DESTINY

The Magazine of National Life

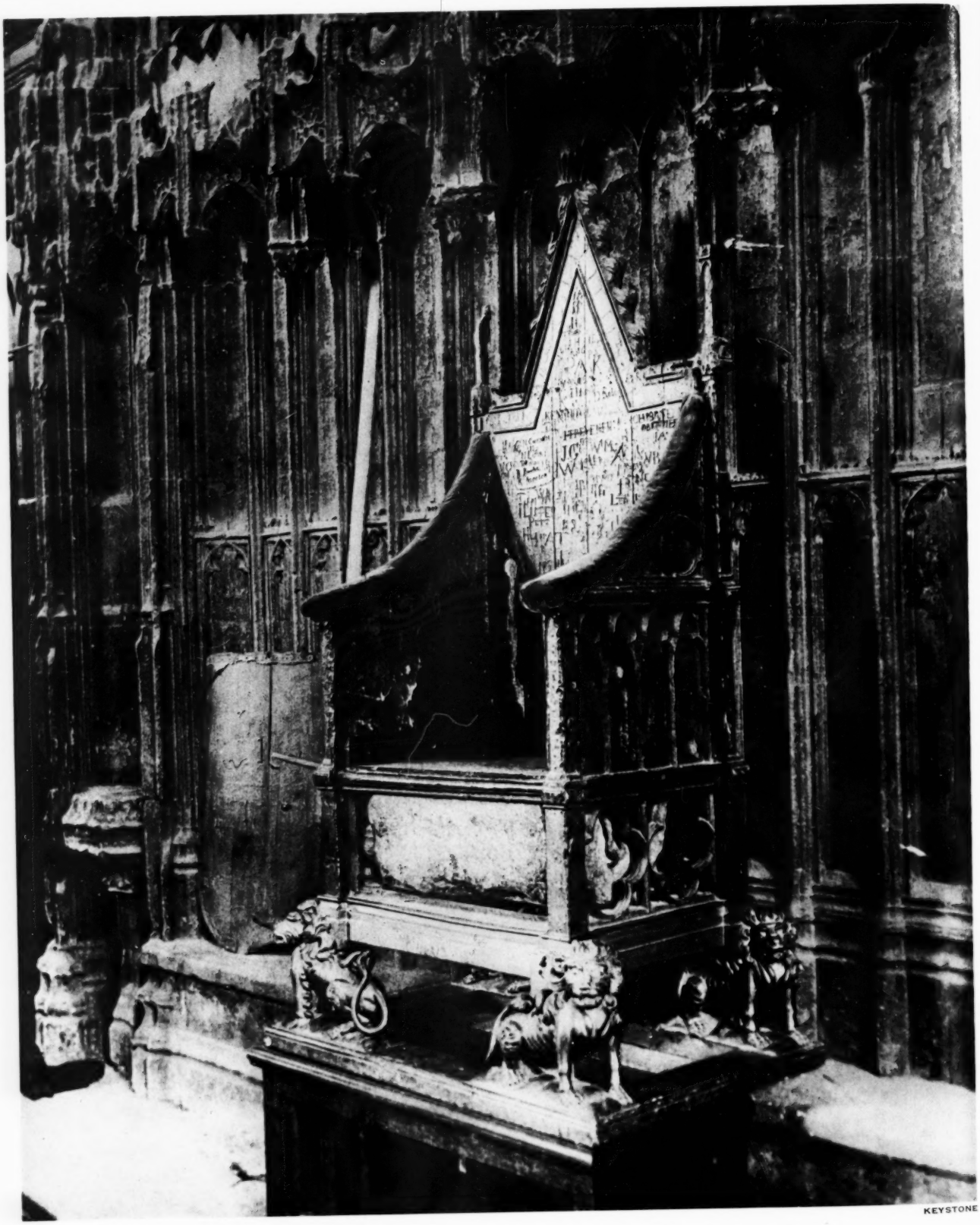


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ON THE ROAD TO ROME

The Symphony of Events

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KEYSTONE

THE STONE OF HISTORY

{See page 228}

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.

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WE ARE UNPREPARED *for* PEACE

With the inevitable defeat of Hitler's Germany the way will have been opened for the seeds of Communism, already planted in many lands, to take root and grow in the disturbed and agitated minds of those peoples who have suffered under Nazi oppression. Such seeds can grow into plants of world disorder and chaos and will certainly bring forth the fruit of the third and final woe of Revelation. In this woe there is pictured the ideological doctrines of evil engulfing Europe like a flood, and even licking the shores of our own land.

Liberated peoples of Europe are not turning to the ways of righteousness but are rather seeking relief in the coming postwar period in the authority and power that will be vested in the masses through the adoption of the ways of Communism.

Because the Anglo-Saxon peoples have failed to find a solution that will bring righteousness in government the nations of the world are moving towards the left. Had God's people realized that in the commandments, statutes and judgments of the Lord He has given them the way of righteousness and had they adopted these laws and their administration the nations would not now be seeking to establish the doctrines of Karl Marx. Instead they would have turned to Israel and sought her laws and emulated her form of administration. But because Israel, the Anglo-Saxon-Celtic peoples, have failed to set their own house in order by discarding the evils of maladministration and oppression within their own lands, the people of Europe look to Soviet Russia for relief as they turn to Communism and its system of administration.

After all, why should they turn to us? Our nation, in both the political and economic set-up, is honeycombed with the results of the evils of the present system of administration and economy. Men today in our land are slaves of the system in which deception is practised for gain while we fine the prosperous, penalize the industrious and reward the shiftless: labeling such fines as taxation. Our scientists have made wonderful discoveries, yet the blessings of these discoveries are beyond the reach of the great majorities from whom are withheld the financial means of acquiring them. We have labeled all this progress.

Rightly or wrongly, Soviet Russia is promising relief from all these troubles to those people who will follow her and conform with the requirements of Communism. Actually, what have we to offer that can be as alluring to those who have suffered so much as those who have endured the oppression of German over-lords?

Had our nation, as God's people, turned to our God-given system of administration and to His laws of righteousness, we would now be in the position of offering liberated peoples *the most perfect system of administration and law a people could possibly possess or desire.* Unfortunately we are *as unprepared for peace now as we were unprepared for war in 1941,* and because of our failure to prepare for peace the enemies of righteousness are taking full advantage of the situation as they propagate the glories of Communism, contrasting its advantages against the evils of capitalism as known and understood by the masses and under which type of economy many have suffered. Multitudes of the oppressed of Europe are but waiting the opportunity to put into operation the Soviet methods of administration, thinking by so doing they will solve many of the economic troubles whereby they hope to escape oppression and fear of the future.

While we will win the war against Nazism we will lose the peace, for the fruits of victory will be reaped by the Soviet government of Russia through the acceptance by liberated peoples of the Communistic ideology of government. The rise of the power of the Red or Third Woe of Revelation is at hand and God's people are powerless to prevent the spread of the doctrines of Karl Marx; for this doctrine, as exemplified in Communism, can only be met and overcome by *the doctrines of the Kingdom of God* and its laws of righteousness.

Anglo-Saxondom has failed to accept and believe in their God-given responsibility for administering His commandments, statutes and judgments. This failure leaves them without a weapon to meet and overcome the evils of Marxism which can only be overcome through propagating the gospel of the glad tidings of the Kingdom! The pity of it all is that through this failure we will be compelled to face hostile nations in the final and last phase of world conflict as these nations, under the leadership of Soviet Russia, endeavor to wrest from us our part and place in the world.

We are drifting towards a situation which will become desperately acute as Communism grows stronger, *not only in Europe but within the body politic in our own country,* precipitating a major crisis leading to the time of trouble of which Daniel speaks:

"And there shall be a time of trouble, such as never was since there was a nation even to that same time." (Dan. 12: 1.)

All the prophets agree that Divine intervention will be necessary in that day to save His people from destruction, but that intervention will not come except His people turn to Him with all their hearts and cleanse their land of all its evil.

Thus as we look to the day of victory on the field of battle we see beyond the defeat of Hitler and the picture presented is far from pleasant, though not hopeless. Yet it will only be through tribulation and trouble that Israel will awaken to spiritual values and become willing to restore their God-given laws of righteousness and administration. After this will come the fulfillment of Ezekiel's prophecy, when of His people God said:

"I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile." (Ez. 43: 7.)

When Israel arises to this greatness Isaiah declares:

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isa. 60: 3.)

For us to expect the nations to turn to us before we have turned to God is to completely fail to recognize that our task as a people is to show the nations the way. How can we show them the way *until we ourselves are willing to walk in that way?*

Tremendous changes must take place within our nation to bring about the establishment of righteousness within our land. These changes will come under pressure, and the time of trouble that lies ahead will be used of God to compel us to set our House in order that we may become *the perfect example to the nations around of a people blessed by God.* Our Divine system of administration and law will then be the desire of all nations, even of those nations who today are looking to Russia for guidance and help.

—The Editor

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DESTINY

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THE MARCH OF HISTORY

JUNE 6TH: THE INVASION

THE early morning news of June 6th electrified all Anglo-Saxondom and their allies; D-Day had become a reality. Its sobering effect was evidenced everywhere, for our boys were dying upon the shores of France that others might live.

The invasion has been successfully carried out, for the God of Israel was with our armies as they made the difficult assault upon Hitler's fortress of *Europa*. Well Moses could prophesy of God's blessings upon us as we move against our enemies:

"The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. . . . Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." (Deut. 33: 27-29.)

Hitler, Goering, Himmler and all the rest of the Nazi gangsters, in their propaganda, have turned out to be liars unto us. We have breached their impregnable western wall and even their boasted secret weapons have held no terror for us. Of such weapons formed against us Isaiah has this to say:

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." (Isa. 54: 17.)

No people on earth have so much for which to be thankful as we, for despite all our sins God has been true to His word and kept His promises to our fathers.

THE FALL OF ROME

"ROME has fallen" flashed over the radio on June 4th as the announcement was made of the first of the capital cities of our enemies to be taken. This is but the beginning of good news, for the day is not distant when Germany herself will have to capitulate.

The importance of the conflict in Italy had been lost sight of by many through the slowing up of that campaign during the past few months. But the Italian campaign is all-important, for in the invasion of Italy the Stone Kingdom of Daniel began to smite the image of the Babylonian succession of empires whose head at the moment is represented in a revival of Babylonian rule and oppression in German Nazism. Following the Tunisian campaign an article titled *Hitting the Feet of Clay* was published in DESTINY for August, 1943, from which we quote the following:

"Italy will not be able to stand before the massed striking power of the Stone Kingdom as the mighty air armadas of the United States and Great Britain increasingly pulverize her airdromes and cities. The breaking up process is on and Daniel declares that when the stone hits the feet of the image it will be followed by final and entire collapse of the power of the image. Thus the foreordained conclusion of the present conflict seals the doom of Germany."

Following the publication of this statement Italy was successfully invaded and now, less than a year later, Rome has fallen despite every effort made by Germany to prevent this occurrence. Prophecy is being fulfilled and the armies of the people of the Stone Kingdom are marching northward through Italy, and the Italian campaign is destined to go down in history as a major contributing factor in the defeat of Germany, even though invasion of the continent is now under way from the west.

The Roman Empire, and the later subdivisions of that Empire into continental Europe, was seen by Nebuchadnezzar in vision as the end of the Babylonian succession of empires. In describing the final smashing of this succession of empires Daniel declares that the Stone Kingdom would hit the feet of the image and bring about the pulverization of the entire system represented by these Babylonian kingdoms. The hitting of that image began with the invasion of Italy and now Rome, the capital of that country, has fallen. But the invasion of western Europe is part of the smashing process also as the Stone Kingdom hits the territory once a part of the Roman Empire, the pattern for which invasion was furnished in the move into Italy where a proving ground was provided for this type of operation.

The history of Imperial Rome dates from the founding of the city of Rome in 754 B.C. to its downfall in 476 A.D. It is significant that German soldiers were defeated in their attempt to defend Rome against Anglo-Saxon might for it

was Odoacer, the ruler of Italy and King of the Germanic tribe of the Heruli, who led the barbaric invasion which overthrew the western empire of Rome in 476 A.D. Hitler, leading his barbaric hordes, was unable to stem the onward march of the armies of the Stone Kingdom against the once proud city of Rome.

Upon the ruins of pagan Rome the Papacy arose. The Imperial City became the so-called Eternal City and seat of a great religious system upon the banks of the Tiber. The history of Rome has been one of triumph and defeat; it has seen its armies return from successful campaigns and its enemies have on many occasions knocked at its gates, while some have invaded its precincts and held high revel within its walls. Its history, apart from short periods of peace, has been marked by bloodshed and war and many a Christian martyr has been done to death within its walls.

