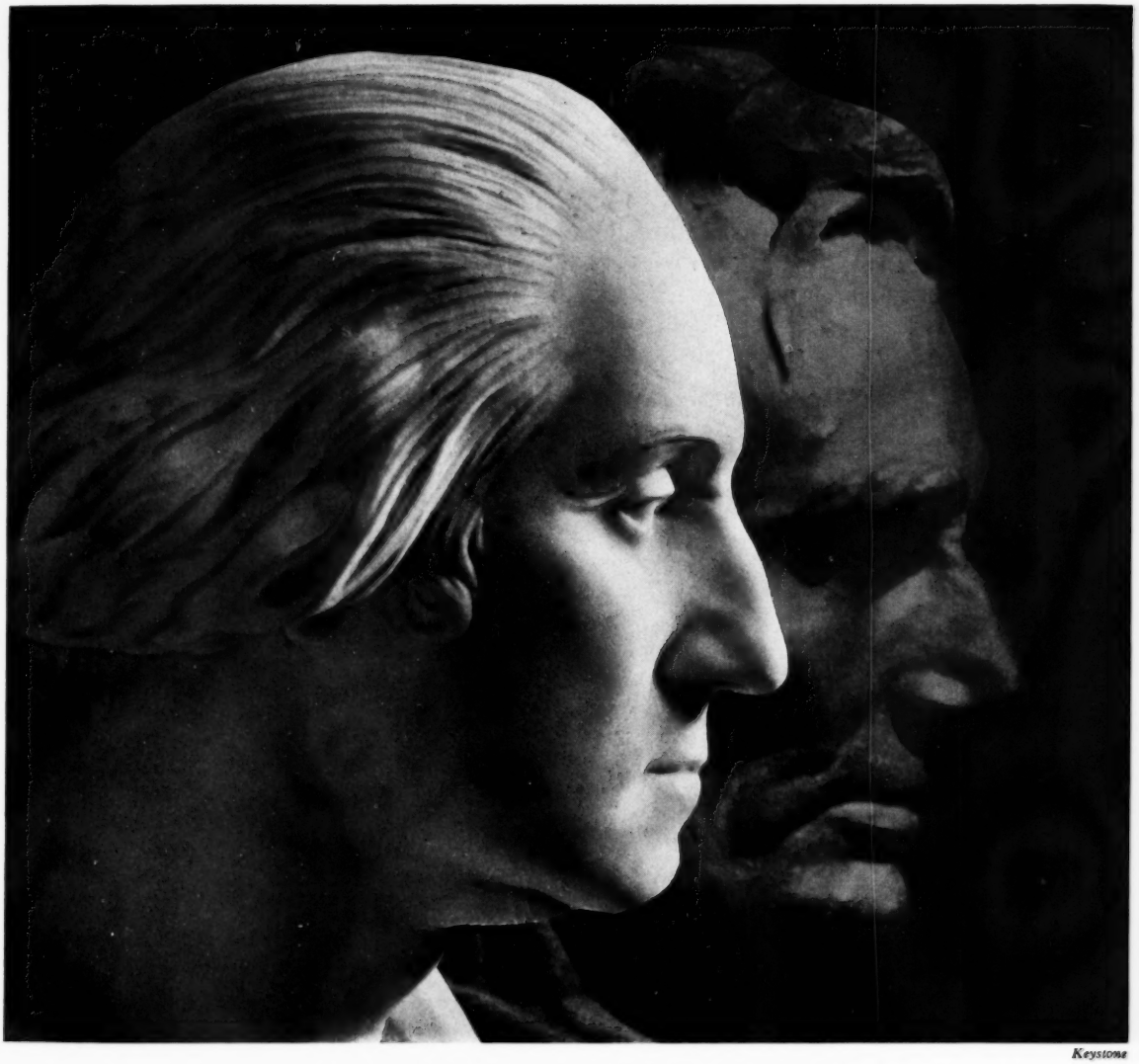
DESTINY

The Magazine of National Life

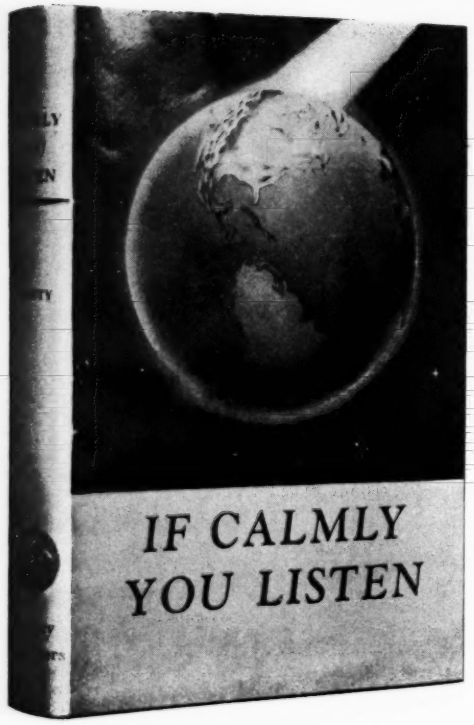


Keystone

LEADERS DURING TWO CRISES

In the Next: Divine Intervention

[PAGE 412]



JUST PUBLISHED . . .

(And it is a magnificent Gift for Christmas!)

IF CALMLY YOU LISTEN

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HAVERHILL, MASS.

FOREWORD

Your attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all sometime take into account, it deals mainly with the origin, history and destiny of *one* race. It is very probable that *you* are of that race and thus both the Bible and this publication deserve your serious consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's Hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit and non-political organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do. The United States and Canada are peopled with branches of Israel and their responsibility as human channels through which the purpose of God is to flow to the nations is very great.

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

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

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

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today, as in Bible times — the same people with the same work — but now nearing a time for the full entry of the rule of God among men.

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

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

DESTINY

(Registered U. S. Patent Office)

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Washington Knew

☆ ☆ ☆ ☆ ☆

THE GREATNESS of America became possible as the result of our people facing and overcoming two national perils in the past. The first, under the leadership of George Washington, the father of our country, brought independence to our people; the second, under Abraham Lincoln, President of the United States during the Civil War, preserved the Union. Both Washington and Lincoln recognized God's guidance and hand in the affairs of our people, for it was through the Providence of God that we won our Independence and preserved the Union.

Critical as were those two former periods in our history, yet the one we have now entered and the crisis we are facing is fraught with even graver possibilities. And the immediate problems this nation faces, as a result, must be solved aright if independence, freedom and liberty are to remain the inalienable right of every citizen.

World War II is progressing favorably for the Allies, and Germany will soon be compelled to capitulate. Also, the conflict in the Pacific is favorable for us as the pressed Japanese find it more and more difficult to maintain their positions. Here ultimate victory is finally assured our armed forces. It is, however, on the home front that we face the most acute problems; and it is here in our own land that *the third and final great national crisis* is arising, which must yet be met by our people before justice, equity and peace will be fully established upon this continent.

Prophetically, the Bible has much to say regarding the final great crisis to be faced by our race, but in the statements of the prophets it is the race as a whole of whom they speak for they do not specialize upon the events as they will affect every group and branch of that race.

Though the prophets may be silent as to the detail of events, as they affect some particular group, God has, however, taken care that those men who have been entrusted with the responsibilities of guiding His people through periods of peril have seen visions of things to come which have sustained them in periods of despair and given hope and a will to carry on. George Washington was one and Abraham Lincoln another.

With this thought in mind it is significant to know that a vision was granted Washington when in the dark days of the War of Independence, after suffering several reverses, he had retreated to Valley Forge where he spent the winter of 1777.

Space will not permit reviewing the vision, which will be found in an earlier issue of DESTINY.* Suffice to say, however, that in the vision and its interpretation Washington was informed that three great perils would come upon the Republic and that the third and final one would find the world united against her. In the vision Washington was shown the successful conclusion of the conflict in which he was having a part. Then he saw villages, towns and cities spring up, one after another until the whole land, from the Atlantic to the Pacific, was dotted with them. Following this, Washington saw an ill-omened spectre from Africa overshadow our land and he watched the progress of the Civil War until finally it ended with the preservation of the Union.

* DESTINY for August, 1940: "Washington's Vision".

In the description of the third peril to confront our nation, Washington envisioned it as a fearful scene. He pictured the devastation of the countryside and the destruction of our cities, while amid the thunder and clash of arms he spoke of hearing the shout and cries of millions in mortal combat. The vision shows the location of the present world conflict as Europe, Asia and Africa—where Washington saw, as the black clouds of war arose from these lands, destruction and devastation. A red light gleamed in the cloud as he saw hordes of armed men march by land and sail by sea to America, after which our land became enveloped with the volume of the cloud.

The very forces of evil and whose color is indicated in the red of Communism are already entrenched in our land as the result of the present world conflict. Here we have the advance guard being prepared and made ready to move in the day Gog of the land of Magog, chief prince of Meshech (Moscow), with a great confederacy of nations, marches against us (see Ezekiel 38 & 39).

Washington was told this would be the third and last peril to confront our nation and it coincides with the third or red woe as seen by John on the Isle of Patmos (Rev. 11:14). While the vision shows this third and final peril to be the greatest yet, the interpreter declared the second would be the greatest. Can this mean that by united action and in works of righteousness we may, as a nation, escape the full forces and power of this final crisis? The words of the interpreter to Washington would so indicate, "Let every child of the Republic learn to live for his God, his land and Union." When, as a people, we heed this advice it may be possible that the evils of this third and final crisis shall, in a large measure, be mitigated.

One peculiar feature, as seen by Washington in relation to this third peril and which was not seen in the other two, is the indication of supernatural intervention by God in behalf of His people. Such an intervention is exactly what has been foretold by the prophets as destined to occur as the present age comes to a close. Washington saw that intervention taking place in defense of the Republic. But John declared such intervention is to occur at the time of the Third Woe and in behalf of all His people. Can it be that the Father of our Country saw the result of the Third Woe as it would affect the United States only? Washington's own appraisal of the vision was as follows: "I have seen a vision wherein there had been shown me the birth, progress and destiny of the United States."

In the first period of peril God raised up a Washington to lead His people and in the second a Lincoln, but in the third and final day of trouble and distress He will intervene directly and save His nation from final and overwhelming destruction at the hand of its enemies. This is exactly what the prophets tell us is to take place and, having reached the chronological time of its fulfillment, Jesus' words are worthy of consideration: "For as a snare shall it come on all them that dwell on the face of the earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

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DESTINY
The Magazine of National Life



THE MARCH OF HISTORY

THE MOSCOW CONFERENCE

GREAT BRITAIN AND AMERICA are doing all in their power to bring to a successful conclusion the war with Germany. Our statesmen feel that, in order to complete the final destruction of evil aggression, they must coöperate with Russia in every way possible. From the human standpoint and in relation to Germany, this would seem to be the case and thus Cordell Hull and Anthony Eden recently completed their conference in Moscow with the above end in view. That conference has been pronounced a definite success and the enthusiasm of those who attended is only matched in the attitude of the statesmen of both Great Britain and the United States now hailing it as a great achievement.

The emergency of the moment has driven Great Britain, the United States and the Soviet Union to form a three-power coalition with the purpose of collaborating together in an association similar to the League of Nations. And this conference at Moscow has ended with an agreement for joint consultation before any of the parties to this agreement act in relation to the common enemy or make any territorial moves. In the weeks ahead our statesmen and those of Great Britain will beyond doubt lend enthusiastic support to the agreement which has come out of the Moscow conference. But it is hard for us to be enthusiastic knowing, as we do, the treachery ahead of us in the international field which will materially affect us on the home front.

Now the nations under the above pledge are committed to consult each other before acting, yet what is to prevent them from acting after such consultation and against the wishes of the rest? Could not Russia notify Great Britain and the United States of certain territorial changes she might like to make, affecting her neighbors, and then act contrary to their wishes and in accord with her own plans? We are as certain that peace is not to be brought to a troubled world through agreements and leagues as we are certain that the method by which permanent peace is to come is clearly outlined by God in His Word, and it is not patterned in accord with the above program.

W. C. Nabors in "Planned Deception Foretold" (DESTINY for October, 1943) opens his article with this statement:

"We now approach the most dangerous period of the war, a period of planned deception by masters of the art. When we learn that the Bible unfolds the plan of the period in advance, our interest and study should be stimulated."

All DESTINY readers should *review that article, then watch developments*. We could not be entering a period of planned deception unless that deception became so real that men would think it to be the actual and planned peace for which they have been hoping. It would certainly not be deception unless men were deceived! The Anglo-Saxon world is very likely to congratulate itself on having finally solved the vexatious problems of the postwar period through the consummation of an agreement with Stalin; has not Soviet Russia and her leadership finally accepted the general desire for peace? Lest we forget, however, Stalin is symbolized as the remaining head of the three-headed eagle seen by Esdras and his future moves are clearly depicted by this prophet.*

Not only do we have the future moves of Russia foretold, but the prophets have given an interesting account of Israel making just such an agreement with a people not of Israel stock as has now been made with the Soviet Union. The ultimate result is also foretold.

London and Washington are reported as being elated over the concord now existing between themselves and Russia as a result of the Moscow conference. Our statesmen are even sure this accomplishment will end war for years to come. But Isaiah and Ezekiel were both given visions of the ultimate disastrous consequences to follow Israel's entry into such an agreement as contemplated and now consummated by the Anglo-Saxons with the leaders of a nation that has turned against God. While each prophet sees the move on the part of Israel as a desire for peace in the proclamation to the people that such peace has now been secured for them, they yet recognize how insecure are the foundations of this *false* peace.

Only one way is opened for Israel to secure permanent peace and that is the prescribed way in which God has declared peace is to come.† Before, however, we are ready to follow the perfect plan we will, as a nation, try every human device and way to secure what cannot be had except in obedience to the laws of God and the keeping and observing of their requirements. The Anglo-Saxon world as yet is not interested in this new and better way of life.

Ezekiel calls Israel's leaders foolish because they follow their

* See "An Eagle With Three Heads" (DESTINY for November, 1943).
† "Peace: The Terms Have Already Been Written" (DESTINY May, 1943).

own desires and think that through the consummation of their own plans permanent peace can be established upon earth. Such is the hope placed in the results of the Moscow conference, so important has it become in the eyes of many people.

Our leaders have turned a deaf ear to God's warning against this very nation with whom they are now making a covenant. Because they refuse to listen to Him, these leaders are condemned for their failure to prepare the House of Israel that she may "stand in the battle of the day of the Lord." That day rapidly approaches and our leaders are making an alliance with the very nation that God has warned us would be our most deadly enemy in the final scenes of world conflict.

Of our leaders the Lord says, "They have seen vanity and lying divination." So their plans for a postwar period with visions of peace is declared by God to be vain and without any foundation in fact. Then follows the condemnation of this foolish leadership as given in the 13th chapter of Ezekiel:

"And my hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writings of the house of Israel, neither shall they enter into the land of Israel: and ye shall know that I am the Lord God."

The reason for this condemnation is given, "Because, even because they have seduced my people, saying, Peace; and there is no peace." From all this we can, therefore, expect the people to accept the results of the Moscow conference as an assurance of peace and of a postwar period of prosperity. The people are seduced into thinking the counterfeit is the genuine peace of which the Bible speaks when it declares, "Nations shall learn war no more."

The agreement with Soviet Russia is likened by the prophet to the building of a wall with untempered mortar, which wall will be overthrown in the great tempest that will soon break against it. In that storm every trace of the wall will disappear, so overwhelming will be its destruction. Thus there will be revealed Israel's national sin in making a covenant with a nation which is in opposition to God and to His Kingdom and through such a covenant expecting to secure peace for themselves and their posterity (Ezekiel 13: 13).

Isaiah, the prophet, gives his appraisal of this same situation in his twenty-eighth chapter, when of Israel's decision to enter into agreement with a nation definitely at war with God and with His Kingdom He has this to say to Israel:

"Because ye have said, We have made a covenant with death, and with hell are we at agreement."

Let us pause here and analyze this statement made by the prophet. Language could not be stronger and more pointed than to call an agreement made by Israel with another nation a covenant with death and an agreement with hell. Why does the prophet so label this concord?

In order to understand this, one must first recognize the source and origin of governments apart from Israel. We have often pointed out in past issues of DESTINY that the origin of that type and ideology of government represented by the dictators stems from the ancient Euphratean civilization founded by Nimrod, who was a leader in rebellion against God and His laws. The present dictators have accepted the slogan of that earlier civilization that might makes right and with this as the foundation of their type of rulership have moved in aggression against Israel. As the three heads of the Eagle of Esdras have one body, so Stalin and his type of government — with its administration — is nourished from the same source and by the same power which actuates Hitler and gave strength to Mussolini. It is the kingdom of the beast; and so Isaiah appropriately designates any agreement Israel may have with those of this kingdom as *an agreement with hell*. This is so because the origin of dictators is from the pit and their ultimate end is destruction or death.

Russia, under her Soviet leaders, is just as much a government in rebellion to God as are the rest of the evil spirits by which name John designates all three systems: Nazism, Fascism, Communism (see Revelation 16: 13–14). Stalin's power rests upon evil aggression, as well as did that of Germany and Italy. And so Israel (the Anglo-Saxon-Celtic peoples) has now made a covenant with death and with hell they are now in agreement.

Because that agreement has been consummated, our leaders and the people are expecting to be freed from further fear of the scourge of war. The Lord says, as a result of this boasted agreement, we shall say of war and trouble, "It shall not come unto us." The reason for this optimism among our people is bluntly stated by the prophet in the following terms: "We have made lies our refuge and under falsehood have we hid ourselves."

After having condemned this evil agreement the Lord, through Isaiah, reminds us of the only method by which peace can be secured by His people. It is through the recognition of the Kingdom and within which Kingdom only peace will originate and spread throughout the world (Isa. 28: 16–17). When the present security pacts, which the prophet states are a refuge of lies, have been swept away, then will come the fulfillment of "And your covenant with death shall be disannulled, and your agreement with hell shall not stand." This is to be brought about, so the prophet declares, by war and trouble on such a scale as has never before been experienced by Israel.

Realizing the truth of all that he was saying, and knowing that Israel by the very fact of having made a covenant with the nation that will later turn upon them whom they now accepted as friendly, the prophet exclaims: "I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." There is, therefore, no escaping the ultimate results of Israel's foolishness in trusting those who are not to be trusted.

Ezekiel declares, as a result of the coming storm of war, following the breaking of the agreement made with the nation at war with God: "Ye shall know that I am the Lord."

We may, therefore, look for present enthusiasm and hope engendered throughout the Anglo-Saxon lands as the result of their leaders making a covenant with the Soviets at the Moscow conference. We may even see our legislative bodies giving full and unreserved support to all that these covenants imply. This seems to be on the agenda in accord with the utterances of both Isaiah and Ezekiel. But that such a situation will not be to the ultimate good of the Anglo-Saxon world is also very clear from the condemnation by these prophets of the leaders of His Kingdom whom they indicate have seduced the people into thinking this is the way to peace.

When the Soviets turn against us as the result of the evil thought Ezekiel declares they will have, thus showing themselves to Israel as they really are in a sudden move in a war on a scale so grand that the present conflict will be eclipsed into insignificance, what will the people and their leaders then have to say?

