DESTINY

The Magazine of National Life



THE RIPENING HARVEST

In the fields of peoples, the harvest is ripening too!

[PAGE 8]

FOREWORD

As YOU READ this publication your attention 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 — and include both the purpose and the outcome of this present chaos.

Containing information we must all sometime take into account, the Bible deals mainly with the origin, history and destiny of *one* race. It is very probable that *you* are of the race of the Book, and if this is your first acquaintance with the national factors therein you may be startled to find it to be the most modern Book in the world, as well as the most valuable and vital of all books.

DESTINY identifies the Anglo-Saxon, Celtic and kindred peoples as the House of Israel in the world today, under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. It is published by Americans who have carefully studied God's Word in the Scriptures and 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 its truth as applied to the spiritual, economic and political life of man; and have accordingly formed a non-profit, nonsectarian organization to publish the truths concerning the information of its national message!

Our responsibility in these matters is deepened because our forefathers were the people with whom God made His unalterable Covenant; thus we accept the Scripture which describes a race appointed by God as the vehicle of His purpose for all mankind. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense. 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, by the way they have fulfilled 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, what they have done and will yet do!

To many persons the true meaning of the name Israel is lost or obscured. The fallacy persists that the Israel people were chosen by God as an object of favoritism. His choice of Israel still stands as a positive fact; but 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 (Is-ra-el means "ruling with God") and 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.

Like Israel, *Anglo-Saxon* is a noble name when 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. But 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 the plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, the moral order of society and the economic process of community and national well-being; and 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 as soon as we are ready for it. All this, instead of mere personal religion without larger social manifestation — which is 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 the position of this publication, which is 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 nearing the prophesied time for the full entry of the rule of God amongst men.

The Anglo-Saxon-Israel identity is now becoming increasingly known. It is of pressing importance, being the key-fact to an understanding of the Scriptural prophecies and the plan of God. Settle this — do so on a Scriptural basis — and a whole train of questions now confronting our nation and its citizens are answered.

DESTINY

(Registered U. S. Patent Office)

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Published monthly by Destiny Publishers, with offices in Haverhill, Massachusetts. Year's subscription, $3. Two years, $5. Your own and a Gift subscription, $5 a year. Life subscription, $35. Single copies, 25¢. In all countries other than the United States and its possessions or Canada, $3.50 a year. Canadian Money Orders should be made payable at Toronto, Ontario. Entered as second-class matter at the Post Office in Haverhill, Mass., under Act of March 3, 1879; additional entry at Concord, N. H. Printed in the U. S. A. The writers are responsible for the views which are expressed in signed articles. Changes of address must reach us by the 13th in order to be changed for the following month's issue. The contents are copyrighted: and must not be reproduced either in whole or in part without the written permission of the publishers.

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VOL. XIII, NO. 9 SEPTEMBER 1942

DESTINY

The Magazine of National Life



THE MARCH OF HISTORY

ESTABLISHED BY EVIDENCE

IN SPITE of the cumulative evidence which has been published in DESTINY, specifically indicating that our generation is witnessing the events predicted as coming when an age was to close, some still question the accuracy of such statements.

Unfortunately there are individuals who are unable to weigh evidence, the means by which an allegation in a case is proved or disproved, or a fact established or sought to be established. Through Moses, God laid down the rule by which the truth was to be established, "At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." (Deut. 19: 15.)

Can this rule be applied to events today and do we have two or more witnesses establishing the facts? Of course there are always a certain percentage of unreasonable people that no amount of evidence could convince, for they are determined not to believe regardless of evidence. There are a number of reasons for such a closed mind, but in the religious field it is often the result of a doctrinal belief that has become more sacred than the Bible itself.

The dictionary defines those who are unreasonable as brutes. After all, the one great distinction between the animal world and the human race is the ability of men to reason from a premise to a conclusion. It has been through the exercising of this faculty that men have been able to develop the natural resources of the earth, harness its power and thus build a modern civilization with all of its ramifications of scientific and mechanical understanding and knowledge. It is to the man of reason that we appeal; that individual who is willing to weigh the evidence and follow the truth wherever it leads!

Now the Bible testifies to certain facts. In Genesis it declares the beginnings — of the world, the subsequent creation of animal life, and finally men. It records the coming of sin, the establishment of governments, and the selection of a special people through whom certain promises were made. It deals with the history of that special people, their sojourn in Egypt, their formation into the Kingdom nation, with righteous laws and government, and their schooling in the wilderness; then their entry into the promised land and their history while there, first under judges and then under kings. This witness tells of the division of the people of Israel into different houses — the House of Israel, the House of Judah and the House of David. It also testifies to, and produces the evidence of Israel's national sins, records the punishment which follows, first to the House of Israel, then the House of Judah with the transfer of the rule of the House of David from being over Judah to being over Israel. After the removal of the Throne of David from over Judah the subsequent history of Judah to the coming of the Messiah is given. His rejection by them is recorded and the national punishment for that rejection is stated.

Sweeping down through the ages, during which time this witness testifies that the House of Israel is to be lost, we have the glorious testimony of *Israel found* and the marks by which she would be known in the last days! Not only are we given these marks of identification, but the chronological time periods marking the era when that knowledge was to become known to the people possessing those marks is also stated. The prophets designated that era as the "Time of the End" and detailed the events to its close. Minute description is given of wars and economic afflictions that would be in evidence at that time. Not only did the prophets do all this but in order that there might not be any mistake as to that evidence, and its application, the generation is designated upon whom all these things would come. Specific geographical locations are given, the nations affected are stated, the type of weapons in use are indicated, while the power of propaganda is specifically shown to be an outstanding feature in the world conflict that would climax with the consummation of the present age.

But the Written Word is not the only witness to take the stand and testify to these facts. Upon the vault of heaven there is depicted in the great star groupings the same wonderful story which is in complete harmony with the Biblical record. These pictorial star groupings show the past, present and future history of Israel, His Kingdom, and of the King of that Kingdom. They depict the final dangers that beset this Kingdom and the coming of the King to her rescue. Then comes the evidence testifying to the ultimate triumph of the King and His Kingdom over all the forces of evil, to be followed by the establishment of righteousness.

In order to complete the testimony a third and final witness is placed upon the stand. This witness has been held in reserve for the very time when such testimony would be

needed. It was not until the "Time of the End" that men began to note its evidence. Isaiah said, "In that day shall there be an altar (or monument) to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt." (Isa. 19: 19–20.)

For thousands of years the testimony of this witness has been sealed, but now the seals have been broken and in one bold sweep down the corridor of time it depicts the chronological history of a people — the kingdom nation in its onward march through the ages. Beginning its chronological record with the start of human history the builders recorded the important chronological events from that time to the present and beyond to the close of this age. This monument designates the time of the consummation of the age as extending from 1909 A.D. to 1953 A.D., the very years which the evidence from the other two witnesses show is the period for that consummation to be completed.

There are men who will not accept the testimony of these three witnesses: having refused to investigate the facts or failing to exercise their God-given reasoning faculties. Jesus condemned his disciples for failure to accept evidence, saying, "O fools, and slow of heart to believe all that the prophets have spoken." Of those who fail to investigate, Dr. Paley had this to say, "There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is contempt prior to examination."

A greater than Paley has said, "He that answereth a matter before he heareth it, it is folly, and a shame unto him." (Prov. 28.)

A NATION COMING TO JUDGMENT

NO SANE MAN can read the statements in *Life* and *Time* Magazines for August 3rd, and view the accompanying pictures depicting the famine conditions in Greece which so vividly represent the suffering and death among a brave people, without a sense of horror that men would bring upon their fellow men such suffering. But for the Grace of God these unfortunates could have been your loved ones: fathers, mothers, husbands, wives, sisters and brothers.

Originally these pictures were not for publication but the exiled Greek Minister of Information, A. Michalopoulos, finally gave permission for their reproduction.

Germany, after taking everything edible from this unfortunate country, announces that she is not responsible for the feeding of conquered peoples, such as Greece. But there is a national responsibility in the sight of God that even the Third German Reich cannot escape, nor will those who sympathize and support this government be free from the coming retribution.

The Italians made an unprovoked attack upon Greece and then came the Germans, who have now conquered this brave people and have taken from them their means of livelihood. Italy also has a responsibility here that she will never be able to escape. We are at a loss to understand how any American can give moral, mental or physical support to the enemies of civilization in such evil aggression and yet there are Americans who actually favor the policies of these dictators.

Morally, nations are as much responsible for their acts of maladministration and violence as individuals are responsible for their personal conduct. We have entered the period of Divine Assessment and Judgment and the nations are demonstrating to the world their fitness to rule. The verdict has already been passed in the Great Court of Justice before which all nations will have to give an account of their stewardship. Those who have ruled with violence and who have refused to give their bread to the poor, feed the hungry and clothe the naked come under condemnation.

There is a national responsibility to do these things as depicted in the judgment scene in Matt. 25: 31–46. It is nations, and not individuals, that are gathered before the Throne for judgment. "And before him (Jesus Christ) shall be gathered all nations." Then follows the separation of these nations into two groups, *1*) those who are to inherit a place in the coming new order or Kingdom, *retaining their national identity*, and *2*) those who will see the destruction of their nationhood and the disbanding of their government and to whom will be denied any opportunity to rule over themselves or others. The first group are righteous governments while the second are the predatory nations.

It is well to note that the predatory nations are disqualified to continue in nationhood because they gave no meat to the hungry, nor drink to the thirsty, they withheld clothing from the naked and did not care for the sick or bring relief to those who suffered in prison.

That verdict is just and a nation, like Nazi Germany, who has systematically practiced torture in her prison camps, has killed thousands of hostages (regardless of guilt or innocence), brought sickness and death — as the result of suffering and starvation — to millions of subjected peoples, must ultimately face retribution and final extinction of her government. Already the leaders in Germany have signed the death warrant of their nation as far as national existence and nationhood are concerned. Regardless of the post war plans of the nations the verdict has gone forth that those who refuse to follow the dictates of common decency and mercy are to lose the right to govern forever and shall become subject to those who are fit to rule. This is the everlasting punishment to be meted out on nations in this final judgment period, for only in the destruction of their national entity and the complete abandonment of their right to rule can we hope for peace to be established upon earth.

Germany may prosper for a time but in her present acts she has sealed her doom forever as a free nation through her heartlessness towards those people who are subject to her power, as she ruthlessly attempts to gain world rule.

WHO REALLY CARES?

CONDITIONS are serious as we face a war of long duration. The problems before us are staggering, and not least among them is the destruction of our ships faster than we are able to build them. With the attack by the Japanese upon Pearl Harbor there came a spirit of unity among the common people, crystallizing our nation into action with one thought only — the war now thrust upon us must be won whatever the cost. This spirit is still in the hearts of the American people, but, as it were, a lethal vapor is spreading over our nation because political manoeuvres on the part of politicians seem to make the winning of the war secondary to the winning of elections.

Political reasons only can account for the fact that price ceilings have been placed upon certain products, but labor has been exempted and farm prices excluded. Certainly politics are playing a major part in the failure to send out

the checks to soldiers' dependents until the day before the election, and months after they were due.

One begins to wonder if a politician is capable of ever forgetting politics and votes long enough even to breath. "Can the Ethiopian change his skin, or the leopard his spots?" Then may the politician when in office act for the good of the nation regardless of votes. There are always a few in office who are real statesmen and have the good of their country at heart, but they seem to be the exception rather than the rule.

Let us forget politics, parties, new and old deals and everything that hinders, and let us get together and pull for a decisive victory over our enemies. We must first of all be true Americans, and if politicians refuse to forget politics, political policies and political manoeuvres for the duration, the American people will suffer as they have never before suffered in their history.

It is disconcerting to see men, in face of the most desperate struggle ever confronting our nation — with our very lives and freedom at stake — wrangle over who, or who shall not, be allowed to run for office this coming November. Who really cares? We have a war to win, and unless it is won there will soon be no elections. The whole business reminds one of Nero fiddling while Rome burned.

Men are desperately needed today who will go before the people and sound a warning that our nation must turn to God and cleanse our land of all evil that is offensive to Him. Let them take as their platform the restoration of righteousness and make their campaign promises a pledge to bring this people into conformity with the laws of righteousness, so that God can and will bless our nation and give victory over all our enemies. It will take men of refined courage and with a conviction that will place righteousness above votes and statesmanship ahead of politics.

Here are the Biblical qualifications as to the type of men who only will be able to give guidance to our nation in these critical days, "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness." (Exodus 18: 21.)

Analyze these qualifications, then try to find a politician possessing all of them. Poor Diogenes with his lantern, looking for an honest man, had a simple task in comparison. But the above type of men must arise and be placed in office if we are to win the war and then win the peace that follows.

TWO CRITICAL FRONTS

We can now fill in the events of the dates which were left blank in the chart on page 18 in our last issue. When Destiny for August went to press the two dates, July 10th and 19th, were still future.

July 10) Egyptian Battle Renewed. A dispatch from Cairo states: "Fierce fighting broke out today between British and Axis desert forces . . . in a renewal of the battle for Egypt . . . which has been bogged down in an uneasy lull for more than a week."

July 19) "Edward Murrow, in a broadcast from London, stated time was no longer in favor of the United Nations in Egypt. The turn in Russia prevented transfer of defending troops in this area north of Palestine to relief of Egypt while Rommel was daily receiving reinforcements by sea and air through Tobruk and other North African ports. Delay in complete victory by United Nations in Egypt meant failure to this campaign."

Moscow: "The Red Army fell back towards Rostov today in the gigantic wasting battle of the Don steppes as the Germans rushed up superior numbers of men, tanks and other weapons in an impressive bid for that key to the Caucasus."

Thus the watcher is led into watching detailed developments in connection with the battle of Egypt and is led right into the connection between it and the Russian moves, in such a way as to reveal to him the hand of Divine Providence as He brings to pass various moves between Germany and Russia and their connection with events in Egypt: looking to later coming moves against Palestine!

MINORITIES AND PERSECUTION

One cannot condemn too severely those who have gained control over minorities, persecuting them because they have the power to do so. Persecution is a sign of weakness, even in those who feel they are in control, for persecution is evidence of a fear of those whom they abuse.

Pharaoh expressed this thought well, "And he said unto his people, Behold, the people of the children of Israel are more and mightier than we. Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land." With this fear as the basis of their opposition the rulers of Egypt afflicted and persecuted all Israel.

Hitler and his satellites are actuated by the same emotion — fear — as they persecute those who are at their mercy and at present in their power. Their acts of intimidation are bringing a determination that these merciless men shall be brought to the bar of justice and pay with their lives for the crimes perpetrated by them and under their order.

There is only one basis of right dealing with our fellow men, even with those with whom we are not in accord, when we are in authority and power. They must be dealt with in the spirit of righteousness and this will be manifested in the exercise of equity and justice. Where there are criminals, the punishment must fit the crime; but those who obey the law must not be made to suffer for the acts of others. To take any other attitude is not in accord with the instructions of God in the Scripture.

Germany has one law for themselves and another for those with whom they do not agree. But the Lord has instructed us, "If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." (Deut. 19: 33–34.) And again, "One law shall be to him that is homeborn, and unto the stranger that sojourneth among you." (Exodus 12: 49.) All this is contrary to the present German doctrine of superiority of race and the hymn of hate sung by their leaders.

None of us had the choice as to the race we were to be born into, and are therefore not responsible for our race, but we are responsible for our acts and our attitude towards our fellow men and men of every race. No man should be persecuted because of race, color or nationality, but all men should be treated as equal before the law. If a person, regardless of nationality or race commits a crime he should be punished in accordance with the law of the land for the crime committed, as that law applies to every other citizen who might violate its provisions.

Just as we most emphatically condemn race persecution, so also we condemn those of any race who would use a race issue to bring immunity from the operation of the law upon the criminals of that race. Nor should any people seek advantages for themselves or special privileges for their

group within a land where they want freedom from prejudice. We in America want no part of that spirit which actuates Hitler and all those who persecute minorities. But races and minorities must also recognize that they have a responsibility to refrain from acts which would engender a spirit of distrust and to abide by the law of the land. The rule is simple for all of every race to follow, "Do unto others as ye would that they should do unto you." There are those who refuse to do this and there is thus only one course to pursue. Let us discard that sentimental nonsense which tends to bring immunity to those of any race residing among us in their acts of economic aggression just because we are sorry for the suffering of their people in foreign lands. Such are but taking advantage of our good will and are not worthy of our hospitality.

Minorities are welcomed to our shores, but that welcome must not be used as a license to ignore the justice, equity and equality that has made this land the country of the free. Justice for all means that each and every one treat the other as they would like to be treated. If men forget this, let them not blame our people when a spirit of distrust replaces the former welcome. Together all our citizens, with the different races in our midst, must manifest the spirit and freedom of our institutions; not trying to use such for personal advantage and gain, but to take their place together with us in supporting our constitution and in dealing equitably one with another. If all will do this, none will be able to find any fault with our attitude and welcome. But to use this freedom for personal gain and as a license to take advantage of our good will will become a boomerang and bring its inevitable retribution. Equality for all and special privileges for none has been a watchword among our people and those who refuse to recognize this sentiment will have but themselves to blame if they encounter distrust and trouble.

The war must be fought through to victory — not a victory for a race that they may wreak their vengeance upon those who have persecuted their people — but that those responsible for such persecutions and criminal acts may be brought to justice for their foul deeds that peace may be established upon earth. We note with concern a tendency to desire to reverse conditions and put the downtrodden in a position to persecute those who have persecuted them. Such reversal of conditions will not bring peace to this world. Hitler and those personally responsible for the horrors of the concentration camps should be brought to justice, but no race as such should be made to suffer as minorities are suffering today. Justice, not vengeance, must be the watchword; while administration of the law, and not persecution, must actuate our leaders if peace is to be established upon the earth.

In our condemnation of the horrors and sufferings instituted by the enemy let us not make the fatal mistake of listening to the clamor of the few who would merely reverse present conditions that they themselves might become the persecutors. The task ahead is of such a magnitude that only God-fearing men who accept the doctrines of Jesus Christ and the principles of Christianity can be trusted to temper justice with mercy in dealing with races while they bring to justice the criminal leaders of those races who have been responsible for the misery and suffering: not only of the persecuted minorities but of those who among their own people have not been in accord with their evil program.

It is well to remember God has already made provision for the establishment of a responsible administration to follow the peace, the terms of which He has already given.

COMMONWEALTH OF NATIONS

ALTOGETHER too many people are making absurd statements regarding a coming union between nations in the absorption of one nation by another. They are refusing to consider certain fundamental principles as revealed in history and recorded in Scripture with which these proposed plans do not conform. Unless the post-war planning is in accord with the purposes of God those who advocate them are destined to disappointment, and their plans will fail.

Men tend to centralize activities and movements, but God's purpose calls for decentralization. The first record of man's move to centralize government in a general union of all peoples is given in the account of the building of Babel. The result followed exactly as is indicated in the name — which means *confusion* — and then came the dispersion of the people.

