods. Abraham replied that he would not take so much as a shoe-latchet, lest the king of Sodom should say that he had made Abraham rich. That which the young men had eaten they could have, but he took nothing for himself. Abraham knew their riches were tainted with wickedness. He was well acquainted with reports of the evil doings in these cities. Therefore, Abraham refused to be a

party to receiving as pay, wealth gained in that manner.

Melchizedek, King of Salem

After the rescue of Lot by Abraham, we are introduced to a most interesting person. He is none other than Melchizedek, King of Salem. He met Abraham as he was returning from the battle.

This Melchizedek was a preacher of righteousness, and he was Shem, the son of Noah. Shem was then King of Salem, or, Jerusalem, for Salem was the ancient name of that city. Abraham gave tithes of all to Melchizedek, who, in turn, brought forth bread and wine, for he was the priest of the Most High God.

There was celebrated what was afterwards known as the Lord's Supper. The significance of this was well known in Abraham's day. A priest after the order of Melchizedek broke the bread and gave the wine to Abraham. Later, it is declared that Jesus Christ is a priest after the same order. Between the time of this king, to whom Abraham gave tithes and from whom he received the sacraments, and the coming of Jesus, who was to continue that office forever, is an interesting period in history.

During this period Abraham's seed grew into a multitude of people and became also a great nation. Jesus instituted anew, the giving of the bread and wine. The seed of Abraham received this in memorial of Him. From then until He returns as King of kings and Lord of lords and Jerusalem becomes the seat of authority in His Kingdom, the seed of Abraham will continue to grow into a nation and a company of nations. During this period or Christian dispensation, they have expanded and inherited all the blessings promised to Abraham.

The order of Melchizedek, in its earthly representation, began with Adam as the first preacher of righteousness. Noah was the eighth and Shem was the ninth. Shem lived until Isaac, Abraham's son, was about forty years old. This was five hundred years after the Deluge. Thus, from Adam to Shem, through Methuselah, who was a contemporary of both because of his long life, the history and early records of the race could be given to Abraham.

At the death of Shem the order of Melchizedek ceased of earthly representation. Jesus Christ came and became the tenth, that is, the completion of that order. In His ministry, He was a prophet; in His atonement, He was a priest. When He comes, He is to be King. Thus, in the order of Melchizedek, He is Prophet, Priest and King.

The Birth of Ishmael

Let those who teach that Abraham was a Jew explain why many races, other than the Jews, are represented in his descendants. Those who teach this do not understand the story the Bible tells. It is absolutely necessary that we recognize the origin of races, including the Jews, if we are to understand the meaning of history, and the current happenings of today.

Abraham was not a Jew. He had a number of sons, but they did not all have the same mother. Isaac was born of Sarah. Ishmael was born of Hagar. After the death of Sarah, Abraham married Keturah, who became the mother of six sons. These sons were Zimran, Jokshan, Medan, Midian, Ishbak and Shuah.

The descendants of the sons of these three mothers, Sarah, Hagar and Keturah, are as unlike in race, national characteristics, and individual traits as the Arab, the Turk, the Jew, and the Anglo-Saxon differ in these respects today. We must turn from the loose reasoning and faulty logic that has governed most of our thinking regarding these matters. The Jews did not come into being until many centuries after Abraham's day. They were then only a small part of the descendants of one of the twelve sons of Jacob. That son was Judah. Jacob had twelve sons in all. The descendants of the eleven sons were not Jews.

The reason for here stressing this fact is, that attention may be called to the true story the Bible tells, rather than the misconception of that story as generally taught today. This information rightly understood is needed as a background for historical developments, if we would know the meaning of racial and national movements of modern times.

Sarah was childless and so took matters into her own hands, not willing to await God's time. She gave Hagar, her maid, to Abraham, to be his wife. It was the custom in those days when a woman was childless that she have children by proxy, and so Sarah took this way of getting a son for Abraham. She afterwards suffered much because of this.

Hagar bore a son to Abraham and called his name Ishmael. Just before his birth Hagar fled from Sarah because she was harsh with her. The angel of the Lord appeared to Hagar and told her to return to her mistress. He promised her that she would have a son whose name would be called Ishmael, and that his descendants would become a great multitude which could not be numbered. The angel also told Hagar that her son would be a wild man, that is, live in the desert, and his hand would be against every man and every man's hand would be against him.