Now God's battle ax and weapons of war, the armies of Anglo-Saxondom, have taken this ancient city which was once the proud capital of a world empire. Its very fall is emblematic of the coming complete victory over all the forces of oppression and aggression.

We can well rejoice in this blow to the prestige of the Axis powers as Mussolini laments in sorrow its fall, for the light of Fascism has grown exceedingly dim since the days when he boasted of its strength as he harangued the Roman audiences from the famous balcony in that city. There remains for him, not the triumph of Rome over a rebuilt Empire but exile from the city of his dreams and the Empire he would fain have rebuilt — and only defeat, ignominy and the grave. It must be a bitter pill for him to swallow with his enemies in possession of the city which he had hoped to make a world capital again, for the city of the Caesars is now in the possession of the Anglo-Saxon armies.

The history of Rome has not yet ended nor has this city yet received the full cup of wrath of God's vengeance decreed upon her for all that she has done. We are now witnessing but the beginning of the writing of a few remaining pages in the final chapter of the history of this once great city, at the close of which John declares it is to be destroyed by fire.

INHERITED PROTECTION

THERE are those who, knowing we are Israel, assume God is blessing us because of the prayers of a people who, in the eyes of God, are a sinful people. They are forgetting that despite our national sins God is still fulfilling His covenant promises and keeping His oath made to our forefathers. If it depended today upon the prayers of our people for the blessings and protection that have been ours in these trying times we would have fared very badly, indeed, for our nation is not entitled to receive answer to prayer in its present state of unrighteousness.

What is the reason we, as a nation, are receiving God's protection when we have not complied with the requirements for prevailing prayer? God has given us the answer:

"Not for your sakes do I this, saith the Lord, be it known unto you: be ashamed and confounded for your own ways." (Ez. 36: 32.)

This is a definite statement that God is not delivering us because of our righteousness; no, not even because we are praying for that deliverance. He is not answering the prayers of the unrighteous, but is delivering our nation and working miracles in our behalf. The reason is thus given:

"But I had pity for Mine holy name, which the house of Israel had profaned among the heathen, wither they went. Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them." (Ez. 36: 21–23.)

God is not listening to our unprevailing prayers but He is keeping His word made to our forefathers and fulfilling His utterances through His holy prophets as to the judgment upon the Assyrian (Germany) when he should come against Israel in these last days. He is also keeping His covenant with Abraham, Isaac and Jacob and with His people Israel and so, despite our sins, we are reaping the benefits of:

"For I am the Lord, I change not: therefore ye sons of Jacob are not consumed." (Mal. 3: 6.)

Because of His unalterable covenant made with Israel God said:

"But I will for their sakes remember the covenant of their ancestors." (Lev. 26: 45.)

He is remembering that covenant today and we are being protected, not because we are righteous nor because we are praying the prayer of a righteous people (we are far from righteous) but because God must be true to His Word.

Germany will be defeated because God is remembering His covenant. Following that defeat His people Israel are to be compelled to turn to God and rend the heart and not their garments (Joel 2: 13), signifying a complete spiritual awakening and a definite turning away from all evil. It will take pressure to accomplish this and the prevailing prayer of a people who have become righteous as a result of tribulation. God is referring to that day of tribulation and to the need of His people turning to Him with all their hearts if they would escape its full ravages when through Ezekiel He calls Israel to:

"Turn ye, turn ye from your evil ways; for why will ye die, O House of Israel?" (Ez. 33: 11.)

When God has worked complete judgment upon the Assyrian and His people have come into the period of tribulation they will awaken to the realization that their prayers are not being answered, just as the prayers of the millions who were petitioning God for peace on September 3, 1939 remained unanswered.

The present world conflict is moving in accord with His plan and Israel is being used as His battle ax and weapons of war in the fulfillment of His purposes. There is yet to follow the fulfillment of the applied pressure to compel Israel to know their God. The Lord through Jeremiah says of that time:

"For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes, And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things. . . . Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The Lord." (Jer. 16: 17–21.)

Here Jeremiah is speaking of the time of trouble to which Daniel refers in which period the hand of the Lord will rest upon us so that we may know His might and, under that pressure, awaken to the fact that He is the Lord.

Just as surely as we are the recipients of inherited protection, a protection that is being given to us in spite of our unrighteousness, so surely are we to experience the pressure of a terrible time of tribulation and trouble to compel a

national cleansing of our land of all its evils. Then, as now, prayers will remain unanswered until we learn to fulfill the conditions that will bring answer to our petitions, approaching God in humbleness of heart, turning from our evil ways and keeping all our vows that He may hear and grant our requests.

How much suffering and sorrow must be ours before we learn this simple lesson?

THE BROTHERHOOD OF MAN?

VERY much has been written and said about those who are supposed to be anti-Semitic, but has it occurred to Christians that the Bible has something to say about those who are anti-Christ?

John writes specifically, condemning men who are in opposition to Jesus Christ: rejecting Him and refusing to believe in Him or His Coming. He declares:

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ. . . . Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." (II John 7–11.)

John admonishes Christians not to fellowship in the activities of those who are in opposition to Jesus Christ our Lord. To do so is to assist them and give support to their evil works, for those who are opposed to Jesus Christ will not do His bidding nor will they work for the establishment of His Kingdom.

Thousands of Christian leaders and laymen come under this condemnation because of their willingness to compromise with the foes of our Lord as they fellowship with them and because of that fellowship remain silent on the fundamental doctrines of Christianity.

In the propagation of the *false* teaching of "the Fatherhood of God and the brotherhood of man" many Christians feel they must compromise with those who are not the sons of God, forgetting that no one can call God the Father except through Christ. This fact is clearly set forth in Galatians:

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son unto your hearts, crying, Abba, Father." (Gal. 4: 4–6.)

The falsity of the doctrine of the universal brotherhood of man under God the Father is clearly indicated in Jesus' statement regarding those who reject Him:

"If God were your Father, ye would love me: for I proceeded forth and came from God. . . . Ye are of your father the Devil, and the lust of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." (John 8: 42–44.)

Jesus again said:

"He that hateth me hateth my Father also." (John 15: 23.)

How can Christians, adopted sons through Jesus Christ and who may say of God: Abba, Father, fellowship in the activities of those who reject Jesus Christ? God, to them, is only their Creator and Judge, not their father. Such are *anti-Christ*, and cannot be in the brotherhood of those who are the adopted sons of God through Jesus Christ.

NON-EFFECTUAL PRAYER

WE dislike to have to write this editorial. We would, however, be derelict in our duty were we to remain silent in this hour of peril when America will, ere long, need to secure answer to her prayer.

On the evening of June 6th the President of the United States asked his radio audience to join him in prayer. That prayer was given a wide hearing, not by radio alone, but through the nation's press as well. It was called "The Invasion Prayer," and the President made a direct appeal to the Almighty: informing God of our plans and outlining to Him our purposes while proposing He bless us in our undertakings. There is no doubt as to the President's sincerity. We are sorry, however, to say that his public prayer is the perfect example of the failure of men to understand the fundamental purpose of prayer and the way to pray if we are to secure answer from God!

The necessary steps for prevailing prayer are given by the Psalmist and our nation as yet has not evidenced a willingness to follow this prescribed course. The steps as set forth are as follows:

"Offer unto God thanksgiving; and pay thy vows unto the most High: And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." (Ps. 50: 14–15.)

Where is that spirit of thanksgiving among our people; thanksgiving to God for His wonderful bounties and blessings of the past? As a nation, have we kept the vows of our forefathers and administered all His Commandments, statutes and judgments as the law of our land? No national awakening to spiritual values has yet taken place though our people have certain national obligations with Jehovah, the God of Israel, which must be kept if we would have His blessing.*

To call upon God in the day of trouble, without complying with the conditions to bring answer to prayer, is to fail completely to recognize that true repentance and the fulfillment of obligations are requisite for God's blessing. Furthermore, apart from the fundamental teachings laid down in the Bible for bringing answer to prayer, the coming of Jesus Christ — God the Son — has made imperative that we make our petition to the Father in the name of His Son.

Jesus said:

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." (John 14: 13.)

We should pray in the name of Jesus. This is essential in all our petitions to God. Jesus also said:

"For all things I have heard of the Father I have made known to you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give you." (John 15: 15–16.)

Is it because of the fear of men that the name of Jesus Christ is omitted from many prayers today?

James reminds us of the fact that:

"The effectual fervent prayer of a righteous man availeth much."

Let it be noted here that James informs us that it is *the prayer of the righteous* which availeth and what applies to a righteous man applies also to a righteous nation. Our nation today is far from righteous.

When Israel was defeated before Ai, following the invasion of Palestine and the initial successes of that first D-Day

* See "A National Awakening," this issue, page 243.

in the history of our forefathers, Joshua was so disturbed that he prayed all day asking God's help.

"The Lord said unto Joshua, get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them." (Joshua 7: 10–11.)

For this transgression, men of Israel had died on the field of battle and the army itself had been defeated in the engagement before the city of Ai. The Lord informed Joshua that Israel would be unable to gain a victory until sin was cleansed from their camp.

Joshua arose and sanctified the people, removing from their midst the cause of their defeat; then, and only then, did Israel triumph over her enemies. Joshua was a righteous man but his prayer was of no avail for Israel while there was sin in the camp. And what was true then is true now. Along with prevailing prayer there must be a sanctified people from whose midst evil has been removed.

Can it be said of either the United States of America, or of Great Britain, that such conditions for giving answer to prayer are in evidence in our lands? Joshua knew that *when Israelites lost their lives in battle God was not blessing them!* What would Joshua say if he were able to see the dead of the Israel armies that are today strewn along the shores of France? What would be his comment on the large casualty lists coming in from all battle fronts?

We are going on to victory because of God's oath to our forefathers and because of His covenant with us, but we are paying a fearful price for that victory in the maimed and dead from among our young manhood because of our national sins.

Our President in his prayer informed the Lord: "The enemy . . . may hurl our forces back . . . we shall return again and again." What a contrast with the attitude of Joshua, a man of God, who knew that such hurlings back were evidences of God's displeasure with His people. He was aware that God had promised, if Israel would keep her vows and administer His laws, that the enemy could not even have temporary successes.

"Two of you shall chase a hundred and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword." (Lev. 26: 8.)

This was to be when Israel had turned from unrighteousness, and the Lord said:

"Then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee." (Exodus 23: 22–23.)

The following is quoted from chapter XII, "When Thou Goest Forth to War," in *Digest of the Divine Law*. It shows the powerlessness of armament if arrayed against spiritual power.

"The greatest army in the world with the finest of equipment, backed by an aerial force surpassing in striking power and numbers any combination that could be sent into the air against it, with an impregnable navy including all necessary auxiliaries and transports — all this might — backed by the military genius of a leadership which could not be matched or excelled in military tactics — would still be powerless to overcome His people if they had set their own house in order. For when Israel is in perfect spiritual relationship to Jehovah — enabling our spiritual leaders to declare with authority, "Neither be ye terrified . . . for the Lord your God is he that goeth with you, to fight for you against your enemies, to save you" — no combination upon earth can defeat them.*

* Page 170, *Digest of the Divine Law*, by Howard B. Rand. 248 pages, $2.00 postpaid. Destiny Publishers.

Following the dedication prayer of Solomon the Lord appeared unto him at night and gave the necessary steps that should be taken by the people to restore unto them the favor of God after they had fallen away from Him and were in trouble (II Chron. 7: 12–14):

1) They were to humble themselves.
2) Pray and seek the face or favor of God.
3) Turn from their evil ways.
4) God would then hear them from heaven.
5) He would heal their land.

Victory is assured us over the Assyrian in God's plans for His people but are we to secure that victory in the death and suffering of thousands because we are refusing to comply with the conditions that will bring answer to prayer, and because we are not praying aright? What a pity that men and women must lose loved ones on the field of battle when — *if as a nation we were righteous* — God would protect us and save our young manhood, *even in the midst of battle.*

When the leaders of our nation lack this vision, what can the people do?

THEY . . . SHALL PERISH

It was recognized by those who were aware of the events leading to World War I that Germany was guilty of aggression and thus responsible for precipitating the conflict. After the war many sought to soften this verdict, but World War II has proven beyond question the German guilt.

There has now been added to that guilt of aggression against Israel the wanton killing in the terroristic style of the gangster. Not least in this program of wanton destruction is the present robot planes or aero-torpedoes bombarding the British Isles. Such can serve little military purpose, striking at random defenseless homes, hospitals and churches. But then Germany hopes by such methods to so terrorize others that they will fear her. The opposite effect is the result, for a spirit of dislike for all things German will affect the attitude of peoples for many years to come.

Germany and Japan have both boasted of their ability to destroy the power of the Anglo-Saxon peoples. Before making these boasts it would have been well for them had they studied our history and recognized our identity before uttering such premature assurances of victory over us. Though we were unprepared when they struck, God had declared of us:

"Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish." (Isa. 41: 11.)

