DESTINY

The Magazine of National Life



Mount of Olives, looking through the trees to the Hills of Judea. — KEYSTONE PHOTO

SITE OF THE ASCENSION, AND RETURN

To complete the work of redemption

[PAGE 153]

Springtime



flowers brushed with pigment from the rainbow
open their petals as a sign to us of resur-
rection and renewed life . . .

SPRINGTIME brings awakening as new vegetation breaks forth and the flowers, brushed with pigment from the rainbow, open their petals as a sign to us of resurrection and renewed life. In this season we witness nature at its best, portraying youth, color and vigor — a world being made ready to produce in abundance. The very atmosphere is astir with youthful hope and undimmed faith in aspirations, reminding one of the Psalmist's words: "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth." (Ps. 104: 30.) Or again:

"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." (Ps. 103: 1–5.)

It was the desire for this renewal of youth which sent Spanish conquistadors to the new world seeking the fountain of youth, a fountain impossible to find apart from the method set forth in Isaiah:

"He giveth power to the faint; and to them that have no might he increaseth strength. Even the youth shall faint and be weary, and the young man shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint." (Isa. 40: 29–31.)

As in springtime there comes a renewal of life to flowers and trees, so also God has promised resurrection from death for men — a renewal of life for all those who, having complied with the conditions, are worthy to receive the promise of perpetual youth. Then will come such a joy of living as men have not yet experienced; just as the increased warmth of the spring sun brings life to the countryside, so will come the day when the Sun of Righteousness shall speak: "The dead shall hear the voice of the Son of God: and they that hear shall live." (John 5: 25.)

What a springtime that will be in human history, when from the graves man will arise to perpetual youth and un-ending life! At that time hopes will be no more dimmed nor aspirations checked, for there shall be "No more death, neither sorrow, nor crying, neither shall there be any more pain." No fading flowers or colorless landscapes there; all things will be pleasant to behold. Man will not labor in vain or bring forth for trouble, for nothing will hurt nor harm those who, having partaken of the true fountain of living waters, will secure life everlasting to enjoy all its blessings in the coming springtime of human restoration when the Sun of Righteousness shall arise with healing in His wings.

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 shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race. Both the Bible and DESTINY deserve your 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 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.

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 — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

CONTENTS

In This Issue

	Page
THE AMERICAN BILL OF RIGHTS	151
THE BUDDING FIG TREE	150
THE CITY OF ROME	167
CONCLUSION!	171
A DISTINCTION	168
FIRSTFRUITS OF THE PLAN	172
FOREWORD	148
THE IRISH FREE STATE	149
THE ITALIAN NAVY	151
THE MODERN AMMON	178
THE REDEMPTIVE WORK OF OUR LORD	153
STRIFE WITHIN THE FOLD	152
TOMORROW'S CURRENT EVENTS	158
TWO GOSPELS, AND BOTH ESSENTIAL	177
WAKE UP, BRETHREN OF THE CLOTH	166
WHAT I BELIEVE ABOUT THE ANGLO-SAXON	161
YOUTH IN A CONFUSED WORLD	169

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DESTINY
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THE MARCH OF HISTORY

THE IRISH FREE STATE

FOLLOWING is a statement published in our Magazine for May, 1932, which is most significant in the light of the present situation which has developed as a result of Ireland's refusal to break diplomatic relations with the Axis and the Japanese — enemies of Israel:

"Let Ireland remain under the flag and within the household of nations of Britain, and she will be safe. Let the people who would fain set up a separate government withdraw, and they will find before long that they have gone out from under a protecting influence as vital as was the sprinkled blood to the House of Israel on the night of the first passover in Egypt.

"Prophecy, say you? No! Simply the application of the prophecies, which have never failed up to the present, and which never shall. Sinn Fein will settle down within the Anglo-Saxon household of nations, or Sinn Fein will find themselves ejected from the Island of Ireland by forces which they can neither see nor control, and which will have no relation to the decisions of temporal governments, nor of political agitators. It is one of the written laws of God, and the time of action under that law has come.

"If the time for the ejection of "the Canaanite" from the land has not fully arrived, then Sinn Fein will settle down to a more or less stormy acceptance of the present treaty. But if the time has arrived, they will refuse it, and shortly thereafter will find that they have forfeited the right to remain in the Isle of Ireland, and will go forth from its boundaries. By that event we have an additional hour-hand pointing out the time we have reached in the progress of the Divine purpose, which is moving with stately tread, and the appointed time, to the inevitable goal."

It is certain that in accord with this statement of twelve years ago Ireland has settled down to a more or less stormy acceptance of the treaty with Great Britain. And now both branches of the Anglo-Saxon Race (Great Britain and the United States of America) are together fighting a common foe, the ancient enemies of Israel, yet Ireland is refusing to co-operate by expelling from her country the Axis and Japanese diplomats who are in a position to relay military information to their respective governments. This failure is serious in face of present preparation and plans for the invasion of Europe.

Thousands of lives of our boys are involved and even the success of the war itself is at stake. Where would be the independence of southern Ireland today if the British and Americans were not defending her against Germany? Certainly Germany would not respect any Irish plea of neutrality if it were to her advantage to ignore it. Had Great Britain been overcome Ireland would now be under the heel of an aggressive Germany and a vassal state in her proposed policy of enslavement of all peoples. Many far-sighted Irishmen, even in Dublin, are fully aware of this.

The problem of many citizens in southern Ireland is to Great Britain exactly what God declared the Canaanites would be to Israel, "Pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell." (Numbers 33: 55.) Because our forefathers did enter into a league with the ancestors of the Irish the fulfillment of the prophecy has been a source of trouble and vexation to Great Britain and many of the Irish as well throughout these many years.

The original covenant between Israel and the ancestors of the Irish (the Gibeonite branch of the Canaanites) came as a result of trickery motivated by fear because God was with Israel. Nevertheless even though Israel was led to believe what was not so she went to the assistance of the Canaanites when their enemies were about to destroy them (Joshua, Chapter 10). Now that Israel is facing a situation fraught with as much danger to her existence as that which the Canaanites faced in that day so long ago, many of the Irish are refusing to consider Israel's plight today and assist her in this critical hour in the history of the descendants of their benefactors. Has the appointed time arrived when the Canaanitish issue is to be finally settled?

Manasseh remained on the east side of the Jordan and so her armies only were with Joshua when he entered into a covenant with the Canaanites. (See Numbers, Chapter 32.) Is God going to use the United States, the Manasseh branch of the Israel nations, to compel the settlement of the age-long issue with the Canaanites? Are we to be an instrument in bringing to pass what Great Britain has been unable to do because of her situation?

Great Britain and the United States are in a struggle that means life or death for our nations and in this death struggle the Gibeonites are refusing to assist us as we assisted their forefathers, even though we are now protecting them from an enemy that would have no respect for their wishes if that enemy were able to conquer us. If we lose the war, does

Ireland think for one moment she would be free in a Nazi-dominated world? Would the cruel Japanese have respect for her desires if they were able to dominate and rule?

There are times when for one to remain neutral in a fight for righteousness is to support the cause of evil. We feel that Ireland, if she continues in her refusal to support Israel in this critical hour of her history, will be giving aid and comfort to the enemies of His Kingdom. Time will give its verdict as to whether Ireland will rise to the occasion or not, and if she does not, she will suffer irreparable losses in position and power because her opposition will not be to Israel but to the plan of God for the destruction of the enemies of His Kingdom. May she decide to assist the descendants of the benefactors of her ancestors and partake with them of the blessings of the coming restored administration of righteousness in the Kingdom.

Zechariah states as a final result of the present world conflict:

"And in that day there shall be no more the Canaanite in the house of the Lord of Hosts." (Zechariah 14: 21.)

Lest we be misunderstood, this by no means indicates that the Irish will be destroyed; rather, that the antagonism of the government of such men as are now directing the affairs of Ireland will be no more and the spirit that has actuated them and those who have hated Israel will be a thing of the past.

There are many loyal Irishmen who are fighting alongside of Israel in the present conflict; in fact, many have gone to Britain from Southern Ireland to join the army and fight for that freedom which is as much to their interest to win as it is to the interest of every Anglo-Saxon-Celtic individual within the Commonwealth of Great Britain and the United States.

As we wrote in 1932, the results of the course chosen by the leaders of Ireland is bringing forth its fruit of trouble and as the ancestors of the Irish were assisted by our forefathers in a critical period in their history so we trust Ireland *as a nation* will yet assist us in this critical period in the history of our race and thus heal the breach which for many years has been the cause of racial antagonism.

THE BUDDING FIG TREE

THE American Palestine Committee sponsored a National Conference on Palestine at the Statler Hotel, Washington, D. C., March 9, 1944. The speakers were prominent Jews and Christian leaders while Vice President Henry A. Wallace, Senator Robert A. Taft and Hon. Paul V. McNutt were among the speakers in the evening. Present at the meeting were distinguished members of both the House of Representatives and the Senate.

We were particularly interested in following the addresses at each of the sessions of this conference and at the luncheon and banquet for concrete evidence of Scriptural authority for the claims being made by the Jewish, Christian and political speakers as to the right of the Jews to claim ownership or the right to Palestine. No concrete evidence whatever was given, but rather, the entire conference had a definite political aspect.

The Protestant ministers in attendance gave support to the Jewish claims but were lamentably weak in the use of the Bible to substantiate any statements which they made. Mr. William B. Ziff, a Jew, in his address did refer to a few prophecies pertaining to Israel and, as is the usual custom, applied them to the Jews.

A colored preacher rose in the question period and while the chairman tried to confine him to his question he did refer to Daniel's great prophecies regarding the ending of the Times of the Gentiles. He said that the Lord, Himself, would handle the Palestine situation without any of their help. He spoke truer than he knew and much wiser than he himself realized. One sensed the impatience of the audience while he was speaking.

Great Britain came in for condemnation for the "White Paper" and the objection to the Jewish occupation of Palestine registered by Iraq and Egypt were referred to by one of the speakers as the "Voice of Egypt and Iraq but the words were that of the British Foreign Office."

A Protestant minister from New York stated, "The British policy cannot historically be sustained." It was a dogmatic statement backed up with no evidence whatever. We have already set forth the historical and Scriptural facts regarding Palestine in *Who Shall Possess Palestine?* in DESTINY for February, 1944. They in no way sustain the Jewish claims but this minister from New York is ignorant of the Biblical evidence as was apparently true of the rest of the Protestant ministers in attendance at this conference. All the speakers, these ministers included, were but lending political prestige to an abortive claim in attempting to support the assumption that the Jews can procure peace by securing Palestine when, in fact, it is not theirs to possess in peace.

The Arabs were condemned for their opposition but we were particularly reminded by the different addresses and the manifested strong tone of opposition to Great Britain of Ezekiel's statement that the Jews would say to the House of Israel that they had no right to the land of Israel but that Palestine belonged to the Jews (Ezek. 11: 14–17).

From start to finish the entire conference was political. It was very clear that advantage is being taken by the Jews of the overwhelming sympathy created for them in the appalling troubles being visited upon their people to secure for themselves rulership in a land which they will never possess. As one listened to the speeches it was hard to realize from anything said that other people, besides the Jews, were suffering in this world conflict.

However, the conference did manifest the fact that the "Fig Tree" of prophecy was putting forth its leaves as Jewry aspired to become a nation again (Matt. 24: 32–33).

It is well to remember that Jesus said of this "Fig Tree" which He cursed for its unfruitfulness, "Let no fruit grow on thee henceforward for ever." (Matt. 21: 19.) This statement is in conformity with Jesus' warning to the Jews of the transfer of the Kingdom when He said:

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

What is entirely overlooked by a majority of Christian leaders today, however, and certainly it was not in evidence in any of the speeches delivered at the National Conference on Palestine, is that this Jewish movement is *a fulfillment of one of the great milepost prophecies set by Jesus as a sign unto us that the time of the Coming of the Son of Man in the clouds of heaven with power and great glory is at hand.*

He addressed a message to the generation which would witness the awakening of the Jews in a desire to return to Palestine and become a nation again. That generation in whose lifetime this manifestation on the part of Jewry would occur was to be the generation which will witness the fulfillment of the events closing an age and will see the Triumphant Return of our Lord when He comes to take over the Throne of His father David. Jesus said:

"Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the door. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." (Matt. 24: 32–33.)

Thus *this* generation is *that generation* which would see the Jews aspiring to again be fruitful and secure nationhood, yet only reaching the stage of intense desire as signified in the fig tree's *tender* branches putting forth leaves.

If the Protestant ministers in attendance at the above conference only knew their Bible they would have pointed out to the Jews that while they never would be able to possess Palestine (for they are not the House of Israel), yet in their desire there is being fulfilled our Lord's prophecy as to the importance of this generation in relation to His Second Advent or the coming of Him whom they must finally recognize as their Messiah; the Man whom they condemned but who is even yet ready to forgive them. The persecutions and troubles to which the many speakers referred, as being experienced by the Jews in many lands today, will become a thing of the past when this people turns to Him and acknowledges His Messiahship.

THE ITALIAN NAVY

PRESIDENT ROOSEVELT'S announcement that one-third of the Italian navy would be given to Russia lends itself to some interesting speculation.

Italy's navy surrendered to the pressure of the British and American forces. Russia had no part whatever in this surrender and why should she be given ships from a navy she did not meet and overcome in battle? It is inconceivable that Stalin will, under any conditions, give to either Great Britain or the United States hard won conquests on the eastern front; in fact, his present policy would indicate just the reverse — a keeping of all his own gains and a demand that the allies give him some of theirs.

We would be interested to know if one of the concessions at Teheran involved the surrender to Stalin of one-third of the Italian fleet. It would seem from news reports that Prime Minister Churchill is not in agreement with the President in this gift to Stalin. Ever since the conference at Teheran rumors have circulated to the effect that there were some differences over future plans. Did such differences have to do with the disposition of such matters as the Italian fleet and other acquisitions resulting from the conquest of our enemies?

Stalin is a realist and it is but natural he will make demands for all he can get, having in mind the post-war period which he intends to dominate, if possible, and at the moment he is well on the way towards the fulfillment of his program. He will take all he can get and make demands upon Great Britain and America for more. He would be foolish not to do so if he finds we are foolish enough to give.

Why not make a few demands upon Stalin in return for the great quantity of lend-lease goods sent to Russia? What about bases in Siberia from which we may more easily attack Japan? Why should there have been any promise, if so, of giving to Russia any portion of a fleet which she had no part in defeating while we are fighting a deadly foe in the Pacific where ships are necessary and Russia is taking no part in helping us in that conflict. When we finally conquer Japan, as conquer her we will, are precedents being established whereby Russia will make demands and receive from us in that theater of war that for which she has not fought and has in no way helped us win?

The trend to give to Russia what she demands, as evidenced in the statement regarding the Italian fleet, is disturbing to many who are fully aware of the part the Soviet Union is to play in the days ahead. The price we are to pay, as a nation, for the blindness of our leaders to God's warning regarding our potential enemies will shock our people before final and lasting peace is established upon earth.

THE AMERICAN BILL OF RIGHTS

THE Constitution of the United States was drafted by a Convention of fifty-five members, meeting in Philadelphia (May 29 to Sept. 17, 1787) but before the states would ratify it the demand was made that certain amendments must be added immediately upon its adoption as necessary to safeguard personal liberty. The importance of these amendments cannot be overestimated.

Channing in his *History of the United States* states:

"The government was no sooner organized than Congress put such of these suggestions as it approved into the form of ten amendments, which were promptly ratified and declared in force, November 1791. These amendments provided that (Art. IX) 'the enumeration on the Constitution of certain rights, shall not be construed to deny or disparage others retained by the people,' and (Art. X) that 'powers not delegated to the United States . . . nor prohibited by it to the States, are reserved to the States or to the people.' The other eight amendments provide for the separation of church and state, protect the freedom of the press and of petition, guarantee trial by jury, and, in general, provide the safeguard for personal liberty which are found in the Bill of Rights of the Revolutionary epoch."

A bill has been proposed in the House of Representatives (H.R. 2328) which is *in direct opposition to the Bill of Rights of the American people* to give to the Postmaster General authority to bar from the mails "All papers, pamphlets, books, etc., containing any defamatory and false statements which tend to expose persons characterized by race or religion to hatred, contempt, ridicule, etc." Any person who mails or delivers for mailing anything declared to be nonmailable shall be fined not more than $5,000 or imprisoned for not more than five years or both.

If the above bill becomes law any discussion of race or religion, no matter how factual, might be interpreted to arouse hatred and cause ridicule. No one would be safe from persecution under the law, particularly if there happened to be in office a Postmaster General subject to pressure from political groups.

Here is a proposed law to empower the Postmaster General to sit in judgment on a case, putting a man in jeopardy of his freedom and liberty while a court of law can only review the question of abuse of the Postmaster General's discretion.

Justice under the Anglo-Saxon common law requires that every man be considered innocent until those accusing him are able to prove otherwise. Under this proposed law if one be found guilty by a ruling of the Postmaster General the task of proving himself innocent rests upon the defendant, thus *reversing the law of justice* and bringing into operation in America the civil law of Europe under which men are considered guilty until they establish their innocence.

It is a known fact of history that religious discussions are highly controversial and the faith of one man can become highly objectionable to another. Passage of the above law would violate a number of provisions in our Bill of Rights and would not in any way cure the evil it is supposed to reach.

Strictly speaking, the "New Testament" could not be

sent through the mail if this bill became law. Certainly a detailed account of the causes leading to the Crucifixion and the Jewish attitude towards Jesus, all factual and true in accord with the record, could be easily construed as constituting "racial and religious hatred."

We do not need in free America the passage of any such bill that would abridge the freedom of press and religion and which would subject men to penalties, even in factual reporting. Facts cannot be suppressed and the only way to effectively combat the spread of racial and religious intolerance is through counter-propaganda. This is the American way; but the way of dictators is suppression — bringing, as a counterpart, violence and bloodshed.

