DESTINY

The Magazine of National Life



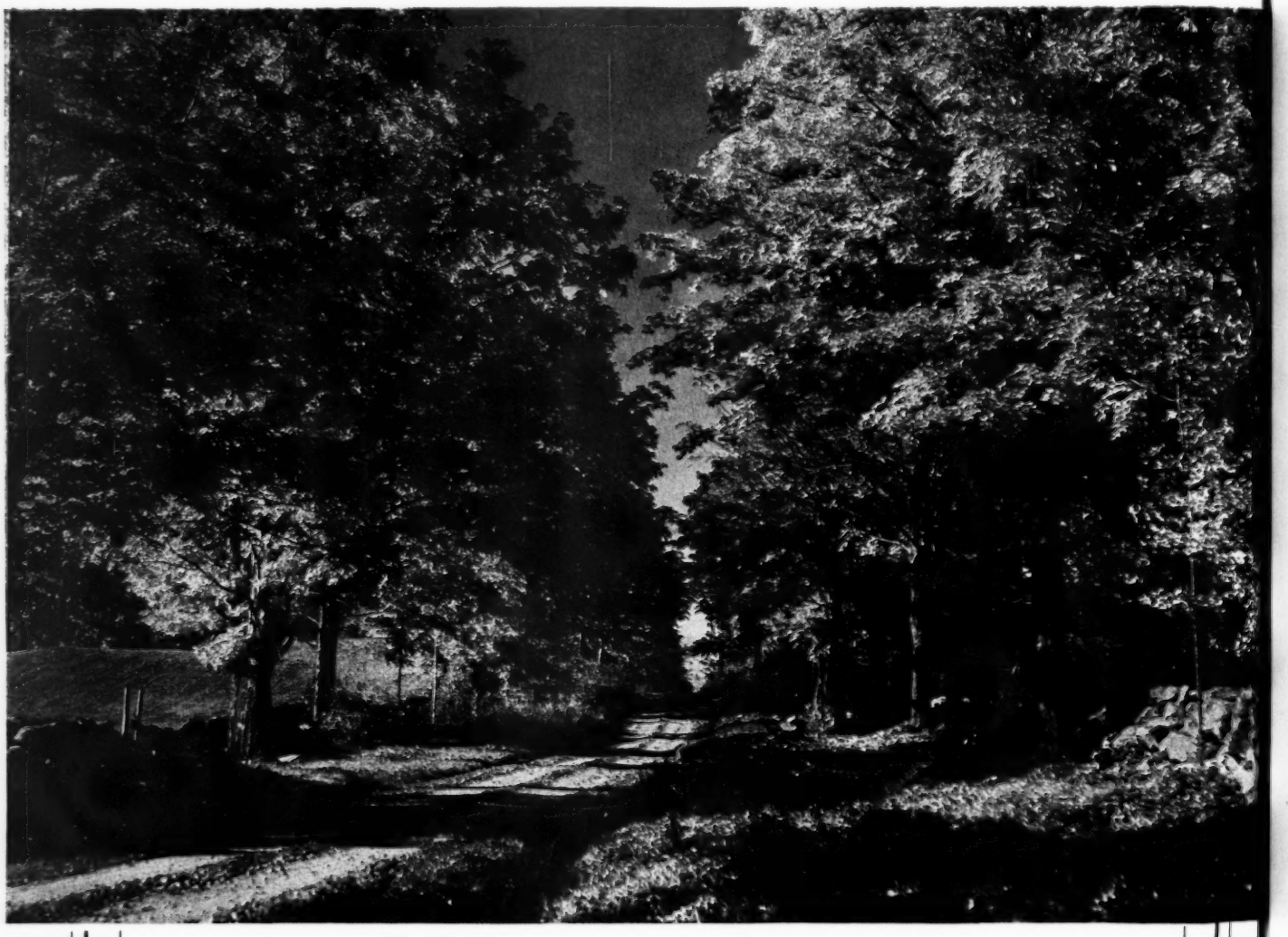
Pennsylvania Department of Commerce Illustration

THE HARVEST IS RIPE

The Laborers Are Few

[PAGE 314]

AUTUMN



And with this season nature presents her own counterpart; to parallel the life-road of man . . .

LIFE can be likened unto men travelling along a highway: taking up the journey in the springtime of life, then continuing on through the summer, finally reaching the next season and the glorious foliage of autumn. And it is certain that when autumn comes those who have fully rounded out a life of usefulness have acquired a knowledge and understanding that lends glory to the days of their declining years.

Each stage of development in human life follows the pattern of the differing seasons of the year. In youth the man plants and lays plans for the future, cultivating them with visions of growth and final maturity. Through the summertime of life he watches the development of these dreams as, in his prime of life, he works and labors to acquire knowledge; it is the time of learning in the great school of human experiences. Yet, unknown to the young, and never fully realized by those who work and labor in the summertime of life, the autumn of life will bring its unique experiences and long-to-be-remembered compensations. "The best is yet to be," wrote Browning, "The last of life, for which the first was made."

The brilliant foliage of the autumn landscape is only possible because there has been healthy growth in the spring and summer with the leaves of the trees reaching their perfection, to then be tinted in the hues of the rainbow as Jack Frost passes his brush over the landscape. So it is with men! Those who have lived in the fear of the Lord, who have been schooled and trained in accord with His will, experience the hand of God passing over them to leave a depth of understanding, and a wisdom which is missing in those who are less fortunate. The colorful character of these men, personifying the virtues of a Godly life, are well illustrated by the Psalmist:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither [fade] and whatsoever he doeth shall prosper."

As the green foliage of summertime, instead of fading away, puts on its beautiful garments of many colors so also do men, blessed of God, receive that colorful understanding and wisdom in the autumn of life that compels the young and inexperienced to seek their advice and counsel. The glories of autumntime thus have their counterpart in the lives of Godly men, mellowed by age and experience, venerated and honored by the generations that follow.

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 but pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today, as in Bible times — the same people with the same work — but now nearing a time for the full entry of the rule of God amongst men.

Among our subscribers are men and women from many different walks of life, of all churches, and many clergymen. The Anglo-Saxon-Israel identity is 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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DESTINY

The Magazine of National Life



THE MARCH OF HISTORY

JULY 19: ROME BOMBED

No REASON exists why the city of Rome should have continued to be free from aerial attacks. When Hitler's planes were bombing London, Mussolini sent Italian planes to help bomb that city. While Rome is a city with ancient monuments, it was also an important military center and a railroad junction of strategic importance to the Axis. Through this junction there flowed munitions of war as well as enemy troops opposing the American and British forces.

Germany and Italy shed crocodile tears over the damage likely to occur to religious monuments, but we remember they shed no such tears when they were destroying churches and ancient landmarks in the city of London and other places in the British Isles. It is but the cry of the gangster and the criminal when he finds himself cornered and the tables turned upon him.

Few realize that in the bombing of Rome there came the fulfillment on date, in accord with the pattern, of an important event in the history of this war. Rome is the seat of the Beast of Revelation, the city of seven hills, the government and kingdom characterized by Daniel as having feet of clay. The Italian tendency to give up quickly and the reported mutinies among German-led Italian troops indicated the accuracy of Daniel's descriptive designation of this empire as the weakness of clay mixed with iron, yet not cleaving together; for iron and clay will not mix. Events have already demonstrated that the Italians and Germans are unable to mix or cleave one to the other, as so clearly visualized by Daniel.

In DESTINY for June, 1943, W. C. Nabors wrote in the article (written May 8th) titled *Coming World Trends:* "The accompanying chart 19, which appeared in DESTINY for January, 1943, suggests that Italy shall be the location which shall mark the event on the Solar date of July 19, 1943. If Italy, the middle head, is to be displaced within the over-all dates [July 15, 1943 to August 24, 1943] shown there, then the campaign must be very intense on this 19th day of July and the suggestion of a major victory in the air by the combined forces of Britain and the United States might well be the event of decisive importance in the campaign."

Five items were thus referred to for fulfillment on this date, namely:

(1) Italy was to be the location to mark the event.

(2) The campaign of the Allies to displace Italy from the war was to be very intensive.

(3) It was to be a major victory in the air by the combined Allied forces.

(4) It was to be an event of decisive importance in the campaign.

(5) It was to occur on July 19, 1943.

* * *

1) Certainly Rome, the capital of Italy, fulfilled the location.

2) With the campaign for Sicily well advanced and the mainland of Italy already under attack from the air, the campaign had reached the intense stage. (When this article was written on May 8th, the press did not know at that time that the campaign would be directed for certainty against Italy, and Pantelleria did not fall until June 11th.)

3) With over 500 planes used on a daylight raid, of which the enemy had been given advance notice, with a loss of only five planes it must be considered a major victory for the Allies.

4) In view of the importance of Rome as the capital of Italy and its religious importance, the event no doubt will be decisive on the morale of the Italian army. In view of the transportation importance of the railhead involved in the bombing, it is no doubt of decisive importance in the supply to Sicily and South Italy and the outcome of the campaign is now assured.

5) It occurred on July 19th.

President Roosevelt and Prime Minister Churchill issued a warning to Italy a few days before July 19 pertaining to the coming devastation of their land if they refused to repudiate Mussolini and sue for peace. Then came the bombardment from the air of Rome, an event that will yet turn out to be of major significance in the Italian campaign. This attack upon Rome was preceded by the bombing of Naples with great destruction there.

Those who refuse to see the significance of the unfolding of the pattern and the meaning in the events which occur on the days chronologically designated are blind to realities. Moreover, all such are in for a startling awakening in the precision and exactitude of the coming fulfillment yet to occur in accord with the Divine agenda as God compels His people to awaken from their state of spiritual lethargy.

CRADLE OF CHRISTIANITY

Now that Rome has been bombed let us examine the claim being made by many that this city is the center of Christianity. Certainly Christianity never originated in Rome, and certainly Rome and its populace were still pagan long after Christianity was born in Palestine. In the days of the early Church, Christians were dragged to Rome to be tortured and killed in the Arena. It is, therefore, inaccurate to voice claims tantamount to making this city the cradle of Christianity: it is *not*, and to millions of faithful servants of our Lord who in the power of the Spirit have taken the gospel to the ends of the earth, Rome has never been a center. Many Christian martyrs went to death faithful and true unto the end despite all Rome endeavored to do to make them recant.

Organized Christianity as represented in the Catholic and Protestant hierarchies tends to keep their adherents in doctrinal strait-jackets and those who refuse to be so spiritually bound become the object of their attacks.

Christianity originated in Palestine. When the center moved from that land it did not go to Rome, but was transferred to the Isles of the North and West *hundreds of years before ever there was a Pope at Rome* by Joseph of Arimathea and those who fled from Palestine and Jerusalem to escape persecution. They established the first Church in the British Isles only a few years after the crucifixion. The place where this first Church was established is at Glastonbury, England.

Furthermore, we seriously question if the Apostle Peter ever visited Rome for he was an apostle unto Babylon (see I Peter 5: 13) where, in his time, many Jews were dwelling. There Peter no doubt suffered martyrdom by being crucified. Paul went to Rome and there is abundant evidence that on one of his missionary journeys he also visited London where, from Ludgate Hill, he preached the gospel. Had Peter been in Rome, Paul would certainly not have failed to include him in his greetings to the friends there and so his very silence indicates that Peter was where he himself declares he is in his epistle: at Babylon. The claim of the sacred heritage of apostolic descent is hardly sustained in the lack of all evidence that Peter ever was at Rome.

In spite of all this and despite the fundamental fact that missionaries of Rome admittedly found a strong flourishing Christian Church in the British Isles, established centuries before their arrival, men continue to erroneously repeat the statement that Rome brought Christianity to the Isles. That city, once the center of the Pagan Roman Empire, is now the center of the Papacy — a powerful politico-ecclesiastical organization — but never has it been the center of true Christianity from whence Israel received the Gospel.

When God called Israel to be His servant, He saw to it that His Gospel which Israel was to preach was taken directly to the Isles by the disciples of our Lord. His people Israel received their commission direct from Jerusalem, not by way of Rome, regardless of the claims of Rome and of those who accept those claims as being true!

Jesus commissioned His disciples to "Go unto the lost sheep of the House of Israel" and He made them the Light bearers of the Gospel to His people so that when He said to the Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" it was to Israel the disciples carried the message and to Israel that the transfer of the Kingdom was made.

The company of disciples and believers who, with Joseph of Arimathea, established the first Christian Church in the Isles, were instruments in the hand of the Lord in accomplishing the transfer directly from Eastminster (Jerusalem) to Westminster in the Isles of the sea north and west of Palestine.

Our Lord never waited hundreds of years, as taught by Rome, before giving Israel the glad tidings of their redemption, but sent the disciples directly to the Isles with the message of the glad tidings of the Gospel.

The conversion of England to Christianity is given in the *Encyclopedia Britannica* as taking place between 597 and 686 A.D., but the following inscription in the Church of St. Peter-Upon-Cornhill, London, England, is evidence that there was a strong flourishing Christian Church in the Isles long before the Church of Rome was able to send emissaries to Britain, which it did not do until 597 A.D., when Pope Gregory the Great sent a mission to England headed by Augustine, who landed at Ebbsfleet in that year.

Now note this already-referred-to inscription carefully, and mark the date:

"Bee it known to all men that in the year of Our Lord God 179 Lucivs the first Christian king Of this Land, then called Britaine founded ye first Church in London that is to say ye Church of St. Peter Upon Cornehill and hee founded there an Archbishops See and Made that Church ye Metropolitane and Chiefe Church of this kingdome and so it endured ye Space of 400 years and more, unto the coming of St. Avstin the Apostle of England the which was sent Into this land by St. Gregorie ye Doctor of ye Church in the Time of King Ethelbert and then was the Arch Bishops See and Pall removed from ye said Church of St. Peter-upon-Cornehill unto Dorobernia that Now is called Canterburie and there it remaineth To this day and Millet a monke which came into This land with St. Avstin hee was made the first Bishop of London and his See was in Pauls Church and this Lucivs king was the first founder of St. Peters Church upon Cornehill and Hee reigned king in this land after Brute 1245 yeares and in the yeares of our Lord God 124 Lucivs was crowned king and hee was Buried [After some Chronicles hee was buried at Gloucester in that Place where ye order of St. Francis Standeth now]."

It is interesting to note the reference to Brute or Brutus who came to London after the destruction of Troy, for he also was of Israel stock.

The true seat of Christianity in Israel, where also there are relics of the past, has been subjected to severe bombings by the enemy and, in those bombing raids by Germany, Italian planes participated! So, if military necessity required it, why should Rome have been immune just because it happens to be the seat of an ecclesiastical power? Certainly as to antiquity and direct descent from Jerusalem the Church in Great Britain supersedes all the claims of Rome to that honor.

Also, if the Anglo-Saxons were as keen to establish the facts concerning their past as they are to believe in the false claims of those who have no love for our race, what an abundance of light would be shed on our glorious history, destiny and responsibility; and in gaining this information, what a clear vision the Anglo-Saxons would have of *the reason for things as they are!*

WRECKING THE ROMAN EMPIRE

CHRISTIAN leaders and teachers who have felt called to speak upon prophetic matters have, as a rule, consulted that school of prophetic interpretation as sponsored by the Moody Bible Institute and accepted as fundamental by most so-called fundamentalists. Insofar as the approach to prophecy is concerned it is Pharisaical for, as with the Pharisees in relation to the program for the coming of the Christ, so with many of the fundamentalists in their appraisal of prophecy

and its relation to the future. A program of procedure has been set by them and events must fall in line with that preconceived view. Even when current happenings are contrary to their predictions they conveniently move the time of the fulfillment of their prognostications into the future, ignoring the prophetic significance of what is actually taking place, for to accept and recognize the evidence of things as they are would completely destroy their position: a position in accord with preconceived ideas.

When Mussolini was approaching the zenith of his power this school was in the height of ecstasy as they loudly proclaimed, "Now the Roman Empire would be revived again" — in accord with their predictions. Mussolini himself was even informed by those of this school of thought that he was the man destined to accomplish this purpose.

DESTINY for March, 1939, contained an article titled "The Roman Empire" in which a complete appraisal of the situation was made and the impossibility of rebuilding the Roman Empire clearly pointed out. Scriptural evidence was given to show the error of the futuristic interpretation of prophecy which had as one of its main planks the rebuilding of this ancient Empire. Attention was also called to the fact that Mussolini would merely assist in the destruction of the present world order, bringing to an end what remained of the Roman Empire!

Events since then have more than justified DESTINY in these findings, for Mussolini, instead of rebuilding the Roman Empire, has been wrecking what was left of that Empire in his desire to grab world power or at least complete control of the Mediterranean. It was also shown that the Biblical reference to a revival of the Roman Empire was fulfilled centuries ago, and that there would not be a second revival of that Empire. All these Scriptural facts have been completely overlooked by the above school of prophetic interpretation.

Now completely discredited by the march of time, the voice of this group regarding the revival of the Roman Empire is as silent as it was formerly noisy in the day when Mussolini was bragging of what he was going to do. It would be interesting to know how much he was heartened in his bragging in the things told him by such believers.

Until men recognize His Kingdom people, the Anglo-Saxon-Celtic nations — the stone cut out of the mountain without hands — prophetic students are in no position to rightly understand the utterances of the prophets as they apply to the world drama now unfolding before our eyes.

A knowledge of the identity of Israel today is the key to an understanding of prophecy and that key was made available to the fundamentalist leaders and futuristic school of prophetic interpretation. But these leaders turned away from that identity which would have given them a clear understanding of prophecy, despising all instruction and would not consider or have anything to do with the evidence as set forth in Scripture: electing to continue in their unscriptural teachings. Furthermore, they turned upon those who used this key and have moved against their own members who began to see the light.

Micah's prophecy is being literally fulfilled upon them, these Pharisees of modern times:

> "Thus saith the Lord concerning the prophets that make my people err. . . . Therefore night shall be unto you, that ye shall not have a vision. . . . Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer from God."

How true! After having told Mussolini that he was destined to rebuild the Roman Empire, God never confirmed their predictions and instead sent His Kingdom people, the nation of the Book whom they have despised, the Stone Kingdom of Daniel, to smashing the Empire of Mussolini in conformity with the utterances of Daniel,* and still they remain silent and refuse to believe.

The Pharisees of our Lord's day refused to believe in the resurrection, even though they knew that Christ arose from the dead. Can we expect much more from these modern Pharisees even though they are witnessing the Stone beginning to grind the old Roman Empire to powder? What will they have to say when, instead of a revived Roman Empire lording it over Anglo-Saxon-Israel, the dream of Mussolini becomes as the chaff of the summer threshing floor when Israel takes over and rules in the land of the Caesars? Will they then believe?

