DESTINY

The Magazine of National Life



THE BON HOMME RICHARD

"I Have Just Begun to Fight"

[PAGE 31]







PATTERN OF FULFILLMENT

★ ★ ★

"WHAT I say unto you I say unto all, *Watch*," was Jesus Christ's admonition and yet how can one watch except the correct time be given? In order to have such information a knowledge of the Bible calendar is necessary. That calendar is an accurate and reliable system of chronology and it bears to history — past, present and future — what the tape measure and square are to a building under construction.

True Biblical chronology is based upon the diurnal, annual and cyclical motions of the earth and these are related to those similar ones of all the other planets in our universe and thus constitute a system, as it were, of a vast watch or clock that harmonizes all their eras, years and days. Such is the scientific system of chronology found in the Bible. There is nothing in mathematics that it does not utilize, nor in astronomy that it omits; the whole of prophecy is its law of orderly anticipation. To know it all, in all of its graceful outline, and then begin to catch a glimpse of its multiples of interwoven harmonies is to attain unto the Master's degree of conviction.

For our present purposes in the study of related events it is necessary to know, recognize and apply at least the lunar, the mean and the solar time values of chronology. On these three simple scales are revealed progressive unfoldings of events that give to the watchers advance information and time the events of the future.

On the Lunar time measure, dating from a given event of the past, we have a terminal date on which a related, or predicted event will occur, but it will be seen by the watcher as in the moonlight: not clear, not distinct, but nevertheless outlined as by the light of the moon, giving only a general idea of its shape and form.

Applying the mean time measure from the same given event of the past, the terminal date will give a clear conception of what may be expected when day fully comes; for this is but the breaking of the dawn when that which was seen under the moonlight is revealed in more detail, but as yet not clear-cut nor fully defined but as by the light of the sun not yet fully risen.

Solar time from the given date expires at noonday of the chronological terminal period and the predicted happening, already indicated in the moonlight and dawn revelation, stands revealed and understood by the watchers. Amos said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

On these three scales, whether taken in days or years from important events of the past — and in the order as stated — watchers are given progressive revelation from moonlight to dawn and from dawn to noonday. It is of more than passing interest that April and May of this year have solar noonday terminal periods from important events of the past, the coming events of which have already cast their shadows before them by developments at the moonlight and dawn terminal periods!

Few are willing to spend the time to master this fascinating and important subject of chronology; yet a knowledge of it will give information regarding the past, the present and the future which will enthrall the student. It can unfortunately be said of many of us, "We walk in the gloom, we grope like the blind for a wall; We stumble in light as at dusk" — when we ought to be walking in the light of the noonday sun.

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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Editor: HOWARD B. RAND

Managing Editor: C. S. WARNER

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VIEWING THE MARCH OF HISTORY

SUBJECT TO TRIBUTE

FREE MEN resent any move to compel them to pay tribute for the right to live, work and carry on in their daily requirements. They also resent the tyrant who, because of position, power or authority can dominate and control their activities. Because of such men in industry, Labor Unions came into being. Had it not been for the Unions in the past, the condition of the workmen would never have improved and low wages and long hours would still be the lot of him who had to toil for his living. Because workmen have been able to organize and demand better living conditions, shorter hours and more pay, they have been able to improve their station in life while their families have escaped the suffering of poverty and want. Thus organization has bettered the condition of the laborers and such organization was necessary. But organization can become a danger to the very men whom it is supposed to benefit if unscrupulous labor leaders come to power and authority over a Union.

Under the wrong type of leaders the abuse of the power of organization can be as dangerous to the peace and happiness of men, if not more so, than even the advantages taken by employers where labor is unorganized. The labor boss can be more menacing to laboring men than the industrial boss. When justice and equity are lacking, as a keynote in the control of the Union, tyrants and racketeers are in the saddle and dominate the masses.

Today we are at war. Men are being asked to give their all for their country, including their lives, but labor leaders in jurisdictional disputes have delayed, and have even stopped, the flow of needed material which means life or death for the boys at the front. We are being asked to buy bonds, to give and sacrifice, only to see enormous sums squandered in paying overtime and wages to hold men to a slow pace in production. Some men are naturally quicker than others but all must keep to what the Union stipulates as the maximum production. Workmen have told us how much more they could produce in a day but for the Union rules. Men should produce in this time of emergency according to their ability and receive the reward of that production. But the worst of all the abuses is the paying of tribute to labor leaders in order to work at all. In some cases men have been denied the right to earn a living because they lacked the wherewithal to pay the initial fees demanded by certain Union leaders; fees amounting, in some instances, to a considerable sum of money.

Most disquieting is the fact that Washington is fully aware of this situation and is as yet doing nothing about it. Can it be that our government is afraid to move against these racketeers?

An American citizen should have the right to work, particularly in the defense of his native land, without being held up for tribute by methods in vogue in the world of the gangster. We would not deny the right of men to organize, for in so doing they have bettered their condition of life, but organization should not become a financial racket for collecting millions of dollars from the workmen and hijacking all American citizens out of large sums of money, just because they are desirous of working in the factory or mill at a time when our country needs laborers. Why should a red-blooded American pay tribute for the privilege of serving his country in the production of needed war material?

Is this a war to preserve our freedom or is it a war to enrich a few at the expense of the many? Why should fathers, sons and husbands die on the battlefield because racketeering gangster labor leaders have failed to secure the tribute demanded and deny the right of the American citizen to work? Is this country the land of the free and the home of the brave, or is it the land of the racket and the home of the gangster? The stories of labor abuses are having a response in the increasing temper of our people who will yet rise in their might and sweep away all those responsible for these conditions.

THE CASE AGAINST THE OBJECTOR

AMERICA is face to face with the gravest crisis in her history, when every citizen should be alert, ready and willing to do his or her part and yet there are objectors in our midst. In order to preserve freedom we must at all times be ready to oppose evil aggression, using the weapons that will be effective against those who may attack us. If it is a battle of words, with lies as the weapon, we will meet it with the truth. If it is the deadly weapons of war we will meet them with these weapons, trusting in the God of Battles to give us victory over our foes.

Conscientious objectors declare their opposition to war

(and what right-thinking man isn't opposed to war), but because they detest war they refuse to oppose evil aggression. They are unwilling to fight against those who are responsible for making war and who attack a peace-loving people. Such hold that their religious conviction makes it impossible for them to take part in any war — even to fight those who have forced war upon us.

Training, in a large measure, is responsible for developing convictions. The conscience is not, therefore, always a safe guide and particularly so when that training has been contrary to the truth. A heathen can be conscientious in the things he is doing, though his acts may be contrary to the teachings of Jesus Christ, of whose teachings he is in ignorance.

Religious grounds on which these conscientious objectors refuse to serve their country in a time of need is not the religion of the Bible or the faith of Jesus Christ. The entire teaching of Scripture is contrary to the doctrines of pacifism when a people are face to face with evil aggression. Pacifism for example is the teaching and religion of Mahatma Gandhi, but that is not Christianity.

We are fully aware that certain religious leaders in Christian churches teach a doctrine of non-resistance, but Jesus taught and practised militant opposition to evil in all of its manifestations. He could hardly be called a pacifist who took a whip and drove the money changers from the Temple, turned their tables over, telling them they had made the Temple a den of thieves; counselled the virtue of armament in His statement, "When a strong man armed keepeth his palace, his goods are at peace"; asked His disciples if they had any swords and found two and instead of telling them to dispose of these said they were enough; who condemned those who take the sword of aggression to be finally overcome by the sword in the hand of the defender and stated that He came not to bring peace but a sword.

It is true that Jesus Christ went to His death without resisting those who falsely accused Him, for He needs must fulfill the task assigned unto Him as the Lamb of God. But that task completed, He becomes the leader of the armies of heaven and in that capacity John describes Him returning to fight against the aggressors in order to establish justice and peace upon the earth. Any true follower of Jesus Christ can do no less than fight for such a cause.

Just how do these conscientious objectors expect the aggressor is to be overcome? How can evil be overcome unless men will oppose its aggression? Evil certainly has no scruples about enslaving those who oppose war just as surely as these same evil forces fight to overcome righteousness in order to enslave the world. Certainly Mahatma Gandhi's doctrine of pacifism will not deter Japan from enslaving the Indian peoples. If India is not invaded it will be because of the fighting forces of the United Nations and not because of the existence of conscientious objectors who are unwilling to fight such aggression.

Let the conscientious objector who is truly honest in his refusal to fight for the maintenance of our freedom pass out from under the protection of our flag and of those men who are fighting to maintain this as the land of the free. We are sure that Japan or Germany will have no scruples about compelling them to work under taskmasters and to make material for war if ever they came under their power.

The only land on earth where these objectors are safe in the exercising of their objection is the Anglo-Saxon-Israel land where freedom of conscience was made possible because men have been willing to fight and die that liberty and justice might live and become our great heritage. If the conscientious objectors had their way there would be no land of freedom anywhere upon earth today. Let them be honest in their objection and refuse to live in a land where freedom was made possible because men loved liberty more than life and were willing to die upon the field of battle that it might be preserved. It is dishonest to partake of these blessings at such a cost in blood and suffering if, as they hold, such has been evilly acquired.

WINTER'S OWN BLITZ

HITLER has complained that the Russian winter has been the most severe in 140 years. He attributed the difficulties encountered by the German army to this cause. But who is responsible for the weather? Had Hitler refrained from invading Russia, Great Britain would not have had a respite from a continued all-out attack which by now might have broken the resistance of this Great Empire. Why did Hitler, apparently against the advice of some of the best generals of the German army, move into Russia?

We are reminded of an incident recorded in I Kings 22. The Kings of Judah and Israel had decided to recover territory that the Assyrians had taken. Jehoshaphat was King of Judah and Ahab was King of Israel. Ahab had called the modernistic prophets whose advice was unanimously in favor of what the King desired to do. But Jehoshaphat was not satisfied and wanted to know, "Is there not here a prophet of the Lord besides, that we might inquire of him?"

Ahab said that there was a man named Micaiah, but he hated him for he never prophesied anything good concerning him, but only evil. But the King of Judah insisted that he be called. Micaiah was called and the messenger that went after him warned him to speak good things to the King even as all the other prophets were doing, but as a true prophet Micaiah refused to do other than the Lord should command him. When Micaiah stood before the Kings he said, "I saw the Lord sitting on his throne, and all the hosts of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets."

Such a spirit must have been in the mouth of whoever persuaded Hitler to invade Russia. From the German point of view an unconquered Great Britain stood between them and the fulfillment of their plans. It was to their every advantage to cultivate good relationship with Russia, at least until they had conquered the British people. Yet in face of this, and the facts of history, as well as the known experiences of Napoleon, Hitler was persuaded to postpone pressing his campaign against God's Israel people, and march against Moscow instead.

Now God could not grant victory to Israel over her enemies while the nation refused to restore His administration, for the time had now come for that restoration to be made. He could, however, and did send a spirit to persuade Hitler to turn his back on Israel and send his armies eastward. Here God could meet him in the cold and frost of a winter, the most severe in one hundred and forty years.

This 140 years is also significant. Let us turn back the pages of history to the time as symbolized in Revelation for the opening of the Second Vial. "The opening of the Second Vial saw the making of elaborate plans for the invasion of Great Britain. A magnificent army was equipped for this purpose, but Napoleon first would conquer Egypt and the Near East. With the Nile as the basis of operation he would destroy the British Empire by invading her colonial possessions. But Napoleon reckoned without taking into consideration the promises made to Israel." (*Study in Revelation*, page 229.)

That was 140 years ago and the spirit of the Lord that persuaded Napoleon to turn from his purpose at that time has also persuaded Hitler today to move against his own best interest, which move will ultimately contribute to his utter destruction.

God is in His heavens and is still in complete control. He but awaits the spiritual awakening of Israel so that He may deliver her from war and destroy her enemies. He has sworn He will not be with Israel nor give her victory over her foes while there is sin in the camp. But a merciful God has brought respite for His people by turning their enemy against another. Before they return again to the attack may the Anglo-Saxon peoples awaken to their responsibilities as God's Kingdom people, that victory over all their foes may be assured.

DESTROY THEM

THE JAPANESE have no qualms as to the means they will use to bring us to our knees. The Black Dragon Society of Japan with its diabolical and devilish iniquity is, in a large measure, responsible for this war and is a force of evil with which we must reckon.

Our God is all powerful, but that will not excuse us from expending our entire energy and resources in fighting against a ruthless foe. We must either destroy or be destroyed, for before this conflict has ended there will be no quarter asked or given. God help us if a senile sentimentality interferes with the task that lies before us.

When God told Israel to destroy the enemy, men, women, and children and at times even domestic animals, it was not an act of vengeance, but one of mercy — as such an order was necessary to save the contamination of generations yet unborn. These enemies of Israel were cesspools of evil, infected with disease which had affected even the animals. Now death is not always the worst fate a man can suffer, for often it can come as a merciful release from suffering and trouble.

Either we destroy Japan's military and naval might and arrest their onward march to enslave the world or else yellow men will overrun our land, torture, rape and kill the helpless and enslave the remainder. Better that earthquake and volcanic action put the powerful military machine of Japan out of order and if in so doing, there is loss of life in this island, isn't it as merciful as the sinking of ships, the bombing of cities, the killing of children, the maiming and torturing of the helpless, the strafing of refugees, the starving of subjected millions, the untimely death of fathers, sons and husbands upon land, sea and in the air with the enslavement of the conquered for years to come?

Our desire was for peace, but war has been thrust upon us — let us use every means God has placed at our disposal to bring war to a successful conclusion as soon and as early as possible. God will help us but He at least expects us to use all the means at our command, as He expected Israel of old to use the things He provided for them. The very earthquake that demolished the walls of Jericho might have been hastened by the continued tramp of the armies of Israel as they circled the city day after day.

"The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them." (Deut. 33: 27.)

IT IS AS IT SHOULD BE

BECAUSE of war emergency, gasoline filling stations are to remain open only 72 hours per week, which means they are to be closed on Sunday. This is as it should be, for men are to work and labor, buy and sell, for six days only and the seventh day shall be a day of rest. This is the law of the Lord and its violation brings just retribution.

There is no more need of keeping gasoline stations open on the Sabbath day than there is of keeping grocery stores open. It has taken war and the torpedoing of tankers with the resultant loss of life to shut down one of the most flagrant acts of Sabbath desecration. And this is but the beginning of pressure yet to be experienced as God moves to enforce all His laws. The things we should do and have not done of our own will God will now compel us to do, under pressure of war, with the destruction of life and property as the penalty for disobedience and for failure to comply with His laws.

Had we kept His laws, observed His Sabbaths and walked in accordance with His commandments, statutes and judgments, we would be having the blessings of peace with abundant prosperity. But now peace has been taken from us; and the Sabbath we would not keep, for we made it a day of pleasure and profit, will now be kept because of enemy action.

God is not mocked and man will always have to pay to the last farthing for the flaunting of His laws and the refusal to heed His instruction.

A LONG WAY TO GO

WE READ in the daily press of controversies concerning working hours, pay men should receive, profits that should be allowed industry and as to what must be curtailed in production of nonessentials. The call for a ceiling on prices and a hundred and one other questions are being discussed as though they were the most important of all issues before us today. They all seem to be paramount now, but before many months have run their course all these issues will become trivial alongside the major problem which will confront this nation as it faces the possibility of losing the war.

Into the discard will go every vestige of the present economic system that makes possible the raising of these questions. Everything must be set aside that will hinder an all-out endeavor to destroy the aggressors before they destroy us. It will not then be what shall our working hours be, or how much pay, or profit; but we will be working and laboring to produce and to win without thought of hours or amount

of pay as we exert every ounce of physical strength and endurance to hold the enemy at bay, praying that God may give us victory over our foes. We will be fortunate to secure, under such conditions, the necessities of life.

How foolish it is to fool ourselves and bicker over non-essentials, for we fight a resolute foe — not Japan, Germany and their Allies — but the powers of darkness and evil which are using these nations as pawns in the move to destroy His Kingdom people.

You may call this pessimism, though we are not pessimistic as to the ultimate outcome *when our people are thoroughly aroused!* We do know that God is going to strip our nation of the prosperity on which we have been and are still relying — that prosperity which they have placed above God, worshipping the work of their hands. We are going to be forced to the conclusion that after giving all we shall still be short of victory, except God bless us. The blessing we so need will not come while we are flaunting His laws and refusing to honor His Name. Victory over our foes will not be by our might nor by our strength but in a humble and contrite nation returning to their God and their King.

A difficult road lies ahead and it is a hard way to go, but the lessons we will learn as we travel that way will never again be forgotten. When finally our nation awakens to the truth that *except God be for us* we shall perish, then our people will acknowledge that the Lord, He is God and in obedience to Him only can we hope for national regeneration.

GERMANY AND RUSSIA

THE time for spring offensives is approaching, and while we have been reading of many Russian victories over Germany we should remember that no neutral observers have been on either the German or Russian fronts. We have to accept as facts what the Russians and Germans wish to tell us.

Reports of victories emanating from Russian sources cannot be accepted as boding good for us simply because we have a sure word of prophecy that states otherwise. Is it possible that Russia and Germany are staging a gigantic hoax, enabling Russia to secure enormous supplies of material from us previous to revealing the most stupendous and far-reaching treachery the world has ever witnessed?

God commands Ezekiel, "Son of man turn to Gog (in the land of Magog), the prince of Rosh and Meshek and Tubal; prophesy against him." (Moffatt Trans.) Over fifty years ago Rev. W. M. H. Milner in his book, "The Russian Chapters of Ezekiel," identified this coming great northern Confederacy. The evidence presented by him points to Russia and needs no revision in any particular after fifty years, for, today, we are eye witnesses of the beginning of the fulfillment of events so keenly analyzed by him. These Russian chapters (38 and 39) of Ezekiel are being vindicated in current developments.

The Hebrew linguist, Gesenius, remarks upon the word "Rosh" that it is a proper name undoubtedly answering to the name of Russia. Now Rosh or Russ, as it is sometimes spelled, is made up of the initials that stand for that coming confederacy of today in the alternate spelling, the letters rearranged are U.S.S.R. This is of interest, for it was not until the U.S.S.R. came into being that the time for the fulfillment of this ancient prophecy was at hand.

Following the statement regarding the powerful confederacy from the north, "A plan will occur to your mind, says the Lord the Eternal; you will concoct an evil design." (Ezekiel 38: 10.) Then is given a description of the treacherous move against His people Israel, the Anglo-Saxon-Celtic nations.

What is the plan, or evil design, of the leaders of the U.S.S.R. that calls for such a caustic denunciation as is given by God through Ezekiel, leading the Lord to declare that He will use this combination of evil enemies to demonstrate His might and power before all nations?

It will be well to watch events as the spring campaigns open, for perhaps already Germany and Russia are in agreement as to the evil design of which Ezekiel speaks. They may be but awaiting the melting of the snow and the drying of the mud to carry it out. Meantime Russia will receive supplies and equipment from us which will materially contribute to helping her in the new move Ezekiel declares she will yet make.

