DESTINY

The Magazine of National Life

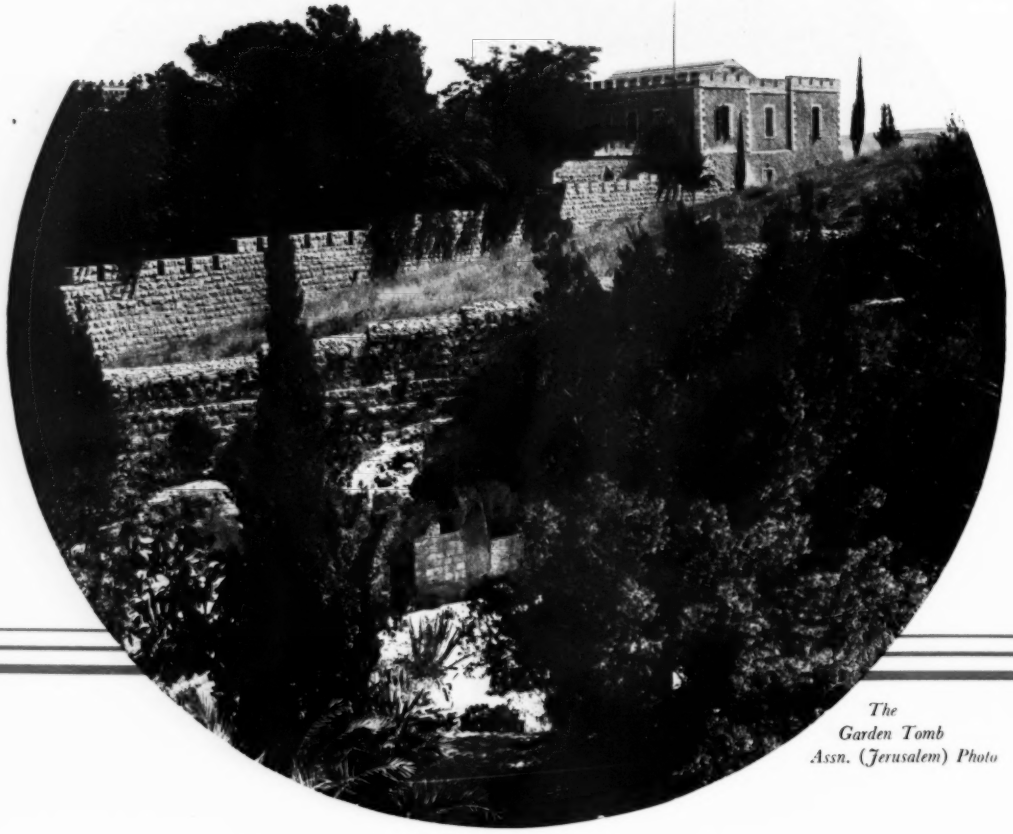


Sunrise over the Sea of Galilee — Photo by Ewing Galloway, N. Y.

JESUS WALKED BY THE SEA OF GALILEE

He Is the Man of History

[PAGE 119]



The Garden Tomb

The Garden Tomb Assn. (Jerusalem) Photo

AND THE ANGEL answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee: there shall ye see him: lo, I have told you.

And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there they shall see him.

MATTHEW 28: 5–10.

The Resurrection

"Now when Jesus was risen early on the first day of the week, He appeared first to Mary Magdalene. . . . And afterward He was manifest unto the eleven themselves. And He said unto them, Go ye into all the world and preach the good tidings to the whole creation." — MARK 16.

BENEATH the celebration of Easter is a fact: but the fact is celebrated because it has a meaning. The chief events of our Lord's life in the flesh were His birth, His crucifixion and His Resurrection. The Biblical account of these events has been challenged, all except the crucifixion.

That Jesus was executed as a criminal in the manner and circumstances the Gospels describe, is not disputed today. Modernism rejects the Gospel narratives of the birth and Resurrection, but not of the death. Jesus died and is dead: that is Modernist doctrine. We use the term "doctrine" advisedly: followers of Modernism who reject the doctrines of the church because of a dislike for doctrine, may just as well be informed that they are not freeing themselves from doctrines at all — they are only substituting Modernist doctrines for Bible doctrines. Too often they understand neither the doctrines they abandon nor those they adopt.

But we shall not argue: we shall only expound. What does Easter mean? What does the Resurrection mean?

I

It means first that there was a *fact* — a fact apprehended by the minds of those who observed it. We do not say they *understood* it; they *observed* it. It is very plain in the Gospel narratives that those who witnessed the Resurrection were not expecting it; what they saw was not an illusion born of their intense desire; it was not a fantasy born of their fanatic belief; the witnesses simply were not waiting for the Resurrection. No one was on hand to see if it was to occur. Those who were to come closest to the fact were already dispersing to their homes. So far as they were concerned, the adventure was over: Jesus' program had crashed on the rocks of His own precipitancy. "We *hoped* it had been He who should have redeemed Israel," said two of them as they travelled away from Jerusalem. "I go back fishing," said Peter. The fact of the empty tomb was discovered by two women who arose early on the first day of the week *to finish embalming the dead body* of Jesus — they had not been able to do it on crucifixion day because Sabbath came at sundown.

And when the fact was found and heralded abroad the disciples themselves *could not believe it*. Consider that: *it was harder for them to believe than it is for us. They had seen Him killed: they had seen Him entombed.* Seeing a man die and seeing him buried are pretty concrete experiences. And yet, even against all this, they were convinced of His return from the dead by evidences just as concrete. The Lord was with them 40 days, completing His instructions to them, living with them. From dispirited victims of a wrecked adventure, they became flaming evangels of the Living Lord. The one fact criticism always halts before is this psychological exhibition. Something real and overwhelming occurred to change these men from mourners to missionaries and martyrs. No explanation is big enough for it, save their actual personal knowledge of the Risen Lord. Men do not die for illusions, but for truths.

II

The fact of the Resurrection had a meaning which was knit up with the main current of Jesus' teaching regarding Himself. The new and original element in Jesus' teaching was *His teaching concerning Himself*. Everything else you can duplicate, but not this. The heart of the gospel is a Person. He said He was the Son of God, and because He was the Son of God He was able to accomplish the great work of redemption. None but the Son of God could do this.

Now, we are accustomed to think that this work is over with the crucifixion. In our current religious thought there is a feeling of gladness in the escape from the cross to the Garden. We are apt to think that on Easter we are in a different region of truth from that at the scene of the cross. The cross connotes sin, suffering and darkness; the Resurrection connotes eternal springtime, glorious immortality. The atonement has to do with *sin*, and the *sin* note is a discord in the Easter music.

Reverent students of the Word desire first of all the Lord's own teaching on this matter. And if anything is clear in the Gospels and Epistles it is that *the Crucifixion is not the only historic event in the work of atonement: there is also the Resurrection.* The Resurrection is inseparably tied in with the work of redemption. Our Lord Himself linked them together as if both were parts of the same work. "From that time forth Jesus began to show unto his disciples how he must go unto Jerusalem and suffer many things . . . and *be killed and raised again the third day.*" Again: "He took the twelve aside and began to tell them what things should befall Him, saying, Behold, we go up to Jerusalem and the Son of man shall be delivered unto the chief priests, and they shall condemn him to death, and shall deliver him to the aliens: and they shall mock him, and shall scourge him, and shall spit upon him, *and shall kill him: and the third day he shall rise again.*"

And when the suffering of the cross was over, and Easter morning was past, we have the Lord in company with some who had been crushed by what they had witnessed on the hill outside the city wall, and — "He opened their understanding that they might understand the Scriptures, and said, *Thus* it is written, and *thus* it behooved Christ *to suffer and to rise from the dead*, that repentance and remission of sins should be preached in his name."

Jesus never spake as if His death was to demonstrate redemption and His Resurrection was to demonstrate immortality — *He spoke of both acts as part of one work.* Enter the epistles and you will see the same teaching given. Hear St. Paul — "For I delivered unto you first of all how that Christ died for our sins, and that he was buried and that he rose again the third day . . . *and if Christ be not raised*" — What? Is there a flaw in the argument for immortality? No. "— Ye *are yet in your sins.*" *Without the Resurrection the work of the cross is not complete.* Receive this into your minds, not as another's deductions, but as the Scripture's announcement. We have no theory, no doctrine which is not implicit in the plain words of the New Testament.

III

The nature of the connection between the crucifixion and the Resurrection in the work of atonement and redemption is clearly set forth. Redemption is not represented in the

Scriptures as a boon won by Christ against some inherent obstruction in the justice of God the Father, but as a work in which Father and Son joined and coöperated. The God-part of redemption, as distinguished from the Son-part, can be illustrated in the Resurrection more clearly than anywhere else.

The notion seems to be prevalent that Jesus rose from the dead by His own inherent power. If this is true, then Jesus never died; He did not, as the Scripture says, "taste death for every man." To die and retain power to come forth from death, is not to die at all. And so, in reading the Scripture on this point, we see that Jesus did not raise Himself. The phrase mostly used in the Epistles is — "was raised." It is very interesting as a fact, but it is exceedingly important as a truth. Hear two or three passages just to fix the form of this in your mind: "Christ was raised from the dead by the Father." "Through the operation of God, who raised Him from the dead." "If the spirit of him that raised up Jesus dwell in you, he that raised up Christ shall also quicken your mortal bodies." Jesus' death was in his own power — "No man taketh my life from me, I lay it down of myself." It is true that He added — "I have power to lay it down and I have power to take it up again." He also had power to renounce the whole business of redemption if He wanted to: His temptations in the wilderness showed this. ("He was tempted in all points like we are.") But He did not use the power to take his life again — He died. And so it comes that we read all through the Epistles, "God raised him." His death was in His own power: He left the result of it with God. So, then, the Scriptures bring God the Father into the work of redemption in the act of raising Jesus from the dead.

And why? What was the Father's part? Read the last two verses of the 4th of Romans . . . "If we believe on him that raised up Jesus our Lord from the dead; who was delivered because of our offenses, and was raised again for our justification." That is to say, the cross means sacrifice for sin: the Resurrection means acceptance of the sacrifice. Jesus in his death offered himself: the Father in raising Him gave sign that the offering was sufficient. "And if Christ be not raised, ye are still in your sins."

Did you ever think what it would have meant to the world had Christ offered Himself, and the offering had proved insufficient? The Scriptures tell us that the Resurrection is the sign of the sufficiency of Calvary. As Paul says in Romans 8: "It is Christ who died . . . it is God who justifieth." Jesus' death was not a mimic death, a theological theatricalism. When he cried with a loud voice "Into thy hands I commend my spirit," "He gave up the ghost." He lay as utterly in the Father's will as any of us shall. It was for the Father to signify whether the cross had any meaning, any sufficiency: Whether Christ indeed had won the right to be Savior of mankind. And the Father signified all this by raising Him from the dead. You hear Him spoken of as "Jesus" before the Resurrection. But afterward He is "Christ." So, the first meaning of Easter is this.

IV

The Resurrection is represented in the Scriptures as being startlingly linked with our own spiritual life — the life that we now live in the Spirit. This touches us very closely. Pay heed to this for there is not time to go as deeply into it as we ought. It is a distinct doctrine of the Scriptures that the power of God which was used to raise Jesus from the dead is the very same power that is used to regenerate and restore the souls of men in this life. God has many powers. Physical power. Chemical power. Psychic power. Gravity, metabolism, fire — these are powers of God.

And among the named powers of God is one called *the Gospel:* "The Gospel is the power of God unto salvation." This is a technical, scientific statement of a certain kind of power. And this regenerative power that operates on men today, that awakens men to spiritual life, that recreates men's lives, and restores to them lost qualities of virtue and courage and power, is precisely the same power whose operation was effected at the Garden tomb that first Easter morning.

The Second Coming of Our Lord

By REV. W. PASCOE GOARD

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We have dealt with this before at other Easter seasons, but we are not sufficiently familiar with it yet. And we ought to be familiar with it, not only through being told, but through *having seen it illuminating the pages of our own Bibles.* Paul speaks of "The exceeding greatness of his power toward us who believe, accords with [is the same as] the mighty power which he worked in Christ when he raised him from the dead." (Eph. 1: 19–20.) The modern translations make it even plainer: "It is the same mighty power which He exercised on the Christ when he raised him from the dead." The very same power!

Now that is an Easter truth worth knowing. We may have thought of the Resurrection as an isolated event, something done specifically and solely for Christ, because He was the Christ, a royal privilege accorded to a Royal Person. But the Scriptures say it is the same power by which any man is pulled out of the old life into the new. There are persons in DESTINY's audience who know now what Resurrection power is, "Ye are risen with Him through faith by the operation of God [the energy, the power of God] who hath raised Him from the dead." Resurrection power and regenerative power identified as one and the same.

V

Now, to end with, Easter means that because He lives we shall live also. Perhaps "shall" is not the word. It seems to put things off to the future. Also, it indicates a confusion of "immortal" life with "eternal" life — duration with quality. Not only does Easter mean that we shall live, but that we do live. If any man be in Christ he is already passed from death unto life. That is our revealed status, but like so many foundation truths, it does not come home to our business and bosoms in any way commensurate with its meaning. Well, if it is truth, it can wait. We shall know some day that we were in "eternity" all the time — that we are in "eternity" now. Birth and death are but two milestones marking one short space on the way.

These thoughts are so familiar to us now — or, at least, the saying of them is — that we forget they also are part of the fruit of Easter. Men did not think or speak thus previous to the cross and the empty tomb. It is Christ who "brought light and immortality to light" — life that is life indeed, and immortal reaches of duration in which to live it.

FOREWORD

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

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

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

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

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

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

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

Our subscribers include men and women from many different walks of life, of all churches, and many clergymen. The Anglo-Saxon-Israel identity is becoming increasingly known, and chronologically we know that this information is now of pressing importance. Settle this question of Israel — 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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Published monthly by Destiny Publishers, with offices in Haverhill, Massachusetts. Year's subscription, $3. Two years, $5. Your own and a Gift subscription, $5 a year. Life subscription, $35. Single copies, 25¢. In all countries other than the United States and its possessions or Canada, $3.50 a year. Canadian Money Orders should be made payable at Toronto, Ontario. British subscriptions may be ordered through Destiny Publishers, Ltd., 157, The Crescent, Walsall, Staffs, England. Entered as second-class matter at the Post Office in Haverhill, Mass., under Act of March 3, 1879; additional entry at Concord, N. H. Printed in the U. S. A. The publishers are not responsible for unsolicited manuscripts. Writers are responsible for the views expressed in signed articles. Change of address must reach us by the 10th in order to be changed for the following month's issue. The contents are copyrighted: and must not be reproduced either in whole or in part without the written permission of the publishers.

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How Old Is This Anglo-Saxon Truth?

THE OTHER day in a Philadelphia magazine we saw the strange statement that Richard Brothers was the original proclaimer of the truth that the Anglo-Saxon-Celtic and kindred peoples are the Covenant People of the Bible.

We had known of poor Richard Brothers, as everyone has who studies the various phases of religious fanaticism, but it was something of a surprise to find a claim for his precedence in the proclamation of Anglo-Saxon-Israel truth. He was a naval officer who lived from 1757 to 1824. He dabbled in the prophecies and became insane. He declared himself to be "the nephew of the 'Almighty' " and "a prince of the Hebrews" destined to lead the Jews back to Canaan. He had the dates of this return to Canaan very elaborately but also erroneously worked out. He was imprisoned as a criminal lunatic because of his habit of startling the inhabitants of London with prophecies of the death of the king or the destruction of the city.

Even the *Encyclopedia Britannica* makes the astounding statement that "the supporters of the Anglo-Israelite theory claim him as the first writer on their side." This is our first knowledge that such a claim has ever been made and we think the *Britannica* staff will find themselves unable to prove it. In its article on "Anglo-Israel" the *Britannica* estimates the believers in this truth as numbering 2,000,000, but says again that Richard Brothers may be regarded as its first apostle. The *Jewish Encyclopedia* also falls into the same error.

Now, we could say that Abraham, Moses, David, Isaiah and Jeremiah were the earliest apostles of this truth, that the Apostle Paul was one of its keenest thinkers, and that the place of its origin was Palestine instead of England, if this did not seem like begging the question. However, it is a simple task to show that the *Encyclopedia* is chronologically incorrect and therefore wrong in its conclusions.

Dating from the year A.D. 665 to the year 1634, over one hundred and fifty references to the identity of the Anglo-Saxon people with ancient Israel have been discovered. They were all reprinted in the *British Israelite* for 1879–80. It is noteworthy that none of the writers during that thousand years adopted the name of Jacob or Judah, but *Israel*, for the Anglo-Saxon people.

"The Anglo-Saxon Chronicles," part of which in its present form we know dates from A.D. 892, and which preserves the great common stock of the mouth-to-ear handed-down history of our people, is almost a continuation of the Bible in its method and tone, and much of its information runs parallel with that which confirms Anglo-Saxon-Israel truth as held today.

In 1530, Tyndale announced his amazing discovery of the likeness between the Hebrew and the English language, which made the English the most suitable of any language into which to translate the Bible.

In 1586, John Lyly, in his *Euphues and His England*, gives evidence of his knowledge and agreement with this truth. In 1590, Counsellor Le Loyer, a French Magistrate, wrote a book on "The Ten Lost Tribes," which he says came to England.

In 1649, Dr. John Sadler declared our Israelitish origin. In 1666, John Bunyan in the pain of his spiritual conflicts, happened on this truth, saw how great a way it opened for his distraught spirit, but was driven off by his father's denial. In 1672, the great work, *The Court of the Gentiles*, which anticipated modern scientific discovery in showing the Hebrew sources of knowledge which had been attributed to other nations, made an indirect contribution to knowledge of our truth.

But even while all this was transpiring, the Puritans in England, in their quiet and Providential incubation for their great American enterprise, were feeding on the likeness between themselves and Israel. They called themselves "The Seed of Abraham, God's servant, and the children of Jacob, His chosen." It is so written in their records.

The Fifth Monarchy men had more than a glimmer of the truth. They saw the succession of empires, with the Anglo-Saxon people the last and greatest because "cut out of a mountain without hands."

In 1723, Dean Abbadie, of Killaloe, Ireland, wrote this: "Unless the ten tribes of Israel are flown into the air; or sunk into the earth; they must be those ten Gothic tribes that entered Europe in the fifth century, overthrew the Roman Empire and founded the ten nations of modern Europe." (Of course, we do not subscribe to all the statements made by those early writers. We only claim that *the idea of extant and continuing Israel as known peoples*, has always been held.)

All of these testimonies antedate the period of poor Richard Brothers. It is not surprising that he, earnest student of the scriptures that he was, saw the truth also; the mystery is that students more sane than he can miss it.

Another work on the subject appeared in 1795. I. H. Frere wrote on the subject in 1796. Ralph Wedgwood in 1814. Rev. B. Murphy, in 1817, wrote *Proofs that Israelites Came from Egypt into Ireland*. In 1820, Prebendary Waddiloe supported the contention.

Modern interest on a large scale may be said to have begun with John Wilson, who was born in Kilmarnock, Scotland, in 1779. He was a Presbyterian minister, educated at Glasgow University. His attention was called to the subject indirectly by his mother's repeated suggestion that he pay a good measure of attention to the 49th chapter of Genesis. Wilson did not see the point, but his mother insisted that he keep that chapter in mind. Now, what does that signify? Simply this, that aside from books and authors, this truth has always been the possession of the plain people of Ireland and Scotland. They had no need of books upon it. It was part of their natural Bible heritage. But as the new education came, they found the need, as Wilson's mother found it, to point the younger generation more specifically to the Bible sources of this truth. By degrees, Wilson came to see the point at issue. He read for a long time in the library of Trinity College, Dublin, that mine of ancient Israel lore, and succeeded in tracing the Anglo-Saxon people as far back as Media. The rest was easy.