Whether or not the evidence of fulfillment is accepted and modern Israel recognized now, it is of little moment, because time will give its verdict and *prove beyond question the Anglo-Saxon-Celtic people as God's Israel today.* The fundamentalist school of futurist interpretation of prophecy is being completely discredited as the Stone falls upon the Roman Empire, for one of the main keys in their doctrine is the future revival of that Empire and this, they were declaring, would be brought about by Mussolini.

Sooner or later, prophetic students must discard their preconceived ideas and turn to the Bible and let the message of the prophets bear testimony to the *facts!* They must accept the evidence verifying the fulfillment of prophecy and of the identity of the people of the Book as the Anglo-Saxon-Celtic nations today! When men will do this all will stand in reverence as they acknowledge the wisdom, the might and the power of Jehovah, the God of Israel who guides and directs His people in their onward march to victory and toward the ultimate establishment of peace under His administration and Kingdom.

SHADES OF THE PAST

THE very engine of destruction which the German Staff helped establish in Russia now has developed into a full grown bear, and is about to swallow its German originators.

In mind we go back to World War I when, in 1917, the High Command of the German army provided Lenin a sealed train from Switzerland to Russia to bribe the followers of Kerensky, the leaders of the Menshevik Party, the majority party, in favor of the Bolshevik, or minority party.

Lenin's activities resulted in the establishment of Communism in Russia followed by the massacre of the royal family and millions of the middle class, including the professional and skilled, tradesmen, industrialists and churchmen. Germany thus made a major contribution toward the establishment of a Communistic Russia. And Communism became an accomplished fact in that land only by a reign of terror and through the shedding of rivers of blood in the torture and murder of these millions.

Germany sowed the wind and is now reaping the whirlwind, for Communism (which she avidly planted in Russia for the purpose of destroying the Allies in World War I) has now become an instrument used of God to bring about the defeat of the German plans for world conquest.

Just as the German bombing of defenseless cities is now reacting upon her in the bombing of her own cities, so the

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

reaction of having assisted in making possible the establishment of the evils of Communisn is upon those who were responsible for sending Lenin to Russia. Russia is gaining in strength as Germany grows weaker and the inevitable day of reckoning draws near for the German people. A just retribution has come upon those who helped bring the reign of terror upon the millions who have suffered and died in the land of Communism during the past twenty-six years.

God is a God of justice. Accordingly Germany's rendezvous with defeat upon Russian soil can be said to be just: remembering the evil Germany let loose upon that land through assisting in bringing about the establishment of Bolshevism.

Alexandra Kollantay with Lenin and Trotsky comprised the first triumvirate to take over the reins of government in Red Russia. Kollantay said, "Bolsheviki means what the Bolsheviki does." That being true, it means murder, theft, slavery, religious persecution, free-love, the abolition of the family, the abolition of inheritance, abolition of morality, abolition of private property, of individuality, and of freedom as well as the intensely attempted abolition of God and His eternal truths.

Just as from Germany in the last century came Higher Criticism to destroy belief in the Bible so, with the help of Germany, Bolshevism came to power in Russia. But Germany has now reached the time of judgment for all the evil she has done. Can one say this judgment is not just?

MUSSOLINI'S IGNOBLE END

ONE of the three dictators is no more. Esdras saw the three-headed eagle and, as he watched, one of the heads died in his bed. Can it be that in Mussolini meeting an ignoble political death in his own country (or bed) we have the fulfillment of this prophecy? Before long Mussolini may also pass away in death, for he is a sick man. The two remaining heads (Hitler and Stalin) are to fight it out, with Stalin victorious over Hitler, and afterwards a great confederacy under Russian leadership will move against the Kingdom: coming to judgment in the land of Palestine.

Attention is called to the list of the ten dictators as given in *Study in Revelation*,* on pages 268–9, in which book it is pointed out that 1943 A.D. would be a critical year in the beginning of the end of dictatorial power. So on July 25, 1943, Mussolini came to his end, the first of the dictators to arise, for the Fascist regime blazed the trail of modern dictatorship with its march on Rome on October 30, 1922.

Quoting from *Study in Revelation* regarding the moves made by the dictators:

> "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.
>
> "There is only one way in which war can be made against the Lamb by the military might of the dictators. It is through an attack upon His Kingdom. The dictators move against Israel, declaring their intention of destroying the power of God's people."

* 384 pages, $3.50 postpaid. Destiny Publishers, Haverhill, Mass.

This was written in 1940, long before the United States was at war with any of the dictators, but events have since proven the accuracy of the above statements. The dictators have made war against His Kingdom people, the Anglo-Saxon-Celtic nations and now the Lamb of Revelation, Jesus Christ, through this people, is beginning to overcome the dictators and Mussolini is the first definite casualty as a result of the Israel armies moving into his territory.

The power of the Stone Kingdom has already caused the ousting of the leader of Fascism who, only a short time ago, strutted across the world stage and boasted of the might and power of the Empire he was undertaking to build. His power is now gone and the Empire itself is crumbling under the mighty blows delivered by His Kingdom people who are destined to overcome all dictators as they smash with their might and power and reduce them to impotency, finally grinding their systems to powder.

The Little Stone of Daniel's prophecy is truly in action, and blind indeed are those ecclesiastical leaders who continue in their refusal to recognize the fulfillment of prophecy in these great events and to accept the identification of the "people of the Book" as the Anglo-Saxons smash against the shores of the once mighty Roman Empire.

PASSING OF DEMOCRACY

FROM time to time DESTINY has pointed out that our nation was founded as a Republic. This has been completely overlooked by those who would make of our nation a democracy. First there came the breakdown of the principles of the Republic followed by the establishment of the doctrines of democracy. Under mob rule the way was opened for the rise of bureaucracy as men came to office and power whose mental attitude towards the public was well expressed by Harry Hopkins a few years ago when he said, "The people are too damn dumb to understand anyway." Thus the New Deal policy of regimentation and control has been fomented by these satellites of a planned economy who have seen in the war the opportunity for bringing their plans to completion regardless of the people.

When our nation began to turn its back on the original constitutional provisions of this Great Republic the flood gates were opened enabling a type of dictatorial power to rise in our midst as it has arisen in 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. It gives birth to the great challengers of real freedom and permits tyranny through seizure of power.

Unknown to men, we are not fighting to make the world safe for any *ism*, democratic or otherwise, but to preserve the nucleus of the Kingdom of God upon earth, the Israel people, His Kingdom. In the fight to preserve this seed-race all vestige of tyranny and its spawning ground, democracy, will be swept away. Wrecking crews are busy, the old order is passing, and in accord with Peter's statement the earth is to be reorganized — but it will be in accord with the laws of righteousness: the Divine law and its administration.

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The Bible Perspective of the Profit Motive

By HOWARD B. RAND

Much is being said and written about the evils of the present profit system and we cannot nor are we going to try to defend those evils in any way. Unfortunately, though, in condemning the evils of an economic system destined to pass away, there are those who are stigmatizing profit, in itself, as evil and in so doing are undertaking to destroy a man's right to a return for his labor and services, a return as fundamental to domestic tranquillity as the fulfillment of the desire for liberty, freedom and independence is to the peace and happiness of a nation.

What, primarily, is the ultimate objective of human labor? Is it not that men may have a profit, or do men work merely for the pleasure of laboring without any desire to secure a return for their endeavors? How many would hire out to work for another unless wages were forthcoming? How many farmers would be content to labor and work, expending energy in plowing and planting — if there were to be no harvests? Every laborer expects wages at the end of his allotted time of service and every farmer turns over the sod in the spring and gives time and labor to plant and cultivate with the expectation of a harvest in the fall! If the laborer in the factory were informed he would receive no more wages, how long would he continue to come to work? Destroy the possibility of any harvest or declare it is to be confiscated, will the farmer still have an incentive to work and labor? Serve notice on cattle raisers that there will be no profit for them, nor will they be allowed to retain their increase, and who among them will continue to work? Already we have evidence of the truth of these statements as men refuse to give of their time and labor when returns are not assured under the present price-fixing policy which tends to destroy profits.

Trading in the market is but another form of exchanging labor for profit through supplying to another what he desires and receiving in return a just remuneration for having supplied that need and for services rendered. Destroy the ability to make any profit in the marketing of goods and men will refuse to trade in the open market. So-called black markets then flourish as men seek means and ways to secure profits denied them in the usual and accepted channels of trade.

A wealth of meaning is involved in the statement of Jesus when He said, "The labourer is worthy of his hire." In this expression a fundamental principle was laid down by Him, the full acceptance of which will bring a solution of the many problems that revolve around the profit motive, for men are entitled to an equitable and just return in accord with their ability to do physical and mental labors and for being diligent in business. When a government undertakes to regulate profits in accord with the needs of supply and demand, the wisdom of one greater than Solomon is needed to keep a true balance and prevent economic disaster. Certainly there is no evidence of such wisdom in the increasingly contradictory mandates being issued by governmental authorities.

There is a vast gulf between those who secure legitimate and honest profits, and those who scheme and plan to defraud their fellow men in the name of business. Micah, the prophet, severely condemned evil practices for gain when he said:

"Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practice it, because it is in the power of their hands. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage." (Micah 2: 1–2.)

Jeremiah also condemns those who oppress others and refuse to pay for services rendered:

"Woe unto him that buildeth his house by unrighteousness, and his chamber by wrong; that useth his neighbour's service without wages, and giveth him not for his work." (Jer. 22: 13.)

Amos the prophet declares:

"Hear this, O ye that swallow up the needy, even to make the poor of the land to fail . . . making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes."

Because this is so, judgment is pronounced upon the people who practice these evils and upon the land where the people dwell:

"The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwell therein?" (Amos 8: 4–8.)

Though we are experiencing much of these evils under our present profit system, the cure is not in following the program of those who would destroy all profit in their endeavor to rectify the conditions they consider responsible for human ills. Such are failing to recognize that what they advocate is but an emulation of the man who set his house on fire in order to cook a meal. However, there is a solution: not in the destruction of profit, but in assuring men an equitable return in a legitimate and honestly earned profit — the fruit of their labor.

Labor finds fault with the profit taken by management and management has questioned the earnings of labor but each, whether labor or management, is entitled to a just reward for their contribution in time and energy, whether it be physical or mental. To this can also be added the fact that every man is entitled to the increase from his possessions: the laborer to his wages; the farmer to the increase from his land; the cattle raiser, the increase from his flocks and herds; the manufacturer, the increase resulting from having turned raw material into serviceable goods; the merchant, profit from services rendered in supplying the needs of his customers; the professional class, such as doctors, lawyers, engineers, ministers, teachers, etc., fees or profit for the years spent in study to enable

them to minister to others in their needs. For all these services the honest man is willing to pay, for the righteous will not use his neighbor's services without giving a just reward.

Freedom of enterprise, with profit for physical or mental expenditure of labor and a just return from one's increase with the right to protect profit through savings and from later unjust confiscation, is *fundamental* in an orderly human society if men are to be truly contented, happy and free. But in this day of evil propaganda we have — figuratively speaking — long-haired, short-sighted individuals who are undertaking to write the ticket of a planned economy in which it is hoped to curtail, if not completely eliminate, the profit motive and prevent men from building a large estate or acquiring substantial savings. It is proposed to set brakes against those who through diligent, honest labor and work strive to secure the future for themselves and their loved ones: that financial independence may be enjoyed.

These planners are failing to take into consideration certain fundamental and basic facts of human nature as they high pressure the American public into accepting their program. The advantages to which they point are many times offset by definite disadvantages that would ultimately destroy the initiative and the enterprise of millions of our citizens who are naturally thrifty and industrious. Thus all would be impoverished in the planned process of leveling as the wealthy are penalized in their possessions.

Men will not labor for long and produce without a profit, nor will they take kindly to working for a superstate in return for a right to participate in a glorified form of charity through governmental handouts of the needs and necessities of life. Liberty, freedom, independence and a right to the fruits of one's labor are the four pillars of a perfect social order. These four pillars can only be acquired in a complete acceptance of the Divine Law and its administration. So, along with the human desire for life, liberty, and freedom, there is the burning desire for independence and an undisputed ownership of property and possessions. This right of ownership supplies the incentive to labor and work and increase one's holdings.

Can these human characteristics be changed so that men will not desire liberty, freedom and independence? History proves otherwise. Yet meddling economic planners seem not to know that the hope of profit is as deeply rooted in human nature as the desire for liberty and freedom. A return, increase or profit has ever been the incentive to hard work and labor on the part of man, whether he has worked at the bench or labored in the office. Furthermore, profit, the result of one's labor, is *sanctioned by God, Who condemns those who would use the service of others without a just return for services rendered.*

Thus, let us turn to the Book and to the Divine Laws which transcend human reason and we will find that man has been vested with definite rights in property, in the earnings of his property and in a profit from the labor of his hands. Penalties are exacted for refusing to recognize a man's right to a just return from his services and labor. Nowhere in the Bible can there be found any support for the thesis of those who advocate the abolition of a man's right to profit or legitimate earnings. There must be abolition of the many evils of the present profit system through which men have oppressed their fellow men but men must continue to have a just return for their labor in proportion to their ability — else human initiative and enterprise will be destroyed. To hold that the acquisition of wealth is a crime, or poverty a virtue, is *contrary to all Biblical teaching!*

While there is no virtue in being poor, yet poverty in itself is no disgrace. In a nation where such prevails it is a sure sign of maladministration and the refusal to keep and administer the economic laws of God. God blessed men of old with wealth of possessions and in the increase of those possessions we have a distinct mark of Divine favor for the faithful. In Job's affliction God demonstrated to men and angels that men of faith did not serve God because of what they received but because they believed and trusted Him.

Job was accounted very wealthy. "His possessions were seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, a very large estate." The economic planners of our day would certainly condemn this man in his holdings and scheme to reduce his wealth.

Satan declared Job served God for that which he had received and if he lost his possessions he would turn against God. And so there came the trials of Job in which he lost all his wealth and in it all Job sinned not, nor did he accuse God foolishly. The faith of the man is exemplified in his statement, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Later Job's wealth was restored to him again but in accord with the presumptuousness of the present-day economic planners this was a mistake, for in their order of a *planned scarcity* no man should have been allowed to acquire so much wealth which, they would reason, was all out of proportion to the wealth of the average individual. It is certain that once a man's wealth was thus reduced they would see to it, if it were in their power, that it would not be possible for that man to acquire such an estate again.

As with Job, similarly back of those who are planning today to destroy the right of men of Israel to acquire wealth is the accuser and adversary of Israel, his Satanic majesty, whose desire is to impoverish God's people and reduce them to a state of distress and hardship — making them an easy prey to his Satanic schemes and plans.

Abraham was blessed of God with great wealth as was Isaac and Jacob after him. Poverty and destitution is not in God's plans for Israel and the fact that such conditions exist in our land today is because, as a nation, we have departed from His laws and their administration. Of Isaac, the Bible says:

"Then Isaac sowed in that land, and received in the same year an hundred fold: and the Lord blessed him. And the man waxed great, and went forward, and grew until he became very great: For he had possession of flocks, and possession of herds, and great store of servants, and the Philistines envied him." (Gen. 26: 12–14.)

Because of that envy the Philistines, the rulers of the land, proceeded to put into operation a plan that would curtail and destroy Isaac's wealth. Today we see a similar program going into operation, the objective of which is to destroy the wealth of the upper and middle classes of our people. The planners of our economic scarcity refuse to accept the Divine Law of abundance and, as a result of maladministration and curtailment in distribution, crops have been plowed under in the past and men paid to refrain from planting. Now plans are being laid which will affect individual initiative and prevent man from acquiring wealth above that of his fellow men. This process of leveling is contrary to all laws of justice and equity in that the thrifty and industrious, possessing ability, are refused the fruit of their labors by rules that penalize their capability. God promises an abundant return in the labor of a man's hand when men keep and administer His laws.

When Israel was organized into a Kingdom at Mount Sinai the laws given that Kingdom to administer* protected a man in his possessions and in his right to increase those possessions and become wealthy. No ceiling was set to the amount of wealth he could acquire so long as in the acquiring of such wealth he in no way oppressed his fellow man or prevented others from emulating him. Under these laws profit was assured to the industrious and safeguards were placed around his possessions so that his acquired wealth was not subject to loss or governmental confiscation. Governments were forbidden to levy taxes above that allowed under the system of tithes. The officials of the government could not finance their blunderings by increased revenue through increased taxation.

Watch the out-working of the minds of our political leaders today and the only solution that seems to occur to them, and which program is being adopted by those who purport to have drawn blueprints for effecting a cure of our national ills, economic troubles, and to prevent inflation, in fact, to eliminate every other trouble (present or potential) to which our nation is subject as the result of mismanagement of the affairs of state and of our social economy, is to suggest more taxes.

One need but read the statements coming out of Washington to recognize the truth of this assertion, for immediately a problem arises some one is bound to suggest an added or special tax as though the power to tax carried with it the power to cure. So we are taxed in our goings out and our comings in, with a fuel tax and a tax on the use of a car we are forbidden to drive, with taxes on our property and taxes on our wages, in fact with every conceivable tax placed upon the things we buy, use, eat and wear until the air we breathe seems to be the only thing which has escaped this withering process of taxation and that too would be taxed if only there were some way to corner and control it. And so the political doctors who refuse to heed the Divine Law have no other alternative for the difficulties they face but to suggest drawing more blood from the patient who is already weak from the loss of blood.

God has set unlimited opportunities before men and *He has placed no ceilings to the amount of wealth that may be acquired*, but He has placed severe penalties upon those who steal or injure another's property and for those who place stumbling blocks in the way of others who would also acquire wealth; for there is enough for all, and to spare, under a righteous system of administration!

Wealth is only limited by the individual ability of those who have God's blessings upon their undertakings. Without Divine blessing a man labors in vain, but when in righteousness a man works and labors no penalties whatever are levied against him in the amount of wealth he may acquire. Our economic planners would curb the right to freely acquire and inherit possessions, using the governmental power of taxation (contrary to the law of the Lord) to confiscate the earnings and heritage of men.