Just where will this leave America and Great Britain? Would that our leaders had the wisdom to consult the Bible and turn to the Lord for instruction before entering into alliance with ungodly nations. Israel of old suffered for failing in this and we shall also suffer today. It is evident that we must learn our lesson the hard way rather than to be wise and seek instruction.

INDIA

REGARDLESS of the outcome of the present conferences taking place in India, it will be of interest to watch the results if these three hundred million people follow Mahatma Gandhi's counsel and subscribe to his doctrine of extreme pacifism. This world conflict will completely explode the fallacy of pacifism, just as it has already demonstrated the foolishness of unpreparedness and appeasement. It will be of interest, therefore, to watch India as the menace of war draws closer to her shores.

It is well to also remember that Russia has for many years cast covetous eyes towards this land. We can be certain that whatever is necessary to cleanse India of idolatry and evil will be visited upon this people during this time of judgment, and as that judgment increases in intensity.

God is turning on the heat of Divine judgment and Isaiah declares, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26: 9.) *Righteousness* is the keeping of His laws! India may have to tread a pathway of blood before she becomes willing to turn from the evil resulting from the traditional teachings of centuries.

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God Is Forcing the Issue

By REV. E. J. SPRINGETT

Toronto, Canada

WE ARE rapidly approaching the end of this Age. The Power of God is working. This is His War and He will win. The times of the restitution of all things are coming nearer and nearer, the times of tribulation will be shortened and Jacob who is Israel shall be saved out of his trouble, but we have yet to fulfil, and this is now our responsibility, the prophecy of Ezekiel: "Then shall ye remember your own evil ways and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities. Not for your sakes do I this saith the Lord God; be it known unto you: be ashamed and confounded for your own ways O House of Israel."

"O Israel, return unto the Lord thy God for thou hast fallen by thine iniquity."

Consider and take to heart this call!

The world today lies under the threat of a tyranny and oppression which in extent and magnitude has never been equalled by anything that has ever visited this earth. Practically the whole world is engulfed in war. There is scarcely a single country or race of people unaffected.

The foundations of human society, of human government, and of organized religion have broken down. Everywhere civilization is in the gravest peril. And at the moment of writing the powers of evil are in the ascendant. The week of February 15 to 22, to use it as an example, was described as the blackest in our history.

These facts are inescapable. What has brought them about? There is only one answer: the present Crisis has been brought about because of our constant and consistent rebellion against God, manifested by our stubborn refusal to obey His Laws. Someone has said recently: "The history of mankind is largely the story of broken laws with results that have deluged the world in blood again and again." This is undoubtedly true and today we have come to the climax of our rebellion. A news commentator has just said that we must be realists in viewing what is taking place. We must also be realists in discussing the cause of it all and in our removal of it. And the stark reality facing us now is that we have "transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth and they that dwell therein are desolate." (Isaiah 24: 5.)

Mind you, I am not discussing the personal sins of the individual, these are a matter for the individual conscience and God. They can only be blotted out through the acceptance by the individual of the all-atoning sacrifice of Jesus Christ, our Lord on Calvary — and their cleansing is a matter of vital and paramount importance for every man and woman. What I am trying to bring before you is the fact that it is our National Sin; our stubborn refusal to recognize God, and our responsibility for service to Him in accordance with His will for us, which has brought us into the present condition of chaos and peril.

And now "God's Judgments are in the earth." The divine assessment of the nations is taking place, and we are being weighed in the balances of God's righteousness and judgment.

And through it all we still continue blind to the tremendous realities of the present. Those who have been placed in positions of leadership in state and church are apparently indifferent to the tremendous and basic issues of this struggle. At any rate, they have not yet issued a call to the nation and empire to take the only course that will ensure final and complete victory or even a victory that is worthwhile. Final victory will not come as long as the people of the empire refuse to turn back to God and to obedience to His Laws. Consider for a moment what is actually taking place with regard to our own way of living of which we have claimed to be so proud and to have valued so highly. Where are the freedoms of which we have boasted? Our basic institutions have been shaken to their foundations, many of them have completely collapsed.

Our liberties which have largely degenerated into license to do as we like have disappeared. In this connection, and by way of illustration, I quote now an extract from a statement made in a letter from a Minister in Bournemouth, England, and I quote it because it has a point for people on the North American Continent generally:

"God is preparing His people for a New Order — a people burning with a pure passion of the Love of Jesus. His New Order will usher in the Kingdom.

"We have been a pleasure-loving people, dishonoring God's Day, picnicking and bathing — "

NOW the seashores are barred — no picnicking, no bathing.

"We have preferred motor travel to churchgoing — "

NOW there is a shortage of motor fuel.

"We have ignored the ringing of church bells calling us to worship — "

NOW the bells cannot ring except to warn of invasion.

"We have left the Churches half empty, when they should have been filled with worshippers — "

NOW they are in ruins.

"We would not listen to the way of peace — "

NOW we are forced to listen to the way of war.

"The money we would not give to the Lord's work — "

NOW is taken from us in taxes and higher prices.

"The food for which we forgot to thank God — "

NOW is unobtainable.

"The service we refused to give to God — "

NOW is conscripted for the country.

"Lives we refused to live under God's control — "

NOW are under the nation's control.

"Nights we would not spend 'Watching Unto Prayer' — "

NOW we spend in anxious Air-Raid Precautions.

"The evils of modernism we would not fight — "

NOW — see what Germany, the seat of this teaching, has produced.

Allowing for the slight differences in English and Canadian and American ways of life, how clearly all these apply. For years, for example, we have pointed to the desecration of God's Day as one of the fundamental manifestations of rebellion against His Will. We declared that Sunday buying and selling was a flagrant breach of the Divine Law of the Sabbath, that for instance gasoline stations should be closed on Sunday. Well, it all fell on deaf ears, even though the majority of gasoline station operators would have gladly welcomed the observance of the day of

rest. Now the exigencies of war conditions have compelled the closing of these same stations and the careless public is compelled to acquiesce.

But the lesson has not yet been learned, for still Sunday trading in nonessentials is carried on, and the radio itself is prostituted by the blatant advertising and sales talks which under the guise of popular programs are allowed to assail the ears of listeners as fully on Sunday as on other days of the week. And now the very things so assiduously advertised are being made impossible to obtain, and we are being told, in the words of a newspaper article which lies before me as I write: "Canadian homes are going to be operating on a strict war time economy, stripped of frills and nonessentials within the next eighteen months."

Well, all this is part of the "shaking" process which we are experiencing and one cannot but wonder how long it will be before we are fully shaken out of our indifference and complacency and realize what is actually taking place. 1942 has opened in sadness and gloom. In the Far East, we suffered reverse after reverse: Hong Kong, Manila, Singapore, all have been bad blows to British and American prestige. Speculation is rife as to the manner and direction of the Spring drive of the Nazi forces, and of the final outcome of the Russo-German phase of the conflict.

One thing and one thing alone is certain. Anglo-Saxondom, which is Israel, will win in the end by the help of God and in no other way. At the moment, we are placing too much reliance upon physical and material power and resources. While these can be used by God to overthrow and destroy the forces of evil and aggression, they will not be so used until, as a Nation and Empire, we dedicate ourselves anew to the service of God. National days of prayer, such as have already been called, will not avail because they have been only perfunctorily observed and in no sense of the word have been national.

For we must awaken nationally to the full realization that God has called a halt, that our systems, man-conceived and made, have had their day and failed because God and His Laws have been left out of their administration.

Nineteen hundred years ago, the great apostle St. Peter — reminding his hearers that they had killed the Prince of Life, had denied the Holy One and the Just and had shielded a murderer — said: "And now brethren I wot that through ignorance ye did it as did also your rulers."

Ignorance of which they ought not to have been guilty; because they should have known that Jesus Christ had come, and lived in fulfillment of all that the prophets had spoken.

How much less ought we to plead ignorance? And yet it is sheer unadulterated ignorance that is making so many blind to the reality of the causes and consequences of this present conflict. Well may God declare: "My people are destroyed for lack of knowledge." "Israel doth not know, my people doth not consider." Ignorance for which they are largely to blame, and which has been fostered by those who have concealed the real message of God in the Bible, and having spiritualized away its true meaning, have given stones for bread. So the exhortation of the Apostle applies with a thousand fold greater meaning and intensity to this, our generation.

"Repent ye therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord: and He shall send Jesus Christ which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His prophets since the World began.

"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the Covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." (Acts 3: 19 ff.)

We Fight "For God and Country"

IT IS A mystery to understand the mind of any citizen of the United States who places hinderances in the way of successfully prosecuting the war against Japan, Germany and their allies. All of us may not be in agreement as to domestic policies and some of us may feel that there is incompetency of leadership in high places, yet there should be no question in the mind of every loyal American in the use of every means to gain victory over our national enemies.

Domestic conditions are such, in a nation where political parties have flourished, that there is bound to be expressed strong political preferences with feelings running high at times because of disagreement as to policies. But that is a domestic problem which should at all times be a family affair and the outsider will interfere at his own peril.

When the enemy moves against us there can be no question as to the loyalty of every citizen — not to any political party or group — but to the Constitution of the United States of America. Political parties and leaders will come and go — some of them good and some of them bad — but our country will continue on forever.

The duty of every citizen is to see to it that everything is done and that nothing is left undone to protect our nation and make our defenses secure against all and that we destroy our foes. The present conflict is an *all-out war* — there can be no half measures — and every citizen is expected to do his duty. Not only is it a duty to his country to loyally support every effort to overcome our enemies, but being the Israel of God today we are the inheritors of the Kingdom and the slogan "For God and Country" is no empty boast; for in that phrase we are but expressing, subconsciously, the facts of our Great Heritage.

They who give aid and comfort to our enemies are not only treasonable to our nation but are also in opposition to the establishment of the Kingdom of God upon earth, the prevention of which is the objective of the aggressive nations today.

On the Way to Armageddon

By W. C. NABORS

March 30, 1942

INVESTIGATION is the highway of information. Uninformed blind faith is a mark of both ignorance and disobedience. When our Lord was unfolding the mysteries of the kingdom in parables, the disciples asked him, "Why speakest thou in parables?" (Matthew 13: 10–11.) He answered, "Because it is given unto you to know the mysteries of the kingdom of Heaven, but to them (those not His disciples) it is not given." Another translation (Ferrar Fenton) of the answer reads: "Because it is granted to you to become acquainted with the secrets of the Kingdom of Heaven; but it is not granted to others."

In view of the clear statements above, one who objects to a study of the mysteries of the Kingdom is either expressing his lack of knowledge or his classification. *Certainly* "It is granted to the disciples to become acquainted with the secrets of the Kingdom."

When we take the next step and attempt to determine the time element involved in an understanding of the kingdom mysteries, we meet a similar unfolding.

Jeremiah reveals the cause of world conditions as they are seen by this generation. In Chapter 30 we are told, "I will rescue your race from the land of slavery . . . I will make an end of all nations where I scattered you. But I will not make an end of you, but correct you with justice and when corrected, I will not punish you further." After describing the present tempest (Jeremiah 30: 23–24) we are plainly told — "You will understand it in the future times, at the period."

Because our Lord said (Matthew 24: 36), "But of that day and hour knoweth (note the present tense) no man, no, not the angels of Heaven, but my Father only," many have used it as both an excuse for their own disobedience and disbelief and a condemnation of disciples who continue to "search the scriptures."

Amos 3: 7 (Fenton) adds: "However the mighty Lord will not produce an event without disclosing His intentions to His servants the prophets."

Daniel 12: 8 — "I heard, but did not understand and was told 'That is *hidden* and sealed until the fixed time . . . None of the wicked shall understand but the Teachers *will* understand.'" The time measures follow.

If it is *hidden* and *sealed*, how is it sealed and where is the interpretation hidden? It was *sealed* against future events of prophecy, fixed as to time in the plan of God.

At least two major events of Bible prophecy can be cited: *1*) the return of Jerusalem to the rule of Israel (Britain) which occurred December 11, 1917 and *2*) the period granted the wicked, during which the Holy army shall be trodden down. (See Daniel 8: 13, *Fenton Translation.*) The former date signifies the time of release of the secret. The latter date establishes the exact date from which the final measuring line reveals the chronological answer to the greatest question of this age.

It was *hidden* (like the parable) in the application of the measure, but Jeremiah gives the solution when he suggests the "measuring line" for Israel and the throne of David to be the sun AND moon. Note carefully the measure is *both*. The application of this measure reveals the duration of the time of punishment for Israel expiring in the early 19th century and history records the mushroom growth of the nations of Israel as God begins to return them to their national position of responsibility.

Because Judah rejected the Christ, they were told by Him (Matthew 21: 43), "The kingdom of God shall be taken from you, and given to a *nation* bringing forth the fruits thereof." History records thereafter the work of the kingdom being done by Israel — not Judah.

The application of the measuring line for the terminal dates of Judah's punishment show historical fulfillment in the nations of Israel.

As the disciples watch the fulfillment of prophecy, here they see the details of a period of history, August 5, 1914 to September 16, 1936, when the measures are repeated as day measures. This is followed by the period of the judgment when prophetic landmarks give the signal for the final measuring line application.

Suppose we should survey a line and use the "measuring line" of the mile *and* the kilometer? The *measuring line would be the length of the average* of these two units.

Those not understanding the unit of measure would never be able to find the surveyor's stakes. Once they used the measuring line of the true measure used by the master surveyor, immediately they would understand and prove the work of the master. Their measuring line would come out exactly over the steel pin that marked the location of the point shown in the surveyor's notes. Next, they would measure off a kilometer and find the temporary locating stake of the engineer. Then they would measure off a mile and find the other locating stake. Now they could check every marker of the survey.

So it is with the prophetic sun-moon measuring line. The measuring line is neither a solar year nor a lunar year, but the average or mean of the two, or a year of 360 days. Once it is "granted to the disciple to become acquainted with the secrets of the Kingdom" he can not only locate the mean measure, but the lunar (moon) and solar (sun) as well.

The *lunar* calculation will reveal the event as if by the dimness of the moonlight.

The *mean* calculation will reveal the event by the light of both, as if at dawn. The event will begin to *dawn* on the disciple.

The *solar* calculation will bring the event into clear view as if by the noonday sun.

By watching, the disciple will see foretold events relating to the period taking place with a rhythmic precision guided by *cause* and *effect* following exactly the pattern of which God says "I will" and "you shall." The events do not occur in a single day on a single measure but are *brought to pass* as transitory events of history over a clearly marked period that reveals the guiding hand of Divine Providence. The disciple sees clearly the fulfillment of events exactly as outlined in the prophetic books of the Bible while those who do not believe the Bible to be the word of God see only chaotic world events moving from crisis to crisis. They likely think of God's disciple-watcher as a fool who is trying to set himself up as a prophet instead of what he really is: a

student of prophecy who believes God.

The more we understand, the easier it is to believe and if a thing is true, it can be proved! Absolute and positive proof of the Bible as the word of God is no exception.

Let us understand that we must deal with prophesied events; only within the periods for which they are to be applied, and only to the people to whom they apply for true understanding of the Bible.

Two keys unlock the secret of Bible understanding. Both have been sabotaged by the anti-Christian forces which accounts for so much blindness and unbelief through this so-called Christian land today. One key is the identification of the people of the Book. We must know the people called Judah, from whom the kingdom was transferred by Christ because of their rejection of Him. We must know the people called Israel, to whom the kingdom was given. We must know the enemies of the people of God to whom government was granted only for a fixed period of time for punishment and chastisement of Israel and Judah. These constitute the Nebuchadnezzian succession of empires which shows in its last phase in two forms. Nationally it shows in the form of the aggressive dictator nations who try to perpetuate their rule by force. Spiritually, it shows in the form of ecclesiastical domination of God's people, Israel, through preachers and teachers, blinded by the work of the saboteur, and therefore not yet "granted to become acquainted with the secrets of the kingdom." Blindly, they try to fit Scriptures clearly referring to the kingdom into the history of the church and alter the clear statements in an effort to "make them fit." Remember the kingdom was transferred to a nation and not to a church. We should not confuse church and state.

Let us make some definite applications of the moon-dawn-sunlight principles of prophetic time measures and see the pictures they portray.

Take an outstanding date landmark the Bible identifies, such as August 4–5, 1914, the date when Britain (Israel) entered World War One, which is identified as the beginning of the time of Jacob's trouble or a trouble in the *seed nations* of Israel (Jeremiah 30: 7).

To determine when the period of complete desolation begins against this British (Israel) nation, measure off seven (the number of completeness) times 1,290 (the measure of desolation of which Daniel speaks). Calculate it in lunar (moon) time and we get the date December 14, 1938. The nations of the world had just witnessed the Munich conference and the Czechoslovakian disgrace by Germany. News of the day from Britain (Israel) follows:

"British Prime Minister Chamberlain told the foreign press association in London that he was satisfied with and would continue his appeasement policy, though he had no personal fondness for Nazism or Fascism. "Our relations with France," he said, "are so close as to pass far beyond mere legal obligations, since they are founded on identity of interest."

Although shown by the dimness of moonlight at the time, we now see the folly of Mr. Chamberlain's policy of appeasement which he then began to doubt. We also see the folly of Israel's trust in any non-Israel ally.

Next, calculate the measure 7×1,290 mean. This is 9,030 days from August 4–5, 1914 and gives the date May 25, 1939. Here was the news:

"Mr. Chamberlain announced the decision of His Majesty's government to ask for national conscription and on April 26, 1939, it was submitted to Parliament."

Thus it began to "dawn" on Britain (Israel) that the threat of complete desolation by Germany must be met by force and not by appeasment.

Next calculate the measure on solar time. It is 9,161 days from August 4–5, 1914 and gives the date May 25, 1939.

The news was that Germany had attacked Poland and Britain declared war against Germany.

Complete desolation was brought into the light of the noonday sun as tanks, planes and cannon went into action.

But, in the final struggle in the time of judgment, all nations will be involved and Israel will be reunited. The reunion first to take place is between Ephraim (Britain) and Manasseh (U. S. A.) to re-unite the sons of Joseph who inherit the leadership of the elect — "Israel, my servants." The period for this regathering of the elect, whose identification number is 153 (see Matthew 13: 47 and John 21: 11) under the leadership of Ephraim-Joseph, whose identification number is 65 (see Isaiah 7: 8) begins with the return of Jerusalem to Israel rule. This initial date is December 11, 1917. The duration of time for fulfillment is 153×65 or 9,945 days (mean measurement) and expires March 4, 1945.

Within this period, however, we shall first see events occur to cause the reunion of the two nations who constitute the sons of Joseph. These shall find themselves fighting the enemies of righteousness and flowing together for united defense.

We, therefore, should look into the matter of complete desolation of the Manasseh (U. S. A.) branch of Joseph. The same application that was made to determine Ephraim's participation gives the answer.