Abraham was eighty-six years old when Ishmael was born.

Ishmael and His Descendants

Ishmael grew into a young man. Sarah saw him mocking her son, Isaac. This resulted in Hagar and Ishmael being sent away, so that Ishmael should not have an inheritance with Isaac. Hagar wandered in the wilderness. Her supply of water was gone and she despaired for the life of Ishmael. She left the boy at a distance so that she might not witness his suffering. As she wept, God showed her a well of water. The promise was then given to Hagar that Ishmael would become a great nation.

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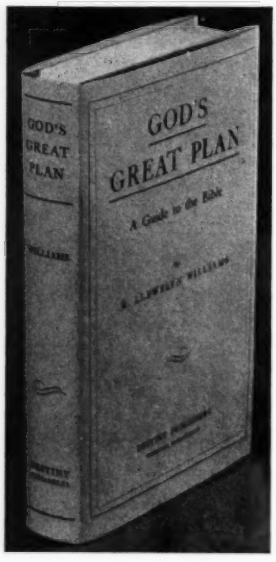
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Ishmael was revived by the water. He grew into manhood and dwelt in the wilderness of Paran, that is, the Arabian desert. Here he became a great archer.

The Bible declares that twelve princes, or leaders, would come from Ishmael, according to their nations. The descendants of Ishmael are found today in certain Arabian tribes and in the Turks, who claim Abraham as their father through Ishmael, his son.

It is clear that the ancient prophecies have been fulfilled in the descendants of Ishmael. Every man's hand has been against them and they have been against every man. They have dwelt in the presence of all their brethren. They have grown into a multitude of people, with princes and tribal leaders at the heads of their bands. Their homeland has been, and now is, in a large measure in the desert of Arabia. Closely associated with them have been others of the Abrahamic stock through Esau and Keturah. Intermarriages between the tribes of Esau and Ishmael further knit these two branches together.

If Abraham was a Jew, then the Turks and the Arabians, the descendants of Keturah, who peopled parts of India, would also be Jews. This, however, is not the case, and it would be foolish to call these people by that name.

When we deal with the history of the son of Sarah and the sons of Keturah, it will be seen how contrary to facts is the teaching that makes all, or even a great number, of the descendants of Abraham, come under one classification. The Bible clearly shows the diversification of races that came from one son, Isaac.

It is the misunderstanding of the story that the Bible tells that brings confusion. The story itself is interesting and easily understood.

The Change of Abram's Name

Up to this time Abraham's name had been Abram, and Sarah's had been Sarai. When Abraham was ninety-three years old, God appeared to him and changed his name from Abram to Abraham, for He said, "A father of many nations have I made thee." It was here that God told Abraham that he was to be fruitful, and that nations were to come from him, and kings were to come out of him.

God told Abraham that His covenant was established with him and his seed in all their generations. That is, every generation of the descendants of Abraham would come under the blessings of that covenant. The covenant was here declared by God to be an everlasting covenant. The land of Canaan was here promised to him as an everlasting possession. While this land has not always been in the possession of the Abrahamic descendants through Isaac, yet it is a fact that for centuries it has been in possession of his seed through some of his sons. It is to come into the Isaac line at the end of this present age. The fulfillment of this prophecy will be dealt with later.

Circumcision was established as the sign of the Abrahamic covenant. There are those who teach that the lack of this practice among certain of Abraham's descendants today proves that they are not of the Abrahamic stock, and, therefore, they have no right to the blessings promised. The fact is overlooked that the earlier form of circumcision was to be changed to another form, but it would still be circumcision. Moses stated that change would take place in the latter days. Here is the statement of the change: "And the Lord thy God will circumcize thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." (Deut. 30: 6.)

Christian circumcision, that is, heart relation to the Lord, of at least many of the descendants of Abraham, is a fact in this Christian dispensation. That this is true among the races of the Abrahamic stock outside of the Jewish people, yet who are of the seed of Isaac, will be proven later.

Sarah's name was changed from Sarai to Sarah. She was to bear a son and become the mother of many nations, and kings of people were to come of her.