Prosperity and wealth have both a national and individual phase of application, but individuals as a class cannot long continue to enjoy true prosperity in the land when the nation is not prosperous or whose leaders are squandering their substance through unjust and excessive taxation. The Lord said if Israel would hearken unto His voice and keep all His laws:

"You shall be blessed in the city,
And blessed in the field;
Blest in the fruit of your body,
And blessed in the fruit of your farm;
And blessed in the fruit of your cow,
And blessed in the cast of your cattle,
And breeds of your sheep.
Blest in your basket.
And blest in your cask.
Blest in your going,
And blest in your coming . . .
The Everliving will command blessing to your barns, and to every work of your hand." (Deut. 28: 3–8, *F.F. Trans.*)

But if, as a nation, Israel refuses to heed the law, then:

"You shall be cursed in the city,
And cursed in the field!
Cursed in your basket,
And cursed in your cask!
Cursed in the fruit of your body,
And fruit of your farm,
The cast of your cattle,
And breeds of your sheep!
You shall be cursed in your going,
And cursed in your coming!
The Everliving will send you cursing, blundering, and blame in every attempt of your hand, till you waste and rapidly perish before the evils assailing you, and become desolate." (Deut. 28: 16–20, *F.F. Trans.*)

Continued national prosperity and the prosperity of the citizens of a nation thus depend upon the observance and the keeping of the commandments, statutes and judgments of the Lord while national troubles and difficulties result from their violation.

Individuals living under a government keeping the Law of the Lord will have every opportunity to secure the blessings of prosperity and peace. The reverse is also true. It is worth noting that Moses declared that the failure to keep and administer Divine Law will result in God sending upon His people "blundering and blame."

There is no need of attention being called in detail to the blunderings of bureaucracy, for the daily newspapers have clearly reported the blunderings of this *non-Israelitish and un-American type of administration.*

As for blame, one but needs to read the publicized controversies among even those high in governmental circles to realize how truly Moses spoke of this people cursed with this sort of thing for having refused to accept the administration of the perfect law. The result has been a general curse upon individual prosperity in our land. It is a curse which has affected the farmer and the city dweller and has curtailed a steady flow to our people of the needs and necessities of life: bringing poverty and destitution to many of our citizens.

Wealth for the individual is in the plan of God for His people *when* they become willing to conform with His laws. Then the very prosperity of the nation at large will be reflected in the prosperity of all citizens willing to work and acquire wealth in which all those who are industrious may share. Then will come this fulfillment:

"The plowman shall overtake the reaper, and the treader of grapes him that soweth seed . . . they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them." (Amos 9: 13–14.)

Under the Divine Law there are rules and regulations which protect a man in his possessions and secure for the individual the true blessings of liberty, freedom, independence and profit. No limits whatever are placed, under those laws, on the amount of wealth a man may acquire and possess *so long as all the rights of his fellow men are held inviolate* which will of necessity be the case in the *complete* observance of the law! Furthermore, a man's estate becomes his to pass on to his heirs free from governmental levies and confiscation.

To accept the present human program of a planned economy is like jumping from the frying pan into the fire. In so doing, we but exchange the evils of the present system for a multiplicity of evils under a system in which *no man will long have any profit!*

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*See *Digest of the Divine Law* by Howard B. Rand. 248 pages, $2.00 postpaid. Destiny Publishers, Haverhill, Mass.

What Seekest Thou?

By EDWARD VINCENT

WHAT seekest thou? The *truth* concerning this "Global War"? Then why not turn to the source of all truth, the Bible; and to the chief figure in that Book, Jesus Christ. He proclaimed Himself to be "the Way, the Truth, the Life." It is strange, however, how many look upon this figure as rather commonplace. Some refer to Him as "The Nazarene"; some as "The Carpenter of Nazareth." Not very long ago I heard Him described by a clergyman as "That uncouth man who came down from the hills of Galilee, and laid a horny hand on the shoulder of his fellow men in the city of Jerusalem."

Is that your conception of Him, or do you believe He is what John proclaimed Him to be in the opening words of his gospel. Read it and realize that John is proclaiming Him to be the *Creator!*

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It is astounding to find how much we know about Him and yet how little we know. He fulfilled all the prophecies of Isaiah, Micah, Daniel, Moses, Zechariah and the Psalmist concerning His birth, life and death; but what do we know about His whole life? We know something of His life as the Messiah and Teacher, but what of the preceding years? We read of His birth, of the journey into Egypt to prevent death at the hands of Herod, His return, the fact that "He grew in wisdom and in stature," and that, at the age of twelve, He astounded the doctors of the law with His knowledge. But, from the age of twelve to the age of thirty, of these intervening years we are told nothing.

Of course we have assumed a great deal, assumed that He spent those years working as a carpenter in Nazareth. But the Book does not say so! When He did commence His mission, He was apparently a stranger in the communities where He should have been best known. Even John the Baptist, His second cousin, admits that he did not know Him (cf. John 1: 29–34; Matt. 11: 2–6). Read the story in Matt. 17: 24–27 and there find that Jesus paid a tax which was levied on strangers. He went on record as claiming to be a native son but, sooner than have trouble proving the fact, paid the tax. Where did He spend these intervening years?

Was the poet William Blake indulging in poetic license when he wrote "Jerusalem," suggesting Jesus visited Britain, or was he recording in verse a historical fact?

Do we get a clue of this in the Gospel of John (18: 35–38)? One of the outstanding features of this story is that Jesus and Pilate had a private conversation in a room apart from the judgment hall. What would we not give to have a report of that conversation. Does Pilate give us a hint when he asks that question: "What is truth?"

A great deal of intensive research has been made into the life of Pilate and it is now historically established that he was not a Roman. Perhaps this accounts for the tender solicitude Pilate showed toward Jesus, and his earnest endeavor to set Him free. This was indeed unusual in a Roman official for, according to the record of history, they were about as gentle toward a conquered people as the modern German Gestapo.

Pilate was not a Roman, but a Spaniard of a noble and wealthy Spanish family. As one such, he was sent by his family to the finest founts of education of his day: The Druid Colleges in England.

Much false teaching has been dispensed regarding the Druids of England, drawn from the writings of Julius Caesar who *never saw the English Druids*. He saw the French Druids, who were as like the English Druids as chalk is like cheese. The French Druids offered human sacrifice, the English Druids held human life in the greatest sanctity, only taking it under due process of law and then with extreme reluctance.

All teaching was done orally and nothing was committed to writing. Students had to commit everything taught to memory, and graduation with honors entailed as much as 26 years of continuous study.

One of the most popular methods of teaching was by debate, and one of the most popular subjects of debate was the question: "*What is truth?*"

Did Jesus and Pilate in their private conversation reveal that they were familiar with the Druid schools, and was Pilate alluding to the fact when he put that question? Did our Lord visit Britain? Let us review the prospects.

Joseph of Arimathea was our Lord's uncle, the brother of the Virgin Mary. Who was he? A member of the Sanhedrin, one of the richest men in Palestine, the "tin king" of his day, possessing the controlling interest in some of the largest tin mines in Cornwall, England. When, early in the days of this war England, due to the shortage of tin, opened some of the old tin mines in Cornwall, workers found tools bearing the name "Joseph of Arimathea" in the shafts (vide *Ottawa Journal*). Bearing in mind the fact that our Lord knew the Bible as no man before or since has known it, He knew that God had said He would appoint a place for Israel (II Sam. 7: 10). He knew that Isaiah had sent many messages to Israel, and that those messages had been addressed "The Isles of the Sea, North and West of Palestine." When we remember that our Lord said, "I was not sent save unto the lost sheep of the house of Israel" (Matt. 15: 24), is it not logical to assume that He would visit the future home of His people?

It is an historical fact that the English Druids had for centuries been looking for the coming of a redeemer named Yesu, and that their religious system had much in common with the religion of Israel. This is not surprising when we remember that many of these Druids were the descendants of Brute, who was a descendant of Darda: the son of Zarah, the son of Judah. But that, as Kipling would say, is another story; suffice it to say that when Joseph of Arimathea and a number of our Lord's followers arrived in Britain, shortly after our Lord's death, his record of the teaching, death, burial, resurrection and ascension of our Lord was accepted without question by the Druids and the embracing of Christianity was a matter of course. We have the testimony of Baronious, one time Vatican librarian, that the Vatican library contains record of this fact.

That Joseph and his followers built the first Christian church above ground at Glastonbury is also an historical fact. We know that our Lord referred to

Himself as "the Way, the Truth, the Life." (John 14: 6.) Is it strange to discover that the English Druids had a mark or crest which had exactly the same meaning; that this mark is officially used today to mark all government property, stamped on every piece of the uniform and equipment of the sailors, soldiers and airmen of the British? It is generally described as "the broad arrow," but it is not an arrow, it having no point. A simple mark, ⅄, but a mark of tremendous significance! This mark or sign is to be found on an ancient manuscript discovered in Wales, and known as "The Jolo manuscript." An extract from it reads as follows: "The announcement of the Divine name is the first event traditionally preserved and it occurred as follows: God in vouchsafing His Name said ⅄ and, with the Word, all words and animations sprang co-instantaneously to being, and from their non-existence, shouting in ecstasy of joy ⅄ and thus repeating the Name of The Deity."

The manuscript shows the origin of this hierogram and its meaning; and its meaning in the light of the Bible is far-reaching in its significance: ⅄ — "I AM."

It is the name God used when He sent Moses back to Egypt to lead His people to the Promised Land (Ex. 3: 14). Here we read in full capitals, unpunctuated, God saying I AM THAT I AM, which — to say the least — makes peculiar reading; but punctuated, one understands God to be instructing Moses that there is only one I AM, and that He is that one, His Name is I AM.

Here is a name God only may use. To the Israel people He is to be known as Yahweh, Jehovah.

Now turn to John 8: 28, 8: 58, and 18: 6, and in each case we find Jesus calling Himself I AM. Bear in mind, as you read, that words printed in italics are interjected. What other conclusion can you come to than that John means what he says in Chapter 1; Verses 1 to 3, that Jesus Christ, the Word, was the Creator! Was Jesus referring to the Israelite Druids when He said, "Other sheep I have, which are not of this fold"? (John 10: 16.)

If the foregoing be true, can we have a better informant when we seek the meaning of this global war? However, in order to follow intelligently what our Lord has to say, it is necessary to go back to the book of Daniel. That, of course, will immediately cause the dismissal of our case by the learned professors of theology, for it has been definitely established to the full satisfaction of these gentlemen and therefore to their pupils, that Daniel never lived, that the book attributed to him was written six hundred years after the events recorded there. However, we will call upon this man who never lived and examine his testimony. We are immediately struck by one fact. Here is a writer who admits he does not understand what he is writing about. If this be the case, then what he has written must have been dictated to him by One who was able to foresee the future, for Daniel in his book has done a wonderful job of forecasting 2,520 years of world history.

First he interprets the dream of Nebuchadnezzar, telling that monarch that God has permitted him to see a forecast of a succession of empires which will try to rule the earth by military force (Dan. 2). Then Daniel himself is given a vision in which he sees this same succession of empires in the form of four beasts. An examination of world history quickly identifies them as follows: The Lion, Babylon; the Bear, Medo-Persia; the Leopard, Greece; The strange and terrible Beast, Rome; the Ten Horns, the ten kingdoms the Roman Empire split up into! All this, Daniel makes very plain, will extend over a period of 2,520 years (Dan. 7).

But, the question will arise, where do you get that 2,520 years? Many critics of Israel teaching are far from satisfied that because God said, "I give you a day for a year" (Num. 14: 34; Ezek. 4: 6), that because a time is a year of 360 days and 7 times equals 2,520 days, each day a year, we are justified in using this period in relation to Daniel.

Let us see. In the 5th chapter, we have that interesting story of the impious feast held by Belshazzar. During this feast a hand appeared writing on the wall the words MENE, MENE, TEKEL, UPHARSIN. No one was to be found able to read the words, and Daniel was sent for. He reads the inscription and then gives the implication, not the translation of the words. Reference will show that Daniel altered the words to MENE, TEKEL, PERES. What did Daniel see?

It is all very simple. As soon as he entered the room Daniel recognized the words to be Aramaic. He then translated them into Hebrew and found he had a series of words applying to weights. He then totaled up the weights, realized the significance of the total and proceeded to foretell the fall of Babylon and its replacement by Medo-Persia.

Smallest Hebrew weight: *Gerah*

Aramaic	*Hebrew*		
MENE	MINAH	Contains 1,000	Gerahs
MENE	MINAH	" 1,000	"
TEKEL	SHEKEL	" 20	"
UPHARSIN	PERES	" 500	"
		2,520	

Daniel saw the seven times working and so did not hesitate. Not bad for a man who never lived!

As we have already said, Daniel admits he did not understand the full significance of what he wrote and in his last chapter we find him in the presence of two angels. Seizing the opportunity, Daniel asks the meaning of it all and is quietly told that his task is to write what he has seen and, having done so, is told to close the book; and the book is closed, the writer protesting to the end: "I understood not."

We turn, however, to another book, the Revelation of our Lord and Saviour Jesus Christ, and find in the 5th chapter "The Lamb" receiving and opening a book. Are we correct in assuming that this book is the one Daniel closed? It would seem so, for in the 13th chapter we find a beast described which contains within itself the elements of the four beasts of Daniel. This beast is part Lion, part Bear, part Leopard, and it has ten horns. This helps to make sense a verse in Dan. 7 (verse 12): "As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time." *The conclusion is obvious.*

In the period referred to, the peoples of these ancient empires manifest themselves under a new and composite system — a system which shall receive power from the Dragon: the Devil. The description given of this system could well be described by our newly coined word, "Totalitarian."

This rather suggests that Our Lord is giving us some information on our own day and generation.

Can we find any time index in this book? Let us see. We find the book has seven seals, and as each seal is broken, an angel bearing a vial pours out its contents. Wherever these contents are poured out, turmoil and destruction follows. Much could be written of each seal and vial, but we are seeking the time element.

Revelation 8: 1 describes the breaking of the seventh seal "and there was silence in heaven about the space of half an hour." There has been a great deal of speculation and guesswork on this verse, and many weird theories evolved.

God says that with Him "A thousand years are as one day and one day as a

thousand years." Let us take Him at His word. There being forty-eight half hours in our day, simply divide God's day of a thousand years by forty-eight and the answer arrived at is twenty years and ten months. Is it merely a coincidence that that is exactly the space of elapsed time between the end of the last war and the outbreak of this?

With the breaking of the seventh seal, the seventh vial is poured out. Where? Into the air! (Rev. 16: 17.) Have we got turmoil and destruction from the air today? *There is your time index.* Now read the Book of Revelation, assured that you have a guide book for today.

We are told this totalitarian system will evolve a new form of ruler: "Men having power as kings yet not kings." Can you describe a dictator better? From these come "three evil systems" described as "three evil spirits like frogs, which are the spirits of devils, which seek to gather the nations of the earth to battle." Do the words Communism, Nazism, Fascism fit these three systems? Are they gathering the nations to battle?

These shall make war upon the Lamb, be Anti-God, Anti-Christ. Are they? He is indeed a blind soul who cannot see it. There was another prophet who was more fortunate than Daniel, one who saw visions and was given explanations. I refer of course to Esdras who wrote in that neglected book, "The Apocrypha." Should we look at it?

In the 11th and 12th chapters of II Esdras we read that this prophet saw an eagle with three heads. The center head ruled the earth with fear and violence for some time, then became peaceable. The other two heads then attempted to rule by the same methods. When they did so, the center head died "in its own bed and yet with pain." Then the head to the right devoured the head to the left, after which the head to the right is destroyed by the sword.

Many students have the opinion that these three heads are synonymous with the "three evil spirits" of Revelation. May I suggest this cannot be. As we have seen, these three spirits are Communism, Nazism, and Fascism: emanating from Russia, Germany and Italy. When Esdras inquires the meaning of his vision, the angel tells him, "what you have seen is the vision of your brother Daniel. It was not expounded to him, but I declare it to you." (II Esdras 12: 11–12.)

Now I submit Daniel never saw Russia. All he saw was the succession of Babylonic empires of which Russia was never a part. Ezekiel and the Revelator saw Russia, Daniel did not. This eagle of Esdras emanates from the last beast of Daniel, so let us look at that beast. We are satisfied it was Rome. We know Rome split into ten kingdoms. These ten kingdoms were welded into the so-called Holy Roman Empire by Charlemagne. When Charlemagne evolved this empire he selected three key countries from which to control it. These countries were Germany, France and Italy. Look at a map of Europe from the position of Palestine where Esdras wrote, and imagine each country a head of this monstrous eagle. The head to the right would be Germany, the head in the center France, the head to the left Italy.

Did the center head, France, during the Napoleonic era attempt to rule the earth with fear and violence? When we had packed Napoleon safely away on St. Helena, did not France become peaceable?

Then the other two heads, Germany and Italy, became warlike and France, the center head, died in its own bed (country) and yet with pain. Then the head to the right (Germany) devoured the head to the left (Italy). We have seen that. Then the head to the right is destroyed by the sword and, please God, we shall soon see that. What, however, is the nature of the sword? We are all familiar with the stories of Ezekiel, Joel and Zechariah, each of whom write vividly of the culminating battle of this war, a battle which God describes as "The Battle of that great day of God Almighty." God frequently tells us we shall win: "Not by might, not by power, but by My spirit." Esdras helps us to understand by another vision which he relates in the 13th chapter of his second book.

In this vision Esdras saw a man come up out of the sea, and stand upon a hill hewn without hands. A multitude of people gathered from all the nations seek to bring about his destruction, but this man destroys them all.

Asking an angel the meaning, Esdras is told that this man who comes out of the sea is one whom God hath kept a great season. The angel then gives a word picture of global war (v. 31) and then, referring to this man as "This my son," a term twice repeated, says that an innumerable multitude shall seek his destruction. That "this my son" shall stand on Sion, and shall destroy this multitude by the law like unto fire.

Who is this man and what is the law he uses?

Many readers of this vision are quite satisfied that because the man is described twice as "this my son," it must perforce refer to the return of our Lord Jesus Christ.

A little careful reflection will show this cannot be.

When Jesus Christ returns, He descends from the heavens; this man comes up out of the sea. Nowhere can we find two returns. Who then is this man? Can we find anyone whom God refers to as "My son"? Let us see.

Turn to Exodus 4: 22. There we find God saying, "Israel is my son, even my firstborn. Let my son go that he may serve me." Now turn to Jeremiah 31: 9. Again God speaking and saying: "Ephraim is my firstborn." Now the 20th verse, "Is Ephraim my dear son, is he a pleasant child?"

The modern Ephraim, as all Israel students admit, is England. We will not discuss the question of his being a pleasant child but confine ourselves to the point, did Ephraim come up out of the sea? Without doubt the greatest maritime power of the world, this specification fits!

Does Ephraim stand on a hill graven without hands? Every schoolboy knows that England was at one time joined to the continent of Europe and was separated by the forces of nature, literally without hands, so again the specification fits. This "man" stands upon Sion. Where is Sion?