The U. S. A. entered World War One April 6, 1917. This marked the union of U. S. A. and Britain in alliance for defense against aggression. From this date is unfolded how complete desolation of U. S. A. is used to accomplish the fulfillment. The lunar measure of 7×1,290 (complete aggression) against U. S. A. expired August 17, 1941. The date marked the termination of the conference between Mr. Churchill and Mr. Roosevelt, heads of the two nations, resulting in what has been called the charter of the Atlantic. Britain and the U. S. A. were united in defense of the Atlantic.

The mean measure of 7×1,290 against the U. S. A. expired December 26, 1941. The date marked the Churchill-Roosevelt conference at the White House in Washington, following Pearl Harbor and our entrance into this war, resulting in joint defense of the two nations in the Far East. Britain and the U. S. A. were united in defense of the Pacific.

The solar measure of 7×1,290 from the same date of beginning expires May 6–7, 1942. Does this not suggest that defense of the Atlantic and then defense of the Pacific are but the moonlight and dawn of what is yet to come into full sunlight view? Will they not be called upon to make this united defense worldwide in scope? It is interesting to investigate the events to occur to cause the next step to be taken which shall reveal to those to whom it is granted to become acquainted with the secrets of the kingdom that the destinies of the nations of the world are not left to chance but are divinely directed, both as to the event and as to time to accomplish the purpose: according to the covenant (contract) God made with the race *elected to serve* to accomplish His plan.

But Paul tells us (Ephesians 6: 12), "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Well do we know that this is a war against God, directed by the rulers of darkness of this world, whose first objective is the elimination of God's people of the Book. John, in Revelation, assigns

a number to this power of the beast who directs the forces of evil. The number is 666.

Space does not allow the recording in this article of the rhythmic precision which identifies every period of 666 days since August 5, 1914, each of which reveals another stage in the development of this beastly plan. Many watchers have noted each cycle of this revelation. Today, however, we are witnessing the *fifteenth* such cycle. Let us take a look at how it marks the sign posts on the road to Armageddon.

From August 5, 1914, the date already identified as the initial date for the fulfillment of these events prophesied, 15×666 (lunar) expired July 18–19, 1941. The news event of note on the subject now being studied was that the head of this (U. S. A.-Manasseh) nation made a statement to the world that our Navy had orders to keep the sea lanes open between the U. S. and Iceland, as well as other outlying American garrisons, against attack or threat of attack. Also, Premier Stalin took over the post of Defense Commissar in Russia.

The same 15×666 (mean) expired December 11, 1941. Can we forget that this day the U. S. A. declared war against Germany and Italy in acknowledgement that Pearl Harbor was an attack by our enemies *planned* and *executed* by *united effort* on a world-wide scale?

It should be noted well that Russia did *not* declare war against Japan, even though she was then fighting the Axis.

The same 15×666 solar expires May 6–7, 1942.

If it were possible to show in so limited space the many many proofs of the Lunar-Mean-Solar schedule of fulfillment, we could know that the moonlight and dawn pictures here also are but the warning of what is soon to be unfolded in broad sunlight view. Those in this country now crying for an offensive are soon to realize that our task of defense is vastly larger than they have yet dreamed. Those to whom it is granted to become acquainted with the secrets of the kingdom understand that our forces for the ultimate defense when we meet the terms and call them into play are vastly greater than all the mass production this nation could ever produce and thus can face the future with absolute assurance and confidence in the final outcome.

Now, let us inquire into the events destined to cause such tremendous chaos.

Our measure of 15×666 when measured from Britain's (Israel's) defense action gives a series of Israel's reactions to meet this power. To see the aggressive moves of the powers of desolation, let us apply the same measure from *their* initial move of *aggression.*

Germany began World War One August 1, 1914. From this date, 15×666 lunar is July 15, 1941, when German and Italian consular officials departed from New York and other U. S. posts and U. S. diplomatic attachés left Rome, Berlin and other Axis posts, pursuant to the mutual reprisal evacuation deadline date. Thus we have the moonlight view of the aggression that is to follow.

The same measure in mean calculation gives the date December 7, 1941 when Japan struck Pearl Harbor and many other points, thus it should begin to *dawn* upon Israel that this is THE war to which all the Bible and history has pointed.

Yet, what is to come has only "dawned" upon us, for the extension of the same measure to the solar calculation gives the date May 1, 1942. Not until then will the plans of the beast be exposed to the broad sunlight.

The Bible tells us that Israel, and Israel alone, will stand against the onslaught! We can know, therefore, that any ally in the camp who is not of Israel stock must and will be displaced before the final climax of the contest.

Britain depended on appeasement *and upon France* for protection, only to find that this policy permitted the aggressor to choose his own time and place for the battle. On September 3, 1939 Britain was forced into a war of defense with France as her ally. 286 days (the displacement factor determined by the error of the race of Kingdom builders) later France was "displaced" from the alliance, but not until the U. S. A. had pledged all aid short of war (what a joke that phrase has turned out to be) to the nations who resisted aggression. Here was born the Vichy government of France of the power of the beast branded with his mark of 666. Does this number of days mark the time period necessary to convert this Government over to 100% coöperation with the plans of the mastermind of beastly baseness? Before this page reaches the press, the answer will be evident, maybe not to all, but to those who believe and watch. From June 15, 1940, the date of displacement and formation of the Vichy government, 666 days lunar expires April 3, 1942; the mean measure expires April 12, 1942 and the solar April 21, 1942. The study of prophecy is not given in order to pre-determine events, but to recognize them when they occur. Do your own watching and write in what *you* see!

Another 286 days measured from the displacement of France brought us to the Lend-Lease bill in the U. S. A., which marked the "displacement" of the old economy of our nation while still another 286 days marked the Rio conference and the displacement (temporarily, at least) of the western hemisphere.

Germany started war on Russia June 22, 1941, which brought Russia into alliance with the Allies. From June 22, 1941, 286 days expired April 4, 1942 (mean Measure) and in view of Ezekiel 37 and 38, Bible students should look carefully into the events of the period for fulfillments of prophecy.

So we might continue, with chart after chart, indicating milepost after milepost along the highway to Armageddon. We might point to many charts proving the pattern of interpretation.

There are so many Bible measures that it is impossible to present them in short monthly articles. Fulfillments are occurring faster than the magazine goes to press.

Once I watched the weaving of a brightly colored rug by the hand of a master. Vertical threads, called woof threads, were fixed in the loom. Horizontal threads, called warp threads, were woven across and so connected to the woof threads as to portray the pattern of the master craftsman. So it is, when we observe the mileposts of prophecy and weave thereon the chronological fulfillments of history according to the Moonlight-Dawn-Sunlight pattern of the Master Craftsman of the Universe. There is unfolded before our very eyes the full picture as if on tapestry, which reveals the plan of God harmonizing down to the last detail thread. Faith in the Master Craftsman and his knowledge of what he is doing is certain to follow if only we investigate and watch. No evidence on earth could destroy your faith once you see the skill and accuracy of the great designer being revealed before your very eyes.

When Bible prophecies are charted within the period of their promised fulfillment, the threads extending toward the future connect with the threads extending back from future dates; until this entire period of judgment is connected up, until not a raveled thread is exposed and the picture is complete. It can be checked and double-checked like the bookkeeper who, after completing his work, strikes off a trial balance of debits and credits. When the totals agree to a penny, the accuracy of the work is proved.

Yes, with an abundance of proof, we can establish the exact date of the important marker for the beginning of the final 2,300 days of Daniel 8: 13; likewise, the marker of Daniel 12: 11 and both the initial and terminal dates of Daniel 12: 13.

Yea, scoffers shall arise with wrath and condemnation and some shall even appear in sheep's clothing.

Time has come when men must go back to the Bible and read it for themselves. Religion by proxy is out. A university education is not essential to Bible understanding, but investigation and study is! It is easy to *believe* when you have the facts and easy to be misled without them.

There is a guide to world affairs and it acknowledges Jesus as the Christ and Saviour of the world but it also acknowledges that (Isaiah 9: 6) "The government shall be upon His shoulders . . . and of the increase of His government and peace there shall be no end, upon the throne of David and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."

The only message worth while today is the message based on the authority of the word of God. Time no longer permits spiritualizing and moralizing the facts while our loved ones pay the supreme price and our last opportunity is passing.

"Speaking of Advance Warnings . . ."

A QUESTION often asked is with regard to the possibility of knowing events ahead of time: and whether or not the present conflict, into which all nations are being drawn, was known to be on the agenda of world events. It is therefore of genuine interest for those thus inquiring to be able to read an article written and published in 1892 by Professor Totten of Yale University, based upon his knowledge that the Anglo-Saxon peoples were the descendants of the northern ten tribed kingdom of Israel. With this information and his knowledge of prophecy he was able to understand and outline from Biblical information the very conditions which we face today. The article follows:

"From the human point of view it is our firm belief that the events ahead of us will be brought about by what men are really justified in calling natural means; yet are they none the less supernatural, in that, being sufficient for the preliminary purpose of preparing for the final act, they are employed in the premises by God Himself.

"The chief agent will be war pure and simple — kingdom against kingdom, and nation against nation — and our own Race will have a large share in the final issues — if we be 'Israel' indeed!

"The end of the Christian age is War, and Israel is the Battle Axe prepared against its closing day of wrath. The Scriptures are full of this, and the Lord Himself, in relation to this final combat, is called 'A Man of War'! It is impossible to understand the closing words of Jeremiah (Chapter 51: 1–64) upon the supposition that the 'Israel' of the latter days is a second rate power, or that with a scattered 'Judah' only, will these mighty measures be accomplished! Throughout all history, God has never failed to employ adequate means, and surely in the Anglo-Saxon Race has raised up agents equal to their task.

"There are stirring days ahead of us, and the sound of the 'Recruiting Song' will soon be heard in every Saxon land. Much of our Destiny yet remains to be wrought out under arms!

"It is likewise a great mistake to suppose that religious wars are over; man has not yet beaten his weapons into agricultural implements, nor has the sword of Damocles yet fallen. The entire gist of Scriptural philosophy looks towards a great and awful final conflict upon a purely religious basis, and with a grim sort of fitness locates it in the Holy Land, where war itself began.

"The trend of current events is certain in that direction, and underneath all subterfuge Religion, in at least the Old World, is a dominant, even if still a latent, factor. Hence it strikes us that it is a mistaken policy for Christian Nations to join in the cry of 'Peace, Peace,' when we have the best Authority that 'There is no Peace!' and that rather we should prepare for the very opposite if we would avoid its worst consequences, and at least be ready to do battle for the right.

"There is no reason to suppose that any nation upon earth will be so favored as to escape the coming storm, and least of all do we believe that the descendants of those who conquered Palestine under Joshua will be exempted when the time arrives for it to be reconquered." (*The Renewal of History*, by Charles A. L. Totten, page 332.)

Thus, in conformity with Professor Totten's belief (based upon the prophecies of the Bible), the Anglo-Saxon peoples were instrumental in taking Palestine from the Turks. That land is yet to become the focal point of the final battle of the present conflict: for all nations will be compelled by circumstances beyond their control to move in that direction.

We are in the final war of the ages and all nations are being drawn into the vortex, with the Anglo-Saxon peoples playing a major part in these important events — while recruiting is going on in every Saxon land.

Also, Professor Totten did not overlook the fact of the religious phase of the conflict which is so evident in the Soviet declaration of war upon God and the German substitution of "Mein Kampf" for the Bible. The war, insofar as the Dictators are concerned, is definitely anti-Christ!

Had only our nation and the leaders of Anglo-Saxondom known the Bible, and accepted the truth of the knowledge of their identity — so consistently preached during the last seventy-five years by men who had discovered this great truth from a reading of the Bible unhampered by theological claptrap — a different story could be told. We would have avoided much of the suffering, blood and tears which our leaders are only promising us now. Had we only believed and acted upon that belief, as stated by Professor Totten, we would "Avoid its worst consequences, and at least be ready to do battle for the right."

But we are to learn our lesson the hard way and, like our forefathers, we have refused to believe the warnings of those who, following the leadings of the Spirit, have proclaimed the importance of these days and the times in which we live and have pointed out our responsibility as the Israel of God today.

Digest of the Divine Law—V

Our Relationship to God

By HOWARD B. RAND

PROTECTION of the individual in his right to freedom and liberty is the essence of Divine justice. Liberty under the law, however, can never be construed as a license to do as one pleases, disregarding the rights of others. In the exercise of personal freedom the law of the Lord protects the rights of individuals, regulating the relationship between men to insure justice for all. But there can be no true liberty nor real and lasting freedom for man unless men recognize God and Him only. God must come first in the thoughts and hearts of His people. Thus it is that His laws embrace, first of all, man's relationship to Him and afterwards man's relationship to his neighbor.

The Greatest Commandment

When Jesus was asked which was the greatest of all the commandments, He said, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." (Mark 12: 30.) This same admonition had been given Israel by Moses (Deuteronomy 6: 4–5) and this instruction covered the requirements of the first half of the Ten Commandments.

Directly following His statement as to which was the first and greatest of the commandments, Jesus then said, "And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matt. 22: 39) wherein he quoted from a statement by Moses as recorded in Leviticus 19: 18. This is the basic underlying principle of the last half of the Ten Commandments.

Love Fulfills the Law

Paul brings out the fact that the law will be kept if one truly loves his neighbor, saying, "For he that loveth another hath fulfilled the law, For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfillment of the law." (Rom. 13: 8–10.) Thus the *love of one's neighbor* covers the requirements as set forth in the last half of the Ten Commandments, for one who truly loves will not violate any of these requirements.

Thou Shalt Not

There are ten "Thou shalt nots" listed in the Bible and known as the Ten Commandments, and though Church leaders often refer to these commandments by name yet very few truly comprehend the full scope and meaning of the application of this codification of moral conduct as it applies to the individual relationship to God and to each other. The observance of these commandments is so important to citizenship in His Kingdom that immediately following the organization of the Kingdom the Ten Commandments are promulgated to the people of Israel. Not only is their observance essential to citizenship in the Kingdom, but no man, not even a Christian, can violate their provision and be right with God.

Importance of Pentecost

Israel received the Ten Commandments at the time of the inauguration of the very first Pentecost, fifty days after the Passover and Exodus from Egypt. It was therefore fitting that centuries later, following the Passover crucifixion of Jesus Christ that fifty days from that crucifixion at Pentecost the Holy Spirit descended and the Church was born at Jerusalem. At that time the disciples were endued with power that would enable them and all who came after them, following in their footsteps, to keep and observe the requirements of the Ten Commandments in a heart relationship to God through His Son Jesus Christ. Thus Israel, at Mount Sinai, received the law and the Church at Jerusalem the power to keep that law!

The Ten Commandments

In these laws, the very first to be promulgated at Mount Sinai for Israel to keep and administer, is the admonition that God must be supreme in the life and activities of man. Idolatry and swearing is forbidden while one day in seven is to be kept holy. Parents are to be honored and man must not commit violence or wrong his fellow man. Thus the commandments required reverence and worship of God as well as love for one's neighbor. In brief these laws are as follows:

1) No other gods before Him.
2) Shalt not bow down to graven images.
3) Shalt not take God's name in vain.
4) Keep holy every seventh day.
5) Honor father and mother.
6) Shalt not kill.
7) Shalt not commit adultery.
8) Shalt not steal.
9) Shalt not bear false witness.
10) Shalt not covet.

Let us deal with each one of these Ten Commandments in the above order, for God requires that His people conform with them and observe all their requirements.

The First Commandment

Israel had assumed the responsibility of becoming God's Kingdom and in His recognition and acceptance of their willingness to assume this responsibility God manifested Himself to the people at Mount Sinai. Following that manifestation the Lord addressed the people and said, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." No man in Israel could question this statement. Now that the people had accepted the responsibility of the administration of His Kingdom laws the rules of personal conduct are laid before His people and their relationship to God is clearly defined. The very first commandment, after the willingness of the people to become His Kingdom had been accepted by God, defines their relationship to Him. "Thou shalt have no

other gods before me." Ferrar Fenton renders this, "There shall be no other God to you, except Myself."

Impossible to Serve God and Mammon

Jehovah, the God of Israel, is to be supreme in the life of His people. There can be no divided allegiance. "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to one and despise the other." Jesus then declared, "Ye cannot serve God and mammon."

Service to mammon is not the only way this first commandment can be broken. Whatever man places first or whatever is supreme in his life, that is the thing to which he renders service. It may be pride of power, or wealth, or glory. It may be the pleasures of life. God has declared that *He* shall come first, and *whatever man places before Him breaks this commandment.* This does not indicate that man cannot have interests in other things, but it does mean that all things must be secondary in his life and service to God.

Must Not Forget God

Today mammon, and all that goes with the service to mammon, is supreme in the hearts of most men. The worship of mammon is found among people in every strata of society. It is manifested among the laborers, the financiers, the industrialists, and even in the Church and among its leaders. The love of money and power has led men to violate all of God's laws. In service to the god of greed the economic slavery of people today is worse than the Egyptian slavery of Israel of old. Men and women are compelled by financial taskmasters to serve gods of silver and gold in order that they may acquire the necessities of life.

Moses said, "Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day." (Deut. 8: 11.) Then Moses reminds us that when we have eaten to our fill, and have built fine houses and multiplied our herds and increased our silver and our gold, not to forget the Lord, to serve Him. He tells us that we are not to say in our hearts that because of our prosperity, "My power and the might of my hand hath gotten me this wealth." We are to remember "The Lord thy God; for it is he that giveth thee power to get wealth."

Judgment for Disobedience

If we do forget the Lord, and walk after other gods, to serve and worship them, as a majority are now doing, Moses said, "I testify against you this day, that ye shall surely perish." The reason given is "Because ye would not be obedient unto the voice of the Lord your God."

Here are judgments for disobedience, judgments that are now upon our land. Moses declared that when all these things come upon us, and we turn to the Lord and harken unto His voice, and do according to all His commandments, then the Lord will turn away our trouble from us. Prayer alone for deliverance is not enough. There must be a willingness and desire to restore God's laws. God must become supreme in our individual and national life and action. The importance of all this cannot be overemphasized if as a people and nation we would have God's blessings upon all our undertakings.

The Second Commandment

In the first commandment God declared that He only should be worshipped by His people. Then He said, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments."

We know that the heathen custom of worshipping images was accompanied by revolting licentious acts and scenes. This fact accounts for the statement of visiting the iniquity of the fathers unto their children as a result of this sin; however, mercy will be shown to them that love Him, and keep His commandments. Thus iniquity follows those who hate Him, while mercy is shown to those who love Him.

Serving Idols

Men are inclined to think that because they do not actually bow down before an image that they are free from idolatry. This is not the case. To worship before an image is to recognize its power and authority and to accept its overlordship. This is true especially when service to this object of worship becomes the ambition and end of a man's activities. As in the service of other gods, so here men set up idolatry whenever they place something above all else, even God, and it becomes an object of reverence in the place of God.

We could list a multitude of things that have been set before God and of the many superstitions men follow while their achievements are monumentalized and glorified above God. Perhaps heading the list is the idolatrous worship of the profit system, making money and wealth, represented in gold and silver — the image of adoration. Men often seek money for the love of it, even at the cost of honesty and virtue.