The following is quoted from *Anti-Bible Forces at Work* in DESTINY for December, 1943:

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

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

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

Unless the cause for racial hatred and religious intolerance is removed the passage of the above bill will bring no cure; rather, it will but drive underground and increase in a more violent form the activities of those whom the sponsors of the above legislation hope to suppress. The solution is not to be secured this way but in a factual presentation of evidence to refute evil propaganda. If it is impossible to answer the so-called racial religious program of hatred in open debate, suppression will but increase the circulation of that which is banned by law. It isn't the lies told about them which men really fear, but *the truth about the evils they do which men would suppress.*

STRIFE WITHIN THE FOLD

ONE need but read denominational publications to find reflected a troubled perplexity among Christian leaders over the lack of a vigorous spiritual life within the Church. An editorial in *The Congregational Beacon* for February, 1944 is an interesting commentary on a situation we have long known existed, a result of the diversified teachings of the different schools of thought among the contending elements in the Church who have missed the true fundamentals of Biblical teaching. The life-giving spirit, so in evidence in the past has departed and in its place there has come dissension within the fold over doctrinal matters, all of which emphasizes the lack of the guiding power of the Holy Spirit. Formerly Higher Criticism, and now Modernism, has hastened the spiritual disintegration so much in evidence. Quoting from *The Congregational Beacon:*

"It is not the question of programs or plans, of mergers or separations. It is a question of the need of the hour, of the imperativeness of the present emergency! Liberalism, Modernism, Humanism, and the recently revived Ritualism is *dead!* There is no life in any of it! Fundamentalism is fast *dying!* This is not an exaggerated statement or overdrawn picture! Nor is it the outlook of a pessimist. Fundamentalists cannot agree among themselves. Never have we had as many 'brands' and varieties as today! We have 'ultras' and 'conservatives'; 'supers' and 'extra super' fundamentalism. . . . All seek to be *the* fundamentalists of the country; all desiring to denominate! All desiring to lead and be leaders!"

Here is an indictment of men motivated by their personal selfishness, rather than the Spirit of God. And instead of self effacement, so necessary to real work for Christ, are proclaiming themselves rather than the gospel. What is needed is a return to the realization that all Scripture is inspired and to the proclamation of the entire gospel including not only that of personal salvation but of the Kingdom as well.

Men cannot preach Christ and deny the message of the prophets who proclaimed His Coming and Kingdom. Men cannot proclaim Him as Saviour and declare the Angel was mistaken when he informed Mary our Lord's Kingdom was the House of Jacob over which He would reign forever. Men cannot ask others to believe the Bible and at the same time deny many of the great truths proclaimed in the Scripture. Men cannot preach that the Bible is the Word of God written and at the same time spiritualize away many of its clearly declared teachings. All of the above is being done at the present time in many of our Churches by the professed leaders of Christianity. We are therefore living in the time of great apostasy with bickering and dissension.

The time is at hand and we are looking for the dawning of the day when in the acceptance of the message of the Kingdom, that Kingdom to which Jesus is soon to return, there will come an awakening to real spiritual values as the result of the demonstration of the literal, actual, factual, historical and prophetical accuracy of all Scripture. This will result in our nation being shaken to its foundation as men become aware of the great truths now hidden from them by the denial and spiritualization of the message of the Book.

All the "isms" of men must go; the spiritualization by the fundamentalists, to the great detriment of the truth, must be discarded and in its place there must come a literal approach and understanding of the message of the prophets and apostles in not only their individual application but in their national implications as well.

In the day of this awakening there will be literally fulfilled upon God's people the outpouring of His Spirit as prophesied by Joel:

"I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

Dissension within is the result of the leaders failing to recognize the truth as they aspire to outshine one another in their striving for worldly acclaim — all of which is but one among many other signs of the Laodicean spirit of the Church of the present age. To that Church Jesus through John declared: "Behold I stand at the door." Soon He will open that door and when He comes who will be found to be the faithful servant? Will it be those who today, in their doctrinal contentions and various brands of fundamentalism and methods of spiritualization, are changing the Word of God and scattering abroad His sheep?

A sleeping Church unaware of the day of her visitation is led by those who, neglecting the message of the hour, are striving for personal glory and attainment.

The Redemptive Work of Our Lord

By HOWARD B. RAND

IN THIS DAY of materialistic thinking and skepticism it is difficult to bring men to a serious consideration of that which, from their finite point of view, has a supernatural aspect. Because this is so the Resurrection of Jesus Christ from the grave has been questioned and even theologians have expressed doubt regarding the actuality of the physical ascension of Jesus Christ from the Mount of Olives which occurred forty days after His Resurrection.

The importance of the forty-day period from the Resurrection to this ascension cannot be over emphasized and yet the Church, ignoring these important forty days, selected forty days preceding Easter for special attention but which, in reality, have no particular significance in Scripture.* The forty-day period beginning with the Resurrection found Jesus Christ in Galilee giving instruction to His disciples and demonstrating the fact that He had risen from the grave. That forty-day period ended with the ascension and so — beginning with the Resurrection and closing with the ascension — we have the most important forty-day period in human history, a period completely ignored in the celebration of Easter.

A statement made on that ascension day to the disciples who stood gazing upward, as they watched Jesus disappearing, is fraught with stupendous significance. It was not the utterance of human beings, but the voice of angels who stood by these men of Galilee as they beheld a cloud receive Him out of their sight. The account is as follows:

"And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 10–11.)

The full import of this message, verified in the mouth of two angelic witnesses who suddenly appeared beside the disciples, is completely overlooked by those who refuse to accept the possibility of a physical, literal and bodily return of Him whom the disciples watched as He ascended and a cloud carried Him away out of their sight.

In a footnote commenting upon the phrase "In like manner" *The Companion Bible* states: "The Descent, therefore, will be like the ascension, actual, literal, visible, unexpected, save by those looking for Him, in the clouds of heaven." Should we marvel at such a possibility when one considers the true personality of Jesus Christ and the Glory that was His previous to His birth in Bethlehem of Judea?*

There are certain definite steps in the process of fulfilling the great plan of redemption as well as that of salvation for mankind. Israel is to be redeemed and the world is to be saved, while righteousness will be established when the knowledge of the Lord fills the earth as the waters cover the sea. The first step in the process of bringing about the ultimate restoration was taken when God called Abraham and blessed him, entering into a covenant relation with Abraham and with his posterity. In this choice of Abraham a race was selected in accord with a definite plan, the fulfillment of which would bring a blessing to all mankind.

Later God organized the seed of Abraham into the nucleus of His Kingdom upon earth when at Mount Sinai He instructed Moses:

"Thus shalt thou say to the house of Jacob, and tell the children of Israel. Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel." (Exodus 19: 3–6.)

God was offering the Children of Israel who were gathered before the Mount of God the opportunity to become His Kingdom and function in the capacity of the administrators of its laws. Moses returned to the camp and called together all the Elders of Israel and laid before them all God proposed to do in return for which they were to agree to administer His laws as their part of the obligation. Never before in the history of man had such an opportunity been given a people. The obligation they were to assume would bind them and all the generations that would follow after them. The entire matter was finally laid before the people:

"And all the people answered together, and said, All that the Lord hath spoken we will do." (Exodus 19: 8.)

Passed upon by the Elders and now accepted by the people, the nation from this time forward became responsible to God for the administration of all His laws, for they were now to function as His Kingdom upon earth. They could no more escape this responsibility, once having assumed it than can a man, having taken a solemn oath, escape its obligation.

Israel could and did refuse to administer those laws and for such refusal she suffered under the penalties of the "but" clauses of the Covenant which went into operation upon her refusal to carry out her part of the agreement. Nor has Israel to this day escaped national judgments for her failure to carry out the responsibilities of administering the affairs of the Kingdom in righteousness. Only when she returns to that administration and keeps the oath made by her forefathers when the people said, "All that the Lord hath spoken we will do" will she have prosperity and peace.

God revealed Himself to Abraham as *El Shaddai* * and to Israel He became Jehovah, their God, present with His people!

Because Israel refused to keep and administer His laws and turned to idols God denounced the House of Israel, which fact is clearly set forth by

* See "The Forty Days After Easter," DESTINY for April, 1942.

* See "The Man of History," DESTINY for April, 1944.

* See "The Names of God" by Rev. W. Pascoe Goard, DESTINY for March and April, 1943.

Jeremiah who, after describing Judah's sins, declared:

"And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also." (Jer. 3: 8.)

How many have grasped the significance of this statement regarding the divorcement of Israel? Under the law a divorced wife who married another husband could not return to her former husband or remarry him even though her second husband died (Deut. 24: 1–4). Thus in the divorcement of Israel, who played the harlot by following after Baal even though she finally left Baalism, she could not return to her God and to His favor nor become His people again. Thus, under the curse of the law of divorcement, Israel was barred from functioning as His kingdom.

This raises the question, could there be any relief from this apparently hopeless state in which Israel found herself? Because of this very situation Ezekiel speaks of the House of Israel as saying:

"Our bones are dried, and our hope is lost: we are cut off for our parts." (Ez. 37: 11.)

The Companion Bible in a footnote on "*We are cut off for our parts*" states, "As for us, we are quite cut off, or clean cut off." This was the actual state of the House of Israel which had been sent away into Assyrian captivity, cut off by the bill of divorcement written by God because they had turned away from Him and followed after idols. The indictment of the House of Israel for their sins is set forth as follows:

"Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

"In the ninth year of Hosea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

"For so it was, that the children of Israel had sinned against the Lord their God, which had brought them out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared [reverenced] other gods.

"And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made.

"And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchman to the fenced city.

"And they set them up images and groves in every high hill, and under every green tree:

"And they burned incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger:

"For they served idols, whereof the Lord had said unto them, Ye shall not do this thing.

"Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I sent to you by my servants the prophets.

"Notwithstanding they would not hear, but hardened their necks, like to the necks of their fathers, that did not believe in the Lord their God.

"And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them: and they followed vanity, and became vain, and went after the heathen that were round them, concerning whom the Lord had charged them, that they should not be like them.

"And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

"And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

"Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only." (II Kings 17: 5–18.)

We have quoted at length for two reasons: *1*) to show that in divorcing the House of Israel the northern ten tribe Kingdom of Israel was deported alone to Assyria, and *2*) to show that after that deportation Judah only was left in the land of Palestine as the dominant nation. It is therefore to the Kingdom of Judah that Jeremiah addresses his message, reminding them that Israel had been divorced and sent away into Assyrian captivity for the very type of sins which were being committed by them. Their sin was in turning from God's laws and playing the harlot by following after Baal and worshipping idols.

Israel, having been divorced, the question was: What possible remedy could be instituted to set aside the operation of the law under which, because of Israel's divorcement, the House of Israel became not His people? (Hosea 1: 9.) A number of centuries were to pass before the House of Israel would have a way of escape by which the curse of the law of divorcement would or could be removed from them.

Hosea, the prophet, describes the desolation of Israel when her way was hedged up with thorns as a result of her having followed her lovers when she turned from God and followed after Baal (Hosea 2: 4–14). But the prophet also tells us of a door of hope when Israel shall sing again as she sang in her youth and when the name of Baalism will no more be heard in her mouth. Let us listen to the voice of Jehovah, the God of Israel, addressing a message to latter day Israel through His prophet Isaiah:

"Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have you sold yourselves, and for your transgressions is your mother put away."

Following this interesting pronouncement Jehovah says: "Wherefore, when I came." Thus Jehovah is speaking as the coming Messiah. He then asks: "Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?" (Isa. 50: 1–2.)

Later on, of this coming Messiah, Isaiah says:

"And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him . . . and the Redeemer shall come to Zion." (Isa. 59: 16–20.)

Here we have the prophetic statement of the coming of a Redeemer who by His righteousness and through the power of His right arm would deliver His people from the curse of the law of divorcement whereby through that deliverance they might again become His people.

Because as their deliverer God would remove the curse of the law He addresses a message to Israel calling upon them not to fear for they shall not come to shame, for their reproach would become a thing of the past.

"For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee." (Isa. 54: 4–7.)

Looking forward to that day of mercy Jehovah, speaking through Hosea, exclaims:

"And in that day will I make a covenant for them with the beasts of the field, and with the fowls of the heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

"And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteous-

ness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord. . . . And I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." (Hosea 2: 18–23.)

The Bible teems with challenges to those who have declared that God cast away His people and has forsaken them.

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." (Isa. 49: 15–16.)

But what of Israel in her state of divorcement? How was she to be redeemed? Paul tells us:

"The wife is bound by the law so long as her husband liveth; but if her husband be dead, she is at liberty." (I Cor. 7: 39; see also Rom. 7: 2.)

Israel was bound by the law and so long as Jehovah her God, He who had given her the bill of divorcement, lived she was under the curse of that law. Humanly speaking the situation was hopeless, hence the challenge through Isaiah regarding that bill of divorcement. With these facts in mind it becomes apparent that only Jehovah Himself could rectify the situation and so, divesting Himself of His Glory, He became the Son of Man and as the Son of Man died that the House of Israel might be set free! In His death He not only redeemed His people Israel from the curse of the law but He also wrought salvation for all those who, because of that sacrifice, would come unto Him.

Just before fulfilling the requirements to set Israel free from the curse of the law Jesus could say to the Jews, who rejected Him, because He was about to make the sacrifice that would break the curse under which Israel had labored for many years:

"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.)

Isaiah shows, after the Redeemer comes to Zion and turns many in Jacob away from their transgressions:

"As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." (Isa. 59: 21.)

As a result of the Kingdom being taken from the Jews and transferred to this people who, having accepted Jesus Christ as their Redeemer the day will come, when in conformity with the Prophet's call to Israel to "Arise, Shine; for thy light is come, and the glory of the Lord is risen upon thee," the House of Israel will be revealed to the world as His people whom He will glorify because they will have glorified Him in the keeping and administration of His law.

The death and resurrection of Jesus Christ was only the beginning of the work of restoration, for redeemed Israel must now be prepared to show forth the fruits of the Kingdom that they might administer the law in righteousness.

At Mount Sinai, Israel had taken an oath to administer the law but failed to keep their solemn obligation. Because of their failure, God divorced Israel and then through Jesus Christ redeemed them from the curse of the law. Not only did He thus redeem His people but as the Son of Man born of a woman He alone fulfills the requirements of Him who was to come of the line of David and establish righteousness upon earth when He shall take over the Throne of His father David and rule over the house of Jacob for ever (Luke 1: 32–33).

A throne was established in the Kingdom in perpetuity when God selected the House of David and told him that he would establish the throne of His kingdom for ever.

"And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever." (II Sam. 7: 16.)

In recognition of the need of an administrator upon the throne of David capable of establishing peace in the Kingdom and throughout all the earth, Isaiah prophesies of the coming of Him who shall take over that throne:

"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 this." (Isa. 9: 6–7.)

Of the type of rulership and the method by which He will rule, Isaiah has more to say:

"And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of His mouth, and with the breath of his lips shall he slay the wicked.

"And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' [adder's] den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." (Isa. 11: 2–10.)

Before all this can come to pass the final phase in our Lord's work of redemption must be fulfilled. This will be in conformity with the announcement of the two angelic beings who stood by the men of Galilee on the Mount of Olives on that ascension day and declared to them that *in like manner as He went so shall He come again.*

We are fully aware of the skepticism, even among men in high places of authority in the Church, when the second or triumphant return of Jesus Christ is mentioned. It is a skepticism born of unbelief, for there is ample Scriptural evidence testifying to the fact of the day of such a triumphant return when He who ascended will return again. *No man can follow the history of the purposes of God regarding His people and fail to recognize the certainty of the Second Coming.* It is absolutely essential in order to complete our Lord's work of redemption that He return again, for His mission is incomplete without that return. While He has redeemed Israel and opened the way for salvation to all, He has not yet restored righteousness to His Kingdom which will only become a fact when He takes over the Throne and rules over the House of Jacob as declared by the Angel in the annunciation to Mary (Luke 1: 32–33). From that Throne He will establish peace throughout the world. Then will be fulfilled Isaiah's prophecy:

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he

will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 3–4.)

If Jesus Christ's work upon earth ended in the ascension, with no future possibility of His physical, visible presence among men again then His redemptive work, which of necessity must include the restoration of righteousness in His Kingdom, will never be completed. Peter recognized the need of His returning when the time of restitution comes. In an address delivered shortly after our Lord's ascension he referred to the need of repenting and being converted that one's sins might be blotted out before that great day of restoration should come. Then of Jesus Christ, who is to come again, Peter said:

"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." (Acts 3: 21.)

What is this restitution of which Peter speaks and to which he declares the prophets have been referring from the very beginning of the world? The Greek word translated "restoration" is *apokatastasis* and means *re-establishment from a state of ruin.* Immediately one's thoughts turn to John's statement in Revelation when all evil has been destroyed.

"And I saw a new heaven and a new earth. . . . Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (Rev. 21: 1–3.)

But it is Jesus Christ who is to return and be with His people, dwelling in their midst, which fact but confirms the evidence of His relationship to God as set forth in *The Man of History* (DESTINY for April, 1944). John defined that new heaven and new earth when he said:

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat on the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." (Rev. 21: 4–5.)

Isaiah, the prophet, saw this same new heaven and new earth when in vision he was shown a world in which trouble, difficulties and the hardships of the present world order will have all been forgotten. Through this prophet the Lord says:

"And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. . . . For behold I create new heavens and a new earth: and the former shall not be remembered, nor come to mind. . . . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." (Isa. 65: 9–23.)

The entire program of restoration demands the presence upon earth of a man of supernatural power who can and will compel nations to obey Him and keep the laws of righteousness. There is only *One Man* capable of exercising such authority and power and that man is Jesus Christ our Lord. When He returns to earth again — *as return He will* — God will be dwelling with men. Only then can we expect universal peace and goodwill towards all men.

Jesus said to His disciples as they were showing Him the Temple:

"See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." (Matt. 24: 2.)

Following this Jesus went to a favorite resting place with His disciples. It was the Mount of Olives and there the disciples asked of Him three questions:

1) "Tell us when shall these things be?"
2) "What shall be the sign of thy coming?"
3) "And the end of the world [i.e., the completion of the age]?"

The twenty-fourth chapter of Matthew is devoted to Jesus' answer to these three questions; the destruction of the Temple, the sign or signal of His presence, and the completion of the Age. Following certain signs given by Him Jesus said in regard to His coming and the end of the age:

"And there shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matt. 24: 30.)

Here is a definite statement by Jesus regarding His triumphant return which coincides with the instruction of the Angelic beings who informed the disciples later, on this same Mount of Olives after the ascension, that in like manner He would come again.

The generation which would witness the things of which Jesus was speaking, particularly that generation which would see the "Fig Tree" putting forth its branches, would be the generation which would witness His coming and the end of the Age. Now the "Fig Tree" is the emblem of Jewry, and today the Jews are giving evidence of a national awakening in their desire to possess Palestine, and so the "Fig Tree" is putting forth its branches.

Many other signs were given by Jesus as to the *times* and *seasons*, all of which are verified by the prophets and the apostles, clearly identifying *the present generation* as the one which will witness the fulfillment of all these things, even the triumphant return of our Lord.

Just before that return the world would be afflicted with war and trouble while the nations would be angry as they gathered against His people Israel and move into Palestine. Space will not permit a detailed description of the many and interesting passages of Scripture sustaining these facts but of that day, just preceding His Coming, Daniel was speaking when he said:

"And there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many that sleep in the dust of the earth shall awaken, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12: 1–3.)

Our generation is ear-marked chronologically as the generation in whose lifetime all this will occur. John, on the Isle of Patmos, bears witness to the truth of the nearness of the events which are indicated by Daniel as occurring in this time of trouble during which period the resurrection is timed to take place:

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." (Rev. 11: 18.)