In Old Testament times it was the city of Jerusalem. It was the center in which was found the throne, the Church and the Law. Today the center of the throne, the Church and the Law in Ephraim-Israel is to be found in the City of Westminster, London, England. This is the modern Jerusalem, the center from which radiates "the company of nations" Ephraim was to develop into: the British Commonwealth of free and equal nations.

This is the modern Jerusalem, the capital city: Sion.

Possibly some may cavil at the leadership of Ephraim, but if these will take the trouble to read Ezekiel 37: 15–20, they will find that God has appointed it so, and who shall question the right of God?

To continue: this "my son" is assailed by a countless multitude gathered out of the nations. Do you, my reader, believe God when He says (Zechariah 14: 2): "I will gather all nations against Jerusalem to battle." Remember Israel is in possession of Jerusalem today, the flag of Ephraim-Israel flying over the city. This gathering of all nations does

not include Israel, for as we have seen, *Israel is already in possession:* the nations obviously being gathered against her! Apart from this fact, we find in Numbers 23: 9, "Israel shall not be reckoned among the nations."

Against this multitude stands "My son" who, using the law like unto fire, destroys them. What is this law?

The only natural law which can be so described is that of electricity. It is a law which manifests itself in various forms, a law which we make our servant, making it give us light, heat and power, etc., but also a law which can destroy as it does when it appears as a flash of lightning.

We are only beginning to understand this law, and in many ways we use it unconsciously. We think, and in thinking we send out tiny particles of electricity in thought waves. How many, in the privacy of their own rooms, engaged in prayer, pray aloud? Yet, praying in thought, we do not doubt the prayer reaches God, otherwise we would not continue to pray. The prayer does reach God in the form of a thought wave. Here then is the law used by this "My son," the leader of all Israel; the weapon by which we shall win this global war. This is why God says (Ezekiel 36: 37): "I will yet for this be enquired of by the house of Israel, to do it for them."

This is why God says (II Chron. 7: 14): "If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven."

Here, then, is the outstanding truth of this global war. We shall not win by force of arms, by material strength: "Not by might, not by power, but by my spirit," saith God; so let us seek this weapon, let us find it, and having found it, use it, so that through us all the nations of the earth be blessed indeed, for when God does manifest Himself, when we nationally know we are Israel, then we shall march forward to the Kingdom of God on earth.

Who Pays Germany's War Bill?

EUROPE pays at present, according to German admissions, a contribution of some £2,000 million annually for the upkeep of the armies of occupation. High as this sum is, it does not represent anything like the total amount that Germany is extorting from the occupied countries. It does not include the booty looted after the occupation, the goods and property taken from farmers, or the vast requisitions of huge stocks of foodstuffs and raw materials. Excluded, too, are the works of art that have been and are still being carried off to Germany. Seizures of gold and State property alone are estimated at more than £1,000 million sterling. The European countries now pay a tribute to the Reich amounting to anything between one-fifth and one-third of their pre-war national income, regardless of the fact that since 1939 the income of all these countries has alarmingly shrunk.

Pillage has become an organized business. There are various methods used by Germany to achieve her objective. In the territories incorporated in the Reich, the German tax system is applied. This is, for example, the case in annexed Poland, where an additional fifteen per cent surtax, described as "equalization tax," is being levied. It is estimated that the ordinary taxes levied on annexed Poland together with the surtax yield some £140 million per annum. The Protectorate of Bohemia and Moravia is dealt with by a similar method.

It appears, however, that the chief items in the "contributions" paid by European countries to the Reich are the sums extorted under the title of "costs of occupation." A few figures will give some idea of this systematic process of spoliation. In France the costs of occupation were originally fixed at 400 million francs a day or some £2½ million (at the pre-war rate of exchange). For nearly one year France paid this fantastic sum which represented an annual amount of nearly £1,000 million. In May 1942 the Germans "generously" reduced the amount to 300 million francs daily, but raised it again after the occupation of the Vichy zone to 500 million francs per day, or over £3 million sterling daily. This development is reflected in the alarming increase of France's national debt, which amounted to 446,000 million francs before the outbreak of war and has now reached a total of 1,100,000 million francs. France's national debt has thus trebled as an immediate result of the burdens imposed on her by Germany.

In Belgium the situation is much the same. Recent reports place the cost to the country of every German soldier on Belgian soil at the equivalent of some £2,000 a year. The war contribution now exacted by the Nazis from Belgium is estimated at the equivalent of £10 million each month. In the Netherlands expenditure has trebled since 1939, the increase in expenditure clearly reflecting the costs of occupation imposed by the Germans. Norway has to raise roughly 6 million kroner daily to cover the cost of occupation.

Calculations made on the basis of these figures and expressed in U. S. A. dollars show that in France the cost of occupation (at a rate of only 400 million francs daily) amounts to $69.50 per head of the population.

Another item now treated by the Germans as "current revenue" is the rising amount of credits "granted" to Germany in connection with goods imported from European countries. This clearing debt, which before the war amounted to some £40 million, has now reached an amount of £800 to £900 million. The implications of this enforced indebtedness and the gravity of the problems arising for the European countries concerned out of the forcible granting of such credits to the Reich will be better appreciated when it is borne in mind that these credits represent in Roumania 20% of the total note circulation, in Belgium 25%, in Holland 50% and in Bulgaria 80%.

German economic circles now consider placing German war loans in the European countries concerned as payment for their supplies to Germany, thus to "solve the increasingly difficult problem of the over-swelling clearing balances." This suggestion has been put forward by the leading economic organ, *Der Deutsche Volkswirt.*

In this connection it is interesting to compare the amounts extorted by Germany from Europe with the reparations demands made on Germany after the last war. According to the London Settlement of May 1921, Germany was made to pay some £230 million sterling annually or £3.10 s. per head of the German population. Under the Dawes Scheme of 1924 the amount was reduced to £125 million, or some £2 per head. It is estimated that between 1919 and 1931 Germany paid in reparations a total sum of about £2,000 million sterling. This is about the amount Germany is squeezing out of an impoverished Europe in a single year.

— *By* DR. K. THALER

The Keys of the Kingdom

MATTHEW 16: 18–19. "*And I say unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it.*

"*And I will give unto thee the keys of the Kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.*"

This much-debated passage is a stone over which many have stumbled and have fallen into serious error.

It is necessary to know exactly which were the words our Lord used for "Peter" and "rock" in order to arrive at the true meaning.

The original word interpreted "Peter" was "Petros," a stone, a chip, a small rock. The word given as "rock" was "Petra," a rock.

A paraphrase of the passage, therefore, would be: "Thou art a stone, a small piece of rock, and upon the rock of which thou art a portion I will build my church."

Christ did not promise to build His Church on Peter, but on the rock of which Peter was a part.

There are three possible interpretations of this verse 18.

1) Peter had just made a great avowal of his faith in the declaration, "Thou art the Christ, the Son of the living God," and there are many who are content to believe that upon this and similar confessions of faith Christ's Church would be built.

The thought is a beautiful one, but it is not logical, for there is no connection whatever between Peter's name and the words faith, witness, confession.

The idea contained in the passage must surely be naturally connected with that of rock, or stone.

2) Others believe that our Lord indicated Himself when He spoke of rock as the foundation of His Church.

"Thou art a piece of rock, but upon Myself, this rock of whom thou art a spiritual portion I will build My Church."

It is certainly more reasonable to think that the Church is built upon Christ than upon Peter, or even on his confession of faith, for Christ is the sure foundation spoken of by St. Paul in I Cor. 3: 11: "For other foundation can no man lay than that is laid, which is Jesus Christ."

3) There is a third interpretation arising out of the Old Testament Scriptures and their teaching concerning the Kingdom of God.

Rock or stone is the symbol of the Kingdom, and is so used in many places.

In Daniel 2 the Kingdom of God on earth is the Stone Kingdom.

The Stone of Israel was the great national symbol and stood for the House of God, or "Beth-el." In Matthew 21 the Kingdom is again represented by stone. Peter was a member of that nation; he was a stone, a chip, a piece of the stone Kingdom, and it is quite possible our Lord meant: "Peter, thou art a stone, thou art a part of my chosen nation, and on the rock of which thou art a portion I will build my Church."

In other words: "I will build My Church on My Kingdom, the stone Kingdom of the Old Testament Scriptures."

History shows that this is really what has happened. It is certain the Church of Christ is not built on Peter, whatever Rome may claim, but there is abundant evidence that the Church is built on Israel, and rests thereon today.

It is now proven and admitted, *even by the Vatican*, that Christianity was established in Britain by our Lord's apostles early in the first century.

From Britain Christian missionaries went to Scotland, Germany, and even to Rome, for although Rome has for long claimed that she first sent Christianity to Britain *the opposite is the truth!* The Church in Rome in the time of St. Paul consisted chiefly of Christian British exiles, some of whom are named by St. Paul in his second letter to Timothy. The Christian Church has spread out from Anglo-Saxondom to all parts of the world, and rests solidly on that foundation today.

This position can be summarized as follows:

1) Anglo-Saxondom is the modern Israel, and the basis of the Kingdom.

2) The power of Anglo-Saxondom, of the national leaders, government and law are all supporting the Bible, the missionary and the Christian Church.

3) Christianity is the completed form of the Israel religion, and the Church of Christ is the completed form of the Israel Church in the wilderness, which was the whole congregation of the Israel nation.

4) The Church is to merge itself into the Kingdom at Christ's coming, and must be closely identified with it now.

5) The Kingdom has built the Church, and her government has everywhere laid the foundations for Christianity.

As to the reference made in verse 19 concerning binding and loosing, the history of the early Christian Church provides the explanation. The key to the mystery lies in the manifestation of the Holy Spirit at Pentecost, by which the disciples were clothed with power, and in which power they performed many wonderful miracles.

Bodies and minds were healed, loosed from their diseases, devils were cast out, and all the wonderful promises given in Mark 16: 17–18, were fulfilled to the letter.

The binding and loosing depended entirely upon their being filled with the Holy Ghost, and this verse should be read in the light of Acts 1: 8: "Ye shall receive power, after that the Holy Ghost has come upon you."

There has ever been, and is today, the power to bind and to loose where the disciple of Christ is really filled with the Holy Ghost. To say that this gift was principally or solely given to Peter is beside the truth, for Paul and Stephen and others possessed it, and it surely is not suggested that Peter bestowed it upon them.

As to Peter having charge of the Keys of the Kingdom, we need to think clearly of our Lord's teaching on this point.

The Keys must fit the door of the Kingdom, and the Door is Christ.

Christ spoke to Peter as a disciple, and what He said to him He says to every disciple. Any one who can bring a wanderer or prodigal into the Kingdom through Christ the Door has the Key to the Kingdom which is the free Gospel of Salvation.

There is no suggestion that Peter has a monopoly of power to bring men and women into the Kingdom of God.

From *The Parables of the Kingdom*
By JOHN J. MOREY

Houses for the New Age

By REGINALD H. W. COX

WHILE no one can tell us, with authority, how the word "slum" originated, it would be unusual to meet anyone who was not painfully aware of its meaning. To a quarter of the world, the Anglo-Saxon has taken his love of liberty, his tolerance and his vigorous initiative. Unrivalled as a pioneer and colonizer, he has peopled the waste places and been the instrument by which the deserts have been made to blossom. He has erected proud buildings of great height and beauty and laid out a thousand spacious towns in the old world and the new. But everywhere his work is marred by the presence of slums. Wretched, squalid and overcrowded areas, the breeding ground of disease and vice, pock-mark the features of his finest cities. You find slums in New York and Sydney, in Quebec and Capetown, and there are slums of immense proportions in London and the bigger cities of the Isles.

A Legacy from Babylon

The problem of the slum is centuries old. The mark of man's greed and economic tyranny, the slum is one of the legacies of the Babylonian system from which the English-speaking peoples, by the painful process of world war and chaos, are only now being finally extricated. The prophet Isaiah, however, looking down the centuries to these modern days, saw clearly the doom which awaited the land-grabbing speculator and those who would deprive the Israelite of his right to economic independence: "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth." (Isaiah 5: 8.) Micah was referring to the same Babylonian racket when he wrote: "And they covet fields, and take them by violence; and houses and take them away: so they oppress a man and his house, even a man and his heritage." (Micah 2: 2.)

The slum is a sociological disease. It is part of the penalty the community must pay for allowing its members to break the Divine law respecting land and usury. Man's passion for exacting usury — or for what the British Treasury somewhat euphemistically terms "unearned income" — has tempted him to join house to house and thus immeasurably to increase the income from each acre. In the worst slums, the "houses" are either erected upon one another in the form of the hideous tenements one sees in New York, or built back-to-back as in some parts of Manchester or Glasgow. This is not all, however. To obtain the utmost return on the money invested in such overcrowded dwellings, the buildings themselves are usually constructed of the cheapest and shoddiest materials. Poor quality bricks, unseasoned lumber and small-size windows add to the discomfort of those unfortunate enough to be classified as "tenants." And for these squalid hovels, a rent is demanded. Yet the words of Scripture are plain and pointed: "Thou shalt not lend upon usury to thy brother; usury of money; usury of victuals, usury of anything that is lent upon usury." (Deuteronomy 23: 19.)

The Slum Is Being Destroyed

This war, as Isaiah foresaw, is bringing destruction upon the whole foul system. In Britain, many thousands of slum dwellings have been destroyed, literally destroyed, by bombs. No one who has toured the blitzed cities of Britain can fail to be impressed by the fact that a disproportionately high percentage of the damage is in the meanest parts of the larger cities. But even greater destruction will be wrought when, in God's good time, the system which permitted such slums to be created is replaced by the New Order of the Ages of which we now witness the birth pangs.

Just as Isaiah foresaw the present "woe," so did Micah also see the age that would follow it. When the earth has been cleansed of war, he tells us, "they shall sit every man under his vine and under his fig tree; and none shall make them afraid." (Micah 4: 4.) This verse follows immediately after his well-known reference to the nations beating "their swords into plowshares, and their spears into pruning hooks." Now since latter-day armies do not fight with either swords or spears and since plowshares and pruning hooks are of secondary importance to tractors and heavy farm machinery, it is clear that Micah's message is in symbolical or typical language. What is implied by this cryptic reference?

Prophecy and Industry

When the problem of the slum is related, in a practical way, to modern-day methods of building, the Scriptural student has an inspiring example of the accuracy of prophetic utterance. The "beating" of swords and plowshares is obviously a reference to the manufacture of armaments and we suggest that Micah had in mind a particular form of "beating" or manufacture. He was suggesting that, when war has been banished from the earth, the nations would use the technique they had evolved for the manufacture of armaments for the production of the articles required in peace. So far as house-building is concerned, that is precisely what post-war industrial trends suggest!

The production of guns, planes, ships and tanks is being speeded up by the technique known as prefabrication. Prefabrication is not a new method of manufacture — it has been used in the automotive industry, for example — but the exigencies of war have stimulated the employment of prefabrication on a scale undreamed of only a few years ago. Today, the ocean-going "Liberty" ship is almost entirely prefabricated in hundreds of American workshops remote from the shipyard; the giant "Lancaster" bomber, again, is assembled from thousands of parts made in plants all over the British Isles.

Housing experts are watching this trend with interest. Many of them, indeed, are actively at work, both here and in the United Kingdom. Two years ago, an estate of 300 dwellings was built rapidly and at low cost by prefabrication methods, to house the workers at the great Glenn L. Martin aircraft plant in Maryland. Since that time, thousands of emergency defense houses have been built in other parts of the United States and the press has made frequent reference to the possibilities which prefabrication offers in bringing house-ownership within the reach of the smallest wage-earner.

"Swords into Plowshares"

In Britain, where construction is limited to buildings essential to produc-

tive and military needs, prefabrication has been employed for factories, hostels and camps. There has been no domestic construction. But in their usual thoroughgoing way, British technicians are planning ahead. Two of their leading architects, working quite independently of each other, have already developed what may be described as an entirely new building technique. The house which these men have visioned will have a beauty surpassing anything possible in brick or concrete, a standard of comfort and efficiency far higher than anything yet developed in any part of the world, and at half the cost of orthodox houses of similar capacity. These new-age houses will be built of materials developed during the war and fabricated on the same machines and by the same methods as Britain builds her bombers!

The green and pleasant land in which these beautiful houses will shelter a people living without fear may be just around the corner, over the horizon or even further afield. But for the knowledge that the trend is in the right direction we have the sure and unfailing word of prophecy.

The Harvest Is Ripe, The Laborers Few

UPON the farms, and in the field of the spirit as well, the harvest is ripening. And just as with the farmers, so with those who carry on in the spiritual fields of activity — the laborers are few!

War has called many from the farm. War industries, with high wages, have attracted multitudes of those unaffected by the call to arms, until there has come an acute labor shortage as the harvest time approaches. Serious as this is in its effect upon the food supply, the situation is no more critical than that existing in the realm of the spiritual.

For this is the time to which all the prophets referred, and we are beginning to witness the beginning of the harvest period of an age: that time when the gospel of the Kingdom must be preached in order for the nation to know the ways of peace. Few today, however, are equipped to proclaim the glad tidings of the National Message of the Book.

Jesus knew the need of having advance agents to proclaim His coming and He sent seventy out, two by two, to enter the cities and places where He planned to go. Because of the task ahead and in spite of the opposition of the Synagogue and the spiritual leaders of His day to the message, the people were eager and willing to listen. It was thus that He exclaimed, "The harvest truly is great, but the laborers are few."

What was true in His day is also true today, for many are ready and willing to hear the glad tidings of the gospel of the Kingdom with its proclamation of peace. Despite the opposition of certain ecclesiastical leaders today the harvest truly is great and an ever-widening circle of men and women are now coming to know, understand and accept this significant and true information pertaining to the *Kingdom.* Even so, the laborers are few in comparison to the multitudes yet to be reached with this message of hope.

Our generation is the generation to which Jesus directed warning. It is the generation which would not pass away until all the things of which He had been speaking took place, including His triumphant return.

The spiritual leadership of today which discounts the inspiration of the Book and refuses to accept its teachings in their entirety are asleep to the meaning of the stupendous happenings taking place around us, and to the forecasts of the events *on the agenda for our generation!* Though they are experiencing the effect of the greatest war of history, which is now global in extent, as prophetically indicated, the significance is completely lost to them. They refuse to believe the prophets or heed their warnings, but the public at large is showing an increasing readiness to listen: evidence that the harvest truly is ripening.

Laborers are needed to proclaim the significance of world events in the light of the prophetic word; to point to the "Thus saith the Lord" and then be able to prove their contention; to watch and then accurately declare, "In the self same day it came to pass" as news comes in over the press wires to become headlined fulfillment: transferring prophecy (pre-written history) into current happenings.