Attention is called to the blessings that will be found in the descendants of Abraham through Isaac and Jacob, and divided by Jacob among his twelve sons. It is essential that we recognize what people are the recipients of these blessings in order to fully understand the Bible story. These blessings are not fulfilled in the descendants of Ishmael. Neither are they fulfilled in any of the sons of Keturah, nor through one son of Jacob, that is, Judah, nor in a portion of Judah's descendants, known today as Jews. The Jews have their place, but only a people bearing all these marks can possibly fulfill the requirements of the birthright blessings.

God reveals the identity of the birthright people as the story unfolds; and demonstrates the truth of His Word in the establishment of the existence of that inheritance.

(To be continued)

LETTERS

Further Examination!

To the Editors of DESTINY:

In the November issue of DESTINY there is an article titled "The Genealogy of Jesus the Messiah" which has caused quite a little anxious questioning among readers in Toronto; and inasmuch as some statements seem to have been made without due consideration, may I be allowed to suggest a few points for examination?

First may I venture to comment on the Editor's Note — "A Possible Solution" — Paragraph 2: "If this is not acceptable then the name of Jeconiah or Coniah must be added to the list, a name which Matthew purposely left out."

But the name of Coniah does not have to be added to St. Matthew's list — it is already there, in verse 12!

The writer of the article requires us to do a lot of "supposing." In order that the third list of 14 generations should be complete, we are asked to "suppose" that either St. Matthew wrote "husband" when he intended to write "father"; or that the copyist made that error. However, I wish to point out that the list as given by St. Matthew is already complete without inventing a "Joseph the father of Mary."

The key is in verses 11 and 12. Note that St. Matthew says: "And Josias *begat* Jechonias and his brethren."

From I Chron. 3, 15; II Kings 23, 31–36; II Kings 24, 6; II Chron. 36; we find that Josias *begat* four sons, Johanan, Eliakim, Mattaniah, and Shallum. Where, then, is the Jechonias mentioned in verse 11?

Eliakim, the second son, was called by several names. The Margin gives "Jakim"; Pharaoh Neco called him Jecoiakim. He reigned 11 years and was followed by his son "Coniah" or "Jechoniah" or "Jehoiachin," who reigned only 3 months 10 days and was then carried captive to Babylon. It was this *grandson* of Josiah who was the father of Salathiel, as in Matthew 1: 12. But he was *not* the son of Josiah; Josiah did not *beget* him, and he did not have "brethren" — he had only one brother according to the recorded genealogy.

The Apocrypha will perhaps help to make it plain. I Esdras 1: 37 and 43 shows that Eliakim and his son Jeconias were *both known by the same name* — "Jaacim." Hence St. Matthew was not making any mistake when he wrote: "Josias *begat* Jeconias and his brethren." This was Jechonias I; and the Jechonias of verse 12 was Jechonias II, and it is this latter Jechonias who starts the third set of 14 generations in the list, which is thus complete without adding another Joseph. (Refer Commentary on St. Matthew by Dr. Morrison.)

It seems to me the argument as to whether the Seed of David was ruling over the House of Judah or the House of Israel has nothing to do with Isaiah 11: 1. The intention in Jer. 22: 28–30 is evidently to state that the seed of Coniah is to be "disinherited" so far as the *Throne of David* is concerned.

Isaiah 11: 1 applies only to our Lord, Who is indeed "A Branch out of the Root of Jesse." If we accept St. Luke's genealogy as being that of Mary — therefore of Jesus — we note that this descent is traced from *Nathan*, son of David; not from Solomon. None of *Nathan's* seed reigned in Palestine, and neither have the reigning Kings of Israel since that time traced their descent through *Nathan*. Hence, when Jesus returns and takes the "throne of His father David" Isaiah 11: 1 will indeed be fulfilled.

In St. Luke's list we note the term "Son of Heli" and the Marginal Note "Son-in-law" (this was quite common usage; David was referred to as the "Son" of Saul, after he married Saul's daughter). The statement in Matthew 1: 16, "Jacob *begat* Joseph" is very definite, so Joseph's own father was named Jacob. The account given in Matthew 1 and 2 tells Joseph's side of the story — it is written from his viewpoint and gives his thoughts and qualms which could only be told by Joseph himself. What more natural than that it should begin with Joseph's genealogy? But some may say, Why should Joseph's genealogy be given at all? As a matter of fact this is just one more witness to the Divinity of Jesus — for there can be only one explanation as to why Joseph, knowing Jesus was not his Son, should yet adopt Him as his Legal Heir — the Inheritor of the "Birthright" in his house.