Since his day a distinguished company of authors have explored every nook and cranny of Bible truth concerning this people, bringing out of the Scriptures treasures both old and new.

We are glad poor Richard Brothers had at least this glint of light before he fell upon his mental darkness. But to record him as the first apostle of this truth even in England is just about 1,100 years out of the way.

These notes are by no means a complete history of the rise of this truth to public acceptance. That history has not yet been written. And it should be.

VOL. XV, NO. 4 APRIL 1944

DESTINY

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THE MARCH OF HISTORY

THE UNIONS AND A LABOR GOVERNMENT

NEVER before in the history of our nation has the laboring man received so much consideration from any government as has been given him by the present administration. The New Deal has become, by its very acts, a labor government. Official Washington has catered to the desires of labor, even compelling American citizens to become union members and pay tribute for the privilege of helping in our war effort. Enormous sums have been collected from labor, which funds in the hands of unscrupulous leaders will become an ever increasing menace to a righteous administration of government.

Unions were in a precarious financial condition until President Roosevelt came to office. Under his administration, with collective bargaining and allowable assessments — with most laborers compelled to become union members — conditions have so changed that far greater sums are in the treasuries of organized labor than is known to the public. The estimates range from $100,000,000 to $500,000,000 and even this may be under the actual figures. Just why should unions enjoy special privilege while all other business organizations must make detailed returns on their financial holdings?

Was the rider to the present tax bill, discussion of which was carefully avoided, the real reason for the President's veto of a tax bill for the first time by any President in many years? Organized labor would have been the principal beneficiary if the veto had been sustained and it is but natural to ask, did the President veto the message for this purpose in another of a long list of special privileges which the present administration has tried to give the unions? Rather than a tax measure which he designated as "relief not for the needy but for the greedy" should he not have designated it as a tax bill carrying a rider "oppressive to my supporters and friends?" Who can be more greedy than the labor leaders, now taking from the pockets of the laborer large sums of money, and who do not want the nation and the laborers to know just how much they have thus received? As to where these sums are, and how much has been used for political purposes, the public certainly has a right to know and surely those who have been forced to contribute should know. We feel there is a political bomb here that may burst before the November election.

Beginning with the first of this year the C.I.O. Unions of one of our states began to set aside two cents per member each month as a political fund in a plan to finance a political campaign. Signs indicate, according to the recent news story pertaining to this, that the fund thus raised is to be used to back President Roosevelt and the New Deal.

Here we have evidence of the pay-off for assistance rendered and regardless of a man's party affiliations, if he is a laboring man, he must contribute to that fund. The entire set-up is un-American and contrary to the best interest of a self-governing people while it is in itself evidence of special privilege at its worst! Why should money compelled to be contributed to a union for the right to work, under the rules of our present administration, be used to help perpetuate that administration in office? If men want to give on their own, that is one thing, but to compel men of different political faiths to contribute to a cause for which they have no sympathy, a contribution made possible by the government's rulings in favor of union assessments of all workers is unjust and oppressive.

Our forefathers objected to taxation without representation but this is an attack upon the inalienable right of every American to choose the political party he wishes to support and to refrain from contributing to a cause in which he is not interested.

We hold that all, both labor and management, should be treated impartially by our government *with special privileges to none.* Preferential treatment of labor is as vicious and evil as such treatment would be if applied to capital. Individual rights should be guarded and a man should have the right to elect whether or not he will join a union. It is an American privilege to become a member of a union and it should equally be an American privilege to work without being compelled to join any union.

Unions have been beneficial, giving to their workers many advantages, but they can also become oppressive and certainly men should not be forced into joining unions and contributing through the unions to the support of any cause which they may not favor and to which they would not contribute as individuals. Furthermore, many thousands of union laborers are loyal patriotic citizens and should not be subject to the need of striking, in conformity with union rules, when patriotic duty dictates otherwise.

There must not be selfish motives back of any group if we

are to prosecute the war to a successful conclusion, neither must we have a government within a government. All citizens should be loyal to the Constitution of the United States, making the defense of our free institutions the desire and end of all our efforts as citizens of this great country.

It should be treasonable for officials to foist class antagonisms, for men to interfere with the war effort by strikes, and for management to fail to co-operate in our war effort. Our government has taken over private industry where management has failed. Why not, therefore, take over unions when strikes threaten? But to have the approval of all the people there must be a fair and just handling of the entire situation and this is impossible *unless the administration forgets politics and works for the common good of all.*

Many small business operators have seen the destruction of their business in the interest of the war effort and labor must be ready to sacrifice when necessary for the good of the common cause. But to make all feel that their sacrifice is justified we need a government that will treat both management and labor equitably.

If management must disclose their earnings and financial standing why should not labor do the same? Of what are the union leaders afraid if funds entrusted to their care have been properly administered? And if management pays taxes on their assets and earnings, why should not labor do likewise? We look with interest to the revelation the present rider to the tax bill will force from labor unions when their financial reports are filed. That report is going to disclose enormous sums of money taken from the pockets of the laboring men of America and the use to which it has been put in the interest of one of the greatest privilege classes in the United States today. The reaction of men in the ranks of labor will also be interesting and it will be good or bad in accord with the way labor leaders have administered their trust.

GIVE US STATESMEN

Few men in public office are willing to take a stand irrespective of the political cost, even though conviction would dictate such a stand to be necessary. The tendency is for politicians to express themselves in such a manner that they will not be committed to a policy to which they later can be held. But there come times in the course of human history when the abuse of authority or the pressure of politics brings forward some courageous individual who, burning with indignation, throws all caution to the winds and is compelled to take an irrevocable stand.

As a nation we have become so accustomed to the politician who, in his self interest and vote seeking, undertakes to be all things unto all men that Senator Barkley's stand against the President's veto of the tax bill came as a surprising relief to many. As with all who take a definite stand on principle he became indifferent for the time being to his political future and in the voicing of his convictions spoke as a statesman, regardless of the consequences. Time only will give its verdict as to whether he will have the courage to carry on under the terrific political pressure sure to be brought upon him. Those whom he least expects will turn against him and he will find the road ahead a difficult one to travel, for if he follows the course of the true statesman he will have to travel that road alone.

If we could have a Congress of the people's representatives, every one a statesman who, in the fear of God and for the good of the country, acted upon convictions and not policy, what a difference it would make in the history of our country. Such a Congress would risk political oblivion in defense of the Constitution and the Republic rather than be untrue to their trust. Just as the soldier is willing to risk his life on the field of battle to preserve our nation so will a true statesman risk his political career to preserve our form of government. And as the soldier stands on the line of defense, so the statesman would stand adamant against every move to oppress our people or destroy our liberty and freedom.

If we had such representatives in Washington today our people would not now be suffering under conflicting directives issued from bureaucratic groups. Neither would we be governed by men whom we have never elected to office and who are not subject to the people. *Instead, an alert Congress would be functioning as required by our Constitution!*

Under Constitutional requirements there would be less revolt against regulations. The people who resent bureaucratic rulings would readily acquiesce in Congressional enactment regulating and governing our activities. Under Constitutional government a united people would take the place of an indifferent citizenship in supporting these regulations. We are confident that under such conditions our people would approve of far more drastic regulations if such became war necessities and certified to be so by our duly elected officials. Present resentment against executive directives that have been given the force of law is the result of people questioning the necessity of some of these regulations.

We trust that many more of our representatives will join the ranks of those few men whom history has already recorded as statesmen, for if ever our nation needed the guiding spirit of true statesmen it is now.

A FALLACY IN AVERAGES

Statistical reports and the release of figures based on averages are among accepted methods of conveying information today. Yet how many who read these reported averages realize that the general tendency to assume them to be correct, and just to all, know that under certain conditions the acceptance of such figures can be very misleading.

To illustrate: a hundred farmers or manufacturers are producing a given product; ninety percent do so with methods that make the unit cost $1.20 or more, while ten percent have the most modern of specialized equipment (and with the farmer this would be tractors, harvest machines, etc.), with a unit cost of $.40 or less. Based on the average, the unit cost would be figured as $1.12 which would net, to ten of the hundred, $.72 profit per unit but would mean to the remaining ninety of these farmers or manufacturers a loss of $.08 per unit. Thus if the average figure was set as the ceiling price, ninety out of the hundred would do business at a loss while only ten would make a profit.

This use of averages is continually being utilized by government bureaucracies and agencies in setting prices, figuring production, and in most statistical reports. To strike an average may mean, under certain conditions, a definite loss to a large number of people and a gain for only a few.

The percentage of increase in the cost of living as issued by our government is based upon averages. The figures mean little to many families who have found their cost of living much higher than is reported in these averages. The reason is quite clear, for the information based on averages is misleading as the result of the fallacy of thinking that such is a just method of striking a balance and is an accurate gauge of conditions.

In the government cost-of-living averages, there are items that do not affect many families while geographical loca-

tions and tastes have also a direct bearing on the living cost for each individual family. To this is added the fact that in figuring averages for the cost of living the government does not take into consideration the more rapid replacement required for inferior products, the result of the war, as against a superior product produced in pre-war days. This inferiority of goods has materially increased the cost of living for many, far in excess of the average increase as reported by the government.

Within certain prescribed limits averages can give a certain amount of information but to assume that averages are always a just and equitable way of striking a balance in dealing with human factors, cost of living, price and price control is evidence of a failure to recognize fundamental factors that can invalidate the accuracy of such averages. It is possible to bankrupt a business firm and even a government that persists in operating under the assumption that averages are always just and reliable in figuring costs and operations.

KNOWLEDGE OF HEBREW AND GREEK

OFTEN an earnest student of the Scripture will query his ability to truly know and understand the Bible, and the import of its message, without a knowledge of the languages in which the Bible was originally written. It is not uncommon, when discussing some interesting truth as taught in the Scripture, for a theologian to question (with an air of superiority) the scholarly attainment of the exponent of the Word by asking him, "Do you understand Hebrew and Greek?" Upon receiving a negative answer the ability of anyone to understand the Scripture without such knowledge is immediately brought into question.

Many earnest Bible students have been troubled in this attitude of superiority on the part of some theologians, but we challenge that the mere possession of the knowledge of a given language, with the ability to read and speak that language fluently, does not qualify such a one as a scholar or even as a critic of the great truths that may be expressed in the language with which he has become conversant.

All the citizens of the United States know the English language, but does that give every American the right to claim to be a qualified critic of all truth published or expressed in the English language? It certainly does if the theologian's claim to a working knowledge of (and often, merely an acquaintance with) Hebrew and Greek makes him the criterion of scholarship in all the truth expressed in the Bible because he can read the original language in which it was written. The fact is that a man can know and speak fluently a given language, as well as read the same, and yet be totally uninformed and ignorant of great truths and doctrines expressed in that language.

On the other hand, a man may not know or be able to speak a foreign tongue or read a foreign language; yet because he has been a faithful and diligent student of reliable translations of the great works and writing of foreign authors he can become an expert in a knowledge and understanding of what was originally expressed in that language, and all this without being able to read or understand the original tongue in which such writings first appeared.

While it is well to know and understand languages, yet *a working knowledge of Hebrew and Greek is not necessary to an understanding of the Bible and its message, even the deeper meanings contained in its writings.* Furthermore, a working knowledge of Hebrew and Greek by no means gives the one possessing this accomplishment an understanding of the great truths expressed in the Word of God! One must study the thoughts expressed by the words used and these thoughts and expressions, appearing originally in the Hebrew, Greek, Chaldee and Aramaic have been carefully and accurately translated into equivalent words in the English language. No Hebrew or Greek scholar can deny the fact that by a thorough and careful study, with a comparison of different English translations of the Bible plus a good analytical concordance, any intelligent individual, willing to apply himself to studying the Word, will be able to achieve an understanding of the great truths taught in the Scripture, in all of their detailed meanings.

So to those disturbed by the lack of a knowledge of languages we say you can have working tools which will enable you to arrive at a full and far better understanding of the Word of God than will be given the student of Hebrew and Greek who fails to read and study the great truths expressed in the Bible. These working tools have been provided by eminent and consecrated scholars of the Hebrew, Greek, Chaldee and Aramaic, who have faithfully translated the original text of the Bible and have given us complete working tools such as *Young's Analytical Concordance** besides splendid Bible dictionaries. Thus, though a man does not possess the ability to translate he can acquire a deep and spiritual understanding of the Word of God Written, for God in His wisdom has seen to it that those who long to know *Truth* should not be handicapped by that truth remaining sealed in a language the common people could not understand or read.

The theologian who, in arguing over Bible truths, challenges his opponent's knowledge of Hebrew and Greek is but using a subterfuge to cover his own ignorance and inability to meet the arguments and by this method hopes to confuse the issue. Let us repeat for emphasis, because so many have been disturbed, that *the mere knowledge of a language does not give to the possessor an understanding of the great truths expressed in that language.* Men unfamiliar with the language in which such truths first saw light may acquire sublime understanding of those expressed truths in a study of accurate and reliable translations.

Above all books, the Bible has been made available in most languages and particularly in the Anglo-Saxon World there exists far better helps to an understanding of the text and message of the Book than in any other language upon the face of the globe, even Hebrew and Greek.

BOMB ROME

IS ROME more valuable than the lives of American boys? One would think so in the hesitancy of our armed forces to attack that city and thus put a stop to the flow of thousands of German troops through Rome as they move to attack our armies in Italy.

Many of our boys have already found a resting place under the sod in a foreign land because of politics and the refusal to bomb military necessities through the objections raised against destroying religious objects.

We refused for weeks to bomb the historic Benedictine monastery and its abbey atop Mt. Cassino until February 15th; these weeks of delay resulted in the unnecessary death of many American soldiers. Are we to repeat the same mistake in relation to Rome?

Germany has not hesitated to bomb places of interest in

*1,244 pages, buckram, $7.50 postpaid. Additional for thumb indexing, 75¢. Descriptive folder sent on request. Destiny Publishers, Haverhill, Mass.

Great Britain and in other lands nor does she refrain from committing acts that will lead to the destruction of such historical monuments in lands she has occupied. When it is a question of the lives of our boys or the destruction of these places, there should not be a moment's hesitation.

Let us also be realists and do everything in our power to save the lives of our young men. Why should wives become widows, and parents be bereaved of sons and children become orphans to preserve historical or idolatrous monuments from destruction?

Who is it that is responsible for considering the institutions in Rome of more value than the lives of our soldiers? It would be interesting to know because it has been reported that London is urging the bombing of the city and we have so far refused to do so. Must men die on the field of battle because of intrigue and political pressure? From whom and through whom is that pressure being exerted?

We have a war to fight and battles to win and if the enemy will not respect places of historical value, using them in their attacks upon us, there should be no hesitancy on our part to destroy such places *in order to save the lives of our own soldiers.*

CHRISTIANS DO NOT HATE

A FRIENDLY LETTER just received from a Jew who undertook to analyze the cause of antagonism against his people contained a statement which deserves consideration. He wrote, "The Jews are hated by the Christians because the Christians hold them responsible for crucifying Jesus." It is this accepted theory on the part of many of the Jews that has prevented them from arriving at a true understanding of the solution of the vexatious racial problem under which they are involved.

Christians do not hate the Jews because of the crucifixion. Now there are those who, because they are not pagans or uncivilized heathen have gone under the name of Christians but who are not actually Christians in thought, act or deed. They do not follow Jesus in all of His teachings and have not accepted Him as their personal Saviour. In fact they are Christian in name only and are not practicing the Christian virtues nor are they following in our Lord's footsteps or giving heed to His teachings. To judge the doctrines and teachings of Christianity by their conduct is, to say the least, unfair and unjust to the great body of true and faithful Christians, for no true sincere Christian can honestly hate anyone.

Because non-Christians do hate it is assumed such thoughts motivate all others and so our brethren of Judah reason that because the Christian thinks so highly of Jesus the Christ it must necessarily follow that the Jews must be hated because of the crucifixion. Thus does the above Jewish friend reason in his letter from which we have quoted.

It was this same type of reason which actuated the brothers of Joseph who, after their father Jacob's death, feared Joseph. They feared him because he might hold them responsible for all his suffering when he was sold by them into slavery and carried away to Egypt. Humanly speaking, they were justified in their fear, but Joseph was a man of God and recognized God's Hand in the experiences and troubles through which he had passed.

After the death of Jacob the account states:

"But when Joseph's brothers saw that their father was dead, they said to one another, 'Joseph will hate us; and will return upon us all the wrong which we heaped upon him.' " (Gen. 50: 15.)

As Joseph's brothers reasoned so reasons the world and the Jews. It is the natural human reaction, void of the Spirit of Christ, to take vengeance upon all those who wrong one. The Jew reasons that in the Christian love of Jesus is the motive for Christian hatred of them.

Joseph's answer to the fear of his brothers should be and is the attitude of every sincere Christian towards those who have despitefully used them. Surely if this be the true attitude of a man in Joseph's position how much more must it be the attitude of every Christian towards those who crucified their Lord.

"And Joseph said unto them: 'Fear nothing! For I am subject to God. Although you set upon me for injury, God turned it to good, in order that I might make this nation, to give life to many people. Go now do not fear me. I will protect you, and your children.' Thus he comforted them and spoke to their hearts." (Gen. 50: 19.)

Today the Jews fear the Christians and assign as one of the reasons for their troubles the crucifixion of Jesus. But we can say to the Jew as Joseph said to his brothers, Fear nothing because of what your forefathers did for it was in the plan of God that His Son should be selected by the High Priest on Preparation Day and that He should be sacrificed as the Passover Lamb for the remission of sins. As with the Christian so with you, salvation has thus been provided even for all those who believing will put their trust in Jesus Christ our Lord. Your sin today is not in the responsibility for the crucifixion but in failing to recognize Him whom you crucified as God the Son. But even if you neglected to follow Him because of the great work He did through His sacrifice yet we, as Christians, do not hate you, rather we pray for the day when your eyes may be opened and you will, with us, acknowledge Him and thus become one with us in Him receiving full and unconditional forgiveness. He has promised, He is willing and ready to forgive you when you come to Him asking for that forgiveness.

No, the difficulties experienced by the Jews do not stem from any Christian hatred of the Jews — for a true Christian hates no one — rather the Jewish troubles stem from their own failure to accept Jesus Christ. Because they fail in this they become an offense to many in their refusal to practice the teachings of Jesus Christ and follow all His precepts. When the Jews discard the Talmud, labeled by Jesus as the traditions of men, and follow Him in all that He taught, then the spirit of antagonism under which the Jews have suffered (the result of practices not in accord with the standards of Christianity) will vanish even as the snow before a summer sun.

CONTENTS
IN THIS ISSUE

	Page
THE ACCURACY OF SCRIPTURE	132
APPLIED CHRISTIANITY	142
BOMB ROME	117
CHOSEN, YES; BUT WHO DOES THE CHOOSING?	136
CHRISTIANS DO NOT HATE	118
CHURCH PATTERN PROPHESIED	133
CORRECT APPROACH TO THE BIBLE	129
A FALLACY IN AVERAGES	116
FOREWORD	113
A FORGOTTEN PASSION WEEK THEME — THE KINGDOM	126
GIVE US STATESMEN	116
HE IS A KING — HE HAS A KINGDOM	140
HISTORY FULFILLING PROPHECY	137
HOW OLD IS THIS ANGLO-SAXON TRUTH?	114
THE MAN OF HISTORY	119
NO REASON GIVEN FOR JESUS' DEATH IN GOSPEL	141
THE ORIGIN OF THE SCOTS	130
PROPHETIC TIME MEASURES	127
THE RESURRECTION	111
THE UNIONS AND A LABOR GOVERNMENT	115
WHO ARE THE SAINTS?	123

The Man of History

By HOWARD B. RAND

PASSOVER SEASON and Easter-time is here again and as is the custom the story of the crucifixion and resurrection of Jesus Christ will be retold in many of our Churches. To multitudes, the story will be but the recital of an ancient crime, of little moment to them today but which they will accept as the usual association with the celebration of Easter. To many others Easter means little else than the renewal of the year with the coming of spring, bringing an awakening to better days in the milder weather that follows the cold of the winter season and thus to them it is the heralding of the coming of summer time.