Similar tendencies that made for union then are manifesting themselves in the present trends for the centralization of authority today. Such moves in the United States have already brought confusion in the issuing of conflicting orders with the ensuing uncertainties. This is because it is impossible for any man or group of men to successfully guide from a central place of authority all the affairs of men.

Men may dream of a super-government controlling and directing the affairs of men. It is man's idea of the way to bring peace to a troubled earth, but in reality such a centralization would cause confusion and the ultimate enslavement and regimentation of mankind; because of necessity a few would control this centralized government and dictate its policies. This group would possess power for which men have in the past drenched the earth with blood to attain but who were unsuccessful in their desire to become world rulers. Now if by the consent of nations a centralized world government is organized it would be in the grasp of any man or group who could gain control over the machinery of the administration of that government to become a world dictator. The danger of such a move by a ruthless, unscrupulous individual or group would always be present with the existence of a central and world government. There are those who are even now working for the establishment of such a world organization with this thought in mind. Already in those nations where centralization of authority has made the most rapid strides we see the inevitable result of such control by the unscrupulous.

Even here in America, with a Constitution which guarantees individual liberty and freedom, the present trend toward centralization is bringing men to power who are assuming an authority and manifesting a spirit of autocracy not in keeping with our institutions. It all emphasizes the evils that would result from a complete centralization of authority in a world government in the hand and control of unregenerated men.

If we should win the war, only to be regimented under such a centralized government, then the freedom for which we are fighting will have been lost and our second state will have become much worse than our first.

"Union now," or a "grand union" of all nations under one flag and government, is an impossibility if we would have domestic tranquillity and peace — with individual freedom and initiative. Such a plan is not God's purpose regarding His people; though it is the plan of some men regarding their ideas of God's purposes. Listen to what God has to say about man's purpose regarding His plans, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the

earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55: 8–9.)

The family, its well-being, and its continued happiness, is the unit of measure in God's plans. In the coming new order, family ties will become stronger and are not to be obliterated nor broken, nor will individuals become members of one great and united family. The unity of the individual family will be kept intact with an inheritance in the land making each family self-sustaining. Then a man will truly be the head of his house and his home will be his castle. Local governments will exist to protect the family in its rights and the individual in the exercise of freedom of enterprise. City life will become secondary to life on the family estate while the spirit of neighborliness will promote real social life among all the people.

Just as centralization of government is detrimental to the administration of justice and equity throughout all the land, so also the herding of people together in large cities is conducive to discontent and crime. This is well illustrated in the cattle in the field grazing contentedly upon the hillside or lying under the shade of a tree. When these same cattle are herded together and away from these environments of peace, crowding and butting is in evidence while there is engendered among them the mob spirit responsible for stampedes.

Let us always keep in mind that a government exists primarily to protect the family, not the family to support the government. All this can best be brought about through the decentralization of government — with each community free to administer local affairs. When a government ceases to carry on business activities in competition with its own citizens such a decentralization will be possible. This will become so because the functions of government will then be purely administrative and local men can better attend to all local affairs without the red tape and delays so in evidence when dealing with a centralized authority. Such a subdivision of rulership is set forth in the Biblical statement regarding government. It is stated that there should be appointed rulers over tens, rulers over hundreds and rulers over thousands. Because government under the laws of God is purely administrative, nowhere in the government of the Lord is there any provision made for the government, as such, to carry on business activities — for governments are to be kept apart from such functions that they might, without prejudice, sit in judgment on all cases and render impartial decisions.

As with families, so with the nations; there will be a continuity of national existence with the national government responsible for the administration of national affairs. Each government will be bound to every other government in a mutual covenant of assistance and all will become subject to the administration of righteousness, but not to the administration of each other. While the Englishman can truly declare, "There will always be an England"; let no American forget that he also can say, "There will always be a United States of America!" Neither country will be over the other or be absorbed by either; but each with the other, and together with their associates, will become members of a federation of nations to keep and establish peace forever upon the earth.

Our ways are not God's ways and His ways are not ours. He has given us access to information regarding His plans and purposes concerning the coming new order of the ages. These plans reveal the establishment of happy domestic life, independent of interference and regimentation by any government. Governments will continue to function, but in a purely administrative sense and will not be in business in competition with their own citizens. The governments of the nations will be members of a righteous league of nations coöperating one with another in the administration of world affairs. The principles of the Israel commonwealth of nations will rule all their actions as they administer laws that will bring prosperity and peace throughout the entire world. Their main task will be to bring these blessings to mankind as they establish justice and equity throughout their dominions. Over all will be the Throne of the Lord; and upon that Throne, Jesus Christ as King of kings and Lord of lords.

INTERVENTIONISTS VS. ISOLATIONISTS

Previous to the attack upon Pearl Harbor by the Japanese, a group of American Senators and Representatives — as well as many good patriotic Americans — felt that we should remain aloof from European affairs and not be involved in entangling alliances. That stand has been the traditional policy of our nation and it was advocated by George Washington, the father of our country.

Now we are witnessing a concerted move by politicians and others to penalize many of those men who, after the Japanese attacked, are as whole-heartedly in this war to a finish as any man can be. Voters are being asked to shelve men, regardless of their ability or character, just because they held to the American tradition before we were attacked.

The mere fact that a man was for intervention previous to Pearl Harbor does not mean he is qualified to represent the people, nor is a man disqualified because previous to Pearl Harbor he advocated the policy endorsed by George Washington.

The right of citizens to differ regarding public policies is evidenced by the existence of political parties. But party politics should be forgotten in the fight against a common foe; which seems not to be the case in the desire to penalize isolationists.

Let us select and elect men for their character and ability, who are one hundred per cent in favor of doing all possible to win the war — not for what they felt and believed to be the stand America should take before the Japanese made the unprovoked attack upon us. That attack united every true-blue American in a common cause against a common enemy, but the present moves to penalize men who disagreed with the interventionists is a contribution toward destroying the unity which came into being as the result of the Japanese attack.

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The Ripening Harvest

Our Lord had appointed seventy and sent them out two by two to go before Him into every city and place and prepare the people for His coming. He said unto them, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." (Luke 10: 2.)

What Jesus could say of His time can be said with real emphasis of the days in which we are living, for this is the consummation and harvest time of the ages.

Planting, sowing and reaping have been used again and again in the Bible as symbolic of world conditions. The harvest is often used as a type signifying the end of a period of toil and labor when "Whatsoever a man soweth, that shall he also reap." This applies not only to individuals but to nations as well. Because Israel had turned to idolatry God said of them, "For they have sown the wind, and they shall reap the whirlwind." (Hosea 8: 7.) If this was said of Israel, because of her refusal to keep and observe the law it can truly be said of all nations today in the judgment that has now come upon them in war and destruction. The nations of the world have been sowing the wind for many decades and now they are reaping the results in a whirlwind of destruction.

The end of an age is upon us and in accord with the Divine plan the harvest is ripe in every field of human endeavor as the good and evil done by mankind comes to maturity and judgment. There seems to be a time in the Divine planning when men and nations must face a harvest time and when final judgment is to be passed upon all their works.

Evil and evil powers are being gathered in the great round-up for the final assessment and Judgment. Provision has been made by the Lord of the harvest for the greatest of all harvests when God Himself will reap the vintage of the earth, separating the tares from the wheat, destroying the evil tares and bringing in everlasting righteousness.

Harvests do not occur without a previous planting, so let us turn back the pages of history and as we do so it will become evident that two types of civilization were sown in the earth in the early dawn of history, when human governments were organized. One of these civilizations was planted on the banks of the Euphrates River in Asia Minor and imbued with the idea that "might makes right." Upon this doctrinal foundation as its ideal, men began building an empire. The succession of empires founded upon the principle that might makes right have extended their power and influence from that time to the present day. This doctrinal principle has now come to full fruition in the activities of the dictators and we are witnessing, in the present world struggle, their bid for the harvest as they strive for world dominion and power.

But the God of Heaven also planted a kingdom and instituted a new civilization at the foot of Mount Sinai: to which Kingdom He gave laws so perfect that the fullness of their administration would bring equity, justice and peace.

He promised world rule should ultimately be vested in this Kingdom when the harvest of the age would come.

Now, in the fullness of time, these two ideologies of government have met in deadly conflict upon the field of battle. The outcome of that conflict will decide who is to reap the harvest and receive world dominion. Will that harvest fall into the hands of the dictators who have gone out on evil aggression believing in the doctrine that might makes right? If it is to be so, then humanity faces such suffering and trouble as has never before been the experience of man to endure. If, on the other hand, those who are in opposition to such evil aggression finally become the victors, a far different story will be told. But victory cannot come to the nations to whom God has promised the harvest until they remove from out of their midst all evil. The present economic system under which His people are functioning today is coming to judgment and the verdict has gone out from the Lord of Justice that it must be destroyed. The political structure and type of administration that has caused so much injustice and misrule has reached the time of harvest and it must also go. Spiritually, ecclesiastical functions within the Israel Commonwealth of Nations must undergo radical changes and be cleansed in this harvest season of all the theological driftwood that has hampered and frustrated the truth.

It is becoming more and more evident that victory over the forces of evil will come only when the nations opposed to such evil aggression have set their own house in order, that they may be prepared to garner the harvest of the earth in righteousness under the direction of their Lord and King.

How do we know that this is the harvest time? Let the prophet Joel give the answer. He calls for the issuing of a proclamation, "Proclaim ye this among the gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong." Thus he gives the conditions extant at the time when peace shall be taken from the earth with all the energy of the people turned from peaceful pursuits and into making weapons of war. To all this is added the further testimony of others of the prophets who give detailed accounts of the conditions that were to exist in our day, naming the nations involved in the great conflict and the geographical locations affected.

Following the proclamation, the prophet speaks of the gathering of the nations and the move towards Palestine, and then comes this statement, "Put ye in the sickle, for the harvest is ripe: come get you down: for the press is full." This is addressed to the Mighty Ones who are to be present having a part in the closing scene of Armageddon.

Turning to the description given by John on the Isle of Patmos of the scene of the harvesting of the earth, there is depicted the Son of Man with a sickle in his hand and he hears an angel calling unto Him to "Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."

Regardless of whether it be men, movements or nations there is always the time of birth, followed by a period of activity and growth and then maturity and the results or harvest time. All things are today coming to the harvest period when the reaping is to be done; with evil garnered for destruction, and the good gathered into His barns! It is the greatest of all harvest times and in this, the reaping period, nations will be destroyed and evil systems will pass away, making way for the establishment of His Kingdom rule in righteousness.

Selected for Suitability

By A. R. HEAVER

With almost parrot-like frequency the charge is levelled against the Anglo-Saxon-Israel identity that it represents a doctrine calculated to inflame national pride. Carping critics love to pour contumely on the doctrine of the chosen people, which they declare to be incompatible with belief in a God Who is no respecter of persons.

Sometimes the attack from this direction is born as the result of genuine misunderstanding, but more often than not it is the effect of deliberate misrepresentation.

Since the controversy on this point is a matter of vital consequence to the whole presentation of the Anglo-Saxon-Israel subject, we feel justified in making it the theme of the present article.

What is the doctrine of the chosen people? It is a doctrine based upon the idea of selection.

If people choose to misinterpret the idea of selection as savoring of favoritism, that is their own responsibility and delusion. There is no justification for associating selection with favoritism. And no opening for attack along this line can be found anywhere in the doctrine of the chosen people as presented in the pages of sacred Scripture.

This is the kind of passage from the Scriptures which makes the critics writhe in an agony of false modesty and nervous apprehension: "The Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." (Deuteronomy 7: 6.)

But we have no right to stop at this point and permit our imaginations to run riot at the prospect of the damage which may result from an improper understanding of this doctrine. For Scripture always balances Scripture, as the sentence which immediately follows clearly portrays: "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people: for *ye were the fewest of all people.*"

There is no favoritism here. God is no respecter of persons or he would have chosen a more famous group of people — since He had the whole of the world's peoples to choose from — rather than a comparatively insignificant people. So runs the logic of the argument in the passage under consideration.

Then why did God choose or select a people who were "the fewest of all people" — that is to say, comparatively insignificant from the worldly point of view? (The world always mistakes mere size for greatness!)

Because God's selection was determined by quality rather than quantity, and the question of quality was determined by the characteristics required in order to achieve the end in view.

For it must be realized at the outset that the sense in which the chosen people are to be regarded as being "a special people" unto God "above all people upon the face of the earth" does not carry the slightest hint of favoritism in it, as the following qualifying sentence forming part of this Divine pronouncement definitely shows: "For thou art an holy people unto the Lord thy God."

There is not a Scripture anywhere which asserts for any particular nation or people the special favor of God at the expense of any other nation or people.

But the Scriptures do clearly and imperatively assert that there is one nation and people that has been chosen, set apart, dedicated, consecrated and blessed . . . ! To what end?

Self-glorification? No! The idea is ridiculous. Self-advantage? No! The idea is preposterous. Favoritism? The idea is beneath contempt!

One people has been chosen and blessed only and solely to the end that in turn they might be used as a channel of blessing to all nations.

To "choose" means to "select." To "be holy" means "to be dedicated or set apart." To "bless" means "to consecrate or hallow."

To attempt to twist these terms to mean anything else than their obvious meaning is to be guilty of travesty which is as mischievous as it is unjustified.

None of these terms even faintly suggest the idea of favoritism. On the contrary they are clamoringly pregnant with the idea of service!

God does not choose one nation or people before another less favored; or one person at the expense or to the detriment of another. The selection of God is determined by the end in view; devotion and service! The "chosen nation" is a "servant nation." All the Scriptures unite in testimony to make this conception abundantly clear.

To distort the conception of service to incorporate the flavor of favoritism would make all choice or selection for service a mockery and delusion, whether it was the choice of God in inspiring a man to become a candidate for holy orders or the choice of God in calling certain beings to serve humanity as ministering angels. (We speak after the manner of men!)

If people distort the doctrine, that is their own responsibility. The point we are making is that there are no just grounds for such distortion.

Nor are we justified in dodging the issue and repudiating the doctrine because we are apprehensive about the fact that foolish and ignorant people will misinterpret the doctrine. The proclamation of the true interpretation must keep pace with the clamor of those who delight to distort the truth, that is all.

Is the truth to be suppressed or voiced in whispers because the world is ignorant and afraid of the eyes of truth? Is the maturity of human thought to be restrained because the mass mind of mankind is struggling in the darkness of immaturity and false conception? Is the light to be obscured because darkness and ignorance shrink from it, flee from it and oppose it?

It is clear from the Scriptures that the principle of Divine selection is governed solely by consideration of suitability in respect of the attainment of an end in view.

Why did the Anglo-Saxon people use oak for building their ships of war prior to the day of ironclads? Because oak was the most suitable wood for that particular purpose. It is foolish to suggest that oak was "morally superior" to elm, or beech or pine or any other wood. The question of morality does not enter into the question of selection.

If we want a horse for heavy work we select a cart-horse, not a race-horse; or if we want a horse for speed we select a race-horse, not a cart-horse. That does not mean that one horse is superior to

another. They are superior one to another only in respect to their capacity for fulfilling their particular function.

If we require the characteristics of a bulldog, for the purpose of fulfilling some particular function, we do not go to the breeder and select a greyhound. Or if we want a sheep-dog we do not ask for a terrier. We select our animal with regard to its characteristics and suitability in performing a particular function.

The same law reigns throughout nature. Every seed "bears fruit after its kind," for each seed has its own particular form of manifestation. Every species has its own particular type of virtue.

The problem is precisely the same with regard to race. For the quality which distinguishes one race from another is that of breed or inherent characteristic.

If God selected the Hebrew race rather than any other particular race, then it was because in the Divine foreknowledge it was seen that this race would develop the characteristics most suited for carrying out the particular purpose held in view.

It does not mean, necessarily, that the Hebrew race has at any time been morally superior to any other race. (This conclusion should delight the critics who love to point out the fact that the Anglo-Saxon race today is not more virtuous than other races!) Although it does mean that it is most desirable that they *should be or become* noted for moral excellence.

But at this point the careful student may remark that Deuteronomy 7: 8 seems to incline toward the idea of favor when it gives the reason for selection as being "because the Lord loved you and because He would keep the oath which He had sworn unto your fathers."

Well, there is nothing wrong with the love of God (although it may surprise some people to find the love of God appearing in the Old Testament). The love of God is a perfect love and cannot be judged by human standards.

But if we go into the question of the oath or covenant made to the fathers, we shall find that from Noah to Abraham and Isaac, the Divine selection was based upon the character or characteristics of the individual chosen.

If it is said that these men must be regarded as being "a spiritual seed," it is not inappropriate, since they were chosen to be the "fathers" of a people and nation destined to carry out a spiritual mission.

But that does not eliminate the importance of breed and race. Observe the physiological miracle of the birth of Isaac; the intricate process of elimination by which the birthright line eventually descends to Ephraim through Joseph; the eugenic laws which Moses framed to protect the purity of descent.

Our national character has been forged in the furnace of affliction. Our national characteristics have been hammered out upon the anvil of adversity and trial. But the breed of race which God has chosen for His purpose is today emerging purged and purified and will prove to be true to its original type.

Two thousand five hundred and twenty years under the "punishment clauses" of the Divine Constitution! Truly the rôle of a chosen people is no sinecure, but a calling of stern responsibility.

Refined in the furnace of affliction the Anglo-Saxon race is emerging today a people for action; a people prepared to bear the shock of crisis; a people disciplined yet resilient enough to prove an ideal instrument in the hand of God for the purpose of serving the nations of mankind.

As nations and people we are called by the grace of God and not of ourselves. For the promise made to our fathers (upon which our calling depends) was, spiritually speaking, the result of the justification which comes of faith, not works.

As a race or nations we could never have qualified for election as God's servants on our own merits (by the merit of our moral superiority over others). Neither, for that matter, could any other people, race or nation have so attained election.

It may sound presumptuous for any people to claim that they are a chosen people even when it is meant in the sense of selection for duty in the service of God and of all mankind.

But it is still more presumptuous to suggest that men, either nationally or individually, can make the choice, primarily, whether they will be God's servants or not.

"Ye have not chosen Me, but I have chosen you," said Jesus. And this principle of Divine selection is as true to life, nationally, as it is individually.

Thus it is seen that the chosen people are an important thing. But "all the families of the earth" are the all-important thing. The chosen people are an essential instrument in the Divine plan. But their importance is in relation to other nations. And apart from the other nations their significance as a chosen people does not exist.

Drinking to Defeat?

IT IS IMPOSSIBLE to separate vice and crime from the liquor traffic. The two go hand in hand, and now that we are at war it is well to consider the facts of history and the part intoxicating liquors have played in defeat and victory. If there were no other reason for prohibiting the sale and use of alcoholic drinks, the loss of battles and even wars because of its use should make prohibition imperative.

The council of Ministers of the Vichy Government stated that drinking among the soldiers was the chief cause of the collapse of the French nation. Drunken soldiers cannot fight.