The question of the Virgin Birth, and the Genealogies in St. Matthew and St. Luke, has been so ably dealt with in "Israel and Orthodoxy," by Rev. Guy Waddington, that I would advise readers to refer to it for further study.

Yours sincerely,

MABEL HARBOUR

Toronto, Ontario

Theological Dream World

To the Editors of DESTINY:

We churchgoing people are today faced with a decision affecting our loyalty to our church that we are not happy to make. Finding that I am one of many of the average church congregation who are of the same opinion, I am impelled to write you to tell you that DESTINY has become more than an intensely interesting magazine that I am glad to read each month. Your magazine has become a spiritual necessity to me.

I have always been a churchgoing person for a better reason than that it is the "decent thing to do." I have wanted to worship each Sunday morning because of a need of the inspiration and spiritual instruction of the minister's message. But really, if I am to judge by the usual Sunday morning sermon, I find myself drawn to the conclusion that the average congregation does not possess a very high I.Q. according to the estimation of many ministers. Personally I lay no claim to profundity, but I am a person of average intelligence and that intelligence is too often offended by what I am asked to listen to under the guise of a sermon.

I know that higher Christian ethics enjoin us to live in this world and be not of it. But I am frankly tired of the "out of this world" philosophies preached from the modern pulpit. It seems to me that ministers today live in a theological dream world.

We are definitely in this world and we want instruction as to how to cope with today's problems — how to face the fact of the confusion that surrounds us — what daily spiritual attitude it is our privilege to have — to be told whether there is a Divine plan behind these troublous times and if there is any hope for a better future. None of these questions are answered for me in church.

Having loyally stood by my church to this point, I am compelled at last to the decision that henceforth, when I seek inspiration, instruction and a sane exposition of current events, DESTINY is my church.

I do not mean that I will not continue to support my denomination. I will. But when I want to *know the answer* to my question regarding the direction in which God is moving today, I find it in DESTINY MAGAZINE!

G. N. S.

Hartford, Conn.

Explanation As I See It!

To the Editors of DESTINY:

I read the Flood Article ("The Book of Beginnings" — DESTINY for March) and remain unconvinced re: physics of the situation. For example, we know the temperature of the water in deep places of the sea such as a mile or more reached by the bathysphere of Dr. Beebe is very low and remains at a constant level. We also know that at high levels in the upper atmospheres reached by Dr. Picard and others that the temperatures are so low that there is absolutely no moisture possible. Therefore, the heat which supports life on the earth is from the sun, otherwise the ocean would be warm at depths. It follows logically that a deep layer of water screens the heat of the sun and prevents all but marine life from developing.

The next question to be answered is where the water came from to raise the sea level to a height sufficient to submerge a peak 30,000 feet high and whence it departed. The average elevation of the land area of the earth is not high, but if we assume it is a mile there would be a layer of water lying on the earth after the deluge of five miles deep. If it is assumed that this water was prior to the Deluge in a solid mass it would have to be very close to earth or it would freeze in a solid vault. As a matter of fact it is impossible to conceive of such a volume of salt water suspended in liquid form enclosing a humid, tropical atmosphere at the poles as well as at equators. The poles are substantially where they pointed even 5,000 years ago as the cycle is 25,000 years.

It would seem conclusively proven that the laws of physics were established by God at the time of creation and that they are the same today and forever. It cannot be that radical changes have occurred as recently as 5,000 years, and if today we find temperatures on the top of Mt. Everest at −50° F. they were substantially that low 5,000 years ago and water could not exist in liquid form. Noah would still be there with all his family and animals encased in ice if he had ventured that far up.

The only explanation as I see it is that some early civilization was swept away by a flood and that the ancient tradition has been adopted in sacred Scripture with moral teachings regarding God's way of punishing sin and in fact starting with a clean slate. Certainly it violated every precept of biological science to presume the whole visible human family is descended from Noah of relatively recent times as compared to the age of prehistoric monsters.