Ezekiel, in his thirty-eighth & -ninth chapters, designates Moscow as the coming leader of a great conspiracy against

the Anglo-Saxon peoples — with many nations confederated with them. The shock of the awakening of the Anglo-Saxon to the realities will sober our nation and bring a realization of the need of God and His protection as treaties and agreements are broken; those on which they had relied to give them peace. Thus we are at present watching the unfolding of the perfect pattern of a planned deception that will be accepted as genuine by a people who have not yet learned to detect that which is a counterfeit of the peace that can come only when, as a nation, they turn to God and to His laws and their administration!

SERIOUS TIMES AHEAD

IT IS NOT of the difficulties of war or of the problems of peace we are thinking as we visualize the troubles that are ahead, but rather of the plagues God has decreed will come upon His people until they turn to Him and recognize His laws and observe and keep His commandments, statutes and judgments as the law of their land.

When veterinaries see potential trouble developing, which is liable to affect the health of live stock, warning is immediately given that precautions may be taken to counteract the possibilities of infection or at least mitigate the seriousness of the ravages of an unchecked infection. It should be of equal interest to the human race, and the health of our people, that attention be paid to warning signs that cannot be treated lightly in face of past experiences.

Attention was called in the article titled "An Eagle With Three Heads" (DESTINY for November, 1943) to the pestilence-year cycles and it was also pointed out that 1944 is the next year in the 26-year cycle. This fact was shown to be significant in relation to the time *when Russia moves*.

In the influenza epidemic of World War I, the disease was first manifested or noticed in the swine. Later it spread rapidly to human beings. With this fact in mind, the following comment calling veterinaries' attention to a new type of flu is worthy of serious consideration and should also be a warning to humanity to be on guard against coming trouble and disease. This is particularly true as we approach an epidemic year, the ravages of which can be largely overcome by a people who will keep the God-given laws of health. The statement is as follows:

"A message out of Indianapolis from the American Foundation for Animal Health warns farmers that a new type of swine influenza infection is appearing on many farms, causing deaths as much as 35 per cent in some droves. . . . The malady resembles the type that appeared during the first World War. Investigations by veterinary research workers disclose that this new type of 'flu' infection is caused by the germ of swine plague attacking the drove in combination with influenza virus, so that the hogs are actually affected by two virulent diseases at the same time, the warning discloses. Often the outbreak appears to be straight influenza at the outset, but instead of passing off in 72 to 96 hours, this new infection becomes more aggravated after 72 hours and death losses begin to increase."

If it is necessary to take protective measures quickly for preserving hogs, should we not take immediate steps to protect human beings, especially so when the epidemic in hogs in World War I was a forerunner of the epidemic of flu which killed multitudes of people in that plague? The question naturally arises as to what steps men can take in face of a coming epidemic that will give a measure of assurance of immunity from its ravages? First and foremost is the need of observing and keeping the health rules God laid down for the physical wellbeing of His people. These laws are found in Deut. 14: 3–21 and Leviticus 11: 2–23. In both accounts, the eating of swine is absolutely forbidden; but also, in the eating of the other prohibited meats there lurks the danger to health.

Are God's promises of any value? In Deuteronomy the need of keeping the commandments, statutes and judgments of the Lord are referred to again and again. When His people observe His commands the following blessing is pronounced upon them, "And the Lord will take away from thee all sickness." (Deut. 7: 15.)

But —

"If thou will not observe to do all the words of this law written in this book, that thou mayest fear this glorious and fearful name, the Lord Thy God; Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sickness, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee, also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. . . . Because thou wouldest not obey the voice of the Lord thy God." (Deut. 28: 68–62.)

What a fearful price we have paid and will yet pay, as a nation, for refusing to heed and obey all His laws!

SABOTAGING THE GOSPEL

THE DICTIONARY defines sabotage as malicious waste or destruction of an employer's property; to destroy; to work carelessly. In the Christian world, modernism has been the successful saboteur of the Scriptures in that it has destroyed the belief of many as to the authenticity of the Scripture. In so doing, it has actually sabotaged the Bible! This has resulted in a spirit of fear engendered in its teachings regarding historical truths, and the desire to censor its statements has recently actuated nearly 2,000 ministers to sign a pledge to carry out a program of textbook revision which will affect the Christian record and the Bible itself.

In so far as errors of fact in secular textbooks are concerned, they should be corrected, but when it comes to the Bible it is the height of human folly for men to think they are qualified to sit in judgment upon its utterances. The Bible is the greatest of all textbooks and to undertake to delete from its record any passages which might be derogatory to any people or race would mean to destroy the Book itself, for it certainly speaks anything but favorably of the human race in its present day activities. To sabotage that book in the name of any one branch of the human race, Jew, Israelite or Gentile, would be to say that such an individual or group was above criticism and could do no wrong.

The above ministers aim at removing anything detrimental to Jewry, but they are failing to note that the doctrines of Judaism are definitely opposed to their faith and would, if it were in their power, move to destroy all that Christianity means to us and delete much of that which is taught in the New Testament — if not destroy its entire record. They have lacked the means to carry out such a program but these ministers have enlisted to do for them what they could not accomplish in their own strength. The Gospel must be sabotaged, the story must be changed — not in accord with the facts — but to cover up those facts in so far as the record is concerned regarding those who are responsible for the crucifixion and death of Jesus the Christ. It would be far better for these ministers to preach the Gospel and point out to our brethren of Judah their error in rejecting the Messiah and their need of accepting Him through whom alone they also can have eternal life. Such

recognition of Him on their part is the only solution for so-called anti-Semitism, the evils of which would disappear as snow in the summer sun if Jewry acknowledged Jesus Christ as their Messiah.

We challenge these 2,000 ministers as being derelict in their duty: failing to thus warn the Jews. They are untrue to their trust in countenancing any tampering with the record of facts as contained in the New Testament.

In the signed pledge, the 2,000 assert that Jesus was not murdered by the Jews. Thus they challenge the justice of God and make of Jesus a liar, for He said of the Jews, "But ye seek to kill me." (John 8: 37.) Certainly Paul, who was one with the Jews in the persecution of the Christians, knew who killed Jesus. After his conversion he said of the Jews, "Who both kill the Lord Jesus, and their own prophets, and have persecuted us." (I Thess. 2: 15.)

If, as these ministers declare, the Jews are not responsible, then they are accusing God of being unjust to allow the verdict of "Let his blood be upon us and on our children" to be fulfilled upon the Jews for the last two thousand years. History proves how accurately this self-imposed judgment has been carried out, and yet these ministers are challenging God as to the facts and the justice of His dealing, for through Him only could this request see fulfillment. We are as much opposed as are those who signed this pledge to all the suffering and hardship that the Jews have been called upon to suffer, but there is little that can be done about it until the Jews acknowledge their error in crucifying the Just One.

When they make that acknowledgment, judgment will give way to mercy and there will follow justice and peace for them and for their children.

Galileans and not Judeans accepted Jesus Christ, and these Galileans were Jews only in their religious belief, for they were of the tribe of Benjamin and not of Judah. Furthermore, Jewry rejected Jesus Christ, refused to accept Christianity, persecuted the early Church and drove the members of that church from their midst. All through the ages they have refused to accept Him as a race and have been steadfast in their unbelief and in their opposition to Christianity. If these ministers are unfamiliar with these facts they surely are not qualified to teach and preach the truth!

Changing the record would but justify the Jews in continuing in their rejection of Jesus the Christ, but it would in no way release them of trouble. Instead, it would bring upon those responsible for tampering with the record a just retribution from God. These "spiritual leaders" in Israel have taken a pledge to preach in a way to acquit the Jews of any wrongdoing in connection with the rejection or the crucifixion of their Messiah.

In Germany, during the last century, Higher Criticism was responsible for producing modernism in our churches. Now pupils, schooled in these doctrines of unbelief, would, in return for the scholarly enlightenment (?) granted them by these originators of modernism, move to delete from the record of the Gospel all reference to the part the Jews had in the crucifixion.

Jesus said of Jerusalem, inhabited by the Jews and whose rulers he had previously severely condemned, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 24: 37.)

Because they refused, the verdict is given: "Behold, your house is left unto you desolate." These petitioners who would change the record will be unable to change that verdict for such a change can only be brought about by a change on the part of the Jews in their attitude towards Jesus Christ. This, and this only, is the solution to the Jewish problem and the only way by which the Jews can secure relief from the trouble that has afflicted them for these many centuries.

May the day come when their eyes shall be opened and they shall behold and accept Him whom they pierced. Then will the broken brotherhood between Judah and Israel be healed.

AT ELECTION TIME

THE strong Republican trend that began to register in 1942 was maintained in the election this year. This is being acclaimed by the Republicans as presaging a victory for them in 1944 when the people will return them to office and to the administration of the affairs of the nation.

Many things will happen between now and the election but one thing seems to be clear, that people are not voting today for what they like but rather against that which has irritated and vexed them. It is not because men see in the Republicans the hope of relief so much as their votes are against present conditions on the home front.

Unless we are very much mistaken, there is soon going to be an increasing demand for a return to the principles of administration as set forth in the Preamble of our Constitution. In that demand, people will not be thinking so much of party and party politics as of the men who will be able to give them the best type of administration with the least amount of interference with individual initiative and enterprise.

Just because we have a constitution in no way guarantees us perfection in administration, for such cannot be had, regardless of the political party in power, unless men of integrity are elected to office; loyal men, who will give our nation a government of honesty and who will deal righteously with the people.

Some day, and it is not now so far away, this nation is going to demand candidates who fulfill the requirements as given by Moses for public office: "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them."

We often look over the ballot to see if we can find men with such qualifications for whom we may cast our vote. Few qualify for office in accord with all the above requirements. With such conditions prevailing in our land, how can the American public expect to secure the blessing of righteousness in government?

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The American Form of Government

By HOWARD B. RAND

At first thought it would seem unnecessary to tell American citizens of the type and form of their own government. The immediate reaction to the suggestion that this is necessary is that everyone knows about the origin and type of government established in this United States; that all are acquainted with our history, and know that this nation came into being with the successful conclusion of the War of Independence, after which a Constitution was written and adopted by the States; and yet, to know all this does not necessarily give the possessor of this knowledge an understanding of our form of government.

Wrong Conclusion

One of the evidences of general slipshod thinking today is the present tendency to divide all governments into two classes, totalitarian and democratic. With this division as the premise, men then reason that because we are not a totalitarian state we must, therefore, be a democracy. Thus, in starting with a wrong premise, the conclusion becomes faulty. Yet this conclusion has been accepted by the unthinking multitudes and even expressed as a fact by public speakers, leaders and businessmen in general.

Un-American Label

Because it has been accepted that our nation is a democracy, for any man to express a distrust of such a form of government immediately classifies him as un-American by those who have accepted the conclusion as reasoned from the above false premise, with the result that the misinformed and unthinking label everyone who recognizes the fallacy of calling this nation a democracy as unpatriotic. This attitude on their part in reality, though unknown to them, is a public declaration of their ignorance of true American history and the fundamental principles which guided our forefathers in writing the Constitution of the United States.

Sincere and earnest students of American history thus become the target of smear-mongers who immediately undertake to make their declaration of facts the statements of anti-Americans. The majority of people, who are unfamiliar with the question so ably discussed in the Constitutional Convention, are readily deceived by such tactics.

Saboteurs of American History

Most Americans are as yet unaware of the viciousness of the attacks being made upon our Constitution and upon our form of government by those who would sabotage our way of life. That such attacks have been remarkably successful is clearly evident by the general acceptance today that this nation in reality is a democracy. Those who, knowing American history and the purpose for writing the Constitution of the United States and who are trying to sell the American people the idea that they are a democracy are the real enemies of this nation. While some are doing this intentionally there are many more who, in their ignorance, are trying to make a democracy out of a nation whose founders never intended to establish such a type of government over our people.

After the damage has been done the nation will awaken to find they have been but the tools of subversive interests who have laid careful plans to destroy our form of government and nullify the working of the Constitution of these United States.

Our Constitution

Upon turning to our Constitution one of the first things that strikes the reader's attention is that the framers of the Constitution endeavored to establish *a government of checks and balances!* Three great departments are provided: the legislative, the judicial and the executive. Each is given power to defend itself against the encroachments of the other two, and each acts as a check on the others.

Channing, in his *History of the United States*, writes:

"The Constitutional framers had good reason to attempt the accomplishment of this difficult purpose: in the old Colonial days, which most of them remembered, the governors of the royal provinces had exercised all three functions, greatly to the dissatisfaction of the colonists; and the legislative body of Great Britain held the supreme power. To avoid establishing a government which would develop into either of these forms, the framers of the Constitution sought to give each department its due share of power, and to prevent any one department from making itself supreme.

"For instance, the executive power is vested in the President; but he also exercises important legislative functions in his veto, and judicial power in his right to pardon. The legislative power is lodged in Congress, but the Senate acts as an advisory council to the President — without its consent no important appointment can be made and no treaty ratified. The judicial power is intrusted to the Supreme Court and inferior courts; but, as no law can be enforced which the Supreme Court declares to be unconstitutional, the Supreme Court, in fact, exercises supreme legislative functions. Finally, the House of Representatives, by means of its initiative in taxation, exercises a most effective control over the executive department."

A Republic Established

Never in our history has it been more necessary to study our Constitution and the principles of government established in this land by its adoption than in this day of confusion and uncertainty. The Constitution of the United States did not establish a democracy; it did not establish an autocracy; it *did* establish a *Republic!*

The flag salute is known to every boy and girl attending our public schools, "I pledge allegiance to my flag and to the Republic for which it stands, one nation indivisible with freedom and liberty for all." To those who accuse others of being un-American because they declare this nation is *not a democracy but a Republic* we refer them to this flag salute, for the Stars and Stripes stand for a Republic and not a democracy as every boy and girl who has pledged allegiance to our Flag fully knows.

Use of Terms

Harry E. Atwood in *Back to the Republic* has this to say:

"One of the serious aspects of the present-day tendency is the reckless and inaccurate use of governmental terms. Almost daily Russia is spoken of as 'the new republic.' That phrase is as inaccurate as it would be to speak of a drunken man as a new example of temperance. To speak of Mexico as a 'republic' is as inaccurate as it would be to speak of fanaticism as a new form of reverence. To call China a 'republic' is as far-fetched as it would be to speak of insomnia as a new form of rest. China, Mexico and Russia at the present time are all types of democracy. . . . These countries are not republics."

As the writer of the above book declares (a declaration we have verified) one finds thoughtless inaccuracy in dictionaries and encyclopedias regarding the meaning of the terms republic and democracy. What is true here is also to be noted as so in the political speeches of politicians and statesmen and in their use of these terms as they make them appear synonymous. The offenders in this respect include the highest of officials in our government who are continually referring to the United States as a democracy and yet our forefathers had no intention of forming such a type of government and did not establish it when this Republic was born. The proof of this is clear from the statements of Hamilton and Madison who were the spokesmen for — and interpreted the work of — the Constitutional Convention.

The founding fathers of this country established a Republic and *not a democracy*, the evils of which were fully recognized by them as exemplified in the bloody French Revolution with its mob rule.

Madison's Statement

In *The Federalist*, Madison says:

"Democracies have ever been spectacles of turbulence and contention; have ever been found incompatible with personal security or the rights of property, and have in general been as short in their lives as they have been violent in their deaths. Theoretic politicians, who have patronized this species of government, have erroneously supported that by reducing mankind to a perfect equality in their political rights, they would, at the same time, be perfectly equalized and assimilated in their professions, their opinions and their passions. . . . A republic, by which I mean a government in which the scheme of representation takes place, opens a different prospect, and promises the cure for which we are seeking. . . . The two great points of difference between a democracy and a republic are, first, the delegation of the government, in the latter to a small number of citizens elected by the rest; secondly, the greater number of citizens and extent of territory which may be brought within the compass of republican than of democratic government. . . . The effect of the first difference is, on the one hand, to refine and enlarge the public views, by passing them through the medium of a chosen body of citizens, whose wisdom may best discern the true interest of their country, and whose patriotism and love of justice will be least likely to sacrifice it to temporary or partial considerations. Under such a regulation it may well happen that the public voice, pronounced by the representation of the people, will be more consonant to the public good than if pronounced by the people themselves, convened for the purpose. . . . Hence, it clearly appears that the same advantage which a republic has over a democracy consists in the substitution of representatives whose enlightened views and virtuous sentiments render them superior to local prejudices and to schemes of injustice. . . . In fine, it consists in the greater obstacles opposed to the concert and accomplishment of the secret wishes of an unjust and interested majority. . . . If we resort for a criterion to the different principles on which different forms of government are established, we may define a republic to be, or at least may bestow that name on, a government which derives all its powers directly or indirectly from the great body of the people, and is administered by persons holding their offices during pleasure, for a limited period, or during good behavior. . . . The true distinction between these forms is that in a democracy the people meet and exercise the government in person. In a republic they assemble and administer it by their representative agents. . . . The first question that offers itself is whether the general form and aspect of the government be strictly republican? It is evident that no other form would be reconcilable with the genius of the American people."

James Madison, a careful thinker, had fitted himself to take the leading part in the Constitutional Convention. "In the management of every great question," wrote a delegate from Georgia, "he evidently took the lead in the Convention."

We follow Mr. Madison's clear-cut statements as to the type of government intended for the United States, all of which is fully substantiated by a careful reading of our Constitution. To those who would label as un-American those who take a stand with Madison and recognize the evils of a democracy, our advice is to read American history and the Constitution of the United States. As they read, let them take special note of the statements made by the founders of our country and the writers of our Constitution, for the intention of those founders are found in the writings of Madison and Hamilton who have emphatically declared the type of government intended and finally established. Then the fog of ignorance will be dispelled and the bright and luminous orb of the Republic will be seen to shine forth as the form and type of government established in this land.

The Way of Violence

Unfortunately for our national well-being those who are at present raking in the muck and mire of democracy are but deluding themselves into thinking that through mob rule they will find perfection in government. In reality, they are but turning to ways of violence that will bring ultimate and inevitable disaster and destruction, for pure democracy is as surely destined to disintegrate under the weight of its own incompetency as is the totalitarian state. Must we pass through violence and trouble before America awakens to the evils of democracy and recognizes the blessings of a Republic? When the government established by our forefathers is recognized and appreciated in all of its fullness the wisdom of shunning the evils of democracy will be accepted by the people who will then denounce those who are trying to convert this great Republic into a democracy.

Hamilton's Statement

Alexander Hamilton wrote on September 18, 1803:

"The plan of a Constitution which I drew up while the Convention was sitting, and which I communicated to Mr. Madison . . . was predicated upon these bases:

"1) That the political principles of the people of this country would endure nothing but republican government.

"2) That in the actual situation of the country it was in itself right and proper that the republican theory should have a full and fair trial.

"3) That to such a trial it was essential that the government should be so constituted as to give all the energy and stability reconcilable with the principles of that theory.

"These were the genuine sentiments of my heart, and upon them I acted."