A large number within the Church itself perform the ceremonies of the season with little thought of the full significance and meaning of the event that is thus being commemorated. Unfortunately, Easter is associated with an opportunity to dress in the latest finery, evidenced in the so-called "Easter Parade," with the avenues of our cities and the streets of our towns thronged with multitudes dressed for the occasion. The commercialization of the celebration of an event that should mean so much to every individual is a mockery of the true spirit of humility and self-effacement Jesus taught should, at all times, be the attitude of those who would follow Him.

Let us forget the falderal and the trivial and all the nonsense that has accumulated around this season which is supposed to be devoted to celebrating the death and resurrection of Jesus Christ our Lord. Let us also discard the commercialization so evident in our midst and instead let the deep spiritual significance, associated with the meaning of the resurrection, bring that transcendency of mind and spirit that can only come through dwelling on the meaning of the accomplished work completed at the cross by Jesus Christ our Lord. But for the fact that He arose from the dead there is no hope for anyone in death. This is absolutely true regardless of all the sentimental twaddle expressed in prose and verse regarding the departed by those who refuse to believe in Him and His work. Only because He arose from the dead can we have hope and can we look forward to the day of Resurrection when there will come the greatest of all reunions between those who have passed on before and those who follow after and, because of the coming Resurrection, will yet be reunited with the living and together rejoice because Jesus Christ could say to John on the Isle of Patmos, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1: 18.)

Hosea the prophet prophesied of the paying of the ransom that would rescue men from the grave, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction." (Hosea 13: 14.) And Jesus Christ paid that ransom.

Anticipating His mission, Jesus said to the Jews who were seeking to destroy Him because of His works:

"Verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. . . . Marvel not at this: for the hour is coming, in the which all that are in the graves will hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5: 25–29.)

Who is this man Jesus of which so much is said and whose life and ministry has left such an indelible mark in human history? Of Him and Him only can it truly be said, "He is *The Man of History*." The very chronicles of man's activities are kept upon calendar recordings, dating from His birth as the center or zero hour, of chronological time. This is indicated in the markings B.C. meaning ***before***, and A.D. meaning *after* His advent. Even those nations who do not accept Him and those people who reject Him acknowledge His unique position every time they use or write the date 1944 A.D. In the writing of that date they acknowledge it is the year of our Lord 1944 and excepting a fraction of years (4 to be exact) due to an earlier error in properly selecting the exact year of birth, all are unconsciously certifying to the importance of that birth.

The prophets of old proclaimed He was to come and the manner in which He would come while all looked forward with expectancy to the day when He should come. Isaiah saw Him coming to suffer and he also saw the day, yet future, of His glorious reign when nations would learn war no more. Prophecy abounds with references to Him as the coming world ruler who alone will be able to bring order out of chaos. Yet a much-degreed gentleman (M.A., D.D., LL.D.) has just written me as follows:

"Anyone who believed that men living centuries or even decades before the birth of anyone and could designate that person to be anyone whatever has not learned to think — even if he has passed the bars of two American states."

The implications in this statement of a presumed scholar is most interesting and yet alarming, for it reveals that *the end of world scholarship is to educate men away from the truth* and engender in them a spirit of disbelief which in their egotism and self conceit they label "the ability to think" when in reality it indicates just the reverse! Anyone (even a fool) can disbelieve, for it takes little effort to read and reject, and this seems to be the acme of attainment with so-called scholars when confronted with new and enlightening evidence regarding the authenticity, accuracy and inspiration of the Scriptures. Their effrontery is only exceeded by their conceit in labeling those who will not follow them in their rejection of truth as incapable of thinking.

Writing further, this same scholar (?) stated, "No competent Old Testament scholar gives credence to your ideas, and no person of real intelligence accepts them." Now we in our simplicity believe the Bible; our ideas are such that we accept it as the Word of God written and we believe that the prophets, inspired by God, did record for our instruction the history of things to come. Not only do we believe all this but we can give reasons for our belief, reasons which have been unanswered by worldly scholars. Being unable to meet us, they treat our position with contempt and try to ridicule our evidence. It is a weapon used by those who recognize their inability to answer.

Paul, by no means an unlearned man, who originally opposed the followers of our Lord, said of worldly wisdom:

"For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." (I Cor. 3: 19.)

It is an unfortunate fact that modern education has taken from many their faith and instead of giving them wisdom and understanding has destroyed belief in God and His Word written. Truly their light (information) has become darkness and their worldly wisdom foolishness (Matt. 6: 23). With all their scholarly education and their skepticism, born of unbelief, Jesus Christ still remains preëminently the Man above all men. The most eminent of scholars have never actually been able to find a flaw in all His teachings nor have they successfully been able to withstand His challenges as recorded in the Gospels. We therefore repeat our former question, Who is this *Man* Jesus Christ?

John describes Him as the *Logos* or Word which Word became flesh and tarried among us (1: 1–14). Referring to the very beginning of creation, John declares the Word was present with God. Jesus Christ being the Word as well as the Son of God was present with His Father in the early acts of creation. But John further states, "And the Word was God." He was not made God, as John declares He was made flesh (1: 14), rather He was and is a part of the God-head, with Divine and uncreated attributes. When Jesus declared, "The Father and I are one," He stated the fact of oneness of purpose and action of both Father and Son united together in the God-head.

Turning to Genesis 1: 26 we read, "And God said let us make man." Here we have the singular God but a plural of personalities in that God-head. The plural here denotes a consultation of persons in the Divine God-head who are acting in unity in the work of creation. That Jesus Christ was present in that God-head is clear from John's statement, "Without him was not anything made that was made." This unique position occupied by Jesus Christ is clearly born out by many Scriptural statements of which the following is one, "He was from the beginning — Whom we have heard; Whom we have seen with our eyes; Whom we have contemplated; and our hands have felt, accompanying the LIVING WORD: for the LIFE was manifest; and we have seen Him and have given evidence, and proclaimed to you the LIFE Who was eternal, Who existed with the Father, and was manifested to us — What we have seen and heard, we also declare to you, in order that you might be participators with ourselves; yes, and our union is with the Father, and with His Son Jesus Christ." (I John 1: 1–3, *F. F. Trans.*)

Jesus could thus say, "I am that bread of life." (John 6: 48.) Also, "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hands." (John 10: 27–28.) And again, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." (John 11: 25.)

As the creator of life when He and His Father said, "Let us make man," so He is also the giver of eternal life as set forth in His prayer to the Father:

"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now O Father, glorify me with thine own self with the glory which I had with thee before the world was." (John 17: 1–5.)

No ordinary man is praying such a prayer and only He who divested Himself of His former glory that He might become the Son of man *could so pray*.

When Peter addressed the people responsible for the crucifixion he said:

"But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses." (Acts 3: 14–15.)

Can one do other than bow in reverence at the stupendous significance of the revelation regarding the august personage of Jesus Christ? No wonder Isaiah, prophesying of His coming as a Child, born of a woman yet from the God-head could say:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform it." (Isa. 9: 6–7.)

When God said, "Let us make man" it later became necessary, because of man's disobedience, for the Son of God — who was part of the God-head — to become the Son of man that through Him man might be redeemed from destruction. At Mount Sinai His government or Kingdom was established upon earth, which Kingdom, and throne in that Kingdom according to Isaiah and confirmed by the Angel's annunciation to Mary, is ultimately destined to be taken over by Him who will rule from that Throne and establish judgment and justice in the Kingdom and throughout the world.

Following the above quotation Isaiah states, "The Lord sent a word into Jacob and it hath lighted upon Israel." (Isa. 9: 8.) The Word, Jesus Christ, came and was manifested in the flesh to the people of the seed of Jacob, but He was rejected by the Jews and so the Word *lighted* (or, has fallen) upon the House of Israel, the selected portion of the seed of Jacob who accepted the Gospel and became a Christian people.

Because the Jews rejected Him, Jesus said to them:

"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21: 43.)

Jesus commissioned His disciples to go to the Lost Sheep of the House of Israel and in conformity with that commission the gospel was taken westward to the Isles where Christianity took root downward and grew upward, ultimately establishing the fruits of the Kingdom in the Isles of the sea. This is the very people in whose midst is the Throne of David and who are yet to function in the perfection of the full requirements of His Kingdom.

In Old Testament times, before the Word became flesh, the second person of the God-head appeared to men many times as the Angel of the Lord. It was this Angel of the Lord who talked with Abraham when he offered up Isaac (Gen. 22: 11) and it was the same Personage who discussed with Abraham the fate of Sodom and Gomorrah. In that discussion Abraham said to Him, "Shall not the Judge of all the earth do right?" (Gen. 18: 25.) The New Testament informs us that Jesus Christ is that Judge, "For the Father judgeth no man, but hath committed all judgment unto the Son." (John 5: 22.) So it was this Judge, before He became the Son of man, to whom Abraham was speaking.

The Angel of the Lord appeared to Moses in the burning bush declaring unto him, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." (Ex. 3: 2–6.) This Angel of the Lord accepted worship as Deity. His name also is given as the "Lord of Hosts," denoting the God of Israel as the Lord of the hosts of

heaven and earth and who is over their armies and carrying on warfare in righteousness as He works to protect and establish His Kingdom.

Because the Angel of the Lord appeared to Abraham, Jesus said to the Jews:

"Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." (John 8: 56–58.)

Immediately the Jews took up stones to stone Him. The reason is clear. *I AM* is the descriptive name of Jehovah and in the above statement Jesus not only declared His pre-existence but also made Himself one with Jehovah, the God of Israel and thus Divine. For this they sought to kill Him. Jesus Christ who stood before them was the very *I AM* who appeared as the Angel of the Lord to Moses in the burning bush.

When Moses asked the Angel of the Lord, "What is thy name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." (Ex. 3: 13–14.)

Much, very much more could be written regarding our Lord's manifestations during Old Testament times but the above is sufficient information to give direction to those who wish to pursue this most fascinating of studies.

Running through the testimony of the prophets are references to the coming of the Son of Man, both as to His first appearance as the Child and later to His triumphant return in Glory and Power. Daniel gives an interesting prophecy of His first coming (Dan. 9: 24–26) and in fulfillment of this prophecy, in accord with the plan of redemption, Jesus Christ was born of a woman — having left the glory which had been His with the Father before the world existed (John 17: 5). Having been made flesh He dwelt among us and in His ministry and death fulfilled Isaiah's prophecy:

"He was despised and rejected of men: a man of sorrow, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter and as a sheep before her shearers is dumb, so he opened not his mouth.

"Yet it pleased the Lord to bruise him; he hath put him to grief, when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

"He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." (Isa. 53: 3–12.)

Having finished his work of redemption there came that first Easter morning when the stone rolled away from His tomb and our Lord and King came forth from the grave.

God the Son; the "I AM" who appeared to Moses; the Angel of the Lord and the Lord of Hosts, Jehovah the God of Israel who divested Himself of His Glory and was despised and rejected of men, suffered and was crucified in the person of Jesus Christ our Lord but rose again from the grave on the third day. Following the Resurrection came the ascension when He returned to His Glory and was seen of John on the Isle of Patmos, who declared that He was "The first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood." (Rev. 1: 5.)

Can man fully comprehend the significance of it all? No wonder the Angels sang at His birth:

"Glory to God in the highest, and on earth peace, good will toward men." (Luke 2: 14.)

This is He who will yet take over world rule. These are not idle words when of the Throne of Solomon it was said:

"Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him." (I Chron. 29: 23.)

It is this Throne in Israel of which the Angel is speaking when he said to Mary, "And the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1: 32–33.)

What can be said of those who reject Him, even the ecclesiastical leaders who refuse to accept His work as manifested in Scripture, both in the Old and New Testaments? Jesus told the Jews that He was the *I AM* who appeared to Moses, none other than Jehovah the God of Israel. We have heard ministers declare they would not accept this God of the Old Testament, and yet it is the same personage whom we worship as Jesus Christ the Son of God.

Listen to Paul's appraisal of the dignity and power of the Son:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds: Who being the brightness of his glory, and the expressed image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. 1: 1–3.)

How many will be thinking of these things at this Easter time? How trivial and insignificant in the light of the facts set forth above is the spirit of commercialization so prevalent at the Easter season!

What place has the finery with which men and women bedeck themselves on Easter morning in the full light and meaning of the Resurrection? God the Son, Jesus Christ, has conquered the power of the grave and through His Resurrection has assured us of victory over death.

He made a new covenant with us and signed, sealed and witnessed the same. *Signed in His Name.* "The people were astonished at his doctrines: For he taught them as one having authority, and not as the scribes." (Matt. 7: 28–29.) *Sealed in His Blood.* "This is the blood of the new testament which is shed for many for the remission of sins." (Matt. 26: 28.) *Witnessed in His Resurrection.* "And with great power gave the apostles witness of the resurrection of the Lord Jesus." (Acts 4: 33.)

The story does not end with the events surrounding that first Easter morning, for forty days later He ascended into Heaven and of His sojourn there Peter says:

"Whom the heavens must receive until the times of restoration of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 21.)

The climax of that story is yet future when He shall return in triumph to take the Throne of His father David and receive the Kingdom.

"For the Son of man shall come in the glory of His Father with his angels; and then he

shall reward every man according to his works." (Matt. 16: 27.)

He will also institute a day of national judgment when the nations will have to give an account of their stewardship:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." (Matt. 25: 31–32.)

John in vision witnessed that triumphant return and described it as follows:

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." (Rev. 19: 11–16.)

Isaiah, the prophet, had been reviewing the vision of the restored Kingdom under His righteous administration and rule and, contemplating its coming, exclaimed:

"Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence. As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! . . . For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O Lord, beside thee, what he hath prepared for him that waiteth for him." (Isa. 64: 1–4.)

What of His enemies, those individuals and nations that refuse to accept Him, their God, creator and Saviour?

To the individual, Paul says:

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" (Heb. 2: 1–4.)

What is that salvation? Turning to John 3: 16 we read:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him (that is, *trust* or *rely* upon Him) should not perish, but have everlasting life."

God did not send His Son into the world to destroy it but to bring perfection and peace out of chaos and misrule:

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3: 17.)

The hope of the world today, then, is in the return of Jesus Christ to take over world rulership and establish righteousness upon earth. For that purpose He is to return and in returning He will establish righteousness over His Kingdom and bring all nations into conformity with the laws of righteousness.

There are nations as well as individuals at enmity with Him and opposed to His rule. To them the Psalmist addresses a message:

"Why do the heathen rage, and the people imagine a vain thing?

"The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying;

"Let us break their bands asunder, and cast away their cords from us.

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

"Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

"Yet have I set my king upon my holy hill of Zion.

"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

"Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

"Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.

"Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

"Serve the Lord with fear, and rejoice with trembling.

"Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." (Psalms 2.)

Because of the unique personality of Jesus Christ who is God the Son, His death and resurrection was a part of the program of His triumphant progress towards delivering the world from sin and destruction. The significance of His resurrection is clearly indicated by Paul who said:

"But now is Christ arisen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his order: Christ the firstfruits; afterwards they that are Christ's at his coming." (I Cor. 15: 20–23.)

Truly Jesus Christ is *The Man of History* and history is *His-story*, the climax of which story is now at hand when He shall soon be revealed in all His Glory and the graves will give up their dead.

Paul said:

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15: 51–55.)

What of those who are arrayed against Him and opposed to His coming and rule?

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; And said unto the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" (Rev. 6: 15–17.)

But an entirely different message is addressed to those who have reverenced His name and given Him the honor and glory due to their God and King.

"Then they that feared the Lord spake one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. . . . Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." (Malachi 3: 16–18; 4: 2.)

Let us, this Easter season, thrill to the knowledge that our Lord and King has redeemed us from the power of the grave. In that redemption we have the hope of life eternal, not only for ourselves but for those who have passed on before us. We also can look forward with expectancy, because of what Easter really means, to a coming great reunion with loved ones who have fallen asleep in Christ in the promise of the Resurrection through Him who is our Resurrection and Life.

Who Are The Saints?

By R. H. SAWYER

OF MORE than ordinary importance is the statement of the Psalmist: "Let the saints be joyful in glory." (149: 5.) It should receive the careful consideration of those to whom it is directed and is, as a matter of fact, worthy of the attention of all mankind: good, bad and indifferent — and in order that it may be brought to those addressed it is well to inquire, *Who are the saints, and where may they be found?*

Someone identified a saint as one who had been a long time dead. Unfortunately, this foundationless, facetious definition has been seriously accepted quite generally throughout the religious world; for the Psalmist addressed a living people and, in common with other inspired writers, plainly implied that those called saints are not only living but that some of them are living careless, irreligious lives.

Within the scope of this somewhat limited article, therefore, let me suggest a line of thought to *the believer in the Bible as the word of God* and refer to the numerous references in both the Old Testament and the New for proof of the statement that the saints are a mighty people before Jehovah, numbered by millions among the living today, chosen of God not simply to honor them but that they may honor and exalt the name of their Creator by executing His judgment upon the heathen nations of the earth.

Search the Scriptures

The language of King David is so simple and direct that an intelligent mind should understand that he was not singing a lullaby to the angels, or inditing an ode of exaltation to a certain few whom the Church would honor. He was thinking of and writing to: "The saints that are in the earth." (Psa. 16: 3.) The term saint was used by the inspired writers from the time of Moses the great leader of Israel, then through all the centuries to David the king, even unto the time of our Lord Jesus Christ.

Fifteen hundred years before the Son of man taught His disciples by the sea of Galilee, Moses had written: "Yea, He loved the people; all His saints are in thy hand." (Deut. 33: 3.) The generation before Moses, and the giving of the law, were familiar with the term saint and used it in referring to living men. In the book of Job, believed by many scholars to be the oldest of all the sacred writings, Eliphaz is quoted as saying to Job: "To which of the saints wilt thou turn?"

In the early days of Israelitish history Hanna (mother of Samuel the prophet), in praying for her people, said: "He will keep the feet of his saints."

Throughout the Psalms there are references to the saints and it is plain that the writer was addressing his people in a general sense, assigning to them duties which were not always of a religious character. In a prophetic forecast of the position the saints would occupy in the world and the duties divinely appointed for them to perform, King David wrote:

> "Let the high praises of God be in their mouth, and a two edged sword in their hand: To execute vengeance upon *the nations*. . . . To execute upon them the judgment *written:* this honor have all the saints."

This language of the Psalmist agrees with that of Daniel in his vision of the last days when the *saints* will have executed judgment upon the nations:

> "And judgment was given to the saints of the most High: and the time came when the saints possessed the kingdom." (Dan. 7: 22.)

The Scriptures are filled with references to the saints, and the reader who will cast from his mind the foolish fables of an apostate church will realize that the saints have been, are now, and ever will be the human agencies through which God's judgments are executed upon the heathen (or nations), just as those judgments are written in His word.

What Is Written?

The question asked by Jesus as the lawyer sought His advice indicates the authority of the Scriptures in all matters pertaining to the past, present and future and may well be considered in this identification of the people called saints:

> "A certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou?"

Jesus not only called attention to the Old Testament scriptures but emphasized their importance as a guide to those who seek eternal life. When the lawyer quoted the first of the Ten Commandments, Jesus said: "Thou hast answered right: this do, and thou shalt live."