In World War I the Germans never reached Paris because of the great supplies of wine that fell into their hands as they marched upon that city, and of which they drank freely.

Our own men who are entrusted with the defense of this nation need to be kept clean of body and clear of head. Liquor blurs the sensibilities and dulls the moral stamina, while along with drinking other vices flourish. Why anyone should hesitate, especially Congress, to prohibit its use by our armed forces is difficult to understand. The only plausible explanation is the possible influence of powerful interests that are making profit from this traffic. Must we, through our foolishness to deal with this menace, follow in the footsteps of France? God forbid!

Discerning This Time

By REV. E. J. SPRINGETT

Toronto, Canada

SOME weeks ago there appeared in the *Montreal Daily Star* an article titled "Discerning this Time." Because it is so apt in the truths it proclaims, and because it is so encouraging to see an article of this kind published in the columns of a leading daily newspaper, I quote the article almost in full. Here it is:

"The greatest Teacher of the ages said to the men and women of His day: 'When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, there will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?' (Luke 12: 54.)

"His words in common parlance may be freely translated thus: You can read something of the secrets of Nature; you can foretell coming changes in atmospheric conditions and act accordingly; you have some power of apprehension concerning weather conditions; but look out on world conditions, behold mighty, far reaching movements as they sweep on before your very eyes. How is it you do not discern this time in which you live?

"Looking back over the path along which the democracies have moved since the declaration of war in September, 1939, no one will deny that in this crisis in history many strategic moments, many potentially advantageous times have passed without rightful interpretation. History teems with blunders and crimes, and the blunders have sometimes been quite as disastrous as the crimes. Of the eventual triumph of righteousness there is no doubt, but that the leaders in the British Empire and the United States of America missed their opportunities because they did not know how to interpret 'this time' there is no doubt. That is equally true of enslaved European nations. It is too late to correct blunders which made Dunkirk, Pearl Harbor and Hong-Kong possible, but to avoid further like blunders we must know how to discern this time, or it will hasten by, leaving us like seaweed on the sand when the storm is past.

"What are some of the outstanding features of this time? There is nothing hid which shall not be revealed. Things cannot be done in a corner. By a world-girdling press, everything of vital concern to mankind will be brought to the light of day. The press, the radio, the wireless, the swift vehicles of commerce make this a time of universal intelligence. This time, moreover, demands the vision of the far horizon. What science and religion owe to the far-sightedness of men of vision! Watt and Stephenson and Faraday — all the great men of science — first saw dimly realities until then invisible. They followed the gleam, they tested, tried and proved the reality of their surmises, then translated them for mankind. The great seers and prophets of all time have been men with eyes that saw and then helped the world to see. Men with differing powers, as unlike as Shakespeare and Wordsworth, Browning and Tennyson, Isaiah and Paul, saw the far things in their reality and implications and they helped the world to see."

And then our writer concludes: "By the toil of patriots and the sacrifice of martyrs there have been built into democracy the great institutions of liberty and order which are the people's free inheritance today. We are what we are because generations of vanished lives were sacrificed in behalf of freedom, and he who ignores his obligation is a traitor to his race. All are debtors beyond the power to pay. What would any man's money be worth if Canada goes down to defeat? We are stewards individually and nationally of the manifold gifts of God. The meaning of any individual life turns largely on the acceptance or rejection of the principle of stewardship. Life is one thing to him who enters it saying, "I owe myself and all my powers to the world," and quite a different thing to him who enters it saying, "The world owes me everything."

With the statements contained in the article thus quoted, all thoughtful persons must be in complete agreement. Over and over again we have reiterated the same things and we have emphasized repeatedly the absolute, nay the paramount, necessity laid upon every individual to endeavor to get a real and definite understanding of the meaning of things as they are. There is only one source from which such an understanding can come. The Bible — God's Word Written — contains a panoramic picture of the progressive working out of the Divine plan and purpose in human history, and it is clearly evident from the "signs of the times" which have been and are being displayed before our eyes, so that "he who runs may read," that we are rapidly drawing near the final consummation of that plan, and that we are indeed the people of that generation upon whom "the ends of the age are come." Prime Minister Winston Churchill had a vision of this outstanding truth when he said, at the end of his great Washington speech last year, "He must have a blind soul who cannot see that there is working out some great purpose here below of which we have the honor to be the faithful servants." What a number of "blind souls" there have been, and still are, among us!

True, by the Grace of God, and the proclamation of the Celto-Anglo-Saxon-Israel identity, the blindness is being removed from an ever increasing number of earnest seekers after truth, but still God can say of our nation, leaders and people alike, "Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not: opening the ears, but he heareth not." (Isa. 42: 19.) And the description given of the people of Ezekiel's day might well be applied now: "Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house." (Ezek. 12: 2.)

But the sequence of current events which we have described as the "signs of the times" are indicative of the tremendous revelation of God and of Israel coincident with the end of the age, when the vision of Isaiah shall become a reality and his words seen to be truth. Hear them: "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory: and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord: we have waited for him, we will be glad and rejoice in his salvation." (Isa. 25: 6–9.)

I have used the phrase, "the revelation of God and of Israel." It is indeed a two fold revelation. God will, *and in connection with the present crisis*, manifest Himself in such a way that all the world will know; for of this time of

chaos and particularly of its final end, Isaiah declares, "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." (Isa. 52: 10.) And at the same time Israel's vocation with God will be seen and understood both by the world at large and by Israel herself. Here is the statement: "And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." (Ezek. 37: 28.) And again, "So the house of Israel shall know that I am the Lord their God from that day and forward." (Ezek. 39: 22.) And once more, "Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I." (Isa. 52: 6.)

That the unveiling of Israel as the servant people of God is a fact, and that the revelation would be productive of the most tremendous results is noted by St. Paul in the Epistle to the Romans. First of all, the apostle declares that Israel had not been destroyed, as was not only contended in his day but is still stated by many, who had they any real knowledge of the Bible would know better. Here is St. Paul's argument. "I say then, hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin." There you have the unequivocal statement made by himself that St. Paul was not by birth a Jew. Then he continues, "God hath not cast away his people which he foreknew." He recalls the evidence of the Old Testament prophets, Hosea, Isaiah and Elijah; relating incidents in the history of Israel which belonged exclusively to the ten-tribed House of Israel and had no connection whatever with Judah. He proclaims the fact that the dispersion of ten-tribed Israel among the nations of the world had resulted in the knowledge of God being brought to the pagan world, and concludes: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Romans 11.)

The "signs of the times" manifested by the onward march of world events, and by the changing conditions of our way of living, are all indicators of the still greater change that lies just ahead and are leading rapidly towards it. For the New Age there must be New Men, and remember that our Lord referred to the period that lies just ahead as "the regeneration" rather than the millennium, and that this "regeneration" is the result of the process promised by God, who says, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ezek. 36: 26–27.) And again, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit." (Joel 2: 28.)

Note that word "afterward." Joel had proclaimed that the Day of the Lord is near. It was the same period described by Jeremiah as a day of fear and not of peace; by Zephaniah as a day of trouble and distress; by Ezekiel as a time of perplexity; and by our Lord as a time of "great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be." The paramount necessity was that of *national repentance* and when that definite action was undertaken there should come deliverance, restoration and peace. That is the vital message for the times in which we now live.

The progress of the present conflict, the direction in which the onward march of the enemy is proceeding are all in definite fulfilment of the prophetic preview of the Great Drama of the Ages now approaching its climax. Although final and complete victory is certain, it will not come solely through our efforts nor because of the might of our physical resources. This is God's War. It is the final struggle with the powers of evil. Thus it is spiritual leadership that is needed and we are not getting it from those sources from which it should be derived.

Equitable Rationing Needed

IF RATIONING is necessary, no one part of our country should be made to carry the entire burden. Why should New England go without gasoline and fuel oil when, under nation-wide rationing, fuel could be more equitably distributed? Let every citizen in our land bear his proportion of the burden made necessary by war.

There are many widows and older people who installed oil burners because it was impossible for them to shovel coal and take care of furnaces. In addition to the inability to do manual labor they are now financially unable to convert from oil back to coal.

A financial burden that requires many others to convert is often equivalent to the ten per cent of their income which the government is asking them to invest in war bonds. It is impossible for many to meet these financial demands due to the reduction of income through business conditions beyond their control, for all are not favored with war contracts or defense incomes.

Government officials have complained that only a small percentage of those who have oil burners in New England have converted to coal. The above situation is one of many reasons for this failure.

Until the rest of the country is taken off the preferred list and made to share with the east the oil, and transportation facilities for the same, the government will have difficulty in getting the support they ask; for they are destroying the morale of the people thus penalized in the failure to make rationing nation wide.

If New England homes are cold this winter, if children become sick and old people and aged women suffer hardships from the lack of fuel while the rest of the country is warm and comfortable, with plenty of oil and fuel, it will merely be another demonstration of the need of statesmen, not politicians; men who will see to it that justice is done in the equitable distribution of the essentials of life in accord with the supply. Such men would not favor any one section of the nation at the expense of another, but would give to all alike and see to it that the widows, the fatherless, the sick and the helpless are fully supplied that they may not suffer.

A Challenge to Preachers

By W. C. NABORS

ADMITTEDLY there is a wide conflict between the understanding of the Bible as proclaimed by many of the preachers of all denominations and that proclaimed through the pages of DESTINY.

Maybe we Christians could better understand one another's viewpoint if we could single it down to a Bible statement for a starting point.

Let us start with John 3: 16. It may seem almost an affront to suggest that we might get a new viewpoint on this Scripture which would throw light on Bible interpretation. If, however, we can leave personal feelings out and not be too "thin-skinned" to discuss facts and refrain from forming opinions before hearing the case, this very verse may give us meeting ground. Here it is for ready reference:

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Many readers who come to the above quotation will probably note the first six words quoted and then skip the rest of the sentence, because they tell themselves they already know John 3: 16.

Please test yourself. Will you kindly stop reading at this sentence and quote the next verse which is John 3: 17? Could you do it? Be honest with yourself!

Now, let us analyze this sixteenth verse. The object of God's love was the world, not the individual. True, the plan provides salvation of the individual *but for the purpose of service* in the greater plan.

The context is entirely clear concerning this, as you will note in the seventeenth verse which reads: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Now, both DESTINY and the preachers agree on John 3: 16 insofar as it outlines the plan of personal salvation, but when we combine the two verses and get the global viewpoint it is too rich for the faith of the individual-minded.

DESTINY's viewpoint here is that the plan of individual salvation is only a means to an end and not the end unto itself. When the individual is saved and both agree on how this is accomplished, he is saved to a service, and for a purpose.

Not merely saved *from* a world from which he is to be caught up before a great destruction. He is saved to a service which service when rendered in the plan of God will be the means *through* which God provides the salvation of the whole world. God stated the object of His love to be the world and God's love plan is incomplete until it has saved the object of that love which is not the individual instrument to be used exclusively but the stated object — the world.

Salvation of the world means salvation of world affairs and world conditions. Nothing short of peace on earth is world salvation. Soul peace in a world of war and chaos answers (partially) individual salvation but in no sense can be the answer to world salvation.

Salvation of the world means salvation of the world economy that serves God's plan of distribution of our God-given bounty until there is no individual or national need unsupplied.

It means salvation of our world government and all that is involved in its fullest meaning. It means that the world must be governed by the laws of God as recorded in His word; that the responsibility of world government shall rest on none other than the shoulders of His Son Jesus Christ.

It means that this literal earthly world government so patterned shall not be administered by men who serve the will of the people as in a pure democracy. These men are to administer as direct servants of the King as in a pure theocracy, being thoroughly conversant and converted to the King's desires and placing them above the will of the people; subordinating completely the will of the people to the will of the King.

But the King is to be altogether righteous and none other than the Son of God can qualify for the position.

The one point that must be clear is that this is a plan to become operative on earth among live human beings and is not to be explained away by the Devil's suggestion that it is only in the spirit realm.

The intermediate stage is to save the instruments of service, hence the glorious work and message of the Church for the salvation of the individuals. Too many have become absorbed along the way and lost their true objective.

The saddest plight on earth today is churches filled with individuals who have accepted John 3: 16 and have no further *life* plan. Their leaders are frantic for what they call a "Church program." Our blind denominational leaders attempt to organize them into study clubs, sewing circles, societies and laymen's meetings. They cry wolf and hold meetings, but always without a worthwhile objective of service until men and women resort to other activities and begin to wonder if the Bible and the Church really have a place of service. The whole plan seems to find its end as a mere fire escape.

We have now reached the point in our national experience where individual thinking is being subordinated to the national welfare; where even national isolationism is subordinated to the salvation of the whole world.

We have now reached the point in our Church program when we must read John 3: 17 also, and make our message conform to the world program.

Any preacher or Church group who does not have the "Thus saith the Lord" answer from the Bible for the present state of world affairs, is going out of business. Ezekiel 34: 10 is authority for this statement.

Conversely, any preacher or Church group who comes to a realization of God's plan *through* which service is to be rendered for saving the whole world will experience two results —

1) He will find it necessary to study that he may understand the Kingdom message and the plan by which God is to establish the Kingdom of God on Earth.
2) That Church will be as busy as are the industrial plants of the Nation. Members will put in full time and overtime until there shall be "standing room only," if that.

Time has arrived for the global viewpoint of Bible interpretation. This requires a knowledge of the Book long misinterpreted. It requires a changed view, *only* in that it requires a *larger* view, not that anything we hold dear be sacrificed; rather that we enlarge the scope of our thoughts to think *through*

the individual call to service, into an understanding of the fact that this service is to save the whole world; not the individuals only, but the world program in which the individuals play the major role by doing God's bidding in this present world crisis.

Time has come when God is going to save the whole world and use us to be His instruments in the task.

Exactly *how* and *when* and by whom this is to be done is found in the Bible story when it is studied from the national and world viewpoint. Identify the nations or tribes which hold the covenants of God and apply the time measures for their fulfillment. Let this goal become the program of the Church, and the pulpit become the teaching leadership for Bible study, and both people and Church will have the greatest program of their history. In this way the Church will also find the formula for enlistment. This plan will win more individuals than any other ever tried. Citizens enlist when they hear about a war — not in time of peace and pacifism.

There is too much condemnation of a lost world and too little exposition of God's plan to save that world — not just save individuals out of it.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

The message of any preacher or Church which does not provide the plan for the salvation of the world over and above and beyond the plan of individual salvation, is incomplete in the light of the whole Bible. Denominational and individual littleness to be found concerning this, the biggest plan of Almighty God which is world-wide and now pressing for global interpretation is to be abhorred no less than petty selfishness between various branches of the armed services of the nation.

Once we realize that we who have acknowledged allegiance to the banner of Christ have before us the task of being used as God's battle-axe and weapon of war, enlisted for the duration, assured of victory guaranteed by the power of Almighty God to remove from the government council of world rule the devil now being manifest through his seizure of the governments of certain Bible-designated nations as the instruments for his attempted destruction of the forces of God, there will be no such thing as that devil-inspired term we know as a "conscientious objector." "Onward Christian Soldiers" should be our battle cry!

Never has there rested greater responsibility on the shoulders of those men called to be the "shepherds of Israel." How can they be shepherds of Israel unless they know the national identity of Israel on earth? How long since you have heard an expository sermon on the Davidic Covenant?

The purpose and object of DESTINY is to plead with these preachers to preach the *whole Bible* from a world viewpoint. At the same time, it is to plead with the laity not to follow to destruction those blind leaders who would spiritualize God's literal facts about a kingdom on earth during a period in the world's history when the *earthly* salvation of a whole world is dependent solely upon the God of that world, whose word foretells the solution when all other plans are failing as fast as rebellious men can try them.

The Church is the means through which the individuals are to be called to service, but the government (kingdom) is the instrument through which *the world* is to be made free and peaceful. The government has made possible the work of the Church in the nations where the Church exists. Now, if the Church is to continue it must meet this opportunity to guide the government to God's plan for world peace. This is to be found in God's plan for government, not in God's plan for the Church. The Church's world opportunity is knocking at its door. To meet this opportunity it must abandon its program of selfishness and go "all out" to sell God's plan for *world salvation* to the governments.

An Important Epoch

MANY important epochs of the past have a definite chronological relationship to a like period in the present and the events of today. Perhaps there is no more interesting epoch in so far as timing events is concerned than the Elizabethan period. It marked the beginning of a most important time which the Angel of the Reformation declared would end with the mysteries of God being revealed. This Angel is depicted by John as standing with his right foot upon the sea and his left foot upon the land and, raising his right hand to heaven, swore by Him that liveth for ever and ever "that there should be time no longer." An alternating translation is "*One more time.*"

Dating from the Elizabethan period this measuring rod of *one time* gives some interesting information regarding our days. Queen Elizabeth came to the Throne in 1558 A.D. and restored protestantism to the place it had formerly occupied in England. The next thirty years were full of stirring events, climaxing with the destruction of the Spanish Armada in 1588 A.D., which assured the future greatness of the British Empire.

This thirty years period is an important Epoch in the history of our race. It is a great year of months and in the light of the Angel's declaration there should be a like period *one time*, or 360 years later, when the mysteries of God would be finished in accordance with the statement in Revelation 10: 7. This end-time 30 years period would begin in 1918 A.D. and extend to 1948 A.D.

The Armistice was signed in 1918, which year ended the war and began the post-war period. No man conversant with prophecy, and who has followed the information published in DESTINY, can say other than since 1918 there has been a marvelous unveiling of the mysteries of God. The terminal date of this era, 360 years after the defeat of the Spanish Armada, is the end of a week of seven years that began in 1941: which date is defined in the Great Pyramid with the north wall of the granite coffer, the south wall dating being 1948.

Many things have taken place since 1918, but we can expect in the remaining years (1942–48) to see remarkable acceleration in the unfolding of the mysteries of God. Fortunate indeed will be the man who possesses the key which will give him an understanding of that revelation in the years of tomorrow!

Truly, we live during an important epoch!

Limiting God

By C. R. DICKEY

Among the magnificent peaks of the Absaroka Mountains in Montana there are many beautiful lakes. Some of them nestle in the very top of the peaks. Shimmering there in the shadows of clouds and trees they create the illusion of having wafted out of the heavens through rainbow mist to crown the gleaming, snow-capped mountains with halos.

One of the most interesting of these pools in the sky is Mystic Lake. It is thousands of feet above sea level and men have not yet been able to plumb its depth. But men did become aware of the dormant energy hidden beneath the surface of its deep placid waters. In order to use that energy hardy engineers hauled machinery up the mountain and built a power plant to harness and distribute the vast resources. Then they released water from the lake and sent it tumbling down the steep, rugged slope. Energy thus created now supplies electricity and irrigation for many square miles of fertile valleys below. The process continues from year to year, but the lake itself remains calm, and its resources apparently undiminished, after meeting the requirements of numerous homes and fields.

One of the things about this great power plant which particularly fascinates an observer is the ease with which the unleashed forces of nature can be controlled by man's mechanical skill. A foreman delights to show the visitor how quickly he can manipulate the mighty forces at his command; by touching an electric button, he sets levers in motion that shut off the power entirely, or release it in any quantity desired.