For one to agree with Mr. Hamilton today is to bring into question his loyalty and patriotism as the muckrakers of democracy undertake to label his stand as un-American. Such an accusation is either through malice, or in ignorance of the purpose for which our Constitution was written.

Evils of Democracy

At first we departed little by little from the strict observance of the original

requirements of government as established by our forefathers. Then there came the day of acceleration in that departure and, with the establishment of commissions and boards to control and govern us, we are today in the full grip of all the evils of democracy in a government of bureaucracy that fails to recognize individual rights and in which there are no checks and balances by which those rights can be protected. With this acceleration our nation is rapidly moving towards an inevitable crisis that brings those who warn of the coming judgment upon democracy into disrepute with the present spirit of the mob and its ruling demigods.

Passing of Democracy

In DESTINY for February, 1941 we wrote: "The dictators will not only be defeated but democracy will be destroyed. The present conflict, with dictators in the ascendancy is, in the plan of God, for the purpose of completely smashing democratic forms of government for all time! The dictators are instruments in His hand being used by Him for this purpose. When the present conflict ends, democracies will be a thing of the past, never again to be restored as a form of government."

The above was written over two years ago and we are more than ever convinced through subsequent events that every form of democracy is ultimately doomed, even that type of democracy established in Russia. Men today intuitively sense this impending judgment upon the entire democratic system as evidenced in the repeated words of warning we often hear regarding the deadly perils confronting this form of government.

Every form of rebellion to God is coming to judgment and just as those individuals who are in opposition to God are to face judgment so also is democracy facing judgment. Democracy is a form of government that is definitely in rebellion to righteousness, for a pure democracy establishes the desires and wishes of the people as the final court of appeals. Public opinion, or the desire of the majority in a democracy becomes the guiding spirit of the nation, and its desire transcends the law of the land.

Voice of the Majority

God never intended that public opinion, or the voice of the majority, should in any way have an influence that would be detrimental to the law. His commandments, the "Thou shalt nots," must take precedence over every opinion — either public or private. His statutes, governing administration in the nation as well as the economic life and well-being of His people, were never intended to be subjected to popular referendum or amendment. His judgments were to be kept more scrupulously than any judgment rendered in a court of law and were certain to take precedence over any popular judgment rendered by the majority at any election or in any action by the mob.

The Law and the Constitution

The type of government which God gave to Israel at Mount Sinai was a representative form of government with men picked to administer the affairs of the nation. These men were chosen in accord with the following rule:

> "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of ten. And let them judge the people at all seasons." (Exodus 18: 21–22.)

These representatives administered the affairs of the nation, judging the people and deciding issues in accord with the requirements of the law.

Our forefathers modeled the Constitution after this perfect Israel system and while it may be contended they did so unknowingly, yet they were certainly guided by the Spirit of the God of Israel and thus a Constitution was written which would bring justice and equity to all. But though we patterned our Constitution in accord with the perfect Israel system of administration we failed to make mandatory the administration of the laws given to Israel at the time God organized the world's first great Republic when He established His Kingdom at Mount Sinai. Because of this failure there was left in the hands of the people of the United States the power to enact legislation that could destroy the Republic. Wrecking crews have been busy during the past years and never have they been so active as at the present time. They are moving against the type and form of government our fathers established in this land. The results are in evidence in the failure of what was once the most successful form of government in centuries with an administration operating for the benefit of all the people.

But this perfection in administration has not endured as the result of tampering with the original laws of this Republic. We will in time come to realize that the only lasting foundation on which can be built a permament government — one that will give stability to our Republic — is the bed-rock of fundamental laws which must operate as the law of the land. Those laws are the commandments, statutes and judgments of the Lord. They comprise the only foundation for an enduring peace and, under the administration of these fundamental laws, all that is set forth in the preamble of our Constitution will find complete fulfillment:

> "Establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

Great Era of Progress

Following the War of Independence our forefathers intuitively turned to that form of Government, the perfection of which had been demonstrated by God when Israel was organized into a nation at Mount Sinai. It is the only true system of administration in which the people have full representation and continuous justice with domestic tranquillity. With the birth of the Republic as set forth by the author of *Back to the Republic:* "There began the first great era of progress governmentally that the world had ever known. We began to solve problems and to secure privileges that had baffled philosophers and statesmen for ages. . . . We radiated over all the world the rays of light, of hope, of progress, of justice." He then goes on to say, "Gradually, however, we began to modify our national government through the appointment of boards and commissions, and the creation of various governmental agencies that made it impossible for the government to function in accord with the plan of the Constitution."

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

Important Definition

The definition of the different forms and types of administration in the above book is as follows:

> "Socialism is that phase of democracy which negates property rights. Anarchy is that phase of democracy which negates law.

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

President Roosevelt said in his campaign address given at Sioux City in September, 1932 that President Hoover's administration had been the greatest spending administration in our history. He accused it of piling Bureau on Bureau, Commission on Commission and stated that Bureaus and Bureaucrats have been retained at the expense of the taxpayers.

If Mr. Atwood wrote of these dangers twenty-five years ago what would he have to say today? Franklin D. Roosevelt in 1932 was horror-stricken at the multiplied bureaucracies under the Hoover Administration and yet he has so out-Hoovered Hoover with alphabetical agencies as to cause one writer to state that in time to come these years will be indexed as the goofiest period of American history.

Predecessor of Tyranny

Because there are those of us who point out that we are now being ruled over by bureaucrats and crackpots who never were elected by the people, nor accountable to them, under a system of administration which has disregarded the republican principles of our Constitutional form of government we are labeled as anti-democratic and un-American. Unfortunately the American people have been sold on the idea that democracy and Americanism are to be treated as synonymous terms when they are, in fact, at opposite poles in principle and administration. The real and true American salutes the Flag and the Republic for which it stands, despising democracy with its mob rule and violence. Under the present administration, however, the flood-gates were opened to all the evils of a democracy that had not under former administrations been allowed to manifest itself in national affairs. This has enabled a type of dictatorial power to rise in our midst, as it has arisen in the lands across the sea, for true democracy is the predecessor of tyranny and oppression.

Democracy, itself, is the spawning ground of every kind of politicalism and from its midst there arises those who would challenge our freedom. It permits tyranny through seizure of power and foists upon a people all the evils of bureaucracy.

The Voice of the People

Turning to the Bible and following the history of Israel it will be recognized that the law was codified and given to Israel at Mount Sinai as their national constitution and the people were admonished to adhere strictly to its requirements. The first demonstration of the democratic tendency, when the people departed from these laws and their administration, was made by the people when Moses was absent. The people assembled before Aaron and demanded that their voice be heard. Aaron acquiesced in the appeal and the popular clamor for a democratic voice in the affairs of the nation. The Golden Calf was built and democracy, the rule of the people, was in full operation when Moses returned. The conversation which took place between Moses and Aaron is of intense interest. Moses stood for the keeping of the law and adhering to their representative form of government, but Aaron gave way to the desire of the people. Moses chided Aaron for this weakness but Aaron gave the perfect democratic political answer when he informed Moses that "the people wanted it," so he gave it to them. Thus, under democracy, what the people want or desire they must have; whether God approves or not!

Legislating Law

Whenever the people of Israel departed from the strict observance of the laws of the Lord they adopted in part, or in whole, the principles of a government by the people in opposition to the observance of God's laws. Finally the time came when the northern Ten Tribe Kingdom of Israel turned away altogether from keeping the laws of the Lord and a democratic type of administration became a permanent institution within the Kingdom.

"And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them: and they followed vanity, and became vain. . . . And they left all the commandments of the Lord their God." (II Kings 17: 15–16.)

What was it that Israel did when they became vain? They came to believe that they were as capable of making laws for their guidance as God Himself. They, therefore, legislated laws to take the place of those which God gave to them for their administration. I Kings 16:25 declares, "But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him." Micah refers to the sin of Omri, and tells us that the people were following after what he had done, "For the statutes of Omri are kept." (Micah 6: 16.)

From the days of Omri and onward the House of Israel began to multiply their legislative enactments and followed the principles of a democracy. When in 1776 God called this nation to independence He inspired our forefathers to write a document that would restore to the people the purity and simplicity of the representative form of administration and in the adoption of our Constitution this nation, so long as we observed its requirements, prospered. As Israel of old departed from the simplicity of the original type of administration received by them at Mount Sinai so we, too, have departed from the simplicity of the Constitutional form of government given us by our forefathers who were under the direction and guidance of God.

Democracy Is Passing

Just as surely as totalitarianism is to pass away in the defeat of dictators so also will democracy come to its full judgment in the period following the passing of the dictators. This will be as a result of increasing maladministration and excessive taxation, always found necessary to finance bureaucratic spending in a democracy where there are no checks and balances to protect the rights of the people.

Whether men will accept it as yet or not, the present war is sounding the death knell to democratic forms of government as excesses of mob-ministration bring disastrous consequences to our nation in the rising dissensions of the "People versus the People."

The vital need today is to recognize these facts and turn back to the simplicity of administration established by our forefathers and to those laws, the fundamental principles of which were

given to our earlier forefathers at Mount Sinai.

The chapter on "Organization and Administration of Government" in *Digest of the Divine Law* * closes with the following statement which we will do well to remember and heed if our nation would solve the coming problems in a post-war world:

"When it is understood that the basis of the Israel organization is constitutional, with the laws of the Lord as the law of the land, and regardless of whatever official title is borne by the leader of the nation, that his task will be to administer the commandments, statutes and judgments of the Lord in equity and justice, and, assisting him in that administration, representatives chosen from among the people for their virtue and integrity, then — and then only — will our nation be on the way to restoring righteousness in administration. Then will have been laid the foundation on which can be built an enduring and lasting government based upon the bedrock of the commandments, statutes and judgments of the Lord operating as the law of the land.

"Following the writing of what Gladstone called the greatest document produced by man (our Constitution) must come the awakening of men to the realization of the need of restoring the administration of the law of the Lord. It must also be accepted and recognized that there is no right granted man that enables him to make laws, for governments were organized by God to function strictly in an administrative and judicial capacity and refrain from entering into business activities which, under the law, are assigned to the citizens of the Kingdom."

For a man to be "anti-democratic" in no way makes him un-American but rather, if he subscribes to the tenets of our Republic, he stands four square *for the principles of Americanism for which our forefathers fought and died.* It is, instead, those now trying to make of our nation a democracy who are *the real enemies of our way of life.*

The careless and thoughtless who root for a democratic way of life are unconsciously, or otherwise, clamoring for the destruction of the Republic, and the Constitution that made possible the liberty and freedom which has been a blessing to us and a beacon light to which the downtrodden and oppressed in every land have turned with a hope that they might also share in all our blessings.

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On Schedule

November 9, 1943

To The Editors of DESTINY:

Please note the error on Chart No. 24 (DESTINY for October, 1943) which should read 7 × 1290 Solar (9161). I had noticed this mistake too late for correction. It was simply an error in typing after the calculation was made. Properly, therefore, this date, December 11, 1943, points to exactly what the figures say — "complete desolation of the peace" — which indicates that Russia will move to establish her domination over Europe. Further light is thrown on the fact that December 13, 1943, is indicated as the birth date for the Israel nations. Putting the two together we should conclude that Russia's move around the 11th to desolate the peace will bring into perfection the birth or union of the two nations of Israel.

I was very much interested to notice what I consider some revealing information in connection with the Moscow conference. Certainly it was the culmination or crisis of the United Nations formed on January 1, 1942, under the guidance of the United States. I was, therefore, interested to see that the Moscow conference was called into session 666 days Lunar from the formation of the United Nations. On 666 days dawn, the man responsible for the organization of the United Nations announced to his press conference that the Allied talks in Moscow had been a tremendous success and the signing of agreements was all that remained to be done. By the Solar date celebrations from Moscow to Washington heralded completion of the conference. To me this simply says that the Power of the Beast had taken the dominant position in man's scheme for the United Nations and thus doomed it to failure, since God's Book tells us that neither a league of nations nor a united nations will bring the peace. The peace must come through a nation and company of nations and no other combination.

I was still further interested to note that the announcement of the signed agreements was released by all parties November 1, 1943, exactly 40 days before December 11, 1943, or 40 plus 2 before December 13, 1943. Thus we are told that the Moscow conference is the final test presented to Israel which test will force obedience on schedule.

The effect of the collapse of France and the Dunkirk experience that followed was to bring the United States out of isolation into the war. The effect of the Moscow conference foreshadowing a German collapse and a Russian enlargement is to bring the United States out from isolation into an irrevocable and permanent commitment as to the peace or into the war against Russia which will come suddenly "when they say peace and safety." Expressing each of these two events in the language of Second Esdras I would say that world events have been so arranged in the Divine Plan as to "chase the American lion out of the wilderness." The wilderness is a clear picture of national isolation. We use the expression today of "smoking them out," which is but another way of saying they were "chased out."

As we approach the critical days ahead it is becoming more and more evident that we are committed to a program of letting the smaller nations which have been caught in the German vise choose their own form of government. Russia readily agrees to this program because she knows quite well that Communism is sufficiently strong within these nations to vote (through their methods of handling an election) them into the Communistic camp. Thus we can see even now Russia attempting to take over the domination of all of the European countries. She will surprise us, no doubt, in her strength in Italy and France when the break comes. Turkey moves as her puppet only on her instructions.

Cordially yours,

W. C. NABORS

Is This Armageddon?

By A. R. HEAVER

THE basic principles of Biblical prophecy are very simple, whereas the details of prophetic fulfillment are often complicated. If we bear this vital distinction in mind we shall avoid distortion and disillusionment. It is one thing to be certain regarding the fact of prophetic indicatio[illegible]quite another thing to be dogmatic as to the precise manner of fulfillment. We are safe when we dogmatize that a prophecy will be fulfilled, but foolish if we do more than speculate as to the precise way in which its unfoldment will be manifest in world events.

While there is a natural tendency for the human mind to become impatient if things are not always cut and dried we gain more from being observers of an unfolding purpose than if future events were crystal clear. As Proverbs 25: 2 expounds it: "It is the glory of God to conceal a thing: but the honour of kings is to search out a matter."

Thus the prediction made to Israel: "A nation and a company of nations shall be of thee" (Genesis 35: 11) although in itself a simple statement, would long since have ceased to thrill the imagination of historical students if its fulfillment had been equally simple.

The actual manifestation of this nation and company of nations was, however, destined to be progressively fulfilled in a series of constitutional changes or transformations which have not yet assumed their final form. The foundation of the British Empire was a preliminary phase of fulfillment only to be followed by the manifestation of the British Commonwealth of Free and Equal Nations at the signing of the Treaty of Versailles in 1919. The confirming of dominion status in 1926 put the seal on this unique constitutional phenomenon while the Statute of Westminster in 1931 declared the Sovereign to be King of each dominion separately, so that the British Monarch became revealed as a King of kingdoms. Already the constitution of the British Commonwealth of Free and Equal Nations has led foreign observers to declare that it "opens up a new horizon to the life of peoples." But the end is not yet. While today the voices of the timorous and downhearted is heard fearing that Australia and Canada will be absorbed by the United States to the detriment of the Empire, this vital reorientation simply represents a further phase of fulfillment in which *Anglo-Saxondom as a whole* is destined to become a nucleus of international cooperation on a fine scale! The *Anglo-Saxon Commonwealth* is yet to be revealed as the basis of a *World Commonwealth* of *Nations*.

None of these developments in detail could have been seen in advance from the bare declaration: "A nation and a company of nations shall be of thee," which demonstrates the truth of the fact that prophecy is a progressive revelation. Indeed, it has been truly said: "Veil after veil is lifted but always a veil remains."

It is necessary to take into consideration the fact that fulfillment invariably occurs in successive phases when answering the pointblank question: "*Is this Armageddon?*" The best way to clarify the subject is to ask the counter-question: "What do you mean by Armageddon?" If we mean by Armageddon the Divine judgment upon the nations then this is Armageddon. Perhaps the clearest definition of Armageddon in its widest meaning is that of David Davidson as follows: "Armageddon signifies the spiritual condition into which the nations are brought for God's decisive action."

If we mean by Armageddon the last great battle on the plains of Megiddo in fulfillment of the prophecy of Ezekiel 38 and 39, then present events are not Armageddon but the prelude to Armageddon. The Armageddon climax will coincide with the destruction of the hosts of Gog on the battlefield of Megiddo, and it is this aspect which the man in the street thinks of when using this expression. Thus, it is seen that Armageddon is something infinitely greater than the culminating incident which occurs at Megiddo as the climax to the great Divine judgment upon the nations.

There is a sense in which the whole period beginning with World War I in 1914 might be called the Armageddon period, and to this extent statesmen and journalists who have adopted this expression in their writings in the press are justified in doing so, for World War I was the first phase in the war to end war, of which the Armageddon climax is to be the ultimate phase. The 1914–1918 phase of the Armageddon period was the initial stage during which both the *end* of the *times* of the *Gentiles* occurred and the *fullness* of the *Gentiles* came in. This marked the beginning of the switch-over from Gentile world dominion to Israel world rule.

Then there ensued the Armistice or "truce in chaos" period, to be followed by economic tribulation culminating in the resumption of armed conflict on a world scale in 1939. That another prophetic period entitled *the time* of the *end* would synchronize with or mark the prelude to the final phase is obvious from the prophecy of Dan. 11.

The various phases, therefore, may be summarized as follows: The Armageddon period may be said to have begun in 1914 of which the 1914–1918 war was the preliminary phase. The Armistice period represented an intervening phase to be followed by the intensive period of Divine judgment, marked by economic tribulation and culminating in a resumption of world conflict. That this intensive period must pass through successive phases is evident, and we must not be impatient because *andante* is not *allegro* and *allegro* is not *finale*. For, each separate movement or stage of progress fits into the tempo of events as a whole. Some people are so impatient they wish to play the prophetic symphony backwards.

Sometimes, the sequence of events in a prophetic picture appears to be distorted in much the same way as the distance between objects appears to be foreshortened when looking through a telescopic lens. Successive events, like objects super-imposed one upon the other, may upon closer examination in point of time be found to be some distance apart. The actual fulfillment of prophecy in events themselves alone places the sequence of happenings in true perspective.

If, then, we speak of current events as being the prelude to Armageddon it is in the sense that present events are moving with acceleration towards that grand climax which will mark the close of the Armageddon period and the dawn of a *New Age*.

Why soft pedal these prophecies?

The Forgotten Factor

By REV. E. J. SPRINGETT

Toronto, Canada, October 31, 1943

As I WRITE this the attention of the world is focused on the meeting in Moscow between Foreign Secretary Anthony Eden of Great Britain, Cordell Hull, Secretary of State for the United States, and Commissar Molotov of Soviet Russia.

Commenting on this fateful meeting, which it is hoped is the preliminary to a meeting yet to be arranged between President Roosevelt, Prime Minister Churchill and Premier Joseph Stalin the well known journalist, Walter Lippmann, has this to say:

"Britain, Russia, and the United States have the primary — though by no means the exclusive — responsibility for a settlement which will prevent another world war. Those who do not wish Britain, Russia, and the United States to come together — to come together to maintain the peace which will follow the war they have combined to win — should explain how else they propose to make a lasting peace. For these three states can prevent another world war at least for as long a time as any living man now foresees clearly. No other powers can do that. Without these three agreed to observe and maintain the peace of the world against another great war, it is absolutely certain that the conclusion of this war will mark the beginning of the preparations for another war."