This time of trouble is at hand and the nations will certainly become exceedingly angry before the present world conflict has reached its climax. Most Christians are totally unaware that the summons to the marriage supper of the Lamb is closely associated

with these events, which summons and with the accompanying resurrection must of necessity precede the triumphant return of our Lord with all those who are to accompany Him. The coming Russian move, in accord with the 38th and 39th chapters of Ezekiel, will be a major contributing factor in bringing about these terrible times to which both Daniel and John refer.

Jerusalem is to become the objective or focal point in the great offensive of the nations who will move to bring about the utter and final destruction of Israel just before the triumphant return.

"Behold I will make Jerusalem a cup of trembling unto all the people round about. . . . And in that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut to pieces, though all the people of the earth be gathered together against it." (Zechariah 12: 2–3.)

The Mount of Olives played an important part in the life of Jesus as many of the incidents connected with the Passion Week are mentioned as occurring on this Mount. From here the ascension occurred and to this Mount He is to return again. When the climax in the final phase of world conflict is reached:

"Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west. . . . And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." (Zechariah 14: 3–9.)

While on the Isle of Patmos John saw in vision that return when His enemies and the enemies of His Kingdom gather against Jerusalem for final judgment. Unknown to the nations the aggressive moves which bring their armies into Palestine, in accord with the plan of God, is for the purpose of bringing the nations before Him who is the Judge of all the earth. Isaiah speaks of the coming day of vengeance when those who have done evil will thus be brought to judgment, and then exclaims:

"Oh that thou wouldest rend the heavens, that thou wouldest come down." (Isa. 64: 1.)

John gives us a description of the fulfillment of the coming of the Lord to establish justice upon earth, the event for which Isaiah longed. He says:

"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 had on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." (Rev. 19: 11–16.)

Following this is a description of the discomfiture of all His enemies and the defeat of the armies of the nations that have gathered against Jerusalem to battle. After this John details the chaining of evil and the setting up of Kingdom administration and rule when our Lord in this final act of redeeming His people overcomes their enemies and inaugurates a rule of righteousness upon earth, administering the affairs of the nations from the Throne of David and upon His Kingdom.

In the triumphant return of Jesus Christ our Lord there will come to pass the fulfillment of that which Israel, because of her national sins, was unable to accomplish: the observance and administration of all the law in righteousness. Without that triumphant return the work of redemption is incomplete but in His return He will complete the work of restoration.

Christian leaders who belittle and fail to recognize the importance of His coming, or disbelieve the plain teachings of Scripture regarding it, are refusing to recognize or accept the fullness of the work accomplished by Him at the cross. Only in that triumphant return will come the fulfillment of Isaiah's prophecy:

"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations." (Isa. 61: 11.)

He who leaves Jesus Christ in the grave is without hope and he who accepts the fact of the resurrection, but fails to recognize the ascension, brings into question our Lord's Deity. All those who accept the crucifixion, death, resurrection and ascension but refuse to recognize that He is *coming again* are discounting the fact of His Kingship and the need of His taking over the Throne of His father David that He may establish righteousness in His Kingdom and from the Throne in that Kingdom bring equity, justice and peace to all mankind.

Though salvation was provided for all through our Lord's sacrifice yet without the resurrection, to be followed by the marriage supper of the Lamb at which time those who have followed Him will receive their rewards, the work of salvation would be incomplete. Though Israel was redeemed at the cross, yet without the triumphant return the redemption of Israel from the evils of maladministration does not become an accomplished fact. This phase of the restoration will only be completed when He comes again and establishes the perfection of the Law of the Lord — the administration of which, under His supervision, will be carried out by those who have followed Him in the regeneration and now return with Him to take over Kingdom rule. Just as surely as He came to redeem His people so surely is He coming again for His own, all those who have followed Him, and with them return to earth when He takes over the Throne of His father David.

"He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. 7: 15–17.)

The very climax to the story the Bible tells is in the triumphant return of our Lord to take over the Throne of His father David and with His followers to rule over the House of Jacob for ever.

This is the hope of every true believer and this is the climax in the redemption and salvation of all His people when the restoration will have become an accomplished reality and those who have followed Him will receive reward for their faith and labor.

No wonder John exclaims: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

Tomorrow's Current Events

By W. C. NABORS

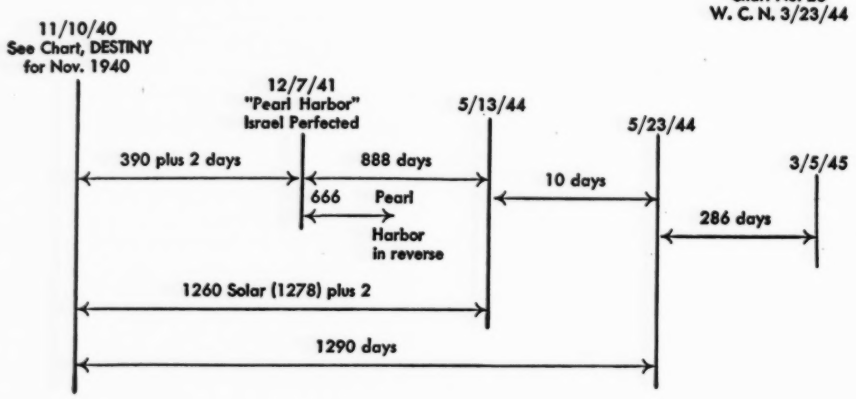
March 23, 1944

With the arrival of spring, international events will take on cyclonic action. Nations will be twisted and uprooted like the giant oaks of the forest. For years Bible students who believe "all those things God has spoken by the mouth of all the Holy Prophets since the world began" have had a preview of these world trends. This is the year we have anxiously awaited, but because many readers do not keep up with the background of prophecy, we might well recapitulate some of the things to be expected.

Japanese War

Chart 25 herewith covers the second stage of the Judgment of the Nations, showing some detail applicable to Japan. (The original over-all chart appeared in DESTINY for November, 1940.)

Chart No. 25
W. C. N. 3/23/44



A glance will show that Japan's action at Pearl Harbor accomplished the purpose of uniting the leading Israel nations, United States and Britain (390 is the number of Israel, 2 denotes the third day perfected). After Pearl Harbor, 666 days was the measure of time which God permitted this beast power to prosper while the Israel nations were led into successful mass production for defense in the Pacific. The period of this terminal date, marked by what we now know as Pearl Harbor in reverse, to the terminal date of 888 days from Pearl Harbor, namely May 13, 1944, is the period when Israel successfully meets this Japanese threat. Within this period we are now witnessing the events foretold in Second Esdras 16 addressed in part to this power, when they shall say "woe is me" and witness "the beginning of famine and great death, when many of them . . . shall perish of famine; and the others, that escape the hunger, shall the sword destroy." In our current news we call this MacArthur's plan to by-pass and starve out the enemy. We should, therefore, expect continued success against the Japanese at a startling tempo because of God's help, climaxing in a major turn of events around May 13, 1944 to May 23, 1944 by which time no doubt *Tokyo* will know what it means to be on the receiving end of a Pearl Harbor blitz. We should not expect a total knockout since she, no doubt, is to be among those referred to as *all nations* to be represented at the grand climax next spring.

When we drive the Japanese out of the Pacific and fail to stop their drive toward India, the war moves toward Palestine as China, Russia and Japan are drawn together into the Great Confederacy. The European gathering is occurring simultaneously in the Balkans as Hitlerite Germany goes out.

(Note November 10, 1940 to May 13, 1944 is also 1260 Solar (1278) plus 2 days or the full measure of Israel's "test perfected.")

Displacement of Hitlerite Germany

Since the turn of events around November 10, 1940 when Hitler's drive against Israel in the Isles was stopped dead in its tracks and the hook set in his jaw to turn the war center toward Palestine, we have witnessed the continued unfolding of his downfall to culminate, according to the story of Esdras, in these countries of Europe being devoured by the Russian bear. In spite of all the plans and hopes of man the world pattern has followed exactly that revealed by the prophets and we now witness the closing days of the foretold events.

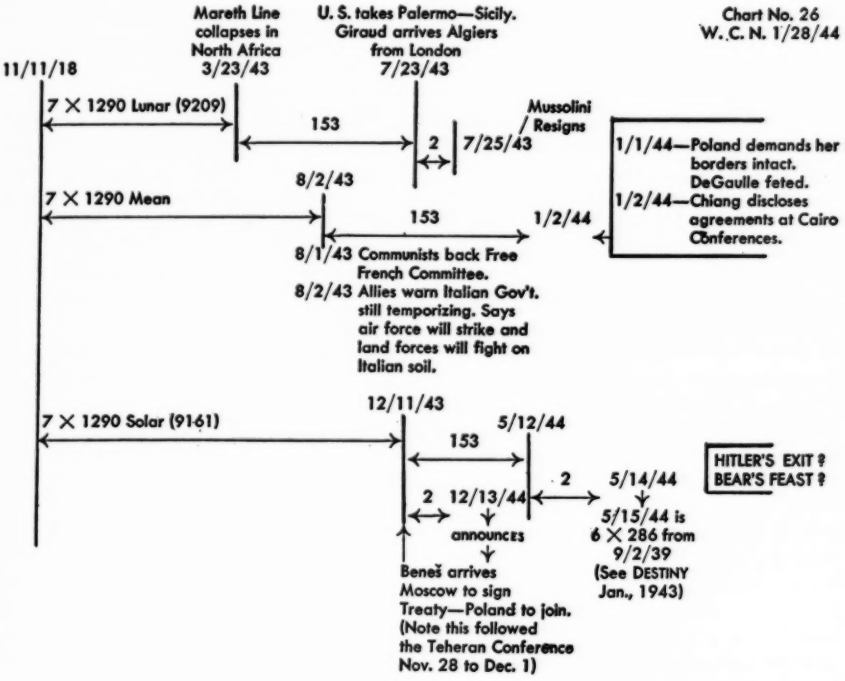
In Chart 26 (opposite) it is shown that — as Hitler's power wanes — the power of desolation is consolidated under the leadership of Russia, who is waging a successful political war more important than her successes on the battlefront. Her planned deception of Israel is being revealed by her unilateral action in violation of the agreements of the Teheran Conference. Israel's warning of these moves was portrayed by events shown in Chart No. 12 in DESTINY for July, 1942.

We should, therefore, expect the collapse of Hitlerite Germany between the dates April 20, 1944 and June 9, 1944 with the central date of May 15, 1944 as related in DESTINY for January, 1943 marking the sixth displacement of our enemies in this World War II.

Russian Breach of Peace Agreements

The article titled "A Signal of the First Magnitude" (DESTINY for August, 1942) pointed out the significance of the date, June 11, 1942, when Britain announced a twenty-year peace agreement with Russia and Mr. Roosevelt simultaneously announced a "full understanding." Such agreements of the beast power are permitted to run for the number of days assigned to this power. Germany and Russia signed such a peace agreement back in 1939 which was marked on its terminal date, June 21, 1941, by war between these two nations. From the British-United States peace agreement with Russia the terminal dates of 666 days are Lunar March 29, 1944, Mean April 7, 1944, and Solar April 16, 1944. Within this over-all period, therefore, we should expect Russia to sabotage the peace agreement which was announced June 11, 1942.

The Russian breach of this agreement will call for another meeting between Mr. Roosevelt and Mr. Churchill. This will be their *eighth* meeting, initiating a new cycle of defense caused by the Russian threat. It should, therefore, take Mr. Roosevelt to London for his first conference there. He should arrive there not later than April 16, 1944 as indicated.



False Peace

When Hitlerite Germany is displaced, the world will be presented with its greatest problem of this period of its history. This question comes in the decision as to the government to be established over Europe and its relationship to the future peace of the world and security of the Israel nations. Every effort possible is being made by the Israel nations to establish a peace that will hold world security, but the master deceiver is guiding his tools, the Russian and other governments, to "think an evil thought" (Ezekiel 38: 10). This evil thought is the same old appeal of world domination recorded of Lucifer in Isaiah 14: 12 to 14. Note here the plan: "I will ascend above the heights of the clouds." The value of the domination of the air is being unfolded to all of the world. The United States has officially stated that from their home resources "we cannot oil another war," but simultaneously we announce that there is discovered the source of the greatest oil reserve on the face of the globe. This oil was no doubt trapped in the earth's reservoir by the same fault in the earth's surface that created the Dead Sea, which also holds some of its greatest mineral treasures. The Russian highway to these spoils lies through Iran. This is also the highway to the warm water outlets to the Mediterranean and to the Persian Gulf. Russia and Britain were caused to move into Iran August 23–25, 1941 in accordance with charts which appeared in the November, 1940 issue of DESTINY. The significance of these events pointed out in August and October, 1941, with accompanying charts should now take on a fuller meaning to us.

Whatever peace moves develop in tomorrow's current events, students of prophecy will know they shall prove false.

The Russian Storm Breaks

Of all foretold events in scripture there is none more certain nor more clearly portrayed than the final effort of the Russian hordes to destroy the nations of Israel from the face of the earth. It is also clear that the geographic location for this test is in and around the field of Megiddo in Palestine. From Isaiah 14: 12 through 14 and from Ezekiel 38, special reference to verse 9, we are told that the major feature of this blitz will be "like a storm" from "above the heights of the clouds."

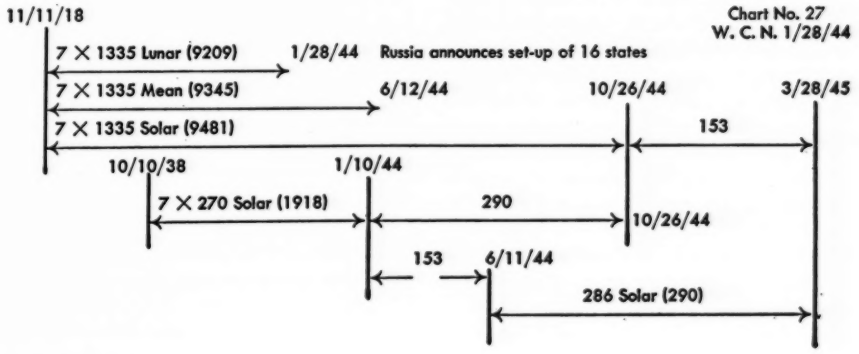
But Russia must first be displaced from the alliance with Israel.

It is important at this point that we understand that the anti-Christian Communistic government of Russia is due to the seizure of this power by a clique which constitutes a mere fraction (probably two or three per cent) of the population. The millions of good people who would be enslaved to this beastly government must be freed of its yoke.

The purpose of this final clash as applied to the masses of the Great Confederacy is that they, who are nationally outside the covenants, also be brought the blessings thereof.

Chart No. 27 (below) shows the date of the establishment of the Wicked Army, October 10, 1938, and the period of *rebirth of Israel* (November, 1943 DESTINY) to January 10, 1944 to be followed by the displacement of all of those within the alliance not of Israel which terminal date is October 26, 1944. It should be remembered that Russia made public the text of the Czech-Soviet treaty December 13, 1943 and the annexation of eastern Poland January 10, 1944.

It is interesting to note that this date, October 26, 1944, is also the Solar terminal date of complete blessedness from the period of the Armistice, November 11, 1918. The Lunar terminal date, January 28, 1944, was marked by the decision of the United States and Britain to restudy their policy on Spain and by the first step which closed oil shipments to that country. The date was also marked by the Russian announce-



ment to set up their sixteen autonomous states. This is the pattern and invitation for the plan of devouring the remaining states of Europe which will "*dawn*" upon us by June 12, 1944 marked by further action.

Let us not forget that in the plan of God complete blessedness to Israel is the separation from Israel of all governments or nations of the world who follow the pattern dictated by Lucifer. This is not altered by the fact that this brings about the final conflict, when all of the nations of the world are brought before the judgment bar of the highest court. This case shall be fully presented in the spring of '45 and the nations will have to experience the execution of the judgment which is to be decreed according to the terms already foretold in Matthew 25. (Students will want to check this date, March 28, 1945, against Chart 22 appearing in April, 1943.) God's plan for true world peace is to be through the nations of Israel and Israel alone.

What SHALL we do?

God's *will* has directed world conditions which makes our action a *must*. The day of choice is now passed. Judgment by Divine decree is now operative.

Under the terms of this decree the British-American governments must separate from the Russian desolator and *make operative a world charter among the nations*. Call it political or economic — it is both combined.

Be certain to get this: the number of days of complete blessedness (7 × 1,335) from *our* entrance into World War I, April 6, 1917, brought *us* into full coöperation with Britain in World War II in North Africa.

The same measure from our full coöperation for the world peace in the Armistice, November 11, 1918, will bring us into full coöperation with Britain for the world peace yet to be established.

Simultaneously with Russia's moves to *force* her Satanic plans of world dominance into operation, Britain and the United States are led to move concurrently to accept the terms of a world government designed to bring about "complete blessedness" to the nations.

Already this plan is being released to the minds of our governing bodies as the only solution for our world problems. Already it is being revealed that Russia will not coöperate but withdraw and attempt to establish her views by unilateral action.

Later it will be understood that she has deceitfully organized the nations of Europe into the great confederacy named by Ezekiel and will resort to force to establish her rule over the world.

Out of the Russian breach of the peace and the meetings of the heads of the two English-speaking governments brought about by sheer necessity for survival, will be born *the true foreign policy of the Israel nations*.

This foreign policy in its final form has long been written but will only then be recognized and accepted. As shocking as it may seem, it is the gospel (good news) of the Kingdom of God — a literal restoration to the people of Israel of God's government and God's economy as outlined in the Bible to be adopted and inaugurated under the mandate of the Almighty.

This foreign policy (Gospel of the Kingdom) *must* first be published among all nations. Mark 13: 10 — "And the gospel must first be published among all nations." Revelation 14: 6 — "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Matthew 24:9 — "And *then* shall they deliver you up to be afflicted, and shall kill you [Israel]: and ye shall be hated of all nations for my name's sake."

Again: Matthew 24: 14 — "And *this* gospel *of the Kingdom* shall be preached in all the world for a witness unto all nations; and then shall the end [of the Gentile age — rule of the Gentile succession of empires] come."

This is not the gospel of *personal* salvation and it is not to be preached from the pulpits of the churches *now* Laodicean. It is the gospel of the *Kingdom* and is to be proclaimed by the *Nations* of Israel under the leadership of Britain and the United States as the foreign policy to govern in their relationship with all the nations of the world. It shall be designed to remove the cause of war and raise the standard of living to that made possible through the release of God's abundance but only after His terms of government and economy are accepted.

It shall further provide the elimination of participation within the world governing body of all nations of aggression not subscribing to the terms of the Kingdom of God.

Because the Shepherds of Israel have put their personal and denominational affairs foremost and utterly failed to bring the message of the Kingdom at this time of world crisis, the Prophet Ezekiel warns (Ezekiel 34: 10), "I will deliver my flock from their mouth." Thus will the gospel of the Kingdom be published *by the governments* to all the world.