Another question is, "Was not God unsuccessful in eliminating evil from the earth by means of the Flood and if this was not his purpose what was the reason for the almost clean sweep of humans and beast?"

Lastly, all mammals "draw the breath of life." Many great beasts like whales, walrus, seals, polar bears, need to some extent solid land, rocks, or support for young. Does it seem probable that Noah cared for such in the ship of limited dimensions along with every kind of arctic and tropical bird and beast?

CHARLES W. MORRISON

New York City

Professor Totten in his book, "The Fact of History, The Deluge" has amply answered the physical questions raised in this letter. To assume that all things have continued the same from the

beginning because of our present knowledge and experience is not logical nor reasonable. That there was a day when the Sun remained silent while Joshua fought a decisive battle (See "Joshua's Long Day" by Prof. Totten) disproves this contention. Now it is an accepted possibility that at one time the earth's axis was perpendicular to the ecliptic. When the present inclination occurred is not known, but there are keen students who have given interesting evidence that connect the time of this change with the year of the Deluge.

What about Saturn's Rings or Neptune's Canopy? Until men know more about these they are in no position to deny the possibility of waters crystallized by cold above the firmament or atmosphere as shown to be so by a careful reading of Genesis 1: 6–7. Where are the waters now? Again Professor Totten gives some interesting data and a splendid analysis of the physical and mathematical problems proving the authenticity of the account and from whence the waters came and where they went.

Biologically it is known that centuries of residence in a given geographical location with the local food and climatic conditions produce in time definite physical changes even to changed appearances in the human race. The Bible itself answers the question, "Why the Deluge?" As to the capacity of the Ark: 25 inches being the length of the ancient cubit, Noah had a vessel sufficiently large for all his purposes. It was not necessary to take into the Ark life in the water, in fact the Bible confines his living cargo to the air-breathing animals. The animals in the Ark were those whose descendants are upon earth today, all other life perished including the great prehistoric mammals.

After all, the Deluge is either a fact or a fable and no less than Jesus Christ himself certifies its authenticity. When He said "as it was in the days of Noah" He certainly had in mind a historical event and though men may argue against the possibility of such, God's revelation reveals its actuality.

— The Editors

Deeper Understanding

To the Editors of Destiny:

"The issue of March has just been received — a model of art, and with continuation of your fascinatingly interesting subjects. Frankly, I have learned *more* real *truths* of the Scriptures, clearer interpretations and a deeper understanding of the Prophecies through and from my only three copies (thus far) of Destiny than throughout my entire 50 years as a church member and my repeated times of reading the Bible from cover to cover. These three issues are inspirations beyond the expression of words: priceless, second only to the Scriptures themselves — in fact — your issues are inseparably a *key* to the Scriptures."