Let Hitler, Hirohito and all those who would plan aggressive moves against us consider the hopelessness of ultimate victory over a people blessed by the Lord. Of Israel, God has said:

"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." (Isa. 41: 13.)

Because of this protection Isaiah could well say of us, "No weapon formed against thee shall prosper": a lesson our enemies are learning the hard way. This protection is not because we have chosen God but because God has chosen us, a people through whom He is working to establish justice, equity and peace upon the earth. Evil men and aggressive nations are doomed, for a peace of prosperity and righteousness is foreordained to be established through His people Israel and then nations shall learn war no more.

The Symphony of Events

By W. C. NABORS

May 25, 1944

THERE is a thrill that comes from the harmony of music. Whether it is a symphony or negro spiritual, when the right notes sound at the right times there is a response in the soul. And when world events accurately harmonize with the writings of the prophets, their nature and timing become a symphony on the heart strings of the believer.

In this period of the judgment of the nations when the time calls for the regathering of Israel, it is interesting to watch the baton of the world director signal historic meetings to formulate foreign policies of a nature and timing entirely harmonious with this symphony of world affairs.

In the second stage of this gathering (page 158, DESTINY for May, 1944) at the appointed time for the move to unite the two leading houses of Israel (390 plus 2) the note called "Pearl Harbor" was sounded December 7, 1941 with the exact event to cause the response in Israel.

Within the period of the breach to lead to the separation of Israel from the Godless nations (March 29, 1944 to April 16, 1944) (See *Russian Breach of Peace Agreements*, page 158, DESTINY for May, 1944; also Chart 28, herewith) Mr. Stettinius was in London to represent our government while Mr. Roosevelt quietly retired for a "vacation" to devote his entire time and thought to this all-important affair.

The meeting of the Dominions' Prime Ministers was scheduled to begin May 1, 1944, but it had previously developed that the Dominions could arrive at a united foreign policy *only if the U. S. A. was a full partner*. The necessity of such a gathering of Israel was made most urgent by Russia's unilateral actions since Teheran!

Mr. Stettinius arrived in London April 7, 1944. On the same day, in Washington, Russian representatives began similar talks with an American group headed by Mr. Joseph C. Grew, special department assistant. The third day perfected thereafter (April 9, 1944) a tentative draft of proposals for a "United States of Europe" was published in New York.

It was at this point on the score of the symphony of world events that Mr. Roosevelt withdrew from the public in the need of sunshine and was accompanied by reporters for the Associated Press, the United Press and the International News Service to "cover" the President's vacation. After the President's return to the capital nearly a month later (May 7, 1944) all that the reporters cleared past the censor was "sunshine and fishing."

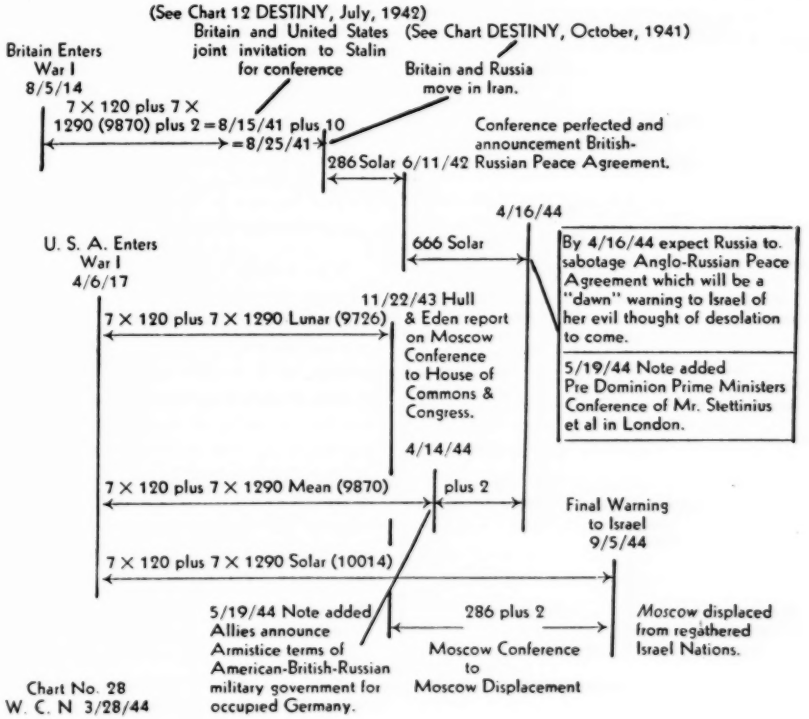
Whether Mr. Roosevelt actually attended the London meeting or spoke through Mr. Stettinius the reader can judge for himself. The fact remains beyond question, however, that the conference between representatives of the *two* leading nations occurred *in London* and was in progress April 16, 1944.

Before checking Mr. Stettinius' report, let us observe that on the same day Mr. Roosevelt returned to Washington (May 7, 1944) the Soviet publication *War and the Working Class* asserted that the Atlantic Charter and the Moscow Declaration of Foreign Ministers were *not* sufficiently precise instruments for settling the complicated problems of world war *and peace* in 1944.

Let us also note the declaration on the same date of General Charles De Gaulle for a *permanent* alliance with "*dear* and *powerful* Russia."

Mr. Stettinius returned to Washington and gave this report May 4, 1944 at the wave of the baton: *1,335 days from American conscription!* Mr. Stettinius gave us an accurate account of the decision made in London (before it was doctored by the censor) when it was reported: "Stettinius had returned with the conviction that *the United States and Britain will stick together through thick and thin*, even though one nation or the other may have to make political or economic sacrifices. To hear him talk, *the Anglo-American relations could hardly be better*." (Page 24, *Time Magazine*, May 15, 1944.) When we realize that this meeting of the two nations was occasioned by Russia's unilateral action and was a forerunner of the conference of Dominion Premiers in London, we get the harmony of events.

Next came 888 days lunar from Pearl Harbor, which was May 1, 1944, and the conference began its work. By May 13, 1944, the dawn date, agreement had



been reached. By May 15, 1944 the conference was completed (perfected) and announcement made that the first and only communiqué was ready for release in the papers for the following day, which was May 16, 1944, the "third day perfected" from May 14, 1944 (note this date on Chart 24). By the solar date, May 25, 1944, the foreign policy was debated in Parliament.

The communiqué released May 16, 1944 revealed that agreement within the exiled governments of the Netherlands, Belgium and Norway for the administration of their liberated homelands had been reached. Here we sense the regathering of others of the Israel clan to join the leaders.

The American public mind missed the greatest tip our President has given on the world outlook because of their concentrated thought on the *little end of the subject.*

This tip was given when the reporter asked Mr. Roosevelt if he would be a candidate for a fourth term and received the answer that "fourth term considerations are picayune." If fourth term considerations are this small, our President was giving America a tip that larger questions are pressing for greater position in the thoughts of the nation. What question is it that demands such overwhelming priority of our consideration above the fourth term? Those who know the score of this world symphony know beyond question that it is the Russian plans for world domination.

The world's three greatest politicians are Roosevelt, Churchill and Stalin. In this great game of world war *the supreme question is not the defeat of Germany, but the solution of world peace which is presented by Germany's defeat.*

The world objective in the God plan is not primarily the war but the peace to follow. Such peace is possible only after the solution of those things which form the basis of what is now being cautiously referred to as the possibility of War III.

Only one of the three players in this great game is unable to commit his government to a world plan for peace. His third term expires and under the political rules of America he cannot now commit the future administration.

No man on earth understands this better than Stalin, who has given this fact the major position of timing in his strategy.

This, too, is on the score of the world symphony. America must now put her political house in order to take her rightful place of inheritance as one of the leading nations in world affairs. Changes in her political machinery must and will be made to provide the *proper* methods for expression of the nation as to her future course beyond presidential terms. Mob rule democracy is *not* the answer.

Political expediency is often used to produce events to conform to the world symphony.

Thus the Teheran Conference came into the score at the signal of the baton introducing "Planned Deception Foretold."

America, at long last, becoming alarmed at this deception, is demanding a finish fight for world freedom versus any peace agreement of appeasement with the aggressive dictatorship of Russia to lay the basis for War III. The state of this nation due to the election period provides time and opportunity for Russia to devour the European satellites which, in turn, will reveal to America the true relativity of world events to national politics and direct her path to the Israel union taking form by way of the London conference of Dominion Premiers.

Since Teheran every note that has sounded from the Soviet instrument has registered unilateral action in violation of our version of this agreement. May we refresh your memory by suggesting only a few of these notes:

1) The mutual assistance pact with the Czecho-Slovak government in exile.
2) The Kharkov trials.
3) The entry of Russian troops into Poland without statement that they came as liberators and not as conquerors.
4) *Pravda's* attack on Mr. Willkie.
5) Rejection of our good offices in the Polish dispute.
6) *Pravda's* report of a separate peace negotiation between Britain and Germany.
7) Unprovoked attack on the Vatican.
8) The change in the Russian constitution establishing 16 constituent republics.

Space does not permit listing of many others; yes, too many.

Both Mr. Stalin and Mr. Roosevelt are playing this Teheran Conference as a high card in the world game.

Mr. Stalin hopes to maneuver America into a national crisis from the political angle as well as from labor and other angles. This is reflected in the activities of the Communist Party's movements within the nation such as the dissolution of the Communist Party on May 20, 1944, changed into the "Communist Political Association" and Earl Browder's radio address over N.B.C. May 23, 1944.

The full significance of this historic turn of events and date of this Communist movement can only be understood when rightfully placed into the pattern of history.

Check the date May 23, 1944 in the chart accompanying the article titled "A Probable Plan for the next Thirteen Years" (DESTINY for November, 1940). When it is fully understood that this address was by Mr. Earl Browder as a statement of ideals and objectives from the officially elected president of the Communist Political Association just formed (under this name) in America, then one should realize that the seed of desolation planted in German soil by the slimy Molotov back on November 10, 1940 had reached the stage of world-wide fruit-bearing. Now it was rearing its head to claim for "the beast" what we know as "God's Country" in order to place itself in position to dominate the world. On the same date Moscow announced: "All hopes of the Polish people in the émigré government in London are shattered" as the representatives of the National Council of Poland arrived in Russia. The Baton of the Master signals the final displacement.

Mr. Roosevelt made no idle statement when he said "fourth term considerations are picayune."

Today we read more and more of *Teheran* and of *World War III* in the same articles.

But all the time the symphony continues to carry the theme of the score.

Thus we should understand that power politics looking toward world peace is the theme of the score while actual invasion and collapse of Germany is the supporting symphony.

We would then note that the preparation for invasion has been played up to the maximum. The *threat* and *propaganda* is an important part of the plan.

Hence on May 4, 1944 the air war was stepped up to the proportion suggesting the pre-invasion of the channel coast to draw to this point all possible German strength.

On May 9, 1944 the Allies began their advance in Italy.

On May 11, 1944 the full spring offensive was opened in Italy.

Many of our readers were so intent on the "channel invasion" that they failed to see at once the strategy of the move in Italy. So was Germany, and that is what will cost them their army in Italy.

It followed that on May 14, 1944 the Allies crushed the Gustav line (see Chart 24). And by the third day perfected (May 16, 1944) the Hitler line was shattered.

On the world symphony score this coincides with the announcement of the London and Washington governments of the signing of the pacts with the exiled governments of the Netherlands, Belgium and Norway.

Moving on to May 18, 1944, we should note these items:

A. Former Undersecretary of State Sumner Welles tells us that the same reactionary forces which advocated isolationism as the nation's policy are demanding the policy of a military alliance instead of a "true" world organization.

B. Congressman Martin Dies (Democrat, Texas) tells us that "*When Russia makes her change*, it will be obvious to the people that the C.I.O. will be the Communist Party of America."

C. The announcement from London that on May 24 & 25 Prime Minister Churchill and Mr. Anthony Eden will debate the question of foreign affairs in the House of Commons. It is expected Mr. Churchill will discuss the recent conference of British Dominion Ministers as it affects the foreign policy of Britain and the Dominions. The Prime Minister will "also deal fully with the Balkans and countries lying between Germany and Russia."

This debate in the House of Commons on the second and third day perfected (May 24–25, 1944) following the 1,290th terminal day (May 23, 1944) within the second stage (see DESTINY for November, 1940) of the judgment of the nations period, the period that carried the world war to Palestine, brings out the Israel plan.