The politicians and voters who are now "all hot and bothered" for and against the fourth term are soon to learn that "they are not running the show." The answer is simply that *we shall* move to meet the conditions which *He* (not Roosevelt — see Jeremiah 31: 4) *will* create and all other thoughts shall be subordinated.

When this is revealed we — Britain and America and other affiliated nations (tribes) — will have the same choice that we had after Pearl Harbor because this proclamation will bring against us the hatred of all nations or governments "for my name's sake" who shall move to kill (Matthew 24:9) as directed by Lucifer.

This presents the final conflict which is to terminate on the field of Megiddo.

Although the thought is staggering as we realize that we are out-numbered and out-armed, thank God the outcome is foretold and our success underwritten by the Almighty, who will demonstrate His might and power *reserved* for the occasion to prove Himself to a world which now questions His existence and authority.

As the dark clouds gather for the world cyclone to strike among the nations, Vesuvius rumbles the impatience of the power of destruction being *held in reserve* (II Peter 3: 7; Ezekiel 38: 22; Job 21: 30; Job 38: 23) to accomplish the destruction of the Armies of the Beast when God's wrath is released upon them because of their sins against His chosen.

The time approaches for Israel to proclaim her birthright and claim the promises of her inheritance. To do so, we must *prove* our identity and file our case in the world court of last resort before the Judge of the nations.

Ezekiel 39: 27–29 — "When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

"Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

"Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God."

What I Believe About the Anglo-Saxon

By W. J. CAMERON

There is currently much careless talk in the nation's press and radio regarding Race. Accordingly it has been suggested by a longtime subscriber of Indiana that we reprint this article which appeared in our issue of June, 1934 and was originally an address given at the Fort Street Presbyterian Church, Detroit. Our subscriber suggested that it is even more timely now than when first published ten years ago. We agree, and publish it again so that our thousands of new readers may have the benefit of this splendid, timeless presentation of the subject. — ED.

IN STATING what I believe about the Anglo-Saxon, I necessarily make reference to Race.

This matter of Race is always a touchy topic with a certain type of mind. Notwithstanding the racial fact is a tremendous natural fact, we have never learned how properly to discuss it here in America. Sex, yes — with the utmost license and irresponsible emphasis; — but Race, no! We keep it out of sight and hearing as much as we can. In polite society Race is ignored as if it were a disease. And when at times it defies our suppressive measures and breaks beyond bounds, we do some of the strangest, most fantastic things with it.

I have observed that in our interracial councils, Anglo-Saxon representatives feel obliged to belittle their race — which is never the act of a thoroughbred of any race.

In our Christian education of young people in social problems we attempt to obliterate the fact of race: we quote the Bible passage which says that "in Christ Jesus there is neither Greek nor Jew" — a *piecemeal* quotation, for in the same line the Apostle says there is neither male nor female; — and in all respects an *inappropriate* quotation, for the world is not yet in Christ Jesus.

At the other extreme we have seen in Russia and Germany wild outbursts of racial interest, while in our own country there has always been a smouldering spark on one section of the racial front.

Now, all of these attitudes — the Christian as well as the anti-social — are evidences of our fear to face the racial fact. The reason for this is that we have lost the key by which to understand the fact of Race. It is this fact we are going to face here, with the Holy Scriptures open before us. And, first, let me lay down some fundamentals.

There is such a thing as Race. It is one of God's facts. So deeply etched is it on the human family in strokes of physical, mental and social difference, that we cannot ignore it except at great loss. The races of men profoundly differ within the limits of their human likeness, as the pine tree differs from the elm, or the palm tree from the oak. Nothing is gained by concealing or minimizing or apologizing for one of God's most patent facts.

I

There is such a thing as racial superiority. Every race has it in special particulars. In the garden of God each flower has its own beauty of form and color — and the human race is a garden of God. Here in Detroit we live with too many of the sons and daughters of the various races of men, not to know that. High types of character appear in all the races. The heroes of every race are alike in the stature of the spirit.

There is such a thing as racial destiny. No student of the Bible, nor any observer of human history, can doubt this. The seed fulfils its nature. Climate may favor or retard but never change the essential nature of the seed. Its whole value in the scheme of things depends on its fulfilling its own destiny. Nothing is fraught with more tragic consequence to the world today than for a race or people to pretend to be some other people by imitating them. We have only begun to understand the destiny of race — our studies in this vast field of God's diverse predestination have scarcely opened. One inevitable result of my own studies in the destiny of Anglo-Saxon-Israel has been to drive me to consider the destinies of all other races which accompany Israel through this pilgrimage of time.

I speak of God's predestination of races. A Presbyterian church is a good place to use that word "predestination." Our fathers made a certain use of it at times. Today, however, we feel that truth requires us to modify in some degree the conclusions some of them were wont to draw. Our Scriptures never taught that souls are elected to eternal salvation or predestined to eternal damnation. Yet the doctrine of predestination is an irreducible doctrine of the Scriptures, but it concerns service and not the individual's eternal fate. There is racial and national and, in the case of chosen souls, personal election to special service — the hard burden which Gods lays on those whom He drafts to be the instruments of His earthly purpose. I think the great Apostle Paul must be somewhat relieved to know today that we are at last catching what he was saying in his massive argument on predestination. He gave us a great key to the question of race.

There is general confusion as to *what constitutes racial descent.* Men divided themselves where no real division exists. Many of us have lost our true family tree. Because we bear different national names and speak with different tongues, we begin to think we are different peoples. This does not follow. We may grow in different parts of the world, as trees of the same species in far separated forests, and yet be of one racial family. Mankind is not divided into races, as we are fond of saying — mankind is united into races, and the peace of the world today rests in some measure on our finding our racial unity which overleaps national divisions and the separation of divers tongues. We are fond of speaking of the English-speaking peoples. As we use the term now it is another mark of separation. The English-speaking peoples do not comprise those whose native language is our noble English, nor even those who with us have adopted it as their tongue and that of their children. The English-speaking people comprise all those whose souls respond to the ideals of political, religious and economic liberty which our language preëminently enshrines. The English-speaking people

are not all enrolled yet; there is a great multitude yet to come. *We prove our descent by the calls we answer.* Ancestral voices still wake an answering echo in our souls when we hear the great shibboleths of our own people.

The Bible is the only reliable racial guide I know. It calls the roster of the peoples, names them, gives the place assigned to each in God's plan for the earth. The Bible is the only place I know where races are evaluated without being written down. Almost every race named in the Bible is in the world today, and almost every race in the world today is to be found in the Bible. Dead races, dead religions, dead economic systems have no place in the Bible — it is the great-guide book of contemporary life.

According to our Scriptures — and they are preëminently *our* Scriptures; that is why they have so deeply rooted themselves in the Anglo-Saxon-Israel peoples most of all — I say, in our Scriptures, God is represented as selecting races for special purposes, and selecting one race for a very special purpose; but He is not represented as marking down the human values of any race. The idea of a chosen people, a people chosen to do special work in the world, is an idea that permeates every page and every part of the Bible, Mosaic, Prophetic, Christian and Apostolic. Never in its pages are we outside the thought of a Chosen People, but never in all its pages do we feel the breath of boastful racial superiority. To be a Chosen People, or a chosen individual, is not a garland on the brow, it is a heavy burden on the back. It is to be bound and sold and delivered over to an arduous, never-ending service in behalf of other races.

And so heavy is the burden that the Chosen People have always tried to escape from the pressure and the finality of the choice. They are not chosen because they are better than other peoples — the Scriptures plainly tell them that; *but when they seek to evade their work they suffer more than any other people*, because the work for which they have been chosen is so important in the divine providence for the world. It is no easy position to occupy. It carries a double responsibility. Its path is hedged by the sharpest thorns. Other races may wander at their will; the Servant must bow its back to God's unremitting burden.

Now the Bible, as a whole, is not the history of the human race; it is the history, past, present and future of *one family of one of the races*, chosen, predestined, bound to the service of all the others.

II

That race, of course, is Israel. The Covenant of God which sets up its peculiar status is plainly written in the Bible. Two-thirds of the Bible is like a jumbled jig-saw puzzle unless we know this. Religious people live in a small section of one hemisphere of their religion for want of this. The Covenant of God setting aside the people to their work depended on nothing this people did. They were God's peculiar property and He undertook to compel them to play their part. The whole peculiarity of their history is just this compulsion of their God upon them. That makes their destiny as distinct amongst the sons of men as the Gulf Stream is distinct in the ocean — indeed, this people is a racial Gulf Stream flowing through the ocean of the human race, and blessing every shore it touches, because it is the bearer, the conveyor of influence from another clime. This race was the moral and missionary race, and still is; the medium of God's word in the Holy Scriptures; the bearer of God's economic law to the world; the lamp that carries His light to the dim places of the earth — teachers, providers, civilizers, governors, liberators and priests. This is their status, and they are to endure in it till the end of time.

Where is that people today? This is not a religious question. The church was not the first to ask it. The church until recently has been content with a partial and misleading answer to this question where it has been asked at all. The challenge came from outside. It is a strange fact, which has always made me much ashamed, that the eyes of unbelief read this Bible of ours with keener scrutiny than we use. They have seen this Covenant compulsion stated in the Book. They have analyzed the destinies laid upon the shoulders of this people. They bring up a hundred "Thus saith the Lord" unconditionally, absolutely contracting to do certain world-shaking things through this people — and they say, as they have a right to say, *Where is this people?* The church points feebly to the Jew. But the challenger counters with the fact that all these things pertain to Israel and that Israel left Judah in the year 935 B.C., and 220 years later was deported from the land of Israel and apparently lost to history; and the challenger adds, with crushing truth, that the Jews are not fulfilling, never have fulfilled, and so far as we can see cannot fulfill any of the destinies so solemnly pronounced upon Israel. It has been a great problem.

Where is this Israel, upon whose destiny the history and prophecy of the Bible so largely rests? There is one thing we should have noticed long ago, and that is that the work which Israel was predestined to do in the world *has been done* and *is being done* today in its most marked features. The ancient prophetic destiny *is being fulfilled* by someone fitted to do it and driven to do it as unerringly as the planets are driven in their orbits. And while this work is being done, and being done mostly *by our own people* as we discover, you and I have been going around referring to ourselves as Gentiles. There are the Jews and here are the Gentiles. We are not Jews, therefore we must be Gentiles. We never think of Israel — though Israel's work is being done all through the world today, according to the Word of God preserved in these Scriptures.

My friends, you would learn a great deal about this matter by the simple expedient of taking your Bible and *trying to prove out of its pages that you are a Gentile.* And the chances are you would learn as much by taking your racial position and trying to prove by that that you are a Gentile. You will soon find Israel rising on your vision. I have learned how to sit still in church when the minister carelessly refers to Abraham as a Jew and Moses as a Jew, and Joshua as a Jew, and Samuel and David and Elijah and Hosea and St. Paul — all of whom were of Israel but were not Jews; yet I hardly think that so much Scriptural inaccuracy is justified merely to discipline me in a minor Christian patience. Judah is in the world — that we know. Israel's predestined work in the world is being done — *who is doing it?*

III

Now amongst the peoples of the world today, one of the most noticeable, from whatever continent you take your point of view, is the Anglo-Saxon. He is today the storm-center of the Race Question. He represents the only race which in the aggregate has solved the racial question, because he has included them all in his service to humanity. More nonsense is uttered concerning this race than of any other. All racial boasting is nonsense, when it is not something worse. I am no

proponent of the unscientific Nordic theory. The false racial prophets call us Nordic because some of our component tribes came from the North from the Scandinavian countries. And so they did. *But where were they before that?* They call us Caucasians because they find traces of us in the East near the Caucasus. Of course our people were there, *but where before that?* They call us Aryans, Angles, Saxons, Goths, Britanni, and what not, all of which are names of our way-stations and not of our origin. Say Anglo — and you think of England. Say Saxon — that has a Teutonic association in our minds. But we *came into* England, and we *came into* Saxony — from where? These are not our names. These are the names of places through which we have passed.

The dominant stock in this country is the British stock, but our fathers did not originate in Britain, they met there and merged there, and came out thence to America and Australia and Africa and the Islands of the sea — and many of our fathers did not come to Britain at all; they remained in Bohemia, the men who stood with Huss; they remained in Germany, the men who stood by Luther; they remained in the east countries, the Gaels of Galatia, for example, the men to whom Paul wrote his epistle, they remained in Italy. I have read a letter from an Italian nobleman whose wife is a lady-in-waiting to the Queen, who tells me where he originated, and he originated precisely where I did, in the same tribe of people — yet today we think of the Italian strain as quite different from an Anglo-Saxon strain, but it isn't. Our roots are the same, and I could not name to you a progressive people in which our strain, our stock is not found. And this is precisely what the Bible states as regards Israel.

Now the mystery of the Anglo-Saxon and the mystery of Israel cancel each other, in a very striking way. That is, they resolve themselves into one. And that, I think, is a great discovery. It explains too many problems and fits too many facts to be regarded merely as an interesting speculation. Above all things it is not a bit of antiquarian research, but leaps at once to the key position in the present problems of our people.

If any notion that this is a fantastic theory comes into our minds, we must charge it, not to what we have here, but to our topsy-turvy notions of the Bible and history. Why should it be incredible that so great a nation as Israel, with so great a destiny, should survive in the world? Other nations have survived. A nation twin-born with Israel has survived. Do you remember the birth of Esau and Jacob, and what was foretold of the people that should spring from their loins? Put aside the destiny of Jacob and Israel for a moment — look at Esau. It was plainly said that he should be outside the Covenant of God for Israel, though he was Isaac's first born. It was plainly said that he should dwell amongst the stony hills and live by the sword, that he should break off the yoke of his brother Israel and become his enemy. And all that has come to pass. Esau became an anti-Israel power that endures to this day. He struck at Moses and at Joshua and at David. He helped at the sack of Jerusalem and manned the roads to slay the fleeing people of Israel. The prophets and historians tell us all about Esau, which is Edom. In the days of Greek power the name of Edom was changed to Idumea. Once again in the days of the Maccabees, Judah attacked Esau-Edom-Idumea. The Esau race was then amalgamated with the Jews, and began their terrible work of corrupting the Jewish religion from within until in the days of Christ that religion was a mockery. It was Esau that gave us the terrible race of the Herods of New Testament infamy. The Herod that killed the babes of Bethlehem was a descendant of Esau. The Herod that killed John the Baptist was a descendant of Esau. The Herod that mocked Jesus on His trial, was a descendant of Esau. The Herod that killed the Apostle James and locked up the Apostle Peter to kill him after Easter, was a descendant of Esau. The Moslem Turkish power in their age-long enmity against Christian Israel, in their present enmity against the return of British-Israel to the control of Palestine — Turks and Arabs and all the forces that make the Eastern Question a constant menace to world peace are in this year 1934 the descendants of Esau.

There then is one line enduring and fulfilling its nature. *Why should not the Israel line have endured also?* Of course, we know from the Bible where Esau's dwelling was to be — he was to remain in the old lands. And we know from the same Bible that Israel was to concentrate on the Isles and from thence spread over the world. Edom was always to know its descent, as Judah was always to know his. But Israel was to lose its very name and the record of its descent until far-off times, which times we have now reached. And as Esau is now in the world, so is Israel — facing the Esau world and slowly overcoming and dominating Esau with power and civilizing influence. So far as the continuance and unvarying identity of peoples is concerned, you have only to look at Esau; but for the Word of God and its racial Agent in the world today, *you must find Israel.*

That task has now been done. We know who and where and what Israel is, and how he reached his present status. The marks of Israel, what he was to do and where he was to be in the latter days, are plainly indicated in Scripture; you have only to find the modern people bearing those marks to know who Israel is. And that will lead you straight to the Anglo-Saxon-Celtic and kindred peoples, and pockets of those people in almost every nation — the lovers of light and liberty, a mighty host throughout the earth.

Guess-work has no part in this. Every avenue has been explored with scientific thoroughness. We know that centuries before Christ there came by sea strange people from the East to Ireland, along the trade routes well-known throughout the ancient world. And from colonies of these people along the northern and southern coasts of the Mediterranean, other peoples of the same stock came to Ireland, and overflowed to Scotland, and went down into England. They did great traffic with the tin mines of Cornwall. The traditions of Ireland are full of those people, and of the Prophet Jeremiah, who fled there on the downfall of Judah. Now, Jeremiah was a Jewish prophet; but did you ever meet a Jew named Jeremiah? And did you ever see an Irish family that lacked a boy named Jerry, or Jeremiah? These came by the sea.

Upon the total breakup of the Kingdom of Israel, and the deportation of the people to Assyria, another great movement occurred. When Babylon attacked Assyria and threw that empire into confusion, Israel simply walked out toward the place where they knew their people were assembling in the Isles. This was the long landward movement to the west. The fact is amply marked all along the way.

"But," if you may object, "there is nothing in history about Israel moving west in such a manner," the answer is: Not under that name of course. Look at the monuments which record the long years — more than a century — Israel's life in Assyria, and you will see what Israel's name was at that time. They are called the Khumri, the House

of Omri, named after King Omri of Israel, one of the internationalist kings who helped Israel's downfall by corrupting the economic system of the Lord into the economic system you and I live under today. With that name, in its changing forms you can follow this people across Europe for a thousand years, until tribe by tribe they made their way into the Isles, and there renewed their strength, and became the people who overflowed into America, and set up the great Commonwealth foretold as far back as the time of Jacob.

It is not my purpose in this brief address to take you over every step of the way, but I trust one result will be to show you that there is a way and that competent research has discovered the steps, and that Israel is now a great people fulfilling its destiny.

Bible readers should always have known more about this than they do. When they heard Isaiah uttering his eloquent prophecies concerning the Isles of the West, they should have looked in that direction. Christopher Columbus tells us that it was the prophecies of Isaiah that set him to look for lands in the West. More than any science he had, so he tells us, it was the prophecies that set his sail for him. Columbus wrote a book on the prophecies.

And where people read of Jonah going down to Joppa and buying a ticket for Tarshish, which is on the northwest coast of Spain facing the Atlantic, they should have known how wide and well-established the traffic of that day was, and what great travel from Palestine to the Isles.

And when they read God's promise through the prophets that King David's house should be established far in the future in another land than Palestine, whence it should be moved no more, they ought to have paid some heed to that solemn and important word.

And when they read that the Apostle Paul made even Rome a place of less importance in his evangelistic tours than was Spain to him, they should have taken the hint — for just when the church was scattered by the persecutions of Jerusalem and in Palestine, there appeared a church at Glastonbury, England, and the early church councils record without a dissenting voice that Paul preached the Gospel in the Britannic Isles. Paul followed the track of Israel. He did not preach to Gentiles — but to Israel in the nations. Gentiles had no background which would enable them to understand the things of which Paul writes in his epistles.