Now that sounds very feasible; it is what would usually be termed practical common sense, and if it only took into account all the factors dominating the present situation, might be accepted as a statement impossible of contradiction. But there's the rub! It leaves out the main factor; and in doing so is in harmony with the general procedure followed in discussing the vital questions relating to the present world crisis and its aftermath. Mr. Lippmann challenges those "who do not wish Britain, Russia and the United States to come together to maintain the peace which will follow the war they have combined to win" to produce an alternative method. I do not know who they may be who are so challenged, I certainly am not among them: but I know that the enjoyment of permanent peace and stability in the future is not a matter that can be solved by human planning, and certainly not on the part of those representing basic ideologies that are almost absolutely at variance in their conceptions of human life and interest. And further I know also that the present chaotic condition of the world in every phase of human activity and interest is the manifestation of the fact that human government has become too great a task for human wisdom, and that we have arrived at that stage of human history when God is in control and is seeing to it that the Divine plan and purpose for humanity is about to be finally consummated.

Now there you have *the forgotten factor!* God and God's plan and purpose! And mark this well, until God and His plan receive primary consideration, there will be no peace settlement and no solution for after-the-war problems.

That is a statement of stark realism. It is the truth: The *truth of God's Word*, which is the only source of *authoritative* information and the only guide which we can trust. How many of us are prepared to accept it? How many of you are prepared to sit down and think seriously of the implications of that statement that God and God's plan constitute the forgotten factor? How many of you will discuss present conditions bearing that factor in mind?

Viscount Bennett when Prime Minister of Canada once said, "There are great spiritual forces, and it is they, rather than the material which will shape the course of events in the future, as they have in the past."

This is profoundly true, and how often the words of St. Paul have been quoted in connection with the present global war:

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

That is it! This whole global conflict, in all its phases — physical, economic, political, even ecclesiastical — is dominated by spiritual forces, and for the time at least we have witnessed the spiritual forces of evil in the ascendant. And this ascendancy does not belong to the physical fight on the world's battlefields alone, it is just as predominant in all these other aspects which are combined in what is called the political phase of the war.

But evil is not to be always in the ascendant. The powers of evil through their human instruments will, indeed, as they have already commenced to do "make war on the Lamb" but, and this is the glorious certainty, "the Lamb shall overcome them for He is King of kings and Lord of lords."

So bear this fact in mind: Without Divine intervention, this war cannot be finally won nor peace finally established. Bear in mind, too, *that Divine intervention is certain;* we have in fact seen it in operation many times already. Think of Dunkirk, think of the immunity from invasion enjoyed by Great Britain (when humanly speaking it appeared absolutely inevitable); think of the invasion of Sicily, and think of the present progress of the physical war now raging in Italy.

Now all the signs of the times, all these manifold changes that have taken place in our way of living, all the tremendous events that have marked the history of our own experience — within this generation — indicate that we are rapidly approaching the end of the age! Once again the words of Christ apply and should be ringing in our ears, "The time is fulfilled, the Kingdom of God is at hand, Repent Ye and believe the Gospel."

Yes, "the time is fulfilled." It is the "fullness of the time," "The fullness of the times of the Gentiles," man's authority exercised without reference to any power outside himself is ended and the day is rapidly approaching when from a war-torn, weary and perplexed humanity the cry will resound around the Globe: "Alleluia, for the Lord God Omnipotent reigneth."

Perhaps, like Nicodemus of old, you ask, "How can these things be?" To him Jesus answered and said, "Art thou a Master in Israel and knowest not these things?" and the same query

might be put to so many of us nowadays. Oh yes, we profess and call ourselves Christians. We know, and believe in the necessity for regeneration. We claim to enjoy the new birth, but why do we remain so ignorant of all the other things belonging to God's purpose; or if we are not ignorant, are at least content to ignore their importance?

Thank God, Jesus Christ our Lord did indeed take upon Him our flesh. Thank God, He made the great atonement for us, when He became obedient unto death — even the death of the cross. Thank God that, having passed through the grave and gate of death, He rose again and declared: "I am He that liveth and was dead, and behold I am alive again for evermore." Thank God His resurrection gives the assurance, "Because I live ye shall live also." "Thanks be to God for His unspeakable Gift"; yet that, marvelous as it all is, is not *all*. The risen Christ is coming again to reign here: To exercise His sovereignty from the Throne of David, to rule over the House of Jacob forever and to administer the Divine Law, "for the Law shall go forth of Zion and the word of the Lord from Jerusalem." Now think that over; it's tremendous, it's awe-inspiring, but it's real!

Why should it be thought impossible and incredible? The Bible affirms it over and over again. Isaiah, speaking of the coming King, declared: "The government shall be upon His shoulder." Jeremiah declared: "A King shall reign in righteousness and shall execute judgment and justice on the earth." Ezekiel says: "David, my servant, shall be king over them." Daniel tells of the coronation of the King, the Book of the Revelation described His Investiture, Jesus refers to Himself as the nobleman going into a far country to receive for Himself a kingdom, and to return after a long time. And so one might go on.

Why do so many people blind their eyes, and stop their ears, to such evident truth, especially in the face of the overwhelming evidence of the tremendous happenings within our own lifetime, which are *the actual experience of this generation?*

Think back again to December, 1917. The whole world was thrilled by the announcement of the deliverance of Jerusalem, and consequently of Palestine by General Allenby, but the true significance of that event was not at the time realized except by a comparative few and its vital meaning has been allowed to fade into obscurity. Turn up Luke 21:24, note that our Lord Jesus Christ had been foretelling the destruction of Jerusalem which took place in A.D. 70, when the Roman Armies under Titus captured and destroyed the Holy City. Continuing His prophecy, Jesus said:

> "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

Note the word "until." It indicates a specific time period. The desolation of Jerusalem, the domination of Palestine by non-Israel powers (for "Gentile" means specifically *non-Israel*), was not to continue forever, but only "until" a time appointed by God in the Divine purpose when the Gentile power should be removed.

For centuries, Jerusalem was trodden down; that is, oppressed — but when the Union Jack flew over the Holy City and Allenby issued the proclamation of liberty in December, 1917, the treading down ceased! Jerusalem became as free as London, or Washington, or Ottawa, or any other city or country under the British flag or the Stars and Stripes and the prophecy was fulfilled. The "times of the Gentiles" were ended. Since then, and in the lifetime of this generation, now very rapidly nearing its end, world shaking has been going on. Empires, thrones, kingdoms have fallen. Basic institutions regarded as impregnable have collapsed. Freedoms have disappeared, living conditions have become regimented, and now we are in the midst of unprecedented chaos, a time of trouble such as never was since there was a nation until this time. And the same Divine prophet, Jesus Christ our Lord, linking up all these events pointed to the grand culmination when He declared, "Then shall they see the Son of Man coming in a cloud with power and great glory." (v. 27.) And adds, "Verily I say unto you, This generation shall not pass away till all be fulfilled." (v. 32.) And "this generation" is our generation, yours and mine, the period in which we now are.

Our generation, watching the world-wide destruction of the things upon which it has relied is speculating upon and looking for a New World Order. We are, as nations, groping blindly and ineffectually, ready to experiment with this scheme and that, listening to the vague and empty promises of party politicians, flirting with the menace of Communism, but failing absolutely to realize and believe that the New Order can only be the actual functioning of the Kingdom of God on earth under the direct rule and administration of Jesus Christ, the King.

The Christian Church will soon be commemorating the fact of the first advent of Jesus Christ our Lord. If it follows the practice of past years it will emphasize all the prophecies concerning that first coming; but it will soft pedal, if it mentions them at all, the prophets' statements regarding the second advent — whereas it should in clarion tones warn its members that "Now it is high time to awake out of sleep, for now is our Salvation nearer than when we believed. The night is far spent, the day is at hand."

As a matter of fact the story of the first advent of our Lord is more difficult to believe than the truth of the second coming. Jesus the Lord of Glory, "by whom all things were made" laid aside His Divine Glory, and took upon Him the form of a servant, endured the hatred, the mockery, the contemptuous indifference, and finally came to the cross on Calvary; His only crown a crown of thorns. That is the Christian belief. Why, oh why is it so hard for men to believe that He shall come again, this time to receive not a cross, but a crown?

Prophecy

THE rapid development of events during the last twenty-five years has thrown an increasing light on the meaning of prophecy, illuminating the words of the prophets as well as the significance of our day and generation.

While prophecy is history pre-written, prophecy does not make history; rather, history verifies the accuracy of prophecy — which is a forthtelling of events before they happen!

Blind indeed is the man today who fails to see God's hand in the march of events, for we live in Bible times now just as much as did the prophets. The only difference is that the prophets lived in the day of prediction and *we live in the day of fulfillment.*

Man's Utopia or God's Kingdom

By W. B. GRANT

DESPITE the idealistic plans of many brilliant minds, Utopia has never been realized. "People have been devising Utopias for thousands of years. They are doing it again today, a brave gesture in face of total war," comments the writer of an article, "Utopia Around the corner,"[1] surveying briefly and critically the ideas men have set on paper regarding a New Order.

Examination of some of the questions raised in this article may help to answer the problem of man's seeming inability to secure Utopian conditions on earth. To do this it is necessary to compare the schemes of men with the Divine purpose as outlined in the Bible, for the Scriptures are the only source of information regarding God's New World Order which is called the Kingdom of Heaven.

"All Utopias yet devised have their faults," writes our critic. "Often they were planned by the wrong sort of people — by bookish philosophers with private incomes, by economists who knew not human nature, by escapists who fled from facts." Unfortunately, that is as true of modern planners as it was of those in the past. However, the Utopia which God has declared it is His intention to consummate will not suffer from the defects which must inevitably occur in visions springing from the human mind; it will be the expression of a perfect Creator.

"Seldom are these Utopias planned exactly in detail. Few show an imaginative anticipation of the future," is another criticism that cannot be levelled against God's New Order,[2] which is fully outlined in the Bible. The Law of the Lord[3] — the Ten Commandments, the Statutes and the Judgments as set forth in the Pentateuch[4] and ratified and expanded by Christ[5] — provides the foundation upon which the Administration of the Kingdom is based. The scope of these Eternal principles of righteousness include laws of Commerce, Contract, Public Health, Education, Social Relations, Property, Employment, Poor Law, Military Law and Criminal Law; in fact, no law necessary for the perfect functioning of the state is omitted. The one factor at present lacking to enable the Kingdom to flourish in perfection is the unreserved coöperation of man, but it is certain that in the not too distant future the citizens of the Kingdom will be prepared[6] to play their promised part in establishing God's New World Order.

Fear of a Utopia with unrelieved gloom is expressed: "Too many desire a perfect world which would be intolerably boring. Too many provide everything except gaiety." Why not a perfect world? Would it really be so boring? Not to those who inhabit it, for its citizens will be born-again Christians[7] who delight in the Lord and His Ways, whose enjoyment will be expressed in their songs of praise[8] at the abounding joy and happiness which is theirs.[9]

An important point is raised in the statement: "Only Wells has realized that we can't see Utopia because we happen to be sitting on it. The very word Utopia (from the Greek) means 'nowhere.' We hold that a practical Utopia ought to mean 'somewhere,' here in fact." Exactly! The Kingdom of God is here on earth. Our Lord said: "The Kingdom of God is within you."[10] The alternative rendering[11] given in the margin for "within" is "among." This sense is also conveyed by the Revised Version translation: "The Kingdom of God is in the midst of you." Indeed, the Kingdom here in our midst is so close to us that it is yet unseen and even unimagined by many people. It needs but a change of heart[12] on the part of the masses, and it will be manifest in reality and in all its glory.

"Can justice exist?" is a question asked in Plato's *Republic*. "Yes," answers Plato, "there is a niche for every one in the world, and where every man finds his niche, you have justice." How true this is of the Kingdom over which the Prince of Peace has yet to rule.[13] Just laws administered in the spirit of love of one's neighbor, service before self, will provide equal opportunity and justice for everyone. The New Order will be a Theocracy; not a Timocracy, an Oligarchy or even a Democracy. It will be a State ruled by God, with all men ready to obey His laws for their own benefit and that of their fellow men.

As one reviews the Utopias of Plutarch, Sir Thomas Moore, Francis Bacon, Joseph Hall — Bishop of Norwich, Samuel Butler and last but not least, H. G. Wells, one cannot but be impressed by their neglect of God. Those who do not leave God completely out of their schemes fail to adopt the Law of God as the basis of their New Order, and Christ is most certainly not the central figure of their conceptions. Here is the reason why man's Utopian dreams have not been realized. It is to be hoped that the same neglect will not be shown by "New Worldmongers" today or else much sincere effort will end "nowhere." There are the proposals of the Uthwatt Committee, the Beveridge Social Security report and many other plans, but not one of them is of the slightest use unless it is based on the principles laid down in the Law of the Lord. But that is not all, the coming of the New Order is dependent upon our fitness to be its citizens. As Lord Elton writes:[14] "There can never be a New Jerusalem until its prospective inhabitants are fit to live in the New Jerusalem." Christ made this perfectly clear when He said: "Seek ye first the Kingdom of God, and His righteousness; and all these things [material needs] shall be added unto you."[15]

The New Order of freedom, righteousness and justice will have Christ as King[16] and the first principles[17] animating the lives of its citizens will be: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"; "Thou shalt love thy neighbour as thyself."

The present period of trial and suffer-

[1] World Review, January 1941.
[2] Isa. 65: 18–25.
[3] Psa. 19: 7–9.
[4] Genesis, Exodus, Leviticus, Numbers and Deuteronomy.
[5] Matt. 5: 1 to 7: 29.
[6] Jer. 31: 31–32; cf. Ezek. 36: 25–28.
[7] John 3: 3.
[8] Exodus 15: 1; Deut. 32: 1–44; Rev. 15: 3.
[9] Psa. 95; 98; 100; Isa. 35: 10; 51: 3; 61: 3, 7, 10; I Pet. 1: 8–9.
[10] Luke 17: 21.
[11] See Scofield Reference Bible, p. 1100.
[12] Jer. 31: 33; Ezek. 36: 24–28.
[13] Isa. 9: 6–7.
[14] St. George or the Dragon, p. 171.
[15] Matt. 6: 33.
[16] Isa. 9: 6–7; Luke 1: 32; Dan. 7: 14; Rev. 11: 15.
[17] Matt. 22: 37–39; cf. Deut. 6: 5.

ing should be a time of thankfulness,[18] for the Scriptures foretell that these world-shaking[19] events herald the collapse[20] of the old unrighteous Order which is to be followed by the setting up of God's Kingdom in its perfection — and our Lord said: "The Scriptures must be fulfilled,"[21] "the Scripture cannot be broken."[22] Those who are not prepared to accept His testimony have only to take their Bibles and carefully and without prejudice study the prophetical passages to assure themselves that a very large proportion of the prophecies are fulfilled in past history and in current events, and that therefore with every confidence the fulfillment of the remainder may be expected — including those regarding the coming King and the establishment of His Kingdom.

[18] Luke 21: 28.
[19] Heb. 12: 27.
[20] Rev. 18: 9–19.
[21] Mark 14: 49.
[22] John 10: 35.

Double Witness

ALREADY we have directed attention to the fulfillment of Daniel's vision of the stone hitting the feet of clay as the Anglo-Saxon armies moved across the Mediterranean Sea and invaded Sicily and Italy.*

Further evidence substantiating Daniel's statement regarding the Kingdom *and proving the identification of the stone* as seen by him is given by Isaiah. But first let us note what Daniel had to say regarding this *stone:*

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

We are informed by Daniel that this stone represents a kingdom set up by the God of heaven, which kingdom would never be destroyed. It is, so Daniel said, destined to break in pieces and consume all the other kingdoms.

The God of heaven did set up a Kingdom at Mount Sinai and that Kingdom is the one over which Jesus Christ is to rule according to the Angel's statement to Mary at the time of the annunciation. It is unfortunate that theologians have failed to see the Kingdom and thus be able to recognize the full import of what Daniel is saying regarding that Kingdom. Because they have thus failed, the significance of world events in their relation to the Book is, in a large measure, lost to them.

Let us now turn to the prophet Isaiah where we will find evidence substantiating what Daniel has stated regarding the Kingdom and giving positive identification of the people of the Kingdom: the Kingdom represented by the Stone. Isaiah directs his message, from the fortieth chapter on, to a people living in the Isles north and west of Palestine whom he addresses as follows:

"But thou, Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, thou art my servant; I have chosen thee, and not cast thee away. Fear thou not for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness. Behold all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish."

Humanly speaking, Germany should have won the war with her attack upon the British Empire; and Japan should have long ago invaded our west coast *but for Divine protection at a time when we were helpless to have prevented it* and so of this, His people, the prophet states:

"Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel."

Following this comes the promise to Israel, His servants, the people dwelling in the Isles from which isles the prophet declares they would spread out and inherit the desolate heritages:

"Behold, I will make thee a new sharp threshing instrument having teeth [can this be the powerful and yet increasingly more powerful air armadas we are sending to smash the cities of our enemies?]: thou shalt thrash the mountains [kingdoms], and beat them small, and make the hills [governments] as chaff."

The smashing process is now going on, Italy has already fallen as a nation under the impact of these pulverizing blows and Germany is yet to fall as the result of the same powerful blows directed against her.

What Daniel declared the Stone Kingdom would do Isaiah states Israel would accomplish. Daniel informed us that kingdoms would be destroyed by the smashing blows from the Stone Kingdom and become as chaff of the summer threshing-floor while Isaiah says (of the nations opposing Israel): "Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them." (Isa. 41: 8–16.)

So along with the fulfillment of Daniel's vision identifying Israel with the Anglo-Saxon nations in their move against Italy is the further evidence furnished by Isaiah who declares that the people Israel were the ones destined to do what Daniel has declared would be the work of the Stone Kingdom.

Because our spiritual leaders are unaware of the significance of all this, and are failing to teach and warn Israel in these critical days, Isaiah condemns them in the following terms:

"His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark [that is, warn the people]; sleeping [oblivious to the meaning of what is transpiring around us], lying down, loving to slumber [living in luxury and refusing to stir themselves]."

Meantime, unwarned and unprepared, Israel's salvation will come despite these blind leaders, for God is to intervene in behalf of His people and deliver them from the evil of their ways and from the hand of careless and indifferent shepherds.

* "Hitting the Feet of Clay" in DESTINY for August, 1943.

The Birth of a Nation

By F. A. HINMAN

BIRTHDAYS are considered important. We love to celebrate them and mark the milestones of time for the individual, the organization or institution, the community, the state, the nation. Our outstanding figures of worth are honored in the observance ot birthday anniversaries. Our love, loyalty and devotion are stimulated by these remembrances. And each recurring Christmas season Jesus Christ, the Babe of Bethlehem, is lauded in song and story, increasing the love and fidelity ot all who look to him as Savior and King.