In the opening of his address on May 24, 1944 Mr. Churchill stated:

"The meeting of the Dominion Prime Ministers, which covered the best part of five weeks [did Mr. Churchill include the London meeting of Mr. Stettinius as a part? The official conference of the Dominion Prime Ministers lasted from May 1, 1944 to May 15, 1944, about two weeks] is now concluded and very full statements to Parliament . . . there was revealed a core of agreement which will enable the British Empire and Commonwealth to meet in discussion with other organizations [Soviet you reckon] in the world in a firmly knit array . . . to carry on discussions with other countries within limits which we have imposed upon ourselves by this debate upon foreign affairs. . . ."

It was learned May 25, 1944 that the administration in Washington had drafted a Peace Plan similar to the World Order outlined by Prime Minister Churchill in the House of Commons the previous day.

In every symphony only a few instruments take the lead score while there seems a veritable army of musicians making their own private noises. What makes it a symphony is that the total of these private noises constitutes the harmonious background for the leading score, and only those who have studied music appreciation can separate the pitch and quality of the simultaneous sounds.

So in the world symphony, hundreds of news items constitute the harmonious background for the changing scene. Only the students of prophecy sense their part in the whole. The individual instruments are not "interesting" by themselves; it is the symphony of all that produces the theme score.

The listing of each development would bore the reader to tears. Let us hope that enough is presented for him to "catch the tune."

Thus the baton has signaled the notes for the separation of Israel from the nation of desolation and the initiation of God's plans for its displacement. The ear of those who "watch" is attuned to the harmony of events as the right note is sounded at the right time to reveal fulfillments of foretold prophecies as recorded on the symphonic score of world events — The Holy Bible.

Moses Knew

"DAY and night existed before the Sun was created," say the atheists, and make fun of Moses' account of creation. Moses, however, knew what he was talking about; the atheists do not.

The term *evening* and *morning* as used in the first chapter of Genesis as well as the fact that the account in no way indicates that the sun and moon came into existence at the time mentioned is completely ignored.

Scofield in his footnote on the "day" of creation has this to say:

"The word 'day' is used in Scripture in three ways: (1) that part of the solar day of twenty-four hours which is light. . . . (2) such a day, set apart for some distinctive purpose, as, 'day of atonement,' 'day of judgment'; (3) a period of time, long or short, during which certain revealed purposes of God are to be accomplished as 'day of the Lord.'

"The use 'evening' and 'morning' may be held to limit 'day' to the solar day; but the frequent parabolic use of natural phenomena may warrant the conclusion that each creative 'day' was a period of time marked off by a beginning and ending."

Ferrar Fenton renders the line translated in the King James version, "And the evening and the morning were the first day," as follows:

"This was the close and dawn of the first age."

Peter informs us that a day with the Lord is as a thousand years while in Hebrews 11: 3, as rendered by Ferrar Fenton, we have confirmation of the account of creation by periods or ages:

"By faith we comprehend that the ages were arranged by the continuous intention of God, so that from the unseen the visible appeared."

For anyone to think that because the account as given in Genesis regarding the sun and moon taking up their orderly functions of furnishing light by day and night for the earth there could not have been a beginning and ending of the previous ages as indicated by the terms "evening" and "morning," is absurd. It is the atheists' demonstration of their lack in understanding the many applications of the term "day" as used in the Bible.

The Stone of History

By HOWARD B. RAND

EVERY kingdom has its heraldic symbols and its regalia of royalty. The pricelessness of the jewels worn by kings and queens in ceremonies of state is clearly indicated in the care with which they are at all times guarded. The collections of gold and silver plate, also deposited in the royal treasury, testify to the wealth and position occupied by the rulers of state. The ornaments and signets of state are made of the most precious metals and have, in themselves, great value apart from their meaning and use in connection with the affairs of the kingdom.

One would naturally think the intrinsic value of the regalia of the Kingdom of God would far exceed the value of the possessions of those of the kingdoms of this world. While there is great value for those who understand their meaning, yet the Kingdom regalia measured by worldly values is worthless — for the emblem of His Kingdom is the basest of minerals: only a *stone*. Kings would reject it as unworthy of a place in their treasuries and the common people would consider it of little moment, something to be cast aside as worthless. Yet this stone, which lacks all which appeals to the eye as compared with priceless jewels, is the very emblem of His Kingdom and occupies a place of highest importance in that Kingdom, for it is symbolic of the "head" or "corner stone" of the Kingdom.

Prophecy uses a stone as emblematic of His Kingdom when, in Daniel, we are told of the stone cut out of the mountain without hands, which destroyed all other kingdoms; itself becoming a Kingdom which finally filled the whole earth. In listing the emblems of the different kingdoms a vision of an image of a man is given to the King of Babylon in which the head is gold, the breasts and arms are of silver, the belly and thighs of brass while the legs are of iron with the feet iron mixed with clay. A stone is seen to smite this image upon its feet, causing the entire destruction of the kingdoms represented in the metals making up the image.

The following is the list of kingdoms represented, beginning with the gold and ending with a stone:

1) Gold — *Babylon.*
2) Silver — *Medes and Persians.*
3) Brass — *Grecian.*
4) Iron — *Roman.*
5) Stone — *Kingdom of God.*

Now the organization of the Kingdom of God was completed at Mount Sinai when God told Moses to "Say to the house of Jacob, and tell the children of Israel . . . Ye shall be unto me a kingdom of priests, and an holy nation." (Exodus 19: 3–6.) It is this Kingdom over which Jesus Christ is to reign forever, for the angel said to Mary: "And he shall reign over the house of Jacob for ever; and of his kingdom [the house of Jacob] there shall be no end." (Luke 1: 33.) It was of this same Kingdom Daniel was speaking when he said:

> "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2: 44.)

This is the Kingdom which Daniel tells us is represented by the stone cut out of the mountain, separate and apart from those kingdoms represented by the gold, silver, brass and iron. These four are joined one to the other even as these metals were joined in the image, but the stone came from without and instead of being joined with the other four smites the image with such force as to grind it to powder.

Again, there is the stone witness in Egypt bearing testimony to the Kingdom and its endurability, and of that monument Isaiah writes:

> "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt." (Isa. 19: 19–20.)*

In this stone witness is revealed the chronology of the Kingdom, the consummation of the age and the beginning of the new order of the ages when the Stone Kingdom shall fill the whole earth as prophetically declared through Daniel.

* "The Challenge of the Great Pyramid," 50¢ postpaid; also "Great Pyramid Proof of God," $2.00 postpaid. Destiny Publishers.

The Bible has much to say about a stone which played an important part in the history of Jacob and Israel and which has appeared again and again in the record of the history of their posterity, for it was to remain with them wherever they went. Our attention is first called to this stone at the time Jacob named it Bethel or, as it means in the Hebrew, "House of God." Jacob had a reason for so naming it, but let us review the record leading to his anointing this stone with oil, for it is the emblem of the Kingdom and that Kingdom is prophetically represented by a stone, which *Stone Kingdom* is the House of Jacob and which House became the Kingdom of God at Mount Sinai.

Isaac, the father of Jacob, had decided to bless Esau but through subtleness Jacob secured the blessing intended for his brother. This resulted in Jacob having to flee for his life, for his brother Esau sought to kill him.

Fleeing from home, the account records:

> "And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.
>
> "And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.
>
> "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.
>
> "And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil

upon the top of it. And he called the name of that place Beth-el: but the name of that city was called Luz at the first.

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the Lord be my God: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." (Gen. 28: 10–22.)

God made an unconditional promise to Jacob who accepted it with a conditional vow, setting up the stone as a witness or testimony between God and himself. This stone would be to him "A House of God" for he had seen God while sleeping with his head upon it as a pillow. While the King James version translates that Jacob "took of the stones of that place," the Hebrew itself states that he selected one stone from among the stones and this stone became unto him *Beth-elohim* or "God's House."

Here we have the beginning of the history of a stone which became so important to Jacob that he anointed it with oil and made it the House of God. No one else would have recognized in this stone anything of significance, but to Jacob it was associated with his vision and God's promise to him. Though only a stone selected from among many in the field it had a special spiritual value and that stone, from the time of Jacob on, plays an important part in the history of Israel.

After this event Jacob went on to Haran where he served his father-in-law for his wives and goods, returning at length to his own land rich in flocks and herds and blessed with wealth and with children. Jehovah, the God of Israel, had fulfilled his part of the contract and it now remained for Jacob to ratify and confirm his vow. The summons came to Jacob:

"And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

"Then Jacob said unto his household and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went . . . So Jacob came to Luz, which is in the land of Canaan, that is Bethel, he, and all the people that were with him. And he built there an altar, and called the place El-Beth-el: (God of the House of God) because there God appeared unto him, when he fled from the face of his brother." (Gen. 35: 1–7.)

Jacob having returned to Bethel has the name *Israel* confirmed to him, which name the Angel, at the brook Jabbok, first gave him because he had prevailed with God:

"And God appeared unto Jacob again, when he came out of Padanaram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called anymore Jacob, but Israel shall be thy name: and he called his name Israel.

"And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him in the place where he talked with him. And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon. And Jacob called the name of the place where God spake with him, Beth-el." (Gen. 35: 9–15.)

The stone became a witness to the confirmation of the covenant with Jacob by the "All bountiful" or "All-sufficient" *El-Shaddai*, the God of Abraham. Also, this stone witnessed the certification of the change of Jacob's name to Israel which was confirmed unto Jacob by God at this time.

In the foregoing account we have the opening chapter of the history of a stone, the record of whose varying fortunes is a veritable romance. From that day to the present time the story may be written in unbroken sequence and, strange as the claim may seem to those who are at present uninformed concerning the history of this stone, the stone itself still bears its "testimony" in the midst of Israel and it is still the "House of God" unto the people of Jacob, resting within the portals of the House of God in the midst of Israel. It is the very heart stone of the Stone Kingdom of Isaac's sons or Saxons. The precious things of this world, gold, silver and jewels which are so extensively used by men as emblematical of their kingdoms and guarded with so much care in their treasuries are completely ignored and only a rough stone is chosen to represent His Kingdom. This stone, which is of little or no value in the sight of men, is in fact a signet and seal of God's protection over the race into whose custody it has been given. It is therefore cherished by that race as of far greater value than the gold and silver for which the kingdoms of men strive.

This is clearly illustrated in the late history of this stone (for this is the stone in the coronation chair at Westminster, London) when the Queen Mother of Edward III surrendered the Regalia of Scotland in 1328 A.D. and the Londoners allowed the diamonds, emeralds, pearls and rubies and all the bravery of the coronation gear to depart for Scotland without a murmur; but the ragged old stone? no, never — they would die for it; and when London arose to defend it and prevent its return to Scotland, the government quailed before the mobs. The *Chronicles of Launercost* relate the incident as follows:

"Nevertheless the Stone of Scone, on which it was the custom for the kings of Scotland to be set at Scone on their coronation, the Londoners would on no account suffer to be sent away."

Sir Walter Scott records the following rhyme from an old Irish-Celtic distich on the Lia Fail (Stone of Fate):

"Unless the Fates are faithless grown
And the prophet's voice be vain,
Where'er is found this sacred Stone,
The Wanderer's Race shall reign."

Wanderer, that is, Scottish which comes from Laythian, Syria, Succothite, a dweller in booths, Saints, Scot, Scoth, etc., a wanderer. Were the people of London actuated by a Divine impulse which made them rise enmasse against the removal of this stone? Very likely, for it is questionable, if asked at the time, many could have given even a reason why they should have let the gold, silver and jewels be returned to Scotland and were ready to risk their lives for a rough old stone that it might remain in their possession.

George Park Fisher in his *Outline of Universal History* (1885) on page 316 has this to say:

"Edward [Edward I of England] carried off from Scone the stone on which the Scottish kings had always been crowned. It is now in Westminster Abbey, under the coronation chair of the sovereign of Great Britain. There was a legend, that on this same stone the patriarch Jacob laid his head when he beheld angels ascending and descending at Bethel. Where that stone was, it was believed that Scottish kings would reign. This was held to be verified when English kings of Scottish descent inherited the crown."

But let us return to the study of the history of the stone in its wanderings as it moved with the Kingdom in the westward trek towards the setting sun. Following our introduction to the stone as intimately associated with the life of Jacob, its subsequent history indicates that it was taken to Egypt which fact is established by its being brought out of Egypt at the Exodus and in that it ac-

companied Israel in her wanderings in the wilderness.

It would be logical to assume that Jacob took the stone with him when his family went down into Egypt; but if not then, Joseph, after the burial of his father, would have taken it because Jacob made him (Joseph) the custodian or keeper of this stone of Israel. In blessing Joseph, Jacob said:

"But his bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob; (from thence is the shepherd [custodian, *i.e.*, from Joseph], the stone of Israel:) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee." (Gen. 49: 24–25.)