In giving to His people the directions recorded in that portion of the Scriptures commonly known as the Old Testament, God commanded *all* things essential to life everlasting, revealing His will, not only to the people of that particular time but as well to the people of all times.

Jesus Christ came for the purpose of teaching the Scriptures, making plain the will of God to a generation which was "teaching for doctrine the commandments of men" and had thus turned away from Him. Jesus came, not to annul the written word but to make it known and demand obedience to its requirements. This is as true today as it was in the days of our Lord and His apostles: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15: 4.)

Is your mind burdened with perplexing problems concerning your welfare as an individual, the trivial things pertaining to daily existence or perhaps weightier matters of the nation of which you are a part; are you burdened with a question of this life, or of life hereafter? *What is written, How readest thou?* It is your right to read for yourself — a right unquestioned by that Divine Teacher who came to assist man to understand the unchanging will of the unchangeable God.

Concerning the question of the identity of the people "called to be saints" as in all other questions of importance, let us apply the divine standard:

> "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. 8: 20.)

And recall that Jesus silenced the Devil himself by that incontrovertible statement: "It is written."

"The Church Is the Congregation of the Saints!"

Multitudes of conscientious persons unsatisfied with the Romanist definition of the term saint are content with the statement that a Christian Congregation constitutes a congregation of the saints. While this definition is in accordance with the many references to the church as recorded in the New Testament, it is also true that the writers of the Old Testament scriptures referred to the assemblies or congregations of ancient Israel as saints of the Lord. The Psalmist said: "The heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints. . . . God is greatly to be feared in the assembly of the saints." (Psa. 89: 5, 7.)

The apostolic epistles contain so many references to the members of the church as saints that it would seem unnecessary to mention them in detail except to emphasize that the term saints was not used to distinguish one member from another, but always to designate the entire membership — from the apostolic leader to the humblest follower.

The title Saint Matthew, Saint John, or Saint Paul, as applied to these and other writers of the New Testament scriptures is, as published in the Bible, of human origin and absolutely contrary to the example set by the inspired writers.

While all Christians are saints, yet it may well be said that all saints are not Christians. Paul implies this plainly in addressing his letter to the church at Philippi: "To all the saints *in Christ Jesus* which are at Philippi, with the bishops and deacons."

Now I have no desire to find fault with those Christians who believe that the members of the church are entitled to the name of saint, but would however insist that the one church whose members are entitled to so use this holy name is the church established by Jesus Christ and governed according to the will of God, as taught by the Lord's duly appointed apostles.

Here are acceptable definitions of the terms church and saint as given in this footnote from Scofield's Teachers Bible: "Every such local church has Christ in the midst, is a temple of God, and indwelt by the Holy Spirit. When *perfected* in organization a local church consists of 'saints,' with the bishops [elders] and deacons."

There is some doubt as to this definition of church and saint being acceptable to the average congregation in these days of religious diversity and man-made doctrine. The term saint was in use among the people who believed in God many centuries before the coming of the Christ and the establishment of his church among men, therefore it becomes the sacred duty of all who would know the will of God to enquire into this broader and deeper meaning.

The People of Israel Are the Saints

In searching the scriptures for the true meaning of this much misunderstood and carelessly used title, it is interesting to note that throughout the writings of Moses and the Prophets no people other than Israel were called saints. Not until the preaching of the gospel of Christ was any Gentile referred to as being among the saints. The apostle Paul spoke directly to the Gentiles, explaining how and when they were made saints, and the method is in strange contrast with the manner of making saints as practised by the great Gentile church of Rome today:

"Wherefore remember, that ye being in times past Gentiles in the flesh. . . . That at that time ye were without Christ, *being aliens from the commonwealth of Israel*, and strangers from the covenants of promise, having no hope, and without God in the world;

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. . . . Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." (Eph. 2: 11–19.)

When the Gentile was adopted into the family of Israel through faith in Israel's Savior-King, then — and then only — was he entitled to wear the sacred name of saint. Before the Gentile accepted Christ he was an alien, a foreigner of the commonwealth of Israel, and could not be named as a fellow citizen of the saints or of the household of God.

The terms Israel and saint have ever been synonymous, Israel meaning a saint of God and a saint of God always meaning a member of the house of Israel. It is so used throughout the scriptures and it is an error, if not a sin, to attempt to change the meaning of these sacred terms.

The language of the Psalmist is strangely prophetical of the present times and sheds further light on the inseparable connection between these two words:

"Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people.

"Gather my saints together unto me. . . . Hear, O my people, and I will speak; O Israel, and I will testify against thee: for I am God, even thy God." (Psa. 50: 3–7.)

Here God is represented as gathering the saints for the purpose of speaking to them, and then He speaks to the people who have been assembled at His command, addressing them as Israel.

The Psalmist foretells the coming of God in the time of the end of the world age — a time of judgment and a day of vengeance, a cleansing by fire of the world of men and the coming of the new earth, the new and better day when God's promises to Israel would be fulfilled and the saints would "be joyful in glory" — possessing the Kingdom and reigning with their King.

There should be no difficulty in understanding the identity of the saints and there would be no such difficulty if all who profess to love God would take His word as it is written, rather than the word of human leaders. Any reader of ordinary intelligence cannot fail to understand this plain statement of David, the man of God: "He also exalteth the horn of *his people*, the praise of all *his saints*, even the children of Israel, a people near unto him." (Psa. 148: 14.)

The Saints Shall Take the Kingdom

If one is given to the popular error of considering the saints to be a selected group characterized by their passive goodness, waiting in pious seclusion for the reward they so richly merit, it might be well for them to contrast the description of a saint as given in the dictionaries of men with the pictured saints of the inspired writers of the scriptures.

Webster's Dictionary defines: "Saint, a holy or sanctified person; one eminent for piety and virtue, especially one canonized by the Church of Rome."

Here is one who speaks with far more authority than Rome, giving a description of the saints which antedates by many centuries all human definitions:

"Let Israel rejoice in him that made him; let the children of Zion be joyful in their King. . . . Let the saints be joyful in glory. . . . Let the high praises of God be in their mouth, and a two edged sword in their hand.

To execute vengeance upon the heathen, and punishment upon the people. . . . To execute upon them the *judgment written;* this honor have all the saints." (Psa. 149: 2–9.)

This task of honor assigned to the saints is identical with the God-given task of Israel in the great day of God Almighty when Chaldea, Babylon, the heathen or Gentile world will be utterly destroyed, and the Kingdom of God and His righteousness will be established in the earth. The word of God as directed to Israel, or the saints, is thus recorded by the Prophet:

"Israel is the rod of his inheritance; the Lord of hosts is his name. Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." (Jer. 51: 19–20.)

This is but one of many references to the war-like character of the saints of God; it is the destiny of Israel, the things written of them and to them by the inspired writers, from Moses in the wilderness to the Revelation by John on Patmos.

In blessing the tribes of Israel, and in a prophetical forecast of the task assigned to them in the last days, Moses said:

"Let the blessing come upon the head of Joseph. . . . His glory is like the firstling of the bullock, and his horns are like the horns of the unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." (Deut. 33: 16–17.)

The prophet Daniel foretold the rise and fall of the four great Gentile or heathen kingdoms — Babylon, Persia, Grecia and Rome — and history corroborates every statement made concerning them. The people of today referred to in Scofield's Teachers Bible (footnotes) as "church saints" do not hesitate to accept Daniel's record as a statement of material things but insist that the fifth kingdom and the saints described by Daniel must be interpreted spiritually. *Why?* There is nothing in the language of the prophet to contradict other scriptural writers who speak of the war-like task given the saints in connection with this kingdom:

"The saints of the most High shall *take* the kingdom. . . . I beheld, and the same horn made war with the saints. . . . Until the Ancient of days came, and judgment was given to the saints of the most High: and the time came that the saints possessed the kingdom. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7: 18–27.)

That the entire world suffers today from the awful horrors of war and the universal confusion which attends it none will deny, and many are convinced that we are engaged in the last great conflict which shall usher in the final kingdom of righteousness. The professing Christian of every land has been taught to pray: "Thy kingdom come, Thy will be done on earth." The same scriptures that record this plea for a better day throughout the earth also record the war-like task of the saints, a task *essential to the desired answer to the prayer.*

An incident occurred in a great religious convention which was presumed to be representative of the leading denominations of America, indicating the attitude of the "church saints" on the question of world-wide warfare. A resolution was offered by one of the great religious bodies suggesting that the slogan "Remember Pearl Harbor" be changed to "Forgive Pearl Harbor." These unctuous brethren may have been sincere in their solicitude for the murderous savages who so wantonly attacked Pearl Harbor, but their ignorance of the scriptures can be their only excuse for thus expressing a sentiment and seeking to win others to a procedure which is contrary to the laws of their government and in direct opposition to the revealed purpose of Almighty God.

No Christian worthy of the name, professing to believe in Jesus Christ and in the scriptures which He taught, can afford longer to neglect to hear *and heed* the voices of the prophets as they proclaim the commandments of God concerning the responsibilities and assigning the tasks of the people of God today!

For we are undoubtedly living in *the last of the last days*. It is a time of world-wide warfare and there are many persons who do not seem to realize the fact. While there are some persons who do not realize the gravity of the present world-wide conditions there would seem to be no excuse for readers of the Bible, filled as it is with warnings of the desolation and death that shall sweep the earth and with specific instruction to the people of God concerning the part they are to play. Let the sincere seeker of truth read the book of Joel and find what great Bible authorities admit: "The whole picture of the end-time of this present age, of the times of the Gentiles; the battle of Armageddon; of the regathering of Israel, and of kingdom blessing. . . . It is remarkable that Joel, coming at the very beginning of written prophecy, gives the fullest view of the consummation of all written prophecy."

God Proclaims War

The prophet Joel publishes the proclamation of the world-wide war, a war declared by Almighty God, Who's voice (Holy Scriptures) will lead His chosen army.

"And the Lord shall utter his voice before his army: for his camp is very great; for he is strong that executeth his word."

If we are to believe the Bible as the word of God we will recognize the saints, or the people of Israel, as that mighty army chosen of Jehovah "To execute vengeance upon the heathen; . . . To execute upon them the judgment written."

Let us hear a part of the proclamation of that war in which all nations shall engage and ask ourselves if the building of our mighty battleships and other munitions of war and the sending of our sons and daughters into all parts of the earth upon military missions is in answer to the call. The prophet is foretelling some of the signs preceding the coming of the King in His Glory and the establishment of His Kingdom upon earth. Hear the voice of God, speaking through His accredited representative:

"I will gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. . . . Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near, let them come up;"

This is not a peace convention, nor a time for sentimental sympathy, nor even a half hearted war. Read on:

"Beat your plow shares into swords, and your pruning hooks into spears: let the *weak* say I am strong. Assemble yourselves, and come, *all ye heathen*, and gather yourselves round about:"

Now comes a call to Israel — a call different from the call to the Gentiles, or heathen:

"Thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge *all the heathen* round about. . . . The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but

the Lord will be the hope of his people, and the strength of the children of Israel."

The Book of Joel emphasizes two definite promises of God made to, and concerning, two separate and distinct peoples: *1*) punishment to the Gentiles, *2*) restoration and reward to Israel. God is here assembling *all* nations, and His declared purpose is to judge the Gentiles (not Israel) and to punish the Gentiles for their treatment of the entire house of Israel. Are we, today, engaged in this final, all-out war? I am asking rather than answering this most interesting question. Of this fact I am convinced: We are occupying the position, in a world-wide conflict between the forces of good and evil, a position assigned to the saints, or the people of Israel, and we are literally beating our plowshares, pruning hooks and even our kitchen utensils into swords, guns, tanks and the munitions of merciless warfare. How long the conflict will rage I do not pretend to know, but I am convinced that Israel will fight on and on until the Gentile world is conquered and "the Ancient of days has come, and judgment has been given to the saints of the most High, and the time has come that the saints shall possess the kingdom."

The King in His Glory

If it is an honor to the saints to execute the vengeance of God upon the heathen, as the Psalmist declares, what honor and glory unspeakable will it be for them to meet the King of saints and at His hands receive the inheritance which has been prepared for them since the beginning of time? The glory of His coming and the honor and glory of His people is thus described by our Lord:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory;

"And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left."

Now behold the saints in their glory, for now comes the fulfillment of the covenant made of God with Israel, and the sacred promise made by Jesus Christ to every follower who shall endure unto the end:

"Then shall the King say unto them on his right hand, Come, ye blessed of the Father, inherit the kingdom prepared for you from the foundation of the world."

Here is the goal for every Christian citizen of America, for every believer in Jesus Christ throughout the world. Saint, sinner, Israelite, Jew, Gentile — you may, if you will, stand upon the right hand of the King of kings and share with Israel in inheriting and possessing the kingdom that shall have dominion over all the earth. But it can come only as you accept Jesus Christ as Lord and King. This is as true of the Israelite who is a direct descendant of Isaac as it is of the Gentile who has been adopted into the household of God through faith in Jesus Christ. The Four Freedoms will come to the people of all of the earth, but will come as God wills and not according to the plans of men: "Not by might, nor by power, but by my Spirit, saith the Lord."

Liberty, life, salvation for all the world will be the glorious consummation of the mission of Christ: "For God sent not his Son into the world to condemn the world; but that the *world* through him might be saved."

"Let the saints be joyful in glory. . . . Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved. . . . For He cometh, for He cometh to judge the earth; He shall judge the world with righteousness, and the people with His truth."

A Forgotten Passion Week Theme—The Kingdom

THE THING that brought Jesus to the cross, became His after-Easter theme, for the Kingdom of Heaven is a Passion Week theme, much as we hesitate to think it so. The Kingdom appears in all the events surrounding the crucifixion and Resurrection. It was Jesus' preaching of the Kingdom and its threat against selfish privilege that aroused the enmity which brought Him to His death.

And did believers in the Kingdom abandon it all when they saw their Leader die? Not at all.

Who are these two men of note we see, now that the Lord is dead? One of them, a man of importance, is admitted to audience with Pilate. He makes request for the body of Jesus, and it is granted.

Who is he? He was "one who was waiting for the kingdom of God" — Joseph of Arimathea, a member of the Sanhedrin.

And now comes another man, bearing a full hundred pounds of myrrh and aloes and other embalming materials for the body of Jesus. Who is he?

He is Nicodemus, the same who came to Jesus by night. It was about **the** Kingdom that he talked with Jesus that night! The **Kingdom?** — we thought it was about the New Birth! No, it was about the Kingdom. Read John 3. They must have been having great talk about the Kingdom before Jesus could have reason to say, "Unless one be born anew, he cannot see the kingdom of God" — and again — "unless one be born of water and spirit" cleansed from the old life, inspired, inbreathed by the new life — "he cannot enter the kingdom of God." Oh, a long talk *about the kingdom* must have preceded the moment when Jesus and Nicodemus reached this crucial point.

Hence, two Kingdom men were at the burial of Jesus, using their official positions in His service. They are a type, the forerunners of many statesmen who shall become servants of the Kingdom on the earth.

It would be a refreshing lesson for us to see how the Kingdom persists through the betrayal and crucifixion, through the Resurrection and Last Commission. "Being seen of them forty days" says the author of The Acts — forty days after His Resurrection was Christ in company and communion with His disciples — and what did he speak about during that time? —

"Being seen of them forty days, and speaking of the things pertaining to the Kingdom of God." (Acts 1: 3.)

Yet, very strangely, we hear little of the Kingdom during Passion Week and Easter.

A Time-Framework Supports Prophecy!

Prophetic Time Measures

By C. F. PARKER

One of the greatest aids in understanding the fulfilment of Bible prophecies is a knowledge of the time-periods upon which those prophecies are based. To say the least, it is confusing to anticipate the fulfilment of prophecy without knowing something of the time in which it is to be fulfilled. Our Lord, the Apostles, and the Prophets all bear witness to the fact that there is a definite framework of time into which all prophecy must fit (Acts 17: 26). While it was not given to the people of an earlier day to know the times and seasons (Acts 1: 7), we are fast approaching the time when there is nothing hidden that shall not be revealed (Matt. 10: 26; Dan. 2: 22; etc.). We find Daniel tells us that time measures would be "sealed" till "the time of the end," then the wise would understand them (Dan. 12: 4, 9, 13).

Among the many suggestions of specific "times" laid down for the fulfilment of Bible prophecies we note those in the New Testament concerning the restoration of Israel and the cessation of Gentile domination of the Holy Land. Jerusalem was to be "trodden down of the Gentiles, until the times of the Gentiles be fulfilled," according to Our Lord's own statement (Luke 21: 24). The great tribulation immediately preceding the revelation of Israel and the end of the world (Gentile system of which Israel is not part) is associated with a "shortening" of "those," *i.e.*, certain specifically measured, "days" (Matt. 24). The Second Coming of Christ also follows "those" days by an interval in which false christs and false prophets arise (vs. 23, 24). Paul speaks of the gathering together of all things in Christ — but note, not until "the dispensation of the fulness of times" (Ephesians 1: 10; so too in II Thess. 2: 6, 7). In Acts we read of the return of Christ, "whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His Holy prophets since the world began" (3: 21).

It is not a new thing that we should look for the fulfilment of prophecy in certain times. The Wise Men from the East had "seen" Christ's star appear, a feature which suggests that the three conjunctions of Jupiter and Saturn in 7 B.C., followed by the triple conjunction of these with Mars in 6 B.C.* was an event awaited as the time for embarking on the journey westwards. Daniel's Seventy Weeks prophecy also indicated the time of our Lord's advent. The Book of Revelation is full of prophetic time-measures concerning future political developments; the reader will profit greatly by reading both the Old and New Testaments with a view to discovering the many prophetic time-elements which are to be found.

The Key to Prophecy

It is only within comparatively recent years that the time-elements of Bible prophecy have been clearly understood. The reason for this is that prophetic time-elements are given in a scalar form, the scale itself having been unknown until the fulfilment of certain time-prophecies took place — the fulfilment serving to synchronize the time-scale and time-elements.

The main periods of prophetic time-measures are not difficult to understand; and since the time-elements of the Book of Revelation bear a simple relationship to each other, it is well to commence our study with that book. The main time-elements of Revelation are given in terms of "times," "years," "months," "days" and smaller subdivisions. These can be synchronized by a knowledge of the ancient calendar. In Sumeria a common month of 30 days was generally used for business purposes.† So, too, in ancient Greece a month of the same duration was used, it being divided into three groups of ten.‡ Twelve such months appear to have completed a calendar year, for we know that in ancient Egypt it had a duration of 360 days, with the five days required to complete the whole number of days in the solar year (365.242+), called "over and above the year."§ It is on the basis of this ancient month, known and used by the Semites generally, that these mysterious periods of the Book of Revelation can be simply related to each other. Thus 1260 "days" of Rev. 11: 3, and 12: 6, are $\frac{1260}{30}$ (months), or 42 months; 42 months, however, are the period mentioned in Rev. 11: 2, and 13: 5; hence it is clear that we have discovered that these two great time-periods are synchronical!

But 42 months are $\frac{42}{12}$ (years), or 3½ years. It is remarkable that both the "times" and "days" in Revelation are 3½ (Rev. 12: 14; 11: 9, 11); a feature indicating that 3½ years, 3½ "times," and 3½ "days" are also synchronical, with "times" and "days" not being literal, but scalar.

The justification of a scalar interpretation is ample, for at least one scale of prophecy is used repeatedly throughout the Scriptures. In Numbers 14: 34, it was prophesied that at the rate of one year for one day, Israel should spend 40 *years* in the wilderness because of fearing the report of the 40 *days* spying in the land of Canaan. Ezekiel prophesied to Israel and Judah for 390 and 40 days respectively, in protest against their sins of the same number of years duration (Ezek. 4: 4–6).