Worshipping Gold

Recently a minister proclaimed from his pulpit that the objective of everyone (including himself) was money and stated that he would doubt the veracity of anyone who denied that this was so. This modern worship of gold originated at Babylon when the king set up the image, that is, a likeness of gold on the plain of Dura (Dan. 3: 1). There he gathered together the princes, the governors, the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces for the dedication of the new system which he was inaugurating. His demand was that they accept gold as their standard and make its possession their objective: or as the Bible says, bow down and worship it. From that day and forward men have been worshipping gold or its equivalent in the *love* of money which is the root of all evil. The security of life, the blessings of peace, the love and happiness between individuals have all been sacrificed upon the altar built to this image. Misery, suffering, war, destitution and want have been the gift to men from this god as men and nations have served and worshipped him. The iniquity of this service has certainly been visited upon the children from generation to generation.

The Burying of Gold

Judgment has been decreed upon this image of man's adoration. 2,520 years previous to our generation the King of Babylon attended the birth of the gold standard, raising its image sixty cubits high in the air. Today we are witnessing the beginning of the funeral services. The burial process is under way as we continue to gather this metal from the

four corners of the earth and inter it in a hole sixty cubits deep in the ground. For men to continue to worship this image, or any other object of adoration, placing *service to* and *desire for* this image of their idolatry ahead of God can bring nothing else than the wrath of God upon such individual and nation. Already we are moving into the orbit of chastizement for the purpose of cleansing our people and nation of all the vestiges of such idolatry.

The Third Commandment

The first and second commandments require that man serve God, and Him only. God now deals with the reverence due Him at all times. He must be honored and His name must not be taken in vain. The third commandment is, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

Taking His Name in Vain

What is meant by taking His name in vain? It means far more than is generally understood. To use that name unworthily, to pretend to believe in Him, using or acting in His name while inwardly denying His power; to pray in His name, yet not believing in prayer, is to take His name in vain. In fact any use of His name in word, act or deed, without sincerity of purpose, is taking His name in vain.

The following was the first case on which Moses had to pass judgment under this law. Two men fought together in the camp. One was the son of an Israelitish mother, whose father was an Egyptian. He blasphemed the name of the Lord, using that name in a derogatory manner. Moses put the man in jail until such a time when he should know how to punish him.

Cursing and Swearing

Later the Lord instructed Moses to take the man outside of the camp and stone him. Judgment is now rendered under this third commandment: "Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death."

Why of all names do men take in vain the name of God and of His Son Jesus Christ? What is the reason that they do not use instead of Jesus the Christ the name of some other historical character by which to swear, such as Socrates, Washington or Abraham Lincoln? The reason is clear. The devil knows that Jesus the Christ is God the Son and is using evil men to drag His name in the mire as men use that name in their cursing and swearing. We suffer today because of such cursing and swearing. The volume of derogatory remarks rising to God from this land is perhaps greater than the volume of all the prayers of all His people. Need we wonder why our nation is in difficulties? Jeremiah places the responsibility when he said, "For because of swearing the land mourneth; the pleasant places of the wilderness are dried up." (Jer. 23: 10.)

Speaking Contemptuously of God

The follower of the school of modernism in their derogatory remarks regarding God and their belittling of the Saviourhood of Jesus Christ blaspheme the name of God. They have offered indignities to God, brought His Word into reproach and speak contemptuously of the work of His Son. Thus many men in high places in the Church are guilty under the commandment and they, as well as every individual and the nation also, must needs turn to God in sincerity of purpose and reverence His name in all of its uses. God will not hold men guiltless for cursing Him while the judgment of death is pronounced upon those who blaspheme His name.

The Fourth Commandment

God has declared the relation of His people to Him and Him only, and that they reverence His name. He now sets forth the next requirement in the fourth commandment: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

The Sabbath Day

Man is given six days to labor and do all his work, but the seventh day is the Sabbath of the Lord. On this seventh day man is to cease from his labor. The Hebrew word Shabbath, translated sabbath, means cessation and by its very meaning designates a refraining from labor. Israel was not only to observe one day in seven, but every feast day was also to be a Sabbath. On these days all the people were to cease from their labors and even the animals were to have a day of rest. Today's activities in the desecration of the Sabbath indicate how far we have departed from the observance of this day of rest.

God used His first rest era at the close of the creation period as a type and cites it as an example for Israel to follow. Reference was also made to the deliverance from Egypt, in commemoration of which God commanded Israel to keep the Sabbath day. The Passover was the first high day, or Sabbath, commemorating the deliverance.

Barometer of Spirituality

Setting aside one day in seven as holy unto the Lord was to be a sign between Israel and God forever. Those who failed to keep this law were to be put to death. Those who worked on that day were to be cut off from among His people. This judgment may seem severe, but let us remember the fulfillment of, or failure to keep, this law was a perfect barometer of the spirituality of His people. When the nation turns from its God the very first indication is recognized by their attitude towards the Sabbath day. It is interesting to note that in identically the same ratio as our nation sinks into a state of spiritual decadency so have we increased the desecration of the Sabbath day. Instead of a Holy Day it has become a holiday and because of this our entire nation suffers.

The Law of Sabbaths

The law of the Sabbath requires more than the observance of one day in seven. The cycle of sevens has a much wider scope. It is as follows: Six days to labor, the seventh to be holy; six years to plant and carry on economic activities, the seventh year to be a year of rest for the land, cessation of labor and a release from debt; seven weeks of years, or forty-nine years, of commercial activity with buying and selling of land followed by the Great Jubilee, or fiftieth year when, "Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."

(Lev. 25: 10.) Thus the land could not be alienated forever.

It has been the failure on the part of our nation to keep the whole law of the Sabbaths which is responsible for our economic difficulties and a land afflicted with poverty and destitution. We will later deal with these laws in more detail. The Lord has said, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." (Isa. 58: 13.)

Sabbath keeping, both in its weekly and yearly requirements, is a requisite to prosperity. Because we desecrate the Day, God cannot bless us with continued prosperity.

Which Day?

Before leaving this question of Sabbath observance it is necessary to deal with the question of *which* day inasmuch as some claim Saturday rather than Sunday should be observed as the day of rest. We are not concerned with the controversy over a day on which much has already been written by both groups in their endeavor to prove that the particular day which they keep is the only true observance of the law. The law requires that one day in seven be set aside as holy. In the spirit of this law both Jew and Christian are observing its requirements if, following the six days of labor, they rest on the seventh. For either to claim that they are keeping the direct sequel of days from creation is erroneous.

In order to keep one day in seven in a sequel of weeks from the time of creation it would first be necessary to locate Eden, the place of creation. If that place were located, then the moment man moved east or west of that location the continuity would be broken. To illustrate. Let two men start from any given place, one going east and the other going west, each keeping one day in seven as they journey! Let them plan to meet when halfway around the earth. The two would be forty-eight hours apart in their observance of the one day in seven due to the fact that the one going west would have gained a day while the one going east would have lost a day, yet both would be right in their observance of the order of sabbaths: one every seven days in accord with the rising and setting sun. Terrestial conditions are such that the circumference of the earth will not lend itself to a perfect weekly division for the man who travels. Thus these physical conditions nullify the claims of those who contend for a sequel of Sabbaths from a point of beginning as men scatter over the face of the earth. The law, however, of setting aside one day in seven as holy unto the Lord can be observed everywhere in spite of the fact that it has become necessary to establish a time-line on either side of which the day changes.

Joshua's Long Day

A remarkable account of a long day is recorded by Joshua. The week in which this day occurred had seven twenty-four hour periods, but only six sunrises and sunsets as the long day was treated in the calendar of that week as two days. For those who claim that the sequel of Sabbaths must be reckoned back to creation we would like to ask just how are they to bridge this week? If they reckon the sequel of sevens by sunsets, Sunday becomes the seventh day as a result of one of the twenty-four hour periods of this week lacking a sunrise and sunset. These questions are raised merely to show the futility of the extravagant claims regarding the sequel of a day as the criterion of its observance as the Sabbath of rest. It is the spirit of the law that must be kept. Under that law we labor six days, and rest the following or seventh day in the sequel of labor and rest, keeping the seventh day holy unto the Lord. Such observance can be kept everywhere and anywhere on earth, regardless of the time and place of creation.

The outward appearance profiteth nothing, for God seeth the heart. Through His Spirit He has poured out blessings upon the person, the work and the labor of those who have kept holy one day in seven as they have kept the law of labor and rest.

The Fifth Commandment

Next to the worship of God is the sanctity of the home and its protection. The first four commandments deal with man's relation to God, the keeping of which would result in loving the Lord with all the heart, soul and mind and the fifth commandment is like unto these, for when men truly love the Lord they will honor their parents. The fifth commandment is as follows, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Here God makes length of life depend upon honoring one's parents. It is the first of the commandments, the keeping of which brings a promise of length of life.

Tradition of Men

Jesus accused His generation of changing this law by their traditions. He referred to this commandment. The Pharisees, however, were teaching (for their own financial gain) that if anyone should say to his father or mother, "What I might assist you with is consecrated to God," then he need not assist his father or mother. Jesus then said, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

The Christian Church today is as guilty for it teaches the traditional doctrines of the Church instead of preaching the need of keeping and observing all that is written in His Word. A nation whose people are keeping this fifth commandment will be blessed of God under the promise that it will be well with those who honor their father and mother.

Paul gives this warning to parents, "Fathers provoke not your children to anger, lest they be discouraged." (Col. 3: 21.) The keeping of this fifth commandment not only will bring a blessing, but a knowledge of its requirement will instruct children in their responsibility. Modern home life is directly responsible for the lack of a knowledge of God's word. The parents who complain of neglect must bear part of the responsibility for failure to have properly instructed their children in the way of the Lord.

A Closed Book

As a nation we have fallen far below the requirements in accordance with God's laws. The Bible has been excluded from our institutions of education, or, where allowed, has been so improperly used that its teachings are nullified. The home has failed to teach its precepts. The Church has failed to supply that true instruction so essential for an understanding of His laws.

(*To be continued in* DESTINY *for June. The next chapter is titled: "Our Relationship to Our Neighbor."*)

The House of Joseph

By THOMAS W. PLANT

After my recent article concerning the Josephite Tribes of Ephraim and Manasseh in DESTINY for September, 1941, titled "Ships from the Unknown West," perhaps it will be opportune to relate more fully the dramatic incidents which accompanied the founding of the House of Joseph. Naturally we turn to Genesis 48 and 49 and, unfortunately, these chapters are generally read independently of each other, and their true significance is thereby obscured.

Have you ever asked yourself these questions: Did Jacob die twice? Were there two death-bed scenes? Are not these chapters really two sections of one continuous narrative; two sets of incidents culminating in Jacob's death in the presence of all his twelve sons?

Let us reconstruct the scene. In Genesis 47:28–31 we have "Jacob's last instructions with regard to his burial" in Palestine, promised to him by Joseph at probably his last but one visit to his father, Jacob; his governmental duties, no doubt, making these visits none too frequent.

We are next told, in chapter 48, that Joseph's "intelligence department," or couriers, conveyed the news to him that his father, Jacob, was really on his death-bed — that the end was approaching. Taking his two sons, Manasseh and Ephraim, with him, he left his official duties at once and arrived only just in time.

The arrival of Joseph, the Viceroy of Egypt, second only to Pharaoh (most probably not without a bodyguard) would cause some stir, and Jacob was informed of Joseph's arrival and prepared himself to receive his favorite and distinguished son.

There are now two alternatives we can use in describing the scene: *1*) That Joseph and his two sons had a *private* and *preliminary* interview with Jacob, and we can read chapter 48 as a description of that interview; or *2*) that the eleven other sons of Jacob (Joseph's eleven brothers) *were present* and stood respectfully aside during the blessing on Manasseh and Ephraim, hearing and seeing all that occurred.

Personally, we favor the latter alternative from the wording of the first verse of chapter 49. Jacob would not, rather could not, being *in extremis*, make his voice heard to those scattered outside, summoning them to his bedside. "And Jacob called unto his sons, and said: Gather yourselves together, that I may tell you that which shall befall you in the latter days."

In other words, I suggest it might read: Come nearer to me; you have heard what I have foretold regarding the long-distant future of the descendants of Ephraim and Manasseh. Now come nearer, and I will also prophesy what will happen to your descendants "in the latter days."

Dr. Driver thus refers to this phrase: "The expression is one which occurs fourteen times in the Old Testament; and it always denotes the *closing period* (these are Dr. Driver's italics) of the future, so far as it falls within the range of view of the writer using it."

It would take too long to state the reasons the Higher Critics advance for dating the origin of this prophecy some 800 years after the date Jacob uttered it, thus making it *history* written *after* the event, instead of *prophecy* spoken *before* the event.

We prefer to give Jacob the full credit of being inspired to predict the future. He claims such an inspiration in the phrases he uses, and the narrative is instinct with an air of straightforward naturalness. The test of its claimed inspiration must be made to history — namely, have the descendants of the two sons of Joseph evolved into separate national and governmental life, as described? We shall see the full meaning of this test as we proceed.

From several translations of this forty-eighth chapter of Genesis, I will quote chiefly from Dr. Moffatt, aided by some parallel quotations from Ferrar Fenton. My readers will then be able to trace some of the niceties of translation by comparing them with the Authorised Version, which is itself a translation made in A.D. 1611.

We note how reminiscent Jacob became in his preliminary conversation with Joseph, the chief theme being the blessing he himself received at Bethel — formerly Luz.

1 After this Joseph was told that his father was
ill; so he took his two boys, Manasseh and
2 Ephraim. Jacob was told, "Here is your son
Joseph coming!" And Israel collected his
3 strength and sat up in the bed. Jacob said to
Joseph. "When God Almighty appeared to me
4 At Luz in Canaan, He blessed me and said 'I
will make you fruitful and multiply you, I will
make you a group of nations, and I will give
you and your descendants this land as a lasting
5 possession.' Now the two boys who were born
to you in Egypt, before I came to you in Egypt,
are to be mine; Ephraim and Manasseh are to
be as much mine as Reuben and Simeon.
. . .
8 When Israel saw Joseph's boys, he said, "Who
9 are these?" Joseph said to his father. "They are
my sons, whom God has given me here." Then
he said, "Pray bring them to me, and I will bless
them."
10 Now Israel's eyes were dim with age, so that
he could not see. Joseph brought them up to
his father, who kissed them and embraced them.
10 (Ferrar Fenton) But the eyes of Israel were heavy
from age. He was not able to distinguish, so
he drew them to him and kissed them, and
embraced them.

Salaam: "A salutation or compliment of ceremony or respect in the East."

Verse 12 presents us with a charming example of the possibilities of obtaining a more correct translation. Here is Ferrar Fenton's footnote: "A learned Jewish gentleman, hearing of my work, sent to ask how I rendered the 12th verse of the 48th of Genesis — 'for,' he said, 'it is translated totally wrong in both the Authorised and Revised Versions, and all others.' I copied out from my MSS. my translation as above, and my inquirer declared I was correct."

Here are three translations of the 12th verse —

Authorised Version: And Joseph brought them out from between his knees, and he

bowed himself with his face to the earth.

Ferrar Fenton: Then Joseph brought them for his blessing, and they bowed before his face, earthward.

James Moffatt: Then, removing them from his father's knees, Joseph bowed to the ground.

Here let us insert the footnotes on verse 12 by the Chief Rabbi, Dr. Hertz, of London. They not only help us to understand and visualize the scene, but show us how a choice blend of these three translations would be still more correct. "*From between his knees.*" "To place a child upon the knees was the symbol of adoption. Joseph's sons had thus been placed upon or between the knees of Jacob. This having been done, Joseph removes them . . . *Bowed himself* . . . in gratitude to his father."

My readers can now blend a translation to suit their own preferences as to what appears the most correct description of what occurred.

The Ceremony of the Blessing: Now Joseph takes complete control of the ceremony, and arranges that there will be no mistake in the giving of the pre-eminent blessing of the right hand. He naturally expected that his father would only be equal to the exertion of stretching his hands straight out, and therefore he changed the usual positions of the boys to the opposite sides of himself, so that the elder would be opposite the right hand of Jacob.

13 So Joseph took and brought them both near
him, Ephraim on his right, opposite the left
hand of Israel, and Manasseh on his left, oppo-
14 site Israel's right hand. But Israel stretched his
right hand out and laid it on the head of
Ephraim, the younger boy, and put his left
hand on Manasseh's head, crossing his hands
intentionally, as Manasseh was the first-born.
(Or, and better, "Although Manasseh was the
eldest." — *F. F.*)
15 And he blessed Joseph, saying, "The God of
whose presence my fathers Abraham and Isaac
were ever mindful, the God Who has shepherded
16 me all through my life, the Angel Who has
delivered me from trouble, bless the boys; may
they carry on my name and the names of my
fathers Abraham and Isaac; may they
grow into a multitude on earth!"

Ferrar Fenton's rendering reads —

Then he blessed Joseph, and said:
"The God in the presence of Whom my fathers Abraham and Isaac walked,
The God Who appeared to me from of old until this day;
The Messenger Who redeemed me from all misfortune,
Bless the lads, and give them my Power,
The Power of my fathers Abraham and Isaac,
And pour out their increase to the bounds of the earth!"

We now return to Moffatt's translation. If possible, it is even more dramatic than Ferrar Fenton's. What a tense scene it describes!

17 Joseph was amazed when he saw that his father
was laying his right hand on the head of
Ephraim; he seized his father's hand, in order
to remove it from Ephraim's head to Manasseh's,
18 saying, "No, my father, here is the first-born,
19 put your right hand on his head." But his
father refused. "I know, my son, I know; he
will grow into a nation, he will be great, but
all the same, his younger brother will be greater,
and his descendants will become a multitude of
20 nations." Thus he blessed them on that day.
He added, The Israelites will invoke your blessing
for themselves; they will say to a man, "God
make you like Ephraim and like Manasseh!" —
putting Ephraim before Manasseh.

Ferrar Fenton's rendering of Verse 20:

And when blessing in that period they will say,
"The Blessing of Israel be upon you! May God
make you like Ephraim and like Manasseh," and
they will place Ephraim before Manasseh.

The Authorised Version in verse 19 makes a very subtle distinction between the descendants of these two boys; it is an identification mark of peculiar significance, and is a more correct translation of the Hebrew word "AM," *viz.*, "people."

And his father refused, and said, "I know it,
my son, I know it; He also shall become a people,
and he also shall become great; but truly his younger
brother shall become a multitude of nations."