Ferrar Fenton renders the parenthetical statement in the above quotation: "From whom is Israel's guardian stone." In so far as Jacob was concerned, the stone was from God, given to him as a sign and witness of God's confirmation of the covenant to him and this he passed onto the inheritor of the birthright, his son Joseph. This stone, which Jacob had set up at Bethel where the glorious promises were made by God to him, also bore witness of the confirmation of his change of name from Jacob to Israel when it became the "stone of Israel" or "Israel's guardian stone."

Now the birthright belonged to Joseph * and so the Stone of Israel would be kept or preserved by Joseph's posterity and this accounts for Jacob making Joseph its custodian.

When Israel left Egypt the stone went with them. Paul refers to this fact and likens the stone or rock that went with them to Christ, for it was from this guardian rock that Israel received water in the wilderness.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual rock that followed them: and that Rock was Christ." (I Cor. 1: 4.)

Here Paul is telling us that the Rock from which came forth water in the wilderness was the Rock or stone that accompanied Israel in her wandering in the wilderness. Does the account as recorded by Moses bear out this reasoning?

Many have no doubt seen the oft reproduced painting purporting to show Moses standing by a great cliff which he smote with his rod and waters came forth to give drink to the people. If this conception of the event be true, then our understanding of Paul's statement is wrong and the account as given by Moses is inaccurate. But the Bible is not wrong and Moses' account but confirms what Paul has so clearly indicated, that the rock from which Israel received water was the stone which went with them.

Turning to the account as recorded by Moses of the two events when water came forth from the rock, the first is as follows:

"Behold I will stand before thee there upon the rock in Horeb and thou shalt smite the rock and there shall come water out of it, that the people may drink." (Exodus 17: 6.)

The place of this occurrence is at Rephidim, near Horeb, which facts as to its geographical location must be kept in mind as we read the account of the second time when this *same rock* gave forth water.

The second account is as follows:

"And Moses took the rod from before the Lord as he commanded him. And Moses and Aaron gathered the congregation together before the rock and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also." (Num. 20: 9–11.)

In both accounts the source from whence the water is derived is the same and is referred to as *the Rock*. But this second account finds Israel not at Rephidim near Horeb, but instead, many miles north of Rephidim at Kadesh near the desert of Zin. It would be ridiculous to accept the artist's conception of Moses striking a cliff, for he could not have brought forth water from the same cliff in two different localities miles apart from each other. But if, as Paul says, it was the Rock which went with them, the difference in geographic location between the two places where the Rock was struck by Moses, and in which two places Israel received water to drink from that rock, is easily understood.

At each end of the Coronation Stone in Westminster is a large ring connected to the stone itself with a few links. These rings show much wear. This stone is the oldest monarchial regalia known to man and has been used in England for 633 years, in Scotland for 981 years and in Ireland for 905 years. How and where were these rings so worn? It could not have been in the royal halls of Tara, nor in the Abbey of Scone, nor since it came to Westminster in London. But if it were the stone Israel carried in her forty years wanderings in the wilderness, using the rings through which to slide the staves for carrying it, the wear upon those rings is easily accounted for. It is well to take note here that the iron from which these rings are made is not native to the British Isles and it is well known that the rock came to Ireland from lands beyond the British Isles.

Just as the stone in the seat of the Coronation Chair of Great Britain is used in the coronation ceremony, so also the Stone of Israel was thus used. It was the custom in Israel to crown their kings upon or by a special "Coronation Stone" as indicated in the coronation of Joash. When Joash was brought forth and proclaimed the heir of David's Throne and was anointed King, the account states:

"And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the Lord. And when she looked, behold, the King stood by a pillar, as the manner was." (II Kings 11: 13–14.)

In II Chronicles 23: 13 it says, "And she looked, and, behold, the king stood at his pillar," thus indicating that it was a particular pillar belonging to those who were anointed King. *The Companion Bible* shows the King as standing by *the Pillar* which is *his Pillar*, and in thus standing by this particular pillar or stone Athaliah knew he was being crowned as King of the line of David.

Later, as recorded in II Kings 23: 3 we read, "And the King [Josiah] stood by a pillar and made a covenant before God." *The Companion Bible* gives an alternate rendering as *upon the pillar*. Did Josiah stand upon the rock, which Jacob had set up as a pillar when he made his covenant with God? He was familiar with the history of that stone and knew it was the House of God to his father Jacob and that it had become the Guardian Stone of Israel and so he could have chosen no more fitting place for making his covenant to restore the law and its administration to Israel. It was a sacred stone and it had witnessed all of the many solemn compacts between Jehovah and His people.

Jacob made his vow in its presence; it was with Israel when they groaned under taskmasters in Egypt; it heard the murmurings of Israel in the wilderness and the commands of Moses when it gave forth water that the people might drink; it was present when the

* "Who Shall Possess Palestine?" DESTINY for February, 1944; reprint available in pamphlet form, 15¢ postpaid. Destiny Publishers.

law was promulgated at Mount Sinai and Israel made her vows to serve the Lord; it no doubt was the stone that Joshua set up as a witness by the Sanctuary when he said:

"Behold, this stone shall be a witness unto us, for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God." (Joshua 24: 27.)

The only stone of which all this could be said is the "Stone of Israel." Can it be that some day science will discover a means of taking from this stone and other inanimate objects the vibrations impressed upon them and turn them into audible sound again? Impossible, you say! But is it? Greater miracles than that have already been accomplished in the field of electrical experimentation. When Joshua said the stone has heard all the words which the Lord had spoken to the children of Israel and it (the stone) would be a witness unto them lest they deny their God, it may have a much deeper meaning than appears on the surface — intimating that that which was heard by this stone would some day be made audible as a witness? What would the skeptics, the agnostics and the modernists have to say if through some sensitive electrical means the vibrations absorbed by this stone were made audible and the voices it recorded and the vows made in its presence were heard again? Who in Israel could deny God in the presence of such a confirmation of the written Word?

That this stone might be saved and yet prevented from becoming a source of idolatry and — instead of being a witness unto God becoming a stone of stumbling in Israel, as did the brazen serpent necessitating its destruction (II Kings 18: 4) — the Bible purposely makes little mention of the stone as such and then only in a secondary way to guard against the tendency to make of it an idol. Even then we have indications that at times Israel was ready to attribute to a stone both miraculous deliverance and teaching (Jer. 2: 27; Hab. 2: 19).

The importance of the stone is indicated in the following quotation from Psalms:

"The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; It is marvellous in our eyes." (Ps. 118: 22, 23.)

This stone was refused by the builders of the first Temple and yet literally became the head of the corner as the pillar or coronation stone on which the kings of the House of David have been crowned ever since. The attitude of the builders towards this stone was prophetic of the attitude of the chief Priests and the Jews towards Him of whom the stone is the emblem as well as of the Kingdom.

In fact it is difficult at times to tell whether the stone is being used as the emblem solely of Christ, or of His Kingdom, or of both.

Paul declared that the Rock which went with Israel was Christ and Isaiah tells us:

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet." (Isa. 28: 16–17.)

In Matthew, our Lord blends the meaning of the stone with Himself and the Kingdom:

"Jesus said unto them. Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." (Matt. 21: 42–44.)

It is this grinding process that Daniel tells us the Stone Kingdom would accomplish when it falls upon the Kingdoms represented by the gold, silver, brass, iron and clay of the image.

In Zechariah we have the prophetic promise of a coming day of triumph for this stone when it is brought forth in the coming greatest of all coronations when Jesus Christ shall take over the Throne of His father David and reign over the Stone Kingdom, or House of Jacob, forever:

"Who are thou O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings crying, Grace, grace unto it." (Zech. 4: 7.)

What became of the stone when the Temple was destroyed and Judah was taken captive to Babylon? The prophet Ezekiel addressed a message to Zedekiah:

"Remove the diadem and take off the crown . . . I will overturn, overturn, overturn it: and it shall be no more until he come whose right it is: and I will give it him." (Ezekiel 21: 26–27.)

The marginal rendering of "overturn" is *pervert* which means to turn aside and so we have three turnings aside before the rightful heir comes who is none other than Jesus Christ who is to take over the Throne. But lest we forget, through Jeremiah God promised:

"David shall never want a man to sit upon the throne of the house of Israel." (Jer. 33: 17.)

Though that Throne ceased in Palestine when Zedekiah was taken captive to Babylon there must of necessity be a continuation of that throne with a ruler of the House of David reigning over the House of Israel (not Judah) forever.

The northern Ten-Tribed Kingdom of Israel, known as the House of Israel, was carried away into Assyrian captivity some one hundred and thirty years before Judah was taken to Babylon. From Assyrian captivity Israel passed out through the gate of the Caucasus Mountains, by one of the passes known as the "Israel Pass." It was to this move westward Esdras referred when he said:

"But they took counsel among themselves, that they might leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, That they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river . . . For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth." (II Esdras 13: 41–45.)

Micah declares:

"The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them." (Micah 2: 13.)

Here we are informed that as Israel passed out through the gate their King shall pass before them and the Lord on the head of them. For centuries Israel trekked across central and southern Europe as they moved towards the appointed place and long before they reached the Isles their King had, with the stone, reached that appointed place and there awaited their arrival. Hosea, the prophet, prophetically saw the day when Israel would gather unto their king, for he said:

"Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." (Hos. 3: 5.)

Let us now follow events at Jerusalem just prior to the destruction of the city and Temple by Nebuchadnezzar. It is

known that the prophet Jeremiah took special pains to purchase the title to Anathoth and caused Baruch, his scribe, to conceal the evidence of the purchase in an earthen vessel against a time in the distant future. This was done at God's command. (Jer. 32: 7–15.)

When Jerusalem was taken by the King of Babylon and the Temple destroyed, there was every probability, humanly speaking, that the Throne of David would become vacant. It was at this critical period that the message of the perpetuity of David's Throne was given to Jeremiah when God confirmed His covenant to David. (Jeremiah 33: 17–26.)

Zedekiah the King fled by night and was overtaken in the plains of Jericho and he and his sons taken captive to Ribleh in the land of Hamath, where Nebuchadnezzar passed judgment upon him, slaying his sons and putting out Zedekiah's eyes, afterwards taking him in chains to Babylon where he died (Jer. 39: 4–7). The King's daughters were spared and there are several later references to them (Jer. 41: 10–17 and Jer. 43: 6).

The King of Babylon gave special instruction concerning Jeremiah:

"Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying, Take him, and look well to him, and do him no harm, but do unto him even as he shall say unto thee." (Jeremiah 39: 11–12.)

This meant much in the mission Jeremiah was to accomplish and though Jeremiah and the King's daughters, against Jeremiah's advice, were taken to Egypt by Johanan and the captains of the forces of Judah who had escaped the Babylonian captivity, yet Jeremiah, and the little group under his protection, did return later to Palestine in fulfillment of the prophetic promise:

"All the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them. Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah." (Jer. 44: 27–28.)

To Jeremiah, God had promised:

"I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be a prey unto thee; because thou hast put thy trust in me, saith the Lord." (Jer. 39: 18.)

Jeremiah had a mission to perform and at this particular period in his life the most important part of that mission was before him. Both his life and that of Baruch were to be secure to them in all places whither they should go, in furtherance of this mission. It was to be well with the remnant which he was to lead, and they would eventually pass to some far off unknown land (Jer. 15: 11–14).

The remnant here referred to was to escape from the House of Judah and thereafter to "take root downward and bear fruit upward. For out of Jerusalem shall go forth a remnant and they that escape out of Mount Zion" are promised the protection of the Lord of Hosts (II Kings 19: 30–31).

Lest we forget, it is well to remember at this time the original commission given to Jeremiah, for it is a special commission from the Lord:

"See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant." (Jer. 1: 10.)

Jeremiah has fulfilled every part of this commission but the building and planting and there is no record in the Scripture of the completion of this part of the commission. It must, then, follow that he did not do that building and planting in Palestine or Egypt and that it must have been done in the far-off unknown country to which place God declared Jeremiah would lead the remnant.

There is no further record in the Bible concerning Jeremiah, Baruch, or the King's daughters. But the prophet Ezekiel, in Chapter 17, under the form of a riddle and parable to the House of Israel shows the removal of Zedekiah, King of Judah, and the planting of a royal princess in some land other than Palestine as Palestine was to become a desolation.

"Thus saith the Lord God; I will also take of the highest branches of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one [Tea Tephi], and I will plant it upon a high mountain and eminent: In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a good cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." (Ezekiel 17: 22–23.)

Long before the days of Ezekiel and Jeremiah, Nathan told David of this place of planting (II Sam. 7: 10). We have already referred to Jeremiah securing the title deeds to Anathoth and concealing them prior to his departure from the land. To date this hidden evidence of Jehovah's right to Palestine has never been produced, for they were to continue in concealment for many days (Jer. 32: 14–15), a period evidently not yet run out.