Mystic Lake is a miniature illustration of the unknown, limitless resources of God. Certainly man has not measured the power of God, nor has he ever used it except in a very limited way, although it is not God who does the limiting. Man will not apply himself to learning the secrets of tapping spiritual energy with the same determination and assurance of success that lead him to the mastery of dynamos and other methods of producing physical energy.

A few years ago Charles P. Steinmetz went to Wellesley Hills to visit Roger W. Babson. In the course of conversation, according to a report in the *Utica Observer-Dispatch*, Babson asked his guest: "What line of research will see the greatest development during the next fifty years?"

The scientist was quiet for several minutes. "The great discoveries," he answered finally, "will be made along spiritual lines. We scientific men have spent our lives studying physical forces. And now — having made the most sensational discoveries in the history of the world — we learn that our knowledge has not brought people happiness. Material things will never bring happiness. Scientists must now turn their laboratories over to the study of God, and prayer, and the spiritual forces. Here is the field where miracles are going to occur. Spiritual power is the greatest of the undeveloped powers, and has the greatest future."

Coming from a man of science, that is a remarkable statement. *Spiritual power is the greatest of the undeveloped powers*, said Steinmetz. What an unconscious rebuke to all of us who confess to be followers of Christ! Why is spiritual power still undeveloped after nineteen hundred years of Christianity? The answer is couched in Psalm 78, verse 41:

> "Yea, they turned back and tempted God, and limited the Holy One of Israel."

They — the people — God's covenant people — limited Him. The entire Psalm reviews Israel's mountain peak experiences for the very purpose of showing the many times and ways they limited the operation of God's power and thwarted the consummation of His great plans for their future. The Psalmist reminds us that the Lord "established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep His commandments: and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God."

Furthermore, the writer declared that the children of Ephraim had been defeated in the day of battle because "They kept not the covenant of God, and refused to walk in His law; and forgot His works, and His wonders that He showed them."

When the covenant was confirmed at Mount Sinai, the people vowed, "All that the Lord hath spoken we will do." The Psalmist testifies that even though God, being full of compassion, had marvelously kept His part of the contract, Israel was notoriously faithless except for brief periods of repentance after severe chastisement. "When He slew them, then they sought Him: and they returned and enquired early after God. And they remembered that God was their rock, and the high God their redeemer. Nevertheless they did flatter Him with their mouth, and they lied unto Him with their tongues. For their heart was not right with Him, neither were they steadfast in His covenant. . . . Yea, they turned back and tempted God, and limited the Holy One of Israel."

It is obvious from a study of Psalm 78, and many other chapters, that obedience to God unlocks the floodgates and releases His power through men; conversely, disobedience limits the power of God to energize, enlighten and bless mankind according to His expressed desire and purpose. We can find little to condone the failures of Israel in the distant past; and, if that be true, surely there is even less excuse for limiting God in these latter days when He has revealed Himself in Jesus Christ and manifested His power through the Holy Spirit.

Human limitation of Divine power began in the early morning hours of recorded history. Limiting God was a cardinal sin in the earth long before the Israelites provoked and grieved Jehovah in the Wilderness. It began in Eden, when our first parents dared to oppose the Divine Will, thereby frustrating the advancement of the original perfect order which its Creator had pronounced good. In so doing they shut off the glory of God's illimitable power and consigned their posterity to "shallows and miseries." We suffer the consequences to this day. On the other hand, the bow

in the cloud has illumined the sky with prismatic beauty since the time of Noah, as a reminder of one man's complete obedience to the holy purpose of God.

As individuals we continue to limit God. Notwithstanding all the compassionate efforts of Father, Son and Holy Spirit to show us the way, we have not recaptured the knowledge of utilizing the Father's boundless resources. We accept the idea that "with God all things are possible," forgetting that He permits us to limit Him by the exercise of our free wills. Each of us can shut out the Spirit of power from his own life much as the engineer can control the volume of energy which flows from the mountain lake.

Doubtless, unbelief and disobedience are the most common obstacles to the development of spiritual power today, as in the time when the poet wrote Psalm 78 — so little has the heart of man changed during the intervening centuries. Disobedience is usually the result of unbelief, since one rarely disobeys with willful intent until he first comes to doubt God's Word. "All things are possible," said Jesus, "*to him that believeth.*" What man has sounded the depth of that statement? Who is strong enough in faith and courage to test it fully? Jesus himself is the only one who never limited God, yet he said to his disciples: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to my Father." (John 14: 12.)

There is one truth in the New Testament which is emphasized by all its inspired writers, and that is, no man can appropriate spiritual life and power save through his acceptance of Jesus Christ as the resurrected Son of God. Again Jesus declared, "Ye shall receive power after the Holy Spirit is come upon you." (Acts 1: 8.) Now upon whom does the Holy Spirit come? We know that He comes only upon disciples who have first confessed their faith in Christ as the Son of God. When Christ becomes the author and finisher of a man's faith, he is then ready to receive power from on High — power to become — and power to overcome. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John 1: 12.) "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I John 5: 4–5.) What amazing forces any humble man, woman or child can release from the throne of God by simply believing and doing *all* that the Bible teaches!

We are prone to reject spiritual forces because we cannot see and understand them. How inconsistent! One does not refuse to turn on his radio, although he can neither see nor explain the power which makes it work; one does not turn a deaf ear to the music of a great organ, even though he cannot see the wind and understand the electric energy which drives it so harmoniously through the pipes.

Someone has related a little story that illustrates the point. A tourist in Arizona accidentally backed his car off a bank into a deep hole. As there was nothing else to be done, he walked to the nearest garage for help. The place was close to a railroad track, and while the traveler was away, a work train came along with a big lifting crane. The train stopped and the crew let down the crane, picked up the automobile, lifted it out of the hole and set it in the road. Then the train went on its way. What was utterly impossible for one man was just a little amusement for the trainmen with their mighty steel lifter and giant locomotive. Soon the tourist returned and to his astonishment found his car in the road, ready to be driven off. He looked all around, but could not imagine how it got there. He could see no signs of human hands, nor tracks of human feet anywhere; it looked miraculous, very mysterious to say the least. However, he accepted the miracle, got in his car and drove away rejoicing.

If we could fathom the tremendous forces which the Almighty commands, we would see that what we call miracles are but the operation of natural laws unrevealed to the mind of man. When we refuse to appropriate spiritual power because we cannot comprehend its laws, we are as foolish as the tourist would have been had he refused to ride in his car until he understood just how it got out of the ditch.

A God of love desires to bear the burdens of His people. He invites us to cast our cares upon Him. But we can't turn them loose. We trudge through life weighted with all the imaginary woes of the past, present and future. We trust God to about the same extent as a well-meaning woman in the Texas Panhandle who, when asked if all varieties of crops had ever failed in the same year, replied: "No — but we are always expecting them to."

As individuals we limit the desire of God to answer our prayers and bless us according to His gracious promises. "I am the door," Jesus taught, "by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John 10: 9.) That is, he shall have access to the Lord's abundant storehouse. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. . . . What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. . . . Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." (Matt. 7: 7–8; Mark 11: 24; John 14: 13–14.) Who can measure the scope of those munificent words? Who really dares to try them?

Blind Bartimæus sat begging on the highway between Jericho and Jerusalem. Jesus passed that way and said to him, "What wilt thou that I should do unto thee?" Prompted by faith, newly born but undaunted, the blind man replied, "Lord, that I might receive my sight." If the average Christian of today stood before Jesus with the same affliction and opportunity as Bartimæus, it is highly probable that the nearest he could come to the blind beggar's faith would be to ask the Lord for a Seeing Eye dog. However, we honor God most by asking for the seemingly impossible things, especially if the motive is to exalt Him rather than to gratify our own selfish ends. James explains in his letter why we do not have the things we desire: "Ye lust, and have not: ye kill, and covet, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures." (James 4: 2–3.) Jesus could well say to us, as he said to the people of ancient Judea, "O faithless and perverse generation!"

As a nation we are limiting God. Even now we are shutting off the only power that can bring us the national blessings for which we sigh. After all, the nation is merely the individual multiplied, or "writ large," as someone has said. What we are individually determines what our nation is to be. Just as God has promised to bear the burdens of the individual, so He has pledged to strengthen and uphold the nation that trusts in Him. Through the prophet God is speaking now to the nations of modern Israel:

"Hearken unto me, O Jacob and Israel, my called; I am He; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together. All ye, assemble yourselves, and hear. . . . Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened unto my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." (Isa. 48: 12–18.)

In these perilous days of war countless hearts are in anguish because peace has fled from the earth. Is there no balm in Gilead? no remedy for our besetting sins? no way to enlist the power of God in behalf of Christian people? Yes, there is a remedy — a way out. It was given to one of Israel's great kings.

"The Lord appeared unto Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; *if* my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; *then* will I hear from heaven, and will forgive their sin, and heal their land." (II Chron. 7: 12–14.)

Are the people of America ready and willing to meet these conditions? or will some future poet lament our departed glory in the words of the Psalmist — "They limited the Holy One of Israel."

When the French went to the Isthmus of Panama to dig a canal, they took doctors, nurses and medicines, but fever took the doctors and nurses along with the workmen, so the French soon gave up the task. When Americans went to Panama, under the leadership of General Goethals, they too took doctors, nurses and medicines; but they took also dredges for draining the swamps. By stopping the breeding of germ-carrying insects, the enemies of man were overcome and the canal was dug. In appreciation of his great achievement, someone has paid this tribute to General Goethals:

> "A man went down to Panama
> Where many a man had died,
> To slit the sliding mountains
> And lift the eternal tide;
> A man stood up in Panama
> And the mountains stood aside."

When the redeemed of the Lord stand up in Israel and tap the secret springs of power from on High, then the fullness of God will flow into the nations with more happiness, beauty and progress than this old earth has ever known. Here, indeed, is the field where miracles are going to occur, as the scientist predicted.

Approaching the Climax

DESTINY for August, 1931, contained an editorial titled "Increased Pressure," pointing out that our nation was suffering under the punitive clauses of the law because we have despised His statutes, abhorred His judgments, and failed to keep His commandments and are continually breaking His covenant.

The list was then given of the curses pronounced by God upon us for all this disobedience. It follows:

1) Insect devastation.
2) Destruction of Prosperity.
3) Drought.
4) Pestilence.
5) War.
6) Famine.

Since the publication of this in 1931 we can now check off most of this list against actual happenings. The possibility of famine and pestilence are now becoming a world-wide problem of the immediate future.

Two years ago last June, DESTINY published the following under the title of *Famine:* "It seems almost impossible that famine can again afflict the entire world. In fact, it is hard to visualize actual want and starvation involving all in a world where modern civilization has solved so many problems with which men in earlier ages had to contend. Then, too, have we not found it necessary to kill live stock, plow under crops, restrict planting acreage in order to increase prices and reduce a so-called surplus? No thought has been given to the possibility that all such apparent surplus might be sorely needed in the near future to combat a coming famine. When we have suggested that such a famine is possible, incredulous smiles have crossed the faces of those with whom we have discussed such a world affliction."

But can any thinking man smile today as though such an eventuality is impossible? Already, current shortages are in evidence even in our own land, while famine and death by starvation is taking its fearful toll in war-stricken countries. By 1943 much that we could purchase in 1940 and 1941 will not be obtainable for any amount of money. Privation will accompany the present world war as certainly as the sun will rise tomorrow morning.

Continuing to quote from DESTINY's editorial for June, 1940: "Esdras saw our day when plenty would be followed by severe famine. He said, 'Behold, victuals shall be so good and cheap upon earth, that they shall think themselves to be in good case, and even then shall evil grow upon earth, sword, famine and great confusion.' . . . Esdras continues, 'Many of them that dwell upon the earth shall perish of famine.' Those who escape the hunger, he tells us, the sword will destroy. . . . Men have failed to learn that war destroys both conqueror and conquered for the three specters — hunger, famine and pestilence — triumphantly ride behind the armed forces of all nations as they seek to annihilate each other. The process is hastened today by the use of scientific knowledge in the devising of fearful weapons of destruction which can kill on a scale never before dreamed possible."

Since 1931 and even since 1940 we have seen accurate and definite fulfillment of these predictions; and yet, men do not believe, or else they would be turning to God for that relief which He alone can give.

An Alphabet There Was

By EDITH SAGE ARMSTRONG

So few seem to know of the marvelous archaeological discoveries of recent years, if the inquiries questioning the antiquity of the written Word are to be used as a gauge, that we are impelled to print again this brief but significant article which appeared in DESTINY for January, 1937; and previously in the Alpha Gamma Delta Quarterly. — ED.

SIR CHARLES MARSTON of London and the Wellcome Research Expedition of Palestine announce to the world that a new ancient source of our familiar twenty-six letter alphabet has been found.

Scientists are today pushing back the antiquity of our alphabet which has always been credited to the sea-going Phoenicians, and they are telling us that an alphabetical script of twenty-six letters was undoubtedly in use in the Sinai peninsula, even before the time of Moses.

This knowledge of course, like all other archaeological information, is revolutionary and is one of the good reasons why ancient history is being rewritten today. A recent issue of *Asia* announced that scientists were amazed to find that man lived in well-planned cities and carried on all the arts of trade and commerce 5,000 years ago; but, they add, they should have known this long ago if they had but credited the information of the Old Testament of ancient Hebrew literature.

Thanks to the British and French mandate over Palestine and Syria, that ancient land has been opened up to exploration. At Megiddo, the Chicago University excavators have found the stables of Solomon. At Samaria, the actual winter palaces so luxurious as to well fulfill the bitter denunciations of the prophet Amos when he scored the indifference of the ruling classes toward the poor, and the evidence of the long, last siege of three years, have all come to light.

At three particular places in ancient Syria, one of the most vivid dramas of ancient days is being pieced together — the story of the alphabet itself, that literary event which archaeology is now sponsoring. Taking the jig-saw puzzle of the ages and fitting in the pieces one by one, we find that the original alphabet, the ancestor as it were, of our present familiar friend, has a most colorful and fascinating existence there in the sands among the "fenced cities" of ancient Syria and Sinai.

The first intimation that the Phoenicians were not honorably entitled to the authorship of the alphabet came when Sir Flinders Petrie, the so-called dean of archaeology, excavated an ancient temple at Serabit in the region of Mount Sinai, the scene of the sojourn of the Children of Israel for many years. The inhabitants of this region had evidently been Midianites, engaged as miners by the Egyptians to work the turquoise mines of the vicinity. They showed by their marks upon the walls of the temple that they had a system of alphabetical writing. Dr. Petrie has since assigned a date as early as 2400 B.C. to this script. This meant therefore that before Moses (who is now dated around 1440 B.C.) came into this area this alphabetical script was known and used here by the Midianites, a fact strongly pointing to the use of the same script by the Israelites when they came to make their records in stone.

In 1930–32 far up the Coast of Syria, opposite the island of Cyprus, excavations uncovered an ancient Phoenician city, probably the ancient Tyre. A whole library of tablets came to light written in an alphabetical script now identified as the ancient archaic Hebrew. These tablets duplicated in many instances the ritual of the Moses period, also mentioned many of the familiar Israelite events and tribes. The people who wrote those tablets claim to have been Arabs from the region south of the Dead Sea, or around Sinai, and the tablets have been dated from 1400 to 1200 B.C.

Of course the next question to arise is this: were these alphabetical tablets inscribed at the earlier date, which would indicate that they were written by a people from Arabia who left there before the Israelites did, or were they written at the later date, which would indicate that they came through the Israelites and their influence upon the culture of Canaan, and were an adaptation of the Israelite religious ritual itself? If they belong to the earlier period, there is a strong indication that a ritual similar to Moses' ritual was in use in Sinai and among the Midianites before Moses time, and that it was carried by wandering groups to northern Syria where this group mingled with the Phoenicians and helped to make that civilization. If they belong to the later date, they furnish almost conclusive evidence that the question so long debated among scholars can be answered in the affirmative, namely, that Israelites not only used and understood a written script, but this script was without doubt the parent script of our own twenty-six letter alphabet.

Needless to say, all the archaeologists of Palestine became alphabet hounds so to speak. Who would be the fortunate one to find the missing link, the evidence of alphabetical script in Palestine itself? Where would the missing link come to light?

Down in southern Palestine, close to the borders of Egypt, is a swampy area long known in the annals of ancient days as Lachish. Long before Sennacherib, the warrior king of Assyria, came thundering down the Great Coast Road about 701 B.C. with the firm intention of destroying Jerusalem and conquering Egypt, Lachish, where he established camp, had been a recognized outpost of the Pharaohs. Lachish appears in the account of one of the earliest battles recorded in the land of Canaan, none other than the decisive victory of Joshua in 1400 B.C. over the five allies arrayed against him.

This fact pre-supposed a developed civilization in Lachish before 1400 B.C., now proved to have been that of Hyksos Kings and their "fenced cities." So to Lachish went the archaeologists, and like the busy little dog of the fairy tale, they began to dig. Digging down by spade is very similar to cutting into a huge cake, several century layers deep.

After unearthing much evidence of the time of Solomon, and the period of the captivity (586 B.C.) two illuminating artifacts came to light in the precincts of the Israelite temple, outside the city wall. One was a bit of alphabetical writing on the neck of an ewer. The second was a red pottery bowl, which came from a tomb underneath the city. These potsherds have been dated 1295–1262 B.C. by Mr. Starkey, the excavator. "Taken in conjunction with the Bible narrative," said Sir

Charles Marston in an article in the *Illustrated London News*, "the discoveries suggest that the Israelites learnt the Sinai script during their wandering, and that they brought it with them, into Canaan." But according to Dr. Langdon, the Professor of Assyriology at Oxford, as quoted by Sir Charles, the value of this seemingly simple potsherd does not end there. To quote Sir Charles again: "He affirms that any theory of oral transmission of the earlier books of the Old Testament must be abandoned. He further asserts that this evidence suggests the existence of written Hebrew documents as early as the thirteenth century and even much earlier. And he concludes by affirming that this red bowl, with its white letters, is the most important discovery of modern times in respect to Biblical criticism."

Nor is it out of place to add, not only important to Biblical criticism, but to alphabetical history, for this red bowl may prove to be the deciding factor in the great controversy of Ras Shamra, and the dates of her alphabetical script.

But without question, something very interesting is about to appear in the alphabetical world, and archaeology is to be commended for her rather famous "literary event."

He Helped Show That the Bible Is True!

On July 28 there died in Jerusalem, at the government hospital there, a man to whom the world owes much! At the age of 89, Sir William Matthew Flinders Petrie was at his rest after a full lifetime of labors during which he had made ancient Egypt intelligible to the modern mind.

With disregard for personal comfort and gain, he had swung picks, compared evidence, battled with obstructing officials, taught university students and had written seventy-five volumes on various phases of his work. Abandoning his first love, the Anglo-Saxon ruins of England, he began digging out the glories of Egypt; working first among the pyramids and temples at Gizeh. By 1892 his reputation as an archaeologist was established; he was appointed Professor of Egyptology at University College, London, and in 1933 became Professor Emeritus there.