Now the birth of a child is not the beginning; rather, it is the fulfillment of a promise. It is the reward of hope. The prophet voiced the promise many years before, "Unto us a Child is born, unto us a Son is given." Hope burned in Israelitish breasts through the long years until at last the angels heralded, "Unto you is born this day in the City of David, a Savior who is Christ the Lord." Not until then could the aged Simeon say exultingly, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

When Mary brought forth her firstborn Son she gave to Israel their King, born to the accompaniment of promises of hope, yet born in the shadow of the cross and rejection. He preached of the Kingdom, and His "Come unto Me" was an invitation and a call to the people to yield unto Him their homage and devotion. And Jesus in his parables told how the citizens "would not have this man to reign over them." (Luke 19: 14.) He lamented, "O, Jerusalem, Jerusalem . . . but ye would not." He told of the greedy and cruel husbandmen who took the heir, the Master's Son, and cast Him out of the vineyard and slew Him (Matthew 21: 38–39). But Jesus told also of faithful servants who did their Master's will, and of better husbandmen — another nation to whom the kingdom should be given and who would bring forth the fruits thereof (Matthew 21: 41–43).

It is to this *other nation* of promise to which the minds of many are turning in hope more and more in these days of fiery trial. The suggestion is ventured that a promise concerning that nation is given us in the third of our featured texts, taken from the 12th chapter of the Book of Revelation. Here is given to us a symbolic picture showing an event of great significance in the march toward the establishing of the Kingdom of God. A glorious woman appears, clothed with the sun, treading upon the moon, and crowned with an Israelitish symbol of twelve stars. In great distress she is awaiting the birth of her child. The enemy, the great red dragon stands ready to devour the child as soon as it is born. And a man-child is born, who is to rule all nations with a rod of iron. Both he and the woman receive divine protection from the dragon enemy, and at once we are impressed with the feeling that here is a picture of the coming of Jesus, born of Mother Israel, protected from the enemy that He may later fulfill His destiny to be King of Israel and ruler of all nations.

"*Unto us a Child is born.*" Isaiah 9: 6

"*And she brought forth her first-born Son.*" Luke 2: 7

"*And she brought forth a man-child.*" Revelation 12: 5

Wonderful as that fulfillment is, it does not preclude the possibility of a second fulfillment according to the well-known law of double fulfillment of Bible prophecy, which finds a ready example in the following instances. Isaiah's prophecies concerning "My Servant" find their fulfillment in Jesus Christ as in the 42nd and 53rd chapters, yet very clearly do they also apply to the nation Israel as in chapters 42, 43 and 44. The prophet Hosea in chapter 11: 1 speaks of the nation of Israel as "My son" whom He "called out of Egypt," while the Evangelist, Matthew, finds a fulfillment of these words in the story of the child Jesus (Matthew 2: 15). Similarly we may find in the vision of Revelation 12 a representation of the nation of Israel. The King and His people, together, are to be regarded as an organic unit, so that the so-called Messianic prophecies have a reference to Christ the King and also to Israel the Kingdom.

And the prophetic picture here is of a man-child to be born. Let us turn now to the one other place where a prophetic man-child is mentioned — in Isaiah 66: 7,8. Here the reference seems quite clearly to be to a land — a nation.

"Shall a land be born in a day? Shall a nation be brought forth at once?"

These are not questions of doubt, but of admiring wonder. And the similarity of this passage to Revelation 12 links them together without question.

Now concerning the "rod of iron" — symbol of strong rule! In Revelation 2: 26,27 it is prophesied: "He that overcometh shall be given power [authority] over the nations, and he shall rule them wth a rod of iron." Here God's faithful people are seen to share the authority and rule of Christ. Again in Psalm 2: 9 the ruling with a rod of iron finds a fulfillment in both the Messiah the King, and Israel the Kingdom.

Coming back to Revelation 12, the question may be asked: If the man-child has a reference to the nation of Israel, then who is the glorious woman, the mother? Two symbolic women stand prominently in opposition to each other in this book. They represent the spirits of the great contending forces which have been operating since the Garden of Eden. Revelation 17: 5 shows us Babylon, mother of harlots and abominations receiving her judgment at the close of her destructive career. The unnamed woman of Revelation 12 is identified from Isaiah 66: 8 as Zion, mother of saints and righteousness; that mystic mother of godliness from whom has sprung the divine agencies for the accomplishing of God's will and purpose among men.

Mother Zion has long been frustrated in her desire to see God's kingdom established on earth. Israel in Palestine (the Jews) denied and rejected the King and His truth. Israel in exile seemed a hopeless mass of dry bones (Ezekiel 37), lost and dead; but, stirred by the Spirit of God, exiled Israel came to a new life, yet not as Israel but as another nation, speaking another language, called by another name, considered by the world and by themselves as a Gentile people, unknown except to God.

Outwardly known as Christian peoples, the Anglo-Saxon race established themselves in the fundamentals of just and true human society, guided by their book of high regard, the Bible. They lighted the fires of faith and freedom

throughout the world, not knowing that they as God's people were fulfilling their God-given destiny. And Babylon, contending against Zion, has sought with ever-increasing violence to overcome and to destroy those peoples who have been building for God, but Israel — nurtured in the womb of oblivion — is now nearing the time of his birth. Already is Mother Zion in travail, in great pain to be delivered. It seems of the utmost importance that Israel be brought forth before the world in his true name, as his true self. That day on God's calendar is marked — it will come and will not tarry. Zion will bring forth the man-child. Israel, "a nation born in a day" will be born — a man-child, yet as full grown, born in the full panoply of power, *born to their own consciousness as the Israel of God.* Israel will be brought forth to the sight of the world; every eye shall see him as Israel. He will be born to the acknowledgment of all the world; every tongue will confess to the glory of God, Who will be sanctified in His people and before all the heathen world.

Israel chastened, repentant, made willing in the day of God's power to be His obedient servant people will be delivered from the enemy and set on high as a city on a hill — that all may see the beacon light of the Kingdom of God. Then may the angels shout, "Arise, shine, for thy light is come, and the glory of the Lord is arisen upon thee." Then shall Israel, the mountain of the Lord's house be established at the head of the mountains (the nations) and many peoples shall say: "Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law . . . and nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2: 2–4.)

No Anti-Semitism Here!

EVERY little while, either from misinformation or from malice, the report is circulated that DESTINY is anti-Semitic; but it is not necessary to say to anyone who knows the first principles of DESTINY's position that to be anti-Semitic would be a wholesale contradiction of its principles and, as such, the destruction of its position.

Yet these principles are not to be confounded with mere kindly intentions or personal temper with regard to our fellowmen. When we speak of our principles we are not merely saying that on Christian principles we could not justify any sentiment of anti-Semitism. We are saying that on the basis of our principles we include ourselves and all Anglo-Saxon and kindred peoples in the Semitic line and that, therefore, *on our principles*, anti-Semitism would be enmity against our own line.

We are of Israel, and Judah is of Israel, and though we of Israel are not in any sense Jews (because we are not of Judah), and have no desire to be Jews or known as Jews, yet we recognize that the future of the Jews is bound up with Israel, and that the solution of the so-called "Jewish Question" is not to be found in our becoming in any sense pro-Jewish, but in *the Jew becoming pro-Israel*. As in the prayer of Moses, Judah is to return to his brethren.

In this country free discussion of racial and religious questions is not possible because of the pressure of prejudiced minorities. The very mention of any racial or religious term seems to bristle with enmity. As a result many matters smolder underground and burst with a violence wholly unnecessary were they previously discussed with frankness and intelligence. Attempts have been made at the so-called "good will dinners" to bring about a better state of affairs, but these have always failed because of their inanity. Sensible men are now beginning to speak out what many of us have all along thought about these efforts to make convivial backslapping serve as basic understanding. The uninstructed Protestant at a dinner where good will is expressed toward atholics is a total loss so far as the good end sought is concerned. And the Christian who thinks he is a "gentile" is a total loss at a Jewish dinner so far as bringing to the Jew a good will based on understanding.

We shall never progress toward the enlightenment which breeds mutual respect as long as we submerge our differences. We must learn to understand and respect our differences. The leaders of ultimate good will must be men of strong convictions and even strong disagreements, for upon this foundation alone can understanding come.

DESTINY has not even discussed the "Jewish Question" because it is building a wider platform in discussion of the *Israel Question*. That is the *big* question. On a Scriptural basis *— find Israel*, and history is interpreted and the future is clear. Settle the Israel Question and a whole train of questions find settlement. But to settle it by saying that Judah is Israel, as the ecclesiastics have done, is simply to create two confusions where only one existed before.

In untying the main knot — Where and Who is Israel? — DESTINY answers the entire Jewish Question also, with benefit to all concerned and with an increase of light and understanding. So, knowing that Judah will walk to Israel, knowing that Judah's future (and his actual present also) is alongside Israel, where can there be room for anti-Semitism?

We regret exceedingly that for a certain type of uninformed religious mind the lure of anti-Semitism has proved such a snare. The mind that harbors it lives in intense spiritual discomfort and poverty, and the end thereof must always be painful disillusionment. After all, there was more than mere sentiment, there was vast wisdom in Jesus' counsel that to hold our fellowmen on the side of our good will is better for us and for them; and that to hold them on the side of our ill will is *always worse for us* than it is for them.

Nothing in this world today is capable of playing so large a part toward good will and understanding as this very truth concerning Israel — through whom blessing has come, and more is coming, to mankind.

— THE EDITORS

"And the light shineth in darkness; and the darkness comprehendeth it not."

Light Amid Darkness

By L. A. ROGERS

THERE has never been a time in this world's troubled history when a gleam of heaven's pure light would be more welcome. Like a pall of doom a thick darkness seems to have settled down upon the hearts and minds of all mankind. Men and nations alike feel the depressing power of this darkness, in which both are groping in bewilderment. Where can light be found unless we seek it at its source?

Noah came to the people of his day with a message so fantastic that no one believed a word of what he had to say. That message was so incredulous that it was greeted only with sneers, laughter, scorn. He had the audacity to claim that the great canopy of water which, like the rings of Saturn, then surrounded the upper atmosphere of the earth (because of which and — up until that time — tropical conditions had prevailed from pole to pole) was soon to be released and would descend upon the earth in a flood that would destroy everything in which the breath of life dwelt. The idea was fantastic, and only the event itself brought conviction; then, however, it was too late! The evidence of that great cataclysm is ancient history. The spade of the archeologist, the bodies of great beasts preserved in the great natural refrigerators of the north, where disaster caught them so suddenly that they were unable to swallow the tufts of grass held in their mouths, together with many other forms of evidence all attest the fact of that great catastrophe.

The message of light amid darkness may seem equally incredulous and fantastic, but the mystery of that light which now shineth in the darkness but is not comprehended will not always be a mystery.

We are told in the Word that in the beginning God created light and under the power of that light life was brought into being: all types of life, but especially tree and plant life in those earliest stages of life's manifestations. We can understand these truths because man is now removing the remains of these types of life from the depths of the earth in the forms of coal and oil and other minerals.

These forms of life were brought into being long before the creation of the sun and the moon, for it was not until the fourth day (or period) of creation that these luminaries were brought into being. We learn from the Word that God created *two great lights* and placed them in the firmament of the heavens for a definite purpose. The first, or *greater light* was to rule the *day* and the *lesser light* to rule the *night*.

The answer to this problem is simple: The sun to rule by day and the moon by night. But is this the answer? *The moon is not a light.* It is only a reflector of the light of the sun. Surely there is far greater significance to the meaning of day and night, of light and darkness, than the mere fact that this earth turns on its axis once in every twenty-four hours, exposing a part of its surface to the sun and calling that part day, while the other half, hidden in its own shadow, is called night. It is evident that even before the creation of the sun and moon some great tragedy had befallen the realm of earthly creation, a tragedy which plunged this great realm into a long period of darkness from which it has not yet emerged — because the reign of darkness still covers the earth. This being true, the sun which now shines upon the earth is that *lesser light*, created to rule during the long night of sin. It was created for the special purpose of giving the necessary light to dispel the deep gloom and sustain the life already created until the night be over. It was destined to rule over God's creation *until the dawn of the New Day.*

This thought immediately brings up a question: If the sun is the lesser of those two great lights, where is the one that is called the greater — the one which is called the Light of Day, the Ancient of Days, or the one referred to as the Day Star? What happened to it that it no longer gives visible light? Why should its influence be sent forth only as a light that shineth in the darkness, an invisible light that is not comprehended?

For a reason well known to God that Great Light was turned off, and the controls carefully and thoroughly sealed. It was under the influence of that great *light* in the ancient day when it was visible that all of the great wealth of creation was brought into being. That great light was the *tree* of *life* from which all life was brought forth. Because of a great tragedy instigated by one of God's anointed, the great plan of creation was brought to an abrupt halt, not to be resumed until the blot caused by the anointed cherub's sin could be wiped out. Nowhere in the annals of recorded history is there any further record of any new type of life having been brought into being, yet many if not all of the different forms of life which had been created have been sustained and are still with us.

A strange phenomenon exists among the stars to grip our attention. Astronomers have noted that certain stars seem to have companions. The strange part of this phenomenon is the fact that one of these twin or companion stars is dark. In other words, one of these twin stars is a bright shining star and its companion is a dark lightless star. Is it possible that when observation instruments become powerful enough we may find planetary systems similar to our own moving within the orbits of these twin stars? *Do we live under a similar condition?* Is our sun traveling in its orbit with a dark companion? There isn't a shred of evidence to be found anywhere in the world of science that would lend credence to this assumption; yet the Word of God, the Bible, from the first chapter of Genesis to the last chapter of Revelation, repeatedly and emphatically points to this great truth. Note the electronic nature of the beams of that light in that *day* when it was visible: interplanetary communication, for heaven and earth communed

in audible tones as God talked with his son Adam — was radio developed to the *nth* degree! and now men of science are mystified because the electron, instead of flowing from the direction of the sun as might naturally be expected seems to come from the opposite direction; all of which, in the words of a prominent radio announcer: "Points to that bright new world of the future."

The sin of Adam was the last straw. When it became impossible to replenish and subdue the earth because of his act, apparently God's whole plan of developing this earth was brought to an abrupt halt, the *light* of *day* was turned off, and the keeper of that light: a *cherubim* was placed before the control mechanism with a flaming sword to guard the way, lest any being try to tamper with it or attempt to turn it on. It was destined to remain a dark light, a light that would shine in the darkness, but would not be comprehended until the night was over. It was destined to remain in the background until a new potential could be built into the earth, a potential of which every born-again child of God is a unit.

As we follow the record of that invisible light some astounding things are revealed. One, and by no means the least, is that record of one of the greatest miracles of all time. Guided by a pillar of cloud by day and by a pillar of fire by night a great company of people, estimated to have numbered somewhere between eight hundred thousand and three million souls, lived for a period of forty years in a wilderness where soil and weather conditions made it impossible to have their physical needs supplied in a natural manner, and even their clothes did not grow old.

A great experience came to these children of Israel during the first three months of their wilderness wanderings. They had entered the wilderness of Sinai and camped before the mountain, while Moses went up into the mount and into the presence of the Lord. While there a visible beam of the *light* of *day* overshadowed him and upon that electronic beam God and man met. They conversed together and Moses received the Divine Law. When Moses came down from that mountain-top experience "the children of Israel saw the face of Moses, and the skin of Moses' face shone!" His countenance gleamed with great brightness because of that mountain-top experience.

In order that the great covenant of the law might be verified in the presence of many witnesses, Moses was commissioned by the Lord to take Aaron Nadab and Abihu and seventy of the elders of Israel up into the mountain where they too might see the God of Israel. A description of what they saw is contained in a single verse (Ex. 24:10). Now have you ever tried to look into the lens of a movie projector when the light was turned on? What did you see? You were more than disappointed. That light was so blinding that you were glad to turn away before it ruined your eyes. That group of Israelite witnesses had a similar experience when they went up into the mountain to see the Lord. They just looked up into the lens of the great projector through which God has made this earth the screen upon which life has been and is being projected. They just looked and they were glad to turn away, and they described what they saw in these few words:

> "And they saw the God of Israel: and there was under his feet as it were a paved work of sapphire stone and as it were the body of heaven in his clearness [or "the full splendor of the sun," as the modern version gives it]."

Consider another thing in connection with that great Sinai experience: one of the symbols which Moses was directed to build to be used in the worship ceremony — the Ark of the Covenant. It was just a small wooden box forty-three inches long, twenty-seven inches high and of the same width, a wooden chest covered with gold in which was placed the tables of the Law together with several other articles. The cover to this ark was solid gold, and built into this cover were two cherubim also of bright shining gold. They were placed one at each end of this cover, beings like angels with outstretched wings hovering over the ark and the law. Between these two cherubs and on the cover was the place called the mercy seat. It was necessary and very important that the blood of the sacrifice be placed up n the mercy seat, otherwise all Israel was in grave danger.

We are told that the Ark of the Covenant was a pattern of things in heaven and on earth.

This earth is the place where God's law is operative. Two great lights hover over the earth like the two cherubim, looking down upon the mercy seat to find the blood. Is it to be found? As we continue we find that this redeeming blood has a far different meaning to one of these cherubs than it does to the other. To one it is the power of God unto life, to the other it is the power of sin unto death. The blood of the sacrifice contains an element beyond which the power of sin cannot go. It also contains the germ of life eternal and when nourished by the power of the Holy Spirit or by the influence of that invisible Light changes man from a sinner to a son of God. In so far as this old world is concerned we have only these two cherubim to consider. The great and mighty work for which they were created and trained was so complicated and involved that no other being can take over and carry on. No being in all of God's creation can possibly qualify for their great task. They are the *light* keepers.

They are the ones up there in the projection booth. They are the ones who are running the show. It is their duty to change the records and the films, and they are the ones responsible for the operation of the machines. This is just an illustration which may help to clear away the fog of mystery and reveal the purpose and identity of these two cherubs. Our first introduction to one of these beings was back there in Eden, where he was placed with his flaming sword to guard the *way* of the *tree* of *life*. The prophet Daniel refers to this great archangel again and calls him by name. His name is *Michael*. The prophet tells us that when this great being again asserts himself, that the dead will leap forth from their graves. Everyone into whose life the magnetic potential of eternal life, through the everlasting sacrifice, finds expression will arise to meet the Lord when the morning of that great *day* dawns.

Now what about this other cherub, and who is he? The prophet Isaiah tells us about him. He is spoken of as the *anointed cherub*. It would be impossible for our minds to penetrate the depth of meaning concealed in that word: anointed. It bespeaks an unalterable fiat of God. This anointed cherub is the keeper of that lesser light, the light destined to rule the long night of sin and darkness. This cherub is the one spoken of as being created perfect in all his ways, and he was perfect until evil was found in him. He was called the shining one. He is called Lucifer, the son of the morning. He is spoken of as the Prince of the powers of the air: of wind and storm, sunshine and rain, of cold and heat. He is called the *ruler* of the kingdoms of the world — not the nations — the *kingdoms:* the animal kingdom; the vegetable kingdom, the mineral kingdom. All of the kingdoms of the world, and the world has but one such ruler, the *sun*. It is not the tree of life, but it is the tree, or source from

which springs all of the things of both good and evil which bless and curse our natural lives. The same rays of the sun which bring forth from the ground our food and sustenance also bring forth the insects and fungi, and the same is true with our lives. From the earliest records of time we find that man has recognized this great ruler, and they have worshiped the sun.