Nothing About Judah: My readers will have noticed, and perhaps have fully realised, the significance of the fact that in the above exposition and the accompanying quotations from the Bible narrative, there is no mention of Judah, the ancestor of the Tribe of Judah — the Jews. As I have hinted at the commencement of this article, it is most probable that Judah, with his brothers, was present, standing at a respectful distance, when this blessing and prediction was bestowed on their two nephews, Ephraim and Manasseh. The center of the stage was occupied by Joseph and his two sons. Judah's turn to be blessed comes in the next chapter, in verses 8–12. The point I wish to make is the fact that chapter 48 applies only to the two sons of Joseph and the fulfilment of what was predicted must be looked for in their tribal history. When we come to the time-mark in the first verse of the next chapter, dating the fulfilment to a then long-distant future, we shall see how futile it is to look for any real literal fulfilment in Palestine. But for the sake of argument, let us try to do so and, as a beginning, please open your Bibles and look up the "map of Palestine, as divided between the Twelve Tribes."

Now let me ask you a few questions based on the above narrative, dealing with the future status of Ephraim and Manasseh. Joseph strongly protested against the birthright preëminence being given to his second son, Ephraim. He had hoped (and arranged) for this to come to Manasseh. Now look at Ephraim's central, but comparatively small section of territory, surrounded by Dan on the west, Benjamin on the south, and by the *half* Tribe of Manasseh on the north and east, the other half of the Tribe of Manasseh being on the northeast of the Sea of Galilee. At a guess Manasseh had about six times the amount of territory given to Ephraim, and subsequently Samaria was built in Manasseh's territory as the capital of Ten-Tribed Northern Israel, when under the leadership of Ephraim.

We now ask: When did Ephraim, as the leader of Northern Israel, become "a multitude of nations"? That is, a group of national units — a group of nations with a common center of loyalty? At the same time we ought to find on the same map the two halves of the Tribe of Manasseh separating themselves into "a people," "great," but not numerically so great as the group of

nations under Ephraim. Is it so marked on the map? History compels us to admit that nothing of this kind happened in Palestine; there was no room there for a "group of nations" and a "great" separated "people."

A Daring Test! The claimed inspiration by Jacob to be the mouthpiece for the expression of Divine foreknowledge is at stake when we apply this test — namely, the one advised by Moses in Deut. 18: 21, 22.

Here is Dr. Moffatt's translation to compare with the Authorised Version. What a daring test this is! "And if you say to yourselves: 'How can we know what word has not been uttered by the Eternal?' — should the prediction of a prophet speaking as from the Eternal be not fulfilled, should the thing never happen, then that is a word which the Eternal never uttered; the prophet dared to utter it in his presumption, and you need not be afraid of him."

Therefore, where is the company of nations and the great separate people of Israelitish descent? They must be found, or Jacob is self-convicted of presuming to utter false predictions not inspired by God. Now please refer back to Ferrar Fenton's rendering of verse 20: "And when blessing in that period, they shall say," etc.

What Period? The only possible answer to such a question is this: When these events that I have foretold have come to pass, when they are historical facts, then — "in that period" — when blessing someone they shall say, *in this order*, "May God make you like Ephraim and Manasseh."

The only section of Israel who were to retain their identity through all ages was the Tribe of Judah, most of whom are known today as the Jews, and when a pious Jew of the Tribe of Judah returns from Synagogue with his son or sons *he now blesses them with the above blessing*, and fulfills Jacob's dying prediction, given under Divine foreknowledge: "May God make you like Ephraim and Manasseh."

Therefore, is this the time when the "company of nations" and the "great people" are in existence somewhere in the world? It did not happen in Palestine, and Northern Israel were turned out to become "Lo Ammi," not-My-people Israel; they were to lose their name and identity, but they were to bear a name derivable from the root word (I)-saac — sons of Saac — Saxons.

Have the Anglo-Saxon peoples evolved from "the Isles of the West" into "a group of nations" and "a great people?"

What an easy question in history this is! And the answer can only be in the affirmative.

Why in the 19th Century? If Israel, of the Northern Kingdom, had to undergo the seven times of punishment — *viz.*, 2,520 years — then why should we expect any fulfillment of this wonderful latter-day destiny of racial evolution, blessed by Jehovah, before that period of punishment had elapsed?

From 721 B.C. to A.D. 1799–1800 is 2,520 years!

Since that time we have ever more and more obviously been fulfilling in our history the destiny foretold by Jacob.

Have you noticed, when reading this 48th chapter of Genesis, that Joseph never questioned the correctness of Jacob's order of precedence after Jacob claimed to be Divinely inspired as to what he was saying? Joseph accepted it as an expression of Divine intention and foreknowledge; it was very real to him.

This is the Biblical origin of the House of Joseph — the English-speaking peoples: Ephraim and Manasseh — Great Britain and the United States of America — the British "Commonwealth (multitude) of Nations" and the "Great People" of America: the yet-to-be-reunited House of Joseph, mentioned in Ezekiel 37: 16 and 19, to be reunited to the House of Judah in Palestine under All-Israel's Davidic Monarchy when Jesus Christ takes over the throne of His father David and reigns over the House of Jacob forever!

Time Without End!

REVELATION speaks of a thousand years during which peace shall reign, when the Kingdom functions in full perfection here upon earth. (Rev. 20: 5–6); but God has also promised to the seed of Abraham that His Covenant would be kept and the word which He had commanded to a thousand generations (Deut. 7: 9; Ps. 105: 8).

We are nearing the end of the 6,000 years of sorrow and trouble resulting from Adam's fall. The close of this period will see the destruction of evil, the close of probation, and the end of the "schooling time" of the human race. Many of that race will have learned their lessons, passed the requirements and qualified for entrance into the New Order of the Ages. What, then, are 6,000 years to the Adamic Race in view of the promise that the seed of Abraham is to see a thousand generations according to God's oath?

Can it be that the 1,000 years of peace is to be a millennium of generations? There is mystery here for as the Psalmist said, "A thousand years in thy sight are but as yesterday when it is passed, and as a watch in the night." (Ps. 90: 4.) This is confirmed by Peter, who declared, "That one day with the Lord as a thousand years, and a thousand years as one day." (II Peter 3: 8.) Is it possible that this is to be 1,000 times 1,000 or 1,000,000 as the unit-day of the millennium that is yet before us?

On this basis, the 1,000 generations promised Abraham in possession are as a 1,000 years of "year-days" with the Lord, or the sum of 1,000,000,000 years with us. In those days a man shall be a child until he is at least 100 years old (Isaiah 65: 20).

It is well to note that God warned Adam not to eat of the forbidden fruit and He said, "For in the day that thou eatest thereof thou shalt surely die." (Gen. 2: 17.) Note here that Adam lived short of a 1,000 year-day by but 70 years, for he died at the age of 930 years. He therefore went to his grave within the time period designated as a unit of measure for a day with the Lord.

When a thorough search is made in the Scripture *upon any topic* one marvels at the wonders of revelation, always hidden from the eyes of the skeptics: but revealed to those who earnestly seek the truth!

One Man's Destiny

By C. R. DICKEY

CHAPTER VII *{Continued}*

Abraham's Family in America in the 20th Century A.D.

ONE by one sinful Judah, like sinful Israel, may return by way of the cross. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3: 29.) "Ye believe in God — believe also in me. I am the way, the truth, and the life: *no man cometh unto the Father, but by me.*" (John 14.)

Incredibly inconsistent as it is, many so-called Christians accept what the Bible says about God and Christ, but refuse absolutely to believe its statements about Satan. Their opinions to the contrary, nevertheless, Satan is not dead. He is still on the job as prince of this world's evil systems.

In his Revelation John gives Christian nations a clue by which they may recognize the chief emissaries of Satan. "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." (Rev. 2: 9 and 3: 9.) Thus our Lord through John reveals the fact that during the Christian dispensation the synagogue of Satan will be headed by men who call themselves Jews, although they are not really the descendants of Jacob and Judah.

There are two ways by which these corrupt foreign elements became attached to the residue of Judah. One was intermarriage with pagans. Ezra, Nehemiah and the prophets fought against that evil constantly but it was never eradicated. "Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god. The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts. And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand." (Mal. 2: 11–13.)

The other method was through proselytes who, on several occasions, both before and after Christ, joined themselves to the Jews in considerable numbers. One such group was the "Mongal Chazars, a Tartar nation of considerable note flourishing in the eighth century. This people, led by Khan Bulan and his princes, became converts to Judaism, or the Jewish religion; and from thenceforth were called Jews by the world, being accepted as thus by the Jewish scholars and people. There are millions calling themselves Jews today who are not even remotely related to Abraham and the Hebrew race." They are not the true sons of Judah either by race or religion.

Jesus Christ in the Revelation warns Christian people to look for the enemies of Christian civilization among these people "which say they are Jews, and are not, but do lie."

As true Christians reflect Christ's Spirit and do his works, so members of Satan's synagogue reflect his spirit and do his evil works. What influences emanate now from that unholy synagogue? Satan's one supreme goal has ever been to destroy the works of God. He started a revolution in heaven and was cast out. Since then he has been inciting revolutions on our planet. God covenanted with Abraham to develop "a kingdom of priests and a holy nation" to do His will in the world. From the day that kingdom was organized at Sinai it has been the main target of Satanic fury and vengeance. Every lying deceit and cunning device, every conceivable military strategy has been used through the centuries against the people of God.

Evil is always more effective when disguised; therefore it invariably seeks to ally itself with something good and desirable. As Adam Clark has quaintly said, "Wisdom sets up her school to instruct the ignorant: Folly sets up her school next door to defeat the designs of Wisdom. Thus the saying of the satirist (Daniel Defoe) appears to be verified:

" 'Wherever God erects a house of prayer,
The devil surely builds a chapel there;
And it is found upon examination,
The latter has the larger congregation.' "

And in his chapel Satan appears as an angel of light to deceive, if possible, the very elect. He not only opposes, but also counterfeits, everything the Lord does.

New Testament apostles and evangelists tell us that base Judaizers joined every Christian group, causing no end of strife, confusion and schism. Subversive Alexandrian Jews influenced some of the early church fathers and corrupted the doctrines of the Christian Church in the very first centuries of its existence. Soon after Martin Luther instituted the Protestant Reformation in Germany "the devil built his chapel there." As the pure Christian faith of Luther spread over land and sea, there went out from the same country a poison to counteract that faith. Theologians lost their way under the influence of Jewish philosophers like Spinoza and Kant, and German Jewish teachers in Christian Universities, such as Wellhausen, Strauss, Ewald, Kuene and Hitzig who launched a most subtle and vicious attack against the Bible under the misnomer, The Higher Criticism. The damage they did is immeasurable. Their false theories flowed in a steady stream to other educational centers until the virus of unbelief affected the whole of Christendom.

While all this was going on in the realm of faith, Karl Marx was propagating false doctrines of political science that soon began to bear their deadly fruit. Some one has said that Judas Iscariot was the betrayer of Christ, and Karl Marx was the betrayer of Christian civilization. The German Christians were too lenient in dealing with the synagogue of Satan. They let godlessness take root and mature in their midst. What a price that nation — and the world — is paying now for their negligence!

No field of human activity escapes perversion at the hands of Satan's propagandists. Their subversive workers in the political field ally themselves with patriotic organizations as if they were the chief apostles and sponsors of the American way of life. They link National Socialism and Communism with the Gospel as if their revolutionary concepts were the outgrowth of the principles of Jesus. They clamor for

"freedom and democracy," but what they really want is license to change our Republic into a totalitarian state and destroy every vestige of our Christian civilization. They advocate peace for others and violence for themselves. Many of them are foreigners. America opened hospitable doors to them. They have been free to live among us, protected by our laws. They should *not be left free* to undermine the character and form of our government; nor to control our supposedly free institutions; nor to jeopardize our national safety by vicious labor policies, strikes and sabotage. Arrogant minorities, operating not as individuals but with the backing of a powerful group, have gained a strangle hold on the economic life of the nation. They have gained control of our major commercial interests and our vital resources. Ever crying "persecution" and bidding for Christian sympathy, they ride to financial power and places of authority on the abused virtue of Christian tolerance. They have caused the downfall of every nation that permitted them to get control of its finances and its avenues of public information. It is with America as Hosea said of Ephraim: "Strangers have devoured his strength, and he knoweth it not." (Hosea 7: 8–9.)

A writer in the May 1937 issue of the Jewish magazine *Opinion*, edited by Rabbi Stephen F. Wise, says, "We are what we are, an international people." This fact, so readily admitted in a Jewish magazine, is vehemently denied when writing for non-Jews. In the same article we are told that two steps are necessary in facing the enemy they wish to destroy. The first is to build up Palestine as a national center and develop Jewish values in American life. The second is to bring about socialism in America and in the world. The Jews are then urged to work for socialist democratic control of economic resources in this country, and of world resources by the community of nations — or by international Jewry as the article clearly implies. There is danger in the fact that millions of Jews own no allegiance to the nations in which they live. According to writers in their leading publications, they hold that internationally organized Jewry is now the Messiah that will take over the nations of the world and rule them with a rod of iron. To this program they give their loyalty and support.

In his Epistles John tells us how we may always recognize the spirit of antichrist. "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also. . . . For this purpose was the Son of God manifested, that he might destroy the works of the devil." (I John 2: 18–23; 3: 8; 4: 1–3; 5: 1–12.) Are there any innocents abroad who imagine that the works of the devil can be destroyed without shaking the earth to its foundation?

The foregoing discussion is not anti-Jewish. It is anti-Satan. Furthermore, it is as much a part of Bible truth as the Sermon on the Mount and the 23rd Psalm. The subject is not a pleasant one. It is included because of a conviction that *the best interests of the Jews themselves will be safeguarded by frankly stating the truth as taught by the prophets, the Lord Jesus and his apostles.* "Am I therefore become your enemy, because I tell you the truth?" (Gal. 4: 16.) Christian leaders are guilty of teaching false doctrines that have encouraged the Jews in their tribal dreams of world dominion. Even now they are telling the Jew that he is the sole fulfiller of Bible prophecy.

"They see in the Jew the only representative of the holy people. They load upon him all the promises which God made to Israel. And if it were possible — which it is not — for Christian missionaries to convince the Jew of all they are trying to tell him, the result would be so great a misunderstanding of the Divine plan as to be positively dangerous. And thus missions to the Jews have not succeeded. God has not permitted success to a work which seeks to convince the Jew of that which is not true as regards his own place in future events. It is conceivable that a mission to the Jews conducted along the lines laid down by the Hebrew Prophets might achieve results of great consequence, providing it were undertaken in harmony with the time element of prophecy. If the Jews could be assisted to recognize Israel in the now regnant Anglo-Saxon nations, and in that vision take their place as part of the whole, the immediate results would be immeasurable. Judah would be relieved of its 'against the world' attitude. Judah would be compelled no more to view his brethren as 'Gentiles.' It would solve most of the irritating situations that exist between Judah and Israel at this day."

Today there is evidence that the Fig Tree is beginning to bud, as many Jews are turning to the Christian Faith. There are true and honorable sons of Judah who love God and righteousness. If they have suffered under the "taunt and curse" of the ancient prophecy it is because they do not openly separate themselves from the "evil figs" of Satan's synagogue. Intelligent Jews admit that their troubles in every land have been of their own making, yet they continue to advocate the same policies. Unless the better class of Jews *begin now* to root out and expose the personnel of their subversive movements they will find themselves swept into the dragnet which in due time will most assuredly bring all workers of iniquity to judgment.

Two outstanding Jews connected with the Zionist movement made a statement indicative of a changing world for Jews in the near future. They said to a Christian leader: "You need not prove to us that the Anglo-Saxons are Israel. We know they bear every mark of identification. What we want to know is this: What kind of a somersault shall we Jews have to make in order to readjust ourselves to the new conditions?" *And therein lies a challenge to Christian Israel.*

If these things are true, what difference does it make? Much in every way. Does it matter if a mariner guides his ship blindly, without chart or compass, to an unknown destination? Even so does it matter how captains guide our ships of State and Church. In all the distress of nations at the present time America and Britain are becoming conscious of the fact that grave responsibilities rest upon them. But all of us — delegated leaders and people — are groping in the dark, uncertain of our course and destination. How much better it would be for ourselves, and for the whole world, if we should become aware of our place as inheritors of the Abrahamic covenant and should therefore assume the obligations imposed upon us as the birthright nations of the house of Joseph. We would then have a plan and a definite goal. As the Israel of God and the Bible our course is already charted. When we follow instructions in full co-operation with our Master Mariner we shall lead the way to freedom, peace and blessings for all mankind.

If these things are true, and we are called to share Abraham's glorious destiny, what manner of persons ought we to be? What are some of the responsibilities resting upon us as Anglo-Saxon, Christian Israelites? What is our part in preparation for the restitution of all things?

Our first responsibility as Christian

nations — so-called — is to commit ourselves fully and unreservedly to the will of God as revealed in Christ Jesus. We must become Christian, not in name only, but in fact. We must do the will of Christ *nationally* as well as *individually* — and that involves far greater issues than appear on the surface. It is not enough to call Jesus "Lord, Lord." We must do what he says. It is not enough to eulogize him and talk about his ideals in the church. We must adopt his principles and see that they are applied to every phase of our national and social order. We have missed the mark by heeding the words of men who confine Christ to the church, and his kingdom to the imaginary sphere of men's hearts. No wonder we have muddled along and let war turn the world into a shambles! A mere introspective ideal does not challenge men to "hazard their lives for the name of the Lord Jesus Christ." The business of Christ's kingdom necessitates getting important things actually done in the world. There is work in the kingdom which must be done by kings, presidents, prime ministers, premiers, cabinets, and their legislative bodies. Such work is not within the scope of the church and cannot be done by ecclesiastical bodies; yet it is as essential and religious in God's sight as worship, praise and prayer.

Whether men acknowledge it or not, Jesus Christ is a national question. "He came to bring the moral, economic and spiritual law of God into human affairs again. We have built Him churches; we indite hymns to His praise; we quarrel about the interpretation of some of His words; we have erected a whole ecclesiastical world for Him to occupy — with the understanding that He must not trespass in the world which we value more highly. Into none of our executive sessions may He come. It was never Christ's intention that we should live His type of life in this present world; it was His intention that by living His type of life we should introduce a new world in which His type of life will be natural. Christ's life cannot be lived in harmony with this world, but it can be lived so that *this world will give way to one we have been praying for* whenever we use the prayer Jesus taught me. We pray "Thy kingdom come; Thy will be done on earth" — for it is on earth the new world is to come. Christ's world is to shove this present world off the earth and occupy its place. Yet we reject the new world; we prefer this jungle world, this dog-eat-dog world, this every-man-for-himself world of poverty and crime and utter confusion."

The truth is — we are afraid of change — even for the better. If our Redeemer's kingdom program should displace the present cosmic order, something we value might be sloughed off in the transition. Do we not fear most of all the overturning processes which may accompany any shift in the status quo? Consequently, we confess Christ's name in the church, but refuse to do his work in the nation. There is no need for undue alarm over things yet to come. In the sweep of world-shaking and world-shaping events nothing good, beautiful and true will be permanently lost; only evil systems that have ever been a curse to mankind will be utterly destroyed. All things still work together for good — *not to the doers of iniquity — but "to them that love God, who are called according to His purpose.*" (Rom. 8: 28.)