Among his many and significant discoveries was a camp of the Hyksos or "Shepherd Kings." He found names in the Egyptian "Book of the Dead" strikingly like those in the Caucasus. At Tell el Ajjul, he discovered five palaces, superimposed on each other, the earliest dating from 3100 B.C., containing an immense bathroom, larger than many modern apartments and as good as those of Greek or Roman times. He also discovered at Tell el Ajjul a gold ring proved to be of Irish origin, showing that the British Isles and the East had traded with each other in those ancient days.

When Sir Flinders — as he preferred to be known — after spending years excavating the Hyksos sites, came definitely to the conclusion that the reign of the Shepherd Kings had lasted for an even longer period than is specified by Manetho, the Egyptian historian, it was to the consternation of German critics who had reduced the period to a century. Further, the contemporary evidence discovered of the period of Semitic occupation of Syria and Palestine some seven centuries before Abraham's time confounded those critics who had thrown the Bible's genealogy of Abraham in Genesis 9 to the winds, boldly affirming that he was a Canaanite!

For among the most significant of the evidences of their own time left by those who lived when Abraham, Isaac, Jacob, Joseph, Moses, and Joshua walked the earth are the broken pieces of earthenware from which much has been learned. It was the minute inspection of these which has supplied unmistakable evidence concerning the ancient alphabet (see the preceding article in this issue) and which has made it necessary to accept the fact that our Bible was actually *written!* It was Sir Flinders who had discovered the earliest alphabetical writing yet known, and which connects up with the worship of the Israelites in the wilderness as instituted by Moses. It is true that writing in Egypt in the form of hieroglyphics goes back to an extremely ancient time; but the discovery of the alphabetical form of writing became of tremendous importance to those who were interested in the transmission of the Bible; and indeed, Sir Flinders could say, "The history of the alphabet is as old as civilization."

He was also the first to appreciate the possibilities of using the variations of pottery for chronological purposes.

His admirable survey of Stonehenge in England and his later work in the Great Pyramid showed the Eastern origin of the builders of Stonehenge, the circle of which was shown to be a constructional expression of the geometrical relations holding between the ancient Egyptian square and lineal systems of measures. His archaeological exploration and experience in previous geodetic and other survey work eminently fitted him for the task of surveying the Great Pyramid and has undoubtedly produced the best set of measurements to date. He designed and prepared the most reliable measuring appliances obtainable for lineal measurements: steel tape and special chain, and self-compensating accessory appliances. He it was who detected that striking feature of the Great Pyramid, the important hollowing in of each base side.

His studies in long-distance quarrying expeditions and their seasons; his metrological researches confirming the value of the Sacred Hebrew Cubit; also, the half-cubit which appeared in Babylonia, in Etruria, in what he deemed to be Roman Britain, and in medieval England — assisted greatly in gauging the importance of the Great Pyramid. His data regarding the stratification of the Gizeh Plateau; his early inspection of the sealed chambers together with notifications regarding the cementing of the beams; his studies concerning the rise and fall of the Semites in Egypt — these and his many other diseoveries proved of exceedingly great value in truly understanding the past; and caused, in many respects, the re-writing of ancient history.

"Few realize how much Biblical archaeology owes to Sir Flinders," wrote Sir Charles Marston in his foreword to *The Bible is True*, and added, "The many references to his labors in this book give but a small conception of his achievements."

Time Magazine of August 10, in reporting his death, closed their account in these words: "Other archaeologists, notably the late great James Henry Breasted, dug as brilliantly into the antique past. But none denied having built on the dramatic ruins uncovered over 62 years by Sir Flinders Petrie."

The Last Act

MUCH has been written regarding the events surrounding the trial and crucifixion of Jesus Christ. Some have even undertaken to prove that because Palestine was a Roman province and Roman soldiers carried out the sentence of execution that it was the Romans and not the Jews who were responsible for His death.

What are the facts? There were two important events in the life of Jesus which crystallized the determination of those in authority in the Jewish nation to destroy Him. One of these events took place at the beginning of His ministry, but its repetition at the close of that ministry was the final factor which made the high priest, scribes and leaders of the people take counsel as to how they might kill Him. Jesus had attacked the financial racket which had been set up in the Temple by the Jews who had established a profitable business within its bounds.

Conditions were scandalous; for when men brought their sacrifices to the Temple, such were being condemned by the authorities as unsuitable for the purpose. These condemned oxen, sheep and doves were then sold at a reduced price and the approved stock on sale at the Temple was purchased in place of the condemned. Often, however, the condemned stock was purchased at ridiculously low prices by the "ring" only to be sold later in the Temple as approved for sacrificial purposes.

Jesus was perfectly aware of these conditions and, in the final cleansing of the Temple of the money exchangers, said: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." (Matt. 21: 13.) Because of His action here, "The chief priests and the scribes and the chief of the people sought to destroy him." (Luke 19: 47.)

Ferrar Fenton renders the passage, "The chief priests, professors, and leading men, however, sought to murder Him."

Moffatt translates, "The high priests and scribes tried to have him put to death, and so did the leaders of the people."

Thus there were three groups desiring His destruction: *1*) the priests, the heads of ecclesiastical activities; *2*) the scribes, the professional or educated class; *3*) the leaders of the people, the elders or political heads of the nation. Later on and at the time of the trial, when Pilate undertook to set Jesus free, the chief priests and elders persuaded the multitude that they should ask that Barabbas be set free but that Jesus should be destroyed.

Pilate saw that he could not release Jesus and so he said, "I am innocent of the blood of this just person: see ye to it. Then answered all the people and said, His blood be on us, and on our children." (Matt. 27: 20–25.)

Stephen, the first martyr, in addressing the high priest and members of the synagogue, closed his speech with these words, "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers; Who have received the law by the disposition of angels, and have not kept it." Their anger knew no bounds and they stoned Stephen after he had declared them responsible for murdering Jesus. The Gospels, the Acts of the Apostles, and the epistles certainly place the guilt by making Jewry responsible for the death of Jesus.

John gives the account of the first cleansing at the beginning of Jesus' ministry. He says, "And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the Temple those that sold oxen and sheep and doves, and the changers of money sitting. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew their tables; and said unto them that sold doves, take these things hence; make not my father's house an house of merchandise." (John 2: 13–16.)

Mark gives the following account of the second cleansing of the temple at the close of Jesus' ministry, "Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. And the scribes and chief priests heard it and sought how they might destroy him." (Mark 11: 15–18.)

No man can read the account of the mis-trial and the perjured testimony of the witnesses at that trial without realizing that the high priests, scribes and elders of Jewry with the consent of the people were responsible for the crucifixion. If no other evidence was at hand, all that would be necessary to establish this fact is the fulfillment during the last nineteen centuries of the curse which the people pronounced upon themselves and their children when they said, "His blood be on us, and on our children." Certainly history has revealed the terribleness of this curse in the suffering of the Jewish people.

While there are a number of causes that led to the leaders' hatred of Jesus, such as their jealousy of His power and hold over the common people, yet the desire to destroy Him crystallized with His opposition to, and attack upon, the money exchangers in the temple. This was the great contributing factor which made inevitable, and even necessary in their sight, His death. He had interfered with their financial racket and had hit them in the place which hurt the most — their profits.

Turn to the interesting parable of the rich man and Lazarus as given in Luke 16: 19–31. In life the rich man is living in luxury while the poor man (Lazarus) is content to gather crumbs from his table. Both die. Lazarus is taken to Abraham's bosom while the rich man is in torment.

The rich man pleads for mercy and asks that Lazarus be sent to him with cooling water. But he is informed that a great gulf separates them, over which they cannot pass one to the other. Then the rich man asks that Lazarus be sent to his five brethren and is informed that they have Moses and the prophets and if they will not believe them neither would they be persuaded though one rose from the dead.

Who are the rich man and Lazarus? Many have undertaken to literalize this and, in doing so, the truth Jesus was presenting has been entirely missed. The rich man is none other than the Jews who had in their possession the Land of Israel, the Temple at Jerusalem and the Law, and who were waiting for the coming of the Messiah — having

been made the custodians of the Scripture. Lazarus, the beggar, represented the House of Israel outcast from their own land and the blessings of God, residing in the wilderness of the people, receiving a few crumbs only from the table as the truth filtered through to them in captivity.

Death signifies a change for both, Lazarus coming into the bosom or blessings of Abraham while the rich man is in torment. The change came for the House of Israel in the acceptance of the teachings of Jesus Christ. This resulted in Israel being recovenanted to God again and to the blessings of Abraham while, in rejecting Him, Jewry came under a curse and was in torment following the destruction of Jerusalem and the Temple. From that day to this the Jews have suffered while the House of Israel has been blessed.

Speaking of his five brethren further bears out the fact that the rich man is emblematical of Jewry: for Judah had five brothers. The record tells us of Leah, the mother of Judah, bearing Jacob six sons; so the five brothers of Judah were Ruben, Simeon, Levi, Issachar and Zebulum. The rich man is told that if they will not hear Moses and the prophets even though one arose from the dead they would not believe. Jesus arose from the dead and only those who truly believe Moses and the prophets are persuaded of that fact and of His Messiahship. The gulf separating the rich man and Lazarus is the continuing refusal of the Jews to accept Jesus Christ as the Messiah and it cannot be bridged until they recognize Him whom they crucified. Meantime they are in torment and suffering.

James was fully conversant with this parable of the rich man and Lazarus. He knew of whom our Lord was speaking and in his Epistle also refers to them in the last days as rich men. But let us first note to whom he addresses his message. "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greetings."

His message is not only addressed to all the tribes but is prophetic of things to come and as he addresses the tribes he warns them of the temptations that will confront them. They are not to regard the rich and despise the poor. They must have the faith of Abraham and believe God. They must come under subjection to Him and be guided by that wisdom which is from above, full of mercy and good fruit — without partiality, and without hypocrisy.

He then asks them the reasons for their wars and strife and answers his own question. He advises that they submit to God and resist the devil, for if they will draw nigh unto God, He will draw nigh unto them. He condemns presumptiousness and boastfulness, for if they know how to do well and fail to do it, that itself is sin.

James now proceeds to prophetically condemn a certain group who would be in their midst in the last days and in control of hoarded wealth. These he designates as occupying places of power in the Israel nations. He says, "Now come on, you rich! weep and howl over your hastening miseries!"

This misery is to come upon them in the closing days of the present age: which are the days of our generation. Of their hoarded wealth, represented in investments and holdings, James says, "Your hoarded wealth is rotten" — indicating that it will become useless in that day.

Occupying places of power and authority through their ability to control wealth he says, "Your mantles (emblematical of that power and authority) have become moth eaten. Your gold and your silver are rusted through; and their rust shall become evidence against you, and will consume your flesh." Their control of the monetary system with its gold and silver is going to become valueless to save them and, because they have exercised such control, this will single them out for destruction.

"You have heaped treasure together for the last days." They have prepared all this treasure with its attaining authority in the expectation of perpetuating themselves in power, not knowing that the last days are upon them and it will not be of any avail to save them.

James now exclaims, "Listen! the wages of the workmen who have cultivated your estates fraudulently detained by you, cries; and the complaints of the reapers have entered the ears of the Lord of Hosts."

This is the Lord of Battles who is now moving to bring justice to the oppressed and to the downtrodden. The days of injustice are coming to an end but those who through wealth have gained control are not aware of it. James says of them, "Ye have lived in pleasure on the earth, and have been wanton; ye have nourished your hearts as in the day of festivity." Through manipulations and planned depressions they have taken billions from the people, expecting to use this ill-gotten wealth to enslave the nations. James now identifies this group who have been responsible for so much trouble and misery within the Israel group by declaring of them, "You have convicted, you have murdered the Just One (Jesus Christ). He did not resist you."

We have used both the King James and Ferrar Fenton translations: blending the two for clarification of the message. James here identifies the hidden hand back of the many financial moves that have been so detrimental to the well-being and prosperity of our people: those who have controlled wealth and exercised power over the hoarded gold and by such methods are expecting to use this power and authority for selfish purpose. James declares that when they think to do all this that judgment is coming upon them. He identifies this group of the unscrupulous rich and wealthy as those who murdered Jesus Christ. As they succeeded in bringing the Messiah to His death upon the cross so today, according to James, they move to crucify His Kingdom, the Israel commonwealth of nations, upon a cross of gold.

But these conditions were to be a sign unto us and the Apostle warns us and tells us what our attitude shall be towards those who are thus responsible and regarding the present situation, "However, have patience, brethren, until the appearance of the Lord. . . . See! the Judge has already stationed Himself at the Gates!" As He cleansed the Temple in the days of His ministry He is now moving to prepare for the final cleansing of the Greater Temple, His Kingdom Nation, of the money exchanger. How clear all this is to those of us who are watching events with the searchlight of prophecy and with the knowledge possessed by an understanding of chronology. The nations are now coming to judgment as millions of men meet in mortal combat upon battlefields that encircle the globe today: while internally the enemy moves on to his own destruction thinking that under cover of war he may perfect his plans of conquest and control.

A model is given us to follow in these troublous times as James refers to the suffering and patience of the prophets who spoke in the name of the Lord. The men responsible for all the suffering and ills of mankind and those who by the hoarding and control of wealth today hope to enslave the nations are even now coming to judgment. It is upon these rich that that judgment is to be poured and it will result in the deliver-

ance of His people from evil and oppression.

Evil men succeeded in bringing about the crucifixion of Jesus Christ in their lust for power and did not foresee the resurrection, when the stone was rolled away and He arose from the grave henceforth above the power of men or devils to ever again bring Him to destruction. As with the King of the Kingdom, so with the Kingdom itself evil men are planning our economic crucifixion; but from the grave of economic disaster His Kingdom people will arise after having discarded the old economy — for, then, clothed in their God-given system of administration and economics it will never again be possible for misery and poverty to raise its head in their midst nor will men from that time forward be able to make capital and profit at their expense.

James truly describes the situation today when he admonishes us that the Judge is already at the Gate; and in the words of Isaiah, God states the work He is to do, "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (Isa. 28: 17.)

We need not be disturbed as are others over the evil being planned by those who think they have it in their power to bring their schemes to fruition, for a greater than they now stands at the gates and in the judgment to be meted out upon our perverted political, economic and religious systems the nation will be cleansed from all evil and saved from destruction in the destruction of those who have destroyed the earth.

— HOWARD B. RAND

Freedom for India?

RIOTING in India is now taking place as a result of the action of the All-India Congress party in their decision to direct a campaign of passive resistance and civil disobedience aimed at forcing an end to British rule in India.

Unless the present conflict against ruthless dictators is won there will be no freedom for anyone here upon earth, including India. But it is apparent that Gandhi is more interested in winning immediate independence of British rule than in winning the greater conflict against tyranny and enslavement of all peoples. He has chosen this opportunity to hit below the belt even though it cripples the Empire in its fight against evil aggression. Under the slogan of non-aggression Gandhi has instituted an aggressive campaign of civil disobedience.

What is freedom? As set forth in the Preamble to our Constitution it is the establishment of justice that domestic tranquillity may be assured. Freedom grants to every individual the right to pursue happiness and guarantees him a liberty of choice under equitable laws, the administration of which treats all citizens as equal in the sight of that law. Unfortunately, in the minds of some, freedom merely means that they should be given power to rule and administer the law. There are minorities in our own land who feel they have no freedom under the Stars and Stripes just because they lack political power. But, nevertheless, so long as our government adheres to the Constitution these minorities are free and equal, with the majority, before the law.

Under the administration of the common law, the people of India are as free as is any citizen of the British Commonwealth of Nations. True, they are not free to rule and administer the law, a right coveted by the few who would like to dominate all India, yet India is free from tyranny and oppression, having secured all the benefits of the administration by a people who live under and administer the common law. Individuals in India have a degree of independence and freedom that never would have been possible but for British occupation and rule. No man conversant with the history of India would deny this fact.

Even Gandhi, under other than British rule, would never have been able to carry on as he has been able to do during these many years. It would be interesting to see how Germany would handle such a situation as confronts Great Britain today in India. Certainly, the Japanese would hardly accede to Gandhi's demands, and their methods of suppressing him and his followers would be ruthless. It may be that India has yet to learn a lesson, by sad experience, through the occupation of her country by the armed might of dictator nations. It will then dawn on them what are the real and true blessings of freedom that had been their privilege to enjoy while under the administration of the common law by the Kingdom people. It may be that this bitter lesson must be learned the hard way through their refusal to wholeheartedly support Britain against the common foe.

History is in the making these days and evil forces within and without are undertaking to destroy His Kingdom and discard its administration, thinking thereby to gain freedom. In reality, if they are successful, instead of freedom they will become subject to tyranny and enslavement that will make them long for the day when victory will be assured to the Anglo-Saxon arms, a victory that by their acts they have made a thousand times more difficult and will certainly have prolonged the day of its coming by those acts — to their own sorrow and suffering.

Last May, DESTINY stated editorially that it would be interesting to watch the results of the struggle within India and added, "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. . . . 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."

Mahatma Gandhi, through the All-Indian Congress, has now opened the flood gates that will mean disaster and untold suffering for all his people and may lead to untold death of countless multitudes among the three hundred millions of people as the forces of evil take advantage of the civil strife to invade the land.

The lessons learned in the school of experience are not easily forgotten. God in His wisdom may find it necessary to teach the heathen a lesson in government that they may know and appreciate the blessings of Kingdom rule and the administration of His laws. India is committing hara-kiri under Gandhi's direction while Gandhi's announced determination to fast now until death may save him from the inevitable Indian reaction that will follow when real suffering comes to India under the iron heel of conquering aggressors.

"Study, to Shew Thyself Approved . . . A Workman"

By W. PASCOE GOARD

When the Lord made choice of His disciples, He chose them from a certain type of men. As far as we know they were laymen. Their minds had not been greatly charged with theological matters and other preconceptions.

They were outdoors men, at least in part. Some were fisher folk. They had the type of mind of those who "go down to the sea in ships." These, as a generalization, are of very direct minds. They are quick to observe that which goes on within the range of their vision. They notice the changes in the clouds. They notice the variations in the waters; the run of the waves, the set of the currents, shades of color which denote deep water, and the other shades which tell of shallows. They note the varying strength of the winds, and change their sails to suit the occasion, both as to set and spread. There is little that passes which is not seen and noted by the watchkeepers on the seas.

Others of the disciples were from a like station in life. Their eyes were quick to see, their ears were quick to hear, and their minds were open to understand and know.

Witnesses

This class were selected as *witnesses* to those things which Jesus "began both to do, and to teach." Their daily fellowship with their Leader slowly developed in their minds the conviction that they were attending upon the Christ of God; the Son of God.