It is clear that the events prophesied to take place in "days" have not come to pass in the period of literal interpretation. We know that Messiah did not come within 70 literal weeks of the issuing of the command; He came within 70 scalar "weeks." The events prophesied in the Books of Revelation and Daniel could not possibly take place in the literal periods of days and months concerned, for they constitute the rise,

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* D. Davidson, "The Great Pyramid," par. 448, citing Smith's "Dict. of the Bible," vol. viii, p. 1072, and Encyc. Brit. xith ed., vol. iii, p. 888.

† Cambridge Ancient History, vol. i (1928), pp. 168, 265, 333, 462.

‡ Encyc. Brit. xiiith ed., art. "Caldendar."

§ Cambridge Ancient History, vol. i (1928), p. 265.

domination, and fall of great empires, political and ecclesiastical systems — events that together take not days, months, or even a few years, but centuries, and in some cases over a millennium. Thus we are forced to adopt a scalar interpretation, and a logical suggestion is that already found to be in the Bible — the year-day scale.

On the basis of this scale, 3½ "times," 42 "months," and 1,260 "days" become 1260 years; 3½ "times" are half of 7 "times" (Hebrew *sheba* — a septenary), the period of punishment meted out upon Israel when she failed to repent (Lev. 26); thus the full period of punishment is 2 × 1,260 years, or 2,520 years.

This development is strikingly confirmed* by Dan. 5: 26–28, in the light of Cleremont-Ganneau's interpretation of these verses, in which "he regarded the words in the text as the names of weights, 'a Mina, a Mina, a Shekel, and [two] Peras!' The word *peras* is used in Jewish writings for 'a half,' especially 'a half mina.'"† The minah is 50 shekels.‡ The shekel is 20 gerahs (Ex. 30: 13, etc.). Hence 1 minah + 1 minah + 1 shekel + ½ minah = 2,520 gerahs! As Daniel said: "God hath numbered thy kingdom, and finished it. . . . Thou art weighed in the balances." The "weighing" of the Babylonian system (or its duration) coincides with the period of punishment meted out upon Israel. In other words, while Israel should be absent from her land for 2,520 years, the Gentiles should rule it!

Foundations in the Universe

The time-measures of the Bible are not arbitrary appointments; they have foundations bedded in the universe itself. They are associated with the movements of the Sun, Moon and Earth in a most remarkable fashion. The discoveries of a Swiss astronomer, M. de Cheseaux, as recorded by H. Grattan Guinness, and those of a Canadian astronomer, Dr. Bell Dawson, son of the noted geologist Sir William Dawson, have presented the following most remarkable fact: that the time-measures of the Books of Daniel and Revelation are associated with most exact soli-lunar cycles ever discovered by man!

Astronomers have long tried to discover cycles harmonizing the periods of rotation of the earth and moon with relation to each other and with the sun. These cycles may be classed as those harmonizing:

1) The solar year and the day.
2) The lunar year and the day.
3) The solar year and the lunar month.
4) The solar year and the lunar year.

Four solar years (our leap-year period) give us a very crude but simple cycle of the first order, in which for purposes of rough calculation a whole number of days are completed. Cycles of the higher orders are successively more difficult to find.

M. de Cheseaux was led to a great discovery by first noting that a period of 315 years was a cycle ten times more exact than the Greek cycle of Meton, and then noting that it was a quarter of 1,260 years, a period indicated in Daniel and Revelation.

The period of 1,260 years is thus itself a soli-lunar cycle, as M. de Cheseaux says "after which the sun and moon return, within less than half a degree, to the same point of the ecliptic precisely, and that within an hour of each other." Modern reckoning shows his calculation to be only slightly in error. M. de Cheseaux also discovered that 2,300 Gregorian years were a cycle, though "thirty times longer than the celebrated cycle of Calippus, it has an error of only thirteen hours, a seventeenth part of the error of that ancient cycle." The two cycles harmonize with each other, and M. de Cheseaux discovered that their difference of 1,040 years is a soli-lunar cycle of almost imperceptible error! This furnishes a cycle of the third order (and also includes those of the first and second) which astronomers had "so long sought in vain, and finally concluded to be chimerical, impossible to find." It has been called the DANIEL CYCLE, and up to the time of Grattan Guinness was "the largest accurate soli-lunar cycle known." Applying this cycle, M. de Cheseaux discovered that from the mean new moon at Alexandria, of the vernal equinox of 11.43½ P.M., March 10th (O.S.), A.D. 1879, two periods of 1,040 years should terminate 11.43½ P.M., March 26th, 202 B.C. He says "Now according to the tables of Hipparchus and Ptolemy the new moon of the vernal equinox that year, *did* at Alexandria fall on March 26th, at 11.39 P.M., not quite five minutes earlier than, by the cyclical calculation, it should have fallen. . . . I leave it to others to judge whether a slight difference such as this may not well be attributed to the inevitable errors of the best ancient observations." *

About 1906, Dr. Bell Dawson discovered that the mean of 2,300 and 1,260 lunar years, or 1,780 lunar years, was practically equal to 1,727 solar years, giving a cycle of even higher accuracy (fourth order), and furnishing a simple ratio between solar and lunar years. Our modern Gregorian year lags behind the solar year at the rate of one day in 3,290 years; while Dr. Dawson's newly-discovered cycle has an error of but one day in 16,920 years, or between eight and nine minutes in a century, and is a cycle of the fourth order, superior even to that called the Daniel Cycle!

Associated Time-Measures

Truly, then, there is ample confirmation of the year-day scale of prophetic interpretation, which means that "seven times" can be correctly interpreted as a period of 2,520 years (solar or lunar as the case may be). The corollary to this is that other periods of "days" mentioned in the Bible are to be interpreted in the same scale — *i.e.*, 2,300 "days" (Dan. 8: 14); 1,290 "days" (Dan. 12: 11); 1,335 "days" (Dan. 12: 12). This fits perfectly with the prophetic scheme of the Book of Hosea in which we read:

> "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.
>
> "Then shall we know, *if* we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." (Hosea 6: 2 & 3.)

Peter informed the seekers of his own day and who were perhaps trying to understand the time of fulfilment of this prophecy: "One day *is* with the Lord as a thousand years, and a thousand years as one day." (II Peter 3: 8.)

Two "days" of Hosea are 2,000 years; 2,520 years, terminating the times of the gentiles and marking the restoration of Israel, almost bisect Hosea's third "day": a further remarkable confirmation of the year-day scale of prophecy. Since we live in the latter portion of Hosea's third "day," and are actually witnessing the restoration of modern Israel, the Celto-Saxon Chris-

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* This development was first brought to my notice in an article by Capt. D. Macmillan, in the *National Message*, Dec. 9, 1933, and which I have taken trouble to confirm.

† Hastings' Dict. of the Bible, art. "Mina."

‡ Encyc. Brit. art. "Shekel."

* M. de Cheseaux's quotations and full discussion to be found in H. Grattan Guinness, "The Approaching End of the Age," Sec. III, chaps. i, ii, iii.

tian commonwealth of nations, to her position as the nucleus of the Kingdom of God on Earth, how true are the words spoken to Daniel; he indeed stands in his place today! (Dan. 12: 13.) In the light of this astronomical synchronism there can be no place whatever for the Futurist Gap Theory, which simply disrupts and suspends indefinitely the fulfilment of the entire prophetic time-framework. When we review the history of the past few centuries we find that the Reformation, with the contemporary invention of printing presses and translation of the Bible into English; the era of British colonial expansion; the era of missionary societies; the birth of the Industrial Era following the loosing of the powers of steam, electricity and the internal combustion engine and their innumerable developments have all come with the passing of successive cycles of "Seven Times" of 2,520 years meted out upon the people of Israel, and have been used to pave the way into a new era — the coming Kingdom of God on Earth.

CORRECT APPROACH TO THE BIBLE

SKEPTICS frequently attack a presentation of truth from the Scripture with the oft repeated phrase, "You can make the Bible mean anything."

But can you?

In order for such a statement to be true, the language of the Bible must be so ambiguous that it is impossible through study to arrive at a coherent, sane and logical understanding of the meaning of the message the Bible purports to give. But a diligent study of the Bible reveals this to be untrue. What, then, is the reason why so many feel it to be so, as expressed in the above often heard skeptic's statement?

Words are used for the purpose of conveying thoughts and expressing meanings. If the words used in the Bible do not express clear, concise thoughts when taken into consideration with their context then the skeptical attitude regarding its teachings would be correct. But if the words of the Book do convey a message, even though the message may not yet be understood, the Bible is not ambiguous. The difficulty arises through failing to understand its message and overcoming this lack of perception and understanding by declaring the words do not mean what they say — and then give to them a spiritual meaning. Thus instead of trying to find out through study the meaning of the message the mentally lazy, through spiritualization, make the Bible mean anything because there are as many interpretations under this method as there are spiritualizers. This is just as destructive to an understanding of Scripture as is disbelief in its utterances. Because men have failed to understand or accept the plain statements they spiritualize and change their meaning to fit some preconceived idea and so bring the Word of God into disrepute.

Let us always remember that Scripture is given for our instruction. The Bible tells a story beginning with Genesis and ending with the Revelation of Jesus Christ which God gave unto Him to show unto His servants the things which must shortly come to pass. Now the Word of God is its best interpreter. When it speaks in parables remember they are parables and treat them as such, letting the Book give its own interpretation of their meaning. Do not make parables literal and turn the clear declared statements of Scripture into parables. When visions are recorded treat them as visions and remember the Bible gives the interpretation and meaning not only of the visions it records, but of the symbols it uses.

When the Scriptures refer to Israel or Judah and when it speaks of nations or designates the Church by name it is specifically of Israel, Judah, nations or the Church that they are speaking. To spiritualize these terms and undertake to give to them a meaning other than that conveyed by the words as used is to wrest Scripture and close the Book to understanding.

The Bible means what it says and says what it means, a fact not fully recognized by those who spiritualize every passage which is beyond their immediate comprehension. After all, spiritualization is the method of the mentally lazy who refuse to spend the hours necessary in studying to find out the real meaning of the message which the words used intend should be conveyed to the reader. It is far easier to spiritualize even though it perverts the true teachings of Scripture. But not alone this, for the most reprehensible part of it all is the turning away of many from the truth — a responsibility that rests upon the shoulders of those who by the method of spiritualization change the plain teachings of the Bible and often make of them nebulous imagery.

One of the following three methods is usually employed in an approach to a study of God's Word, the third and final being the only accurate way though time taking in that it requires study to verify its statements:

1) Disbelief in its accuracy which discounts the authenticity of the recorded facts, making folklore and fable out of much of its reported history; this is the method of the so-called scholars of the higher critical school. They deny the miracles and question the scholarship of those who believe implicitly in its record. Such an approach can be readily labeled, *atheism sugar-coated.*

2) "Spiritualization" of Biblical teachings, particularly those passages that cannot be understood in their literal sense as a result of the failure to accept as facts the thoughts conveyed by the words used. Much of this lack of understanding is due to the inability of this school of interpretation to recognize certain fundamental facts pertaining to the people of the Book. While they accept the fundamental teachings regarding the Virgin Birth, the Crucifixion of our Lord, the Resurrection and His final Triumphant Return yet in their failure to recognize the people of the Kingdom they resort to spiritualization of the many passages pertaining to the Kingdom and the people of the Kingdom. Because of this lack of perception a large portion of the Book is closed to their understanding.

3) Today there is a constantly increasing multitude, numbering into the millions, who follow neither of the above methods but are *literalists* — believing the Bible to be the Word of God Written and refusing to spiritualize away its marvelous teachings. To them it says what it means and means what it says! In this approach the Bible can be made to say only that which the words used intended should be the thoughts conveyed to the student of Scripture. To them the Bible can only be used in one way, for it substantiates all the truths of God when it is accepted at face value and its record believed because God has spoken. This means the acceptance of its statements for this school of thought will not lift passages from their setting or apply meanings which in no way could be given to them *when taken in connection with the context.*

It is the mishandling of Scripture which has brought the Bible into disrepute with many, while a return to the simplicity of its teachings will reveal it as *the most accurately written, inaccurately understood book in the possession of our generation.*

The Origin of the Scots

By JOHN M'CORMICK

UNTIL the middle of the fourth century A.D. the name Scot was unknown to all historians, unknown even to the Scots themselves, as a tribal or a national name. They always called themselves Gaidheil, or as we now say in English, Gaels. One of the earlier historians to mention them in history was the Roman writer Ammianus Marcellinus. He called a certain Gaelic tribe in Ireland Scots, or rather "Scoti per diversa vagentes," a name ascribed to them because of their roving and piratical habits. Like other Gaelic migrants from the Continent of Europe they entered Scotland and England, and later Ireland as early as perhaps 400 or 500 B.C. For centuries the Gaels poured in in vast hordes from Europe to the British Isles, and had been settled in England and in Scotland at least for fully a century before they crossed the Irish Channel. And even when they did, they kept one foot in Britain and the other in Ireland, before they began to settle down in their new home, for, when the Welsh began to crowd in from Gaul to England, these newcomers from the continent pushed the Gaels to the north and to the west. This is according to the late Enri Huber, the Librarian of Paris, and certainly one of the most scholarly historians in Europe in his day. He died during the last Great War.

Though these Gaels were the same people, speaking the same language and having the same habits, the various tribes among them were distinguished by certain nicknames acquired by some particular custom or habit which other neighboring tribes adopted as a distinguishing mark, just as happens very often among young folks living at different ends of a country village street or, in more modern times, just as Highlanders are distinguished by various Clan names. One Gaelic tribe, which may have come direct from the Continent (as many historians think they have) was given the name of Skyths. Gildas, the Welch historian, records a memory of them in the designation of the district from which the rivers Forth and Clyde have their origins, and which the "Skyths" are supposed to have occupied in very early times. Gildas calls that district "The Skythic Vale."

The author of this scholarly article is a Fellow of the Society of Antiquaries of Scotland and a well-known writer on Scottish history. The MS. was secured for publication in DESTINY without any reference to the truths for which we stand. It is his independence as an historical witness which makes Mr. M'Cormick's evidence of the Anglo-Saxon-Israel identity all the more valuable. —EDITOR.

They were also in occupation of the mountainous Isle of Skye. The island's name is still an interesting memory of its ancient "Skythic" inhabitants, though in a rather corrupted Gaelicised form.

In olden times Skye was known to strangers as "Sgia" or rather "Sgiath," for the old writers who conjured with Gaelicised, or pure Gaelic words, as they appear in place names, had little or no knowledge of the language of the old Scots; just as happens in our own day when strangers to the native language venture to conjure with very simple words, particularly place names. In Gaelic, Skye is known as "*An t-Eilean Sgiathanach*," and a native, "Sgiathanach," just a Gaelicised form of "Scythian," voicing "c" like the letter "k," for "g" in "Sgiathanach" represents "k." Many today interpret the island's name as "*The Winged Island*," in the belief that the word "Sgiath" stands for "Wing," meaning its outstanding capes and promontories. Later it became known to the old writers as "*Scotia*," a reminiscence of its old inhabitants, the "*Scots*," so known from their old Greek appellation — "*Skuthes*." To this I shall refer later.

When Ptolemy, the old Greek Geographer, visited the British Isles about, it is computed, the year 120 A.D. he collected several tribal names, but found no such name as "Scot" or, as the Latin writers had it, "Scoti." But the Scots were there all the same, though many of these old writers presumed that they were new migrants. According to "The Descent of the Gaels" by James Grant, an Edinburgh Advocate, and published in 1814, the early Scots were known as Scyths. That, according to Grant, was the confirmed opinion of such old Roman writers as Radulphus, Claudian, Isidore and several others. This particular Gaelic branch of the Celtic incomers is supposed to have come direct to Scotland through Scandinavia, and acquired the designation of Scyths because they were nomads, wanderers, without a settled home. They wandered about from place to place, with their flocks and herds, for on their produce they entirely subsisted. In early times they were found as far north as Orkney and Shetland. Down even to the 16th and 17th centuries they existed as pure nomads in the Nor' West Highlands. The summer shieling (in Gaelic, "Airigh") is still a pleasant memory of the old habits of our remote ancestors even in Northern Scotland, and what romances are crystallized in the sweet shieling songs!

Quite a modern example of the nomadic touch still evident in the Scots is the trek from somewhere in Brazil to Patagonia in South America by a horde of emigrants from the island of Lewis. They carried out their trek slowly and leisurely, for they sheared their flocks of sheep thrice before they finished their arduous journey. They are still in Patagonia, and doing well. There we have the old Scythic or Scotic habit still.

But what puzzled the old Roman writers mostly was the Scots' real place of origin, though like their compatriots they always called themselves Gaels. Whence came these Scots known to old writers as Scithae, Scitae, Scuitae, and Scotae — a race of wanderers? The varieties in the designations applied to those wanderers arose from the efforts of other tribes, some Ayrian, some non-Ayrian, and perhaps, speaking different languages, or even different dialects of the same language, though even Ayrian, in conjuring with the pronunciation of "Scyth," for even among the classical Latin writers differences arose. The poets in the province of the Po, MacAulay says, sneered at the poets in the province of the Tiber.

A "Scythian" was known in Greek as "Skuthes," and from this Greek word arose the tribal name "Scot," as it is written both in Gaelic and in English, and voice it according to the genius of each language. Now in the Greek word "Skuthes," the letter "u,' Upsilon in

Greek, is often voiced by natives of Greece as "O," for there are vowel changes in all languages. Then again the combination "th" in "Skuthes" is equivalent to the Greek letter "Theta," and should be pronounced like "th" in the English words "then," and "than." Thus the Greek word "Skuthes," clipped of the final syllable "es," as is common in importing a foreign word, particularly into Gaelic, becomes, "Skot" or "Scot," as we have it both in Gaelic and in English, though voiced differently in each language. The voicing of the letter "t" makes a difference. From the Latinized form of "Skuthes" comes the English form "Scythian," "c" voiced like "k" and the Gaelic form "Sgiathanach," where "g" takes the place of "k," indicating a native of "Skye." Formerly it implied one of the "Scythian" ("c" hard) race. Evidence of the change of the Greek letter "u" into "y" is seen in the Scottish place name "*Drymen*," Latinized from Greek. A more correct form would be "*Drynem*." Metathesis had caused the change for simplifying pronunciation. The people of the place call it "*Druman*" from which the Gaelic name for an *Elder tree* comes, because the Elder was much in evidence in Drymen's early days, as we shall see later. For from this aside it is very evident that during a very remote period in Scottish history, Drymen had been a Druidical Place of worship, where the "oak" had been displaced by the "elder" as the latter does not attract lightning. That is how the elder tree had been called "Druman" in Gaelic. From Druman, the Gaelicised form of "Drymen" which itself comes from two Greek words "Drus," an Oak, and "Nemos," Heaven. From "Nemos" also comes the Gaelic for Heaven, namely "Neamh."

The National name "Scot" comes direct from the Greek word "Skuthes," while "Sgiathanach," its synonym, comes from the Latinized form of "Skuthes" viz.: "Scythian," "c" voiced like "k" of course.

Then when we read the old history of "Scotland," or in Gaelic Albainn, we always come across such tribal names as *Picts* and *Scots*, as if they had been different races. But they were the same: just Scots. They spoke the same language; Gaelic, though their different modes of life had awarded them different designations. In those old days the tribe known as Scots were pure nomads. They were indeed "*Scots*" or otherwise "*Scuit*," the genitival form of the Gaelic "Scot," a "wanderer." The Picts (or in Gaelic "Cruithne," "Pictured men," because they painted themselves) in old Welsh "Prydain," from which the name "Britain" comes, led a more settled life. They had fixed homes. They tilled the soil; raised crops; tended their cattle on their own settled pasture land. They may have been the first branch of the new migrants from Europe to have crossed over from Scotland to Ireland, and that fact may have induced the old historians to imagine that they were a different people from the native Gaelic speakers of Ireland. For according to Enri Huber, already quoted, the Gaels from Gaul, whence they were pressed by the Cymric Celts, landed first in the south of England, where their footmarks can still be identified in old place names.