"All that remains now of our once great national and economic and spiritual religion, is a mystical, metaphysical and an interior faith — driven inside, confined to the wistful longings of the soul, our private flight to God — unable, totally unable, to express itself except in worshipful aspirations and little deeds of personal kindness — utterly unable to build kind governments, and kind cities, and kind industries, and kind financial systems, because we have rejected the economic Kingship of God. That was Israel's fate, and we still suffer it. God will not be only our Sabbath God and our Temple God — He will be as He once was in Israel, the God of the shekel and the market and the tax and the loan and the debt as well. The true religion of the Scriptures includes all of these."

A prominent American business man with much spiritual insight says: "It is a great pity that the sight of those printed words 'Jesus Christ' induces the American mind to think that something esoterically religious is being spoken of. A terrible twist was given our mind when it was turned in that way. *From now on Jesus Christ is a national question.* He is not a matter of theology or doctrine or church or religion. He is challenger and judge of the United States of America. Let Israel be known to this land, not merely as proponents of the identity of the Ten Tribes, but as the visible, human, earthly kingdom of Jesus Christ."

The time is at hand for modern Israel's national awakening. The law of the Lord must be made the law of the land if nations of free men are to survive. We have seen already how America was founded by men willing to live dangerously — and die if need be — "for the faith which was once delivered to the saints." *The distinctive qualities of America can be preserved only if we maintain in positions of authority men who are motivated by the same Christian faith and principles that characterized the founders of our Republic.* We have learned from reviewing Israel's past that the standard of the nation can always be measured by the quality of her leaders; and furthermore, that Israel's prosperity or decline was always in direct ratio to her co-operation with, or disobedience to, the righteous laws of God. How very important it is then for us to have genuinely Christian leadership! *In this way alone can we keep our land free and safe.*

"As surely as Israel was called of God at Mount Sinai, so surely God set the thirteen Colonies of the United States apart as a Republic that they might blaze a path and show forth the way of liberty and truth to the nations around. Will America arise at this hour to the responsibility of His call to service, or will she fail and suffer as Israel, our forefathers before us, suffered when they departed from the path of righteous administration?" (From *A National Challenge*, by Howard B. Rand.)

The Apostle Peter left a warning especially for our generation: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come *in the last days* scoffers, walking after their own lusts, and saying, *Where is the promise of his coming?* for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (II Peter 3: 1–4.) The trend of evil propaganda in our day, Peter tells us, will be to discredit the work of the prophets so that we will turn from their messages with deaf ears and unbelieving hearts. Where is the promise of Christ as king? We still have wars, injustice, famine, disease and death. Christianity has changed nothing, says the scoffer, and things continue as they have been from the beginning.

But have all things continued as they were from the beginning? and has the Christian dispensation changed nothing? Let us see.

On the Day of the Ascension, the resurrected Christ and his disciples met at Mount Olivet. He instructed them concerning the coming of the Holy Spirit and the nature of their future

work. On this occasion the disciples asked a question that was uppermost in their thoughts: "Lord, wilt thou at this time restore again the kingdom to Israel?" He answered them, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts I: 6–8.)

"Lord, wilt thou — at this time — restore again — the kingdom to Israel?" The words "restore again" distinctly show that the apostles spoke of a kingdom already established, but now in a state of decline and in need of restoration. The real point in their question was not, Will the kingdom be restored to Israel? — they knew from the writings of the prophets that it would be eventually — but, Will it be restored "*at this time?*" The *time* of Israel's restitution was what they wanted to know. Our Lord's answer did not imply that their concept of a restored Israel kingdom on earth was wrong; he simply stated that it was not given them to know the exact time of the restoration.

When the disciples asked that question Israel of the ten tribes and most of Judah were still dispersed; and, being idolatrous, they had almost entirely forgotten their origin as a covenant nation. They did not know that the Redeemer had come; and that he had so recently passed through death to set them free from the penalty of the law. Judah and Jerusalem had lost the throne of David; contemporary Jewish leaders, having crucified their King, were no longer fit for the kingdom; and now, the kingdom itself was to be taken from the custody of the Jews and given to redeemed Israel. The disciples knew these important facts but they could not comprehend the magnitude of Christ's program, not the centuries of time required for its completion. Like ourselves, they could have known much more about the time element than they did by studying the book of Daniel. Jesus, you remember, rebuked the two friends he joined on the Emmaus road because they were slow to understand and believe the prophets. (Luke 24: 25.) Daniel's fifth empire, the stone kingdom, was yet to appear and fill the whole earth. Any disciple reading Daniel in those days should have known that the stone kingdom had not then appeared, and that such great world movements develop slowly.

In the excitement of those days it had not occurred to the apostles that in all Israel and Judah there were hardly more than a hundred persons qualified for citizenship in Christ's kingdom. Before his kingdom could possibly *come on earth as in heaven* there must be centuries in which to develop its citizenry. Custodianship of the kingdom would now be transferred from Judah to Israel; but Israel must be prepared for the responsibility. That was to be the work of the church. Through preaching, exhortation and witnessing the church must proclaim *the gospel of personal salvation* until all men everywhere have the opportunity to repent and accept Christ as Saviour; through teaching *the gospel of the kingdom* the church must train those who are "born again" in the administration of kingdom affairs, that they may know how to prepare the way for the coming of Christ to take the throne of David as King of kings. The church has done commendable work in taking the gospel of salvation to the world; it has exhorted men to become new creatures in Christ Jesus; it has nurtured them in the love and grace of God as manifested in Christ's sacrificial feath. Nevertheless, the church has done practically nothing about the gospel of the kingdom.

Satan's shrewest stratagem is to induce men to conceive of Christ's kingdom as something within themselves. What it is — no one seems to know — but one is led to infer that it is nothing more tangible than a hazy, beatific aspiration. Imbued with that vague theory, men talk and write with less common sense about the kingdom of God than any other subject.

The gospel of salvation is for the individual: it tells him how to overcome sin, how to attain eternal life, and how to adjust his life in harmony with the Spirit of Christ. *The gospel of the kingdom is for the nation:* it tells men how to administer national affairs according to God's statutes which were codified by Moses, ratified and interpreted by Christ. Individual Christians may be saintly in character but they can never have a righteous nation in which to live until the principles of divine law operate nationally. That is why Christians now live in a world where surplus commodities pile up while millions are hungry and naked; where crime and violence abound; and where even those who love the Lord suffer from every form of injustice and greed. Only the laws of God administered nationally by Spirit-filled, Christian statesmen can guarantee an equitable social order. Because we have not understood these vital truths, we face the paradox of an unjust society in the midst of Christian civilization. However, the situation exists because church leaders have not known and taught the truth about the kingdom of Christ. Righteousness exalts a nation — *but not until somebody puts the laws of righteousness to work in all its legislative, executive and judicial departments.*

Israel, you will recall, never removed the groves — the secret meeting places for various orders and mystic rites. They had time to memorize all the rituals of their secret societies, but they had no inclination to memorize, or even to read, the laws and precepts of the Lord. How faithful modern Anglo-Saxon Israel is now to this ancient form of idolatry! If the ordained ministers and the prominent laymen in all our American cities would put the time and zeal into Bible study that now goes into learning the rituals of secret orders they would not be so uninformed about the Lord's plans for a better world.

(To be continued)

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By L. BUXTON GRESTY

CHAPTER NINE

The Road to the Isles

QUES. 84. — *Do you mind if we go back over the ground we covered at the opening of our discussion? As this very interesting cross-examination has developed, new thoughts and ideas have occurred to me and, with your permission, I should like to reëxamine your views on the movements of Israel, using these afterthoughts of mine as a sort of probe.*

Let us by all means retrace our steps, especially if in so doing we can clear away the doubts and misgivings which often prevent even an intelligent mind from grasping a new or novel truth. It must be admitted that our story covers so wide a field that, even with the help of your most excellent questions, we can only reveal it in the form of a thumb-nail sketch. There must inevitably be some glossing of detail and a certain brevity in style. But we do want to give our audience a broad enough outline to permit them to make their own enquiry. Your new thoughts may be of value to this end. What, then, is your first question?

* * *

Ques. 85. — Are you certain that the people of the northern kingdom of Israel did not return and become merged with the Jews who went back from Babylon? It has just occurred to me that there is a reference in St. Luke to one Anna, a prophetess of the tribe of Asher, who was in attendance when Christ was presented at the Temple in Jerusalem.

Anna, being of the tribe of Asher, certainly was of ten-tribed Israel. Odd gleanings from tribes of the northern House of Israel must have been present in Jewry. The ancestors of some of them, for example, had gone over to the southern kingdom rather than submit to Baal-worship with Jeroboam. Moreover, it was prophesied that "gleaning grapes" of the ten tribes should be left behind. But these few relics formed an insignificant fraction of the pitiful remnant of less than 50,000 Judahites who returned from captivity in Babylon to form the nation of the Jews.

To cite the presence of Anna in Jerusalem as evidence that the ten tribes had merged with Jewry would be as logical as suggesting that because there are a few hundred Japanese in New York, the Japanese nation has merged with the American.

* * *

Ques. 86. — Harking back to the deportations of Israel, is there any record of these deportations — apart from that contained in the Bible?

Yes; there is corroboration from secular sources. There are, for instance, the Assyrian inscriptions translated by Professor D. D. Luckenbill, which compare accurately with the Bible narrative.

The first main deportation, which took place about 760 B.C., is referred to in the inscription of Tiglath-Pileser which states: "The cities on the border of Bit-Humria (House of Omri — Israel) the wide land of Naphtali, in its entirety, I brought within the border of Assyria."

Of the second deportation, a contemporary Assyrian inscription records: "The land of Bit-Humria, all of its people together with their goods I carried off to Assyria."

After this, there was a final "gleaning" deportation by the Assyrian monarch Sargon, whose inscription reads: "In the beginning of my reign, the city of Samaria I besieged, I captured; 27,290 of its inhabitants I carried away."

Scripture makes no reference to this final deportation, which saw the last remnants of ten-tribed Israel carried away about 720 B.C.

In addition to these inscriptions, Josephus, writing in A.D. 70, says: "This conquest (the second) proved wholly destructive of the kingdom of Israel, Hoshea (the king) being made prisoner and his subjects being transplanted to Media in Persia."

Lest it be thought that this was the deportation of a small nation of shepherds, it should be mentioned that, three centuries before their deportation, a census revealed that the ten tribes could muster 800,000 fighting men, which indicates a total population of about 5,000,000 — in those days a great nation.

* * *

Ques. 87. — We have seen that the Israelites were deported to a territory on the shores of the Caspian Sea. But what evidence can you bring to show that the ancestors of the Celto-Saxons came from the same part of the world?

Before answering this obviously difficult question, it should be appreciated that reliable written records of the movements of peoples upwards of 2,000 years ago are seldom found outside Scripture. The records which *are* in existence seem only to provide material for first-class disputes amongst learned men. For instance, there is the hotly-disputed question: "Who were the Scythians?" The only answer which all contesting parties accept is that the Scythians were people of various races who, from time to time, lived in Scythia, the territory to the north of the Black Sea.

It should also be remembered that, if the migration of Israel to the Isles of Britain had been documented, their identity would never have been in doubt. They would not, in other words, have become "blind" or "lost" and God's express commands would therefore have been annulled — which is impossible.

So let us see what God says with regard to Israel's wanderings.

Through Hosea: "I will hedge up thy way with thorns and make a wall, that she (Israel) shall not find her paths . . . I will allure her into the wilderness."

Through Amos: "I will sift the House of Israel among all nations, like as corn is sifted: yet shall not the least grain fall upon the earth."

Through Isaiah: "I will bring the

blind by a way that they knew not; I will lead them in paths that they have not known . . . and not forsake them."

From these and similar passages, it is clear that it was God's purpose to draw the House of Israel — in the state of mental blindness remarked upon by St. Paul — by strange paths, through the countries of the then-known world, into the "wilderness." The "hedging and walling up" of the way back would prevent any possibility of back-trailing, as the Celtic Galatians discovered. The wilderness is surely the same as that mentioned in the Revelation prophecy: the appointed place where Israel was to find sanctuary from outside nations until the End of the Age.

* * *

Ques. 88. — Yes; I quite see your point. Indeed I can now appreciate that, if authentic records existed, there would be no need for my cross-examination. Israel would not have become blind or lost as God foretold. But it is a far cry from the Caspian Sea to the Isles of Britain. Can't you bring anything to bridge the gap a little?

Yes; quite a lot. There is testimony from the Jewish historian, Josephus, who records about A.D. 70 that the ten tribes were in the territory known as "Beyond Euphrates," and that they were outside the sphere of Roman domination.

This is supported by the evidence of the writer of the Apocryphal Book of Esdras, who relates that in his day, which was several centuries B.C., the ten tribes had left the Caspian area and had crossed the upper reaches of the river Euphrates — which stretches right up towards the Caucasus — and had taken a journey of eighteen months' duration. This would, of course, be mainly on foot, and would be at the speed at which children and older people could move. Only the very young, the sick and the really aged would be taken in vehicles along with goods and chattels.

Reference to a historical atlas, in conjunction with these two statements, shows that the ten tribes would be on the European side of the Caucasus, somewhere north of the Black Sea in the vast region known to the ancients as Scythia.

Talking of Scythia, you will remember the previous reference to the ancient Scottish document which records that the nation of the Scots originally came, *via* Spain and Ireland, from this very place.

From Scriptural references, it would seem that this "Scottish" contingent of Israel pioneers consisted largely of Judahites who had not returned to Jerusalem to form the nation of the Jews.

* * *

Ques. 89. — You have at least got the Celto-Saxons moving towards the Isles of Britain. Now, can you show me a road taking them back down the pages of history, along the back-trail eastwards?

There is a most interesting book, *The Phœnician Origin of Britons, Scots and Anglo-Saxons*, in which Professor L. A. Waddell shows that our ancestors came from the Eastern Mediterranean. Let Professor Waddell speak for himself, — he says: "The long-lost origin and early history of our ancestors, the Britons, Scots and Anglo-Saxons, are now recovered by means of newly-discovered historical evidence. And — far from having been mere 'painted savages' as we are imaginatively told in the history books — they are now, on the contrary, disclosed by the newly-found historical facts to have been, from the very first grounding of their galley keels, a highly civilized and literate race, pioneers of civilization and a branch of the famous Phœnicians. In the course of my researches — to which I have devoted the greater part of my life — I ascertained that the Phœnicians were of the fair and long-headed civilizing 'Northern' race, the reality of whose existence was conclusively confirmed and established by Huxley."

Here we have Celto-Saxon peoples taken right back to the Eastern Mediterranean, the locality from whence Israel came.

Professor Waddell calls their ancestors "Phœnicians" and, to many, this will bring visions of swarthy, hook-nosed people such as we saw illustrated in our school-books. But he is careful to point out that these ancestors of ours were fair, long-headed folk — true Nordics — and not in the least "Mediterranean" in the now accepted racial sense of that term.

And from the words of Professor Sayce we learn that the Nordic race was dominant in Palestine at the time of Israel's greatest supremacy. In fact, Sayce likens the then dwellers in Palestine to the "fair Kelts of an Irish village."

Further interesting evidence of contact between Israel in Palestine and the Isles of Britain is seen in Sir Edward Creasy's *History of England*, in which he says: "British mines mainly supplied the glorious adornment of Solomon's Temple."

* * *

Ques. 90. — That is impressive, but it is rather "learned" evidence for a plain man's consumption! Is there any evidence of a more simple character which would bring any of our ancestors from the Caspian Sea?

Yes. In recent years, there has been published a pictorial book for schools entitled *The Story of Prehistoric and Roman Britain*. In this book, C. W. Airne, M.A., tells us that: "The Celts were the first inhabitants of Britain to attain a high level of civilization. They had originated in the region of the high Caspian Sea."

And it was to that very territory that Israel was deported.

It is not intended, however, that these items of ethnographical evidence are to be taken as *conclusive* proof of Israel's migrations.

An afternoon in any good reference library will be sufficient to convince most people that even the experts — the ethnologists and ethnographers — cannot satisfy themselves as to the origin of our Celto-Saxon forbears.

All agree that they sojourned for centuries between the Black Sea and the Baltic. As to their previous homeland, the opinions of the experts are so vague and so diverse that the layman may be forgiven if he is left unconvinced.

The fact is that the knowledge possessed and recorded by the ancient historians and geographers (upon which modern experts have had to depend) was so limited — and often so contradictory — that accurate knowledge must wait upon the spade of the archaeologist — a slow process.

* * *

Ques. 91. — Apart from general references to the "appointed place," does Scripture say anything which could identify the British Isles as the place to which Israel was to be led?

While, of course, the place was not labelled, for reasons with which we are familiar, there were many messages addressed by the prophets to Israel "in the isles afar off." These are so trite that no reasonable mind could reject them completely. Most people, reading them in conjunction with the general tenor of the prophetic messages to Israel, would concede that the claim

that these references are to the Isles of Britain does appear to "fill the bill."

Jeremiah says: "Hear the word of the Lord, O ye nations and declare it in the *isles afar off*. He that scattered Israel will gather him, as a shepherd doth his flock."

Isaiah has many prophetic messages for the nation in the isles. For instance: "Listen, O Isles, unto Me; and hearken ye people from far . . . yet will I not forget thee. Behold I have graven thee on the palms of My hands." And could anything be clearer than the message in the forty-first chapter of Isaiah where God, reminding the nation, "Thou Israel art My servant," says: "Keep silence before Me O Islands, and let the people renew their strength." (Surely parallel, by the way, with the nurturing of the "Woman" Israel in the prophetic vision in Revelation).

This is reinforced by further references in the next chapter, in which God says: "The Isles shall wait for his law . . . and I will bring the blind by a way that they knew not. Who is blind but My servant, or deaf as My messenger that I sent?"

Now all these messages were, without any doubt, addressed to Israel people in far-off islands. Take an atlas and, bearing in mind that the migration of Mid-Eastern peoples of this period was almost entirely in a westerly or north-westerly direction, you will, I think, agree that the only far-off islands capable of supporting a population large enough to be considered a nation are the Isles of Britain.

✦ ✦ ✦

Ques. 92. — But wouldn't the English language constitute an obstacle to proving your case? The Jews have retained some part of their ancient language; the language of the English-speaking and kindred peoples bears no resemblance to it.

Your latter statement is not quite correct. Although the English language is a blend of many languages, we have it on the authority of William Tyndale, translator of the Bible, that "the English tongue agreeth with the Hebrew a thousand times more than with the Latin."

However, argument on this point is not necessary. Philologists agree that language is no test of race, but only of *contact* between peoples. Languages come and go, and recent years have witnessed the passing of many. A modern Jew, even if he understands modern Hebrew, would not be able to make himself understood by an ancient Israelite.

Chaucer lived not many centuries ago, and wrote *English;* but many of his words and phrases are almost unintelligible to ordinary English people of today.

The change of their language was, of course, a step in the loss of Israel's identity, and it was duly prophesied by Isaiah, who said: "with stammering lips and another tongue will He speak to this people."