Alfred LeBaron

Berkeley, California

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Dearborn, Michigan

BOOKS

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TO KNOW AND UNDERSTAND

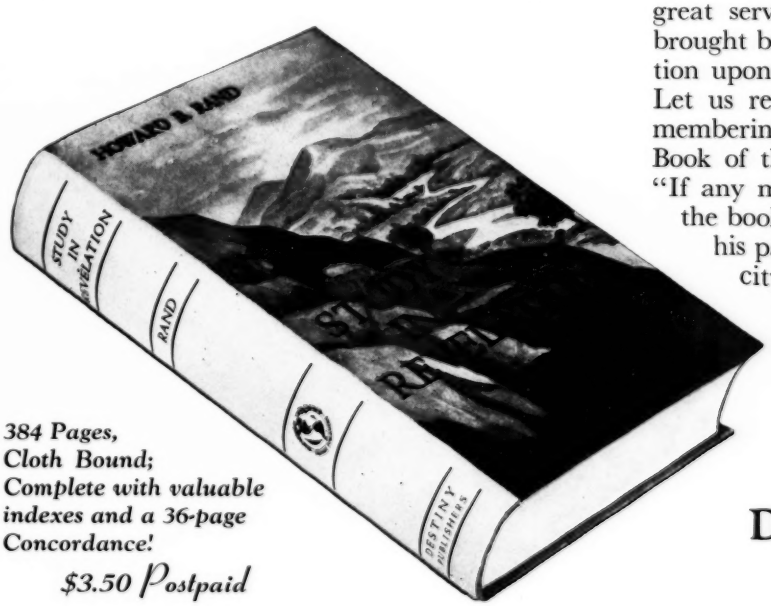
The Book of Revelation

GATEWAY to a knowledge of the Book of Revelation is the book, "Study in Revelation," by Howard B. Rand. For the first time, here is an adequate study by an author who knows the development of human history in accordance with God's Great Plan, and perhaps the most satisfying thing about it is the manner in which it holds one's interest. That is because the Book of Revelation is being unfolded for readers as it has never been unfolded before! It is opened up in all its sweeping scope of outline and in all its vast wealth of prophetic detail.

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Readers of it do not again join in the oft-heard confession: "I have tried to read the Book of Revelation but I just cannot understand it!" For here, at last, is a study of the important last book of the Bible which takes full cognizance of historical background as its author proceeds to lucidly present in objective outline the entire Revelation: at the same time carefully and correctly dividing the Word of Truth so that the reader can quickly and easily relate the prophecies of Revelation to the events of history and thus understand both!

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A Call to Action!

ONE HUNDRED and forty-eight months ago a new publication began to reveal America to Americans. Consistently it has interpreted events in relation to Scriptural prophecies: information so important it is now realized that without it there can be no intelligent understanding of today's world nor the trend of the future; thus DESTINY is doing a work which is distinct, definite and simple. It shares the discovery that so far as God in His purpose and His method are concerned, nothing has changed because we write "modern" now instead of "ancient", or because we call ourselves Americans now instead of Israelites. God started to do something which He is still pursuing; He started to do it through a people through whom He will finish it — the people of the Book — who are *here in America*. The United States is one of the Bible nations. The work they were chosen to do is here. They are in the midst of it. The history and progress of America and America's part in this war is just as much a part of the Bible record as if some new books of Judges or Chronicles were written showing the activities of the Chosen People in the Western Hemisphere; just as the older written Bible shows their activities in Egypt, Palestine, Assyria, then in Europe. This is another chapter extended to America which (along with the British Commonwealth of Nations) is Israel continued over into the twentieth century with all of Israel's tasks and responsibilities and resources within it. Thus to know and to understand America and the world today it is essential to know the plan of God and the identity and responsibility and destiny of Israel.

It is a call to action: this challenge of the Anglo-Saxon-Israel knowledge! The fact has been established, it is beyond the doctrine stage, and the time has come for action. This matter is now insistent and compelling, constituting the most vital call ever issued in the history of mankind. In the Gospel of the *Kingdom* (thoroughly understood when one sees *Israel*) there is concentrated the faith and hope for the Kingdom of God *upon earth:* the approaching New and Better Order of the Ages *1*) when wars will be no more, *2*) when poverty will be unknown and *3*) an era of universal righteousness will come. Certainly nothing else is as important as the proclamation of the Message of the Kingdom upon which the manifestation of these ideal conditions depends. This knowledge *in action* will mitigate the present suffering and hasten the Kingdom's coming!

Do you want to help spread throughout all America this good national news of the Bible? St. Paul was not exaggerating when he claimed that the rediscovery of the Israel people and their manifestation would mean for the world as a whole nothing less than life from the dead.

What to do about it? You can help by appointing yourself an agent of goodwill and telling others; and you can help with contributions to advertise this publication throughout all America! It would dwarf all former uses of advertising. It is a vital call, and the time is *now*. Contributions to this end will be gratefully received and *immediately put to work!*

Checks for the extension through advertising of DESTINY's scope should be made payable to the Anglo-Saxon Federation of America, of which Destiny Publishers is a division. Address: Haverhill, Mass. Contributions to the Federation are deductible from income tax returns. The Federation is non-profit and non-political, a national organization of Bible students to show Americans everywhere the vital national phase which the Book contains (See the Foreword, Page 4).

With such information, how valuable the printed page becomes. It can be read until it is understood. Thousands and thousands throughout America will want DESTINY when they know of it, and they are *waiting to be told*. As you know, the possession of this vital Bible knowledge strips away confusion from today's world and enables one to meet the future with confidence. It is a privilege to know; a duty to pass it on to others!

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