It is well known that Jeremiah was fully alive to the importance of securing every evidence which might be of value in carrying out the part of his mission, "To build and to plant." He could not begin to fulfill this building and planting until after the fall of Jerusalem and the dethronement of Zedekiah. This part of his mission must be completed somewhere, and if anywhere, elsewhere than in Palestine or Egypt. He could no more fail to accomplish this or avoid its deliberate undertaking, if he was Jehovah's agent, than he could prevent the preceding and predicted destruction of Jerusalem and Egypt to which he bore testimony.

Jeremiah had every means at his command to fulfill his mission, for he was as greatly honored and respected by the King of Babylon as he was persecuted by his countrymen, who looked upon him as a traitor. After the capture of the city by the armies of Babylon, Jeremiah could go where he liked and do as he liked, and Bible history traces him to Egypt with the King's daughters where he vanished from biblical records.

The signs of Jeremiah in Egypt are his own writings and the testimony of the Jews, all of which was corroborated by E. Flinders Petrie who, in 1887, discovered the "Palace of the Jew's Daughter" at Taphanhes. Jeremiah disappeared with an escaped remnant from Jewish sight out of Egypt. That he doubtless visited Palestine to complete his work in gathering certain relics to be taken by him to the far country is clear from the record of the things he had with him when he arrived in that far country. Following the disappearance of Jeremiah from Egypt there appears in western history a man with a group of people that answers in every respect to the description of Jeremiah and the remnant — who had with them certain valuable possessions. The evidence of all this from Irish history would fill a volume.

To enumerate a few of the recorded facts, we have Tea Tephi (whose name means "tender twig"), a princess from the east coming to Ireland at this time. She was known as the King's daughter and her guardian was the prophet Ollam Folla. With them was the Urim and Thummin breast plate, or the Jordan Moran, while the Stone of Destiny or the Lia Fail accompanied them to this Isle in the sea. The Harp of David hung in Tara's Halls and the evidence also bears out the claim that

the Ark of the Covenant accompanied this remnant to the Isles.

The *Irish Chronicles* record the fact of the coming of an Eastern princess. In these chronicles appears an interesting poem purporting to set forth the facts as told by this Princess:

"We were five that rode upon asses,
And five by the mules they led
Whereon were the things brought forth
From the House of God when we fled;
The Stone of Jacob our father,
The seat wherein Yahveh dwells
Upon Sacred things whereof the Book of the Prophets tells
And the signs of my father David,
On whom was the promised stayed
Bright as the crown of the dawn,
Deep as the midnight shade,

* * *

Upon me was that promise fallen.
For me was the Prophet's toil.
He had signed me with David's signet,
Anointed my head with oil.
He had set my hands to the Harp;
He had bidden me hold the spear [scepter];
The buckler was girt to my bosom,
And Barach and he drew near
To set my feet upon Bethel,
The stone that is seen this day.
That my seed may rest upon it
Where'er it is borne away:
And its promises be sure beneath them,
Strong to uphold their throne;
Though the builders cast it aside,
It shall never be left alone."

Just at this time as Jeremiah with the King's daughter, his ward, arrived in Ireland a ceremony was taking place. Under the laws of Ireland and according to the ritual of Druidism, Eochaidh, the Heremonn, a prince of the Tuatha de Danaans on his mother's side and a direct descendant also of Fenesia Farsa, and thus of the line of Zarah, twin brother of Pharez of the Royal House of Judah, was about to receive the national recognition as the "crown Horseman" of the four principalities of Ireland.

All the authorities agree in stating the following facts that at this time (*circa* 583 B.C.)* a "notable man," an "important personage," a patriarch, a saint, and essentially important one, according to the various ways of putting it, came to Ulster, the most northern province of Ireland, accompanied by a princess, the daughter of an eastern king and that in company with them was one Simon Brach, Breck, Barech, Berach, and it is differently spelled; and that this royal party brought with them many remarkable things. Among these the harp, the ark and a wonderful stone called Lia Fail or stone of destiny.

This eastern princess married Eochaidh the Heremonn on conditions made by this notable patriarch that he should abandon his former religion and build a college for the prophets. This Heremonn did, and the name of the school was Mur-Ollam, which is the name in both Hebrew and Irish for the school of the prophets.

Eochaidh the Heremonn also changed the name of his capital city, Lothair (sometimes spelled Cothair Croofin) to that of Tara. The name of this eastern princess is given as Tea Tephi (tender twig) and it is a well known fact that the Royal Arms of Ireland is the harp of David. Further, the crown which was worn by the sovereigns of that hitherto unaccounted for kingdom of Ireland had twelve points. Who shall say that "the King's daughter" was not planted there and that the first of the three of Ezekiel's overturns was not accomplished in the removal of the Royal line of David from Palestine to Ireland?

Because their King had passed on before them to the unknown country into which Israel was later to be regathered, Hosea declares of them:

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." (Hos. 3: 4.)

The marginal rendering of "without an image" is "without a standing pillar" while *Young's Analytical Concordance* gives other definitions as "memorial stone, and pillar." Scholarly men who have investigated this passage in connection with its context give a correct rendering as "pillar rock and pillar stone."

Jeremiah in his journey from Egypt with this stone in his possession and the other sacred emblems first landed in Spain from whence he sailed to Ireland according to the records. Beginning with Eochaidh the Heremonn and his young bride, Tea Tephi, who were crowned on this stone in Ireland their descendants in succession were crowned on this stone of destiny.

The ancient kings of both the Danaan and Milesian race (being the same people) were for many ages crowned at Tara. This stone was sent to Scotland about 350 B.C. for the coronation of Fergus, King of Scots, who was a descendant from the Milesian Kings of Ireland. For many centuries this stone was used by the Scottish Kings in their coronation and was kept in the Abbey of Scone. This removal of the stone from Ireland to Scotland was its second overturn (Ezekiel 21: 27).

In 1297 A.D., when King Edward I invaded Scotland the stone was taken to England and placed in Westminster Abbey where it has remained to this day. This removal from Scotland to England was the third and final overturn! Following this final overturn the promise is made that it would remain in its present resting place until He came whose right it is.

There are many who object off hand, and without knowledge, that an assignment of a Luz and Jacob origin to the coronation stone is a matter of mere modern theory, the outgrowth of this school of literature since about 1837 A.D. But this is an untenable position, for it has been known as Jacob's stone ever since it reached Great Britain. The name Jacob's stone can be traced in the writings of William of Rislanger of Yorkshire who, writing in the 13th century (under A.D. 1292), records the coronation of King John Balliol "upon the stone on which Jacob placed his head."

In the *Encyclopedia Britannica* (Eleventh Edition) Vol. 14, page 569, under *Inisfail* the following is stated:

"INISFAIL, a poetical name for Ireland. It is derived from *Faul* or *Lia-fail*, the celebrated stone, identified in Irish legend with the stone on which the patriarch Jacob slept when he dreamed of the heavenly ladder. The Lia-fail was supposed to have been brought to Ireland by the Dedannans and set up at Tara as the 'inauguration stone' of the Irish kings; it was subsequently removed to Scone where it became the coronation stone of the Scottish kings, until it was taken by James VI, of Scotland to Westminster and placed under the coronation chair in the Abbey, where it has since remained. Inisfail was thus the island of the Fail, the island whose monarchs were crowned at Tara on the sacred inauguration stone."

The altars of ancient Ireland were called Botal or Bothel meaning House of God. That is, it is the Hebrew word B-th-l and has the same meaning. Hence if this coronation stone which is in Westminster, which the English call Jacob's Pillow and which their Scotch and Irish ancestors call "God's House" or "B-th-l," the "Stone of Destiny," we say that if this stone is indeed what its names and history declare it to be, then it is the very throne of David upon which the sons of David were formerly crowned in the Temple of God at Jerusalem. This throne is now set over Israel regathered in the Isles. If all this be true, then God has kept faith with

* "Date of Jeremiah's Arrival in Ireland," DESTINY for March, 1938.

David and preserved his throne through all generations as He has promised.

Some of the names applied to this stone are very interesting. To the Hebrews it was the "Precious Stone"; the "Stone of Majesty"; the "Chief Corner Stone"; the "Foundation Stone"; the "Stone Wonderful"; the "Pillar of Witness"; "The Testimony" and "The House of God." This stone is called by the Irish and the Scotch "Lia Fail" and "The Stone of Destiny." In Irish, *Lia* is "stone" and *Fail* is "fate"; so this is the "Stone of Fate."

Amerigin, chief bard to King Dermod (monarch of Ireland in the 6th century) in the notes of the Annals of Four Masters, refers to Tea Tephi as follows:

"A rampart was raised around her house, for Teah, the daughter of Lughaidh, she was buried outside in her mound, and from her it was named Tea-mur."

Thus there is reason for the application to Tea Tephi of the name by which she was called, "The Daughter of God's House", for Lughaidh is made up of *Lug* (Celtic for *God*) and *Aidh* (a house).

Does Zechariah (4: 7) give a prophetic account of the triumphant procession when the stone is returned to its original resting place? Is this scene when the "Headstone is brought forth with shoutings crying, Grace, grace unto it" a reference to that Great Day when Jesus Christ will take over the Throne of His father David and rule over the Stone Kingdom forever? Certainly the stone of destiny will play an important part in the ceremonies of that time and no doubt Zechariah looked forward to that day of triumph.

King George upon the Throne of Great Britain is in the line of descendants from Teah and Eochaidh the Heremonn and in the coronation ceremony was crowned upon the rock. He is today the custodian of this Stone of Empire and his subjects of the race of Anglo-Saxon-Celtic peoples possess all the distinguishing marks whereby prophecy declares the lost House of God shall finally be recognized and found — for they are the House of Israel, the people of the Book, and their King is of the House of David.

To the Zenith . . . at Midnight

MILITARY men have long known that the best defense is a well-organized offensive and it would have been well had the Christian world recognized this principle in the fight against unbelief and atheism.

Unfortunately, for the faith of many, there has been no well-organized and directed offensive against the doctrines of skepticism and unbelief. True, the Church has denied the insinuations in these attacks, but its leaders have not given concrete, positive evidence which would enable the average Christian to meet the arguments of those who belittle the Book and its message. It is all well and good to say to the believer, "The Bible is true because it is the Word of God." It is quite another thing to give evidence, based upon fact, to sustain one's belief and, unless this can be done, men will question its reliability.

Leaders in the Church are themselves in doubt regarding the authenticity of many things recorded in the Bible. It is the result of their theological training in schools where the inspiration of the Book is denied, or at least belittled. Question marks are placed in the minds of the most sincere regarding the recorded miracles, and the historical accuracy of the Bible is minimized. Who among Christians today can give a reason for their belief and set forth facts to sustain and prove their faith against well-organized atheistical attacks?

There is need of organized defense and *an aggressive fight of faith* with an assault upon the camp of the enemy, challenging all the doctrines of unbelief — whether they originate in our seminaries, are propagated from the pulpits of our land or are declared and published by the atheists.

If the Christians but knew the facts they would make those who propagate these untruths look silly. Instead of the atheist being on the offensive, his position should be made so untenable that he would have to capitulate. Instead of atheists writing on the so-called absurdities of the Bible, Christians should be able to show the ignorance and complete lack of perception and understanding on the part of atheists and unbelievers.

Because of unbelief and a lack of understanding of the fundamental facts, Christian men have been afraid to face the issue. Instead of fearlessly meeting the attacks with an offensive of their own, many have tried to dodge the issue by ignoring the attacks made upon the Book, clinging to a faith they fear could not be maintained in open conflict. Much of this attitude is due to the failure to believe and take the statements of Scripture at their face value and through study and investigation establish the accuracy of the record. First and foremost men must approach the Book in the way set forth in the article titled "The Accuracy of Scripture" (DESTINY for April, 1944). When Christians can give a reason for their belief the average believer will then be able to refute the attacks of those who would belittle the Word of God. The following example is a case in point.

An atheistical writer declares:

"Who believes that a star came close enough to earth to guide the three wise men? Everyone knows that the closest stars are billions of miles away. . . . It would be safe to say, there is not one boy or girl in a hundred of this age, who attends Sunday School . . . [who] believes one word of it."

A star *did* guide them! Had the atheist who wrote the above studied the text he would have grasped its meaning. The literal rendering is as follows:

"And behold the star, which they saw in the East, arose before them, until, going, it culminated over where the young child was."

Culminated means *to come to the zenith at midnight*, and though the star was billions of miles away it rose before them as they went to Bethlehem, coming to the zenith at midnight and thus by being directly overhead designated the place where the child was.

Concerning Internal and Inter-Israel Affairs

By C. M. CADWALLADER

On the main street of an industrial center where men of brawn abound, a ring of onlookers were viewing the other day a four-fisted fracas between two brothers inflamed with the potency of strong drink. Gory faces, muddy clothes and a broken shop window bore eloquent testimony to the fierceness of the struggle when suddenly from amongst the crowd a burly swain who, from his dress might have been a lumberjack or of some kindred hardy occupation, with flailing fists attacked one of the fighters. Instantly the brothers ceased their quarrel and tackled the aggressor.