Israel had now lost their land, their prophets and religion, their laws, their name and their language. Twenty-five centuries ago, they were already half a continent away from the scene of their beginnings. Since then, they have trekked across Europe by devious routes and at various times. They have moved through many peoples, picking up language and customs as they went. Small wonder, then, that they lost their own language and their identity.

✦ ✦ ✦

Ques. 93. — You have observed that while language is no proof of race, it does prove contact, and I accept that. There should, therefore, be some evidence of linguistic affinity between our language and ancient Hebrew. Can you produce any such evidence?

There is, of course, the statement already quoted, of the Bible translator Tyndale. But, in addition to the general structural similarity between English and Hebrew, there is evidence of a much more striking character in the undoubted and remarkable alikeness of many Welsh and Hebrew words.

Dr. Davies, compiler of a Welsh Grammar, stated that almost every page of Welsh translation of the Bible is replete with Hebraisms in the time, sense and spirit of the original. This is understandable when we reflect that the Celts migrated to Britain by a route much more direct than that taken by the main body of Anglo-Saxons, who travelled *via* every part of Western Asia and Europe.

The Rev. E. Williams, a prolific writer and author of *The Ancient Celtic Tribes*, *Historical Anecdotes of the Welsh Language*, *The Druids and Celtic Bards*, etc., has said that "The roots of most of the ancient British, or real Welsh words, may be regularly traced in the Hebrew."

The following are a few similar Welsh and Hebrew words taken from a formidable list:

ENGLISH	WELSH	HEBREW
Bread	Bara	Barah
It came to pass	Bu	Bou
Booth	Bwth	Buth
A Camel	Camel	Gamel
A little bit	Catt	Kat
A collar	Coler	Kolar
To wound or cut	Anafu	Anaf
Earth	Ydom	Adamah
Hatred	Cas	Caas
Other, another	All	Aul

Reference to the kinship of the Hebrew and Saxon languages is made by the Rev. Jacob Tomlin in his work *Comparative Vocabulary of Forty-eight Languages*. He states that one-quarter of Saxon words are akin to Hebrew, and also that arrangement of ideas and structure of sentences agree closely.

✦ ✦ ✦

Ques. 94. — It is an obvious truism that the English-speaking peoples are different, in an indefinable way, from the other nations of the world. Until recently, at any rate, while exercising tremendous influence in the world, they have seemed strangely aloof from other peoples. Why should this be?

Oddly enough, the peculiar "difference" to which you refer is better realized by foreigners than by ourselves.

St. Peter, however, thoroughly appreciated the difference which God had made between His servant nation and the Gentiles, for in writing to Israelites, he said: "Ye are a chosen generation, a royal priesthood, a peculiar people . . . which now have obtained mercy."

Balaam, delivering God's message, said of Israel: "The people shall dwell alone, and shall not be reckoned among the nations."

The distinction is clearly preserved and emphasized in Nebuchadnezzar's "image" vision, in which the king saw the then future Babylonian succession symbolized by a great image, with "head of gold, breast and arms of silver, belly and thighs of brass and legs of iron." The different metals typified the various stages of the succession, namely: Babylon, Medo-Persia, Greece and Rome — the last-named being continued through the Holy Roman Empire down to the Continental system which ended in 1918, to be temporarily resuscitated in the Axis alliance.

In this vision, the image is destroyed by a stone "cut out without hands" and the interpretation explains that the stone represents God's own Kingdom which will stand for ever. That this stone truly represents the nucleus-nation Israel — and not a series of abstract

ideas — is confirmed by the statement of God to Israel, through Jeremiah: "Thou art My battle-axe and weapons of war; for with thee will I *break in pieces the nations*, and with thee will I destroy kingdoms." Those words are almost identical with those of Daniel regarding the breaking of the "image" kingdoms.

The stone struck the image in the "feet" — the latter end of the Roman aspect of the system.

Bearing in mind the fact that our ancestors (the Goths) contributed largely to the downfall of Rome, and remembering also that Celto-Saxondom took a leading part in breaking the power of Philip, Napoleon and Wilhelm, we realize how marvellously accurate was the vision, and how truly has the stone carried out its mission.

Thus we have the kingdoms of this world symbolized by metal. In sharp contrast, Israel is classified as the *Stone* Kingdom — of the same symbolic material as Christ, the Rock, the Chief Corner Stone.

Even away back in Genesis, we read of Joseph being nominated as "the shepherd of the Stone of Israel," *i.e.*, the head of the Kingdom-tribes. The same prophecy continues: "his bow abode in strength," an early indication of Israel's future task of "loosing the bands of wickedness and of breaking every yoke."

✦ ✦ ✦

Ques. 95. — The reference to the stone being cut out "without hands," is intriguing. Could you enlarge upon it a little?

In the first place, the description is intended to portray the God-appointed birth and development of the Kingdom-nucleus. Abraham and Sarah, the parents of the race, were far past the age when children could be born to them. Isaac, the child of promise, was a miracle child; God's long-promised gift.

Comforting Israel, the prophet Isaiah urges the nation to "look unto the rock whence ye are hewn . . . look unto Abraham your father and unto Sarah that bare you."

Not only was the nation divinely conceived, but it was also miraculously preserved. "Borne on eagles' wings" from the persecutions of Egypt, defended from countless attempts at extermination by foes whilst in the promised land, it was again carried "on the wings of a great eagle" to the security of the appointed place.

And the Isles of Britain — the appointed place; sanctuary of the Stone Kingdom people — were themselves "cut out without hands."

Most people know that the British Isles were joined to the European mainland not so many thousands of years ago; but few realize that these "isles afar off" — these islands, set in a silver sea, which the ancients called *Ultima Thule* or the utmost bounds of the west — were broken off from the rest of Europe by a tremendous convulsion of nature which produced the shallow depression in the ocean bed now called the North Sea and the English Channel. The sea which now surrounds the isles is a God-given moat which, for a millennium, has kept inviolate the Stone Kingdom. Shakespeare's description of this Stone Kingdom as a jewel set in a silver sea shows how deeply even the early Elizabethans felt the hand of God in the appointing of their place of safety and development.

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Ques. 96. — We are told that St. Augustine carried the faith of Christ to the British Isles. In the light of your evidence that these Isles are "the appointed place," doesn't it seem rather strange that a Gentile power (Rome) should have been used as a means of bringing Israel back to their God?

Your statement is hardly correct. St. Augustine did, indeed, do useful work in organizing Christian effort in the Islands of Britain; but he was not by any means the *first* man to do so, although the fallacy dies hard.

Far from being the earliest pioneer, Augustine found that the Christian faith had secured a firm footing in Britain: in fact, the already flourishing Early British Church had long since appointed its own bishops. Students of church history will be well aware that three British bishops were present at the Council of Arles in A.D. 314. At subsequent Church Councils, the assembled bishops of all the Christian countries agreed that the British Church was second to none from the point of view of antiquity. This Arles Council was held, it should be noted, at a date when the Roman Empire was in a pagan state.

The British bishops who made contact with St. Augustine, nearly three centuries later than the Arles Council, stated in no uncertain terms that, while willing to extend to him the hand of Christian fellowship, they would not accept Papal authority. Augustine, therefore, turned his attention to the Angles and Saxons, many of whom had already had the Gospel from missionaries of the Early Celtic Church.

✦ ✦ ✦

Ques. 97. — This is new to me and most interesting. Could you produce a little evidence as to how the Early British Church received the Gospel?

Early Christian writers have left quite a lot of evidence which indicates that at least some of Christ's Apostles visited Britain.

Clement, mentioned by St. Paul, wrote: "Paul travelled to the utmost bounds of the west." Eusebius, the father of church history, was still more definite. He said: "Some of the twelve passed over to the Britannic Isles." Theodoret of Antioch, writing about A.D. 290, testified that: "Paul carried salvation to the islands that lie in the ocean." And Venantius Fortunatus, Bishop of Poictiers, stated in A.D. 531 that Paul preached in *Ultima Thule*.

It passes comprehension that, in spite of reliable evidence to the contrary, we are still told that a "Roman Catholic Bishop" first taught Christianity to Britain.

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Ques. 98. — But I think you must admit that Druidism — not Christianity — was the religion of the early Britons?

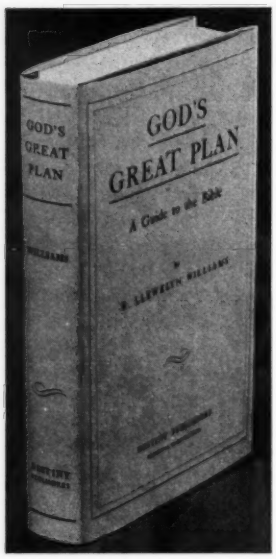
That is correct; and it was Druidism which made the acceptance of Christianity a good deal easier than it might have been. Druidism, it should be remembered, was a monotheistic form of worship, far removed from foolish conceptions which represent it as being concerned with human sacrifice. It is highly probable that Druidism, which came from the east with the earlier waves of Celtic immigration, closely followed the Patriarchal worship of the True God.

Its first festival of the year was celebrated on the tenth day of the first month; the Israel Passover was so celebrated. Fifty days after, they held another great festival, corresponding with Israel's Feast of Weeks. And their third great Yuletide festival found its parallel in the Israelite Feast of Tabernacles.

That Celtic Druidism formed a good base for the Christian religion is shown by the testimony of those who have investigated this ancient British faith. Williams, in his *Ecclesiastical Antiquities*

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of the Cwmry, has told us that: "Christianity gradually became incorporated with Bardism till at length, by consent of country and tribe, Druidism was abolished to make way for Christ, and the privileges of the Druids (so strikingly analagous to those of the Levites) were transferred to the Christian ministers."

Dean Page, in his book *The Ancient British Church*, voiced a remarkable, if unconscious, recognition of the return to God of this section of Israel. He says: "In this distant corner of the earth, a people was being prepared for the Lord. There was no violent divorce between the new teaching and that of their own Druids."

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Ques. 99. — Hasn't Glastonbury some connection with early religion in Britain?

Yes. This ancient center of religion has long been hallowed as the cradle of Christianity in Britain. There has never been a break in the teaching of the Christian faith since St. Philip sent Joseph of Arimathea to carry the Gospel to the Isles of the West.

Joseph arrived in Glastonbury with twelve companions. The reigning king of Britain, Arviragus, gave each of the twelve a hide of land, and it is interesting to note that Doomsday records twelve hides of land at Glastonbury as never having been subject to tax.

Glastonbury became a world-center of religious learning. The first above-ground church, which was of wattles, was built there within a few years of the death of Christ. And from Glastonbury went forth missionaries — St. Patrick amongst them — to bear the Gospel of Christ to every corner of the British Isles. This, it might be noted in passing, was centuries before the arrival of St. Augustine.

✦ ✦ ✦

Ques. 100. — Are there no ecclesiastical records which have a bearing on this aspect of your case?

You will appreciate that such old documents as do exist have been handed down by the Roman Church, which has appropriated to itself the promises of God. It would be vain, therefore, to hope to find anything directly supporting the claim of the Israel people as an agency through which God will carry out His purpose in the world.

But, although direct documentary proof is not available, there is evidence of a most striking nature in the beautiful Liturgy of the Established Church which has been in constant use ever since the dead hand of Rome was removed. This declaims aloud its Israel origin. Take, for example, the responses at both morning and evening services:

"Make Thy chosen people joyful."
"O Lord save Thy people and bless Thine inheritance."
"Give peace in our time O Lord; for there is none other that fighteth for us, but only Thou, O God."

Scripture tells us that Israel is the "people whom He hath chosen for His own inheritance." And Joshua assured the nation that: "The Lord your God: He it is that fighteth for you, as He hath promised you." These responses have been made in the Established Church of England during the past four hundred years. If the English be not Israelites, not only are they meaningless, but, in view of their specific application to Israel, they should not be used.

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Ques. 101. — I remember all this, of course. And now I come to consider it, I have often wondered why the Psalms and Chants, with their Old Testament ring, should have such a prominent part in the services.

All these are replete with applications to Israel peoples. Consider the Venite, and Te Deum, the Benedictus, the Magnificat, and the Nunc Dimittis:

"He is the Lord our God and we are the people of His pasture."
"O Lord, save Thy people: and bless Thine heritage . . . govern them and lift them up for ever."
"Blessed be the Lord God of Israel, for He hath visited and redeemed His people . . . to perform the oath which He sware to our forefather Abraham: that He would give us . . . that we, being delivered out of the hand of our enemies might serve Him without fear."
"He, remembering His mercy, hath holpen His servant Israel, as He promised to our forefathers, Abraham and his seed for ever."
". . . a light to lighten the Gentiles and to be the glory of Thy people Israel."

A conscious Israelite can derive great benefit from his public worship by letting his mind dwell on these significant phrases.

(*To be continued in* DESTINY *for June. The next chapter is titled "The Present Struggle."*)

The Battle in the Moonlight

An American historical analogy to the present position, one which brings courage and patriotism to the heart (and strong suggestion of today's perilous pitfalls as well) is the story of the turbulent life of that altogether fearless man of action: John Paul Jones of the American Navy.

Born of Scottish Presbyterian parentage, he came at the age of thirteen as an apprentice on the brig *Friendship* to the famed shores of the Rappahannock in Virginia. It was his first genuinely thrilling experience. "Since his earliest boyhood," he afterward wrote of himself in biographic manner, "America has been the country of his fond predilection."

This began a series of experiences for young John Paul (the name 'Jones' was added later) in the trying times of complicated situations which went to make up the era which Americans today generalize into the brief phrase, "Revolutionary Days," and of which they have been so forgetful. Perhaps in many respects this destined forgetfulness was as well, for ours has been a nation of action, and as for our forgetfulness: our name (tribally speaking) Manasseh [thirteenth tribe of Israel, last-formed of God's free peoples], this very name means "forgetfulness."

Blind then, as so many are blind still, to the plan of God — history need not have been so bloody had the word of God been understood. The division or separation between Ephraim and Manasseh (present-day names, Britain and the United States) was of Him: in order that the separated destinies of these nations would enable them to gain their strength to be used of God as at present, toward the completion of His plan and the bringing in of the kind of peaceful world this very generation will yet see! But that is really an afterword to "The Battle in the Moonlight" as fought by John Paul Jones; for the Peaceful World is destined as the aftermath of this world struggle in which we are at present engaged.

History records that John Paul Jones was appointed a senior naval lieutenant at the age of 29, in December of 1775. On the *Alfred*, he had the distinction of pulling up to the masthead the first American naval flag: a rectangle of yellow silk bearing a picture of a rattlesnake and the legend "Don't Tread On Me." (There is some evidence that he was likewise the first to hoist the Stars and Stripes: though this remains controversial.) There followed turbulent years as the American War for Independence began — Jones endeavoring to better his rank; meeting meanwhile opposition from New England officers who looked upon him as an "immigrant" and "foreigner of the South." But it was ever thus with Israel's sons, and one takes heart today in looking at her history, realizing that the different tribes and those within the tribes were so frequently at odds between themselves, yet unconsciously combining to perform their major tasks for the service of all!

Progressively the youthful naval officer's career took him to the helm of the *Providence*, his first independent command; and launched him into the many skirmishes, triumphs and treacheries characteristic of so young a navy. Financial difficulties, too. It was a period of intrigue and maladministration. Many thought at certain times the game was up; some, like the embittered Benedict Arnold, went over to the enemy. The population seemed to care nothing for liberty, or independence, while in the cities "speculation ran riot. Every form of wastefulness and extravagance prevailed . . . nowhere more than Philadelphia, under the very eyes of Congress." (Greene, *Historical View of the American Revolution.*)

Jones, however, at this time wrote: "When I entered into the Service I was not actuated by motives of self interest. I stept forth as a free citizen of the world in defence of the violated rights of mankind."

Overseas, then, Jones went as commander of the *Ranger:* to the first of his great victories, the defeat of the *Drake.* And to the Paris where Benjamin Franklin was in residence at the time. Many are the recorded incidents of the association of the two men in behalf of the American cause; and all was not smooth sailing, for there were spies, counter-spies, treacheries: such was the France of the time.

Finally there was a new ship for Jones, or rather, an old ship not much better than a tub, of forty guns, which he re-named the *Bon Homme Richard* — suggested by Franklin's maxim from Poor Richard's Almanac: "If you would have your business done, go yourself; if not, send."

After a troublous and anxious wait for one so active as Jones, the *Bon Homme Richard* was, with a little squadron of six other ships, ready for its momentous battle cruise. Ready? Well, there was one ship in charge of a hysterical neurotic, others captained by timid opportunists — all rife with forebodings, national and racial rancours, treachery. But grandly into the unknown went the expedition, on its face ridiculous but with the soaring, blind and heedless self-confidence of John Paul Jones.

Diagrammed, discussed, reviewed and re-reviewed throughout the long years since has been the ensuing battle with the *Serapis:* a battle which has lost none of its glory, even with the passing of the years, although as battles are being fought these days it would hardly be reckoned. Some of his ships deserted and sailed away, he was fired upon by one of his own ships under command of the traitorous Frenchman, Landais: thus the *Bon Homme Richard* went into battle; some of her old French guns burst from their own firing, there were broadsides from the enemy's heavier metal and to make matters worse, she was fired upon by Landais' ship for a second time — until the *Richard* was foundering and afire — yet Jones, cool and calculating and with the help of fortunate puffs of wind at the most helpful moments, continued her slow maneuvers: members of her crew nobly doing their duty! A shot broke the *Richard's* flagstaff and the ensign trailed in the water astern, giving rise to the exultant cry aboard the *Serapis*, "They've surrendered!" But it was not to be. Captain Pearson, commanding the *Serapis*, came to the rail and shouted, "Do I understand that you've struck?"

"I have just begun to fight!" returned John Paul Jones.

The battle wore on under the moonlit sky.

Blood, fire, sweat: until Jones, scenting victory, gaily asked Jack Robinson — the bo'sun, hurrying about the deck, if they should surrender. "No, sir," was Robinson's reply, "I think we've got another shot in the locker." That shot was tried, dropped from the yard-arm after the *Richard* had "closed" with the enemy: dropped into the *Serapis'* hold, doing such serious damage that at 10:35 P.M., as the moon still shone clear and

strong, the enemy surrendered — for the American's had boarded the *Serapis* and taken possession.

The *Bon Homme Richard* could not be kept afloat and sank early next morning. A departure stately and dramatic, says Kilby. "She went down with all sails set — studding sails, top gallant sails, royals, skyscrapers and every sail there could be put on a ship — the jack pennant and that beautiful ensign that she so gallantly wore in action and when she conquered."

Thus John Paul Jones lost his ship but won the battle. There followed, for him, such an aftermath of glory, together with jealousy of his success, as is not uncommon in the experience of the hero. Suffice to state that he was ill-used by many harassments and losses of prize so that it was not until after his death, years later, that his gallant crews (or their descendants) were paid off. But there were the warrior's rewards too, particularly in the fabulous French court of the period. At last he bade farewell to France for a time; came again to America; after the war returned to France — stopping off in England on a commercial venture — and then went to Russia, where he became the victim of jealousies, intrigues, spies and scandals: finally returning to France, where he died.