Indeed, laborers are sorely needed in this harvest time to proclaim the origin, mission and destiny of the Anglo-Saxon-Celtic peoples, that they may be aroused to their present responsibility in order to make the necessary restitution of the Divine administration.

In this day of unbelief and higher criticism, when the authority and authenticity of the Bible is being brought into question in the very house where men have been ordained to proclaim its truths, honest and sincere laborers are needed to proclaim and demonstrate *through prophecy fulfilled* the absolute reliability of the message of the Book in its entirety. This can only be done in its fulness by those who know and recognize the people of the Book.

Nations today have reached the time of harvest and that which was sown by past generations is now bringing forth the fruits of destruction. But, like earthly harvests, it is a time of ingathering in the realms of the spirit, for in the present devastation upon earth we have the evidence of an age rapidly coming to a close. Though the nations of the world are reaping a harvest of blood and tears, spiritual watchmen are able to look beyond this harvest period, which is terrifying hundreds of millions, to the break of a glorious dawn in a new order of the ages wherein war will be learned no more. Then the nations of the earth will follow the ways of righteousness and equity, establishing justice and judgment throughout the world. But first the harvest, during which men reap what they have sown; then comes the new planting period when men will build and inhabit, sow and reap the fruits of righteousness while sorrow and crying, blood and tears will pass away — when the present harvest has been gathered and the wheat separated from the tares.

The prayer Jesus taught His disciples is soon to see a literal fulfillment: "Thy kingdom come, Thy will be done in earth, as it is in heaven." For He also said, "The harvest is the end of the age" — and the end of the age is now at hand, and the harvest is being reaped: let us, therefore, pray that the Lord of the harvest will send forth laborers into the field.

Fear of death is far more painful than death itself!

Death Really Isn't Painful

By WILLIAM WALLACE

The state of the dead has been a controversial subject among Christians. To clarify and set forth the evidence *as given in the Bible* we published "Valley of the Shadow of Death" in DESTINY for June, 1941. Following publication we were struck by the preponderant number of letters received from men in the medical profession, who wrote that the Biblical evidence as presented in DESTINY was in accord with their own beliefs: substantiated by their observations. The following article from the July, 1943 issue of *Read* (Copyright, 1943 by Rodale Press, 1780 Broadway, N. Y. C. and reprinted in DESTINY by permission) is further confirmation of the Biblical appraisal of the state of the dead as a condition of forgetfulness. Thus the Christian's hope is in the resurrection and not in death! — ED.

DESPITE an almost universal fear of dying, death really isn't painful. The actual crossing of the threshold of eternity comes to the great majority of people without pain or terror. It comes with ease, with forgetfulness, sometimes even with exhilaration, almost as does an anesthetic. To that we have the testimony of physicians who have spent their professional lives among the long rows of white hospital beds and witnessed the final passing of hundreds of patients, and the testimony of individuals who themselves have actually experienced all the sensations of apparent death and have disproved Hamlet's thesis by coming back from the very border of "that undiscovered country from whose bourne no traveller returns."

For a decade or more now, physicians have been injecting adrenalin directly into the hearts of patients whose hearts have failed and who are, as far as medical science can determine, actually and literally dead. Many of these people, in whom there must have been some vital spark, even though it was so incredibly small as to be undiscoverable by experts, have been restored to life and vigor. The great majority, if they had any sensations they could describe at all, found those sensations not unpleasant, even though the years of heart disease that had preceded the "death" were a time of pain and agony and fear.

Consider the case of an employee of the Rochester, New York, plant of the Eastman Kodak Company, one of the first persons to receive the adrenalin treatment. This person suffered a heart attack at his work. A company physician said, "He is dead."

Respiration and heart action had stopped, the reflexes of the pupils had ceased and the face had taken on the ashen color of death. The doctor injected adrenalin and the man recovered. Afterwards, the man could not describe his feelings except to say, "I only know that the sensation was the same as if I had fainted and was revived."

There is the case of the woman of 60, a victim of chronic heart disease, who stood on the very brink of eternity while under treatment in a Brooklyn hospital. An interne brought word to the house physician that she was dead. After an examination the doctor said there was no respiration whatever, and no heart sound, that the woman was "to all external appearances dead." A third physician verified the diagnosis. Then adrenalin was injected. The woman revived. "It was all so funny," she said the next day, when, still weak, she had not been told that three physicians had pronounced her dead. "It is mixed up — confused. Sometimes I seem to recall things and then everything vanishes in a mist. I don't know what happened."

In another similar case, the patient, who was of a fundamentalist religious background, told of a great exhilaration within him. He described the sound of music, the sensation of a great halo of white light about him, the heavens splitting in a nimbus of brilliance to receive him. Neither he nor any of the others told of any sensation of pain, or fear, or even unpleasantness.

A really experienced witness is Captain Charles B. Scully, chief of the life-saving division of the American Red Cross. In a career in which he has single-handedly saved 485 persons from drowning, Captain Scully has — not once, nor twice — but seven separate times himself experienced the sensations of drowning. Seven times he has lost consciousness in the water and been hauled from the bottom, once from a depth of 19 feet, to be revived by artificial respiration. He found the sensations actually pleasurable.

"Though we may all talk very bravely about it, no one wants to die," Captain Scully said, "and so your first sensation is one of great desperation while you fight with what seems to be the strength of a dozen men. Then, somehow, you seem to slow up. You get the feeling described by people who have been in a severe blizzard. You're not cold, but part of your mind keeps telling you to take it easy, to go to sleep, while another part says that you must fight or you'll lose your life.

"Then there's a change. You get a sensation of roaring through space without arms or legs or body. It's like taking gas when you have a tooth pulled. Your mind is very clear, seemingly, and you keep thinking about all the brilliant things you could do. I heard martial music in the distance and sometimes there would be a panorama before my eyes of some of the mean things I'd done and was ashamed of — little things that had been buried in my subconscious, like the time I was angry with my mother, and stalked out and slammed the door.

"I didn't even know I was in the water any more. I never knew when I hit the bottom. The sensation was very pleasant — so pleasant that it was hard not to give in and stop struggling. And the next thing I knew I was fighting for breath and trying to get up and bawling out the people who were pummeling me on the beach."

Similar sensations have been described by people freezing to death, who tell of that warm, sleepy feeling with the overwhelming desire just to lie down and fall into sweet slumber, fighting against the realization that that sleep would have no ending.

Physicians of long experience describe the deaths they have seen in the same way. Dr. John A. Ryle, an outstanding English physician, writing in *The Lancet*, authoritative British medi-

cal journal, described a study of death that he had made and said that "dying is only rarely a painful or terrifying experience, except in anticipation and imagination." People who have been saved from accidental death can recall no experience of fear, he pointed out, because "in sudden danger the protective reflex always tends to cancel fear." Hundreds of people threatened with sudden death have related how terror came to them only after the danger was ended.

Agreeing with Captain Scully, Dr. Ryle wrote that "most diseases accompanied by lack of oxygen or continued high fever may be considered to produce effects not unlike those experienced during the induction of an anesthetic. Many of the outwardly distressing or painful deaths are the sequel of shock, hemorrhage or fever, or some combination of these, all of which are capable of dimming consciousness with a dreaminess or delirium as effective sometimes as the precious gifts of the hypodermic needle."

Many times in recent years Dr. Ryle has heard the nocturnal peace split with the shrill noise of falling metal missiles and the crash of blockbusters. He has seen murder rain on London from the Nazi Stukas overhead and night after night has seen death at first hand. "Touring a hospital ward to see some of the victims of a bombing raid with manifold and various injuries, I noted that nearly all were in sleep or something like it," he wrote. "Those probably destined to die were certainly neither in terror nor great pain. No, the harder sufferings fall to those who recover slowly or live long. Of those who face an early death from illness or wounds, the greatest number do not know it."

Dr. Ryle is not alone in his opinion, but is supported by the observation of Sir William Osler, commonly regarded in his profession as one of the greatest medical men who ever lived. Dr. Osler wrote: "I have careful records of about five hundred deathbeds, studied particularly with reference to the modes of death and the sensations of the dying. . . . Ninety suffered bodily pain or distress of one sort or another; eleven showed mental apprehension; two positive terror; one expressed spiritual exaltation; one bitter remorse.

"The great majority gave no sign one way or another; like their birth, their death was a sleep and a forgetting."

Stalin's Bid to Germany

ARE the Soviets making a bid for the German military leaders to overthrow Hitler? It would seem to be so from the Soviet action in sponsoring the establishment of a Free German National Committee in Moscow. Certainly it indicates an independent action on the part of Soviet leaders which is not in accord with the Roosevelt-Churchill declaration of unconditional surrender.

The manifesto urges the establishment in Germany of a non-Hitlerite government, German troops recalled to the Reich's frontiers, and peace negotiations undertaken with the renunciation of all conquests. In fact the manifesto would seem to assure Germany of easier terms, by far, in a surrender to Soviet Russia, than they could possibly secure from the United States and Great Britain.

Stalin drives ahead with his own plans, irrespective of the plans of the United States and Great Britain for Germany's unconditional surrender. He has now injected into the picture a possible "out" for the Germans that is disquieting to those who are demanding that no terms be made with our enemies.

In DESTINY for November, 1942, in an editorial titled "Would Defeat of Hitler End the War?" the question was asked, Will those who at present are united in the common task of bringing Germany to her knees be able to agree when they have accomplished their objective? It was also pointed out in the same editorial that Stalin might say to Great Britain and the United States, "We alone made victory possible by our stand against the Germans and their defeat is due solely to our armies, and this is what we demand." Then followed an outline of those demands, and then this statement, "No! The defeat of Germany will not end the strife, but may increase the conflict and extend its borders. . . . Let Moscow take a stand contrary to the wishes of our government and there will be thousands of Communistic sympathizers . . . who will go all out in their support of the Soviet Union."

Eight months later Stalin is taking a stand regarding the surrender of Germany that is not in accord with the wishes of either the United States or Great Britain. Our statement last November that the defeat of Hitlerism would intensify rather than alleviate the many problems at present held in abeyance will be fully justified by coming events. Those who, as we said then, feel that no real difficulties are ahead, insofar as Russia is concerned, are in for a rude awakening, and this move on the part of Russia to create a provisional postwar government for Germany is a definite straw in the wind indicating what may soon be expected.

We shall watch with intense interest further developments, for Germany in her difficulties may elect to accept Russia's terms rather than surrender unconditionally to either Great Britain or the United States, thus there would follow collaboration between Germany and Russia.

The plot thickens and the time of fulfillment of the next great step in the prophetic picture is close at hand as well as the rude awakening (to which we referred last November) for those who have been mesmerized by Russia's splendid stand against the Germans into thinking Russia is entirely with us in the program of postwar planning and peace.

Voice Crying in the Wilderness

By REV. DOYLE D. WARNER

Some have said that Elijah was the greatest of the prophets, *calling* Israel from false gods and heathen worship; *calling* down fire from God upon Baalism and bringing destruction to their leaders who were false religionists, denying the true worship of the God of Israel who had brought the children of Israel out of Egypt and out of bondage as upon eagle's wings.

But John the Baptist comes as one greater, coming in the spirit and power of Elijah. Jesus says that, of all the prophets, John the Baptist was the greatest among men. Men of that day, hearing his message, thought he was Elijah who was to come. Many today believe that John was the reincarnation of Elijah. John himself declares however that he was *not* Elijah.

An official delegation was sent by the Jews from Jerusalem (believing in their position to endorse all religious matters) to ask him, "Who art thou?" To this he confessed and denied not, saying, "I am not the Christ"; so they questioned him, "What then? Art thou Elijah?" And he saith, "I am *not*." "Art thou that prophet?" And he answered, "No!"

This record of John, as it is called in the Bible, clearly refutes all the folks who use this and accompanying Scriptures to prove their reincarnation theory.

To their question, "Who art thou then, that we may give answer?" John said, "*I am a Voice of one Crying in the Wilderness!*" John was a man sent from God, the record declares (John 1: 19–23). He was a Voice proclaiming, "Make ready the highway for the Lord, as was foretold by the prophet Isaiah." (Is. 40: 3–4.)

In this connection we must understand what Jesus said later concerning John when John sent his disciples from prison to enquire, "Art thou he that should come, or look we for another?" Jesus said,

> "For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way, — and if ye will receive it (or accept it), *this is Elijah who was to come.* Let all hear who have ears to hear." (Matt. 11: 10–15.)

Again, after the transfiguration experience, Jesus answering the disciples said, "Elijah truly shall first come, . . . but I say unto you that Elijah is come already, and they knew him not." Then the disciples understood that he spake unto them of John the Baptist (Matt. 17: 10–13).

Putting these Scriptures together, we have John the Baptist coming as the greatest of the prophets; as a Voice crying in the wilderness, not Elijah himself, but one coming in the spirit and power of Elijah. By the authority of Jesus himself, the prophecy of Elijah's coming is now fulfilled at least in part by this Voice crying, "Prepare the Way, . . . Repent ye, for the Kingdom of Heaven is at Hand." *But*, as Elijah was to come before the great and dreadful day of the Lord, we must still look for another fulfillment in a *Voice Crying* with a similar message to prepare the way, to make the crooked straight. Today the world is certainly like a wilderness with its crooked ways. *Today* there is a Voice Crying out, Repent ye, for the Kingdom of Heaven is at hand.

Why was John attributed this greatness? "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist." Was it not that John, standing at the close of the prophetic day and at the threshold of a new day, came as one sent from God, as the *herald* and *forerunner* of the Son of God by whom the new Kingdom order was to come? John was to *announce* a new day, a new way of life, a new hope for Israel and the world. John came with a *new* message, but yet a very *old* one. Listen to his cry which stood out *above* his railing accusations against sin; *above* his call to repentance; *above* his terrific charges against the leaders, especially the leaders of religion. These are the words that ring out against organized religion in John's day and in our day. Hear them as they declare to new work of reconciliation from death unto life, from sin unto God through the blood of the new Covenant: "*Behold the Lamb of God, which taketh away the sins of the world.*" Here may we observe that the old Covenant provided *atonement* for Israel by the blood of bulls and goats, which only *covered* the sins from year to year, but did not remove them. Jesus came to make reconciliation by a new and better Covenant, which means to *thoroughly change* us from our sinful natures to that of new creatures in Christ. Our sins are taken away and we are given a new heart. It is interesting to learn that the New Testament always uses the word *reconciliation* in the Greek, while the Old speaks of *atonement*.

This is truly a Voice from God that proclaimed a new and living Way by means of a new heart, bringing forth fruits of the Spirit. John not only denounced their evil and their crooked ways, leaving them stranded, *but* he pointed them to a new and better way, "Behold the Lamb of God, he shall baptize you with the Holy Ghost and with fire." John only baptized with water unto repentance. Jesus will baptize with the Holy Ghost *and* with fire. Men were now to be *cleansed by the blood* of the Lamb of God, slain from the foundation of the world. A voice from God sanctions this message: "This is my Son, in whom I am well pleased."

John the Baptist came with a *message of preparation*, saying The Kingdom of Heaven is at hand! He was bold; fearless of what men would say or think. He appears in full action, filled with the Holy Spirit from his birth. John's mission was to bring conviction upon a sinful nation, upon a people who had forgotten God's laws and were self-satisfied and self-righteous. There must be a complete revolution in the minds of men, a change in values and emphasis. He was not a political reformer; he came not to save Israel from Rome, but to save men into the Kingdom of God. So he cried a warning, "Repent ye, for the Kingdom of God is at hand." He came to put first things first; as Jesus said, Seek ye first the Kingdom and its righteousness.

The leaders, the Pharisees and Sadducees came unto him. When many came unto him for baptism, he said,

> "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father" [i.e. claiming to be Abraham's seed and so heirs of the promises and the Kingdom, without doing the things Abraham did or without bringing forth fruits of faith as Abraham did]. The warning continues which seems to carry on over into the

future. "But the axe now lies at the root of the trees; every tree [family] therefore which does not produce good fruit, will be cut down and thrown into the fire. I indeed baptize you with water unto repentance, but he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire."

We may believe that the baptism of fire is that of judgment upon the wicked and ungodly men now falling on certain families and peoples and nations who are trying to take the Kingdom by violence, as spoken by Jesus.

Was John mistaken when he said the Kingdom is at hand? Some think so, because the Kingdom did not come in power. In the light of the Kingdom message as given by all the prophets, we see John followed the pattern of all prophecy. He preached a message that covers the entire period of Christ's work, including redemptive work in his first coming, and work of judgment and fire and destruction of the wicked at his second coming. Let us see if this is not true. Malachi the prophet says:

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord shall suddenly come to his temple, even the messenger of the covenant [new covenant in blood]."

This is clearly in reference to redemption and the first coming.

"*But*, who may abide the day of his coming? for he is like a *refiner's fire*. . . . And I will come near to you in judgment, and will be a swift witness against the sorcerers, against the adulterers, against false swearers. . . . For behold the day cometh, that all the proud, yea, all that do wickedly shall be stubble, it shall leave them neither root nor branch."

None can mistake this as the work of the second coming.

Malachi continues by way of contrast;

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings. . . . Therefore ye sons of Jacob are not consumed. Return unto me and I will return unto you."

This message of the Old Testament prophet includes the long day from John the Baptist to the great and terrible day of Judgment upon the nations. Likewise John says, "Behold the lamb of God," *and* "Now also is the axe laid at the root of the trees." This is a warning to certain families of Esau who are to be stubble in the day of wrath and burning. "Whose fan is in his hand and he will thoroughly purge his floor, and will gather his wheat into his garner; but the chaff he will burn with unquenchable fire." This is certainly a scene of the harvest time and of the end of the age when the tares are burned and the wheat is gathered into his barn.

The message of John the Baptist came as a Voice Crying, as one of *warning* to those temporarily in charge of the Kingdom, but were false leaders under an assumed name. They were lost from the way laid out by the Mosaic Covenant; they were encumbered by the commandments of men; by the use of the Talmud brought from Babylon.

The Voice crying also came as one of *comfort* and *redemption* to Israel in the wilderness, in desolate places among the heathen for 2,520 years of punishment for their sins. A town crier is one who announces news to the public — so John was crying good news of the coming Redeemer, the Lamb of God for all Israel under divorcement in the wilderness. And a wilderness is a place where men get lost, where they hunger and thirst because they cannot find the way out. It is where men go round in circles and cannot save themselves, yet they follow many paths that lead to disappointment and destruction. It is a place where darkness characterizes the day, and night settles down with a feeling of loss. Thus the world in John's day had come through four hundred years of night during which no voice of the prophets had been heard. Had God forsaken his people; were men left to struggle for themselves? The world was in darkness. Israel was scattered. Judah, as a remnant, was under an imperial dictator and the burden of taxation from Rome. Wars were on every hand and men were groping for light. The Light was soon to come, even the Light of the world. John is the Herald sent from God to *cry the coming*.