Many were the signals of this truth, had we but seen them.

It is from this people that we Americans spring. American Israel began in the central English shires, nurtured by a Providence that equals anything recorded of the Israelites in Egypt, shepherded across the Atlantic by providences so strange that they compel the astonishment of historians, — a Providence that at last settled them on the bleakest part of the American coast, far from the place they intended, but, by a marvellous coincidence, if you will (divine direction, I would say), the only place where those 101 men, women and children could have been safe from savage onslaught because a plague had swept away the Massachusetts Indians three years before — and they evaded the spot as accursed. If our Old Testament were lost, the Israel story of God's leading could be almost entirely reconstructed from God's dealings with our Israel fathers in the settlement of America. Our fathers spoke of themselves as Israel, as God's planting — it was the soul of Israel answering their ancestral prophets. Israel walked right out of the pages of Bible history into the actualities of modern history, bearing the same destinies on their shoulders, under the direction of the same Jehovah. The road from Samaria runs straight through to Plymouth, Mass. All the roads of the Bible run right out into the world and keep on running through the remotest reaches of time.

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IV

So that, from the evidence of the Bible and of history and the always predictable final attitudes of our people, I believe the Anglo-Saxon-Celtic and kindred peoples to be those descendants of Israel which bear a special mission from the God of heaven and earth, which they must discharge. I know what we have been in the past, to what extent we have borne the light to the nations — 95 per cent of all the religious, educational, medical, agricultural and administrative missionaries of all the children who were in the Sunday School today are under Anglo-Saxon flags. I know that our race guards the strategic places of the earth today, and the peace of the world, as was foretold. I know we have given in Magna Charta and in the Declaration of Independence the charter of liberty to all the heirs of freedom. We have unlocked the wealth of the earth. We have vanquished disease. We have let the slaves go free. The Sabbath of Israel is our distinctive institution. The Bible amongst us is the people's book. In spite of our folly, in spite of our sin, these are facts about us, under the divine leading and compulsion. And these are some of the numerous marks of Israel.

But I believe that because of these very facts, because of our very identity, we are set in these strange times for a new service to the peoples. Israel has the law of God, the only way out of the present chaos. And Israel is now being driven back and back upon the law. Slowly we turn our faces toward it again. If our rulers only knew themselves as Princes in Israel, if they only knew that our liberation from this economic turmoil is plainly charted in Israel's law, how speedily we should lead humanity into a new development of freedom! I believe people and rulers alike are on the threshold of this very discovery. That is why we teach it and preach it and print it with confidence. Because our people are from of old the gateway of predestined blessing, and because we are not quickly opening the gate, the thunder of the divine hand is heard knocking on all our edifices, and the divine voice is calling, "Open! Open! and let the blessing flow!"

And we shall open. *We shall!* It is God's imperative word concerning us — *shall* — we shall take up once more the hard duty which He lays upon His chosen people, the Servant Race of all the Races.

The Time Is At Hand!

Wake Up, Brethren of the Cloth

By REV. LESTER E. EVANS

How many times we Ministers have read words like these, "The Time Is at Hand." In our Seminary days we avidly read all we could find about the Last Days. We took courses on the Eschatology of Jesus, the Eschatology of St. Paul, of the Apostles and especially a close study of the book Revelation.

But most of us came to the conclusion that all writings on the prophecies of the Last Days were so controversial that it was the better part of wisdom to let the subject entirely alone. I was preaching a series on Revelation in one of my Churches, and a retired minister followed me with intense interest through it all. At the conclusion of the series he remarked, "Well, you did make something out of that book Revelation after all. I never preached from that book. I didn't have the courage."

Yes, it does take courage, but it also takes hours of grinding study, mental perspiration and hard work.

Some of you, my brethren of the Cloth, do not believe in prophecy. To you I have only this to say, that if you do not believe in prophecy, you have no Bible at all; the Bible becomes rather a meaningless jumble of ideas and events — but to those who read, wonder and accept the prophecies of the Book, I have much to say.

Prophecy is two-fold. It is forth-telling and it is also fore-telling. By forth-telling I mean the act of the prophet telling his own generation the Will of God for them. But there is also fore-telling, and fore-telling is the act of the prophet *seeing by Divine revelation what is to take place with perfect accuracy*. It is seeing history in advance! And we have the advantage of living so late in the historical setup that we can look back and check up and find that many of the prophecies have already been fulfilled. Now, to me it is reasonable to believe that inasmuch as many prophecies have been fulfilled up to the present, it is likely that the unfulfilled prophecies will be also.

Yes, I've been through the theological mill the same as you have and well remember that some of the professors with a high brow manner, and an ipse dixit tone of voice, told us that there was forth-telling in the field of prophecy, but no fore-telling.

"You see," they would say, "the prophets were great students of history and human nature. They looked at history and saw certain results from certain causes. History repeats itself because human nature is the same. The prophets could tell what would happen in the future because the same causes bring like results. So because they understood both history and human nature they could say, 'This and that will happen in the future. It happened in the past, it will happen in the future; like causes always bring the same results.' "

It sounds logical and there is some truth there also, but brethren, that is not prophecy, that is mere estimating; or worse, it is guessing.

Now inasmuch as many prophecies in the Bible have already been fulfilled, it is reasonable to believe that those not yet fulfilled, will be. Why shouldn't the prophecies of the Last Days be fulfilled? Why are the prophecies of the first coming of Christ fulfilled, and why will not those of the second coming likewise be fulfilled? It is startling to thoroughly study how the prophecies of the birth, the life, the death and the resurrection of Jesus were literally fulfilled. Oh, I know that some of you believe that the passages in the prophecies which deal with the suffering of the Messiah mean not Jesus Christ, but Israel, the nation Israel. Yet that is too ridiculous, and I haven't imagination enough to believe anything so far fetched. A great deal of "the turning away" from the Church is our own fault, for we have taught our doubts instead of Faith in Him who often begins His words with "*Thus saith the Lord.*"

Because prophecy and its fulfillment is such a controversial subject many ministers have sought to spiritualize the content of prophecy. For instance, we spiritualize the second coming. Not knowing much about it, because we will not study deeply into it *from the Word of God itself*, and being too occupied with running here and there, trying to be a nice fellow, we take the easiest way out and *spiritualize the whole eschatological teaching of the entire Scriptures*. If any brother dares to stand on his own, having spent hours in research in the Bible, and if that brother preaches what The Lord says, many of you call him ignorant, with too little schooling — queer, out of date, *a fellow to be shunned*.

For instance, many spiritualize the second coming. You say that so many dates have been set, so many mistakes have been made, so many have sold their all and climbed trees to wait for the coming of the Lord, that we turn from the literal fulfilling of the second coming with something akin to horror. Some of you men of the Cloth have left prophecy and all that relates to it entirely alone, while others — feeling a twinge of conscience, and wanting somehow to preach the whole Gospel — have offered a balm to their throbbing consciences by *superficially studying prophecy and then spiritualizing it*. What have you done with that great doctrine of the Apostles? What have you done with that great evangelistic fervor of being made ready for His glorious appearing? Why do you twist Paul's, Peter's, John's teachings so that they mean nothing to our own generation, so much so that hundreds in our churches know nothing about it?

How do you spiritualize it? Many of my brethren teach that when we die, Christ comes to us; that is the second coming. By what authority do we presume to state such a fact to our people? Where in the Word of God does it say anything like that? Again, some of you believe and teach that Jesus came again at Pentecost; that, you point out, is the second coming. I fail to find anywhere in the Bible that the coming of the Holy Spirit on the birthday of the Church, which was Pentecost, was His second coming. It was the Holy Spirit that came, the third person of the Trinity. It is very plainly stated in Luke's Gospel, and Luke again explains it in The Acts of the Apostles.

How does Luke explain it? He tells us that Jesus took His disciples to Bethany and told them that the Holy Spirit was coming, and that they were to tarry, and wait. "Then He was received upward into heaven out of their sight." As they gazed in wonder and sorrow into heaven, two men in white apparel suddenly appeared in their midst, saying, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts 1: 11.) That is rather a plain statement. He shall come as He went, by surprise, when we do not expect Him, with His risen and glorified body. Brethren, we must not spiritualize that glorious coming so that this event is empty of meaning. *Jesus is coming again even as He left.* That is our glorious hope. I do not feel, because I believe the promise of His literal coming, that I belong to this or that school of thought. It means to me only that when we accept the second coming as truth, that we believe God's Word.

We brethren all know and realize that we are living in the Gospel age, the day of Grace. We should also know that just as the age of the law ended, so will the Gospel age end; just as the age of the law emerged with violence into the Gospel age, so will this Gospel age merge into the kingdom age with violence. Look at our world. There is the worst violence in its entire history, and it is my belief that we Ministers of the Gospel should know (indeed, we must know) the trends of the ending of our age. As you read in the prophecies of both the Old and New Testaments the things that must come to pass in the latter days, we begin to see the pattern of the last days in the head-lines of our newspapers. Sometimes the radio commentators sound like a voice from Revelation; the difference being that *the events are actually happening*. Wake up, brethren of the Cloth, and see the trends of the times; *the time is at hand.*

II

So many times in the Scriptures we run across these words, "In the latter times." Those words always make me "prick up my ears." Supposing you take all the promises and prophecies concerning the future and place them all together *and really study them*, remembering the promise in the Book: "If any lack wisdom let him ask of God." I have tried that method, with one other: an absolute discarding of all other writings for the time being! An accumulation of Scripture passages, at times entire chapters, and a study of like passages often causes one to go through the Bible. Such a study is rewarding. You not only gain a first-hand knowledge of your subject, but you gain much material for future use in your homeletical work. In my lectures given on "Expository Preaching" I urge the students to search the Scriptures because from a diligent search they will find much material for their sermons.

At first I found this method discouraging because there was so much I did not understand unaided and alone. Then, too, it was disconcerting because I had the habit of consulting my books; but slowly, in my persistence, I began to see the light. A new appreciation and understanding began to dawn. This method of study was like putting together a picture puzzle.

I am firmly convinced that we brethren are not aware of the trends of the times. We have been impatient with those in the past who set a day and an hour, who sold all their possessions, and sought hills and other high places, waiting for His coming. "It harmed religious influence," we say, and will have none of it. That is a natural reaction on our part, but in spite of all that, there is approaching the day, and there is a generation that will be living when Jesus returns. What will be the setting and what will times be like in which that generation lives?

In some of the prophecies there is a dearth of detail, merely the hint; in other prophecies there is detail. Some of you brethren pass it over by calling it Hebrew poetry. I am more and more convinced that the time is near at hand; the trends all tend toward the culmination of the gospel age. The world goes on neither knowing nor caring and it shall be caught unaware. Are we, brethren of the Cloth, going to be caught likewise?

One of the trends of the times that impresses me is the similarity of our times with that prior to the first coming of Jesus Christ. What are some of them? First, Evil, as it was then, is in the saddle in both low and high places. II Timothy in the third chapter tells us, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." The devil knows that his time is exceedingly short and he is furious. He will not be satisfied until the whole world is in flames. The tempo of his ferocity is increasing and will continue to increase.

Another trend in our very midst is *the likeness of the attitudes of the religious leaders* prior to Christ's coming *with ours today.* These religious leaders should have known according to their own books of prophecy the things about Christ's birth, life, mission, death and resurrection, and about the kingdom which He was going to set up; especially, about His getting all things ready to take the throne of his father David. But they were ignorant because of wrong interpretations of Scripture. One of the saddest verses in the Bible to me is this, "He came unto His own, and His own received Him not." (St. John 1: 11.) We are blind like they were, and do not see that the gospel age must end and the Kingdom set up with Jesus as the returned ruler.

And there is another trend that both hits and hurts us, and has for at least the last twenty-five years. We live in that unfortunate time of the great turning away. "And because iniquity shall abound, the love of many shall grow cold." (St. Matt. 24: 12.) We of the Cloth have all suffered because of that. Men have and are still turning away from the church. We have tried every device known to us to fill our churches, but except in a few cases we have miserably failed. When we consider how great is the number of people to whom the church and the Christian faith means nothing, it is a sobering thought. But prophecy tells us that it will be so in the last days. We live in the times of the great turning away, and that is a definite sign of the last days.

We have erred sadly by leaving all teaching of prophecy to the semi-educated and the emotional rabble-rousing type of orator. We who prate so glibly about the scientific method and the intellectual approach, why haven't we approached this subject scientifically? Why don't we close our commentaries and think and study for ourselves? Why don't we demand professors who believe the Bible and not tear it asunder and undermine the faith of our young men? In a minister's meeting the other day a young man arose and said that four other young men in the School of Theology had formed a class by themselves to study the Bible from a devotional standpoint. "Our professors are undermining our faith so desperately that we have formed this class." Brethren of the Cloth, let's do something about that. Let's be blind and ignorant of the last things no longer. *The time is at hand.* The Lord will soon come and judge us. Will your lamps be found trimmed and burning?

The City of Rome

By REV. E. J. SPRINGETT

Toronto, Canada

Some few weeks ago a CBC news commentator expressed his regret at the apparent possibility of the destruction of many of the sacred shrines and historic buildings and monuments in the City of Rome in the very near future. He spoke quite feelingly, but pointed out that if such an unfortunate occurrence should take place it would be due to the fact that the German Army had made use of these sacred buildings and turned them into military objectives in the same way as it has been proved they did with regard to the Benedictine Monastery on Mount Cassino; and our commentator concluded his expression of opinion with the hope that Rome, which he described as the Eternal City, might be spared the horror of bombardment by the Allied Forces.

Inasmuch as there is a great deal of maudlin sentimental nonsense, based upon false assumptions stemming from ideas that are absolutely contrary to the facts of history, rife at this time; and inasmuch as the fate of Rome and of all for which it stands is inextricably bound up with the final conclusion of the present world conflict, I propose to remind you of certain facts which — based upon the authority of the Bible, God's Word Written — are not only absolutely incontrovertible; but also have a tremendous bearing upon things as they are, and as they will be in the not distant future.

But first of all let us bear in mind that no building, edifice or shrine, sacred or profane, historic or otherwise is to be compared in value with the lives of men. No one desires to see any cultural monuments destroyed, but art treasures or cultural shrines can never be spared at a cost of good lives that are being given to rid the world of evil. General Eisenhower had this in mind when issuing the order of the day which finally resulted in the Allied bombing of the famous Cassino Abbey. Further, it must be borne in mind that the City of Rome is of no greater importance than many another national capital; to call it the Eternal City is manifestly absurd. The dictionary definition of the word "eternal" is that it means "without beginning or end of existence." Well, history gives a full record of the beginning of Rome and prophecy indicates the end of its existences as a city and everything points to the fact that prophecy will soon be history. Rome is no more the Eternal City than is London, and it has no more sacred historical shrines than, for example, Westminster Abbey or St. Paul's Cathedral, yet no particular outcry was made when London was subjected to the "Blitz" and both the Abbey and St. Paul's were desecrated by Nazi bombs.

The suggestion that Rome should be held in special veneration because it is the cradle of the Christian Church is baseless and not according to the facts of history. As a matter of fact, the early British Church is equally as old as the Roman Church if, indeed, it does not antedate it. And the statement that is so often made that Britain became Christian as a result of the Mission of Augustine in 597 A.D. is absolutely without foundation. Here are some pertinent historical facts in this regard.

Among those present on the Day of Pentecost, which was the birthday of the Christian Church, the book of the Acts of the Apostles records there were "strangers of Rome," and it is more than probable that some of these returned to Rome carrying the Gospel Message. In his Epistle to the Romans, St. Paul mentions two "kinsmen" at Rome, Andronicus and Junia, and states that they had become Christians before himself. He was converted in A.D. 35 or 36, so we have two Christians in Rome before that date. By A.D. 60 St. Paul is able to speak of the Christians in Rome as renowned throughout the world. Meanwhile Christianity had also arrived in Britain; for after the martyrdom of Stephen — the first Christian Martyr — it is on record that Joseph of Arimathea, with a small company, landed on the island of Avalon, later known as Glastonbury. As Joseph arrived in Britain probably about 37 A.D. there is little question as to priority. But "the question of priority of Churches was discussed in the four great General Councils of the Church at Pisa 1409, Constance 1417, Bâle 1434 and Sienna 1424 all of which after sifting the evidence gave precedence to the Church in Britain as having been the first to receive the faith, and that at the hands of Joseph of Arimathea."

The Roman Church makes much of the tradition that it was founded by St. Peter, who was, so it is claimed, its first Bishop. There is equally as strong evidence that St. Paul had a great deal to do with the founding of the Church in Britain. Clement of Rome states that St. Paul preached in the extremity of the West which has been taken to mean Britain. Theodoret (A.D. 485) definitely states that St. Paul visited Britain, and the statement is supported from many sources. It was confirmed in a very striking manner by the late Pope Pius XI, the immediate predecessor of the present Head of the Vatican. *The Morning Post* of March 27, 1931, contained the following statement: "The Mayors of Bath, Colchester, and Dorchester and the 150 Members of the Friends of Italy Society were today [March 28, 1931] received in special audience by the Pope. His Holiness in a specially prepared address advanced the theory that it was St. Paul himself and not Pope Gregory who first introduced Christianity into Britain." Pope Pius XI was, of course, correct. It is a fact well attested by authentic history and proves the falsity of the teaching which has been current in Canada and elsewhere to the effect that it was St. Augustine sent to Britain and Pope Gregory in 597 who brought Christianity to the British Isles and founded the British Church. Some months ago I referred to this matter, and I repeat what was then said. "Here is some of the evidence: and I quote now extracts from the History of the Church in England by J. H. Overton, a well known and standard work recognized as authoritative by theological colleges and academic institutions throughout Anglo-Saxondom. After referring to the statements of writers whose opinions cannot lightly be dismissed and who trace back the origin of the Church in Britain to Apostolic times, our author cites the evidence of Eusebius, Jerome, Tertullian that the Kingdom of Christ had advanced among the Gauls and Britons and Christ was solemnly wor-

shipped by them in the 1st and 2nd centuries.

"Early in the 3rd Century the Church in Britain had its three chief centers in London, York, and Caerleon-on-Usk. Some have said that these were the seats of three Archbishoprics." Now note this statement: "It is certain that at the Council of Arles in 314 A.D. the British Church was represented by three bishops," and their names are given — Eborius of York, Restitutus of London, and a third, Adelphius, most probably of Lincoln. Again we have evidence of the importance of the British Church in connection with the Council of Nice in 325 A.D. at which the famous Nicene Creed was formulated; at the Council of Sardica in 347 A.D.; and that there were three British Bishops at the Council of Arimunium, 359 A.D., who were so poor that they had to be sent at the "Public Expense."