This type of worship, combined with a deification of sex, the recognized channel of life's transmission, debased this type of worship into the rankest form of idolatry. This type of worship is recognized throughout God's word as Baal worship. The temples of Baal were nothing more nor less than brothels; their rituals were but licentious orgies, and children were offered as living sacrifices to the sun god. Worship of the sun has always affected human conduct in a like manner. It has manifested itself in forms which have changed slightly, but its soul-withering effect has been the same. Those of you who saw the motion picture "Hitler's Children" were no doubt impressed by one of its scenes where a teacher or instructor, lecturing to a group of boys, climaxed his story by directing them to stand and with outstretched arms offer a tribute of worship — to Hitler? No! — to the sun god. What has this type of worship done to the womanhood of Germany? What is it doing to the home, and to the marriage vow? And what about the children? Is there very much difference between the ancient form of child sacrifice, and its modern form? The end is the same.

Turn your eyes toward the Isles of the western Pacific and behold the children of Ammon. Children of the rising sun. The Germans may be supermen, but they are gods. These manifestations of Lucifer's power claim to be direct descendants of the sun god, and all of their actions justify their claims. Both their acts and conduct typify their repulsive natures, just scum blown from the fuming caldrons of Sodom. Just one thing stands between this darkened world and utter destruction, and that is the blood of redemption on the mercy seat. Satan, with all of his power, cannot trespass beyond that barrier.

Let us return to this other cherub, the keeper of that light which shineth in the darkness though it is not comprehended by the world. The prophet Ezekiel gives us another wonderful picture of the mechanism of this *Great Light*. Unlike those selected elders of Israel, the prophet was carried away in the spirit to a place where he could observe that sapphire pavement from the other side. Instead of looking up into it with that blazing light shining in his eyes he was given the privilege of a better vantage point. He was able to get between the light and the lens. Being able to look down into that sapphire pavement with the light behind him, the scene which greeted his eyes was wonderful to behold. That sapphire pavement now became a terrible crystal: terrible because of its potentialities. As he looked down into that crystal sea a marvelous view greeted his vision. He saw the planets and the earth moving in their prescribed orbits. He noted that cherubim by his side, and his power and control as he presided over the movements of these whirling worlds. He noted that whichever way the cherubim looked he exerted a magnetic force, which held these revolving planets in their prescribed courses. The prophet didn't exactly call these moving objects planets, but he did describe them by the only terms which he understood. To him they appeared as wheels moving within wheels.

The apostle John also saw this same great vision and he has recorded it in the first chapters of Revelation. If you were to step inside a motion picture projection booth doubtless you would witness a scene quite similar, though of course dwarfed, to that which John saw when he beheld God's great *projector!* Note the description in Revelation 4. It is the picture of the great throne in heaven. We note the great resources of power described as thunder and lightning; unlimited power connected to seven great lamps burning before the throne. We see the picture on the film — the Star Actor — the great Master himself, transfigured in a sheen of holy light. We see him surrounded by his retinue of serving creatures, while in front of the throne we again behold that sapphire pavement now recognized as a sea of glass as pure as crystal: the lens, if you please, to that great projector. As we look into the control room, however, we find that while there is unlimited power in evidence the great switch is turned to the off position and sealed with a sevenfold seal (Rev. 5). Those seals had been placed there at the time of Adam's expulsion from Eden and all of them had remained unbroken up until that time. Since then, however, limited units of that power have been released; not enough to make that great light visible, but enough to enable the child of God to walk by faith. There are several instances when God in His all wise providence has closed the shutter of that great projector to a pin point and released enough of that light in its visible form to meet the requirements of His purpose. These incidents have been *the land marks upon the pathway of time:*

"And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and the Glory of the Lord shone round about them and they were sore afraid. And the Angel said unto them, Fear not, for, behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David, a Savior which is Christ the Lord. And this shall be a sign unto you, ye shall find the babe wrapped in swaddling clothes and lying in a manger. And suddenly there was with the angels a multitude of the heavenly host praising God and saying: Glory to God in the highest, and on earth peace good will toward men."

Note the electronic nature of that beam of divine light as the shepherds heard heaven's broadcast of the sweetest music ever heard by mortal ears. The beams of that light pierced the heavens like a pointing finger as it guided the wise men who came from afar. For a period of nearly two years they followed that light as they moved toward its focal point, until they found the spot where the Christ Child lay.

That heavenly light shone again on that never to be forgotten day when the Savior was baptized. Like a benediction from on high and riding that electronic beam was heard the voice of the Father, saying, "This is my beloved son, in whom I am well pleased."

Upon the mount of transfiguration the Master was again enveloped in the dazzling brightness of that divine light until his countenance shone as the sun and his garments gleamed with a whiteness that would have been the envy of all cleaners. And again the voice of the Father, saying, "This is my beloved son; hear ye him."

The Word contains the record of a single instance when that divine light was so completely turned off that not even a unit of its inductive influence was present. It was that terrifying hour when the Savior of the world hung suspended between heaven and earth and in the agony of that hour the Great Father turned his face. In complete frustration Lucifer also forgot his task and the world was gripped in a horror of great darkness. While the earth trembled, shook and swerved because the controlling power of the cherubim was suspended, the Son of God was

dying for the sin of the world. Not even the power of sin could live under those conditions. Deserted by his friends and abandoned by his Heavenly Father, in utter dejection and despair, and with almost his last breath He gasped out the words, "My God, my God, why hast thou forsaken me?"

That Light gleamed again in front of the empty tomb while the Angel of the Lord asked the question: "Why seek ye the living among the dead?" "He is not here: for he is risen." "His countenance was like lightning, and his raiment as white as snow."

The day finally came when, with his disciples, our Lord stood upon the Mount of Olives giving them his last audible message:

"And, behold I send the promise of my father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high."

With this last piece of advice and counsel and drawn by the magnetic pull of eternal power, He was lifted up and a cloud bore him out of their sight.

With the apostle John we return to the scene in heaven and we pause in the presence of that great Book, the control panel, the eternal purpose of God, sealed as it were with seven seals. Here is found the controller, which regulates the unlimited resources of God's power. The time has come for the releasing of certain units of that power, and no one either in heaven or earth is able or capable of doing it. No created being dared go near that great control because of the danger involved. An attempt to release that power was out of the question. Great consternation overpowered all of the host of heaven, because no one was able to perform the task which, apparently, everyone knew should be done. John, overcome with grief, bowed his head and wept bitterly. "And one of the elders said unto me, Weep not: behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Lifting his head he wiped his tear dimmed eyes and peering into the distance he saw One coming, whose appearance was that of a Lamb slain. With majestic tread He moved toward that sealed book. The Heavenly Host stood in breathless apprehension wondering what the results would be. Would He be able to touch the controls of that sealed power and live to tell the story?

While all heaven and earth stood breathless, the Master moved forward with no uncertain tread. He mounted the throne, or the insulated platform in front of that great control panel and amid heaven's apprehensive silence reached out a nail-pierced hand and broke the first seal; then, gripping that mighty lever, moved it to the first notch in the range of the first seal. The effect was instantaneous! A mighty burst of joyous acclaim rang through the length and breadth of heaven as a new song broke the echoes:

"Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

That released power had plunged into the depths of that Crystal Sea and the earth also felt the mighty surge of heaven's unleashed power.

"And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a mighty rushing wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance."

Under the influence of that Light which now shineth in the darkness, but is not comprehended, a new and hitherto unknown power came into the hearts of men to lift souls out of darkness and point the way that leads unto light eternal: "And there shall be no night there."

Some Assyrian Information About Israel

IN THE EXPLORATIONS of Assyria the tablets of Tiglath-Pileser, Sargon and Shalmaneser have been discovered. They corroborate the scriptural account of Israel's deportation and are now in the British Museum. To quote briefly from the story inscribed on the monuments, one of them reads, in part:

"I, Shalmaneser, descended upon the cities of Samaria . . . and took captive the *Beth Khumree* . . . I left none of them . . . 27,280 families . . . I put them in the cities of the Medes."

The tablets of these conquerors refer to Israel under the name of *Beth Khumree* — Kumri, Cumri, or Omri. Now Omri was the king of Israel who built the chief or capital city of Samaria and did most to corrupt Israel. The city is known to us by the Greek name of the land, Samaria, but it was known to the Babylonians and Assyrians as Khumree. Thus Khumree was the capital of Beth Khumree, just as Samaria was the capital of Samaria to us.

"Beth" is the Hebrew for house; "Cumri" is the same for priest of *Baal* which is significant, for it was because of Baal worship that God cast Israel out of her land.

The Bible informs us that Israel was sent into captivity for the sin of Samaria. They were Cymri — hence God cast them out. Tiglath-Pileser, Sargon and Shalmaneser all knew these people as the "House of Baal" or the Khumree. Herodotus has preserved this name, Cumbri, which links their history and traces them where, with united testimony, both the Scriptures and the monuments place them. And Sharon Turner, the father of Anglo-Saxon history, working backward from the western isles, showed that the Angles, Jutes, Saxons, Danes and Normans were all kindred; all Cimri, all Scythians, all Scots, or wanderers from the Crimea and the Asia Minor and Black Sea region of Herodotus.

Anti-Bible Forces at Work

IMPETUS was given to the doctrines of Higher Criticism in the Universities of Germany in the last century. And ever since, these teachings have had a detrimental influence upon Protestant religious thought.

One of the major results in our own land has been the growth of "modernism," whose adherents deny the authenticity and accuracy of the Bible record. Theologians have thus lost their way under the influence of philosophers like Spinoza and Kant, and German teachers in Christian Universities such as Wellhausen, Strauss, Ewald, Kuene and Hitzig, who launched vicious attacks against the Bible under the misnomer of "Higher Criticism." The damage which they did has wrecked the spiritual lives of multitudes and the virus of their unbelief has infected almost all of Christendom.

The multitudes who have followed this leadership have lost their spiritual direction in the acceptance of a doctrine which is actually *baptized atheism* appearing now in the guise of "scholarly attainment." Wolves in sheep's clothes, these men of unbelief have entered the pulpits of our land and *from the platform of Christian Churches* are now denying the virgin birth, the Saviourhood of Jesus, His resurrection and ascension, the miracles He performed, the accuracy of the Old Testament record, the prophets and their prophecies. They ridicule the Christian hope in the resurrection and the coming of the Lord.

The first stage in the attack against Christianity has thus been successful. These enemies of Christ and of the truth have largely accomplished the destruction of Christian belief in the reliability of the Old Testament record. The next move follows in the attack upon the importance of the New Testament story.

Looking now at history, it is observable that every great crisis has had a beginning: an incident or series of incidences that established a definite trend which a keen observer will recognize as significant. And at the present time one of the strangest (and most difficult to explain) developments in all Christain history is *the extent to which Jewish influence is shaping the major policies of American Protestantism*, even to making Protestant leaders sign pledges to eliminate objectionable passages from the New Testament which in any way are derogatory of the Jews. Already the Christian world is suffering from the poison emanating from the teachings of professors who, in the past, have so mutilated the Old Testament that multitudes of our Church leaders have lost their faith in the inspiration of its writings. The move is to now destroy the effectiveness of the New Testament teachings. In order to accomplish this objective, Jewish Rabbis are being welcomed (in the name of brotherly love) into Protestant pulpits and fellowship with Protestant groups everywhere. Their plans of subversion, however, will be frustrated so long as free voices are raised *in support of the open Book* and of the authenticity and reliability of its record. These, then, must be silenced; and this is the next move in a seemingly great conspiracy.

Now our task is to open the Bible and demonstrate its reliability, both as to its history and prophetic message, and thus we come under attack by those who are planning to destroy faith in the Scripture. A quarter of a century ago it would have seemed inconceivable that the right to freely teach the message of the Bible would ever again be challenged in this so-called enlightened age. But the impossible has happened, right here in America.

An incident which may seem insignificant, trivial, provincial and hence all out of proportion considering its setting and place of occurrence could conceivably be a spark to touch off events which might readily produce a crisis (of major proportions) concerning the right of American citizens to the freedoms of religion and expression.

Just as the Higher Critical School and their satellites — the modernists today — would destroy belief in the authenticity of the Scriptures, so the same forces which fought the early Church and refused to accept Jesus Christ would close the Book and prevent its truths from being presented to the nation today.

Obviously the most convenient method of bringing those of us who are opening the Book to the understanding of the nation into disrepute with the people, in the quickest and simplest way, is to drag the red herring of "anti-Semitism" across our path. The label of "anti-Semitism" is a splendid weapon for this purpose and it is being used with this end in view.

As much opposed to true anti-Semitism, with all its horrors and race persecutions as any right-minded Christian can be, yet we in no way are going to allow the evils of anti-Semitism to be used by the enemy of Christianity to close our eyes or silence our tongues to the parallel evils, the acts of those now attempting to destroy belief in the Bible and prevent those who are opening the Book from teaching men the unadulterated truth regarding its message.

Shall America allow prejudice and malice, allied with bigotry, to lift its head in our country and become a weapon to destroy the rights of American citizens to freely exercise their God-given privilege of freedom of speech and religion?

A handful of Pilgrims came to the shores of this New World to escape the oppression, prejudices and bigotry of the Old. Are we now going to allow the resentments of the past to influence us and destroy the American right to freely discuss a subject in which citizens are interested? Shall we become subject to censorship and condemned for the religious views we express?

You say it cannot happen here? It has already happened in a municipality of Massachusetts, which Commonwealth in Colonial times defied the edicts of the King of England and fought for freedom of action and against taxation without representation. The old Bay State has an honorable historical record in her stand for liberty and freedom, both civil and religious, but now the first Catholic Mayor of the city of Haverhill, a municipality in the Commonwealth of Massachusetts, has gone on record against the spirit of freedom as expressed by our fathers and as written into the Constitution of the United States of America. This municipality happens to be the location of the editorial offices of DESTINY. It would have been no different had we been located elsewhere, for this is a national issue.

A Jewish Rabbi appeared at a meeting of the School Committee and backed the Mayor in his un-American stand. This particular Rabbi has been welcomed into the Protestant pulpits of the city, the Protestant ministers have taken him into the fold, and he is now teaching in the Protestant School of Religious Education. And now this Rabbi has pro-

tested the use of a public hall for lectures on Biblical truths. Catholic Priests and Jewish Rabbis have appeared again and again on the platform of this hall, but a Jewish Rabbi — backed by a Catholic Mayor — opposed the presentation of Kingdom truths and the Mayor used his official position, backed by the School Committee, to interfere with the American right of freedom of speech and religion. In their opposition a disservice has been rendered to every Catholic, Jew and Protestant who stands for the spirit of American liberty and freedom.

When the Rabbi was asked for substantiating evidence as to his objections the Mayor ruled he was not required to give any proof. In spite of this, his opposition was used by the Mayor and Committee as the basis of their refusal to allow a public hall — supposed to be open to the use of the citizens of the city — to be used for a lecture on the Bible.

Showing definitely an anti-Christian spirit, the Rabbi became angry when his attitude towards Christianity and Jesus Christ was questioned. Yet this opponent of Christianity, who has been speaking from the pulpits of Christian Churches, was able to *block the presentation of the open Book* and its message to a Christian audience. Had a Christian given one tenth of the evidence of his anti-Judaism as this Jew gave of his anti-Christianity the poor Christian would have been immediately stigmatized as "anti-Semitic" by every Christian and Jew alike, carrying with that label the worst of its implications.

When will Christian America awaken to the subtle attacks being made *upon the Book and upon those who are opening that Book* that the people might know its message? The attacks are against their religious convictions; successful attacks, which, having destroyed faith in the Old Testament and filled our pulpits with modernist preachers, now turn attention to the New Testament and those who stand for the faith which was once and for all delivered to the saints.

Church leaders are now fraternizing with Jewish Rabbis and giving their moral aid and support to them in their moves against those who are endeavoring to keep the open Book before our people. Can it be that Jewish Rabbis are working into the good graces of modernist preachers whose very disbelief in the Scriptures was first planted in the Seminaries by the philosophical teachings of German professors with a definite end in view; the destruction of the very foundation on which Christianity rests? If this be so, then there has been a carefully laid plan, of long duration, to subvert the truth. First it became necessary to corrupt the Protestant Church and the evil doctrines of higher criticism was used for this purpose. The corrupted leaders with their modernist teaching are now being prevailed upon to prevent the truth from becoming known and to destroy the essential doctrines of the New Testament. Confirmation of this is contained in the recently released pledge signed by nearly 2,000 Protestant ministers to work to eliminate all passages objectionable to the Jews from Christian text books, even the Bible.*

The only fly in the ointment of this program to subvert the truth is the independent speakers who can attract and hold audiences and declare the truth as it is.

While the above incident is at present local, and in itself would be of little moment, yet it definitely shows a trend that gives substance to those who have claimed in the past that the Jew is working to destroy Christianity and close the open Book. The issue is far from provincial, for it affects the constitutional rights of every citizen in the United States. If Jewry is successful in this incident it will be but the beginning of further attacks upon the freedom of speech and religion in our land. America boasts of its liberty, yet a Massachusetts Mayor and School Committee, with the support of a Rabbi, have gone on record *against the liberty of Bible exposition.*

The very foundation of our faith is the Bible, both Old and New Testaments. The Jews reject the New and the modernists completely discount the Old while of the Bible itself the *Catholic Encyclopedia* in Volume XII, on page 496, has this to say: "The Supremacy of the Bible as a source of faith is unhistorical, illogical, fatal to the virtue of faith, and destructive of unity."

Catholicism has a right to express the attitude of the Church regarding the Bible as set forth in the above quotation. The Jews, modernists and atheists have a right to reject the Book in part or in whole and publicly express themselves regarding their beliefs without being subjected to persecution or harrassed by moves to suppress their freedom of expression.

Whenever a man or group reaches the place where they fear freedom of speech for those with whom they do not agree, then the spirit of bigotry is present and the seeds of persecution sown. If what a man is saying is contrary to the good of public morals, ample laws are on our statute books to handle the situation; but the desire to prevent the exercise of the American inalienable right to freedom of speech is a sign of weakness and manifests a fear of the truth of the teachings and doctrines of those with whom they do not agree and whom they cannot answer.

The freedom of speech for atheists, agnostics, Catholics, Jews and Protestants as well as all other groups must be maintained in our land if the American conception of life is to endure free from the evils afflicting those under dictators.

There can be no half-way measures if the United States is to remain a land of the free. It isn't "tolerance" to say to those with whom we agree, You may speak; unless at the same time we can say to whose with whom we disagree, You may also express your views. The man who knows he is right, and can give an answer for the faith within, never fears the arguments of those with whom he disagrees. It is only the man who lacks a vigorous, satisfying faith in that in which he has persuaded himself he believes who would (through the cowardly method of suppression) persecute those holding views contrary to his own.