They saw His miracles. These began in what may be termed the primary class of miracles, namely, in the turning of water into wine. Then followed more and more stupendous miracles. The stilling of the tempest, the healing of the paralytic, the cleansing of the lepers, the feeding of the five thousand people, the casting out of devils, the raising of the dead, namely, the widow's son, the ruler's daughter, Lazarus. And then, the resurrection from the dead on Easter morning. They heard His teaching, saw His sufferings and death.

Thereafter they were given the privilege to attend for over five weeks at the then one and only Church gathering in the world, namely, the Upper Room at Jerusalem. There our Lord Himself officiated as the first and only Pastor. They heard Him speak and saw Him demonstrate day after day the fact of His own physical resurrection. This He did by sight, sound, touch, and by the full round of His fellowship. He ate before them a two-course meal — a fish course, and honey for dessert.

On another occasion, early one morning, He cooked a meal for them at the lake-side. He moved with them and they knew and realized beyond question the mighty fact of the physical resurrection. There was no argument, no theologizing, only the overwhelming demonstration of the fact.

Thus they saw, and heard, all that Jesus did and said; all that He endured and suffered; even to the death upon the Cross. They witnessed all that He enjoyed of triumph, on the Mount of Transfiguration, and on the Mount of Ascension. Slowly, step by step, on a solid basis of fact, their knowledge of Jesus the Messiah, and that indeed He is God manifest in the flesh, was developed in their minds.

The things they saw made first-hand impressions on the unsullied tables of their minds. Theological difficulties they had none, for they were not theologians. Scientific difficulties they had none, for they were not scientists. They knew what they saw, and what they heard, and they were ready to give their testimony to the great facts of the case. They knew that their facts demonstrated the *doctrine* of the Christian faith.

Testimony

Now came the first rush of the impact of the world upon the infant Church.

The Church and the world were not as yet at the stage of *argument as to doctrine*. The question was essentially *a question of facts*. These facts could only be established by the testimony of unprejudiced eyewitnesses. For this the disciples were called, and for this they were marvellously fitted by the quality of their minds, and by the absence of those prepossessions. Prepossessions made it impossible for the trained minds of the Scribes and Pharisees to accept and teach the truth. The reactions of the different classes to that which they saw and heard are instructive and interesting.

The Scribes and Pharisees saw and heard what the Disciples saw and heard. In the former it produced varied emotions, such as wonder, fear, anger, jealousy for the system to which they belonged, and for the nation of which they were a part. The Scribes and Pharisees refrained from accepting the evident conclusion, because of *prepossessions*. The Disciples accepted freely because they had not any.

Now came the time of the Pentecost and of the launching of the great forward movement of Christianity. In the disciples was manifested *a miracle of speaking and hearing*, so that the peoples who were present from many countries heard in their own tongue the wonderful works of God.

The attention of all the multitude was attracted by this strange phenomenon. It was a greater wonder than a modern broadcasting set would be if suddenly, as it often has been, it were introduced to a wholly unprepared gathering. One tongue spoke the words, but as the words passed through the ears of the listeners they were self-translated into every present language. There was no static "interference." There was no crossing of currents of sound. Every man heard in his own tongue wherein he was born.

Some said: "These men are drunken with new wine." Whoever heard of drunkenness performing such a miracle. St. Peter interpreted the phenomenon as being the prophesied outpouring of the Holy Spirit. Later they showed *demonstrations of power*, such as the healing of the impotent man; and claimed that the *truth* of their testimony was established by the power displayed.

Having thus prepared the minds of the people by doing things which were out of the ordinary, they proceeded to tell them of the resurrection of Jesus from the dead. This also was out of the ordinary, but this also was true.

So on and on they went, doing signs and wonders, and in the strength of these demonstrations, teaching and preaching the Gospel of the Kingdom, and of salvation through the death and resurrection of Jesus Christ our Lord.

Doctrine

But now there came the need, in some cases even the desperate need, for the preaching of *the doctrines* of the Christian faith. So there was selected and trained by the Lord a chosen vessel who should give forth the *jurisprudence* and other theological and scientific phases of the Gospel. This was the special mission of St. Paul.

St. Paul tells us that he was separated to the service of God from his birth. The Lord made choice of him for the very purpose of being *the theologian of the Christian faith*. He had, as a youth, all that Tarsus could give to him. Then he came to the university at Jerusalem, and sat at the feet of that finished scholar, Gamaliel. His scholarship embraced Hebrew, Aramaic, Greek and Latin. He was instructed in all the involved doctrines of the Talmud writings. He knew something of the Word of God. He was a religious zealot.

All that the disciples testified to went for worse than nothing with him. He "persecuted this way" to the death, at home and in foreign cities. But at the last God took drastic measures to bring him to Himself. Light at midday above the light of the sun shone upon him, so that his eys were blinded. The Voice spoke to him out of the brightness. He was brought to a sudden and powerful realization that *facts are greater than doctrines;* and *experiences are more certain than beliefs*. By external phenomena and by internal experience the Apostle Paul was convinced of the resurrection of Jesus.

Then St. Paul's post-graduate course in theology began. He went to Arabia. Then he went home to Asia. After that he was called and went on his mission. In the meantime much had taken place in his experience. He had been caught up, and had seen the Lord face to face. He had been made to receive instruction from heavenly minds as to the truths of the Gospel. He was thus fully prepared to meet every storm of error which should and did arise. Thus he met *the assumption of superiority* by the Romans with the ethnology of the Epistle to the Romans, dividing humanity into three classes: *the natural man, the Jew,* and *the Israelite*.

He met *the antinomian doctrine* which subverted the Corinthian Church with the profound foundation of Christian biology as set forth in the second chapter of the first Epistle, contrasting between the natural and the spiritual man. Thence he showed the fatality to the spiritual life of following after the flesh. Proceeding, he gave an example of Christian administration by instructing the Church to deliver the incestuous Corinthian "to Satan for the destruction of the flesh." So the Epistle was a sentence to death.

The second Epistle sets forth the great act and doctrine of *repentance* and *restoration*. Thus he reversed the sentence he had made.

When the *formalists* came to the Church at Galatia and subverted the members to the view that ordinances were essential to salvation, and that salvation was secured by such ordinances, he made his masterly demonstration of the principle of *faith* as the one act and step leading to salvation. And so he moves on, giving quite as masterly a demonstration of doctrine as the other Apostles had given and were giving of facts and truths.

Vision

When our Lord wanted a man of transcendent spirituality, a seer and a poet of the highest order, then He found him in the disciple whom He Himself loved.

The open direct vision of the other disciples furnished the very highest type of witnesses, who saw and heard, and then bore simple testimony to the things they saw and heard.

St. John raises his testimony to a higher plane. His testimony is couched in the highest form of beauty. His statements of fact are luminous transparencies.

In the opening sentences of the Gospel, St. John prepares the canvas. It is an illuminated canvas upon which is portrayed, as a background, the Creation:

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not any thing made that was made.

"In him was life; and the life was the light of men.

"And the light shineth in darkness; and the darkness comprehended it not." (St. John 1: 1–5.)

The figure of the Christ does not yet appear.

Thus we have the background of the Creation filled in on the illuminated canvas.

Now for the transparency: "And the light shineth in darkness; and the darkness comprehended it not."

The next is a step further in the preparation of the selfsame picture. St. John picks up his brush and begins to fill in the central figure. It now begins to take form — a figure, tangible, visible, real, which had been seen and handled by the writer of the Epistle and by his associates, which now is to be manifested unto us. (See St. John 1: 1–3.)

In the same studio we watch the work of the same painter, as he brings out in striking beauty the very Person of the Christ in His glory.

First we hear the trumpet voice of the Son of God announcing His own attributes and glory:

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." (Rev. 1: 8.)

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

"Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." (Rev. 1: 10, 11.)

Thus far the word is addressed to the ear. Strong, clear, penetrating, we hear the thrilling trumpet-like voice. But now the Apostle — for the development of this picture in three stages is sufficient to settle for me the identical authorship of the three — with the masterly stroke of his brush paints in the photograph of the Son of God:

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

"And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

"His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

"And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

"And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not: I am the first and the last:

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1: 12–18.)

Thereafter the great poet and painter undertakes to do for us a task such as no other writer has ever seriously attempted, namely, to give to us a living picture of the reality of the "throne set in Heaven"; of the ONE Who "sat on the throne"; of the countless attendants; of the Lamb in the midst of the throne, and of the moving drama of the administration during the Christian era. It is stupendous. It is amazing. In the highest meaning of the adjective it is Divine, and deserves your attention!

So we see the various types of worker who from the beginning the Lord has chosen to carry on His work by every kind of means. In that selection of workers we may have our place and task. Thus the invitation is given:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Futile Pastime?

CONFESSIONS of economic and business experts truly indicate how little such men really know regarding events when times of stress and trouble are upon us. They consult economic charts and spend hours checking and re-checking and analyzing and re-analyzing market trends; but they have no time to study the only reliable record, with its chronological data, which accurately forecasts the events of our days.

Because this is so, these financial experts feel the futility of trying to predict war trends. Under the title, "Predicting War News is Futile Pastime," appearing on the financial page of the *Boston Herald*, the writer has this to say, "The events of the last fortnight illustrate the futility of attempting long range prognostication of military events. And in this respect it does not appear that the average American investor is much worse in his guesses of what lies ahead than are the so-called military experts. Indeed one may go so far as to say that the prime minister of Great Britain was about as wrong in his conception of the real picture in Egypt as anyone could be.

"Wall Street spent the spring worrying about Russia's ability to hold. Just as soon as the snows melted it was assumed that the German offensive on the Russian front would be resumed where it left off the autumn before. The situation in Egypt was considered promising. There were some who expected that the British forces would be able to clear North Africa of Germans and Italians.

"To date the performance of the Russian army has been encouraging. Without in any way trying to forecast what may happen in the Russia theatre, the fact today is that July is here and broadly speaking the Germans are just where they were one and two months ago. On the other hand, far from being able to accomplish anything offensively the British have been driven back almost into Alexandria with the chances of their being able to stem Rommel's drive looking worse every day.

"One obvious characteristic of a war period is the almost complete impossibility of being able to anticipate the news very far in advance. This puts the investor in an almost hopeless position. Indeed everyone with money has to be a speculator today. As the *London Economist* recently remarked the only certainty in the world today is that uncertainty will continue." Since this was written the German offensive is under way in Russia and other notable changes are in the making.

Our advice to these experts is to forget they are experts and consult the writings of the only real experts on future happenings. We refer to men who, through inspiration, clearly forecast events — not for a fortnight — but for thousands of years beyond their times. These men were the prophets of old, whose writings foretold what is now taking place in the world today. Not only as to the present, but predicting the future and ultimate outcome of the present world conflict. These predictions, in light of the knowledge furnished through a study of Biblical Chronology, would remove the element of uncertainty of which these financial experts complain. We have found the prophets reliable and Biblical Chronology accurate and these financiers also will find them to be so if time is spent in the study of the chart of the ages.

DESTINY has many times as a result of such research shown well ahead of events the trends and has recorded them in advance; while in recent issues trends have been tabulated which will become actualities in the near future. But let us turn back the pages of our magazine for a few years and see if the prophetic information was as reliable then.

Before the present conflict began, Hitler was making preparation for the war. The public at large, and many financiers and business experts, believed it would not happen and if it did Germany would be defeated. Now turn to DESTINY for June, 1936, and read the article, "Bible Prophecy Is the Blue Print of God's Great Plan!" In that article, published three years and three months before the war began, it was shown as a result of a study of God's Blue Print that France, Belgium and Holland would be absorbed by the enemy and that England would face a fight for her very existence, and that humanly speaking she could expect disaster except God intervened and helped her. That information in 1936 was considered just too fantastic for belief and yet events have since proved the accuracy of those statements based upon what the prophets foretold.

The above financial writer's statement that the only thing certain is the certainty of uncertainty merely proves the certainty of ignorance as well as a lack of the knowledge that there is a plan and that the nations today are following the chart, unknown to themselves it is true, but nevertheless following that plan to its final conclusion.

Financial men and experts have not the power to save themselves from the predicted disasters which are coming upon them and the system which they represent. They are spiritually blind and cannot see and yet, when it is pointed out to them beforehand, they do not believe and are therefore unable to benefit by such information. It merely emphasizes the fact that the things of God are not discernible except by those who are spiritually attuned to receive such instruction.

Digest of the Divine Law — IX

Property Rights

By HOWARD B. RAND

No question is so important and vital to humanity in the establishment of an orderly and peaceful social system than a proper and equitable definition of property rights. Who owns what and why? Unless there is vested in the human race a right to own and have possessions there can be no such thing as stealing or covetousness. Any laws against such would be ridiculous; for a man cannot steal that which belongs to no one, nor can he covet that which is not another's. Without ownership, a man can take and use anything he sees — until one stronger than he undertakes to possess it. Without property rights, properly defined and enforced, the world would be afflicted with chaos and violence.

By their very prohibitions the ten commandments presuppose definite inherent property rights vested in mankind as exemplified in the clauses "Thou shalt not steal" and "Thou shalt not covet." Those who advocate the abolition of property rights seem not to realize that to attain such a state of affairs would abolish stealing and covetousness and reduce men to the level of animals, with the weak in fear of the strong.

Basis of Property Rights

Primarily, ownership and property rights begins with the family. No one can study the Bible without realizing the importance of family life in the perfect economy. Any plan that displaces the family or fails to accept it as the very center and life of an orderly system is destined to fail.

In accord with the original plan of God concerning man He said, "It is not good that the man should be alone. I will make an help meet for Him." (Gen. 2: 18.) That is, He would make a comforter to live with him. It is not popular in this day of so-called social equality to speak of property rights in the family relationship and yet when God is the head of the household and righteousness is the basis of all relationships, no wife will object to the expression of ownership in the statement "my wife" nor will the offspring find fault when of them their parents say "our children." Because of the right of ownership — one in the other — the Lord declared, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2: 24.)

The law of the Lord abounds with safeguards placed around the family, protecting the family, keeping it pure from pollution and punishing those who violate the sanctity of the home. No property rights are more rigidly guarded and protected than the rights of man and wife, with the death penalty pronounced upon adulterers.

Importance of Inheritance

In order that the family may have sustenance there must be an inheritance or possession in the land. Because we have failed to recognize this or to act upon God's laws regarding the land, millions of people today are dispossessed of their possessions and are able to exist only by the sufferance of the nation. The loss of a job means starvation, for without a vested right in land the right to live and produce the needs of life is denied. But the Bible declares the land is the Lord's and all the people were to have an inheritance therein.

An Israelite could not sell his possessions so that his family would not have an inheritance in the land. Now an inheritance is the right by law to receive possessions or property which is one's heritage or birthright. The Lord gave His people such an inheritance in the land and declared "The land shall not be sold for ever: for the land is mine." (Lev. 25: 23.) They could lease that land, but a definite time period was set after which the land must revert to the original family. The land could not be taken through tax levies for no tax was allowed to be levied against a man's inheritance.

When Israel came into the land of Palestine to possess it that land was divided among the Tribes of Israel and each family received his inheritance under his father's house and Tribe. The land being the Lord's, the tithe of its increase was holy unto God.

Law of the Land

Moses had instructed the Children of Israel in accordance with the law of the Lord that they were to sow their fields and prune their vineyards and gather their fruit for six years. The seventh year was to be a Sabbath of rest in which year they were not to sow the land nor prune their vines or gather their fruit. That which grew of itself was not to be reaped nor were they to eat of it for it was to be a year of rest for the land. "And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety."

In this statement the Lord has promised that if His people would keep the law regarding the land there would be no insect devastation nor crop disease. Instead, there would be an abundant yield of all kinds from the land.

Use of the Surplus

But what shall the people do for the seventh year for food? This is also answered, for the Lord said, "And if ye shall say, What shall we eat on the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow, the eighth year, and eat yet of the old fruit until the ninth year; until her fruits come in ye shall eat of the old store."

Here, then, is God's method for caring for the abundance in production by giving rest to the land and a year's vacation to His people with their living provided from the over-production of the six years. Thus God's abundance, in keeping of the law contributes to prosperity and blessing and does not impoverish a people. Instead of curtailing planting and instituting crop destruction, God shows how that

over-production is to be used for the benefit of all.

The Year of Restoration

Seven sabbaths, or forty-nine years, were to be numbered and the fiftieth year was to be a Jubilee. This fiftieth year was to be hallowed or sanctified, that is, set apart. During this fiftieth year a proclamation should go out. In this year every man was to return unto his own possessions and to his own family while every man's inheritance was restored unto him.

Cast in the Liberty Bell in Philadelphia is a part of the Jubilee call: "Proclaim liberty throughout all the land unto all the inhabitants thereof." On July 8th, 1776, this bell rang out: summoning the people to hear the reading of the Declaration of Independence. What a different story might have been told in the history of our country: a story of peace, liberty and real prosperity — had we but kept the law of the Jubilee! Instead, we have had periodic depressions and financial difficulties — with a deeper dip in those depressions every fifty years. Our nation could have led the way by keeping the letter as well as the spirit of that law inscribed on our Liberty Bell and in so doing would have demonstrated to the whole world the blessing of keeping the Divine Commandments.

But instead of doing this, we elected to follow in the steps of the nations around us and fifty years after the critical days that followed the War of Independence the Liberty Bell, which had been rung every year on the anniversary of the Declaration of Independence, cracked and has not been rung since.

Leases and Redemption

Property sold during the fifty years preceding each Jubilee returned in the year of Jubilee to the family of inheritance. Because this was so the sale of property, or the possession of it by other than the family of inheritance, amounted to a lease. The longest term would be fifty years, with all leases expiring in the Jubilee year. The price of the lease would be in accord with the number of years left to run before the Jubilee or proclamation of liberty and restoration.

In the observance of this law the people would not oppress one another yet there was liberty of trade and even the sale of property within these set bounds. If a man was poor and sold his inheritance it could be redeemed before the Jubilee, either by a relative or by himself, by paying to the purchaser the value of the use of the property for the years yet remaining to the Jubilee. If the owner or his relatives were unable to thus redeem the land it reverted to him or his family as a matter of law at the Jubilee.

God has thus assured continued possession of the land by His people and through the operation of the law prevented a man from squandering his inheritance so that the family could not redeem it, or finally come into possession of it in the year of rejoicing.

Land Free from Taxation

It was impossible to dispossess men of their inheritance under the law of the Lord as no taxes were levied against land. Regardless of a man's personal commitments he could not disinherit his family by being dispossessed of his land forever. Millions of people today have no inheritance in the land and are pauperized in a country where hundreds of thousands of acres of land lie idle and unused. Because taxes are levied against the land, instead of being levied against the increase from that land, men cannot afford to possess land. Through a system of debt that impoverishes the many and enriches the few the tendency has been to dispossess the many in our refusal to keep the law which states that "ye shall not oppress one another" and we penalize, through taxation, those who should inherit the land!

Property Distinction

God placed a high value upon country property. It was from the land that the support of the family really came and in the protection of the family He assured them a continued possession or inheritance in the land. This fact will become evidenced as industry turns more and more to the products of the farm for furnishing raw material for manufacturing purposes. Land marks were forbidden to be removed so there might not be any confusion as to a man's possessions.