One more illustration: In the ancient Church of St. Peter's upon Corn Hill, London, there was a tablet. I say "was" advisedly, for I am not sure whether St. Peter's Church still stands or whether, like so many others in the City of London, it has been destroyed by Nazi bombs. The tablet read in part as follows:

"Be it known to all men that in the year of our Lord God 179 Lucius the first Christian King of this Land then called Britaine, found ye first Church in London that is to say, Ye Church of St. Peter upon Corn Hill, and he founded there an Archbishop's See and made that Church ye Metropolitane and Chiefe Church of this Kingdome."

Enough has been said I think to show that Rome has no greater claim to historicity, whether secular or sacred, than many another city. Christian people everywhere should deplore the destruction of churches and cathedrals built to the honor and worship of the only Head of the Church, Jesus Christ our Lord; and thus they would regret the destruction of sacred buildings in Rome. But St. Peter's in Rome, or any other great Basilica, not excluding the Vatican itself, is of no greater religious value, nor more sacred in the thought of Christian people than are Westminster Abbey, or St. Paul's Cathedral, or the Cathedral at Coventry or any of the Churches of Britain, or Rotterdam, or Warsaw, which having no military significance whatever were yet ruthlessly bombed and destroyed by the Hun. Should the Allies be compelled to bomb the City of Rome it will only be because of urgent military necessity. If the Nazi forces use the sacred buildings of Rome as they did the Abbey of Mount Cassino; if in wreaking their spite upon their erstwhile allies they plant explosive and incendiary bombs in the churches and shrines of Rome thus causing their destruction, then we shall have one more among the many evidences of the direct fulfillment of prophecy regarding this global war and its results. Read the 17th, 18th and 19th chapters of the Book of the Revelation of Jesus Christ with reference to the final destruction of the city symbolized by the woman sitting upon the seven hills. Note that this destruction is brought about by those who "have one mind and shall give their power and strength unto the Beast," and of whom it is said regarding the Great City to which reference is made, "and the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire. For God hath put in their hearts to fulfill his will and to agree and give their kingdom unto the Beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great City which reigneth over the kings of the earth."

The only city in the world that can in any sense of the real meaning of the term be described as Holy or Eternal is the City of Jerusalem. God speaks of it as "the City which I have chosen to put my name there." Says the Psalmist,

"Jerusalem is builded as a City that is compact together. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love thee." (Psalm 122.)

Jerusalem was the Capital of the Davidic Monarchy. There the Prince of the House of David came to His own and they received not. There just outside the City wall they crucified Him. There in the garden tomb of that same Joseph of Arimathea who went to Britain He was buried, and there He rose again from the dead. From the Mount of Olives He ascended into Heaven and to the Mount of Olives He will return. For the course of the present world conflict is set inexorably towards "the Battle of that Great Day of God Almighty" which will be fought in and around Jerusalem. And when that day comes it is said of our Lord,

"His feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east" . . . "And the Lord shall be King over all the earth; in that day shall there be one Lord and his name one" . . . "And Jerusalem shall be safely inhabited" . . . "And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles." (Zech. 14.)

"And many nations shall come and say, Come and let us go up to the mountain of the Lord and to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths; for the law shall go forth of Zion and the word of the Lord from Jerusalem." (Micah 4: 2.)

There it is, my friends, *Jerusalem the Center of World Government and Worship.* Jerusalem the Eternal City, the Capital of the World; not London or Washington, or Rome, or Berlin, or Ottawa or Moscow, but *Jerusalem* — for "The Hill of Zion is a fair place and the joy of the whole earth upon the North side lieth the palace of the great King. God is well known in her palaces as a sure refuge." "God is in the midst of her therefore shall she not be removed, God will help her and that right early."

A Distinction

JESUS told His disciples: "And as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you . . . etc." (John 13: 33.) He recognized the Jews as *distinct and separate from His disciples.*

The disciples, other than Judas who betrayed Him, were Galilaeans of the tribe of Benjamin and not Jews racially although religiously known as Jews because many were members of the Synagogue.

At the time of the trial of Jesus when Peter, because of his speech, was accused of being with Him, he was told: "Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto." (Mark 14: 70.)

And when the Jews sought to kill Jesus He walked no more among them (John 7: 1), but He did not leave Palestine; He confined His activities to Galilee where He was free to walk — for the Galilaeans were not Jews. We therefore find our Lord spending much of His time around the Sea of Galilee, among the Benjamites — the tribe which was to become a light (I Kings 11: 36) which explains why, to His disciples, Jesus said: "Ye are the light of the world" (Matt. 5: 14), for they were *Benjamites!*

Youth In a Confused World

By C. R. DICKEY

WHAT is more tragic than the bewilderment of youth in a world at war? Trains and buses are filled with homesick, frightened lads, many of them away from home for the first time. Cities and production centers are unable to provide living quarters for teen-age girls who drift in on restless wing seeking work and excitement.

Hasty marriages are the order of the day, followed by a series of cross-country flights from camp to camp, in which young husbands and wives play a grim game of hide-and-seek in a frantic attempt to snatch a few hours or days together before the call comes for duty overseas.

How great is the need of these boys and girls for direction which will enable them to get their bearings in the midst of a topsy-turvy world! Most of all they need a guide who knows the way and makes no mistakes. Abbie Farwell Brown suggests such a guide in a few beautiful verses so vibrant with evidence for faith and hope that we quote them in full:

The wild geese need no compass and no chart
To find the distant North.
Bravely the flock wings forth
Through infinite sky and over trackless sea
To the cool haven where they all would be,
Led by infallible magic in the heart.

The violet has no calendar to tell
The ritual of the year.
But when her Day is here
I know she will fulfill the ancient tryst,
Donning the sacred veil of amethyst,
By the gray boulder in the ferny dell.

They never fail, the patterns far and wide!
The veery's measureless tune,
The accurate tide and moon,
The bee's geometry, the beaver's art.
Who would maintain his little life apart
And fear to lean upon the invisible Guide?

Youth, when untouched by evil influences, responds to this invisible Guide as naturally as flowers turn to the sun. But, unfortunately, almost every school is impeded by a few teachers who instill in the minds of students the idea that one can maintain his little life apart from his Creator. As a consequence, nearly all young people have been exposed to the contagion in some form. When one becomes obsessed with such a notion, he loses to a certain extent the natural instinct of the heart to turn to God and seek His guidance.

Nevertheless, regardless of self-assurance and the love of independence, all must come back to God to find the way.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jer. 6: 16.)

Young people are greatly in need of knowledge which gives sure direction and definite purpose to life *now* — not in some distant, fanciful future. That knowledge can be found only in the Bible. The old paths about which Jeremiah speaks are charted in the Bible. But one needs help to understand the maps and find the good way.

Jesus promised his disciples that "When He, the Spirit of truth, is come, He will guide you into all truth." However, Jesus had already tutored them and personally guided them for almost three years in practical Christian living as a preparation for the Holy Spirit's further instruction. Likewise, all of us need proper instruction in order to understand the Bible and learn how to receive the deep things of the Spirit of God.

It is a regrettable fact that young people are not always receiving proper instruction in the churches where they have a right to expect it. The churches and church schools are failing in large measure to teach God's Word in truth, even as the synagogues failed the people when Jesus taught in Judea. Therefore many have wrong impressions concerning the Bible. They regard it either as an awesome book that belongs to some mysterious realm of the spirit and wholly beyond their comprehension, or as an outmoded document that has no importance in an age of science and sophistication.

Really the Bible is far more practical than mystical; it is more up-to-date than the newest edition of a daily newspaper; furthermore, it contains the only reliable information regarding the past, present and future of the leading races and nations in the world today. Young people would love the Bible and literally eat its message if they could learn its timely truths from a wise and understanding friend, as Mary sat at the feet of Jesus and heard his words.

In a brief résumé, let us see how the Bible reveals God's plans and purposes for humanity. If rightly understood it will explain these turbulent times in which we live and give us the fundamental causes underlying the present war.

In the beginning God created the earth for a specific purpose. That purpose was to fill it eventually with human beings who, by acting on their own initiative, would desire to love and obey Him, and delight to honor and glorify Him above all created things.

From the concise account in the opening pages of the Bible, we know that the divine plan made a promising start, for "God saw everything that He had made, and, behold, it was very good."

Then "the Lord God commanded the man"; that is, God, in His wisdom, set up a benevolent system of government for man's welfare and guidance. But, strange as it seems, even God had an enemy — an evil personality known as Satan or the devil, who had previously been thrown out of heaven for rebellion, declaring that he would be like the Most High. This evil genius approached our first parents and challenged the authority of God. He deceived them with lying propaganda and invited them to join him in a revolt against God.

It was the first election day. It was a day of destiny which affected all future generations. For man voted against God and His perfect government; he voted for "the rulers of the darkness of this world." In so doing man cast his ballot against economic security, health, happiness, peace, fellowship with God and immortality: he voted for poverty, drudgery, pain, sorrow, evil environment and eventual death. (See Gen. 3: 16–19.)

In that fateful day, man also unwittingly voted for crime and war. Surely and quickly these evils overtook man in his opposition to God's government. In the fourth chapter of Genesis we read of two murders; and by the

time we reach the middle of chapter six, we learn that "the earth was corrupt before God, and filled with violence" to such an extent that God mercifully decided to cleanse it with the deluge and start all over again.

After a few centuries, when nations had been established by the descendants of Noah, a wonderful new plan emerged in the very midst of widespread paganism. God selected one man to become the founder of a race with whom He would deal in a special way, and through whom He would overthrow the destructive works of Satan, in order that the aims which He had for mankind from the beginning might be attained. The man chosen for this purpose was Abraham, a descendant of Noah's son Shem. God made a perpetual covenant or contract with Abraham, declaring that he should become the father of many nations, and that through him all the families of the earth should be blessed.

The covenant continued in Sarah's son Isaac; then in Jacob; then in Jacob's twelve sons; and finally, in the latter days, or Christian era, it has continued — and is now due to reach its culmination — under the leadership of the two sons of Joseph, Ephraim and Manasseh.

The people of the covenant were known first as Hebrews, a name derived from Eber, one of Abraham's ancestors. Later, after Jacob's name was changed to Israel, they were called Israelites, a name which designated them peculiarly as God's people. Then, at a still later time, they were to adopt the name Isaac, as stated in Genesis 21:12: "In Isaac shall thy seed be called." That they did this some centuries later, we know from Amos 7, where the prophet writes of the northern Kingdom of Israel. He prophesies in verse 9 about "the high places of Isaac"; and in verse 16, the people refer to themselves as the House of Isaac.

Now that Jacob's ancient prophecy in Genesis 48, concerning the House of Joseph, has been fulfilled in the Great People of the United States of America and the British multitude or Commonwealth of Nations, we call ourselves Saxons, a name which is clearly derived from Isaac — sons of 'Saac — there being no vowels in the Hebrew language originally.

God exercised the utmost care in selecting, training and guiding this special people whom He called in Abraham. This does not mean that He has no interest in other races; rather it means that He loves all the people of the world so much that He raised up Israel for the very purpose of using them to serve, teach and bless all the other nations. Israel has received no privilege that has not entailed a corresponding responsibility.

Practically the whole Bible is the story of this one race. Bible history is their history, telling how God led them out of Egyptian bondage; how He guided them in the wilderness; how He made them a nation at Mount Sinai; and how He codified for them the only perfect laws known to mankind. The Bible tells of great men and women who served as their leaders: Moses, Miriam, Joshua, Deborah and many others. It tells about the establishment of David's throne, through which royal line the great Messiah came. In its pages we learn of the rending of the kingdom at the end of Solomon's reign, when Rehoboam headed the southern Kingdom of Judah, and Jeroboam became king over the northern Kingdom of Israel. From that time on the Bible deals with the history and prophecy of the two nations as separately as a modern historian would deal with the history of the United States and Canada.

In the books of Kings and Chronicles we have the national records of these two kingdoms of Abraham's covenant family; in the Psalms we have their hymnbook; in the work of the prophets we find God's special messages to them, giving them instruction, warnings and their future destiny. In the New Testament we find the story of their Redeemer and the final consummation of the great plan, which has moved through the centuries as silently and unerringly as the planets in their orbits.

But do not think for one moment that this marvelous, redemptive plan has functioned in the world without opposition. Far from it. The covenant race soon became the main target of Satan's schemes; having frustrated God's first plan, he determined also to thwart the establishment of a righteous kingdom founded in Israel and ruled by the Lord Jesus Christ as King. This conflict, in which the prince of evil struggles unceasingly for supremacy over God and His Son, is the underlying cause of all the wars that have been fought since the beginning of man's history. Whatever the issue may seem to be on the surface of any armed conflict, a discerning student can always trace its real cause to the principalities and powers of darkness who maneuver furtively to crush the people of God and gain world control.

The books of Joshua, Judges, Kings and Chronicles confirm this truth with abundant evidence. Israel's progress has been opposed every step of the way by the emissaries of Satan. These books reveal also the important fact that the covenant nations have never been defeated in war except when they refused to follow God's instructions. Here are a few instances, chosen at random among many:

"Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, He delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him. Herein thou hast done foolishly: *therefore from henceforth thou shalt have wars.*" (II Chron. 16: 7–9.)

"It came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him. And it came to pass, that in the fifth year of King Rehoboam, Shishak king of Egypt came up against Jerusalem, *because* they had transgressed against the Lord." (II Chron. 12: 1–2.)

"Jehu took no heed to walk in the law of the Lord God of Israel with all his heart. . . . In those days the Lord began to cut Israel short: and Hazael smote them in all the coasts of Israel." (II Kings 10: 31–32.)

"The king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: *because* they obeyed not the voice of the Lord their God, but transgressed His covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them." (II Kings 18: 11–12.)

"If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." (Isa. 1: 19–20.)

Although unrecognized by the majority of people, the same causes and effects are operating relentlessly in modern Israel at this very hour. Anglo-Saxon-Celtic peoples call themselves Christian in the name of Christ, yet deny their Israel ancestry and their obligations as the covenant race. Like Israel of old we frequently vote against God and transgress His laws. And we are still paying the same old penalty — war — war — war. Furthermore our present apostasy has led to unprecedented war because we are living in the time referred to in Revelation 12: 12: "Woe to the inhabiters of the earth and of the sea! for the devil is come

down unto you, having great wrath, because he knoweth that he hath but a short time." As the day approaches ever nearer for Christ to return as King, Satan intensifies his efforts to overthrow the Israel nations and prevent Christ's reign.

All the Bible prophets have declared that the powers of evil are doomed to failure; however, the burden of their messages is that the covenant people will not escape punishment for their rebellion and disobedience. We shall reap what we have sown. We are heading now toward the day of terror and sorrow foretold by Jesus:

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. 24: 21.)

Even so, the glory of the prophetic message is that God guarantees to rescue us from evil and preserve us as a nation. He will let wicked nations bring us into the valley of death. He will let us suffer with increasing intensity until our stubborn, selfish wills are broken and we ask Him to do something about it. Then He will rout our enemies and deliver us.

It is the day of God's triumph which all the prophets rejoiced to see. God will yet win. His plan will reach its climax when Christ takes the ancient, earthly throne of David to rule all nations in righteousness. "The God of peace shall bruise Satan under your feet shortly." (Rom. 16: 20.) Then peace — everlasting peace — will settle over a weary, chastened world.

David Davidson adequately sums up the present conflict, both as to cause and effect, in the following paragraph from his article on *God's War Aims:*

Let us remember that this is God's War, and that God's immediate "War aim" is *the deliverance of His people from the bondage of a civilization of their own making*. For this present physical war is but the final phase of the "rounding-up" of the nations for the deliverance phase of "Jacob's trouble," and is the prelude to the great spiritual war on earth, known as "the Judgment of the Nations," and referred to symbolically in Revelation 15: 14 as "the battle of that great day of God Almighty," — for God's Judgment is the final "battle" of the world's last war upon his (man's) own iniquitous civilization, based upon "ethics" without God and His Christ.

Contemplating these great movements, young people may well ask: Where does the individual fit into such a vast plan? What is my part?

First of all you must make sure of your citizenship in the Commonwealth of Israel by confessing faith in Christ as the Son of God, and accepting him as your Saviour. There is no other way to enter the Kingdom of God and come under the blessings of the covenant. You may not be of Israel descent, but you become a Part of Israel when you become a true Christian. On the other hand, one may have Abraham as his ancestor without being in the Israel household of faith. This is true in the case of the Jews who, though they may claim Abraham as their father, are not of Israel because they reject Christ. They too much confess Christ as the Saviour from sin and the Redeemer of Israel in order to become a portion of the Israel of God. (See Gal. 6: 14–16.) As Jesus said, "If you were Abraham's children, you would do the works of Abraham." How? By believing in Christ as the Messenger of the Covenant. "But now," Jesus added, "you seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham." (John 8: 39–40; Mal. 3: 1.)

Conclusion!

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

What then?

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

Then the next step is to put your trust in the plan of God as outlined in the Bible. If you are a Christian, you are an Israelite, and the Bible is your Book. Its glorious promises of victory are yours. It assures you that the time is near when the government of God will be the government of all the nations on the earth. No power in heaven or in the world will be able to prevent the execution of God's decrees as recorded in His Holy Word.

Moreover, God has said that He will use you in crushing aggressive nations that dare to fight against Him. Speaking of Israel as the rod of His inheritance, God said: "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.) Young people of Christian Anglo-Saxondom are the weapons of Israel today, and God is now using them to destroy the military power of those who would enslave mankind. It is a mighty challenge and a grave responsibility for youth. But it gives purpose and direction to one's life to know that whether he serves on the production line or in the battle line, he is in the Army of God, fighting to establish *here and now* His everlasting Kingdom of righteousness and peace.

No combination of evil forces will ever banish Christ from the throne of his Kingdom on earth, which will soon become perfected like that in heaven. "Thy Kingdom come. Thy will be done — in earth — as it is in heaven." Christ is able to answer that prayer. After his resurrection, he declared: "All power is given unto me in heaven and in earth." He is able to keep you and guide you as he has promised: "Lo, I am with you alway, even unto the end of the world."

If you believe these eternal truths, you have something to tie to — a safe anchor in the seething trouble and confusion of a world at war. Let your soul sing in the joy and freedom of God's majesty, as did Sydney Lanier in this nugget of pure gold from his *Marshes of Glynn:*

As the marsh hen secretly builds on the watery sod
Behold, I will build me a nest on the greatness of God.
I will fly in the greatness of God as the marsh hen flies,
In the freedom that fills all the space 'twixt the marsh and the skies.
By so many roots as the marsh grass sends in the sod
I will heartily lay me a-hold on the greatness of God.

Firstfruits of the Plan

By G. ALTREE COLEY

"The history of mankind is not a purposeless history. It is a manifestation of the Divine purpose, and I believe that the British Commonwealth is an instrument of that purpose. The Christian goal may be a long way off, but there is no reason why we should not strive to attain that goal — the Kingdom of God on earth." — Lord Baldwin.