History reveals to what an extent men have gone in the past to suppress the freedom of expression and belief: torturing, persecuting and burning at the stake those who, because they did not agree with them, were labeled "heretics." We are not immune today, even in this enlightened age, from a type of witch-hunting that could be as oppressive as that of colonial times. Unless men have the courage to fight the bigotry and intolerance of those who would suppress the freedom of speech and religion the gloom of the dark ages will cast its shadow over our fair land.

Will American boys return from the field of battle only to find, while they fought to free the world of oppression they but face the loss of individual freedom of religion and speech on the home front? If such becomes the case, tranquillity and peace will be taken from our land and tyranny and oppression will rule as freedom and liberty become things of the past.

May America awaken to the danger before this octopus of bigotry and intolerance engulfs our land, nor should we let any disagreeable appellation such as "anti-Semitism" keep us from opposing these evil forces. It is they, not we, who are raising the issue of race, and a Rabbi opposing freedom of speech in no way helps the situation.

— HOWARD B. RAND

* See "Sabotaging the Gospel," page 415.

The National Message of the Bible

By W. PASCOE GOARD

PART TWO

The annunciation to the shepherds by the angel of the Lord dealt with the Saviourship and the Lordship of Jesus.

And this is the balance beautifully kept throughout the word of God. What a thousand pities that the Church of the living God has forgotten to still proclaim Him king as a matter of practical politics and business, thus preaching, as did Jesus, the Gospel of the kingdom, and also the Gospel of Salvation, always bearing in mind the fact that these were not two gospels, but two phases of the gospel, unitedly making the glorious gospel of the Lord Jesus Christ.

Pass now to the Revelation and to the coronation and reign of Jesus. In this book which makes the fitting climax of the Scriptures, Jesus is first revealed in the full glory of His person, and of all His offices. The first chapter opens with a full and specific portrait of the Lord. Regarding His appearance we have little or nothing to guide us during the days of His youth and ministry. Neither have we any description of His person during the days between His resurrection and ascension. We do not know the build of His body, the style of His features, the color of his complexion, of His eyes, or of His hair. Everything which should guide the artist as to either form or coloring is most carefully withheld. The result has been that every artist, be he sculptor or painter, who has produced a representation of the Christ, has instinctively followed the characteristics of his own people.

But of the glorified Jesus, we have the most glorious and specific portrait, and with the portrait, the most specific self announcement. Turn to the 1st chapter of the book of Revelation and read this frontispiece, for the like of it is not existent elsewhere.

In His seven messages to the churches, we have the ecclesiastical Jesus, the head of the Church, speaking to His own.

But commencing with the door which was opened in heaven, through which John passed to view the wondrous pageant, we have the Majestic function of the investiture of Jesus with the kingly authority by the passing into His hands of the seven-sealed book.

As to the details of the things which were found written in the book and which transpired in the earth as the seals of the book were broken by the Lord we have not now the space to speak; we have dealt with this in the second part of *New Light on the Old Paths*. Suffice it to say that therein were the events which have transpired, are transpiring, or shall still transpire on earth and in heaven under the Kingly reign of Jesus, the root and offspring of David.

Above the throne of David, the Zion throne, is this throne which John saw "set in heaven," "whose kingdom ruleth over all." And behind the throne of David, the earthly "Jehovah" throne, is the spirit and power of the heavenly King still actively engaged in carrying out the affairs of His Kingdom.

The final great event preceding the establishment of His personal reign is the mustering of the heavenly hosts, and the march towards the earthly kingdom and throne. In that day His feet shall stand upon the Mount of Olives, and He Himself shall sit upon the throne, and He shall rule the nations with a rod of iron and dash them in pieces as a potter's vessel.

And still further, after that great reign has finished, after the final attempt of the devil and his hosts against the camp of the saints of God, after "fire came down from God out of heaven, and destroyed them," after every knee has bent and every tongue has confessed the Lord to the glory of God the Father, then on the threshold of the eternal condition shall the Son yield up the kingdom unto the Father, and the Son Himself shall be subject to the Father that God may be all in all.

Then at the gates of heaven shall be heard the challenge, as the Redeemer leads the mustered hosts of the redeemed of the Lord into their eternal inheritance (Psalm 24: 7 to 10):

"Lift up your heads O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in."

Who is this King of Glory?

The Lord, strong and mighty, the Lord mighty in battle.

Lift up your heads O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in.

Who is this King of Glory?

The Lord of hosts (the hosts of the redeemed now mustered under His banner), He is the King of Glory.

Thus do the Scriptures teach that the earthly throne of Jehovah, which God established on Zion, shall stand until the day when the Son shall "yield up the kingdom to the Father . . . that God may be all in all."

V

The Constitution

Beside the King upon the throne there lies, by Divine command, a copy of the digest of constitutional law, which claims for itself Moses as the compiler thereof. Upon the King is laid the duty of administering that unchanging constitution with the aid of the administrative council of seventy, but without power on his part, or on the part of the Nation to add to, amend, or take from, its provisions.

The honoring of the Divinely given constitution as our system of government is again and again insisted upon.

Upon the honoring of that constitution, and the keeping of its statutes, commandments and judgments, is made to hang the nation's prosperity and health.

Now lest we fall into confusion of thought in regard to this matter, let it be said that there are in the digest of constitutional law, namely Deuteronomy, *no ordinances*.

The ordinances are ecclesiastical, and pertain to the altar and the ecclesiastical duties of the priesthood.

True, some matters, as for instance the Sabbath, are established both by ecclesiastical ordinance and by the national statute, and some of these, as statutes, will be found embedded in the digest of constitutional law. But it is to be kept clearly in mind that the book of Deuteronomy is a national rather than an ecclesiastical book.

Now the most startling challenges regarding national welfare are thrown down to Israel in connection with the honoring and keeping of the constitution, its commandments, statutes and

judgments, and to these for a moment we will address ourselves.

Of the challenges there are few which space will allow us to consider. But they are there in black and white, God's gauntlets thrown down as a challenge to the faith of men.

The first is as to the matter of health and sickness.

Next, as to the matter of surplus wealth, and its constitutional use.

Third, as to the matter of the Sabbatic "Jehovah release" of every debtor, by the method of His becoming the universal debtor, who gives His personal undertaking for the payment of every such debt.

Briefly the matter may be put in this way.

Out of the ages the Bible has come to us bringing gifts in each hand. In the right it brought to us a system of redemption and worship. In the left it brought to us a system of government and a constitution. To the former belong the ordinances, the greatest and last of which is Calvary. To the latter belong the commandments, statutes and judgments, which make up the national constitution.

To the former belong all spiritual blessings. To the latter belong all national and material blessings.

Following the latter, that is to say the system of government, we have the challenge as to health and disease, affecting physical, individual, and national health and prosperity.

Take the 7th chapter of Deuteronomy for instance, and carefully read from the 6th to the 16th verses. Read that for the matter of health, and the absolute removal of all sickness. But lest you have not your Bible at hand we give two short extracts from the passage (11th verse):

"Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." 15th verse: "And the Lord will take away from thee all sickness. . . ."

It will be found that the balance of the quotation fully sustains this presentation.

Turn now, for instance, again, for the book is full of the matter, to the 28th chapter and read the positive blessings in the 1st to the 14th verses. Then for the negative statements as to the forfeiture of the blessings and the positive incurring of punitive suffering read from the 15th to the end of that terrible chapter.

Among the punitive afflictions positively laid upon disobedient Israel are (21st verse) "Pestilence," (22nd verse) "And the Lord shall smite thee with a consumption and with a fever, and with an inflammation, and with an extreme burning, and with the sword and with blasting, and with mildew, and they shall pursue thee till thou perish."

Read all this terrible chapter, and then say if there be not in this matter an explanation of the long drawn out suffering of the Christian races, to whom these very diseases have cloven as "the White Man's plague," and by whom they have communicated to the uncivilized races, and before them the uncivilized races have died as by fire.

Mark that these physical matters are not associated with the system of worship, but with the system of government. Mark also that the punishments are physical, and not spiritual.

The question which is here brought forward as a question of practical politics, and of practical religion, is nothing short of astounding.

Cult after cult and religious order after religious order has busied itself with the question of the world's, especially the Christian world's continuous suffering of disease and premature death.

Branch after branch of science has concerned itself with the origin, cure and prevention of disease.

Government after government has appointed departmental staffs to consider and combat disease and to ameliorate its ravages. But here is a direct challenge, apparently as vital today as ever it was, to reëstablish the Divine system of law, and to obey the law under that system; that then, "The LORD will take away from thee all sickness."

This is therefore a matter for the politician, the legislator, the judge and the lawyer to handle, and not for the preacher and the Church.

Now the removal of sickness and the establishment of abounding health is on the widest scale. It embraces the vegetable kingdom. The crops shall be all healthy, and shall be gathered in safety, neither blighting, mildew, nor crop failure from natural causes being known.

It embraces the animal kingdom and the health of flocks and herds shall be secure.

It affects the family of mankind, which shall be free from sickness and have the positive blessing of abounding health.

Such is the Divine challenge, the challenge of Jehovah, regarding health.

And the reverse is the Divine warning.

It is then, possibly, within the power of the nation, by taking up the Divine challenge, to obtain freedom from all its physical ills.

This seems to be the true Christian science.

Now we turn to another matter, the vexed question of surplus wealth. Again there is the Divine challenge thrown down in the Divine constitution.

For this purpose we deal with the first clauses of the 15th chapter of Deuteronomy:

The Mortgage, or credits statute!

"At the end of every seven years thou shalt make a release.

"And this is the manner of the release: Every creditor that lendeth aught unto his neighbour shall release it: *because it is called The Lord's Release.*

"Of the foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release:

(Marginal reading) *To the end that there be no poor among you:* for the Lord shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it: *only if thou carefully hearken* unto the Voice of the Lord thy God, to observe to do all these commandments which I command thee this day.

"For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee."

This is a matter which will require very thorough consideration. Space will permit only the briefest comment here, however.

Mark, national wealth and national rule are bound up with these material statutes in the same manner that national health is also bound up in them.

Thou shalt lend and rule: *but "only if thou carefully hearken. . . ."*

Mark again, this is Jehovah's release, not the creditor's. The creditor acts, but Jehovah bears the charges.

The end of the Sabbatic period is come. The books have all been audited, in the offices of every firm. And now comes the duty of writing releases to every borrower. Here is one for instance — Judas Ben Judah, who has borrowed from the firm the sum of one talent of gold. This is a very large sum, and for some reason Judah has failed to repay during the sabbatic period within which every loan must be transcribed. Judas may have been unfortunate, and could not repay. Or Judas may have been clever, and placed his money and the borrowed

talent in foreign investments where he could follow it without obstacle from the credits statute, and he may be gloating at the thought that now the release would come and therefore the money would be free from encumbrance.

Well, there is no exception made regarding such a case. Judas has borrowed the money and Judas has failed to repay. Let the release be prepared, and send the messenger with the release to the residence or place of business of Judas.

But that does not seem fair to the creditor.

Wait a moment. It is not the creditor's release, it is Jehovah's release, and Jehovah undertakes to repay to the creditor the debt so released, in material prosperity! It may not be fair to Jehovah, but He takes upon His shoulders the debts both of the worthy and of the unworthy. He becomes the universal Debtor.

Now the question at issue is which is the better debtor, Judas Ben Judah or Jehovah? And it will be according to the faith of the creditor whether he is pleased or grieved by the transfer of the charge from Judas Ben Judah to Jehovah.

What a Divine challenge is here. Jehovah, our God, comes into the money market and challenges faith in His solvency and credit. So intimately does He desire to be associated with His people in their dealings one with another, that He offers His note of hand to every creditor, as security for the release of every borrower, and He does that at the end of every seven years.

How does the credit of the Lord stand in the market today?

Now the interference of the Lord is for the declared purpose "*To the end that there be no poor among you.*" Put that in the obverse way, "*To the end that all My people may be rich in this world's good things.*"

But the credit of the Lord fell, among the Jews at all events, and perhaps the most cutting thing of the kind Jesus ever uttered, having the law in mind as He constantly did, as His quotations, inferences and references show, was "*The poor ye have always with you.*" This is very different from "To the end that there be no poor among you," is it not? How are the mighty fallen!

But let us pass on to the statute regarding *surplus wealth*. 15th chapter still, and the 7th verse:

"If there be among you a poor man of one of thy brethren within any of thy gates. . . ." Now here is a marvelous thing, that in the mind of God there should be any question as to the presence of the poor. But it must be remembered that the credits statute, and the statute we are now considering, were made for the express purpose, "to the end that there be no poor among you." But "If there be among you a poor man of one of thy brethren within any of the gates in the land which the LORD thy God giveth thee, thou shalt not harden thine heart nor shut thine hand from thy poor brother:

"But thou shalt open thine hand wide unto him, and shalt surely *lend him sufficient for his need in that which he wanteth.*

"*Beware* that there be not a thought in thy wicked heart, saying the seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him naught; and *he cry unto the Lord against thee and it be sin unto thee.*

"Thou shalt surely give him, *and thine heart shall not be grieved* when thou givest unto him: *Because that for this thing the Lord thy God shall bless thee in all thy works and in all that thou puttest thine hand unto.*

"For the poor shall never cease out of the land: *Therefore I command thee,* saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land."

Consider well this statute. It is manifest that every man may use with good conscience the increase of his wealth for the frugal maintenance of his family, indeed that is elsewhere enjoined. He may also use his wealth for the efficient support of his own business, that also is elsewhere enjoined. But with his surplus wealth he must hold himself as the banker, holding monies in trust and bound by the conditions of that trust to employ that money for the elimination of poverty. Every legitimate demand from a brother citizen, both as to need and want, for both terms are used, must be met by no niggardly loan. "And thou shalt surely lend him sufficient for his need in that which he wanteth."

Now this does not debar the possession of surplus wealth, but it does debar the possession of surplus wealth by one, while another has need. If one be wealthy it must mean that all are well off.

Now as to the loan so made, it may be made in the first of the years of the Sabbatic period, on the second, or on the last. It may be applied for in the very last month of the Sabbatic period, within one month or one week of the day of release. And yet it must be made.

And at the end of the Sabbatic year on the day of release the duty of repayment passes. In fact, the borrower in due course receives his release under the credits statute and Jehovah becomes the debtor.

The first result of this is that at the end of every Sabbatic period every person, every property, every business, every estate, passes out from under obligation, incumbrance or debt. Every man is God's free man, free from all debt and liability at the end of that period.

The second great result is that the surplus wealth of the nation has been redistributed, and that this takes place every seven years.

The guaranteed result is that every person following this process, and the whole nation in thus honoring God, becomes increased in wealth abundantly, by specific Divine activity in carrying out His undertaking.

The negative result is the absence of millionaires, and the absence of personal, corporate, civic and national debt.

It is a consummation devoutly to be wished.

The mighty war debts would go quicker than snow before a Chinook wind under this process. God would have wealth to be a constantly flowing stream of living water perennially renewed by Divine favor: and not a stagnant Dead Sea into which, indeed, as into Galilee, the Jordan pours forever its waters. But Galilee gives out its stream of living water at one end as freely as it receives it at the other, while the Dead Sea, greedily receiving all and striving to keep all, loses by the sun's attraction all the pure waters it receives, and succeeds in retaining all the impurities only. So God will withdraw His bounty, leaving to us only the elements of death, if we attempt to retain more than our due, but giving us freely as we receive. He will see that we are never left unsupplied.

This is God's financial gospel. These are the financial clauses of the Divine constitution.

Is God's credit good amongst us to the extent which He demands?

Turn now to the matter of national society and continuance.

We have seen that the throne of David is established by the oath of God until the end of time, but the continuance of the nations as such is another matter.

The continuance of the *race* or *generation* of the seed of Israel is guaranteed to the end of time and beyond. Regarding this we quote three passages and pass on.

Jesus said (St. Matt. 24: 34): "Verily, I say unto you, this generation shall not pass until all be fulfilled. . . ." Jeremiah said (33: 25): "If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob," etc.

Isaiah 66: 22: "As the *new heavens and the new earth*, which I shall make, shall remain before me, saith the Lord, *so shall your seed and your name remain.*"

But the undisturbed safety and continuance of the nation was at the first made subject to the keeping of the constitutional law. Not the ordinances of worship, but the commandments, statutes and judgments of the constitutional law. Deut., 28th chapter, 7th verse:

"The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways. . . ."

13th verse: "And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them."

Alas, Israel turned from the commandments and statutes of Jehovah, and instead thereof "the statutes of Omri are kept," that is to say, man-made statutes. As a result the predicted forfeiture of the promised possession, for ages has eventuated. Judah has been scattered and ceased to be a nation. Israel, driven into exile, has also been scattered in part, but her national organization remains, and she is today working under an improvised covenant, which strangely enough is effective because of Israel's blindness.

This is a long story. But briefly stated, it is thus:

When God saw that both nations would refuse His constitution He called a solemn assize for the Judgment of the "people." There, as will be seen in the record of that national day of Judgment recorded in the 6th chapter of Isaiah, he imposed upon "this people" deafness, blindness, and lack of perception. From this time Israel went forth deaf and blind, led unconsciously by God to the fulfillment of her mission. "Bring forth the blind people that have eyes" (Isaiah 43: 8). "Who is blind but my servant? or deaf, as my messenger that I sent? hearing many things, but he understandeth not, seeing many things, but he perceiveth not, and the LORD is well pleased for his righteousness' sake. He will magnify the law and make it honourable" (Isaiah 42: 19–21).

"Blindness in part is happened to Israel, until the fulness of the Gentiles become in, *and so* all Israel shall be saved" (Rom 11: 25–26), that is to say through her blindness. For Jesus declared: "If ye were blind, ye should have no sin; but now ye say, we see; therefore your sin remaineth" (John 9: 41). This was spoken to the Jews. But every testimony of God is that Israel was blind, and would remain so until the expected time. Speaking of that time Isaiah says: "Then thou shalt see and flow together, and thine heart shall fear and be enlarged. . . ."

This was the root of the Saviour's prayer at the cross: "Father, forgive them, for they know not what they do."

Yes the blindness, by removing responsibility, has been a saving mercy, but, oh, what would have been the history of the world if Israel had obeyed and remained blessed with vision?

But with returning vision comes returning responsibility, and the very first responsibility, after accepting Jesus as Saviour, is the accepting of His constitutional law.

In fact, the very first act of His administration of the kingdom of David will be the reëstablishment of the constitution.

It will be seen that when Israel was redeemed from her divorced condition her permanence from that time forward as a nation was guaranteed by Divine oath. But her position as a nation was woefully different to what it would have been had she continued in the faith and under the Divine constitution.

She was driven forth from her inheritance in the land of Israel. She was divided into three main divisions. First there was the nation, later subdivided into the nations of Israel. Secondly, there was the "remnant" of Israel which remained with the nation of Judah. Thirdly, there were the outcasts of Israel, who were scattered in many lands, probably all lands.

Settled in the isles, the nation of Israel shall carry out the Divine mission assigned her, but shall carry it out as one blind and without perception. She shall have labor, but not the understanding joy of the task. The outcasts shall wander among the nations, driven from land to land and from people to people by the Divine urge within them, but going as the blind go, led by the hand to tasks of the import of which they are unconscious. The remnant which remained with the Jews shall wander with them and be subject to all the bitter experiences which fall upon them.