* * *

Today the world has again slumped into seeming barbarism and mass murder. It is in distress and perplexity. Men are stooping to all manner of sin, and more than ever before are greedy and are grasping for money and power. False teachings and man-made doctrines have robbed the people of leadership, so both leaders and those being led are falling into the ditch.

But again in this day of darkness a Voice and a Message from God's Word is crying aloud. Is it not the same message which John proclaimed, "Repent ye, for the Kingdom of Heaven is at hand?" It is the message to be shouted from the house tops so that all can hear in every nook and corner of the globe where there is an ear to hear. The day of the Lord is a day of darkness because the truth is lacking. The people are ever learning, but never coming to a knowledge of the truth.

What good news to one's ears: Jesus Christ coming back to receive us unto himself and restore the Kingdom to Israel; reward the meek and the poor in spirit; bless the needy and comfort those that mourn. He will pour out his Spirit upon all Israel, and Israel shall know the Lord in that time which is not far distant; for there *must* come a new day, a new way of life, a new world, a new order wherein peace is lasting and wherein dwelleth righteousness.

Those who heard John were impressed. They asked him every one, "What shall we do then?" Three answers were forthcoming.

1) *If you have two coats, impart one to him that hath none, and he that hath meat do likewise.*" Here is repentance in action and at work; showing mercy to the needy and hungry; allowing Kingdom principles of equity to operate with regard to property and the necessities of life. We are now seeing how the love of money is to be taken away, which is the root of all evil, including wars.

2) "*Exact no more than that which is appointed you.*" Here is repentance at work, condemning dishonesty in business, together with unfair profits for the few.

3) "*Be content with your wages . . . accuse no man falsely.*" Repentance again in action against bribery, extortion and securing money under false pretenses.

* * *

Jesus paid a wonderful tribute to John for his fearlessness and his witness to the New Order as he proclaimed the coming of Jesus. We, too, stand at the threshold of a new day and the Kingdom of God on earth. If we are fearless as to what men think or say; if we are bold to state what we believe, may we not also expect similar words of commendation and blessing from our Lord?

For this message of the Kingdom is that of *Salvation*, not by our own moral codes; not by self-righteousness; not by entanglements of theology and many doctrines to which men are required to conform; not by sermons prepared from writings of men; not by obedience to some system, *but* salvation by way of the cross and the power of the blood to cleanse and redeem from sin, as we obey the gospel and believe on Jesus Christ who died and rose again.

This message is also that of *restoration* in the spirit and power of Elijah. Elijah was to come and turn the hearts of the fathers to the children and the children to the fathers. So we desire to turn the children of God (Anglo-

Saxon peoples) to the national laws of the Kingdom in a day when the leaders say the law is done away, and is not for us, because we are under grace. Yes, individual Christians as believers are under grace, keeping the law in their hearts, but Kingdom government must be restored to Israel that the restoration of all things may be accomplished.

Furthermore, the message of the Kingdom is *prophetic*, it warns of dangers ahead as foretold by the prophets of God regarding the day of the Lord. Is organized religion aware of any danger? No! Is organized religion aware of what the prophets have declared? No! Is governmental leadership completely aware of the serious intentions of our enemies? Apparently not.

And thus it is that those who believe the message of the prophets, who preach restoration, who seek to make known the identity of true Israel are subjected to opposition and ridicule from, not only individuals, but organized groups of society—*some in the name of Christianity*. Many who say, "Lord, Lord, did we not prophesy [preach] in thy name?" will not gain entrance into his intimate fellowship, into the ruling body. His answer will be, "Ye workers of iniquity, I know ye not."

This message or *Gospel of the Kingdom* is, as John said, A Voice Crying — the Kingdom is at Hand! — and as Jesus said, "if ye are able to receive it or accept it, *is* Elijah which was for to come" before the great and terrible day of the Lord to prepare the way for the coming in power and glory.

"Blessed is that servant who then is faithful and wise, giving them meat in due season, whom his Lord when he cometh shall find so doing." (Matt. 24: 45-46.)

Why the Complaints?

PRESIDENT ROOSEVELT in his July 28th radio address reported the progress on the many battle fronts. As the President of the United States in a time of war he has much to his credit in handling the global aspect of the conflict. The production goal he set at the beginning, which seemed fantastic at the time, has been reached.

Being an astute politician, the President did not miss the above mentioned radio opportunity to make political capital for the forthcoming campaign in his reference to postwar plans, including the financing of the unemployed when the time for demobilization comes. Whether he accepts the fact or not, and at times he has, in this particular address he did not recognize that *there is a home front!*

In his address the President was ill advised by those who are handling the domestic problems when informed by them that the American has complained over anything he has had to go without in the interest of winning the war. The President said, "Those few Americans who grouse and complain about the inconveniences of life here in the United States should learn some lessons from the civilian population of our allies — Britain, China, Russia — and of all the lands occupied by our common enemies."

We can honestly state from conversation and observation that we have heard no one complain about going without anything, in fact, everyone has admitted his willingness to sacrifice and do without more than we have yet been called upon to sacrifice in order to win the war. What we have heard is the complaint about inefficiency in high places, the blunderings of bureaucracy, the enormous waste of money and material evident to those who come in contact with the machinery and methods of operation as our national substance and wealth is dissipated.

A case in point is the recent shortage of potatoes, yet car loads of potatoes spoiled because of inefficiency and the refusal of officials to take the ordinary precautions a business man would have taken to assure their reaching the market in good condition. It is such waste in many lines that causes an indignant public to complain.

Certainly the public has a right to find fault when it takes weeks and even months to get a decision that should be handed down without delay if men are to remain in business. Decisions that should have been a matter of a few hours or at most days, long delayed, have brought financial ruin to many. Such conditions surely call for a house cleaning at Washington and, unless all signs fail, the public is getting set to take a hand at the next election.

The *Saturday Evening Post* for July 31st in an article on "OPA Need Not Have Failed," by Edmond F. Maher, and such revelations as published in "We Aren't Going to Have Enough to Eat," in the August issue of *Reader's Digest*, contain sufficient information about conditions to justify all the complaining so far voiced by the American public. Such revelations certainly justify citizens in their complaints against the autocratic rules of officialdom and the muddling programs of governmental agencies which are crippling and destroying the things the public need.

The President speaks of taking a lesson from our Allies: for instance, Russia. Well, such blunderings in Russia on the part of officials would result in immediate liquidation. Not that we would want that type of government here, but at least those responsible should have long ago been summarily removed from places of authority. If our American boys are called upon to give their lives on the battle fronts, and the home folks are expected to sacrifice in every way to help carry on, the least that can be expected is the elimination of inefficiency, maladministration and blundering in the handling of the domestic situation.

No people on the face of the earth will willingly sacrifice more than the American people, properly led with officials whom they can trust and in whom they have confidence. But the public at large has certainly lost all confidence through experience in the methods of bureaucracy and in a government trying to run their business as though they were handling politicians in the interest of a political machine.

Politicians would like to make out that the public is wrongly criticizing and complaining, but in this instance the President is evidently unaware of the correct reason for the complaints so often heard on every hand, complaints by those who give specific and justifiable cause for the fault they find with those officials who, instead of helping those on the home front carry on, are doing everything to discourage and dishearten the patriotic men and women who want to do all possible to assist our war effort.

The Bible and Science

By REV. WM. PASCOE GOARD

ONE of the questions which is before the Christian world at this period is a very ancient question — that of science and religion. I want to show you a pronouncement that was made in connection with that controversy three thousand years ago. Although it was made so long ago, it is absolutely up to the minute today. I refer to the 19th Psalm, a Psalm which deals with science and religion in the most masterly paragraphs which have ever been written upon the subject, and with an understanding, with a clear vision and grip of the subject, such as has no equal in modern scholarship. Verses 1–6 deal with science as follows:

The heavens *declare* the glory of God; and the firmament *sheweth* his handywork.

Day unto day *uttereth speech*, and night unto night *sheweth* knowledge.

There is no speech nor language, *where* their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun.

Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race.

His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

"*His going forth is from the end of the heaven, and his circuit unto the ends of it.*" They knew that in the ancient days: modern astronomy is learning it in these latter days. All the foregoing is in the world of science.

The second section, verses 7–14, deals with religion:

The law of the Lord *is* perfect, converting the soul: the testimony of the Lord *is* sure, making wise the simple.

The statutes of the Lord *are* right, rejoicing the heart; the commandment of the Lord *is* pure, enlightening the eyes.

The fear of the Lord *is* clean, enduring for ever: the judgments of the Lord *are* true *and* righteous altogether.

More to be desired *are they* than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.

Who can understand *his* errors? cleanse thou me from secret *faults*.

Keep back thy servant also from presumptuous *sins;* let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

The name of God in the world of science is El or Elohim. The name of God in the world of religion is Jehovah. Not two Gods, but one Person with more than one name. I was born in the house of my father with a surname. At the baptismal font I was given other names, and some call me by one, and some by another. But they do not claim that I am three persons because I bear three names. The school that has seen a multiplicity of Gods in the multiplicity of names of God has fallen into a very real error.

"*The law of the Lord is perfect, converting the soul. . . . The judgments of the Lord are true and righteous altogether, more to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.*" How can it be that the judgments of the Lord are to be desired, and are so sweet?

Here is the law: "*The soul that sinneth it shall die.*"

Here is the verdict: "*We have all sinned and come short of the glory of God.*"

Here is the judgment: "*All we like sheep have gone astray: we have turned every one to his own way, and the Lord hath laid upon Him the iniquity of us all.*"

Here is the justification: "*Therefore being justified by faith we have peace with God.*"

Here is the assurance: "*There is, therefore, now no condemnation to them which are in Christ Jesus.*"

This is the judgment of the Lord. This is why the judgments of God are desired and are sweet.

"*Moreover by them is thy servant warned: and in keeping of them there is great reward.*" If we had read, "Moreover by them is thy servant condemned" it would have been more in the line of our thought.

The first part of this Psalm is God in His relationship to the material universe under the name of El — the great field of science. The second part is God in His Kingdom, the Redeemer of Israel, the Saviour of men, under the name of Jehovah. Out of science into religion — a steady progress. The Psalmist saw three thousand years ago that the truth so progresses, and, thank God, that position is unshaken, and that truth is absolutely sure to this day.

II

It will be in your memory that we were startled a while ago by a challenge to the Christian Church to stop quibbling and to face squarely the issues. It was issued by Dean Inge. He spoke, not as an individual, but he voiced the challenge of a School. It was only by accident that the challenge came from such an exalted position as St. Paul's Cathedral, although the challenge was altogether timely. I think the Christian Church should, in very deed, face these matters, and bring the nation to a realization of the position in which we stand today in regard to the great questions of the inspiration of the Bible, the historicity of the early chapters and books of the Bible, the great doctrine of the resurrection of our Lord Jesus Christ, and, in connection with that, the resurrection of the dead and the hope of heaven, which has been such an anchor, "entering into that within the veil," to all generations of Christianity. I think it is time that the Christian Church faced these things and brought them to an issue.

It has been assumed that the scholarship of the day has discredited the Bible. We lift that challenge. *The scholarship of the day has done nothing of the kind.* Not by a blind faith, but with a sound intelligence, we come with a new statement of the old truths, that the Book which our Lord Jesus Christ authorized from the beginning to the end, from Moses to Malachi, stands as to *every jot and tittle of the meaning of it* right down to the present day.

We take the ground that the early chapters of the Bible, and the succeeding chapters of the Bible, are what the Psalmist declared them to be, "the testimony of Jehovah." Here is the challenge. Here is the battle-ground. If Jehovah has given a testimony, then His Word is the final authority, of course. It is not believed by many that Jehovah has given such a testimony. We take the ground, aside from the simple written text of the Bible, that the fact of Jehovah having given such a testimony is as clearly demonstrated to the eyes of those who take the trouble

to examine, first the Word, and then its fulfillment, as any problem in Euclid. We believe the Bible to be true: we believe the Bible to be inspired: because we know the Bible is true, and we know the Bible is inspired.

It is your privilege to test these things for yourself: it is our advice that you do test these things.

Test them in the range of personal experience, for our Lord said: "*In the day that ye seek Me with your whole heart, ye shall find Me.*" The man, or the woman, who actually finds the Lord, from that moment on has no doubt whatever about the voice of the Lord. The testimony of the voice of the Lord is as common in the hearts of those who know Him as the voice of the mother or the father is to the child of the home. Test it from that standpoint.

The prophecies concerning Israel are fulfilled in Britain and the United States of America.

But that standpoint will not be sufficient to all. For instance, a very distinguished member of the House of Commons in the last generation applied certain tests to the Book of God, and believed that he found the Book of God wanting. He went out into the darkness. I refer to Bradlaugh. I have been told by those who knew him well that he was a sincere man, struggling, if haply he might find the Light, but walking in darkness. There came to him on one occasion a great evangelist, and for five nights in succession they debated publicly this great question of the inspiration of the Bible and the existence of a personal God.

Bradlaugh demanded *historical fulfillment*. His opponent offered to him *experimental fulfillment*. Now experimental fulfillment is the very best evidence to those who possess it, but it means nothing to those who do not possess it. It is an experience of the inner life which one man cannot transfer to another. Therefore Bradlaugh could not accept experimental testimony. Looking within, he said in effect: "I know nothing of that, and I cannot accept it on your statement; if you have it, well for you. I have not." So he went on in the darkness. "What I want," said he, "is historical fulfillment." He died without it. Shame to Oxford that it could not give it to him! Shame to Cambridge that it could not give it to him! Shame to the great Scottish Universities, trained in the Bible, that they could not give it to him!

Professor Driver, writing in his book on Jeremiah, seeing the wonderful covenants that God made with His nation, said this in effect: "It must be evident that many of these promises have not been fulfilled, and that now circumstances have so changed that they never can be fulfilled; but, like similar pictures drawn by other prophets, they remain as inspiring ideals of the future which God would fain see realized by or for His people, and of the goal which man, with God's help, should ever strive to attain." *The Book of the Prophet Jeremiah*, pp. 39–41.

Bradlaugh looked at the Jew for the fulfillment of the Israel prophecies. Professor Driver looked at the Jew for the fulfillment of the Israel prophecies: and both shook their heads, and said, "No."

Why did not they look at Israel for the fulfillment of the Israel prophecies? Simply because they had not identified Israel. But Israel is known by millions. Our fathers knew Israel to be Britain, that is why they knew the inspiration of the Bible. Read your Bible with your eyes upon that. Read your Prayer Book with your eyes upon that. So we say that taking the Israel prophecies from 2,500 years ago you see the fulfillment of them in Britain and the United States in these latter days, and you are quite safe in saying that these prophecies were spoken by the mouth of Almighty God, as St. Peter did when at Pentecost he said, "This is that which was spoken by the Prophet Joel." So we come to you, not only believing that the Bible is inspired, but knowing that it is inspired. It is clearly demonstrated. I believe that there are a great many of those today who are taking different ground, who, in their hearts, will rejoice with joy and gladness when they realize that these things are true.

Without British and American history Israel prophecy must go unfulfilled.

I want to guard a certain matter. Please do not think for a moment that we are the rearguard of an exhausted Gospel. *We are the advance guard of a new statement of the old Gospel.* I suggest to scholars of the old-fashioned evolutionary school that they are voicing the last watchword of the rearguard of a departing host of evolutionists whose position has been found untenable, and from which position the host is having today to recede. These have not heard the retreat sounded, that is all. I think that is a fair statement. I believe that there are a great many who write their names in the higher circles of scholarship in Great Britain and the United States today who would make that statement with their own lips if they were called upon to do so.

This new presentation of the old truth is today making its way among the people. It has also already gained its footing in the inner circle of scholars. Not until the next class of professors take their place in the universities will it be known in the colleges generally. Why? Look back over the progress of colleges, and see that when a professor has by lecture and book committed himself, he seldom changes. It is an unfortunate thing to say — but you have to wait for that generation to die! His successor takes up the new phase and carries on the message. I am stating an actual mental process in our nation. While that is true of the college the people generally will be ten years behind the professors. These things have been settled: it will be for your children to realize that they have been so settled.

Verbal Inspiration

We challenge the position that scholars of the evolutionary school have taken up. Dean Inge, for instance, said: "The evolutionary theory offers no barrier to the man who has discarded the theory of verbal inspiration." What does that mean? It is an effort to thrust the conservative scholar into an absurd position. As though any man whatsoever could take this King James Version, and find the exact and unchangeable form in which the truths contained in the Bible are expressed. That cannot be done. If you think it can, take the King James Version and the Revised Version, and the Coverdale Bible, and all the other versions, and you will find that every one of them weaves the truth into different forms of expression. In fact, there have been approximately 1,700 different translations of the Scriptures. They have not followed the same form of words in conveying their testimony of truth, yet there has been no fundamental difference between them in their presentation of meaning. We do not stand for the letter. But this we say, *the meaning expressed in the letter is as sure as the throne of God.* We put our pen through the words "verbal inspiration." Instead of that we write "fundamental inspiration."

I submit to you that any view of the inspiration of the Bible which does away with the record of *creation* contained in the Bible is fundamental in its difference, not verbal.

The man who lays aside "the testimony of the Lord" in regard to *creation* will find that he has laid aside the foundation of his faith before he gets very far. Why? Because there you put

your finger on fundamental things. *Humanity as a species either arose from a common origin by the urge of the life within, or it was placed upon the plane of life it now occupies by the external power and act or succession of acts of God.* Which is it? Did the lower orders of creation — the fishes, the reptiles, the birds, the beasts, and man, all struggle upward from a common source by the force of an inner urge, and did man outstrip "his poor brethren" (as one called them) in the race? Or is it true that "*the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul?*" There is the fundamental question.

Was it automatic evolution of life within; or was it the external creative act, or succession of acts of God, which produced Adamic life?

This question is the theme of the present discussion. This theme only.

Someone says: "Why trouble about these things? It would be God in any case." God either planted in the original life germ an inner power capable of upward development that will never end; or, stage by stage, creative act after creative act, He brought on the species in the scale of being. If we were Brahmins it might not matter — for the Brahmin faith does not, by any means, depend upon the answer to that. If we were Buddhists it might not matter — for the Buddhist faith does not depend upon that. If we were Mohammedans it might not matter — for the Mohammedan faith does not depend upon that. Even if we were Roman Catholics it would not matter — for the faith of the Roman Catholic, by his own confession, is not founded upon the written Word, but upon the voice of the Church as the ultimate authority. But to men and women of the Reformation, the foundation of whose faith is the written Word of God, to them it matters everything, because, if you remove the historicity and the reliability of the Bible, you take their foundation away.