"Israel shall blossom and bud, and fill the face of the world with fruit." (Isaiah 27: 6.)

Number Five of a Series

But let us be sure that we see the the situation in its perspective. We have seen that the national promises to the fathers had become visible fulfilment by the close of the Nineteenth century. Does this mean that the Bible, and therefore the Mind of the Creator of all men, was concerned throughout history in merely building the British Empire and the United States? Racial egotism could scarcely go further than this if such an idea were entertained, even if coupled with the knowledge that such development had at the same time been of much benefit to the world. But no such claim is made by any sane person.

All that was accomplished was the demonstration of God's power working beneficently in human history according to His previously revealed Plan, and the development and training of the race selected for His service so as now to possess the character and resources required for the final step and the sublime consummation of the Plan, which is nothing less than the establishing of a totally New Order of human happiness under Divine rule — the Kingdom of God on earth.

Recognition of these two mighty truths would have established the authority and veracity of the Word of God in the eyes of all people, confounding atheism and demonstrating to the heathen that the God of the Bible was the one true God. This was precisely the revealed purpose of prophecy. For in the controversy between Jehovah and the false gods which had ensnared Israel, as argued by Isaiah from the fortieth to the forty-sixth chapters, fulfilled prophecy was repeatedly laid down as the supreme proof of the true God.

Thus, after withering exposure of the impotency of idols, the challenge is issued to them to foretell future events: — "Shew the things that are to come hereafter, that we may know that ye are gods." (Ch. 41: 23.) Then in contrast the Almighty asserts — "Behold the former things [i.e. former prophecies] are come to pass, and new things do I declare; before they spring forth I tell you of them." (Ch. 42: 9.) And again, "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all My pleasure." (Ch. 46: 10.) Then, as saith the Lord, THAT I AM GOD." (Ch. 43: 12.)

Therefore again we must assert that the demonstration of both the foreknowledge and power of the Most High was bound up in the development of the race He had chosen for His witness. Faults it admittedly had, but they were far outweighed by the good achieved. The Israel-Britannic empire opened a new and unique chapter in the history of empires, for it exchanged the old idea of Privilege for the new principle of Responsibility. Gibraltar might fly the Union Jack instead of the flag of Spain, but the Mediterranean was cleared of the Barbary pirates which had infested its coasts for centuries. Egypt might be protected by the Cross in place of the Crescent, but Egypt's despairing cry because of the oppressors had been heard and peace and prosperity reigned, and all nations were free to trade there at will. Aden, a bare and arid rock, had been converted into a fortress at great cost, but only the slave-running Arab dhows had any cause for fear. Singapore and Sarawak and Hong-kong owned British rule, and the world's commerce could pass through tropic seas without molestation from marauding Malay prahus and pirate Chinese junks. Yet while the seas had been cleared of robbers by the vigilant ships of the British navy, and while coastlines had been charted, and shoals and rocks signalized by warning lighthouses, no tolls nor tribute were ever exacted from the world's shipping for services which enriched the world. Truly the twin promises guaranteed by the oath of the Almighty had received ample fulfilment. — "Thy seed shall possess the gate of his enemies; and in thy seed shall all nations of the earth be blessed." (Gen. 22: 17–18.)

Yet much further, spiritual service, the highest of all, was not lacking in the race which God had chosen and disciplined and kept for His service and His glory. Since the momentous time when it emerged from the long period of discipline imposed as the foretold penalty for breaking the Divine Law, this Israel-British race began to exhibit the spiritual fruit which had long before been ordained. A sense of responsibility for the world was developed, a vision of the sin and sorrow of lands where the saving Gospel was unknown impelled to action. Many men, and even more women, went out to live lonely lives, some to die in deserts and jungles and Arctic wastes. Alan Gardiner perishes, the last of his little company, in desolate Tierra del Fuego; Henry Martyn gives his life for Persia; Hudson Taylor takes all inland China to his heart. Mary Slessor turns slave-owning cannibal chiefs into loving slaves of Christ; Livingstone claims a continent for his parish. And under all skies and contending with all hindrances countless missionaries were at work translating the Word of life into the languages and dialects of the world — many of which were thus put in writing for the first time. Then the work of translation was co-ordinated and given to the world by the British and Foreign Bible Society. This Society alone had since its inception in 1804 circulated by 1941 a total of 520 million copies of the Word of God as a whole or in parts.

By the end of the century in China alone there were 2,785 Protestant missionaries, there were 259 hospitals and dispensaries, and 170 higher educational institutions, beside many hundreds of schools for elementary work. Throughout the whole mission field there were 20,458 educational institutions of all kinds, 1,162 hospitals and dispensaries. While the work of German, Swiss and Scandinavian missionaries are included in these figures, eighty-five per cent of the personnel and much more of the funds subscribed came from Britain and her Dominions and the United States.

In addition to the immense service

of Christian missions, great movements took their rise in Israel-Britain having the object of applying the Christian gospel and ethic to the social problems of the world. Perhaps the most remarkable of these was the Salvation Army. Originated to meet the need of the slums of London, it extended rapidly throughout Britain, and a young girl of twenty — the intrepid daughter of the General — carried the banner to France. Thenceforth the movement knew nothing of national boundaries. It was established in Sweden, and met with royal coöperation. It swept to the Far East, to India, to Japan; while it claimed as its home territory the lands of the Anglo-Saxon peoples, the United States, Canada and the Antipodes. Carrying the story of the love of Christ, the Army not only brought hope of eternal life, but it also grappled with the foul effects of sin, want, squalor and crime. The inspired vision of William and Catherine Booth become a force which statesmen had to reckon with, and which kings and queens honored.

Meeting other needs in human life were the twin movements of the Y.M.C.A. and the Y.W.C.A. These likewise soon overflowed the bounds of race and language, and branches were established all over the world. Similarly Missions to Seamen found their way into all the world's great ports, offering a welcome and a helping hand to sailors of every land. Even the dumb animals were regarded as within the loving solicitude of the Creator, and the Society for the Prevention of Cruelty to Animals, originated in the United States, both gave protection to many helpless creatures and aroused a conscience on their behalf far beyond the reach of the actual organization.

Then, as a derivative of the gospel of the love of Christ, charitable works abounded to alleviate suffering and need. Scarcely was the news received of any great disaster or calamity in any part of the globe before a fund would be opened to aid in its relief. Famine, flood, earthquake, pestilence, war, all moved the sympathies of the race which had been trained in mercy, and some alleviation reached the survivors and cheered the sufferers who otherwise would have known no helping hand. After the siege of Paris by a victorious Germany, Britain sent help to the extent of £3,000,000. Famine relief in India was aided by even children's gifts from all over the Empire. Nor did this fruit of Divine training cease to operate in less prosperous times. Everyone will recall the "Save the Children Fund," supported by generous contributions from Britain and the Commonwealth, and the American Red Cross liberality which gave efficient aid to millions of Russians in the Volga Famine, and the aid sent to Japan after the terrific earthquake which destroyed Yokohama. Admittedly more still might have been done, having regard to the wealth of the leader-race; the race was still far from perfect. Yet, viewing it in its place in human history, the truth is apparent that a new conception of brotherhood, of responsibility for others had dawned upon the world, and it was shown forth by the race of whom it was said, "Israel shall blossom and bud, and fill the face of the world with fruit." (Isaiah 27: 6.)

What the fruit has been cannot be more than slightly guessed until the heavenly Records are unrolled. The countless lives that have been touched, the despairing given new light, the downtrodden raised, the starving fed, the children rescued, the desolate comforted, the prodigals reclaimed, the sinners made saints, can never be known here. But certain effects are manifest without question. The consciousness of social responsibility and the philanthropic efforts in India among non-Christian communities, the enlightened legislation in China, the voluntary abolition of age-old abuses are to be traced to the Christian ethic and gospel brought to these great lands by an alien race. If there is now, as there is, a common basis of understanding between East and West, if there is a sense of brotherhood among all races, never before known in the world, it is owing to the toils, the devotion, the altruism — in other words, the responsible awareness of others — of the race ordained and schooled by the compassionate God of all for that very end. It is the meaning of that promise running like a golden thread through all the promises to the fathers — "In thee and in thy seed shall all nations of the earth be blessed." (Gen. 12: 3, 18: 18, 22: 18, 26: 14.) Surely the Spirit of prophecy might well have foreseen that period of consummation reached at the close of the Nineteenth Century, when the Eastern prophet cried: "According to this time it shall be said of Jacob and of Israel, '*What hath god wrought!*' "

The Blind Servant

"Hath a nation changed their gods, which are yet no gods? but My people hath changed their Glory for that which doth not profit." (Jer. 2: 11.)

Yet to all the marvelous meaning of these things the leader-race as a whole was totally blind! The Plan of God revealed in the Book which could have been found in all but every home, had been worked out in human affairs until it was now the great Fact of current history, the Fact which was to determine all subsequent events. The Plan had progressed from the blueprints and specifications of inspired prophecy to the veritable structure itself visible to all the world; not yet complete, but to date showing perfect correspondence with the Plan, and thus giving complete assurance of the finished Design.

Oh for a voice thrilling to the utmost bounds of the world-sown race, compelling Recognition, calling for worshipping thanks to God, and dedication thenceforth to the glorious completion of the Plan — the blessing of all the world! Instead, there was vacuous silence.

It is true that many Christians thanked God for His providential goodness. But they were blind to the key-truth, upon which everything turned, that it was all part of the predetermined Plan begun in the calling of Abraham, never since abandoned nor intermitted for a moment, and shaped by a sure Hand to the determined end. They missed completely the directive meaning which alone could have shed light on the road which the chosen race must take.

Nevertheless the profound meaning had been grasped by a few. About a hundred years ago a Scottish divine, John Wilson, as he read in his Bible the promise granted by an unconditional and unbreakable covenant by the Almighty, recognized in them the lineaments of his own race, the British people. The thought was not entirely new. It had been guessed by the Puritans, and individuals since had pondered it. But the beginning of a widespread belief in the identity of the English-speaking race with the lost tribes of Israel certainly began with the researches of Wilson.

His views became known and the subject was eagerly studied by a number of men whose rank and education enabled them to weigh the evidence from Scripture and history. Many were clergymen and ministers of the leading denominations, some being church dignitaries, many were army or naval officers. They formed no sect, they held devotedly all the doctrines of the Christian faith, only in addition they joyfully recognized the faithfulness of God in raising up lost Israel and fulfilling His word, re-gathering Israel by another

name into the Isles, and there, step by step, fulfilling the rich promises declared unto the fathers. Research into history and archaeology established ample evidence from which to trace the footprints of the exiled Israel from Palestine to the appointed place.

Soon the revelation — for it was not until long after an organized movement — spread to the United States, where further contributions were made by scholarly minds, to Canada where it was eloquently preached to large crowds, and to the rest of the British Commonwealth. The conception was reverent, reasonable. It was derived from the whole teaching of Scripture, and certainly not from a few texts wrenched from their connection. It was supported by scholarship. For Anglo-Saxon-Israel Truth derives its history and archaeology from the same sources which all scholarship must use as material. But, guided by reliance upon the Bible as veritably telling the truth, trained and scholarly minds followed the clues afforded by the researches of learning and found a pattern where others see only a maze.

Yes those who should have been the first to recognize the glorious truth, the clergy who are solemnly adjured at their ordination to "preach the Word," were as a class not interested, some were disdainful and hostile. The men of letters, the historians and publicists who at least knew the amazing facts of history had become skeptical of any spiritual background to human life. Throughout the Wonder-century the Revelation had become ever clearer and clearer, Recognition now was required, and it was lacking.

There was a reason. For, as the century of such fruition advanced, the enemy of God and man had been at work injecting streams of poison into the national thought, producing spiritual blindness and paralysis. It had been distilled abroad. From Germany came the theological brand. It taught our religious leaders to regard the Bible no longer as the Word of God, but as a fabrication of folklore and myths in which might be found elements of Divine truth. The temptation ought to have been detected, for it was very old. Framed in heavy polysyllables it was the very "Yea, hath God said?" of the Garden. From France came the intellectual brand. The atheism of the Dead Sea fruit of the theory of an automatic and mechanistic Evolution of matter. The theological unbelief, Modernism, robbed the race of its title-deeds to the heritage promised to the fathers, asserting these promises to be vainglorious myths; the scientific unbelief, Evolution, denied the action of God in human history and interpreted the chain of development which had made the Britannic race great and happy as mere chance.

That a mysterious and potent spirit of evil was at work is evident from the enthusiasm — surprising the author himself as he records — with which the Origin of Species was received, although it abounds with illogical deductions and unwarranted analogies. And that the spirit of evil has not yet been exorcised is evident from the fact that, although subsequent discoveries of science have failed Darwin in his expectation of added confirmation of his theory, although twentieth century science has discarded the mechanistic science of the nineteenth century, and has totally failed to translate the theory into ascertained fact, nevertheless it is still being taught to our youth in our colleges as proven and accepted fact. The fatal effect is that it dismisses the conception of a beneficent Creator, ever interested in the good of His creatures, from the sphere of intellectual thought. God was dismissed from the world which everywhere and to the most microscopic detail bears witness of prescient design. *The fool said in his heart, there is no god!*

But the attack was made not only upon the intellect, a snare was prepared for the heart. Many sincere hearts were unmoved by the attack upon thought. The Christian faith was too real, the new infidelity too distasteful to influence them. But they failed to perceive the peril of the new current of ritualistic worship, made fashionable by the Tractarian movement, which opened the way for an influx of influence from Rome unknown for three centuries. Protestantism, which had made Britain great and free, was a term to be shuddered at. Observance of prescribed rites took the place of vital spiritual life. But the effect we are here concerned with, the effect upon the glorious truth of Britain's identity as God's servant nation Israel was as blighting as rationalistic unbelief. For the Church alone was held to be the heir of Israel, which as a nation and the depositary of Divine promises had ceased to exist. Therefore all evidence of the actual fulfilment of those promises in a particular race was treated as illusion. The promises were twisted to fit a spiritual fulfilment only.

Yet another adverse influence has to be recorded. Weak at first, affecting only a small band of devout Christians who believed the Bible implicitly, it became even more hostile to the recognition of the truth now being revealed than the other more patent errors. This was the Futurist interpretation of Scripture prophecy.

Originated in the late Reformation period by Jesuit casuists, it was given wider currency by the work of a Spanish priest disguised under the Jewish name of Juan Josaphat Ben Ezra. His book, "The Coming of Messiah in Glory and Majesty," was translated into English early in the Nineteenth Century and came under the notice of students interested in prophecy. Before long the views set forth influenced the leaders of a devout movement which had abandoned all religious forms and aspired to a primitive simplicity of life and worship. Limited within this sphere Futurism would have been little known, had it not, later in the century, been adopted virtually as an article of faith by the fundamentalist churches of America and a large section of evangelicals in Britain. Its answer to all proof of God's faithfulness in the fulfilment of His promises to Israel was that while the Bible is wholly true, and every promise must be fulfilled, no restoration and national blessing of Israel can take place in the present era, which is concerned with the mystical Church. All evidences of Divine fulfilment were illusory because national Israel was not functioning in the present age.

By these various means the new revelation was prevented from entering the mind of the one people in the world who showed all the marks of being Israel, upon whom had been absolutely showered the rich fulfilments of the categorical promises of God. It was a sight to make angels weep — and despair. Well might the prophet exclaim — "Who is blind, but my servant? or deaf, as the messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not." (Isaiah 42: 19–20.) Well might Moses have warned, "Do ye thus requite the Lord, O foolish people and unwise? Is not He thy father that hath bought thee? Hath He not made thee and established thee?" (Deut. 32: 6.) So the eternal Rightness of the universe which is not to be scoffed away with a syllogism must have been compelled to say with Jeremiah — "Hear O earth; behold I will bring evil upon this people, *even the fruit of their thoughts*, because they have not hearkened unto My

words, nor to My law, but rejected it." (Jer. 6: 19.)

Once again, as long ages before, Israel had approached to the very borders of the Promised Land — and turned away. Once again the failure was owing to the time-old cause — "They could not enter in because of *unbelief*." (Heb. 3: 19.) After the first failure Israel thenceforth wandered for thirty-nine years in the wilderness. Can we say that Israel of the latter days has not been wandering in the wilderness these many years? The change was so rapid and so marked from that hour of destiny which was missed through unbelief that a foreign observer startlingly says, "Within three years of the glorious Jubilee procession, the Lord God of Hosts seemed to have deserted England." (André Maurois: *The Edwardian Era.*)

A marked change had come over national thought. By the opening of the Twentieth Century speculative doubt had captured the pulpit. The era of spiritual vacuity had set in. The fiction of the period reflected the fashionable trend, and the timid skepticism of Mrs. Humphrey Ward, the wistful doubt of Galsworthy were mere stepping-stones to the hardy infidelity of Arnold Bennett and H. G. Wells. Materialism ruled society and politics. Former idealisms, loyalties, standards of conduct, were abandoned with impatience. A "new freedom" derided the self-discipline, the dignity of the only true freedom, the freedom of the spirit. And in that dangerous hour when the armor was ungirt and the lamp of faith smoked dimly, World War I was sprung upon the nation. For the Adversary of God and man was aware of the Fact of the Plan and was bent upon its defeat.

We are familiar now with the enemy technique of launching a "Softening" propaganda followed by sudden brutal violence. It is the technique of Satan. The corrupting philosophies just noted, the sensuous pleasures, the disregard of eternal values constituted the process calculated to soften the moral fibre and racial character to the degree that overwhelming violence could triumphantly complete the catastrophe, and destroy the Divine Plan. We know that this was averted, that the plot was foiled. Nevertheless, the loss was immense. The race went into the war valiantly but with little faith, and emerged from the war without having regained it. Stunned by its losses, its million dead, its wasted treasure, its shattered commerce, the nation felt that it had still less reason to believe in the beneficent God of its fathers. The agnostic position was best, no one knew anything for sure. And there was no national voice to teach that the disaster had befallen because of what had gone before. There was no prophet to cry aloud to the people that the evil had come upon them as "*The fruit of their thoughts.*" (Jer. 6: 19.)

But the after-war period concerned itself very little with speculative thought. Its conclusions were settled. Philosophic doubt had become translated into a formula for living. Fatalism governed action. Little attention now was paid to whatever the organized Church had to say; few but the elderly troubled to come within hearing of it. Whether it still taught either "honest" doubt or superstitious hopes or even the pure gospel of Christ interested very few. Church leaders deplored this drift from the Church. They seemed unaware that they had refused the one message which could meet the need both national and personal — the message of the Kingdom of God. Opportunity had come to the Church, the most gorgeous opportunity ever vouchsafed since the beginning of the era when the apostles burned white-hot with the message of the risen and triumphant Lord. They had sown the good seed of the Kingdom, it was for the Church in the end of the age to reveal that all preparations were accomplished; the Bible demonstrated as the one infallible Guide of men and nations, and to announce that the Kingdom of God was at hand. But the shepherds had sold out their birthright. When the second section of the World War came the utter barrenness of the professing leaders of religion stood revealed. Well might the Lord God say of such:

> "Woe unto the foolish prophets, that follow their own spirit and have seen *nothing*. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." (Ezek. 13: 3-5.)