There is a tradition that a horde of Scots travelled through Egypt and Northern Africa, on their way to somewhere in the British Isles. They crossed the Straits of Gibraltar and after a long trek through Spain finally landed in the south of England, and later in Ireland. These may be the Peactae or Picts mentioned by the Irish Antiquarian. For the power of the Scythians had been broken up by the Sarmatians. Many of them travelled south, and many more, no doubt, west; perhaps it was on that occasion that they turned to Scotland. Anyhow Picts and Scots were always the same. We hear a great deal about Picts, and Scots and Caledonians. But these were different designations for the very same people. This is the opinion bequeathed in his interesting "Early Chronicles Relating to Scotland" by the late Sir Herbert Maxwell, one of our leading historians in Scotland. By way of explaining the mix-up of national names Sir Herbert tells how, in 1811 and later in 1853, the British fought the Kaffres in South Africa. In 1879 we fought the Zulus on the same soil, and in 1893 the Matabeles, yet these three antagonists were one and the same people. The Caledonians, Picts and Scots were also the same, though the Scots might have been later incomers. Perhaps the breakup caused by the Sarmatians made this particular branch of the Scyths or Scots turn their faces westward. But whether the Scots came direct from the Continent of Europe, or had travelled North through England, they were among the Picts and the Caledonians all the same.

It is extremely probable that the branch of Gaels known as Scots had absorbed, or were largely inmixed, with some of the "Lost Ten Tribes of Israel" in the course of their wanderings on the continent of Europe. The wanderings of the Ayrian Celts from the region of the Dnieper and the Don are exactly similar to the perambulations of the Israelites when they moved away from the same region, as described in a very interesting manner by Major Weldon in his book on the "Origin of the English." According to Weldon the wandering Israelites became completely Ayrianized in language, habits, and customs. Hordes of these "Lost Ten Tribes" mixed with the Goidels, or Gaelic-speaking Celts. With one particular Goidelic branch they entered Scythia, and became known as Scythians themselves, for they had completely conquered and enslaved the old original population. These modern Scythians, the Gaelico-Israelites, known afterwards to historians as "Scots," were real nomads and inveterate fighters. But wherever they wandered they carried with them the famous "Stone Pillow" which Jacob used for his nightly comforts during his journey to Padan-Aram. These Gaelicized Israelites, who largely composed the Scotic race, idolized the old relic. At ceilidh firesides in the forest, or on the open moor, they recounted interesting legends relating to the old tribal relic. These "Scots" called it "Lia Fail," which means "Stone of Destiny." They believed in the old prophecy attached to it, that "wherever the Stone is found the Scottish race will reign." For many centuries the Kings and Queens of Scotland were crowned on it. Edward I of England carried it off as the most important part of his spoil during one of his raids in Scotland, and placed it in the Coronation Chair in Westminster Abbey as an outstanding token of the complete conquest of Scotland. But the old prophecy in which the "Scots" (or rather, the "Scoto-Isaelites") so firmly believed, asserted itself. Near three hundred years afterwards, James VI of Scotland was crowned on it as "King of England." Ever since, kings and queens of Scottish blood have been crowned on it. And today we have a king and queen — the queen purely Scottish — who can trace their Scottish ancestry back to Robert the Bruce. But the Scots were not the only Ayrian Tribe that the wandering Israelites had mixed with, and been absorbed, and naturalized in language, habits, and even folklore. The Angles, who had crowned kings in England, were Teutonized Israelites. This particular tribe of the "*Lost Ten*" claimed to be the "*Chosen People*," "*The people called by His Name*," and they called themselves,

in the Celtic tongue — "*The Angles.*" It is interesting to find that the Ayrian Celts and the Ayrian Teutons had mixed so much, and had associated so much with those "*Lost Ten Tribes*" during their wanderings all over Europe. It is interesting also to find that the late Dr. Charles MacKay of the *Times*, the distinguished Gaelic Lexicographer who had adopted the well-known authoress "*Marie Corelli*" and had lived sometime at Oban, equated the national names "*An Gaidheal*" (the Gael) and "*Angle.*" Stress the final accent in "*Anglè*," and you have "*An Gàidheal.*" In Dr. MacKay's opinion they were the same words and bore the same meaning, viz.: the "Gael." It certainly arouses much interest in the idea that those wandering Israelites who had settled in England and crowned their own kings there should have a Celtic name, notwithstanding that they were a Teutonized tribe of Israel.

According to Major Weldon, the Angles gave their name to England. I doubt that assertion, however. The Teutons would naturally enough have called it "Ingland" — the "White Island" — from the white chalky cliffs of Dover; and from the same physical distinction the Gaels or Celts would have called the island "Albion," now "Albainn," which is still the common Gaelic name for Scotland — just as "Sasunn" is the common Gaelic name for "Ingland" or, as now, "England."

I have now reasoned out the name and the origin of the Scots. I have proved that this Goidelic tribe from Southwestern Asia had settled, though as pure nomads, in Scythia ("c" hard); that they were largely mixed up with some of the "*Lost Ten Tribes of Israel*" who became thoroughly Gaelicized in language, customs and habits; and that it was through this strong admixture of Israelites that the "Scots" had taken "Jacob's Pillow of Stone," the Scots' "Lia Fail," or "Stone of Destiny," across to Scotland. A purely Ayrian race could have little interest in the old relic. When, therefore, one considers these strange problems one should feel very much convinced that down to the present day there is a large proportion of the old Israelites in the population of Britain, and that many of their ancient habits are still noticeable among us, particularly in the Scottish Highland as well as in many country provinces in England, Wales and Ireland.

The Accuracy of Scripture

MODERN critics have, during the past quarter of a century, questioned the accuracy of the Scripture on every statement lacking substantiating proof from external sources. If a statement could neither be proved nor disproved, the assumption has been to question its accuracy.

There are two approaches one can make to the Bible. One approach is to disbelieve its statements until substantiating proof is furnished to prove otherwise, and the mind that follows this method must of necessity question miracles and all historical facts as recorded unless secular history or the findings of archaeology prove otherwise. But another approach is the acceptance of the Bible statements as true, even those which at the moment cannot be verified, believing them to be so because the Word of God has declared them to be true. After this, one must await verification which finally comes either through research or substantiating evidence from archaeological findings. This is the only position that *a man of faith* can possibly take regarding the Word of God Written. Often, after taking this position as to some unrevealed portion of Scripture, faith is rewarded even before archaeological proof has been found to verify the accuracy of the recorded fact. The difference in the two approaches is that the earnest, faithful student will search to find verification while the skeptic will undertake to bolster his unbelief by becoming highly critical of the Biblical account.

An instance comes to mind of the verification of a Bible statement which for years was denied as true by the critical scholars, and that verification was made long before the facts were made known through archaeological discovery. We have reference to the cities of Sodom and Gomorrah which, because the ruins of these cities could not be found, were considered nonexistent and legendary by the critical school of thought.

Because the Bible account recorded their existence we believed and set out to find Scriptural verification for our belief. Moses gives the account of their destruction, but previously records a battle that was fought in this same valley where the cities were located. He says, speaking of the battle, "All these were joined together in the vale of Siddim, *which is the salt sea.*" (Gen. 14: 3.) In the same chapter we are informed that this valley was full of slime pits. Slime is a translation of the Hebrew word *chemar* meaning *bitumen.* Later, when the cities were destroyed and Abraham looked towards the valley on the morning of their destruction, the record states: "The smoke of the country went up as the smoke of a furnace." Burning bitumen and oil would produce just such a spectacle.

These bitumen pits with the underground oil supplies had been fired by God, perhaps by lightning, and the burning of these bitumen pits and great natural reservoirs of oil produced the cavity in the earth's surface into which the River Jordan now flows and which formed the Dead Sea. We know that Job lived in this region, perhaps before the cities were built, and he says: "The rocks poured me out rivers of oil." (Job. 29: 6.) There is no oil there now and the bitumen pits are gone.

The River Jordan originally flowed through a fertile valley that was pleasant and well watered before the destruction of the cities of this plain (Gen. 13: 10). There is geological evidence that the river once flowed through the valley and finally emptied into the Gulf of Akabah, but with the depression caused by the destruction of the cities of the plain the river now ended by emptying its waters into this deep depression.

Thus a careful analysis of the Biblical record itself gave the clue as to where the ruins of the cities of the plain would be found. Archaeological discovery has since verified what should have been clear to one studying the account, for *the ruins of these cities are at the bottom of the Dead Sea.*

Church Pattern Prophesied

By W. C. NABORS

February 23, 1944

Few Bible students today have the mental fortitude to attempt the study of a subject irrespective of the generally accepted version or what others think. The result is that a great majority have little *conviction* because they have little *first-hand knowledge.*

A deplorable condition has resulted from this practice of accepting the other fellow's interpretation of Bible instructions which God requires each of us to study for ourselves. So prevalent is the practice that few church members today know the most simple procedure of Bible study *by subjects* with the useful help of an exhaustive analytical concordance. One rich vein of thought-gold can be mined through such a study of the subject of the *gifts of the High Priest* which are the *foundation of The New Covenant.*

Three immutable covenants sworn to by God Almighty are woven through the pages of the Bible like a silken cord. These are the covenants of *1*) a chosen nation, *2*) a chosen priesthood, and *3*) a chosen kingly line. The story they tell is but His story of the human race. The goal to which they lead is that peace of God which passeth all understanding when His people are brought into the Kingdom of God on earth and Christ returns to take the full offices of both King and Priest.

The Old Covenant

The throne and the priesthood are mentioned long before the nation of Israel is established. We are first introduced to these high offices in Genesis 14: 18 when Abram, returning from the Battle of the Kings who had taken Lot and his family captives, meets Melchizedek, King and Priest of Salem. This Melchizedek is none other (or type, if you prefer) than Jesus Christ. He was King and Priest of *Salem*, the ancient site of Jeru*salem* and was *Priest of the Most High God.* Both the throne and the priesthood, therefore, originate with Jesus Christ. He relinquished these two offices because of the disobedience of men, in order to fulfill the plan of God which would restore disobedient men to the favor of God through the work of Him who is restored to the offices of both King and High Priest. The story of the Bible reveals the fulfillment of these offices through the ages to the complete restoration.

The priesthood is everlasting! "And thou shalt anoint them . . . that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations." (Exodus 40: 15.) In Numbers 25: 12 and 13 we see that the covenant of an everlasting *priesthood* was a *covenant of peace* and *extended to the seed.* The priestly duties were to instruct the people and to supply the services in the House of the Lord. Both of these executive offices (king and priest) were to administer the laws set out by God Almighty. These laws have never been cancelled and are never to be cancelled but fulfilled. Christ made this plain in Matthew 5: 17–19.

When the people sinned and were cast out of the promised land for correction, the protecting *office of the priesthood was temporarily withdrawn* from them to punish them for their ways because they had forgotten the law of God. (Read Hosea 4, verses 6 and 9.) *Note:* "Thou shalt be no priest to me . . . like people, like priest . . . I will punish them for their ways . . . seeing thou hast forgotten the law of thy God."

Thus the *Old Covenant* of the Priesthood must be *fulfilled in the New Covenant* of the Priesthood and involve a plan to correct and restore peace to the people. The plan for this restoration is found throughout the whole of the Bible story. Let us look to the fourth chapter of Isaiah which is a vision of the future kingdom. We find there the promise of "the branch." Note the reference in the Scofield Bible, page 716 (4):

> The "man whose name is THE BRANCH" (Zechariah 6: 12 and 13) . . . (I Corinthians 15: 45–47). To reign, as priest-king, over the earth is the Son of man. Matthew is the gospel of the "Branch of David," Mark of "Jehovah's Servant the Branch," Luke of "the man whose name is the Branch," John of "the Branch of Jehovah."

In Zechariah 6: 13 we see "the man whose name is THE BRANCH shall sit and rule upon his throne; and he shall *be a priest* upon his throne." Christ came and in his atonement fulfilled the office of the High Priest and thus became the High Priest after the order of Melchisedec (Hebrews 5: 10).

The New Covenant

Let us now inquire carefully to see the installation of the priestly offices under The New Covenant. The law and the office of the priesthood require that gifts and sacrifices be offered to Jehovah God. Hebrews 8: 1–3: "Wherefore it is of necessity that this man have somewhat also to offer." This does not refer to the atonement of Christ through which the office of the priesthood was fulfilled, but the functioning of the office of High Priest after the atonement *as a continuing administration* of the priestly office under The New Covenant.

What gifts would he offer? Before we answer the question *from our own minds*, let us search the pages of scripture for the *Biblical answer* which alone is correct.

The first demonstration of the administration of this priestly office under The New Covenant by "The Branch" is at Pentecost in Peter's use of the keys when "they were filled with the Holy Spirit and began to speak . . . as the Spirit gave them utterance." Here is the installation of The New Covenant. Read it in the second chapter of Acts. Note verses 16 to 17, "this is that" spoken by Joel, who had said," It shall come to pass, saith God, that I will pour out my Spirit and your [Israel's] sons and daughters shall prophesy," etc.

Now we have it. The *gifts* to be offered Jehovah by the High Priest of The New Covenant administered by the Holy Spirit are the revelations of the Holy Spirit *through the sons and daughters of Israel.* Note Acts 2: 4, "As the Spirit gave them utterance." The New Covenant was installed when Christ through His atonement fulfilled the law of the priesthood; therefore, we can understand Ephesians 4: 7 and 11: "When he ascended up on high . . . he gave gifts unto men."

The New Covenant Church

This "New Covenant Church" which we find at Pentecost is God's provision for these spirit filled men and women to speak. Here *they speak and teach the revelation* of the restoration of the chosen people under the high office of King and Priest as revealed by the Holy

Spirit which is the *gift* of the High Priest and which is true worship of Jehovah.

The most profound *worship* of God for men and women who receive the Holy Spirit is to seek and speak His teachings to the whole congregation assembled. Herein is "missions" of the highest order and will most assuredly provide converts to the faith. But in modern churches one hears too much of men's plans and too little of God's plans.

The wisdom of Divine Providence has thrown around His people a cloak of protection from their human failings if they but heed instructions.

Thus is the church the body of Christ. I Corinthians 12: 27: "Now ye are the body of Christ, and members in particular. And *God hath set some in the church. . . .*" Verse 12: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." Verse 18: "But *now hath God set* the members every one of them in the body, as it hath pleased him." Verse 28: "And *God hath set some in the church*, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Ephesians 4: 11: "And he gave some apostles; and some, prophets; and some evangelists; and some, pastors and teachers." Verse 7: "But *unto every one* of us is given grace according to the measure of the *gift of Christ*."

The application of the priesthood of The New Covenant is pictured in Acts 20: 28, "*Take heed* therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Take special note of the *purpose* for which they are made overseers, namely, *TO FEED THE CHURCH.* Take note also of *God's warning* "unto yourselves" and "to all the flock."

The work assigned by the High Priest to the individual is a holy assignment. These priestly offices are to be carried out at the command and under the direction of the Great High Priest. Christ is the head of the body, the church, and in all things He is to have preëminence. (Colossians 1: 18.)

No individual shall be accorded the preëminence in the true church of God.

No individual may appropriate the functions of the office of another individual.

No individual may direct or regiment the offices of other individuals.

The protective law of the office of the priest is stated in Hebrews 5: 4:

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron."

The protective law of the office of the possessor of the gift is stated in I Corinthians 14: 37:

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. . . . Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order."

The program for the true church of God is fixed by the High Priest. It is to be devoted to the promotion of revealed truth through the hearing of *all* who believe they have received such a gift. On the contrary, none are to speak except they acknowledge that the things submitted are the commandments of the Lord. Personal opinions, as such, are not to be heard. Sob stories and "back-scratching" might be unable to qualify. Another irritant is eliminated, and that is the fellow who says, "I have never studied the Bible — *but . . .*" How soul-filling it is to hear a consecrated sincere student unfold a real Bible truth!

According to Dr. Scofield, page 1280, apostasy or falling away is the act of *professed* Christians who deliberately reject revealed truth, *1*) as to the deity of Christ and *2*) redemption through His atoning and redeeming sacrifice. If one accepts the deity of Christ, it follows as surely as day follows night that one must accept Him as one's High Priest.

Hebrews 8: 1–3: ". . . We have such an high priest who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary [holy things], and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to *offer gifts and* sacrifices; wherefore it is of necessity that this man have somewhat also to offer."

Verse 10: "For this is the convenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind and write them in their hearts and I will be to them a God, and they shall be to me a people."

A policy that denies the officers and offices established by our High Priest denies the Priestly office of the Deity of our Christ.

A Form of Apostasy

When one rejects or usurps all the offices assigned by the High Priest to the sons and daughters of Israel; who demands the preëminence assigned only to Christ, there is deliberate rejection of revealed truth. Violation has been done to the New Covenant plan and the penalty is the loss of the support and approval of Jehovah. Any group adopting such a plan dooms all of its program to failure and reveals to the world its state of apostasy so prevalent in these latter days.

Second Timothy 4: 3: "For the time will come when they will not endure sound doctrine; but . . . heap to themselves teachers, having itching ears."

Moffatt Translation: "For the time will come when people will decline to be taught sound doctrine and will accumulate teachers to suit themselves and tickle their own fancies. . . . Whatever happens . . . be self-possessed . . . do your own work and discharge *your* own duties."

An example of one form of an apostate church is given us in Third John 9–11:

"I wrote unto the church: but Diotrephes, who loveth to have the *preëminence* among them, received us not. Wherefore, if I come, I will remember his deeds which he doeth, *prating* against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and *forbiddeth them that would, and casteth them out of the church.*" Matthew 23: 8: "For *one* is your Master [teacher], even Christ." Proverbs 10: 8: "The wise in heart will receive commandments: but a prating fool shall fall."

The great apostasy, therefore, is caused by the usurpation *by men* of the office of the High Priest. The time mark and identification is when they assume this priestly office and themselves having assumed the priestly office, use in the church only such as will conform to *their* program irrespective of the commandments of God.

This has come about by over-organization in the field of Christianity, in complete disregard of officers who are set in the church on commandment of God.

Under the Old Covenant, teaching was in the hands of the priesthood. Under the New Covenant the teacher is to be the possessor of a gift from the High Priest administered by the Holy Spirit in the church as an officer to teach under commandment of God and not under order of a dictator, be he self-appointed or appointed by the denominational heads. Many of our church organizations today do not even recognize the teacher as an officer of the church.

Provision is likewise provided for the use of every God-given talent in the congregation.

The function of the elders in the church is to guard the revealed truth from perversion and error, to oversee the church as a shepherd his flock.

Elders are set in the churches by the Holy Spirit and this holy method was never to be replaced by the cheap methods of Diotrephes who "receiveth not the brethren and forbiddeth them that would."

Here is a safeguard which God has thrown about His church which, if violated, permits Diotrephes to replace all those who are placed in the church by the High Priest with those who pledge allegiance to his personality and plans which promote it. Unable to harmonize personal plans with revealed truth, resort is made to eliminate all discussion or Bible study on the subject.

Thus do we see before our eyes the fulfillment of the apostate condition in the latter days brought about through organized usurpation of the office of the High Priest.

II

THE NEW COVENANT CHURCH and ISRAEL

Divine Providence established the New Covenant Church *among the people of Israel* and protected it by *the government of National Israel*. Thus again we see the connection between the Three Great Covenants of the Bible which deal with (a) a chosen nation, (b) a chosen priesthood, (c) a chosen kingly line (government).