In the period in which the Bible was being translated into English, all the forces of those who desired to hold the monopoly of, shall I say, the spiritual life of the nation, fought against the translation. They fought against it being printed: they fought against it being circulated. They made it a matter of life and death to possess a copy of the Scriptures; but they lost all the way along the line. The Scriptures were not only circulated in the Anglo-Saxon race, but Bible Societies were established which scattered the Bible among all the races of mankind.

Having lost that fight, they entered into a fresh arena, and they carried on the fight by attacking the historicity and the authenticity of the Scriptures. "If the people will have the Bible, then lead them to doubt the Bible" is their slogan. That is the fight we are in today. That is where these attacks are coming from. The modernist Jew who wants to destroy the Christian faith, and the Jesuit who wants to destroy the Reformation are attacking the foundations of the Reformation faith which is "the Word of God written," as our Prayer Book declares the Bible to be.

Many sincere Protestants are thus attacking the Scriptures, and they have not the slightest idea of the flag they are fighting under.

The attack has emphasized the following statement in order to prove non-inspiration of the Scriptures.

The Names of God

Modern scholars say: "There are a number of names of God in the Bible, and every one of those names originally stood for a different God and a different religion. Then in the early days when the Bible began to be formed, and the Jehovah worship to be established, the original authors of Bible documents gathered out the best from each of these religions to make the Bible literature, and every one brought the name of his God in, so we have Elohim, El Shaddai, Jehovah, Adonai, and so on." They made out of the names of God absolute confusion as to the beginning of the Bible. There is, however, no confusion there. We realize that behind all those names there is one Personality: that He has revealed Himself by a name in every department of His universe. Thus, the name *Elohim* is God in relation to the whole material creation. The name *Jehovah* is God in His redemptive and administrative capacity. The name *El Shaddai* is God in His national, racial covenants with Abraham: and so on right down through. Such scholars must recede from that position: they cannot hold it any longer; it is not true.*

Accounts of the Creation

Then, again, they have come to us with the statement that there are a number of accounts of the creation in the Bible which do not agree with each other. How they have rung the changes on that, hoping to prove the Bible is not to be trusted because one account of the creation varies from the other accounts of the creation!

By lecture, by article, by book, scholars have committed themselves again and again to that statement; by so doing they have discredited themselves; it is not true. There is only one account of the creation in the Bible, and it is absolutely sequent. It absolutely agrees stage by stage in the majestic progress of the Creator in His universe. Now this we say, the Bible has not been discredited, but such scholars have been discredited, for they have taken a position that it is impossible to maintain. We are not saying that in order to attack scholars, but we are saying that in order to use their own weapons to show that the discredit does not fall upon the sacred Scriptures, but on their school.

Heaven and the Resurrection

Let us go a little further. Dean Inge made the wonderful statement that "*modern astronomy has destroyed the hope of a place called heaven.* With it," he declared, "must go the physical resurrection of Jesus." If that is true, then your physical resurrection must go. To assert that modern astronomy has destroyed the hope of a place called Heaven is absolute nonsense. Modern astronomy most certainly has proved no such thing, and, by the very nature of it, could not prove any such thing. Modern astronomy is taken up entirely with the consideration of worlds set in the heavens, of their distances from the earth, or their distances from each other, of their bulk, their orbits, and their movements. In all the great field of astronomy there is not one single element that does not deal with time and space. So that if there is a being, not of earth, and not omnipresent, that being must dwell somewhere in the universe. It does not matter whether that being is clothed with a material body, or not, if he has a personality, separate from the personality of God, he must dwell somewhere — so astronomy says.

What does astronomy actually know about these things? Well, it knows intimately one race of men and women, dwelling in one world, in the field of astronomy. I wonder if you know where that world is, and what race of beings that is? I am reminded of a lecture I once gave in Saskatchewan, the central province of our great Northwest in Canada. My address was on "Our Great Heritage in the Great Canadian North-west." The Mayor of the city was in the chair, and he listened

* See *The Names of God*, DESTINY for March and April, 1943.

to the address with astonishment and wonder. Then he amused us by saying: "Why, I was never so interested in my life! What a wonderful country! If it were not for the financial interests which keep me here, I would sell out, and go there." Yet he lived in the very heart of it! Astronomy knows of a human race that is dwelling in the planet called earth. That planet is a member of the solar system in the world of astronomy. If that race can dwell in a place called earth today, why cannot it dwell in a place called heaven tomorrow? To say that astronomy has proved that there is no such place as heaven is to talk nonsense. Thank God, the hope of heaven stays unshaken by modern astronomy; the rather has it helped it forward.

As to the resurrection from the dead. Certainly, if modern science sets aside and refuses to accept the testimony of the New Testament, it knows nothing whatsoever of the resurrection of the dead from any other source. Everyone who accepts the well-attested statement of the Gospel knows that physical resurrection is not in question at all, because, as a scientific fact, it has begun already. There was One, the first Begotten from the dead, Who arose and Who appeared before many witnesses. Many have wondered about His physical nature. "*Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold My hands: and reach hither thy hand, and thrust it into My side: and be not faithless, but believing.*" "*Handle Me, and see: a spirit hath not flesh and bones as ye see Me have.*" He appeared to them on another occasion, and said: "*Have ye here any meat?*" They set before Him a two-course meal — fish for dinner, and honey for dessert. He partook of the food before them. There is not any question at all in regard to the physical resurrection of the dead. If one does not believe, then one must deny positive evidence that would be accepted in any court; evidence which has been accepted by Christianity for nearly 2,000 years. Jesus said: "*Because I live, ye shall live also.*"

III

Now let us come to constructive work, and look for a moment or two at the wonderful account of the creation. The testimony of the Lord as to His own creative activity rises superior to that of any other literature on that question that has ever been written by any school, or ever will be written until our Lord shall come.

The following is a condensed statement which will enable you to follow with your eye and ear at the same time.

Elohim Activity

I wish to call your attention to that name — Elohim. "*In the beginning God (Elohim) created the heaven and the earth.*" You will see that name is later changed to *Jehovah Elohim:* and a little later on you will see the name changed again to *Jehovah*. This is a steady progress. In the beginning God created the heaven and the earth. You will notice that there are only two units — the heaven — the sidereal heaven to which the astronomer turns his telescope, and the earth, which name denotes the parent "nebula" or astral body which later took on the form of the solar system and consisted of one enormous star or nebula.

There are no sun, moon, and planets in the first verse of Genesis: they have not yet appeared. They are all contained in the *parent body* of the Solar system — and that all-containing parent body is called "Earth." It is the Creation of the Sidereal Heaven and the enormous "Earth," the parent of our Solar system (Genesis 1). The creation of the heaven marks for us the beginning of astronomical time: a further stretch of time than humanity knows. Therefore the term "*In the beginning*" is used. And the earth became empty and desolate. Darkness was upon the face of the deep. The Spirit of God moved upon the waters. All these things preceded the separation of our planet within the solar system and the beginning of the creative era on it.

Now we have the successive creation acts and days:

Day 1. God said, "Let there be Light."

Day 2. God made the Firmament.

Geological Time:

Day 3. Sea and Land: Primordial Vegetation.

Solar Time:

Day 4. Solar System organized.

Zoölogical Time:

Day 5. Animal System organized.

Human Period:

Day 6. Human System organized.

Day 7. Rest.

Think of these things. Evidently we are not dealing with a twenty-four hour day in the first chapter of Genesis.

Jehovah Elohim Activity

The Elohim activity was in the realm of the physical: the Jehovah Elohim activity is in the realm of the psychological and domestic.

Genesis 2: 4–7 form a recapitulation attaching what follows to the preceding part of the creation narrative. Think of what we have seen immediately before.

The creation of the universe: and the parent nebula of our system called "earth."

The solar system organized.

Life appearing on the earth successively.

The beginning of the human era.

This is a steady process from universal to particular creative activity. The procedure continues now *in the world of man* as follows:

Geographical Time:

Formation of Adam.

Planting of a Garden.

Beginning of Religion:

Issuing of God's command to man.

Forming human language.

Establishing home life.

Moral consciousness developed by temptation.

Moral failure through disobedience.

Moral condemnation.

Promise of Redemption.

Expulsion from the Garden.

See how wonderfully this picks up and carries on the story commenced in Chapter I. There is the clearest kind of progress out of one into the other, out of science into religion.

Jehovah Activity {Beginning of historical time}

This time we have the birth of Cain and Abel, earth's firstborn sons; the death of Abel, and defection of Cain, so that both of them drop out of the plan of God, and the genealogical line is broken.

Then in the 5th Chapter you have the line of descent mended, which was broken by the death of Abel and the defection of Cain.

The Genealogical Line Mended {Birth of the Appointed Seed}

God.
Adam.
Seth (appointed).
Noah.
Shem.
Abraham.
Isaac.
Jacob.
Israel (the nation).

If you want to change that for an evolutionary ascent from primeval forms of life, up from the ape to the man, you may; but please do not involve me in it. I am proud of my descent, and, by the grace of God, will not give up my birthright.

You will see that this is not a third account of the creation, but perfectly sequent steps in the great history of God's dealings with His people.

IV

It is necessary that we should take these things up a little more in detail.

The Bible reader will see that we have a progressive narrative indicated by the varying names of God. It will be seen that the chronological stretch of time is long. In the narrative we have the beginnings of astronomical time; of geological time; of solar time: of geographical time; and of historical time. The scientist will know that it is a long cry from the beginning of astronomical time to the beginning of geographical and of historical times.

The first portion of the creation narrative (Elohim) is in the realm of the physical. The second portion of the narrative (Jehovah-Elohim), commencing with the fourth verse in the second chapter of Genesis, proceeds to the realm of geography, psychology and history. The third portion of the narrative (Jehovah) proceeds to the realm of history and religion. To say that there are three, or even two, separate narratives of one event is evidently a fallacy. To say that various portions of this account of creation are contradictory is also most certainly a fallacy. We have three progressive chapters to one consistent narrative of creation down to the dawn of history, and that constitutes "the testimony of the Lord," as to creation.

Now I wonder if I can cause you to see what I see in that first verse of the 1st chapter of Genesis: "*In the beginning God created the heaven and the earth.*" Will you kindly try to detach the word "earth" from this world in which we live. It was evidently not so intended in regard to that opening statement of the Bible. It referred to one united body, which consisted of all the solar system, swinging as a single star of the first magnitude alone in the heavens. I think it is quite likely that viewed from the most distant heavens the solar system still swings through the heavens, apparently, as one unit, as one star of the first magnitude. *But the word "earth" in the first verse of the first chapter of Genesis meant an enormous body, equal in size to the whole of the solar system.* This enormous body is the "earth" of the first verse of Genesis, and thus in the astronomy of the Bible it bursts upon our vision from the hand of Almighty God. Now the word "earth" was used first to denote that body. If it had been called the sun, we should have no difficulty. We should have said that from the sun the planets come — for these are terms that modern astronomers use. Thus Professor Simon Newcomb, LL.D., in *Astronomy for Everybody*, the foreword of which is by Sir Robert Ball, LL.D., D.Sc., F.R.S., on p. 105, says: "The same theory" (nebular) "implies that the sun was larger in former times than it is now, and must have been larger and larger every year that we go back into its history. There was a time when it must have been as large as the whole solar system." Now the first verse of the first chapter of Genesis calls it the "earth."

This intermediate planet, on which we dwell, with planets below us, and planets above us and the sun as the center, took the name and was called "earth," when the parent body was divided into the sun and planets of the solar system.

Later, on this earth, continents and islands upreared themselves, forming the dry land, set in the midst of the oceans — and that dry land is called "earth." Why?

The word "earth" is used to denote the dwelling place of sentient beings. Our earth is such a dwelling-place in the solar system. Because, not oceans, but continents and islands are the dwelling place of man on the earth, "God called the dry land earth." It is the home of humanity and other sentient beings that dwell there.

"*And the earth was (became) without form and void ('tohu and bohu'* or empty and desolate)."

This relates to the original body of the first verse of Genesis, not to our later formed planet. Isaiah says, evidently commenting on this: "He did not create it a 'Tohu.' He created it to be inhabited." If He did, then it was inhabited, for the purposes of God do not fail. What a world! What a diameter! What a circumference! What wonderful creatures of God inhabited that world! And it became empty, and desolate, and dark.

What happened to the glorious beings that inhabited that magnificent orb? Was it an order which sinned and fell and perished from off the earth? Or was it an order which had completed its upward progress on that ethereal "earth" and had been promoted to the realm of pure spirit life, leaving its earthly habitation desolate? Was it the place of probation of the "Angels which excel in strength"?

"*And darkness was upon the face of the deep.*" That body (earth) had evidently been "set" in the heaven as a single star of the first magnitude; luminous — a bright adornment in the heaven. But its beauty faded; its form was lost; its light went out. The earth became empty — desolate — dark.

"*And the Spirit of God moved upon the face of the waters.*" Thank God for that. The movement of the Spirit of God upon the waters was toward reconstruction. Now for a moment let us think about the waters. *The Bible assumes all the knowledge that by and by, when we see face to face, and know as we are known, we shall attain.* This is one of the things in which the Bible assumes knowledge to which we have not yet fully attained. "*The Spirit of God moved upon the face of the waters.*" The waters! Evidently the parent body was ethereal in substance. The concrete matter contained in sun and planets was extended to fill out a sphere equal in diameter "to the whole solar system." We cannot conceive of material diffused so widely as to fill out such a sphere as that. Water would not do it; it is too condensed. Gas would not do it; it is too condensed. That which we call ether, of which we have little knowledge, might do it. We do not know. But evidently the chemical material which enters into the solar system was diffused to fill out, more or less completely, that sphere. And the condensing, contracting process began, and with it the structural form of the substance was changed. First, condensation to gaseous state. Then to vapor. Then to waters suffusing the space occupied originally by the parent body, as rain clouds suffuse our atmosphere. At this point the record gives us a cross-section of the process. "*The Spirit of God moved upon the face of the waters.*" The movement was towards a reconstruction.

The Holy Spirit and His activities are here introduced, and the object of His movement was *a material world unoccupied by man.* You who believe that the Holy Spirit's office is only in the higher realm of spiritual life in humanity, think of this.

All the foregoing are facts and activities before the first of the creative days.

* See *The Book of Beginnings* by Howard B. Rand. 114 pages, suede paper cover, 75¢ postpaid. Destiny Publishers, Haverhill, Mass.

V

Day I

And God said, "*Let there be light: and there was light.*" Not external light from a distant sun, but as a city in darkness is lit by starting up the electrical machinery which transforms energy into light; so the world, the light of which had failed, received a new light from the movement of the Spirit of God upon the face of the deep: and from the energy of the Divine fiat — "*Let there be light.*" Not from the sun outside, but from the transformation of energy within. The machinery of God was put in motion, and light was the result. Considering our solar system as an unit, most of its light is still produced within itself, viz. in the sun.

Day II

And God said, "*Let there be a firmament in the midst of the waters.*" The firmament which divided the waters from the waters is still related to the parent body now advancing towards division into the separate worlds of the solar system.

The firmament evidently consists of the heavens which separate planet from planet in the solar system: and in which all of the solar system bodies move. By solar attraction, by gravitation, repulsion, inertia, momentum, and other forms of power, each planet is firmly held in place, and as firmly directed in its course. The unpassable space between planet and planet is the "firmament." The waters above the waters below have proceeded in condensation until they have reached their present density; that of earth, as we know it to be; that of Jupiter, a third more dense than water; that of Uranus, about the density of water still. The process may be suggestively illustrated as follows:

Think of that magnificent orb the parent earth, then many times larger than our present sun, one unit, spherical, swinging like a star of the first magnitude in the heavens, and called Earth; ethereal, inhabited, then falling into emptiness and desolation. Now begins the contracting process, the activities of which still form light in the sun, the center of our system. Let us visualize films of cloud, each one a hollow sphere, or a long streaming spiral if you will, one within the other, each in succession shed by the contracting parent body, with the sun at the center. Each of these films has formed for itself a center of gravity to which all that particular cloud film has gravitated, and by a process well understood by scientists, each has become a planet. The films break up and thicken. Such a process is going on in the heavens today. The process is carried on until there is the complete formation of the planets.

There are rings around Saturn which illustrate in actual astronomy something of what we have tried to show. The size of our sun and of the planets as they swing on their courses in the heavens today is small compared with the original earth spoken of in the first verse of the first chapter of Genesis.

Day III

We are now brought down to the planet earth and the commencement of geographical time. The planet earth is a pigmy compared with the parent earth of the first verse of Genesis. Will you please mark that we now step *out from the field of astronomy into the lesser field of geology and geography.*

The crumpling of the earth crust, due to the contraction of the earth, made hollows into which the waters flowed, and made upthrusts of earth which arose above the level of the enveloping waters. Thus dry land was born on earth — continent and island appeared — rivers flowed — lakes occupied the depressions of the land, and oceans occupied the deeps.

And God said, "*Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself upon the earth.*" And it was so. This is the dawn of life on earth. It is in the vegetable kingdom as we should expect it to be.

Day IV

And God said, "*Let there be lights in the firmament of the heaven to divide the day from the night: and let them be for signs and for days and for years.*" "*And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so. And God made two great lights: the greater light to rule the day, and the lesser light to rule the night: He made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.*"

The apparent swing of the sun through the sidereal heavens for signs: the tilting of the earth upon its axis for seasons: the spin of the earth upon its axis for days: and the circuit of the earth around the sun for years. This is absolutely correct in every scientific detail.

"*And let them be for signs and for seasons and for days and years.*" Thus was the great clock of the solar system arranged in the heavens, within the "firmament" of the solar system.

And God made two great lights: The sun overflowing with energy, and throwing up great shafts, and floods, and storms, and hurricanes of light within its own firmament. The energy passes on to us — enters our earth's "firmament" and atmosphere, and floods us with light and energy of various kinds.

After the sun as a "great light" is the surface of the moon. The moon is dead, non-luminous. But it catches and reflects the light of the sun, and so becomes the lesser light to rule the night.

Here is a wonderful thing. Lights, lights, lights, not sun and planets primarily. Universal night is the order of unlimited space. "Lights in the firmament" are the exception.