How shall they answer this cry of a mother bereft of both her sons in this war and of a father sacrificed in the last war — "As a mother in Israel outraged, I stand for scores of passionate, silent mothers, and I call down God's presence and power to expose the hollow mockery so many parsons are preaching."

For the plain but mighty truth is that this war was unnecessary, like the last war. A self-disciplined, righteous race controlling the major resources of the earth could have arrested aggression by withholding the key materials of war. Instead, a slack indifference permitted greedy profiteers to sell them. The parents bereft of their boys at Bataan know that they were killed by shells made in their own homeland and sold to the enemy. Further, if disciplinary action was needed, the race, knowing itself to be Israel, could have invoked the assurance — "Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight." (Lev. 26: 8.) The policeman has all the authority and resources of the State behind him, and no less powers are granted to the nation and race appointed by the Almighty for His service. These are the truths which the spiritual leaders of the race ought to have known and taught. Instead, twelve hundred churches in Britain damaged or destroyed reveal the exasperation of the Almighty.

But thought is interactive, and while religion gave little help it received none from the accredited leaders of secular thought. The general mind dismissed such thought — if state doubts and cynicisms can be called thought — as high-brow, and was not interested. Popular literature no longer contained disquisitions or doubt. It claimed to report action, and astonishingly unsavory action alone seemed to come under observation. The profanities of the first decade of the century gave place to the obscenities of the third decade. Since the present writer must confess to having little first-hand knowledge of this particular national trend a more competent authority must be invoked. The highly esteemed *Spectator* permitted a reviewer to write in its pages an apparently unconscious revelation of the state of the public taste. "It will be an unexpected book for those to whom Mr. . . . still primarily means: adultery in China, murder in Malaya, suicide in the South Seas, the colored violent stories which have so appreciably raised the level of the popular magazine." (*Spectator* for June 21, 1935.) Any comment would seem to be inadequate. The writer's name — foremost among the first half-dozen novelists — has been withheld merely because it is unfair to pillory one offender of a multitude. For it is scarcely possible to take a novel from the library shelves without being affronted by the impudent uncleanness and irreverence in its pages. Has the fact that more than a million books have been destroyed by enemy bombs no relevance to this crime against the decency of God's chosen race? The responsibility of all writers who have contributed to the slackening

of the race's spiritual morale is a heavy one.

Nevertheless, they found succulent markets for their works. The public applauded them. The people, the brave, cheerful, kind-hearted people, have a responsibility. They were content to go in unthinking pursuit of pleasure in a rocking world which needed the sanest thinking and most disciplined action. Again the unerring Word of God sums up the matter:

"The prophets prophesy falsely, and the priests bear rule by their means, *and my people love to have it so:* and what will ye do in the end thereof?" (Jer. 5: 31.)

Today the people must toil with little time for pleasure. Women as well as men labor in factories and on the land, rationed in food, rationed in clothes, rationed in warmth. Vast ruined heaps are all that is left of numberless streets of pleasant homes. Children are separated from their parents, and noble is the spirit that resolutely works on to victory, but where it might be uplifted in joyous assurance of a glorious dawn, made sure by the unchanging covenant of the God of Jacob, it toils, a blinded Samson, because of the deceiver. The prophet of Ephraim uttered the true word of the Lord:

"I have written to him the great things of My law, but they were counted as a strange thing." (Hosea 8: 12.)

Following the eclipse of spiritual and moral forces the nation as a State was bound to pass likewise into eclipse as surely as the darkened sun entails the chill shadow over the earth. This is a rule in our Israel history which exhibits no exception. As a consequence, while the vast structure of past achievement still presented its imposing façade to the view, there were many signs of strains and stresses.

Basically Great Britain was dangerously impoverished, her powerful resources of wealth, which throughout her history have been her chief instrument of international policy, had been exhausted by the World War. The feverish flush of industrial activity immediately after its close, the ingrained habit of possessing the financial lead of the world, conspired to conceal the ominous change which had been taking place. For a brief space Lancashire mills were flooded with orders to supply cotton to fill the long-depleted stocks of many countries. But increasingly competition pushed forward. India more and more began to rely upon her own increasing production. Japan, as a result of calculated State policy, was able to dump its cotton throughout the East, invading Africa and even successfully competing in the cheap market of India itself. The great industry of Lancashire, one of the chief sources of English wealth for a century, slowed down, then grew silent and still. It was but one instance of many in which the land which had led the way in wealth-producing inventions began to find itself outdistanced by competitors using the very machines it had first devised.

As a result of this loss of money-power, and the weakening of the national fibre due to the loss of spiritual power, there followed an almost unimpeded course of retrograde steps, each in turn lowering the national prestige and making the next more inevitable. Disarmament was an economy that commended itself to all but a few anxious watchers; it was therefore pursued to the point at which the most peace-loving nation in the world was unable to curb any disturber of the peace. The constable had permitted himself to be disarmed. The race which had policed the Eastern seas so that the commerce of all nations could navigate them in safety, made a virtue of necessity and surrendered the duty to Japan. That ambitious State neglected the police-work, pirates again infested the seas, but she did seize the opportunity to rob China of Manchuria. Britain could only murmur her disapproval.

The British taxpayer was paying five-pence in the pound income tax on the unpaid part of the Italian debt while the taxpayer of Italy was paying less than a penny. It might therefore have been expected that at least diplomatic friendship would be maintained by the Italian dictator. But even this could not be saved by the utmost conciliation on the part of British ministers, and when, swollen with megalomania, Mussolini attacked a fellow-member of the League which was to preserve world peace, and Britons tingled with anger at the wanton cruelty, remonstrance met only with shouted contempt. Armed interference was impossible for Britain was unarmed.

But all this time within the Britannic sphere there was the same retrocession. Eire, unappeasable, answered every concession by breaking every link with the Commonwealth. The vast spaces of the overseas Dominions lay still unfilled by those who had fully equal rights to the inheritance of the race, because for several reasons the door was closed against them, while at the same time the spirit of enterprise and colonization was wanting in the homeland. Moreover the ties which had been strengthened by war against a common foe grew slack in peace, and there were not wanting voices to proclaim that free association in the Commonwealth also meant freedom to secede from it. Thus in place of an evergrowing power in a League of Britannic nations indissolubly united by race, language, and traditions of ordered liberty, able to impose a mild and just sway over the earth, this race which had been blessed above all others for that very end threw away its heritage, and joined in separate membership a league of all nations having no common bond whatever except the fatuous hope of safety in a "Collective Security" acclaimed with multilingual verbosity.

"Collective Security" became an incantation which if repeated often enough would insure peace. It was a strange sound to come from Whitehall. The Mother of Parliaments was forced by her Ministers to make affinity with blood-stained dictators who had ruthlessly murdered constitutional freedom in their own lands and were well-known to be plotting its extinction everywhere. But Collective Security disappeared like Macbeth's witches when the real grapple with the aggressor came. Deceived by illusions, disarmed while all Europe had become an armed camp, the ordained protagonist of peace and right was forced to sue for a peace which was only a reprieve and at the cost of honor. Humiliated by the unprecedented spectacle of a Prime Minister going three times to plead for peace from an arrogant paper-hanger who had become the first gangster in the world, a proud, generous and honorable race gained a space of time in which to prepare for certain war only at the sacrifice of a brave and free people. In the coming restitution Czechoslovakia must be the first and special care of the British people.

The insult was quickly followed by another, and the agreement of Munich was torn up by the enslavement of the whole country from which the chief defence had been surrendered by the connivance of a British Minister helpless in the knowledge of Britain's unprepared state. Still another followed. The race which for centuries had held the balance of power in Europe, the race which had colonized a quarter of the globe, which had been guardian of the seas, which had defied and defeated every mailed aggressor in turn, had become so negligible in the mighty power-politics of the dictators that a

last attempt to curb the Nazi aggressor by reaching an agreement with the Soviet Government was curtly rebuffed by the signing of a non-aggression treaty by the two continental giants while the British mission was still in Moscow. Twentieth century writers who had vied with each other for fame in the zeal with which they decried — "debunked" was the word — the Victorian era, may admit that neither Palmerston nor Gladstone, Disraeli nor Salisbury, much less the royal woman whom they served, could have dreamed that their England in so short a time would have sunk so low. But Samson had suffered his locks to be shorn and no more could he subdue his enemies at his will.

Thus far we have noted the cheerless progress downward which has attended the new paganism, only as it was manifest in England.

Nevertheless, the same decline and its relentless entail of disaster is manifest in the whole of the Anglo-Saxon world. In the United States the fashionable pulpit, the lecture platform, the press were all surrendered to the new denial of the Christian faith. Not less than in the homeland of Darwin, Evolution became the watchword of progress and culture. The famous "monkey" trial of Dayton, Tennessee, became the occasion for a riot of fun in the popular press from the Atlantic to the Pacific. A community that could be so half-witted as to make a stand for the Genesis account of Creation was beneath argument; it could only be answered with ridicule. Yet this was in a country which invokes the name of God in its heraldry, its coinage, and its legislative assemblies; this in a country cradled in the Christian faith, whose greatest men were Christian heroes, a country which had taken a noble share in giving the Bible to the world.

The overseas partners of the Commonwealth reflect the trends current in England and the United States. Therefore, though perhaps in a slightly less degree, they adopt the same course. Materialism, the pursuit of money, the pursuit of pleasure, absorbed the general mind. Everywhere spiritual life was devitalized. This ought to be recognized by the absence of all revival movements. The cycle that began with the Wesleys and Whitefield, and was carried forward by successors only less famous until Moody shook the world, ended in the first years of the present unhappy century. Throughout all the heartbreaking, epochal years since then there has been no reviving wind of spiritual fire sweeping round the world. War, pestilence, financial crashes, unemployment, devastations by dust and flood have burst upon one section after another with effects felt everywhere, all uncheered by a great voice lifting the heart to a world above these storms.

Today, while Britain still leads in sufferings and dangers, the overseas kin are following her into the same dread shadows. They are swiftly being stripped of the possessions they believed to be inalienable. The treasured automobile, at once the symbol and the means of physical freedom, stands idle in the garage. Lavish abundance in all things has vanished before the strange phantom of scarcity. Household amenities give way to all the inconveniences caused by a famine in fuel. The prosperity once acclaimed as permanent is only an incredible memory; the progress once esteemed as automatic, envisioned in the fiction of an ascent from amoeba to man the skyscraper-builder, is bogged in a global war.

"Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For My people have committed two evils; they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2: 12–13.)

* * *

Two Gospels, and Both Essential

MANY who preach the gospel of salvation do not recognize that, in itself, the acceptance of personal salvation will not establish the justice of Kingdom administration; neither will it bring *righteousness in government*, when the law of the Lord will become the law of the land. The acceptance by the individual of personal salvation will bring freedom from the guilt of sin, but until the nation turns to the administration of all His laws men will be subject to the evils of maladministration.

All men, both those who have accepted Jesus Christ as their personal Saviour and those who have not, suffer from the nation's refusal to recognize the need of restoring His laws. Even those who claim "nothing matters but personal salvation" prove otherwise when they are confronted with the injustices of an administration not in conformity with righteousness.

Jesus never preached a selfish doctrine of saving one's self alone, but instead, He went about doing good, healing the sick, comforting the troubled, administering to the poor and needy and preaching restoration of Kingdom administration that equity and justice might bring peace to all. Then He taught the need of the new birth in order to gain a permanent place in the Kingdom.

While personal salvation is necessary and essential to the individual's relationship to God and to secure for each his place in the Kingdom it is foolish for those who are at rest and free from troubles to say that nothing else matters. Jesus stated otherwise when speaking of the needs of life — such as food, clothing and shelter, for He said:

"But seek ye first the Kingdom of God, and His righteousness: and all these things [the needs of life] shall be added [*i.e.*, given] to you." (Matt. 6: 33.)

Because a man is a Christian does not prevent him from suffering if his wages are cut or he has lost his position. Let famine come and personal salvation does not prevent him from suffering the pangs of hunger. If he is destitute of clothing and shelter in the cold and storm his thoughts will be of warmth and safety from the tempest. In poverty and destitution, in sickness and suffering and when evil men are abroad, the just suffer with the unjust, all because the nation has not restored the administration of the righteousness of the law while the individual has refused to keep its requirements.

If we preach personal salvation only and refuse to recognize the needs of life, will those who suffer say it doesn't matter? Jesus recognized the need of administering to our physical requirements and He therefore preached the gospel of the Kingdom, the acceptance of which would bring relief to all who suffer. Only in the restoration of kingdom administration will we be able to escape the injustice and inequalities of maladministration. The acceptance of the gospel of the kingdom is as essential to peace, goodwill and happiness among men, in the establishment of righteousness in the nation, as personal salvation is essential to the spiritual wellbeing of the individual.

The Modern Ammon

"LIKE as thou shalt do unto My chosen, saith the Lord, even so shall God do unto thee, and shall deliver thee unto mischief." — II Esdras 15: 56 (R.V.).

On Jan. 28th both Mr. Eden, Foreign Secretary, in the House of Commons, and Mr. Cordell Hull, U. S. Secretary of State, gave publicity to official statements exposing Japanese brutality to British and American prisoners of war, a fearful record of unspeakable outrages which Mr. Eden warned the Japanese Government would not be forgotten when the time comes for Japan to capitulate. Mr. Atlee, speaking two days later at Sunderland, told his audience that "you have only heard a few of these terrible atrocities committed by the Japanese."

These records confirm, if indeed any confirmation was required, our identification of Japan with Ammon and with the Asiatic Babylon of II Esdras 15: 46, in the *Apocrypha*, upon whose head Esdras (the same as Ezra of the O.T.) brings down the sternest denunciations and the most severe retribution, such as Japan has amply earned all down her blood-stained history of plunder and aggression upon her neighbors, a record that is reaching its climax in this, the final war that the Japanese Empire will ever wage. A record, also, which proves that her exalted chivalry (*bushido*) of which she boasts so loudly is nothing but rank hypocrisy.

At one time the Japanese were looked upon by Westerners as "quaint and amusing," an idea encouraged by plays like the *Mikado*. "Opinion has changed," comments Mr. Stanton Hope, in *The Yellow Nazis*, "and with good reason, and now, by common consent, they are 'a horde of treacherous and murderous yellow thugs'."

Read II Esdras 15: 49–63 (R.V.) and note the terrible end that awaits these yellow thugs — virtual annihilation — first by mass air attacks, such as Germany has been, and still is, receiving, which will "devour thee and thy cities; all thy woods and fruitful trees shall they burn up with fire . . . they shall spoil thy wealth and mar the glory of thy face" (62–63).

What is left after the Allies have finished with Japan will be swept away by earthquakes, accompanied by volcanic outbursts and floods, culminating in the greatest visitation yet experienced in that land of seismic upheavals.

"I will send evils upon thee; famine, sword, and pestilence, to waste thy houses unto destruction and death. And the glory of thy power shall be dried up as a flower, when the heat shall arise that is sent over thee" (verses 49–50).

"The Children of Ammon," says Zephaniah (2: 9), "shall be as Gomorrah, a *perpetual* desolation."

That Japan has been true to type is apparent when we compare her career since she was dragged forth from isolation during the latter half of last century down to the present, with the deeds of Ammon and the Ammonites. Ammon was of bastard origin (Gen. 19: 33–38); the Japanese have been called not only "yellow thugs," but also "yellow bastards," though themselves holding a blissful belief in their celestial origin, on a par with the Nazi "master-race" creed. Summing up O.T. references to the Ammonites, *Smith's Bible Dictionary* says of them:

"We find everywhere traces of the fierce habits of *marauders* in their incursions [I Sam. 9: 2; Amos 1: 13], *and a very high degree of crafty cruelty to their foes* . . . The last appearances of the Ammonites in the biblical narrative are in the books of Judith [5, 6, 7] and of the Maccabees [I Macc. 5: 6, 30–43], and their chief characteristics — *hatred of Israel and cunning cruelty — are maintained to the end.*"

Yes, maintained to the bitter end, as we are witnessing today.

— BASIL STEWART

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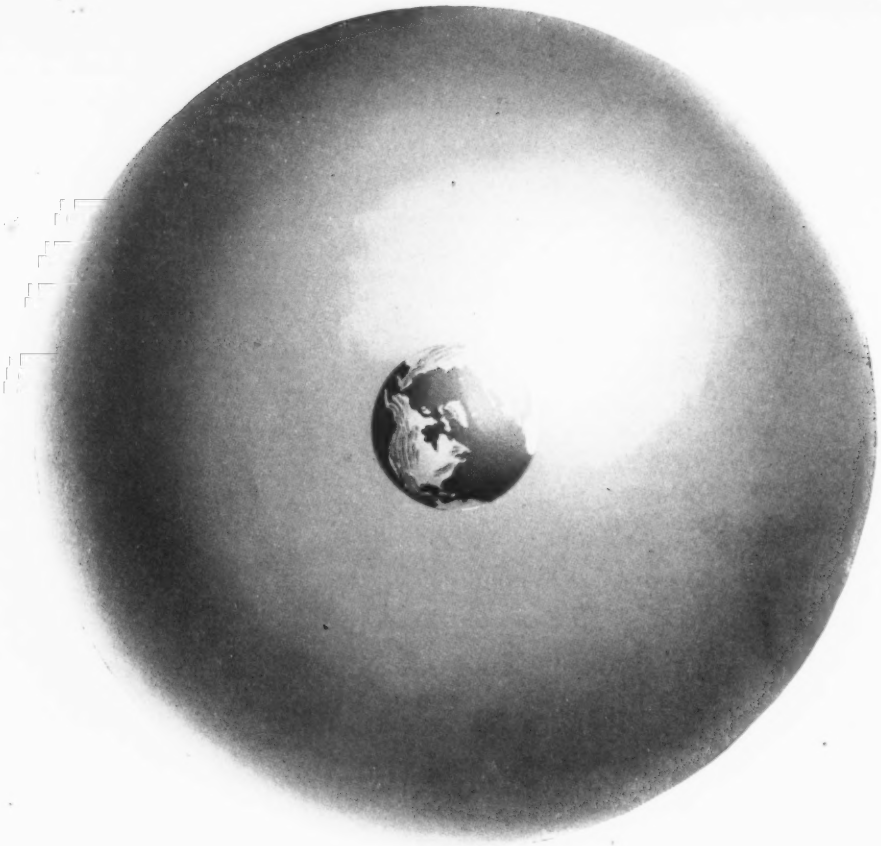
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