All these ages, the nations of Israel, and the scattered peoples thereof, shall be in danger from the aggression of foes inspired for their destruction by the devil, represented as the "Beast" and as the "Dragon."

Finally, the culminating terror shall arrive in the great Day of God Almighty, when all the non-Hebrew nations will mass their forces for the destruction from off the earth of the Royal people.

Because Israel is ignorant of her own birthright, and of the fact that she is hedged about by the Divine promise and the Divine power, she has in the past, and shall still face these things, with the courage which prepares for and discounts the worst, when she should be marching in the consciousness of the invincible might of God.

Compared with other nations she is the "Head and not the tail." She is above and not beneath. But, compared with the glory which should have been hers had she but walked in the Commandments, Statutes and Judgments, hers has been a woeful experience indeed.

She who should have been free from sickness, scourged with sickness and suffering through the ages.

She who should have been free from poverty, having a great proportion of her citizens suffering want from the cradle to the grave.

She who should have ever waged victorious and, as far as she was concerned, bloodless wars, stained the waters of every sea and the lands of every continent with the blood of her slain.

She who should with a springy step and light heart have led the nations in the pathway of light, groping in blindness at midday, and carrying like a weary Atlas the burden of the world upon her shoulders.

These things shall pass at the revelation and restoration of Israel. But alas, for the great masses that day shall not arrive until she has drunken to the dregs, even to "the Day of the Lord," the cup which she has filled for herself by her own rebellion against the "Law of the Lord."

Turn to Ezekiel's (38: 39) great descriptions of the last great conflict between Gog and his confederation, versus the merchants of Tarshish and all the young lions thereof. It is a mighty time, a time to try the soul of men to the uttermost. And that the commencement of the events which shall lead up to that great conflict has already arrived, many diligent Bible students and students of contemporary events believe.

So overwhelming are the forces to be arrayed against Israel that no human arm can prevent her absolute overthrow. So overwhelming is her deliverance that the veil is rent from her eyes, and she knows at last that she is Israel,

and that she has been delivered by Israel's God.

Ezekiel, 39th chapter, 22nd verse: "So the House of Israel shall know that I am Jehovah, *Their God*, from that day and forward."

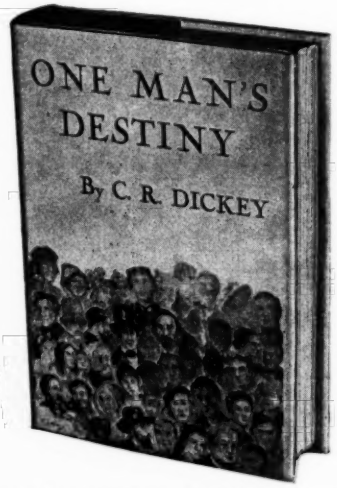
But before that day comes the fact shall have dawned upon the heathen world that they have been led into a conflict with a people who are defended by their God. Again and again you will see: "And then shall the heathen know. . . . And then shall the heathen that are round about you know. . . ." And to them comes the knowledge, before the invincible blindness of Israel gives way to the glorious light of fact and truth.

Thus the great revival is ushered in.

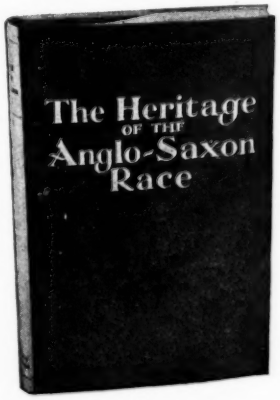
As a ship running on one of two propellers can make little headway and is with difficulty steered to her port, so Israel is running with the driving power of the ecclesiastical gospel only, being in rebellion still as a nation. But when she gets into line with the Divine constitution, and adds the driving power of *a nation who knows her Lord to that of a church of which Jesus Christ is the head, she will finish the missionizing of the world in a day!*

"And the heathen that are round about you shall know that I am THE LORD, saith the LORD GOD, when I shall be sanctified in you before their eyes" (Ezekiel 36: 23).

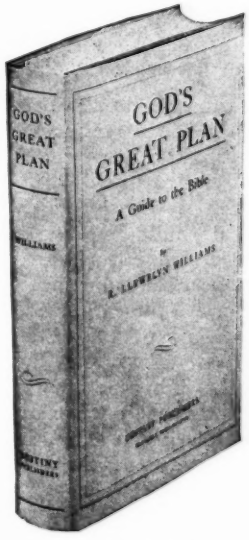
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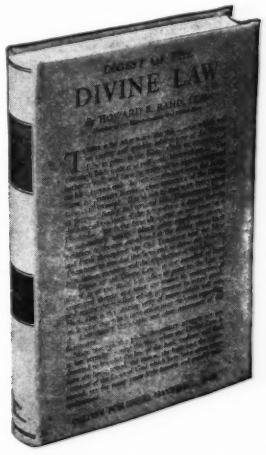


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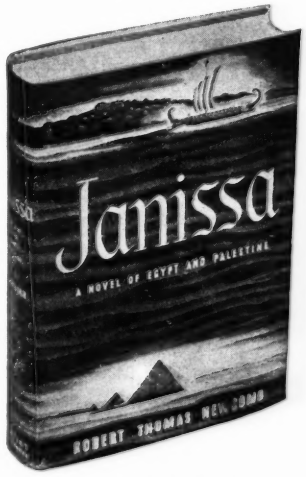


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Today's Science and the Bible

By SIR CHARLES MARSTON

WE RECOGNIZE that we are living in an age when knowledge is increasing very rapidly, but few realize how much more we know about Bible times than we used to know! Half a century or so ago people were criticizing the Bible on the basis of the *then* existing knowledge. They pointed to all sorts of places where they thought the Bible, especially the Old Testament, was wrong; and many learned men believed them. For it was estimated then that all human knowledge was fairly complete, and that little allowance need be made for ignorance.

The Great Mistake

The supposition that knowledge was fairly complete sixty years ago, amuses us today. Those know-alls were ignorant of radio, or airplanes, or motor cars, and a host of other things too numerous to mention. Science today does not venture to emphasize its knowledge, it emphasizes its ignorance. The world, and the world's great enigma — Man — present far more mysterious problems than the learned simpletons of last century imagined. Yet the old-fashioned assumptions of sixty years ago are still mostly taught in our schools and colleges, and conventionally believed in our everyday lives. No wonder civilization is in such a mess! And those who have adopted them in matters of Religion call themselves *modernists!* A real modernist must surely be a man who takes account of the evidence about the Bible which has been discovered in the last fifteen years; and in this short article it is proposed to give a glimpse of its character and extent.

Miracles Happen

Before doing this let us deal with the objection these out-of-date modernists raise against the whole Bible. The Bible records miracles, and *they don't believe* in miracles. According to the superficial knowledge of sixty years ago, miracles could not happen; the trouble for those who cling to this belief is that they do happen. One leading scientist today affirms that even the ordinary events of everyday life partake of the nature of miracles, while those who study the extraordinary events certify to the reality of miracles. Readers who doubt this assertion should read a book called *Man the Unknown*, by Dr. Alexis Carrel, of the Rockefeller Institute, New York. This authority, who is perhaps the greatest medical scientist of the day, says that a negative attitude towards miracles can no longer be sustained. He testifies to the reality of the healing of organic diseases by prayer, including cancer, under strict medical supervision. In view of this evidence for miracles which happen today, people can hardly reject the Bible because it records miracles which happened long ago.

Dating Evidence

Now as to the nature of the evidence about Bible times which scientists are digging up in Palestine; that land is studded with mounds which mark the sites of cities mentioned in the Old Testament, built by men who lived from three to five thousand years ago. When a perpendicular cross section is cut into one of these mounds, it exposes layer after layer of ruined cities, superimposed one above the other. This is due to the fact that after a city was destroyed, instead of clearing away the ruins, people just levelled their surface and built again on the top of them. Until about fifteen years ago the difficulty of archaeologists was to date the different strata. But the pottery fragments which permeate each layer have been found to provide dating material. For the shapes, textures, sizes and ornamentations of ancient pottery used to change as time went on; and complete pots found in the tombs linked up with the pieces on the sites. Again, a pot could here and there be dated, by the discovery of some datable object lying beside it, such as an Egyptian scarab or seal, with the inscription of some Pharaoh, whose date was known, engraved upon it. So the pots and their pieces were classified and dated, and they in turn have supplied the dates for the various layers of occupation. Archaeologists can now tell what particular strata of ruins belonged to the time of Abraham, or of Joshua, or of Solomon, or of Jeremiah. And the objects lying among them, which have survived the ravages of time, contribute to tell a story of their particular period.

Biblical Jig-Saw Puzzles

Now we are all familiar with jig-saw puzzles, and how the various pieces go to make up a complete picture. The articles left behind by men who lived in Old Testament times are like pieces of jig-saw puzzles — it may be of the time of Abraham, of Joshua, or of Solomon, or of Jeremiah, or of some intermediate period. Supposing someone told us that a jig-saw puzzle would represent a primitive village with huts, and people dressed like savages, and we found the pieces contained part of a modern town, and people in modern dress? Then we would know that some mistake had been made. The theory of evolution misled critics of the Bible into the belief that the ancient Israelites were uncivilized and illiterate. Archaeology has proved that Abraham and his descendants lived in a highly civilized community, and that the ancient Israelites, so far from being unable to write when they conquered Canaan, brought an alphabetical script with them, from which, by the way, our own system of writing is descended.* And so one might go on; all the archaeological jig-saw puzzles of Old Testament times that have been unearthed and assembled tend to confirm the particular period of Bible history to which they belong, and to supplement it. When the jig-saw puzzle of Jericho was put together after Professor Garstang had excavated the city that Joshua burnt, it was found to confirm entirely the story of its destruction contained in the Book of Joshua. So the science of archaeology is all the while confirming the substantial truth of Old Testament history, just as another modern science is endorsing the reality of Bible miracles. It is time that these discoveries were generally known, and that people appreciated how present-day science endorses the Bible, and contradicts those crude materialistic ideas about life which have brought Christian civilization into such peril.

* The evidence found in the Temple of Serabit in Sinai confirms the common use of alphabetical writing at the time of Moses, and that the great leader had means at his disposal for committing his legislation and the contemporary history of his race in writing to posterity.

World Mission of The Anglo-Saxons

By R. A. FIREBRACE

According to an old Greek philosopher the world is the product of the twin forces of Love and Hate. Certainly this is true of the new world that is now painfully seeking birth. We see the forces of Hate at work tearing down the old order of things, ruthlessly destroying most of those values that European man has laboriously won for himself in centuries of struggle and strife. We behold with dismay millions of our fellows bereft of elementary human rights and duped into becoming the tools of the most sinister forces of evil the world has ever seen. What *seems* to be in process of birth is not the Kingdom of God, the peaceful and ordered Commonwealth of free and righteous men, but the Kingdom of Satan, the Slave State, where man has no freedom but to obey his overlords, and if there is peace it is but the peace of death. So it is not unreasonable that thinking men should today be pessimistic to the point of despair. Just as Christ said would be the case, "*men's hearts*" today are "*failing them for fear, and for looking after those things which are coming on the earth*" (Luke 21: 26).

However, there is another side to the picture. These forces of evil cannot operate without calling forth more than counter-balancing powers of good. As Isaiah said long ago, "*When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him*" (Isa. 49: 19). Christ in the discourse just quoted also said: "*When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.*" There are mighty creative powers of the Spirit mobilized and ready to come into action at the right moment. Their function is to build the New World Order on the site that has been levelled by the forces of destruction. The ground must be cleared of the old building before there is room for the new. The wreckers, though they do not know it, are under the strict control of the Great Architect Who has drawn the working plans for the glorious new edifice that is to be erected on the vacant site. Satan can do nothing, at any rate as far as the servants of God are concerned, unless authority is given him from above.

There is a widespread feeling abroad that if a New World Order is to emerge out of the present chaos it will have the Anglo-Saxon and kindred races, such as the Scandinavian, as its pioneers. Let me give you two very striking quotations from men recognized as leaders of the English-speaking world. The first is from a late Archbishop of Canterbury:

"Do you realize that *we alone* today are those whom God has chosen in the world's history as a people to whom is given incomparably the greatest trust and decision for the world's safety that has ever been laid on a great company of people?"

The second is from Lord Baldwin:

"The aspect of our responsibilities which I would like to consider is the aspect of spiritual leadership, for in my view the British Empire has a solemn duty to the world at this time — a duty which I have described in those words, 'spiritual leadership.' "

In our time it has been the task of the Anglo-Saxon-Israel movement to give an objective basis to this Anglo-Saxon sense of world mission. It has been their work to correlate it with the revelation of God which we have in the Bible, and thus provide, by way of contrast to the absolute opportunism of Hitler, an unshakeable spiritual foundation for politics.

There are, however, two stumbling blocks right on the threshold of Anglo-Saxon-Israel teaching which are apt to stand in the way of it being investigated, till they are cleared up. The first is the notion that this movement represents God as having favorites, as conferring a specially privileged position on one nation, Israel, at the expense of all the rest. This is a complete misunderstanding of the great Bible doctrine of "election." God chooses individuals and nations, perhaps one should rather say He creates them, to accomplish His preordained purposes in all their infinite variety. He is a Master Craftsman Who has a vast collection of tools, each one of which is unique and can only do the work for which it was designed in the first place. Some individuals or nations seem to have a mighty part to play in world affairs, others only a small one, yet all are necessary to the perfection of the whole. And, moreover, all share in the blessings that each contributes to the whole out of his particular aptitude or gift. We are not all called to rôles like that of Moses and St. Paul, but we do not accuse God of favoritism on that account. Rather do we acknowledge thankfully that the whole human race has received immeasurable blessing from the labors of those whom God has so richly endowed with creative spiritual genius.

And so, if God has, as we believe, chosen Anglo-Saxon and kindred peoples as spiritual and political pioneers and given them especial gifts in these fields, it is not that other nations may be impoverished but rather that they may be blessed and enriched.

Greece has enriched the whole world by its art and Germany by its music. We are immeasurably in the debt of those nations for what they have given us. So likewise have we been chosen to minister to the whole earth in the yet higher fields of religion and social organization so that through us, in the words of the covenant that God made with Abraham, "all the nations of the earth might be blessed." Here is no favoritism, but rather a deep and awful responsibility.

The second stumbling-block is based on the idea that it is essentially unspiritual and anti-Christian to attach any religious significance to the idea of race. And when we see the frightful misuse to which this idea has been put by the Nazis we can indeed sympathize to some extent with this objection. But it can be easily cleared up if we realize that all through the Biblical history of Israel those who did the work and received the blessing were not the nation as a whole but a minority who remained faithful to God and His Law. The word Israel means a ruler or coöperator with God. If we are not coöperating with

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God then we are not true Israelites whatever our ancestry may be. And, conversely, we can become Israelites by adoption and enter into all the promises of God for His people simply by learning to coöperate with God, *i.e.*, by accepting Christ, irrespective of our blood.

Why, then, drag in the question of racial origin at all? Briefly the answer is this. Our salvation is both individual and social. We have to be redeemed one by one from our individual sins and also collectively from our social and corporate sins. We have to show forth the glory of God not only in individual life nor even only as a Church, a community within the nation, but eventually in the national life as a whole. For this latter task it was necessary for God to prepare and train a nation — not a set of scattered individuals, nor a Church, but a nation. Certainly the Church has a great part to play, but it cannot take the place allotted to the nation. The age-long training and segregation of a certain racial stock is absolutely vital to the success of God's plan.

May God bless us all and give us His Spirit so that we may judge rightly between the dead past and the living future.

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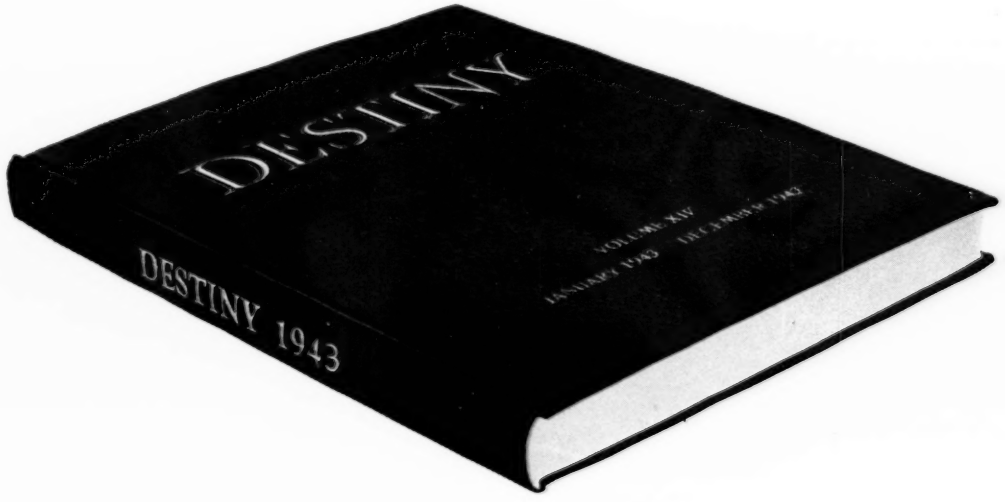
With this issue the fourteenth year is now ending since January, 1930 when this publication had its beginning in modest form. Since then, the events of each succeeding year have piled evidence upon evidence of how well-pointed, Biblically correct and *vital* has been the information published in these pages from the beginning!

In pausing briefly before the commencement of the fifteenth year of Destiny, we wish to say that it has been a continual source of inspiration for us to know that this medium has been the means of providing constantly increasing thousands of people in Anglo-Saxondom through these years with *the truths of the living Bible*, which enables them now to view the transpiring events in the world with alert eyes. That they now understand *the meaning of things as they are* and thus face the future without fear is evident from their correspondence.

As this one hundred and sixty-eighth issue goes to press, and as Destiny confronts a future filled with opportunities to extend its message to others, we pause to express our gratefulness to the many friends of so great and grand a cause as the opening of the Bible to its complete truth. We value, more than we can say, the active interest so many readers have shown, which has resulted in the continual expansion of the scope of our activities.

In turn, we assure you again that this is a task to which we are gladly dedicating our lives; furthermore, that we shall constantly be imbued with the complete willingness to serve, and serve well.

— *The Editors*



The 1943 Bound Volume of DESTINY

Bound Volume XIV (January through December of 1943) will be ready in time for Christmas. It will contain all 444 pages of this most significant year of Destiny and will have a master index for quick reference to any desired article, short subject, or editorial.

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Volume XIV will be unequalled in the months ahead because it provides the Bible-based background for the pattern of things to come. As gifts for friends, and for one's own library, this is an irreplaceable treasury of vital truth. It is $5 postpaid. Destiny Magazine, Haverhill, Massachusetts.

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All this national Bible information is rapidly becoming an issue within our land, and it is up to those of us already blessed with this knowledge to pass it on to others. The times call for action! The issues confronting us now, as we approach the most dangerous period of the war (with *false* peace immediately ahead) demand that America's Bibles be opened and *kept opened* until knowledge and understanding of the national direction therein breaks through upon the mind of America.



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