We were first introduced to the king and priest through Abram and Melchizedek.

When we seek to identify the *children* of the Covenant we are referred back to Abraham and Israel. At Pentecost we are told in Acts 2: 16–17:

"But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and *your* sons and *your* daughters shall prophesy, and *your* young men shall see visions, and *your* old men shall dream dreams."

Acts 3: 17 repeats Joel 2: 28 but, in order to determine to whom Joel's message is addressed, we must read the preceding verse 27:

"And ye shall know that I am in *the midst of Israel* and that I am the Lord *your* God and none else and *my people* shall never be ashamed."

Now we understand the message was from God *through* Joel the prophet; that it was *addressed to Israel* and the terms *your* daughters, etc. mean those of *Israel*.

* * *

You rejoiced to learn that the gifts of the High Priest in the New Covenant Church are found among our people. Did it occur to you that the holders of these treasured possessions can be none other than *Israel the people of the Covenant?*

Is it now further revealed to you that this carries a very grave responsibility?

Acts 3:25: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying *unto Abraham: And in thy seed shall all the kindreds of the earth be blessed.*"

Yes we all know that the story of the gifts of the High Priest administered by the Holy Spirit points the way of personal salvation which is a glorious personal blessing.

But how about the blessing of Government in connection with the Covenant of the kingly line?

Read this verse again. Not only are ye the "children of the covenant" but "*ye are the children of the prophets.*"

Some have said they do not like prophecy. Don't be too fast.

Read Deuteronomy 18: 15–19 of "The great prophecy of Messiah, the prophet."

Acts 3: 22: "For Moses truly said unto the fathers, *A prophet* shall the Lord your God raise up of your brethren."

This prophet is Christ and the whole hope of the children of the prophets rests on this prophet whom the Lord God raised up.

Acts 3: 23: "And it shall come to pass, that every soul, which will not hear *that prophet*, shall be destroyed from among the people."

Is it possible to accept Christ the High Priest unto personal salvation and reject Christ the prophet to the loss of all part in the covenant of government He made with the people?

It is possible to join Uncle Sam's army, get a uniform and "just strut" but never "serve." Many do, but this writer considers it low calibre recruiting. Higher calibre recruiting points to the flag rather than to the soldier who holds it. The ideals and objectives of our nation call forth the greatest desire to enlist and serve. So also in God's army within and among the children of Israel.

Attached to this blessing of personal salvation which we receive is a holy *obligation that we shall be used*, for in these (seed) children "shall all the kindreds of the earth be blessed."

This covenant of government is our assignment to the *task of bringing freedom* to the kindreds of the earth. It does not deal with personal salvation *alone*. God's work is not completed when the sons and daughters of Israel receive His Son as High Priest and then stop short of the *larger* goal, leaving themselves and their kindred of the earth subject to governments of slavery and servitude ruled over by the enemies of Christ who are to be made His footstool.

The wisdom of God provided for the New Covenant Church, the protection of the national government of Israel in order that it should be the salt of righteousness to savor the government itself to the point where it would never rest until "all the kindreds of the earth be blessed" with the freedom of government which permits the freedom of life known only by those who know the *full* meaning of personal salvation.

Although the New Covenant Church is established among the children of Israel, provision is made for others to come in, but only under the condition that they become heirs to the Covenant *through adoption.*

Romans 8: 14: "For as many as are led by the Spirit of God, they are the sons of God."

By now we should see that the New Covenant Church is the jewel set in the great design of the master craftsman of the universe for the restoration of the human family.

* * *

Let us move forward in thought for we have a world assignment.

Israel is God's battle-ax and weapon of war (Jeremiah 51: 20). This *same Israel* holds an unconditional promise from God to be *restored*, for this is one of the things spoken of by the mouth of his holy prophets.

Hebrews 10 :9–13: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God: From henceforth expecting *till his enemies be made his footstool.*"

Jeremiah 31 :10: "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, *He that scattered Israel will gather him*, and keep him, as a shepherd doth his flock."

The promises of restoration are made to *Israel*.

The promises of a chosen people are applied to *Israel*.

The promises of a kingly line identify those who have ruled over *Israel*.

The promise of world domination in the final struggle is to the Stone Kingdom of *Israel*.

The promise of the High Priest with his gifts of the New Covenant Church are to the *sons and daughters of Israel*.

The promises of His return and support in battle (for the final destruction of His enemies which is to result in the establishment of a sovereign government which He shall head) are to those of *Israel who accept the Prophet — Christ.*

It is Israel to whom the restoration of

all things which God has spoken by the mouths of all his holy prophets is addressed.

No man can see the *whole* plan of God without seeing *Israel*, its people, and Christ the Priest-King, who shall fulfill the last role assigned under the Divine Covenant. No man can understand world conditions who does not know the *identity of Israel* and those things spoken by the mouth of his holy prophets concerning this people.

No man can see *the whole pattern* with the glorious part the New Covenant Church is to play therein *and wish to perpetuate forever conditions on earth as they exist today.*

Restoration of peace can be understood only through a knowledge of the people of Israel and all those prophecies concerning them as recorded in the prophetic books of the Bible.

The whole world peace program awaits *and must await* only the completion of these foretold events.

Acts 3: 21 (Fenton): "Jesus: Who must take possession of the heaven *until* the accomplishment of all that God has spoken through the mouth of His holy prophets for ages past."

Acts 3: 20–21 (Authorized Version): "And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive (hold) *until* the times of restitution (restoration) of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

The final *restoration* to be made is to restore world government to the Israel Nations. In the final conflict "His enemies (will) be made his footstool." The attempt by His enemies to dominate the world has become the "footstool" for the completion of the restoration of Israel to their former position.

World news in these days is continually unfolding the regathering of Israel to meet the onslaught of the Great Confederacy which is also being drawn together. The natural resources of the world and prospective world trade energizes power politics to consolidate the two ideologies as they are grouped according to the alignment foretold by the prophets.

When world events reveal completion of the restoration which *delays* the coming of Christ, they reveal the imminence of His return.

When the imminence of His return is revealed, it must follow that the work of the church is drawing to completion.

In answer to the question, "What shall be the sign of His coming?", a description of world chaos when Kingdom shall rise against Kingdom is given. Proper application of this scripture to identify the two Kingdoms in final conflict requires that they be identified by the story of the Bible and not by personal opinions of the reader. From the Bible story it is clear that these two Kingdoms are to be *1*) The Stone Kingdom of Daniel which represents the Israel Nations at the close of their seven times punishment *versus 2*) The Great Confederacy of Ezekiel's prophecy which is the final form of the Gentile Nations after the seven times punishment of Israel. The sign of His coming is the impending clash between these two Kingdoms. Matthew 24: 21,

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

Then follows verse 34:

"*This generation* shall not pass, till ALL these things be fulfilled."

It seems tragic that the churches throughout the land in this period of the world's history have largely closed their doors to the study of the prophetic books of the Bible. In reality, it is Biblically prophetic that the churches in this period of history would be Laodicean and in the final state of apostasy.

Revelation 3: 21–22: "To him that overcometh will I grant to sit with me in *my throne*, even as I also overcame, and am set down with my Father in his throne.

"He that hath an ear, let him hear what the *Spirit saith unto the churches*."

The next verse is the call of the voice, which said, "Come up hither," and the word "church" does not again occur in Revelation till all is fulfilled.

Note well two statements: (a) There is a message of the Holy Spirit to the *churches*. (b) There is an invitation from Christ (note it is extended to those already in the churches at the end of the church age) which, if accepted, brings the closest fellowship *and a promise to grant them to sit with Him in His throne.*

The story *begins* with man at peace with God, governed by His laws.

The story *ends* with man at peace with God, governed by His laws.

The answer to the *time* of His return is found only in all that God has spoken through the mouth of His holy prophets.

Those who do not study prophecy know little and will be little concerned with the return of Christ.

The study of prophecy is paramount.

Chosen, Yes; but Who Does the Choosing?

THE theory that men create and choose their own gods may be found true of the Gentiles, but it is not true of Israel. A remarkable and much overlooked circumstance in the relations between Israel and Jehovah is the absence of any tone of patronage on the part of the people, such as even Israel adopted toward heathen gods whenever that people strayed after them. A people that makes a god, rules the god; but Israel never adopted such an attitude toward Jehovah, nor is there anything in the utterances to Israel attributed to Jehovah that would negatively indicate such an attitude. Indeed, there was seldom any agreement between Israel and Jehovah, except in circumstances where Israel had yielded unquestioning obedience. The relation existing between God and His people is largely expressed throughout the Old Testament as one of "controversy". Look up the passages. The Lord had a "controversy" with His people almost all the time. This is internal evidence of the falsity of the claim that the Israel people ever chose Jehovah, and it is also strong evidence of the truth of the statement that Jehovah chose Israel. Look up the passages on this also.

In exactly the same sense in which Jesus said to His disciples, "Ye have not chosen me, but I have chosen you," does God say to Israel, "I will take you to me for a people," "I will be to you a God," "I have chosen you." Israel was under pressure — pressure from which efforts were made to escape, but escape never could be accomplished, because the *arrest* had been made by Jehovah alone in the essence of His purpose, and His purpose is Law.

The nations, therefore, are free to pick and choose between their gods, changing them as frequently as may be desired, as has been accomplished in Russia and Germany. Israel has no such choice. And that is the reason why the nations will be free to choose Jehovah when the time comes, and also why Israel will never be free to reject Jehovah because the time of her choice is past — she is married to Jehovah, who will not let her go.

It is well worth while to dwell at times upon the unchangeable conditions of the Covenant amid the changing choices of the world today.

History Fulfilling Prophecy

By G. ALTREE COLEY

"We have watched stone after stone built into its place, and we have observed that the workers are after all but craftsmen, knowing nothing, seeing little, other than the space of wall upon which they wrought. None of them, king, priest nor baron was the architect in whose mind lay the plans of the whole noble edifice. Yet an architect there must have been."

— *The Sleeping People.*

Number Four of a Series

Now the conclusion that we arrive at after carefully weighing the body of evidence outlined in these brief studies is this — *that the history of the Anglo-Saxon race is the history of the Will of God working out a magnificent Plan for human good.*

This may well be breath-taking however we view it. But how else shall we understand so many lines of evidence all pointing the same way? If the result points to some stupendous plan at work for the blessing and uplift of mankind, shall we refuse to believe it because it is too good to be true? In this age we have become accustomed to great marvels that are also indubitable realities. The wonder of radio is only one example of many. But let us remember that the moral sphere as well as the physical has demonstrated marvels that nevertheless are true — too dreadfully true, for these incredible developments have been developments of evil.

What man with a reputation for sanity would, half a century ago when enlightened progress was held to be the only thinkable course of humanity, have dared to predict the cataclysm of disasters which have since overwhelmed the world? Yet this has happened. What man with humane feelings, who wished to believe well of his fellow man, would have entertained the dark vision of a whole great nation lending itself to a plan of gigantic corruption and oppression, surrendering its tender youth to be reared in soul-destroying idolatry of a demented monster who demanded such devotion only to achieve with it his own insane will to power? Who would have believed that the frightful vaporings of the pathological mind of Nietsche could become the national policy of the then proud and brilliant Germany? Yet this has happened. The fatal truth of this gigantic evil comes home sombrely to every one of us as we send forth with sad hearts our own youths to do battle with it. We cannot refuse to believe it because it is too bad to be true.

But if there has emerged in this age of the world's crisis a gigantic shape of evil, *there must exist also a greater means of good* — or the universe is a madhouse. Consequently the Divine Plan for overcoming such might of evil and bringing in an Age of Peace and joy upon earth must be breath-taking in the grandeur of its range and the effectiveness of its work or it is not equal to the immensity of the task. Now it is the united testimony of infallible Scripture and the history of our race that the Plan is sublimely equal to the present emergency. *All that is needed is our own recognition of it, and instant obedience to it.*

The trouble is that while we readily adjust our minds to incredible physical powers we still retain the weak and watered-down theology which came in with this century. While our youth, mere boys, ride out through the midnight skies on fiery steeds of death inconceivable two generations ago, we elders responsible for shaping the thought of our race — and thereby its course — timidly cling to a vague and formless faith which is all but wholly unbelief. Such spiritual armament is as inadequate as a flint-lock musket against a tank. Let us have done with such futilities and march forward panoplied in all the armor of God.

Consequently it must be repeated until the knowledge of it animates all our race that the Almighty Lover of men has a plan for blessing the world which has been in course of development for at least four thousand years, in the course of which He has been training a race to be its stewards, administrators and trustees. And this has been proceeding despite the admitted limitations and shortcomings of the human material. It is no cohort of angels that is to lead the way into the New Order, but a race of men and women who have experienced every human joy and pain, who have learned understanding through suffering, and faith through tribulation.

The warp therefore upon which the richly-colored and ever-growing design has been woven in the racial history are the threads of Divine promise and prophecy determined and revealed long before. And as we should expect, the first element that may be observed in the development of the ordained race as we find it now gathered into the Appointed Place of safety, is the paramount place of Law. For Law is the expression of a people's estimation of the values of life. It is then to be carefully noted that although the migrations into the Isles covered many centuries and by sections of the race known by many names, yet all have the same racial principles inherent in their laws. It is important to know this at a time when a subtle enemy is at work to divide and defeat us.

Thus a learned student of ancient Irish history, Prof. W. K. Sullivan, states:

"All the fundamental principles of Anglo-Saxon law existed among the Britons and Irish. The Saxons and Hengist and Horsa found on their arrival what we call Saxon laws and customs, and only effected territorial changes. This is precisely the conclusion to which a study of ancient Irish history, in the broad sense of that word, inevitably leads." *

The same writer finds that "In comparing the Irish political and social systems with those of adjacent countries, I have almost invariably referred to Anglo-Saxon England, and hardly ever to France, the headquarters of the so-called Kelts." In view of the history of both peoples as we have rapidly traced it in the foregoing pages, we are not surprised to find that this author, who nowhere refers them back to a common origin in the chosen stock of Israel, nevertheless finds regarding Irish and Saxon "a most special connection of their languages, the result either of long-continued unity or of a very special *relationship* of the mind of the peoples." As a result Irish researches "throw an unexpected light on the early institutions of the Anglo-Saxons, and upon the origin of the English representative system."

As a consequence, while the main stream of racial history must be traced in England, if only by reason of its greater population, wealth and power, it is necessary to remember that the in-

* From the Preface to "The Manners and Customs of the Ancient Irish."

herent genius conditioning that history is common to the whole race, and that Irish, Scotch, and Welsh have all contributed their share to the common progress. It was, for instance, the Irish Edmund Burke who appealed to the freedom-loving English on behalf of the American Colonies in their struggle against the mistaken policy of the Crown. It was a Scottish lawyer, Lord Mansfield, who as judge handed down the famous dictum that no slave could breathe on English soil, and thus supplied invaluable aid to the cause of Emancipation.

Therefore, knowing the racial inheritance in the Divine Law, we are prepared to find that there are two codes of law governing Western civilization — the British law developed from immemorial custom and having its origin in the Divine law given to Israel at Sinai; and Roman law. This latter, also called Civil Law, is the foundation and framework of all Latin countries, including their spheres of influence as the French Empire and South America, and also of Germany. It is Gentile Law. British Law, usually understood as English Common Law, is a body of principles rather than statutes upon which the liberty of the whole British Commonwealth of Nations and the United States has been developed.

It is true there is wide flexibility in law within the British sphere of influence. French-Canada follows the old French code in civil matters, and Ceylon and South Africa the old Dutch-Roman law. But in the matters in which a man's life, liberty and property are involved as against the action of the State, matters which come under criminal law, every man is protected by that law wherever the flag flies. Hindoos, Chinese, black men and red men alike can claim and are given the protection of that law. For it is derived in origin from the law of freedom given to Israel when Israel was constituted *a nation of free men.* Hence the Common Law inherently regards every man as free, and the onus is placed upon the State to bring proof why that freedom shall be interfered with. This results in the well-known saying that a man is innocent until he is proved guilty. The continental law and practice holds the reverse.

We have seen already how, in a world of despotisms the men of Israel held high their heads in consciousness of their inherent and inalienable freedom. When we find them in the isles we see the same proud characteristic, and thenceforth laws are made, *never to confer freedom, but to give better safeguards to the freedom which is already the inalienable possession and right.* The difference is profound. For in the constitutions written in modern times by the nations of Europe, *freedom is conferred by law,* and what one law can give another law can take away. This reverse process had begun before the present war and Europe was slipping back into servitude even before the armies of the Hun obliterated all liberty.

But no gift and blessing made to Israel was ever designed by the Almighty as a selfish monopoly to be enjoyed by themselves alone. Israel has no meaning except as a channel of Divine blessing to the rest of mankind. Therefore the inherent freedom which the English-speaking race claims for itself has in course of time become recognized as the inherent possession of every man, simply because he is a man, a human being made in the image of God. This is the priceless gift extended by the Israel-British race to all peoples who have come under the Israel flag and throne. It is the universal testimony to the fulfilment of the Divine promise — "*Thou shalt be a blessing . . . and in thee shall all families of the earth be blessed.*" (Gen. 12: 2–3.) And more specifically — "*They shall keep the way of the Lord to do justice and judgment.*" (Gen. 18: 19.)

Yet this was not a gift easily won and bestowed. We have seen how the young and still plastic race went down into Egyptian servitude to learn there literally by blood and tears, toil and sweat, the value of freedom. Equally in the isles hard lessons and bitter experiences were needed to hammer out the institutions which would safeguard freedom by justice. God's servant people were no pampered favorites. If to the English-speaking peoples, the British Commonwealth and the United States, is now entrusted the leadership of the world it is a thing that has not been lightly won. Therefore, and this is important, *it is not to be lightly surrendered.*

"Blood and tears, toil and sweat," words struck out like flashing sparks from the anvil of Britain's mortal danger by the statesman who has more than a little of the quality of the seer — they tell the story of all the past. It was through the tearful calamity of the Norman Conquest when a whole high-spirited nation went down for a time into living death, it was through the horror of anarchy under the contest between Stephen and Maud, it was through the lawless tyranny of John, that Magna Carta was finally hewn out to be the cornerstone of every man's liberty to this hour.

To the same fiery furnace of affliction we owe the development of representative government which is the instrument of the self-governing independence of the nations of the Britannic Commonwealth and of the United States. And let it be seen that representative government reaches a far higher level of moral achievement than was dreamed of in the city republics of Greece, where every member of the Ecclesia, in other words Parliament, had no responsibility save to himself. This sense of brotherhood and of responsibility to the community is again a characteristic built into the Israel nature by the all-wise God.

But the Law of Freedom needs not only justice for its minister but also mercy and truth. Mercy draws back the hand of justice from its extreme reach and makes of the opponent a friend and fellow-builder instead of an antagonist smarting under the sense of indignity. It is owing to this quality of mercy that the practice of judicial torture was never legal and always resented by the people whenever the government resorted to it on the plea of State necessity. It was this quality that not seldom gained acquittal for a rascal from the jury when the penalty was considered too severe for the offence. It was this quality which in all civil dissensions from the Wars of the Roses to the Civil War under the Stuarts never turned defeat into massacre, nor victory into tyranny. As a consequence there have never been deep-seated cleavages to divide the nation and weaken it in the presence of its enemies, as so often has defeated the cause of freedom in Europe down to this present hour.