It was not until the early part of this century that his body was brought to America from Paris, and rests now in a magnificent crypt in the United States Naval Academy at Annapolis. It is of significant interest to all Americans to take note of the qualifications of a naval officer as outlined by Jones, to which at Annapolis every entering midshipman's attention is directed, and particularly to read these salient paragraphs: ". . . the ships sent forth by the Congress may and must fight for the principles of human rights and republican freedom," . . . "You are called upon to found a new navy; to lay the foundations of a new power afloat that must sometime, in the course of human events, become formidable enough to dispute even with England the mastery of the ocean. Neither you nor I may live to see such growth. But we are here at the planting of a tree, and maybe some of us must, in the course of destiny, water its feeble and struggling roots with our blood. If so, let it be so! We cannot help it. We must do the best we can with what we have at hand!"

In this way John Paul Jones, poet at heart, frequently voicing his favorite phrase expressive of his innermost desire and dream for a life of "calm contemplation and poetic ease," served his adopted United States of America in its beginnings.

And why this excursion into this particular chapter of our history, at this time: in May of 1942? It is because America has need today, more than ever, of the spirit, loyalty, fairness *and the action* so characteristic of her naval hero of nearly two centuries ago: the Commodore who lost his ship, yet won the battle.

It is in America's destiny, together with Britain's now, to lose the battles, yet win the war! It has become her destiny to oppose the enemies of freedom and justice once again. That she will be victorious in this last war which the world will see is assured, and we have the information from the *only* authoritative source — the prophecies of the Holy Bible; although this time it will not be in the manner in which we are accustomed to think of victory.

Just as we must today revise our concept of what really comprises a World War, taking in *all* nations ere it ends, in contrast to the limited sphere of the so-called World War of 1914–18; likewise we must revise our concept of what a victory can, and *will* be.

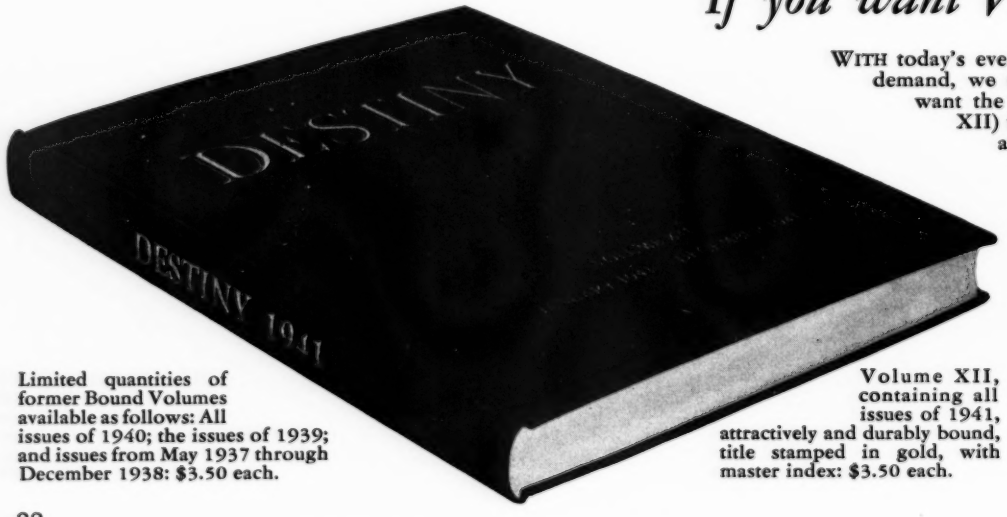
This is God's War, and He will win. Israel will be used of God during the ensuing few years of this war which remain, until the "place of decision" is reached by the enemy. It is toward Palestine that the trend of battle will flow and that is as natural as water flowing down hill. Experts tell us the place is too small, that a military decision is not possible there. The Bible deals with that matter too.

For it will be God's victory this time. And it is destined to look like utter defeat for Anglo-Saxondom, which is Israel. But paradox of paradoxes, facing defeat we shall win! Meanwhile we can mitigate the suffering and bloodshed, by humbly renewing our forefather's ancient pledge to God, "All that the Lord hath spoken we will do." It's about time, as a nation, we discover what we must do and begin doing it!

Nationally speaking, we are still in the moonlight stage in our appreciation and understanding of God's plan. Before we can gain the dawn, and the war's successful ending, we must let the light fall on the Word of God in order to get our true bearings and direction before we can act accordingly. After that, but not until then, will come the glorious daylight — the Universal Peace on earth. Let us as a nation awaken: it is time for action!

— C.W.S.

If you want Volume XII~



WITH today's events producing an increasing demand, we urgently suggest that if you want the 1941 Bound Volume (Vol. XII) the time to order is now! We are already completely sold out of many back numbers of last year. They will not be reprinted. Thus, to have this significant information, with its added value in retrospect, order the Volume now; lest you later on be disappointed in receiving an "out of print" explanation from us instead of the Volume you wanted!

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DESTINY MAGAZINE
HAVERHILL, MASS.

A Short Study in "Background"

THERE is a question put to DESTINY occasionally (mainly by the theologian-inquirer, it should be said) which is strongly suggestive of a steering away from a far more important consideration. The question is: "What is the background of your editor and of your authors? Where were they trained? Do they have theological degrees?"

We will answer that presently, but first it might be valuable to consider the importance of the question.

Ever hear of Kettering? Most Americans know the great contributions in the realm of invention and science which have been made by this living genius. Significantly, Charles Kettering burned his diploma after his college graduation and has ever since been quite unfettered from "undergraduate thinking." It can be said of him that he was really graduated — for instead of "finishing" his education at that point, he let it keep on from there!

Ever hear of Kittredge? George Lyman Kittredge, known to thousands of Harvard men over the long span of 48 years he taught there: known likewise to thorough students of Shakespeare everywhere, for he was beyond doubt the greatest Shakespearean scholar. To pedants surprised at his lack of a Ph.D., he retorted: "Who would examine me?" Once he went to Oxford to look up an obscure point of Shakespearean scholarship, was told: "There is only one man who can tell you that. He is a Harvard professor and his name is Kittredge."

We could continue! These examples are sufficiently indicative, however, that scholarship is not necessarily a matter of degrees.

As for our editors and authors, practically all hold degrees, and some the highest degrees attainable. Why don't we cite and flaunt them? It is because DESTINY is doing a more important task by riveting attention *on the things written* rather than on who writes them. DESTINY's authors insist on subordinating themselves personally. But the facts and truths presented on DESTINY's pages — *they* are what are important, for these facts and truths give answer to the truly important question: "Who are the people of the Book? Just who is Israel in the world today?" Settle that, my friend, find the only true answer and you have a new and living Book. Settle that, do so on a Scriptural basis and you will, with that major discovery, find the answer for solving the problems confronting us as a nation today! More than that, you will have a view of the future *that is authoritative* and is not available elsewhere than in the Bible. When you possess this information — then you begin to see the plan and purpose and principle of God in operation in the world: and *not until then!*

Another question has to do with "When?", and the answer is also in the Bible: as concerns this war and every other major historical event! "Where? . . . Why? . . . How?" — these are answered also. But only those who will make a demand of their intellect, who approach these questions with an unfettered, honest mind and true scholarly spirit of inquiry, gain the correct answers!

Thus DESTINY continues a discussion and presentation, month after month, of the most important information available for these days and is today in a markedly increasing way becoming the regular reading habit of those who *think* — for they are finding within its pages the answers which have been withheld from them for so long by those who should have known; and should have long ago made their own honest inquiry — instead of posing the "avoiding the issue" question: "What is his background? Did he graduate from a Seminary?"

Some of them did. But in the main, DESTINY's writers graduated from institutions of learning other than Seminaries — and those who did graduate from Seminaries have had to first unlearn some of the things they were taught as truths. Be assured DESTINY's writers are scholars — Bible Scholars and careful students of history and contemporary events as well — and they are sincerely and faithfully honest Scholars in these matters. Further, "They do not this for financial gain": they write because they *have* to, because they are impelled by a true spirit of service toward their fellow citizens in the nations of the Christian-Israel brotherhood of man.

Oh! that our theologians, more of them, would awaken! The hour for the proclamation has come. Will they respond? With this Message of the Hour, America can be imbued with an impregnable morale with which to face her many enemies today!

But instead, there still comes, too frequently: "Where was he graduated?"

Until some of them begin to see it for themselves, then what a change comes over them. There comes the exhaustive, awakening inquiry when this fact of the Israel identity of Anglo-Saxondom strikes with all its force and profound meaning!

Recently a Doctor of Divinity told his listeners, "What a fool I was, to have preached some of my past sermons. What a fool. I simply didn't understand then, but now — knowing the identity of Israel — the Bible is clear!"

On the other hand, we have encountered 65- and 70-year-olds who are, in their mental habits, undergraduates still: who do no investigation but "let the Seminary check it up" and they call themselves scholars! Mind you, the same who ask: "What is his background?"

And there was one clergyman who, having at last seen the identity and the meaning of it, felt it was too late to alter his course, saying: "What you say is true, but it is too late for me to turn a theological somersault."

I once presented a ministerial friend of mine with seven extremely well-chosen and illuminating books having to do with Israel. He did not read them, but sent them to the Seminary to be "checked up." Too busy to read! Too busy even to think on these things: busy with the addition of "statistics" to the annual reports. Well, the statistics do not seem to mean much, after all, for they are only a framework of organizational structure. I *know*, for I am one of those "statistics" as far as that minister's church is concerned; and I know too, from my conversations with his other "member-statistics" that they simply do not go to the Bible to read, study, "search the Scriptures" and face the issue and challenge of today!

Well, thank God, there are — among the clergy — those who are today being honest. They are honest with God and with His Book, with their congregations and with themselves. These men now see *both* Gospels: the Gospel of the Kingdom as well as the Gospel of Salvation! They are "blind leaders of the blind" no longer. Instead of seeing their churches emptying, they are seeing them filling: with Americans who hunger for the Word! These clergymen have stopped asking, concerning the proclaimers of the

Truth of Israel, "What is his background?" Or that now outmoded-by-events question: "What of it?" Which reminds me that Benjamin Franklin was once lecturing on a new and apparently useless invention, so the story goes, when a little old lady approached him and asked bluntly: "Of what use is it?"

"My dear madam," the great man is reported to have replied, "of what use is a new baby?"

There is a great deal of importance to this matter of the identity of the people of the Book; and to the chronology of the Scriptures as well.

It is today only the unthinking man (degree or not, it makes no difference) who dares to relegate the identity and chronology, the truth and proof of the Book, to the realm of an "ism" and allows the matter to drop there! The *truth* can never be so classified!

After all, he is several years behind the question who does not now see Israel's identity. There is proof upon proof of the correctness of the position we have taken. For the Anglo-Saxon-Israel identity is no longer "theory," it is now uncontrovertible fact; it is no longer just an interesting subject, it is today of the most vital and pressing importance! It is far past the doctrine stage — and the time has arrived for action!

It is no longer characterful to slant such important information up the spoof alley with ridicule or by parrying meaningless "background" questions instead of meeting the issue squarely! For the sake of the nation and for the sake of the people of the Book who must be made aware of their origin, history, heritage, responsibility, duty, privilege and *destiny* — for these great purposes, "Ask the *important* question, Mr. Inquirer, and let the Bible answer!"

— C. S. WARNER

To Know Who's Who in the Bible Read

JUDAH'S SCEPTRE AND JOSEPH'S BIRTHRIGHT

An analysis of the prophecies of Scripture in regard to the royal family of Judah and the many nations of Israel

By

REV. J. H. ALLEN

Here, indeed, is the book to read to discover the true identity of the "people of the Book." It was written many years ago by an American and there has been no slackening of sales since. A book which has been read, and *believed*, by *thousands*. It presents facts and considerations which everyone must sometime take into account, and soon, for they are now becoming the most important factors in world affairs — as the author so clearly foresaw that they would! This book is called by many the finest ever to be published in America concerning the Anglo-Saxon-Israel identity. 377 pages.

$2 postpaid

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IN A WORLD AT WAR—IT'S BLOSSOMTIME

{Continued from Back Cover}

spired prophets who have stated this so unmistakably to all who are *watching?* If you do, then there is, for *you*, much work to be done. And that work can be summed up into the one word: "Others!"

Get the news out. Declare it to others. To know this without passing it on to your fellow-citizens is to fail in your Christian privilege and service to the Master. This Gospel of the Kingdom is of pressing importance. When the nation's attention is riveted upon *that* we will get off the slippery slope of unbelief and onto the solid ground in our thinking and acting — and *not until then!* When America, as a nation, knows this most positive and potent message of hope: when America knows that "He who keepeth Israel shall neither slumber nor sleep. The Lord of Hosts is with us, the God of Jacob is our refuge" . . . when these assurances are firmly implanted in the minds of our people the morale of America, which is Israel, will be impregnable. Let us see to it that the Bible is given its true position as the *Instructions of God* in all phases of our private and national life. This God-given Code has proved itself — in spite of the scorn of skeptics and the apologies of faint-hearted religionists. It is an infallible remedy for all our ills including this present raging war. Let America turn to it now!

We are admonished to "go unto the lost sheep of the House of Israel!" It can be done verbally, through correspondence, through the printed pages of this magazine! Initial advertising tests made possible by the magnanimous contributions of a few Christian Americans have enabled us to learn firsthand by actual results that America is ready — after our several years of pioneering — to receive and welcome the information DESTINY is providing. Ready? Why! the actual subscription orders exceeded our most optimistic expectation and have imbued us with the keen knowledge that it is now most necessary to get this information to *others* as rapidly as possible.

There is most urgent need for the lightning spread of this message. With the least possible delay it must be carried to thousands upon thousands: to other Americans who are *waiting to be told!* Your dollars, marshalled into this service now, can dwarf all former uses of advertising — for the everlasting benefit of all Americans, and the world. Your contributions are deductible from income tax returns.

Do you know of a better investment? Do you know of a more productive investment — for God? Think of the benefits He is ready to bestow upon His people when they stop living on the spiritual capital of past generations and begin doing His will!

We write nationally — we extend this invitation for your help nationally — because it is a national task we are doing! This Gospel of the Kingdom is the *national* phase of the Bible: the vast neglected hemisphere of Scriptural Truth which America so sorely needs! It can not well be neglected further.

In a world at war — it's blossomtime! Let us take the beauty and promise of Spring as a signal to turn our thoughts and incline our hearts, this year of all years, to the doing of the King's business . . . to the task of the national blossoming and fruition of the Good News of the Kingdom.

There is a war to win — against the enemies of our own nation and the other nations within the commonwealth of Israel. He will win it, for it is His war: but He requires of us that we recognize Him and renew our allegiance and inquiry of Him before He does so. The suffering and the bloodshed can be mitigated. This comprises the challenge to us today.

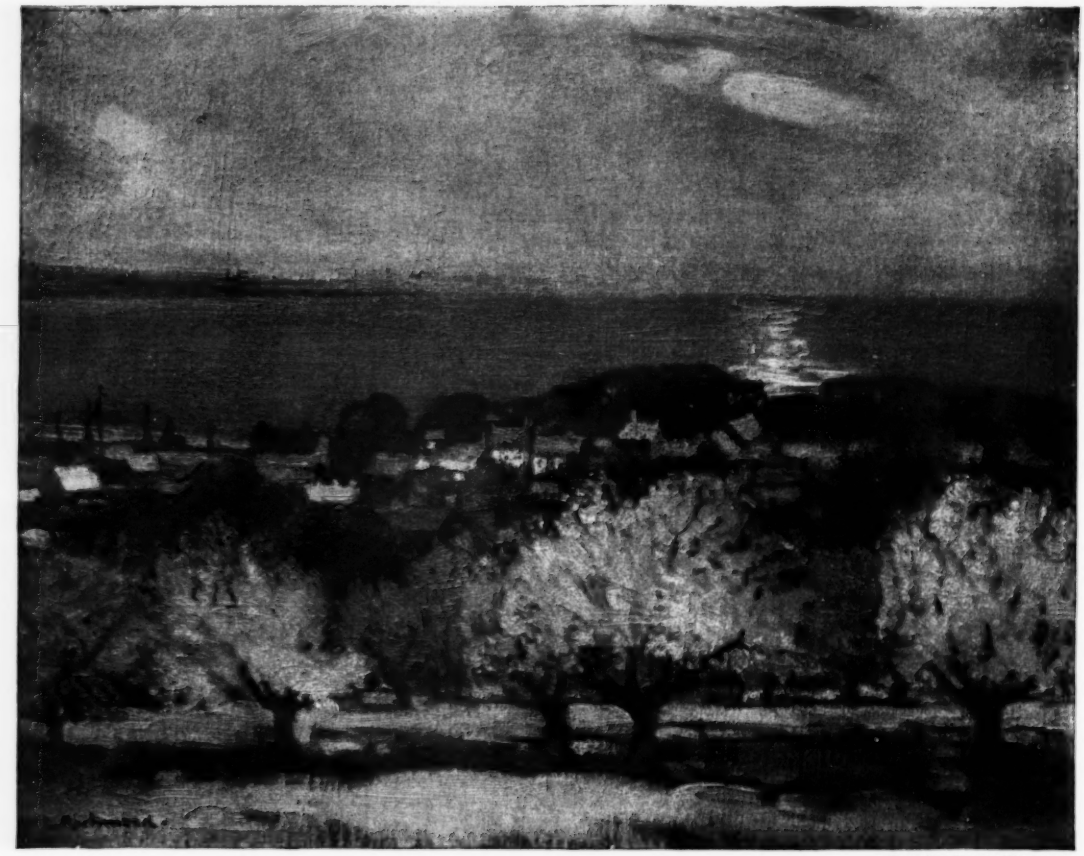
Through this publication as His instrument we welcome assistance. Help us to help Him "cause them that come of Jacob to take root" in order that "Israel shall blossom and bud, and fill the face of the world with fruit." (Isaiah 27: 6.)

— THE EDITORS

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DESTINY MAGAZINE, HAVERHILL, MASSACHUSETTS

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CONCORD, N. H.



Canadian Pacific Illustration

IN A WORLD AT WAR
it's Blossomtime

NO MATTER what the acts of men or nations, God in His bountiful goodness alters not the course of nature. Look around you — observe carefully this blossomtime promising fruit again. It is recurring proof that the Laws of God are inexorable: that His is a merciful providence!

Yet a world we knew is dying, so that there can arise a New World. A hundred years ago Tennyson asked exultantly, "Ah! when shall all men's good be each man's rule, and universal Peace lie like a shaft of light across the land?" If he were alive now, he would see it nearing through the storm ahead.

This war has to be fought first. Victory will come when we comply with the requirements. This is the world's *final* war, to be followed by Universal Peace. It is on the agenda of God. This is *good* news: more than that, it is transcendentally BIG news.

Do you have *the* faith — faith in God and His Word; do you *believe* Him and His in-

{Continued on Inside Back Cover}