Now, isn't that for all the world just like Great Britain and America? Unpleasant to a high degree, of course, but it contains many of the elements, even to the strong drink and warmongering Axis, that vividly illustrate the state of affairs which has existed between these two great nations for generations right up to the present hour. It further illustrates prophecy of how the two would be separated and again united, the latter act now taking place under the castigating medium of a war, the same instrument which has separated them for 168 years. During this history-making period many and bitter have been the grievances, real or imaginary, expressed on both sides of the Atlantic in terms of taxes, war debts, tariffs, personalities and so forth, which — alas — still persist to the detriment of our allied cause.

For every event there is a reason and, in order to trace the guiding hand of destiny in this epic of national family feud become international, let us review briefly two historical facts which are probably the two big root troubles of this scathing misfortune: *taxes* and *immigration.*

Impartial British and American historians seem to agree that the arbitrary imposition of taxes on tea and other articles levied on the American colonists prior to 1776 was unjust and provocative. This shortsighted policy was the product of a corrupt age in Europe and a misguided British monarch, George III, although there was no lack of wise counsel on the part of some statesmen, principally championed by the brilliant Irish Edmund Burke and the peerless orator Pitt, later Earl of Chatham and Prime Minister of England.

Taxes

Taxes, taxes and more taxes! What oceans of woe are implied here! Who can measure it? By taxes the Kingdom of Israel was rent in twain into the northern and southern kingdoms, known, respectively, as the House of Israel and the House of Judah. This is an event of outstanding importance in the history of Israel, because here their histories and destinies take different courses. At this point, also, factional wars began, accompanied by national degradation, and ending in captivity for both kingdoms. This is remarkable because these disasters followed hard on the heels of the wisest, wealthiest and altogether most glorious period of Israel's history (during the reigns of Kings David and Solomon) and illustrates the inexorableness of the law of the Lord.

As every American schoolboy knows, taxes were the chief cause of the War of Independence and loss of the American colonies to the mother country. There is no computing the heart-burns, sour tempers, estrangements and loss of material wealth of all kinds involved in this quarrel and, as one who recounts his past and reasons how if he had done thus and so under the circumstances, he may well ask in this case was there any guide at the time that would have prevented this lamentable separation?

And look what griefs and grumblings taxes are causing We the People at this feverish hour! Every conceivable phase of business and private life is taxes; every article from the cradle to the grave is on the list. There are hidden taxes of which even some so-called experts are unaware.

Yes, there was, as there is now, a guide which would have prevented that tragic estrangement; an infallible guide, the Law of the Lord as laid down in the Bible. Our boasted civilization has not yet, however, seen fit to nationally explore its advantages.

A sigh goes up when we recall the government of Moses when 10% (or tithe) was the normal assessment of one's earnings, in no case exceeding 20% in tithes and freewill offerings even for the richest. That took care of all government administration and public social services, leaving the balance for personal enjoyment. No taxes were levied against either real or personal property. When a man ceased earning he ceased to be taxed and his possessions were free from confiscation — *inviolate.* Seems too good to be true these days.

Immigration

George Washington, world renowned as "the father of his country" looking with wisdom centuries ahead, earnestly cautioned to provide adequate safeguards against assimilating aliens in the national life. Being devoutly Christian in character, and modelling his life on Scriptural lines, he was doubtless well acquainted with the Law of the Lord in this respect and foresaw that intimate association with aliens would produce a devastating blight upon the nation.

President Jefferson is quoted as warning his countrymen that immigrants from foreign countries would bring with them the principles of the government they left behind or become intoxicated with the broader principles of Anglo-Saxondom — "which would exceed to the bounds of licentiousness and corrupt the Constitution." This is exactly what happened. The widespread prevalence of gangsters, organized crime and vice of every description has proven him a prophet. With their newly found freedom many aliens did indeed become intoxicated as it were and introduced their old customs born of anti-Anglo-Saxon civil, or Roman Law, in the same manner

that the Gentiles corrupted Israel of old, which proved the deadly scare that Moses predicted, causing discord, disintegration and disaster, and so the masters became the tail instead of what they were designed to be — the head.

Jefferson may be hailed as a prophet by some, but it does not take a prophet or even a good detective to deduce what blessings will follow if we conform to the law, and what penalties will be incurred if we do not. This is common sense. It is just a case of interpreting the law intelligently. What, then, must be the equitable assessment of our honored philosophers, scientists, economists, legislators and so-called wise men who are so largely responsible for landing us in this unholy mess in which we are floundering today? These are the men whom the world honors and regards as belonging to the higher brackets of intellect, wisdom and financial power. But there is God's point of view to be considered also, so let us seek a decision from the Judge of the World Supreme Court who is none other than the Omnipotent Creator Who endowed these men with their intellect and everything else good they possess: "For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers: all things were created by Him, and for Him." (Col. 1: 16.) His ruling concerning these very people, as handed down in 1st Cor. 1: 19, 20, 26–28 is, to say the least, startling:

"For it is written I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? . . . For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble — *are called* — but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."

The gist of this is expressed in the Magnificat, St. Luke 1: 52, 53:

"He hath put down the mighty from their seats and exalted them of low degree. He hath filled the hungry with good things and the rich he hath sent empty away."

Because our leaders have ignored the perfect and infallible Law of the Lord is no excuse. No other authority is so supreme, so available, so readily accessible and so practicable as the Bible. Its commandments, statutes and judgements are not only perfect but comprehensive, yet stubborn, stiff-necked Israel will dodge and twist and do almost anything except give the obedience that is demanded in Deut. 28: 1 —

"Thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day," or, as expressed in the more familiar setting —

"Seek ye first the Kingdom of God and His righteousness."

This is what we must do before our ideal of society is satisfied.

Why do we not adopt the Law of the Lord as our standard of jurisprudence? Many reasons could be given, but let us take one that will cover many: *disbelief born of neglect to study the Book*, axiomatically producing lack of knowledge, therefore ignorance. And disbelief is an effective bar to the Kingdom: "For if ye believe not that I am He ye shall die in your sins." (John 8: 24.)

Rev. William Pascoe Goard, D.D., trained in the legal profession and an outstanding expositor of the Bible, has written concerning the Book of Deuteronomy (which he has termed "a masterpiece of juridical literature"): "It should be the qualification of every candidate for election . . . that he should have read and memorized the handbook of the law."

Moses, in delivering the law, says:

"Thou shalt make no covenant [treaty] with them [non-Israel nations] nor with their gods. They shall not dwell in thy land lest they make thee sin against Me, for if thou serve their gods it will surely be a snare unto thee." (Exodus 34: 12.)

Concerning the more intimate union of mixed marriages, Josh. 23: 12, 13 says:

"If ye do in any wise go back and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them and go in unto them, and they to you, *know for a certainty* that the Lord your God will no more drive out any of these nations from before you, but they shall be snares and traps unto you and scourges in your sides and thorns in your eyes until ye perish from off this good land which the Lord your God hath given you."

This law applied equally to king and commoner, and King Solomon was a regal example:

"King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians and Hittites.

"Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in unto them, neither shall they come in unto you, for surely they will turn away your heart after their gods, Solomon clave unto these in love. And the Lord was angry with Solomon because his heart was turned away from the Lord God of Israel. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee and thou hast not kept my covenant and my statutes which I have commanded thee I will surely rend the kingdom from thee and will give it to thy servant." (I Kings 11: 1, 2, 9, 11.)

The privilege of naturalization and the sacred rights of citizenship in any Israel community is something to be greatly esteemed and not lightly extended to aliens. These laws were instituted by God Almighty to the end that His people should be virile and of the highest type of physical perfection possible to mortal man.

"You shall not exclude the Edomite [Turk] for he is your brother. You shall not exclude the Egyptian, because you were a foreigner in his country. The children that they produce may be naturalized with the Everliving after three generations." (Deut. 23: 8, 9; F. Fenton Trans.)

"But the Ammonite and Moabite is debarred from even entering a public meeting for ten generations, let alone become naturalized or given a voice in the government." (Deut. 23: 4.)

The foreigner may be grafted in and become heirs according to the promise under God's universal plan of salvation, but that act is but another bond on his part to the Law of the Lord, and the graftee is more than ever bound to abide by the provisions of the Constitution of Israel.

The League of Nations was a snare and a very expensive fiasco, because the Anglo-Saxon nations disregarded God's instructions not to make treaties with non-Israel nations!

War Debts

Oh, the ruffled tempers of politicians and citizens in every walk of life debating the war debts by Great Britain to America and counterclaimed by human sacrifice in holding the enemy at bay until America could sufficiently control her pacifists and pro-German sympathizers to enter the war of 1914–18 three years after it had begun. In the same way the same evil agencies, with their slogan: "Keep America out of the war," were only too successful in the present conflict until the mask was violently torn off by the shock of Pearl Harbor. So far as the monetary consideration is concerned there is one

Israel law of four words which would automatically settle that vexed question: *The Law of Release;* that is to say, all debts are released or cancelled every seven years, God taking the loss and indemnifying the creditor. (Deut. 15: 1,2.)

Genealogy

In the days of our tribal ancestor (Ephraim and Manasseh), about 3,650 years ago, when father Joseph was not only the brains and power behind the throne in the role of Prime Minister to King Pharaoh of Egypt but more famous as the great Food Controller of the then known world, and when grandfather Jacob-Israel and his other eleven sons took up their abode in Egypt, it is probable that Ephraim and Manasseh were accustomed to play hide-and-go-seek around a certain two obelisks which then graced the City of Heliopolis, but which today decorate the chief cities of England and the United States: one known as Cleopatra's Needle on the Thames Embankment, London, and the other in Central Park, New York. There is more than coincidence in this, emphatically an important link to prove the brotherhood of Britain and the United States. This is the prophecy: "He [Manasseh] [America] shall be a great people and he also shall be great; but truly his younger brother Ephraim [Great Britain] shall be greater, and his seed shall become the fullness of nations." (Gen. 48: 19.)

For the purpose of a homily, let us suppose that the Apostle Paul from a point of vantage is intimately cognizant of world affairs and pastorally admonishing us in his usual, frank, authoritative manner by one of his incomparable letters in modern style (with apologies for patent insufficiencies of the writer) addressed to:

MESSRS. CHURCHILL & ROOSEVELT,
Custodians & Administrators of the Kingdom of Israel,
London, England and Washington, D. C.

Dear brother Israelites,

I write to you as little children having received the sincere milk of the Word. The fact that you have embraced Christianity for many centuries, in name at any rate, certifies to that. That is good so far as it goes, but it is only kindergarten teaching — the first principle of your sublime destiny. It is now high time you took a step forward: a step that will remove your blindness and give you brighter visions and ecstasy: a step that will entirely revolutionize your governments and the life of your peoples to your vast betterment. I speak now of your identity as the Israel people whose glorious heritage excels any other legacy ever bequeathed to any individual or nation. You should be claiming it now and proving your identity by the national title deeds contained in the Book of books instead of allowing clever advocates of false doctrines to deter you.

Your Anglo-Saxon-Israel identity, combined with a knowledge of your responsibilities and the exalted honor it implies (for it means "ruling with God") may be likened unto the discovery of a new mine of inexhaustible wealth — not an exciting discovery of merchantable gold, silver, diamonds or such glittering adornments as the worldly minded covet for the gratification of one's vanity, but delightsome treasures of the mind and spirit — something more profound and satisfying — than the simple gospel of personal salvation which you already profess — a power to enjoy in larger measure such christian virtues as love and wisdom, the power of the Holy Spirit leading on to the unknown raptures, of which 1st Cor. 2: 9 says — "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

The opinion of Professor C. Piazzi Smyth, noted Egyptologist, is in accordance with God's intentions when he declares —

"The fact of the discovery of the identity of the Anglo-Saxons with Israel is two-fold. First, it causes us to behold and acknowledge therein the accomplishment of a true miracle and of the mightiest kind through the ages consummated in our own days. Second, it causes the Bible to become for us, as it was for the tribes of Israel of old, an infallible book for national guidance in politics as well as a collection of inspired instruction for each individual soul in religion."

You will pardon me if I remind you that, as leaders of God's servant race, it is your job, your responsibility and your foreordained destiny — and Israel's only — to usher in the Kingdom of God on earth in accordance with the terms of His Commandments, Statutes and Judgments, and to bring the Gentile nations into the Kingdom but you cannot do that intelligently until you *nationally* claim your inheritance and comprehend your credentials.