It is interesting to note that the Lord did not place the same value on city property as he placed on property in the country. If a house in the city was sold, it could be redeemed within a year. After that it was unredeemable and did not return in the Jubilee. It became the property of the new owner forever. But houses in the country and villages were treated as the land, redeemable at any time and to be returned to the original owner at the Jubilee. The only exception to the rule regarding city property was in the case of property belonging to the Levites. They were the administrators in the nation and could redeem their property in the city at any time and it returned to them in the Jubilee.

Protection of Property Rights

Following are a few of the sundry judgments establishing property rights, with compensation to the owner for their violation or for the destruction of his property. "If a man shall cause a field or a vineyard to be eaten, and shall put his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution." (Ex. 22: 5.) The law of the Lord emphasizes restitution for trespasses and wrongs.

If a man kindle a fire that results in doing damage to his neighbor's possessions he must make full and adequate restitution. If a man dig a pit and fails to cover it and damage results to his neighbor's cattle he must make good the loss and pay full compensation for the animal killed. After paying his neighbor for his loss the dead cattle would be his.

While these judgments specifically apply to an agricultural community yet they are based upon fundamental principles of justice and law that can be applied in any age and to any type of industrial activity. The judgments as given are samples of the way the Law of the Lord is to be applied to specific cases. When this fact is fully recognized and understood we will cease to hear men make light of the Law of the Lord because some particular judgment under that law in Moses' time has no application today.

Nowhere in the Bible is there any indication that property rights are to ever be abolished. On the contrary, such rights are emphasized and safeguards are placed around that property to protect a man in his possessions. Liberty for the individual is non-existent apart from freedom of possession and the protection of personal holdings and property, with adequate compensation for its loss or destruction.

Land Has No Sale Value

Under the law of the Lord the land had no sale value in itself. The sale

value was in the productiveness of the land. Because this was so, nothing could be gained by holding land for profit, for there was no profit in land except one labored and worked that it might bring forth an increase. When a man sold his inheritance, it was not the land which he sold but the right to the increase from that land. The sales value was based upon the yearly return from the land until the next Jubilee. Thus it was the yearly return which he sold and not the land. Thus the thrifty were not penalized while the shiftless were rewarded as is so often the case today. The thrifty paid a tithe from their abundance or increase and while the shiftless paid no tithe yet they also had no increase. Both were assured of their inheritance: free from the fear of losing it or having it taken from them by governmental levies, but the increase from that inheritance could only be secured by individual industry and enterprise. The owner of property and in possession of his heritage, under the law of the Lord, is blessed with security while today the ownership of property is a liability that may tax the resources of men to meet the levies made against his possessions.

Homes for All

God saw to it that provision was made for homes for all His people, forever, in His refusal to allow the land to be sold. It gave security to men and assured the industrious an opportunity to provide for their needs and increase their wealth. Because land is primarily the basis of man's existence, while the inheritance of such sustains his right to property, yet for a government to make tax levies against that land impoverishes a nation and pauperizes its people.

Abolition of property rights is not a Scriptural teaching though by our violation of God's system of taxation and with governmental levies against property and land the abolition of property rights, with the resulting loss of security, has become a fact in the life of millions of our citizens.

Assurance of Private Ownership

The Bible does not teach the doctrine of community of possession. God did not say that men were to sit under a community vine and fig tree when the perfection of Kingdom administration has been established in the earth, but He did say, "But they shall sit every man under his own vine and under his fig tree; and none shall make them afraid" — not even the tax collector. In that day we are told that the houses will be private property, possessed by those who build them, for "They shall not build, and another inhabit": as so often happens today if not from the result of tax burdens, then from the inability to meet and pay usury charges.

Emphasis is placed upon the fact that in the perfection of the New Order of the Ages every man will enjoy his labor, "And mine elect shall long enjoy the work of their hands", adding, "They shall not labour in vain, nor bring forth for trouble", as so often is the case today under a system of exchange which tends to impoverish the laborer and increase the wealth of the rich.

Natural Resources

A natural question which arises in this day and generation is, who will control or possess the great national wealth and resources such as the minerals in the mountains and the oil under ground? All this wealth belongs to the nation and in them all the people have an inheritance. Moses listed these national resources as follows:

1) The water, the rain and the sunshine from heaven.

2) The sea and the dew.

3) The natural production of field and forest, apart from man's labor.

4) The oil and the minerals in the mountains and the hills.

He declared that God's people had an inheritance in all this wealth and lists these national resources as a national asset to be used for the benefit of all.

The administration of our national affairs in accord with the laws of the Lord would bring to the people the full benefits and blessings accruing from the developments and use of these resources. Unfortunately, this national wealth today has become the private property of financial combinations who through private ownership have acquired billions of dollars of wealth and holdings. Such are entitled to a return for their services in the development of such wealth but the people should have a vested interest in that which is a national asset. Private enterprise and industry should receive adequate compensation for the conversion of our natural resources into usable production, but into the national treasury should come adequate returns from these assets that all the people may have a share in our national wealth. Under such conditions financial interests will not be able to reap that which they have not planted nor gather where they have not sown.

This is not socialism nor communism but it is in accord with the law of the Lord and for the protection of the heritage of His people. We have allowed men to exploit and often destroy national wealth for selfish ends. By such methods they have amassed great fortunes out of the wealth God gave to the nation. With these fortunes, under our present system, power and control have come into the hands of the few to the detriment of the many. All this wealth of natural resources must be restored to the nation, but adequate remuneration will be earned by the workers, whether in management or labor, in the converting of national resources into usable wealth. But no one will be able to control that which belongs to the people to the detriment of national interests nor will private interests be able to hold as private property the real resources of wealth that belong to all the people.

All this will become possible through the passing of the inequitable and unjust system under which men labor today, for this Babylonian method of competition, with its monetary standard of wealth must give way to a just system of taxation and permanent ownership of property — with a perfected medium of exchange based upon our wealth in national assets and upon our production.

Of present conditions, the prophet Isaiah says, "He looked to see justice done, but found crime; and for kindness oppression. Alas! they add house to house, — wide farm to farm, — That alone they may dwell in the heart of the land!" (Isa. 5: 7–8.) Thus does God condemn the large land holdings of the few which has taken from His people their heritage!

The Next Chapter of
"Digest of the Divine Law"
is titled

Organization and Administration of Government

[Coming in DESTINY for October]

The "Lo-Ammi" Prophecy

By THOMAS W. PLANT

LET US read Hosea 1: 9, 10, 11 and compare some translations and references which have helped me in my studies of this truly remarkable prediction. In the early days of Anglo-Saxon-Israel teaching it was probably one of the six most often quoted texts; but even under such scrutiny it held, and still holds, some of its ramifications undiscovered. These notes will point the way to further discoveries and help towards a fuller understanding of its importance.

Hosea was preëminently the prophet to the Ten Tribes, the Northern Kingdom of Israel. The late Dr. Horton wrote: "The thirteen references to Judah read like interpolations by an editor who felt the exclusive reference of Hosea to the Northern Kingdom unsatisfactory." So then, we are considering prophecies almost exclusively about Ten-Tribed Israel in their history and in their to-be-looked-for fulfilment.

Here is the "Lo-Ammi" prophecy (Hosea 1: 9–11 *A. V.*):

9) "Then said God, call his name Lo-Ammi; for ye are not my people, and I will not be your God.

10) "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

11) "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel."

The names of the children of Gomer, the wife of Hosea, were given as symbolical of the attitude of Jehovah towards Northern Israel. The third was to be called "Lo-Ammi," and the translation immediately follows, namely "Not-My-People" (*F. F.*). *Moffatt* renders it — "Nofolk, for you are no folk of mine, and I — I am not your God."

Foreigners to Palestine

Therefore, this first verse necessarily implies that Northern Israel was not to be known as being descended from the Israel nation. They were to be to all intents and purposes, Gentiles — in Hebrew "Goyim" — indistinguishable from those other nations who were not, and who laid no claim to be, from Israel of Palestine. This loss of identity was to be largely brought about by Ephraim and his fellow tribes mixing with other peoples. Perhaps a better word would be — making contacts with, or passing through other peoples.

Hosea 7: 8 *A. V.* reads, "Ephraim, he hath mixed himself among the people." The *R. V.* and the *Variorum* Bibles more correctly render it in the plural "peoples." *Moffatt* reads, "Ephraim allows himself to be mixed up with foreigners." *Ferrar Fenton* reads, "Ephraim mixes himself with the pagans." These words "foreigners" and "pagans" give us the exact equivalent to the Hebrew word "Goyim," but more about that later.

The tracing of the Ramification leads us to Amos 9: 8–9. Ferrar Fenton reads, "Be certain the eyes of the mighty Lord are upon your sinful kingdom, and He will destroy it from off the face of the ground, except that I will not quite destroy the Family of Jacob, says the Ever-Living, for though I have commanded to roll the Family of Israel amongst the heathen as they roll things in a sieve, yet not a seed shall fall to the ground."

Here in Amos we again get the expulsion of the "Family of Israel" from Palestine, their complete mix-up with non-Israelites, and yet their promised racial preservation. Now read the last five verses of this chapter for their restoration, and remember it was Amos who confirmed the name of "House of Isaac" (Saacsons) on the Ten Tribes. Therefore, in their subsequent history they were not to bear the name of Israel, they were to be named "after Isaac" (Gen. 21: 10). This condition cuts out any facial resemblance to Judah, otherwise, they could not be lost to their ancestry — they could not have become "Not-My-People."

The "show of their countenance" prophecy of Isaiah 3: 9 refers only to Judah. Therefore, we may expect considerable differences of types in the children of Jacob from his two wives (Leah and Rachel) and their two handmaidens (Zilpah and Bilhah). No one would expect all the twelve sons from four mothers to be so markedly alike as to be interchangeable (if I may use such a word; everyone will see my meaning). One Tribe (Judah) was singled out to be of a certain type of face which would, and does, persist throughout the ages. Therefore, the other eleven Tribes could not be mistaken for Jews (Judahites) and could easily become lost to their identity.

The Part Played by Religion

If the Ten Tribes had been loyal to Jehovah, and had remained loyal to their religious center, the Temple of Jerusalem, they could not have become "Not-My-People," therefore, their inveterate idolatry was used to aid their vanishing into racial obscurity. This statement leads us to a study of all those prophecies respecting northern Israel's proneness for idol worship. While in Palestine Judah also had several severe attacks of this sin, but they were cured, once and for all, during their seventy years of captivity in Babylon. There the Jews finally and whole-heartedly adopted Mosaic Monotheism, and the first and second commandments became their religious watchwords.

The Great Contrast

Of Northern Israel under the leadership of Ephraim, Hosea in 4: 17 states that their taste for idolatry must not be checked — "Ephraim is joined to idols; let him alone." This is again emphasized as continuous in Hosea 8: 11 — "Because Ephraim hath made many altars to sin, altars shall be unto him to sin." Therefore, we may expect, and we find, that racially we have always been ready to "sample" any and every form of idolatry during the past 2,600 years; from Assyria across Europe to the present day, and we have not as yet wholly freed ourselves from this tendency. Two questions arise out of this religious problem:

1) If we had reformed and had returned to Mosaic Monotheism, how could we have become "Not-My-People"?

2) Also if we had returned to Mosaic Monotheism, how could we have been made ready to receive and spread the Good News of Christianity, and become His Witnesses to the world?

These are only two of the many questions which arise out of this first verse of the "Lo-Ammi" prophecy.

Multitudinous Israel

We have seen that the phrase "Not-My-People" assumes and implies that we were to be so lost to the knowledge of our ancestry that we should not be known to the world (nor to ourselves) as being descended from the Northern Tribes of Israel. The fulfilment of this prophecy by Hosea renders possible the fulfilment of certain "key" prophecies in Genesis, as for example:

> "Behold my covenant is with thee,
> And thou shalt be a father of
> A multitude of nations."
> (Genesis 17: 4, 5, 6.)

Oxonian prefers the above marginal rendering "multitude," and points out that the Hebrew word means "a multitude, the units of which are nations."

He also points out that the word "nations" in both verses 5 and 6 is "Goyim." See also Genesis 35: 11, "A Nation and a Company of Nations, shall be of thee." (A "Goi" and a company of "Goyim" shall be of thee.) This is a Hebrew word indicative of being "outsiders" from Palestine and from Mosaic worship, and is equivalent

> In Greek to *Barbarian*,
> In English to *Heathen*,
> In Theology to *Gentiles*.

This same Hebrew word crops up when Jacob used the word "Goyim" when he was blessing Ephraim, which again shows that the "Not-My-People" section of Israel was not to be of Judah — the Jews. Therefore, the world-wide expansion of his descendants, promised to Abraham, confirmed to Isaac and Jacob, and bestowed by Jacob and his two grandsons, Ephraim and Manasseh, could not have been fulfilled unless this "Lo-Ammi" prophecy by Hosea was fulfilled.

Hosea's Courage

On this name "Lo-Ammi" Dr. Horton wrote, "The birth of the third child indicates the complete rejection of the people. Remembering the covenant relation which was the pride and glory of Israel, we can imagine no sentence more terrible than this repudiation on the part of God. And we can only admire the courage of the prophet who dared to announce to his contemporaries so impalatable a truth. We cannot wonder that the prophet's life was, as he indicates, one of persecution and danger."

Such are some of the many "ramifications" unfolded by an intensive study of the first verse of Hosea's "Lo-Ammi" prophecy.

(This is the first of three articles on this subject by Mr. Plant. The second — dealing with The Present [verse 10 of the prophecy] will appear in DESTINY for October.)

Accurate . . . and Ominously Near Completion

HUMAN progress is composed of facts — formed into scientific flesh according to the laws of history. The skeleton of this "form" is a strictly accurate chronology, articulated according to the equally but not one wit more scientific laws of astronomy. The breath of the life of it is prophecy, pure and simple, supernaturally breathed into it by God himself. Prophecy is history foreseen but not necessarily foreordained. Its evils are a part of the temporary conditions but they are certainly taken into due account and balanced out in the consummation and judgement at the close of the age.

Minute chronological prophecy with its detail as to facts, their sequence, agents, and dates are supernatural. Even the atheists and infidels admit this as the basis of their arguments in opposition. They know, and you know, that men have not this degree of intellect and they refuse to admit that any class of men have ever possessed it.

But the best proof of the pudding is the eating thereof, and no man can deny that a body of writings purporting to be prophetic have been stored up in the inspired Word of God for an undisputed era of twenty-five centuries. We can admit the whole position of the disbeliever as to man's inherent inability to have intentionally, and foreknowingly, written these chronological prophecies with any guarantee or authority that they would come true. Nevertheless, they *are* written and now, hoary with age, are suddenly discovered to be accurate to the last degree and to be ominously near their completion.

What then? There is only one conclusion. As facts beyond the explanation of man they must be allowed to speak for themselves; by their fruit we know them. They not only claim to be supernaturally inspired but verify the claim by fulfillment (which is also superhuman).

We therefore believe the Bible as written and for the purpose written and we can add to this acknowledgement of our faith the further testimony of years of closest study and examination. We cannot find, and no one else has successfully found, any fault at all with Moses and the prophets; on the other hand, we have found by searching the Scriptures as earnestly as one would a field for hidden treasure that we must conclude with Sir Isaac Newton that the Bible is more accurate (and therefore more to be trusted) than any other book or collection of books whatsoever.

We live in strange days. We need not tell you so, for it is no secret. Yet such is human nature that men feel it necessary to whistle in the dark and deny in public what occupies their conversation when in knots of two or three.

The fact of the matter is that we are at the Midnight Hour of time and the cry has gone forth. But as yet it has been heard from the Watchman only. The real cry is yet to come, that is, the general one when all men everywhere will stop and listen and then make haste to prepare for eventualities.

It is a literal fact that a wise man *does* prove all things, and we do not believe that the wise ever hold *fast* to anything but what eventually, and by searching, commends itself as true. We know from experience that no man can approach the Written Word with an opened unbiased mind and reach any other conclusion than, *It is True*.

Astern of the News

By C. S. WARNER

On the cover of the menu in one of Northern Michigan's summer inns I once noticed this pleasant bit of verse:

"Don't worry about the future,
The present is all thou hast;
The future will soon be present,
But the present will soon be past."

An expression of escaptist thinking, lines like these help inculcate a carefree mood for peacetime vacationing, but depict an attitude which hardly serves if we would understand the present and intelligently face the future which "will soon be present." It is remindful of those who dial out the radio newscasts and refrain from reading the news, striving to remain away from it all. There is no escape. Today's situation exists and the issues of tomorrow will be present when the calendar is turned ahead.

Plenty are worrying today: as the Bible says, "for fear of the things that are coming upon the earth"; a gnawing kind of worry induced by uncertainty. Many business men, facing crushing responsibilities and problems and knowing not which way to turn, are beginning to feel they live in a "twenty-four hour world" and that tomorrow the savings of a lifetime of work will be gone. Parents are concerned for the wellbeing of their children in a future which to them looms dark indeed. Members of family circles now being broken, with loved ones out there on the fighting fronts, find it impossible to dismiss their fears with any such light attitude as suggested by the writer of the above anonymous lines.

And it is only a knowledge of the major plan being worked out in the world, its determinative ingredient, Who is at the helm, and the outcome of it all that makes this worry and fear give way to an understanding of the present as well as an intelligent anticipation of the future. The result is a positive hope, a logically-based belief, an unshakable faith! Thus it is that the careful Bible student is apart from uncertainty, clearly seeing these world factors as if they were in a well-written news story with the answers to all five "W's" of the newsman's quest: *1*) Who? *2*) What? *3*) Where? *4*) Why? and *5*) When?

Heretofore DESTINY has dealt explicitly with all these, and has done so unmistakably because the only authoritative source, prophecy in the Holy Bible, has supplied the information. Seasoned readers therefore know what war this is, who will win and how and where and why and when. They know, too, that the peace to follow has already been written, the nature of it, and the Author.

Now it is always valuable to know one's present position in a personal sense, and knowing the position of our nation with relationship to the great plan being worked out is valuable as well; like the airline pilot who keeps constant check of his plane's position — knowing of course where he came from, how far it is to the next airport along the way, the weather he must go through and the distance to a "happy landing" at flight's end. As yet, however, there are so many who do not appreciate the present position of our nation that it would seem valuable to stress again the significance of events in recent years in order to thoroughly know where we are now, where we are going, and when we will arrive; for today's headlines point to our position both present and future, and yesterday's headlines paved the way for those of today.

Within a few months of a quarter of a century ago, on December 11, 1917, an event occurred which should have been as a trumpet blast to all Christendom. It was important, and remains important, because it was such a significant signal of the merger of prophecy and history. It was on that date that General Allenby entered Jerusalem on foot by the Jaffa Gate — taking the Holy City in the name of Britain.