Equally, without love of truth, which entails honesty, all institutions of freedom are inoperable. It was because the Norman and Angevin kings found their English subjects were truth-tellers that they made use of the various forms of inquest which required truthful witnesses, and these gatherings at the county courts — descendant of the former shire-moot of the free English — developed into the use of the jury. It was because this was found satisfactory for the ends of justice that the abomination of the secret inquisition, current everywhere on the continent at the time and for centuries after, was averted. Likewise the custom of representative government grew because of the reliance upon the good faith, or truth, existing between all parties. Therefore it will be seen that free self-government anywhere can only be operated where these qualities of justice, mercy and truth are engraved on the public mind and heart. Let all

those who are impatient for the freedom which they only interpret as self-government, and also their sympathizers, take this to heart. Freedom is not captured within the phrases of any charter to be handed over as a commodity to any people.

Now it is because the Israel of the isles had, under the directive guidance of the God of Israel and during many centuries, welded and hammered out the means by which freedom and light could be carried beyond the seas, that the time came at last for the expansion throughout the world foretold in prophecy and promise.

"*A father of many nations have I made thee.*" (Gen. 17: 5.) [*Sarah*] "*shall be a mother of nations.*" (v. 16.) "*Thou shalt spread abroad to the west and to the east, and to the north, and to the south, and in thee and in thy seed shall all families of the earth be blessed.*" (Gen. 28: 14.) "*A nation and a company of nations shall be of thee.*" (Ch. 35: 11.) "*He* [*Manasseh*] *shall become a great people, and he also shall be great; but truly his younger brother* [*Ephraim*] *shall be greater than he, and his seed shall become a fulness of nations.*" (Ch. 48: 19.) These promises, with the prophecy of Balaam, "*His seed shall be in many waters*" (Num. 24: 7), the prophecy of Isaiah, "—*spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles*" (Isaiah 54: 2–3) with many others are still the guiding lines of this further development of Israel.

Accordingly we find the colony of Virginia founded in 1606 and other colonies on the Atlantic seaboard somewhat later; the purchase in 1639 of the few square miles where Madras now stands, the beginning of the Indian Empire; the conquest of Canada in 1758; the first settlement of Australia in 1788; actually proceeded *in the order of the promise to Jacob just quoted: west, east, north, south.* Even the secession of the great New England colonies, to become the much greater United States, and wider empire which developed afterwards, is foretold as the Will of God, both in the prophecy to Manasseh just quoted, and also in Isaiah 49: 20 — "The children which thou shalt have *after thou hast lost the other*, shall say again in thine ears, 'The place is too strait for me; give place to me that I may dwell.' " Long before, in reference to an earlier secession, having the same immediate cause (resentment of increased taxes) the Divine word came: "This thing is from Me." (I Kings 12: 24.) The same will severed the English-speaking race into two great branches politically distinct, with the same ultimate purpose, the greater blessing of the race and the benefit of the world. But when that was accomplished no power could hinder the growth of a new empire greater than the first. Accordingly, but little more than a quarter of a century later in the unhappy War of 1812–14, the American arms, so victorious in achieving independence for the older colonies, met with strange defeats at the hands of inferior forces when the attempt was made to wrest Canada from the British Crown.

But it is important to note what is historically undeniable, that ambition for empire had no place in the plans of the men who guided British policy during the period when the great outlines of the future Commonwealth came under the flag. Here as always prophecy is the explanation, "*I will bring the blind by a way that they knew not, I will lead them in paths that they have not known. These things will I do unto them and not forsake them.*" (Isa. 42: 16.) For the rise of the second empire took place at the very time when governing opinion was least friendly to it. This may be hard to believe now when our race has been industriously indoctrinated with the idea that the British Empire was won by aggression, fraud and spoilation implying a greed for territory inherent in England's policies. The very opposite is much nearer the truth.

The loss of the flourishing New England Colonies, peopled almost wholly by British stock, and for causes that were much more acts of misunderstanding than of tyranny, remained for many years a painful example of the impermanence of colonial ties. A witty Frenchman had once said that colonies were like fruit, they fell from the parent tree as soon as they were ripe, and the saying sunk deeply into the minds of English statesmen. On the other hand, the rapid industrial expansion, the doctrines of free trade, the development of commerce with all nations, were all combining to develop an empire of wealth and influence compared with which the acquisition of vast unpopulated wildernesses which offered small markets and yielded — in those days — few products of value, held out little attraction. For many years a few small islands in the West Indies, yielding valuable sugar and other tropical commodities, were worth the whole of the wide spaces of Canada.

Cobden and his school loathed this sort of territorial empire. It was thoroughly unthrifty. Throughout all his period it was represented only on the debit side of the national ledger. It cost four million pounds a year to support — a large sum in the days before lavish commitments had familiarized the public with astronomic reckonings in national finance. This sum, too, would often rise sharply with the incidence of petty wars undertaken in behoof of the colonists. So Cobden wrote: ". . . if we do not draw in our horns, this country, with all its wealth, energy and resources, will sink under the weight of its extended empire." (J. Morley: *Life of Cobden.*) Even Disraeli, later to be regarded as the type of the Imperialist, wrote: "These wretched colonies will all be independent too, in a few years, and are a millstone round our necks." (J. Morley: *Life of Gladstone.*)

A third influence was also at work. The growing hold of the Christian ethic upon public feeling reprobated extension of empire. Lord Glenelg, while Colonial Secretary, was on the side of the native right or the native wrong. The white colonists in South Africa in their appeals against truculent and armed natives gained no sympathy from him. It was largely owing to this widely prevalent sentiment that estrangement widened and grew as it concerned the population of Dutch farmers, who entertained very different views about the native question. And the inevitable result of this general attitude to empire is to be seen in the incredible vacillations and lack of all coherent policy which lie behind South Africa's checkered history.

As conclusive evidence of England's real disinclination for empire we have only to glance at the many places over which she held sway for a time and then gave up. Havana was one and Hawaii another — where at a later time the Americans moved in. The rich East Indian islands so recently in the war news — Java and Sumatra, had both been taken from Holland when she adhered to the fortunes of Napoleon. Both these rich prizes were given up after Waterloo, as also were the West Indian islands belonging to France. Mombasa and its adjoining territory was annexed by a naval captain at the request of the native ruler, to gain protection from Arab forays for slaves, but it was cast adrift as soon as the transaction was reported to the home government. Damaraland and Mamaqualand and the Cameroons sought the same privilege of British protection which likewise was refused.

Nevertheless, the empire of the Throne of David grew like a tree in the very symbology of the prophecy formerly quoted: — "*It shall bring forth boughs, and bear fruit, and be a goodly ce-*

dar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." (Ezekiel 17: 23.) So a barren rock is acquired from China as a base for trade, and it becomes the queenly city of Hong-kong, giving livelihood to a quarter of a million Chinese. A sparsely populated island is purchased by Sir Stamford Raffles from the Sultan of Johore and it becomes the immense city of Singapore, the nerve center of all Britain's concerns in the Far East. A roving yachtsman, Sir James Brooke, aids the ruler of Borneo to bring peace and order to his distracted realm, and receives the grant of Sarawak. The chiefs of Fiji petition for British rule to curb the lawlessness of traders and after long hesitation it is reluctantly conceded.

In India, far back in the eighteenth century, the company of merchants called the East India Company finds itself in peril of being pushed into the sea by the enterprising French, both competitors become involved in the wars of the parent countries, wars arising from purely European concerns, and in the swaying course of the contest more and more Indian rulers are overcome with their French allies, and alternatively more and more rulers place themselves in alliance with the British side. Nowhere throughout the length and breadth of the vast peninsula was there the smallest glimmer of democratic institutions. Life and limb and property were at the mercy of the rulers and their favorites. Misrule and misery were the habitual lot of the common people, varied only by the worse misfortunes of brutal wars between autocratic chieftains, or still more brutal incursions by hordes of predatory bandits.

Into this chaotic state of human suffering the Pax Britannica by degrees now swiftly now slowly makes its way. Not always with clean hands, but never with such culpability as was charged by enthusiastic reformers in England and by political opposition to the government. Clive was vindicated at his trial and Hastings has since been seen to be the victim of implacable personal animosities. Both conferred abiding benefits on India.

Thus through an admittedly imperfect process the race ordained to the service of the God of the whole earth imprinted its own marks upon the great sub-continent. The love of freedom, justice, mercy and truth has in the main directed Indian policy. The introduction of the Indian Penal Code, based upon the English Common Law of freedom; the abolition of the horrible custom of Suttee, — by which helpless widows, often scarcely more than children, were burned alive on the funeral pyre of their dead husbands; the encouragement of higher education; the opening of the Civil Service to Indians by competitive examination — seventeen years before a similar reform in Britain abolished political patronage, are only a few of the instances of the benefits of British occupation in India. It is because Britain conferred peace, unity and enlightment in the nineteenth century that Indian agitators for independence in this twentieth century can make the claim to speak for "All India." *Both the ideas of political freedom and the opportunity have come from Britain.*

But the God-appointed race was to exceed the widest conception of empire and to become a Company of Nations (Gen. 35: 11). In precise accordance with this part of the plan the overseas colonies became self-governing entities long before the close of the Nineteenth century and decades before the Statute of Westminster registered the fact as law. Yet while they were to be veritably nations, equally they were to be a *company*, better still a family, therefore despite some forebodings in some hearts, and malicious plots for disunion sown by enemies, the bond has remained unbreakable, and never stronger than when tested by the experiences of war.

Thus in brief review we see prophecy fulfilled in history. We see the Plan outlined long ago becoming historic fact. How much longer shall our race be blind to the marvellous significance of these things? What do they declare? First, that there is a God, and a God so beneficently concerned with human weal that our wise forefathers named Him God, that is, Good. Secondly, that the Book which proclaims itself to be His Word may be utterly trusted, for all that it has revealed has to the present moment of history been *demonstrated to be true*. Thirdly, as a consequence, we as His chosen and trained race, ordained for His service, *must* abandon our impertinent and foolish attempts at self-direction, and seek now to be obedient servants of His Plan. For upon Washington, and Westminster, and Ottawa, and Canberra, and Wellington, and Pretoria may be blazoned in gold the Divine assertion — "*Ye are my witnesses that I am God.*" (Is. 43: 12.)

He Is a King—He Has a Kingdom

When our Lord stood before Pilate 1915 years ago this Passion Week, Pilate asked him, "Are you a king, then?"

And Jesus said, "Yes, but my kingdom is not of this world; if it were of this world then would my servants fight."

You have no idea the relief which that statement of Jesus brings to men and women who would like to retain a nodding acquaintance with Christ but who do not want to have anything to do with the Kingdom. They are really relieved to read that word of Jesus about His Kingdom not being of this world; for now, they think, they can have this world for the present and the Kingdom for some mysterious condition after death.

That is how they misread this word of Jesus.

"Yes," said Jesus, "I am a king, but do not be alarmed, Pilate; I am not competing with you or Caesar for your kingships. I would not be king in this system of things — this world. I am bringing in another world to replace this — another system to supplant this." That is what Jesus was saying. He was not talking about the world after death. He was King of that world before He came here. *He need never have come, if that were all He meant.* He could have waited, for every man, woman and child in due time will pass the silent sea and come into the land beyond death. What Jesus desired was to bring the world of heaven and set it up here.

And *the world* which now monopolizes *the earth* doesn't want that. It is roused to violence against that. But the Kingdom of Heaven is not violent. Jesus said, "the kingdom of God is as when a man casts seed upon the ground; then sleeps and arises, night and day, while the seed sprouts and grows to full height, he knows not how. The ground of itself yields fruit, first the blade, then the ear, then the full-grown grain in the ear."

No Reason Given for Jesus' Death in Gospel

THE more you read the Gospels and the more carefully you exclude from your mind all ideas except those that grow directly out of the Gospels, the more you are puzzled by the fact that *the Gospels themselves give no adequate reason why Jesus should have died.*

He said, "For which of my good works do ye seek to kill me?" And they said it was *not* for His good works. For which of His teachings? It was *not* for His teachings — most of them were not new in Israel. They finally said it was because He made Himself equal with God, and this claim which the Gospels would have been first to report (had He ever made it) is not reported in the Gospels *because He never did.* He was the Son of God in every sense the Christian centuries have ever believed He was, very God shown us in the flesh, but He was never guilty of the theological statement which they tried to fasten on Him. All He taught concerning Himself, which was mostly in private, had been foreshadowed in Israel centuries before!

So that there is nothing that adequately accounts for the death of Jesus on the cross so far as we have the history. The reason is not given; *yet there was a reason.* Certain forces put Him to death because He was their antagonist, and they felt Him to be their enemy. Not the enemy of *their religion*; He observed the religion even in those matters where it was no longer orthodox and where many a Jewish reformer had attacked it. Not the enemy *of their nation*; His teachings, so much misused by modern pacifists, steered His people clear of the troubles which their helpless political condition and their ignorant zeal would have brought upon them. Had He been guilty of either of these enmities — against the religion or against the nation — the whole people would have cried out for His life — *but the people never condemned Jesus;* only a handful of hired miscreants formed the lobby that railroaded Him to condemnation. But the people bemoaned Him.

Why they killed Jesus is one of the baffling mysteries of history — until you strip away all the theological wrappings which have been piled around that event.

The absence of popular concurrence in the sentence and its execution is a striking fact. "And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned."

You will have to find the reason for Jesus' death in *that for which the people sympathized with Him*, and in *that for which the ruling class hated Him.* You will find *that* in His teaching of the Kingdom of God or the Kingdom of Heaven. The violent death of Jesus was a class murder perpetrated by a class that feared for its privileges. The jingle of money is heard at every step of the prosecution. They feared for their privileges.

That scene in the cathedral of the Jewish nation tells it all. He drove out the money-changers! Not, as we are often told, because He thought the Temple too holy a place in which to carry on trade. Jesus thought that trade was holy, too, and no place fitter for it than the Temple. The Temple trade should have been a brotherly, religious service which those Temple traders performed for the pilgrims who came from all parts of Palestine to the feast — a service which the pilgrim needed. But it was not performed in love and righteousness — that is why it desecrated the Temple.

As a lad, Jesus had come up to Jerusalem many times with His mother to the annual feast — along with whole caravans of other poor pilgrims. We know that Jesus' family was poor. We read that the Law made a provision that poor pilgrims could buy the less costly sacrifices — a pigeon — and that is what Mary bought. Jesus had seen, time after time, His mother go up to Jerusalem with their provisions stored away in the hampers in the donkey's packs along with the provisions of the other poor people from His village — her few poor pennies at her girdle. And He had seen her go from stall to stall to buy her pigeon; and he had seen the worry on her face as she heard the Jerusalem prices — not only doubled and trebled, but raised ten times because the market was cornered and the poor pilgrims had to pay what was asked. And He, as an inquiring lad, had looked about and asked questions; and He had learned *why* pigeons were ten times more expensive in Jerusalem at the feast than at any time elsewhere in the country. He had learned that the High Priest gave all His relatives the Temple concessions for the sale of materials for the Feast and the Sacrifices, and shared with them the robbers' gains they took from the people.

And Jesus Christ, with His mother's troubled eyes before Him, vowed that He would make havoc of those who made merchandise of the Word of God. And so He did. He drove the gouging brokers forth with whips; He kicked over their tables and sent their piles of money rolling all over the pavement — *but*, when He came to those piled up wicker cages of the pigeons, the pigeons His mother used to buy, the poor people's sacrifice, He said gently "take these out." Jesus never set a terrifying hand upon a bird.

Do you think the inquiry that opened up to him the

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iniquity of the Temple concessions was not carried further? Then you have not read the Gospels. He had a discussion with Peter once about the unwarranted financial burdens which the official religion illegally laid upon the people. And He knew how prayers could go along with shady real estate deals by those who for a pretense make long prayers and devour widows' houses — He knew the inhumanity and rottenness of the economic system. *That is why He preached the Kingdom of Heaven. It was a counter-economic!*

Jesus' purpose was to form a society that would make the other economic system obsolete and push it off the earth. *And that is why they killed Him.*

They did not slay Him for His religion. No religious teacher is dangerous until his teachings begin to disturb the established order of privilege, and then they must do something with him. Usually they make him a bishop, or give him a good post somewhere. There would seem little doubt that some of those dinners given to Jesus in rich men's houses with members of the religious and secular ruling classes present were for the purpose of offering Him some high ecclesiastical preferment, thus silencing His voice. Oh, Jesus could have sold His soul, and you and I would never have known it; He could have lived to a ripe old age, a respected rabbi, a successful man — a good man who got ahead in the world. But he did not sell out. *When they could not buy Him, they killed Him.*

And Jesus made His death so *great* a thing, and God the Father accepted it as so *final* a thing, that now we speak of it as the redemption of men, and we glory in His Cross. But there are two things to keep apart in your mind — their act in killing Him and His act in dying. It was for the Kingdom of Heaven that they killed Him. And it is even today so dangerous a teaching that the Church and Christians generally prefer to let it lie silent. It was for the full redemption of mankind from all their evils and all their guilts, that He died — yea, and for which God raised Him again.

Applied Christianity

In the welter of these days when it is becoming increasingly evident that man's order of things is rapidly falling to pieces, the fearfulness as to the future, prophesied by Christ to be at the end of the age (Matt. 24; Luke 21), has become most marked. In the press, on the public platform and on the radio man proclaims his disturbance of mind caused by the march of events. On both sides of the Atlantic man has begun to raise a positive cry in his perplexity: "Apply Christianity to Life." But when the pregnant question of "How?" is raised, a strange indefinite haziness takes the place of positiveness and instead of concord there is discord even among Christians.

As with the public, so in politics: there are men professing Christianity in all parties yet they would vehemently disagree as to what is meant by the application of Christianity. If the matter is to be solved by a process of trial and error then, seen in the light of past experience particularly in connection with the League of Nations, not only will it not affect our generation but the verdict may have to be "the treatment would have succeeded but unfortunately the patient died before it was effective." Yet the "How?" is easy of answer provided two things, prejudice and the traditions of men, which proved the stumbling blocks in Christ's day, are not allowed to obscure the vision, and instead a little common sense is used in reading the Scriptures which alone contain the key to the riddle.

The word Christian literally means a Christ's man and Jesus proclaimed His Mastership. The keynote of a Christman's life is struck by the Apostle in the Epistle to the Philippians: "Let this mind be in you, which was also in Christ Jesus" (2: 5); "That they be of the same mind in the Lord" (4: 2). If we can ascertain the mind of the Master we know what ours ought to be, and repeatedly He proclaimed His: "My meat is to do the will of Him that sent Me" (John 4: 34); "I seek not mine own will but the will of the Father which hath sent Me" (John 5: 30). This was confirmed even in the garden of Gethsemane (Matt. 26: 39; Mark 14: 36).

As the will of human lawgivers is expressed in the law, so the will of God is expressed in the Law of God, codified at Sinai and amplified in the statutes and judgments, and it is to this that God directs the attention of a people called Israel at the time when, according to Christ, fearfulness would be evident (Malachi 4: 4). This people had to develop into "a company of nations" and "a great people" (Gen. 35: 11; 48: 19), and it is from two such entities that the cry "Apply Christianity to life" is rising today. On the surface of things it looks as though it will prove merely a cry. But Christ said the fearfulness and perplexity were signs that redemption was drawing nigh, and He came to redeem them (Israel) who were in bondage under the law (Gal. 4: 5). Because Christ paid the price of redemption they are predestined "to be conformed to the image of His Son" (Romans 8: 29) and nationally have no free-will in the matter. The "I will" and "they shall" of the New Covenant (Jeremiah 31: 33, 34) proclaim the determination of God that His Israel shall apply "Christianity to life" as an object-lesson to the rest of mankind, so that the world may know He is God (Ezekiel 36: 23).

Those whose slogan is "Christianity for reconstruction" would do well to check up on its meaning, always remembering that the Christ laid special emphasis on both the law and the prophets in the Sermon on the Mount (Matt. 5: 17–19).

J. Wintersgill

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☆ ☆ ☆

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