A visitor went to the great observatory outside Victoria, British Columbia, where we had the largest telescope in the world. The United States got a bigger one, and so we lost the palm. The visitor put her eye to the great telescope, and looked at one of the great stars in the heavens. She said, "That is not worth looking at. It is just like a great electric light globe hanging out there." Lights in the firmament you see — energy which becomes light is transmitted from star, sun, and planet, but while crossing interplanetary and interstellar space it is dark — entering the resisting medium of the firmament which surrounds heavenly bodies, it becomes light. The speed of light is measured, and stellar distances are completed in "light years." Light is energy transformed by passing through a resisting medium. The electric current passing through the conducting medium of the wire is not luminous. It is in passing through the resisting medium of tungsten in the bulb that incandescence is produced. Light energy passing on its way to earth at times passes through the "firmament" of other worlds. During such passage it becomes luminous; is bent by the attraction of the celestial body; then passes into "outer darkness" from such firmament, until it finally enters our own and reaches us as light. This is the way the firmament divides the day from the night. Day is provided for within the firmaments — perpetual night reigns without. This is the way that God made great lights in the firmament.

He made the stars also. How small this

record seems in comparison with the making of the lights! There is a reason why. The light is life to us. The concrete bodies of sun and planets are of little importance to us outside of the "firmament" laws of attraction: electric energizing which is part of the "light," and so on. And so the solar system is organized, and solar time has begun to be ticked off on the great clock in the heavens. Modern astronomy has made no such perfect pronouncement as is contained in the first chapter of Genesis.

Day V

"*Let the water bring forth abundantly the moving creatures that hath life.*" And fowl: and God created great whales (or monsters). Go to the museum at Kensington, and you will see the remains of some of these great creatures. "*And every living creature that moveth, which the waters brought forth abundantly, after their kind. And every winged fowl after his kind.*" All this primordial zoölogy is strictly confirmed by fossil remains of animal life of the primordial time. This was the age of great saurians.

Day VI

And God said, "*Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth, after his kind, . . . and cattle after their kind, and everything that creepeth upon the earth after his kind.*" *And God saw that it was good.*

These are the land animals. Not perhaps the "helpmeet animals" of the second chapter of Genesis, but the mammoth creatures of earlier ages — such as the mammoth and mastodon, and so on.

And God said, "*Let us make man in our image after our likeness.*" "*And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him: male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*"

And he gave seed for the meat of man: and every green herb for the meat of beast.

Day VII

"*Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made: and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.*"

VI

Now we turn to the wonderful second chapter of Genesis.

The first chapter of Genesis has the mighty sweep of the universe. Its lines of perspective are on the grandest scale.

First the material universe is embraced in its sweep.

Then it contracts to the solar system.
Then to this tiny earth.

But the same line of perspective is carried forward into the second chapter and we have

Eden of the four rivers.
Then a garden
and
The man.

Now we take up a scene more refined and homelike. We are introduced to geography so familiar that we can approximate the position within the continent of Asia. We are linked up with the actual position by the waters of at least one of the rivers, namely the Euphrates, which has never ceased its flow since the man first gazed upon its waters.

To say that this second chapter is a repetition, or different rendering, of the story in the first chapter is to show amazing carelessness in the study of the two chapters.

"These are the generations of the heavens and the earth when they were created, in the day when Jehovah Elohim made the earth and the heavens."

We shall not take time to go into the matter of the "making" of the earth and the heavens, as contrasted with the "creation" of them. It is enough to point out that there is created material in abundance in the stellar heavens, sufficient to make many earths, and many heavens such as these which surround our planet and the others of the solar system. The probability is that in later stages of our unfolding life we shall intelligently see, and perhaps take part in, the making up of some of the world material which is afloat in the heavens, created indeed, but not as yet made. "When they were created" may mean at the end of that process. "In the day that Jehovah Elohim made the earth and the heavens." The "making" activity has gone on, and still is in progress, in forming the dwelling-place of man.

"*And every plant of the field.*" . . Mark the distinction. Not the giant ferns and club mosses of the primordial vegetation. Every plant *of the field* before it grew: for Jehovah Elohim had not caused it to rain upon the earth. He had not as yet proceeded so far with His "making." Perhaps He did not do so until the change of climatic conditions at the time of the flood.

"And there was not a man to till the ground." This does not state that there was not a man upon the earth. There may not have been. But again there may have been the man of the first chapter of Genesis. *Not yet had any living creature been assigned a specific task on earth,* and not yet had any specific creature been subjected to the Divine command. Therefore when we read that "there was not a man to till the ground" we are to think of man as not so far advanced as to bear the Divine commission to till the ground, or to dress and keep the garden of God. We shall see this commission given in the succeeding words of this wonderful chapter.

"And Jehovah Elohim formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul."

We have not time to show that the Bible distinguishes plainly and continuously between creation and formation. We simply point out that we are not reading of the "creation" spoken of in the first chapter, but of an advanced step in God's process with man. The process is illustrated in Isaiah 43: 1.

"But now thus saith the Lord that created thee O Jacob, and He that formed thee O Israel, Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine."

What does the statement "Jehovah Elohim formed man of the dust of the ground" mean? It is not chronological but belongs to another branch of study. It is a statement of *the biochemistry of the human frame.*

"And Jehovah Elohim formed man of the dust of the ground." In all the intricate human form there is not one particle of foreign matter. It is formed as to every atom of the homely things of earth, and water, and air. The chemist can reverse the process and separate the component parts of the human form. He finds a little lime, a little iron, a little phosphorus and so on. It is all very homely and very common. It is all such as can be sustained by the things which grow from the earthy soil. There is no foreign matter in it. When analyzed, it is so common that the whole would

scarcely bring a dollar in the market. "Jehovah Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." This is the miracle, the perennial miracle of human life. That such material as we have named should be formed into men, should be caused to live as man lives, should interact with, and in response to the thought, emotion, and will of man, should be clothed with thought, filled with emotion, rising to the God consciousness and to a knowledge of the things of God: this is the miracle ever with us. It is greater than the resurrection of Lazarus; it is greater than the resurrection of the dead; for it is easier to restore than to create.

This wonderful statement lies at the basis of biochemistry.

"*And Jehovah Elohim planted a garden.*"

What is the difference between the garden, and the open field or the forest? This: That every plant is carefully selected to answer a particular end in the garden; while in fields untouched by the hands of man, as the fields then were, every plant grows according to the various factors which mix and develop the various growths of plant life.

Let us now look at the garden and the botany of it. The plants which grew in it were *limited to certain varieties:* and these were the varieties:

"*Every tree that is pleasant to the sight and good for food.*"

Here were the pomegranate; the apple; the plum; the cherry and the grape. Here were the olive, the citric fruits, the fig tree and the palm. Beautiful in foliage, gorgeous in blossom, and rich in fruits. Cedars, and myrtle trees, with all those trees which enrich men with their fibre.

Here were "the lilies of the field" in all varieties, with the other rich blooms which perfume the air, beautify the garden; and the plants which yield of their fruits, in the garden of the Lord. This is a long step forward from the primal vegetation which laid the foundation of the most ancient carboniferous deposits, which furnish the nations with fuel today.

Here is one tree which has been removed from the garden, "The tree of life also was in the midst of the garden." This has been transplanted to the New Jerusalem above. But in the future it will be restored to the earth; not a single specimen, but a whole forest of the tree of life, as we see in the last two chapters of the Bible.

And the "tree of knowledge of good and evil." Alas, we have eaten of the tree, as a race, and have made full acquaintance with evil, and a little also with the good.

"*And* a river *went out of Eden to water the garden*, and from thence it was parted, and became into four heads."

The garden which the river watered is *the center to which the river flows*. We have always thought of it as the source from which the rivers flowed. From the garden we must follow *up the river*, to the source which constitutes the four heads. Thus we are led to the extremities of Eden from which the waters flowed inwards to the garden. "Out of Eden" would be the upspringing sources of the river. By this mark perhaps we may form some idea of what the geography of the garden was according to this statement.

Here begins the specific geography of the Earth.

"And Jehovah Elohim *took the man, and put him into the garden of Eden to dress it and to keep it.*"

Thus was *the first task assigned on the earth.* Up to this time the man had been without the stated task. He had lived on the fruits of the ground or on the results of the chase perhaps. Certainly there never had been, until this Divine action, a being on the earth upon whom had been laid the responsibility of the task. Weigh this well. It is important in the study of anthropological history. Man may have hitherto exercised constructive activity; but it would be from choice, not from consciousness of appointed duty. The probability is that he had not used constructive activity. But now the man enters upon the task of dressing and keeping the garden of God.

Now we come to an even more important statement.

"*And Jehovah Elohim commanded the man.*"

Up to that moment the man had acted with no higher law than *the urge of his own being*. He had not been made subject to any higher law. The law of his being compared with the animal life coexistent in the earth, would be the highest. For man was created in the image of God. But, high as it was comparatively, it was simply the life of the natural man, carrying out the law of his being. *There would be no crime attaching to any of his actions*, any more than there is crime attaching to the actions of the lion, tiger, or dog. The law of his life was the law of the man.

Now came the higher honor, the higher responsibility. "And Jehovah Elohim commanded the man." *Henceforth the will of God shall be law to the man.*

Henceforth the struggle shall be, and the prayer shall be, "Thy will be done on earth as it is in heaven." It should be in the struggle to rise to this higher plane, and this higher law, that all the spiritual warfare should take place. "Where there is no law there is no sin." Up to this moment there had been no "law." But now in the struggle to subdue the law of natural life, and to attain the law of the will of God, men will sin and fall; but some will finally attain, and the New Covenant shall be accomplished. "I will put my law in their inward parts, and write it in their hearts." "They shall keep my commandments and do them." That will be a glorious day for the Adamic race when the process shall be complete, and the will of God shall have become fundamentally, what it was then caused to be legally, the law of the man. It is at this point in the formation of the Adamic race, that *religion, as we understand it, began.*

Dwell on this point, and let its significance grow upon your mind, "And the Lord God commanded the man."

And Jehovah Elohim said, "It is not good that the man should be alone; I will make him an helpmeet for him."

What now is the next step? *The formation of the helpmeet animals.* Let us consider. These are not the animals of the forest and the jungle. These are *the helpmeet animals* which were with the man in the garden: which went with the man into the ark: which were included with the man in the Noahic covenant: which groan within themselves to this day waiting for the manifestation of the Sons of God.

"And out of the ground Jehovah Elohim formed every beast of the field, and every fowl of the air" (another touch of biochemistry); "And brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof."

This was the foundation of human language. Thus does the mother teach her child to talk and understand to this day. It would seem that prior to this the man Adam had been inarticulate.

Here also is the beginning of the ancient science of zoölogy. "And Adam gave names to all cattle, and to the fowl of the air" (the songsters of the garden); "And to every beast of the field." These are not the beasts of the jungle and of the ooze: but the helpmeet animals, formed for the purposes of the man.

Here are the beasts of burden: the camel, the ass, and the primitive horse, progenitor to the single-hoofed horse of today. Here are the domestic nourishing

animals: the sheep, the goat and the cattle in all their varieties.

Here are the companion animals, such as the dog, the friend of man.

But for Adam there was not a help-meet found. *Then comes the woman; and the institution of the home.*

"Therefore shall a man leave his father and his mother and shall cleave unto his wife."

What a wonderful chapter is this second chapter of Genesis.

And now the record sweeps on into the realm of psychology.

The law having been given, and the struggle instituted in the life of man between the law of his own life and the will of God, the tempter finds his opportunity, and *the man is subjected to temptation.*

Then comes the failure to subdue natural desires, and to rise to spiritual obedience.

"Sin entered into the world, and death by sin."

There came the consciousness of guilt.

There came judgment of conscience, and of God.

There came condemnation, and the promise of redemption.

There came the expulsion from the garden, and the gift of physical death, "lest he put forth the hand, and take also of the tree of life, and eat, and live for ever."

This is the beginning of a marvelous process in the psychological realm and in the biological realm. It is great as viewed from the standpoint of the experience of the man alone. It is infinite in its sweep, when we see involved in the drama, God the Creator, Jehovah the Redeemer; the Devil the seducer and accuser; the man and the woman, the objects of the widespread activity; later the Incarnation; the Redemption; the overcoming of Satan by the seed of the woman; the final purging of the earth of the Devil by the seed of the woman; and the ascent by the regeneration of the man to become "the Son of God."

VII

The Jehovah Activity

Now we swing out on the stream of history.

Cain and Abel are born. Worship is established, and the fundamental heresy of a bloodless sacrifice brought the murder of Abel and the defection of Cain. Thus was the genealogical chain of "the seed of the woman" through whom should come the redemption, broken.

So we come to Chapter V.

This is not a repetition of the creation story but the picking up of the links of the broken chain, and the mending of it at the birth of Seth. Thus we have it; God, Adam, Seth (appointed) . . . Noah, Shem, . . . Abraham, Isaac, Jacob, Israel.

There is in all this from the beginning a perfect sequence, and an unbroken progress in the early chapters of Genesis. Neither are they later broken. The sequent narrative of the Bible follows the red line of the redemption right down through the pages of Bible history, and of Bible prophecy, to the new birth of the Seth (appointed) seed in Isaac; to the establishment of the family in Jacob; to the establishment of the throne under David; to the establishment of the nations of Israel in the earth for ever; to the redemption of the nations of Israel on Calvary: to the first coming of our Lord; to the giving of the Kingdom by our Lord to a nation of the Israel stock "bringing forth the fruits thereof"; to the second coming of our Lord to reign; and to the final triumph of the Lord over Satan as shown in the Book of Revelation.

It is one story from beginning to end. It has been in progress for ages as to fulfillment, and up to date no jot or tittle of it all has failed. Each day is bringing to us new fulfillments, and the grand finale of it all is at hand.

By every test: historic, scientific; experimental; the Bible record is one, and is true as to the past and as to the present, therefore we cannot avoid the conviction as to the future also.

The Jehovah activity is not yet finished, and shall not be until the Son shall yield up the Kingdom to the Father, and God shall be all in all.

VIII

A Chart of Our Faith

Jesus Christ was born an historic Person. The Jews have denied this. The Jew, by the way, is the father of myths. When you hear it said that the Bible story of Creation is a myth: When you hear it said that the call of Abraham is a myth: When you hear it said that Moses, and his writings, are myths: When you hear it said that Jesus Christ is a myth — trace those statements back to their beginnings, and you will find that they originate from German-Jewish professors in German Universities. But there has gone out a book from that new Jewish University on the Mount of Olives, and that book declares that the Jewish world can no longer look upon Jesus Christ as a myth: it must look upon Him as an historic Person, a great moral Leader, an ethical Teacher with a wonderful system of ethics, voicing the teaching of the ancient Hebrew Prophets. Rabbi Wise, of New York, has echoed that.

1. Jesus Christ was born an historic Person.
2. He was baptised of John, and entered upon His Ministry.
3. He preached the Sermon on the Mount, and the other discourses attributed to him in the Gospels.
4. He was crucified, dead, and buried.
5. He rose from the dead.
6. Risen, He spent forty busy days with His disciples.
7. He rose clad in a body which had flesh and bones. He challenged handling. He was visible and His voice was audible. He ate a two-course meal. He showed the marks of the nails and spear.
8. He ascended before many witnesses.
9. He has not since died — body and spirit have not separated. That is to say, He hath not put off His body. "*In that He died unto sin once, death hath no more dominion over Him.*" He is "*alive for evermore.*"
10. He occupies the place to which He ascended.
11. From thence He shall come again.
12. "*God shall give unto Him the throne of His father, David, and He shall reign over the House of Jacob for ever.*"

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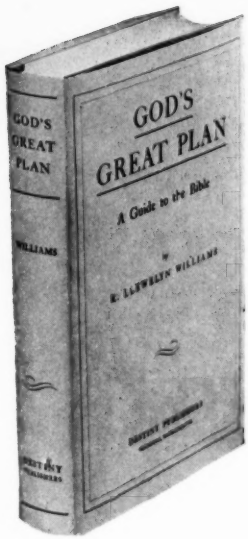
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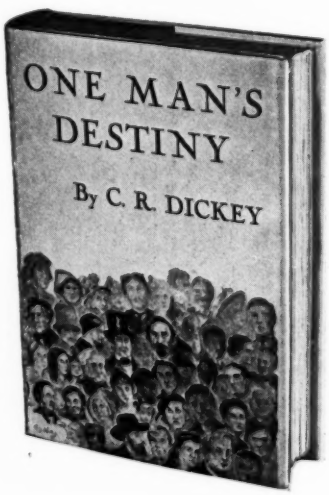


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Others

HERE IS AN EXAMPLE which other readers may wish to follow. In a recent conversation two business friends (both readers of DESTINY for several years) were discussing the values which had been and continue to be theirs because of their awareness of the true identity of the "people of the Book": with all this knowledge means to them today.

"How much," asked one, "would you take for your knowledge of this? Just supposing you had to live these years without knowing the national message of the Bible, what would you consider as a selling price for what you know?"

Quickly came the response: "I wouldn't sell knowing this for any amount. *It is worth more than money.*" — And how true that is!

Talking further, these two men then told one another how each came to know the Anglo-Saxon-Israel truth. Though years later, each recalled with gratitude his original informant; then came the mutual experiences — the previous religious darkness, the introduction to DESTINY, the first book each had read on the subject, their own investigation of the Bible, and so on.

Suddenly the thought of his own responsibility in this matter struck the one businessman. Somehow, in the busy-ness of his industrial life, he had been neglecting something important. He hadn't been thinking much, of late, about *others!* And he began to think seriously now: of others whom he didn't even know, others who do not yet know the national message of the Bible. It was in this way that he came to tell of the above conversation and, following through, to give Destiny Publishers a contribution as his part in assisting with the job of getting this vital truth into the hands of others.

Could we use it to do such a job? We could, immediately, and did.

It is but another important incident in the program of this non-profit publishing activity. It shows one of the ways by which the wave of national Bible truth rolls steadily onward. Indeed, during the past decade and a half had it not been that like-minded men and women gave of their means to carry on this work you would not now be reading DESTINY, and the helpful books and booklets would not have been made available. Yet always there are those believers whose thoughts turn constantly to others, and who assist in the task of spreading this information.

Others! It is a one-word summing up of the job before us.

As we started out to say, here is an example which other readers may wish to follow. Destiny Publishers exists to serve, and strives to serve well. The extension of the service of Destiny Publishers *to others* depends upon those who make it financially possible to *keep on telling others.*

Contributions for this purpose are always acceptable and are carefully used to bring DESTINY to the attention of more and more people. And because Destiny Publishers is organized on a non-profit basis, these contributions are deductible from income tax returns.

— The Editors