Here is the historian's account: "There was no great pageantry of arms; no pomp; no soldier's shouts of triumph; no bells in ancient belfries rung; no Te Deums sung. A small meagre procession consisting of the Commander-in-Chief and his Staff — less than a hundred and fifty — passed through the Gate, unheralded by a single trumpet. . . . Centuries of Ottoman dominion over the Holy City and Sanctuary had ended, and Jerusalem, the Golden, the central site of Sacred history, was liberated for all creeds. While war had wrought this beneficent change, the population saw in this epoch-marking victory a merciful guiding Hand, for it had been achieved without so much as a stone of the City being scratched, or a particle of its ancient dust disturbed." (W. T. Massey, "How Jerusalem Was Won," page 204.)

What, precisely, was its importance? Nothing less than the fulfillment of the prophecy spoken centuries earlier by Jesus Christ, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21: 24.)

Fifty-six years ago, Dr. Guinness directed attention to the year 1917 from information based on the Scriptures: "The year 1917 is doubly indicated as a final crisis date in which 'seven times' run out, as measured from two opening events, both of which are clearly the most critical in connection with Israel, and whose dates are absolutely certain and unquestionable." (Dr. Guinness, "Light for the Last Days," page 343.)

When Jerusalem was taken in 1917 a few, only, noticed its significance due to the sabotaging of the Bible's information in the destruction by the enemy of a belief in chronology and through preventing the identity of the race of the Book from being known. Both are requisite! Without knowing "who's who" the important national information of the Bible cannot of course be understood; moreover, without taking into account the chronological information, the Bible remains meaningless concerning much of its vitally important national message: and not alone that, it becomes contradictory within itself — which is unthinkable of the Word of God.

So let us look again at the surrender of Jerusalem, the twenty-third surrender in its long and turbulent history, but the first surrender to Israel-Britain. Recall the words of Jesus: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

"Jerusalem": no mistaking that. "Shall be": still future when this was stated. "Trodden down": by a power other than the building race. "Of the Gentiles": a people outside of covenanted Israel. "Until": until when?

Until "*the times of the Gentiles be fulfilled.*"

Naturally the occurrence on December 11, 1917, passed unnoticed by Christians who thought of themselves, wrongly, as Gentiles and thus did not know that Jerusalem had been taken over by a nation Scripturally and historically proven to be *Israel*. At the same time, the event fulfilled Ezekiel's prophecy concerning Edom (the Turks): "I will lay my vengeance upon Edom by the hand of my people Israel and they shall do in Edom according to mine anger and according to my fury." (Ez. 25: 14.)

As usual in understanding the Bible's national information, among which is this statement of our Lord's, the identity provided the key and chronology provided the proof.

To fully appreciate this, it is necessary to know the length of a *time* and the *number of times* Jesus designated as the "times of the Gentiles" and *when they began!* Comparing Scripture with Scripture, we learn that a "time" is 360 days — the old method of reckoning a year, twelve months of thirty days. "Seven times," therefore, represents 2,520 days; or an a scale of a "day for a year," a scale God himself mentioned on two occasions (Ez. 4: 6; Num. 14: 34), we have the "seven times" period in years as *2,520*. But is "seven times" the number Jesus inferred? Note the "seven times" madness of Nebuchadnezzar, at the end of which his reason returned, and he praised and extolled the Most High (Dan. 4); the "seven times" is likened to a period of insanity, but a return of reason is to take place at the end when God will be acknowledged and worshipped. Then there were the "seven times" when Jacob bowed himself before Esau (Gen. 33) which seems to typify "seven times" during which Israel is subject to Gentile rule, their restoration coming at the end.

Again, in I Kings 18, note that it was "seven times" that Elijah's servant went to look for rain, and on the seventh occasion saw the "little cloud" which brought the "great rain." Here the "seven times" is represented as a period of drought — spiritual drought — at the end of which shall come the promised outpouring of God's Spirit. These several evidences seem quite sufficient for the "seven times" factor.

When did the "times of the Gentiles" begin as applied to Jerusalem? With Judah's overthrow, which took place between the years 606 and 587 B.C. — yes, the beginning of the "times of the Gentiles" in accordance with Nebuchadnezzar's Dream-Image; so that measuring forward 2,520 years from that epoch should bring us to the period represented by the smashing of the Image. Actually, the period (for these great events cover a period, being always a *transition*) began expiring in 1914–15 A.D. during the first year of World War I.

Here are the beginnings and endings. Recall that we are to know the *end* from the *beginning!* In 606 B.C. Jerusalem was beseiged by King Nebuchadnezzar; and 2,520 years later, 1914 A.D. was the first year of World War I. In 604 B.C. Nebuchadnezzar became sole ruler of Babylon — the "head of Gold" of the Image — which in a precise way marked the commencement of the "Times of the Gentiles"; and 2,520 years or "seven times" later, in 1917 A.D., Jerusalem was freed from the Turks by the armies of Israel-Britain.

That was the event which our Lord used to direct our attention to the accelerating fulfillments of prophecy within these years of ours, stating that the generation observing the taking of Jerusalem would not pass away until *all these things* (the many prophecy-fulfillments we have seen and are yet to see within the next few years) shall be fulfilled (Luke 21: 32).

We can therefore know what has been fulfilled, and what remains to be fulfilled; and can know our present position. True, some of the events have occurred before — but never has the world seen the determinative essentials of all three factors: the *convergence* of the 1) *events* with the 2) *places* at the 3) *time* destined for their occurrence in accord with both Bible and Great Pyramid chronology.

Once future, then present, now history: here are the significant highlights from the "news" of yesterday and which set the stage for the great drama now being enacted on the world screen. For convenience to readers who wish to pursue the chronological factors and thus attain their own conclusion and conviction in these matters, some of the pertinent time-measures are also given. All title years are of course A.D. years.

1844

The year which began the era of European industrial civilization. Ending 391 years of unrestricted power granted to the Ottoman Empire (Rev. 9: 15); it also ended 1290 Lunar years of the Hegira or Mohammedan calendar when influences began curbing the Turkish power. That year also saw the start of the modern advent movement and expectation, and the unfolding of the knowledge of the identity of our race with the House of Israel, as well as the beginning of the revealing of Great Pyramid prophecy; and is a year most prominently marked in the Pyramid as well.

Twenty-three hundred years previous to this year (Dan. 8: 14) Artaxerxes Longimanus (Cyrus, King of Persia of Ezra 1: 1) began his search of the records in 457 B.C. that led to the issuing of his famous decree 69 solar weeks of years (Dan. 9: 25) previous to the Baptism of Jesus Christ. (*Note to new readers:* For the significance of these chronological factors, numbers, and figures, refer to DESTINY for July, 1942, pages 11–16, "Chronology's Time Measures.")

Just 286 (the Pyramid's displacement factor) years earlier in 1558 A.D. the Elizabethan period began, which was also the central year of the Reformation. The "Time no longer" of Revelation 10: 6, or 360 years, also began with this Elizabethan period and extended to 1918 A.D. when the result of the taking of Jerusalem began the revealing of the mysteries of God.

The year 1844 was also an important date in the history of finance, for in that year there was passed the Bank Charter Act of Great Britain.

1909

On August 2, the special chronological dating of the face of the Great Step in the central vertical axis of the Great Pyramid. The year began the 44 years or period of the consummation of this age, and dated the beginning of mass production, now playing so important a part in the present world conflict. Sixty-five years (Ephraim's number) after 1844, it is also 19 (the metonic cycle) × 153 (the number of the elect and an important number in the history of the U.S.A.) from the year of the dedication of Solomon's Temple.

1911

Italy sent her ultimatum to Turkey, which resulted in Tripoli falling to Italy. The name of this territory was then changed by Italy to Libya and thus there came into being that territory of which the prophets speak in relation to events today.

1912

Bulgaria defeated the Turks: a military collapse of Turkey which precipi-

tated World War I, not as a necessary consequence of the victory by the Balkan States, but as a result of the antagonistic ambition of the victors.

1913

The year of the Balkan Treaty of Alliance, delaying the world-wide conflagration.

1914

The beginning of World War I, at the close of 2,520 years from the beginning of Nebuchadnezzar's kingdom. It also began the prophetic hour of 15 years which ended with the Wall Street crash in 1929!

It was the year which also saw the curtailment of missionary activities, the ending of the period of the Church of Philadelphia and the beginning of the Laodicean period of Church activity.

August 4–5 dated the beginning of the First Low Passage in the Great Pyramid: the very date when England's ultimatum to Germany expired.

The year which was the beginning of the end of the Times of the Gentiles. It was just 70 years after 1844. *Seventy*— the numerical value of the midnight cry, "Behold the bridegroom cometh" —and a change of times began to manifest itself unto all men; then, as we have seen, before World War I ended Jerusalem was set free from domination by Edom (or Turkey) and the significance of the meaning of the midnight cry began to be realized by those who were watching.

1917

When Jerusalem was taken from the Turks in December, it was just 75 lunar years after 1844 A.D. and therefore 1,335 (Dan. 12: 12) years from the beginning of the Hegira in 622 A.D. This year was 2,520 years after Daniel and his companions had been taken to Babylon.

Germany instituted unrestricted submarine warfare, bringing the United States into the war in April, thus precipitating her downfall.

1918

The Armistice was signed November 11, ending the First Low Passage in the Great Pyramid at the end of which 360 years the Mysteries of God were to be revealed. Also, it was just 2,520 years after the defeat of Pharaoh by the armies of Nebuchadnezzar at the Battle of Carchemish.

The Bolsheviks, after demanding a Republic of Soviets, dissolved the Russian Constituent Assembly, and Bolshevik Autocracy became supreme. The date on which this occurred (January 18, 1918) is defined in the Great Pyramid as an epoch in Jewish destiny.

1919

First conference of powers to consider the post-war crisis. December 12 dated the beginning of the Granite Floor in the Ante-Chamber of the Great Pyramid, which day was also the beginning of the mentioned conference.

1920

Turkish treaty signed at Sevres. Ottoman Empire reduced to a fifth of its former territory; thus another step was taken in the drying up of the Euphrates River (Rev. 16: 12), a symbol of Turkey (or Edom).

1922

The beginning of modern dictators; Mussolini came to power in Italy, Mustapha Kemal Pasha in Turkey.

1923

Franco-British crisis regarding Ruhr question and reparation. Dawes Committee inquiry and the United States adopting the British proposal.

1924

End of the Caliph, when the Sultan and his son were compelled to leave Turkey. On March 6, the whole house of Othman was expelled from the country: a definite terminal date of the Ottoman Empire. Omar had come to power in 634 A.D. and the Mosque of Omar at Jerusalem was named after him, and when in 1924 his empire came to an end with the expulsion of the house of Othman it was just 1,290 years later.

The Trade Treaty was signed between Great Britain and Germany.

1925

Fall of the Herriot (Socialist) Ministry of France.

1926

The second or great captivity of Judah occurred in 595 B.C., and 1926 was just 2,520 years later. This was the year of the great revolt of labor in Great Britain, with the coal strike and then the general strike.

Gen. Antonio Carmona became dictator in Portugal; Stalin rose to power in the U.S.S.R.; Marshall Pilsudski became dictator in Poland.

1928

Theodore of Tarus was consecrated Archbishop of Canterbury by Pope Vitalian in 668 A.D. who united the Church in obedience to him and instituted national synods; beginning an important epoch in the history of the two witnesses of Revelation (See "Study in Revelation," pages 133–145). 1,260 years later, or 1928, was a year of importance in the Great Pyramid and saw the beginning of the events leading to the financial crisis the next year.

1929

The Wall Street crash; just 15 years (one prophetic hour) after the beginning of the first World War.

King Alexander became dictator in Jugoslavia.

It was just 153 years after the Declaration of Independence in 1776; and marked the peak of our economic growth under the present system.

1931

It was just 2,520 years after the Glory of the Lord departed from the Temple at Jerusalem. The British financial crisis came with the fall of the Labor government; and Britain left the Gold Standard on September 21. France went off the Gold Standard also.

1933

Franklin D. Roosevelt became President of the United States of America. The Bank Holiday was declared. The NRA came into being.

The National Socialist Leader, Adolf Hitler, became Chancellor of the Reich.

Dr. Engelbert Dollfuss became dictator of Austria.

Gen. Primo de Rivera conducted a successful coup d'état in Spain.

1934

The constitution of Latvia was changed from a parliamentary government to a dictatorship.

Bureaucracy was introduced into the United States, just 153 years after the first meeting of the Thirteen Colonies in 1781 A.D.

1936

President Roosevelt elected to a second term. The development of a constitutional crisis in the U.S.A. It was exactly 153 years after the peace treaty was signed in Paris between the Thirteen Colonies and Great Britain in 1783.

The year was marked in the Great Pyramid as the entrance into the Hall of Judgments of the Nations.

Germany invaded the Rhineland.

The Spanish Revolt Began.

It was just 2,520 years after the be-

ginning of the siege of Jerusalem by Nebuchadnezzar (585 B.C.).

It marked the beginning of the final 17 years before the end of the consummation of the age: a period definitely marked by the Great Pyramid as a time of Judgment.

1937

Attempts were made to re-establish the old world order. It was "seven times" or 2,520 years after the burning of the Temple in 584 B.C., which was the same year that Jeremiah, with Baruch and Zedekiah's daughters, arrived in Egypt.

1938

The Munich Conference and appeasement, which made War II inevitable. The arrival in Ireland of Jeremiah with the King's daughters on October 12, 583 B.C. occurred just 2,520 years previously. Also, 1785 A.D. closed 18 × 153 years after the revolt of Israel and 153 years later (or 19 [the Metonic cycle] × 153) was this year of appeasement.

1939

The beginning of World War II, with the old order destined to pass away as a result of the conflict. Marked by the Pyramid as the beginning of God's intensified judgment upon aggressive military powers, and through them upon the existing system of world economy.

1940

The Constitution was adopted in 1787 and for 153 years no President had sought a third term; then at the close of 153 years President Roosevelt was elected to a third term, marking the beginning of a definite change in the political affairs of the U.S.A.

1941

May 27: President Roosevelt declared a state of unlimited emergency. June 16: The U. S. ordered all German Consulates closed before July 10. June 20: The Ford Motor Company signed up 100% C.I.O. June 22: German-Russian War began. June 29–30: The F.B.I. made the greatest spy round up since the espionage law was passed in 1917. June 30: "Strike now — our God-given chance to aid Britain," said Secretary Knox of the Navy. July 4: Our Independence Day was celebrated throughout the British Empire; beginning of the reunion of Ephraim and Manasseh (House of Joseph), or Britain and the U.S.A., into active coöperation. Same date: President Roosevelt in a world broadcast stated: ". . . *we are engaged* in a serious, in a mighty, in a unified action in the cause of the defense of the hemisphere and the freedom of the seas." The Navy was already on their mission, and on July 7 the President reported to Congress that the U.S.A. had taken over Iceland; thus we were squarely in the "Battle of the Atlantic." There followed, later, the "Atlantic Conference." December 7: "Pearl Harbor" — followed by declaration of war against Japan. Quickly there followed declarations of war against the U.S.A. by Germany and Italy; and our own declarations against these nations. Prime Minister Winston Churchill came to Washington for conference with President Roosevelt. Inflation loomed in America. (Read again, "America Meets Inflation," page 7, DESTINY for September, 1941.)

1942

We are at present *over half way through* the 2,300 days of Daniel on the day scale as dating from the beginning of the appeasement policy in 1938, and which will close in 1945. For detailed information concerning the chronology and events from 1942 to March 4–5–6, 1945, refer to the series of articles by W. C. Nabors which has appeared in DESTINY since June 1940.

This year marks the end of 153 years from the time the Constitution went into effect in 1789. Taking the mean for the rise of the three dictators (the unclean spirits of Revelation 16), 1942 is just one prophetic hour later.

* * *

Looking forward now, the autumn of 1945 will begin the 70th Jubilee from the organization of Israel into a Kingdom at Mt. Sinai. Will the Jubilee call again go out to "proclaim liberty throughout all the land unto the inhabitants thereof"? That year also dates the center of the Granite Coffer in the King's Chamber of the Great Pyramid; while the south wall of that coffer will be terminated in 1948, a year that will also close the seven year period defined by that coffer. It is a year destined to end the period of spiritual compulsion, when His people will have become fully willing to do His will. In 1588 A.D. the Spanish Armada was defeated, a most important event in relation to Anglo-Saxondom and her future greatness; and 1948 will be just one *time* (360) years later; the final measure of "Time no longer" of Revelation 10: 6.

The year 1953 will end the period of the consummation of the age! Thus the remaining years to the date for the ending of the period of the consummation of this present age will have brought final destruction upon the Babylonian economic system of mammon, and will witness the events of the Great and Terrible Day of the Lord. The forces of Gog and Magog will have moved against His people and *will have been defeated* by the intervention of God in behalf of His people.

By 1953 the truths of God Almighty will be known to men, concerning the resurrection of the dead in Christ, also concerning the events of which the marriage supper of the Lamb is symbolic, and the final Armageddon phase of the battle of the Great Day of God Almighty. The whole truth concerning the deceits and conceits with which men and nations have confounded and confused the world, and concerning the glorious future that our Lord will raise out of the chaos — all these will be known to all men: the worthy and the unworthy alike.

Recall, now, our Lord's words, spoken in connection with the prophecy of these events, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh!" Note that word *begin*. The time is now. We are approaching the *end* of the travesty man has made of the earth and we are nearing the *beginning* of the new age of peace on earth — when "nations shall not lift up a sword against nation, neither shall they learn war any more." (Micah 4: 3.)

It is a time for watching instead of worrying; a time for faith instead of fear; a time for confidence and conviction rather than confusion: benefits, all of them, and obtainable by a knowledge and understanding of the Divine Plan.

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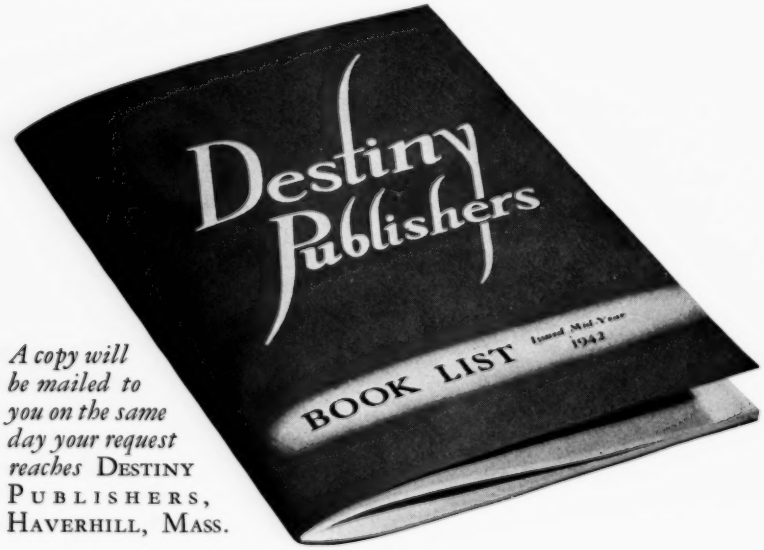
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