Due to your abuse of immigration regulations and principles of citizenship and your mistaken generosity in tolerating subversive propaganda under various disguises so widely circulated by certain representatives of the press within your respective realms you have reared a criminal octopus whose tentacles reach to every nook and cranny of the nation, perverting justice and mocking the Constitution. Your social, commercial and legislative councils of every kind, even to the highest state chambers, are inoculated with its virus, resulting in enormous rings of vice and crime of every description.

This foreign element, or its progeny, has become so insidious and powerful that you unconsciously become involved in continual squabbling and family strife and, in reality, are carrying on their anti-British, anti-American, pro-Axis propaganda. This has greatly fostered pacifism and other corroding influences on which the Axis powers count to create mistrust and enmity within your allied ranks. Their object is clear. Hitler, by his lying technique, was able to keep the European nations separated until he conquered them all one by one, and in no case was he more desperately anxious than in his plans to subjugate the entire Anglo-Saxon race. His efforts are ever dangerous.

During these turbulent times it is not uncommon to hear from very reliable sources disquieting tales of irritating bickering and none too friendly rivalry between your armed forces in Britain and active theatres of war, nor are these contentions confined to the military situation but flagrantly apparent in the economic and political spheres. I fear these rivalries and envies between you are sufficiently serious to deserve a rebuke. This senseless perpetuation of that ill feeling which has existed for nearly two centuries is childish and decidedly harmful. Foolish Israelites, Who has bewitched you that you should not know the truth and obey it? Pray, cease this squabbling; compose your differences and try to get along peaceably together, if for no other reason than that you are playing the enemy's game and making yourselves his tool. That is just what he wants you to do — to be at loggerheads and confused. I am persuaded that this evil sentiment is the chief cause of your trouble. It cannot be the voice of the true American with a knowledge of the Constitution and your nation's history.

Ephraim! Manasseh is your guest. Be kindly considerate of his less experience in this struggle and not lightly undervalue his very substantial aid in food, engines of war and magnificent manhood. Be not vexed and impatient if he should glowingly extol the prowess of his country's resources in material and manpower, for America is justly great in manufacture and ingenuity, and you can learn much from him in this respect. Of bravery and heroic attributes you make a perfect team. That is as it should be, therefore you must work together and loyally support one another, careful not to allow envy and contention to undermine your efficiency.

And you, Manasseh, remember that while in Britain you are your brother's guest in the land from whence you were sired and cradled. While you were still in swaddling clothes the mother country stood, as it did for ages before, and has done ever since, the staunch bulwark of your common liberties and worth-while institutions. Remember also, that while you may possess vaster resources that make for the sinews of war, he carried the battle alone for more than a year before you entered the fray and has made by far the greater sacrifices in blood and treasure.

Therefore I entreat you, brethren, to conduct yourselves worthy of your high calling with all gentleness and forbearance, supporting one another as loyal comrades-in-arms and become united as one family which, according to prophecy, you are bound to do in God's good time.

The blessing of the Lord Jesus Christ be with you, brethren.

PAUL.

A New Heart, A New Age, A New World

By G. ALTREE COLEY

"For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God beside Thee, what He hath prepared for him that waiteth for Him." (Isaiah 64: 4.)

Number Seven of a Series

THE age-old contest of Divine Love for the heart and will of Irsael is ended. The eyes of the blind are opened, the ears of the deaf unstopped. Wondering joy in the infinite, untiring and tender love of God in Christ replaces the indifference of the past. Joyfully Israel enters into the bond of the New Covenant, sealed so long before by the blood of the Redeemer and King of Israel. Now the enabling clauses can have their designed effect:

"I will put My laws into their mind, and write in their hearts, and I will be to them a God, and they shall be to Me a people. . . . For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. 8: 10–12.)

In this happy bond of the New Covenant the chosen race at last breathes the air of true freedom, freedom from the chains of self-will, of sin, of enslaving temptation. After four millennia they grasp the meaning of the liberating paradox — "Let My people go, *that they may serve Me*." Cleansed and impassioned with a new loyalty, the servant race, already intensively trained in leadership, will again take up the task of leading onward the less privileged races of humanity, and administering the righteous and beneficent government of the Lord of the whole earth. Thus the world-sown Israel nations, chosen and trained by the Almighty, together also with long-separated segments still scattered among the nations and with the dispersed of Judah, as foretold by Isaiah long ago (Ch. 11: 12), will be finally and forever united to the Lord. "I will say, It is My people; and they shall say, The Lord is My God." (Zech. 13: 9.)

Then the throne of His father David will be yielded to Him whose right it is, and the government which has become too burdensome for the most faithful servants will be placed upon His mighty shoulder. Then the center and capital of world-rule will be settled in Jerusalem, cleansed and re-built and become the joy of the whole earth. Then will go forth the Law that will solve the age-old problem of freedom from want. It is not a new Law, but one laid down from the beginning of Israel's history, and ratified by Israel's King at His first recorded public appearance (Matt. 5: 17–18). But only now does it become workable by a changed people under a Divine King. Since this Law of "freedom from want" is the need of the hour now, let us look into it more closely.

The Divine economic law of Israel is found in a number of statutes communicated by Moses, with addenda elsewhere in the Bible. It is probably the least known element in the whole of the Scriptures, yet it is the framework of a perfect social order. This gross ignorance is partly due both to the poison of Modernism which denies the full inspiration of the Old Testament, and the hyper-spiritualizing of devout believers; and partly to the general assumption that it was meant only for primitive Israel and cannot be applied to other than a small agricultural community. It is forgotten that the revelation of the New Testament teaches that the letter of the Law embodies a spirit of vastly wider range and validity. When this is seen we find that a few simple and concrete laws embody principles of world-wide application.

One example will make this clear. The Israelite was commanded to help anyone whose ox or ass had fallen under its burden (Ex. 23: 5). These animals were the chief means of transportation and the simple law could be understood and obeyed by everyone. Now, if we expand this law into the principle that help must be given to any means of transportation in trouble, we find that this principle is actually in operation today on a world-scale, when on the sea — the great highway of the world — ships at once hasten to the aid of a vessel in distress. The letter of the Law applied to Israel in the past, the principle or spirit of the Law can be applied to a world-state. That this view of the Law is correct is proved by our Lord Himself, who in the Sermon on the Mount expanded the Law governing moral actions into principles governing the inward thoughts and desires from which actions spring.

Holding by this unfailing clue we find that a perfect economic system is already ordained for human operation. It is neither necessary nor possible to introduce any humanly conceived system. The Divine system starts with a proclamation of economic liberty and equity which at once confers independence and dignity upon every member of the community. It lays down that everyone is a joint-possessor of the national wealth. Here is no shadow of dependency upon the State, however benevolent, no sense of inferiority, however disguised. The Divine Law provides for dividends in place of pensions. This is basic. It is the principle of the law found in Num. 33: 54, which was to go into effect as soon as Israel was in possession of the Promised Land (v. 51), "And ye shall divide the land by lot for an inheritance among your families; to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance." Thus the last baby in the biggest family was provided for. "The profit of the earth is for *all*." (Eccles. 5: 9.)

Expanding this Law into its principle we at once see that just as there was equitable division of the land, the sole source of natural wealth of interest to Israel in the past, there must be equitable possession of the many forms of natural wealth known to us now — fisheries, timber, minerals, oil, water powers as well as agricultural lands. It is certain that the possession of vast natural resources by a few men or powerful syndicates will be impossible in the New Order.

Just how this will be worked out in practice can only be stated by the light of general principles. We must remember that while the pattern of the Law is already given the administration of it must await the reign of the

coming Law-giver, for "the government shall be upon *His* shoulder." But we can say at once that ownership will be personal and not communistic. We have seen at the beginning of this essay that men shall have their own vine and fig tree. Likewise freedom in the disposal of property is enjoyed, subject only to the provision that the children shall not be disinherited. The Divine Code neither imposes a dead uniformity, nor permits permanent disability to derive from free action. This principle may be found in the Law stated in Lev. 25.

Nevertheless, as everyone knows, forms of national wealth other than agriculture usually require collective action as also do most finished manufactures. Consequently there must be national service for production. Hence we find a rich mine of guiding principles in the laws laid down for the Levites, originally the one tribe devoted to national service. Apprenticeship seemed to begin at twenty-five and service at thirty. In any case service ended at fifty (Num. 4: 3 and 8: 24–25). And income was totally independent of service. From these facts we have valuable deductions.

Thus it is evident that service will not be degraded to exhausting toil, for it will be performed only after ample time has been allowed for physical and mental development, and will close while the worker is still in enjoyment of his powers and able to relish his honorable leisure. Again, by early retirement of the workers space is left for youth to be employed with all its splendid energy and enthusiasms. Thus both the nation and the individual will gain, for in youth labor and the sense of usefulness in the world is a moral necessity and a spiritual satisfaction.

But perhaps the greatest social benefit of all lies in the divorce between service and income. At one stroke this insures the individual against all insecurity and assures the commonwealth of the finest work. It is a policy already functioning in the sphere of the armed services, and the glorious devotion to duty shown by soldiers, sailors and airmen totally irrespective of money-gain should sufficiently assure all who doubt the efficiency of such a system. When work is once raised to the status of service to the commonwealth a whole mass of fungoid growths now prevalent, poisonous to the body politic, will drop away leaving a clean, unperplexed richness of living scarcely to be imagined now. The wheels of industry will no longer be forced to keep turning by artificially forcing up demand by blatant advertising. With materials of aesthetic and durable quality a patrician sense of both pleasure and detachment in regard to possessions will replace the present undignified pursuit of the latest fashions. Equally the worker will be released from soulless and humiliating pandering to vitiated tastes which many must now engage in to "earn a living."

With inheritance in the national wealth and responsibility in producing it, in a word, income and service, we have the two poles upon which economic society will turn, and the question of money now so complicated will be resolved into its natural simplicity as a token of payment or of claim for goods and services. It will of course be utterly free from the now-stifling burden of usury. It will also be absolutely tied to value. There will be no more fluctuations, according to that hoary law of the jungle — the "law" of supply and demand, which merely means the taking advantage of a neighbor's need. This is guaranteed by law. "Thou shalt love thy neighbor as thyself," and fixity of price is interestingly indicated in Lev. 27. There all money is related to the value of the "shekel of the sanctuary." That is to say, in the various transactions connected with the sacrifices of the worship of God, it was inconceivable that fluctuations of price — and it follows, in the value of the shekel — could take place, now making the offerer and now the Lord the richer or the poorer as the case might be. Hence from the sacred relationship between God and man there follows a stability of prices between man and man. And that this is entirely practicable has been demonstrated by the fixed prices enforced under the stripped realities of war. Never again need prices be juggled up and down under plea of mysterious necessity.

In such a society it is evident that there will be equality of opportunity; but since human nature is richly diversified this does not entail featureless uniformity. As in a garden of fruits, the summum bonum is not that all shall be changed into one kind, but that each, small and large, shall gain from soil and sun and rain all that will develop it to the perfection of its order and kind. It is then that the Master will again say, as in the beginning, that it is very good.

Because, although we have begun with the economic clauses of the Divine Law, it surely takes small wit to know that economics are but a trifling part of all the range of human life. They must be rightly adjusted, and they will be. The disproportionate preoccupation in our day with the subject, the scores of theories evolved, the loads of books and treatises written, the years of men's lives spent in studying social adjustment, all contrive to make the matter appear the one necessity of human life. Yet every thinker, and artist, and poet, and lover and saint knows well, even everyone who has pored over a hobby has guessed, that material well-being is all but a disturbing irrelevance compared with the absorbing business of the soul. Economic well-being is the sole good of the ox, and only the pagan materialism of the present age enlarges it to appearing the chief good of man. But always, when it is attained for a space of time by a class of the community, dissatisfaction and boredom immediately proclaim how small a part it plays in meeting the large thirsts of the real being. Material sufficiency is rewarded by contentment in the beast of the field, it is challenged by fierce unrest among men. This alone should reveal the gulf between the humble animals and the being created in the image of God.

* * *

As a consequence the Divine Law makes place for abundant leisure. This is indicated by the comparatively short working-period of life just noted, in the provision of one day in seven throughout the year, three periods of festival in the year, and finally one whole year in seven. These have economic values, it is true. The Sabbatic year gives rest to the ground, intermits industry and solves the present problem of overproduction. But far more, the Law of leisure speaks of the noble expansion of the human soul when restored to its purity and perfection. The use of leisure is the acid test of character. That the Lord ordained such spacious opportunities for it proclaims His confidence in the glorious use which will be made of it in the Age to come.

Thus humanity will advance ever more and more into the joy and freedom of soul of the sons of God.

Everyone who has studied various human schemes for a perfect social state must have felt the deadly sense of weariness, of there being nothing further to do when once the economic problem has been solved. This is because the writers have not taken into account the sublime dissatisfactions of the soul of man who was made in the image of God. But there is no limit to the range of its explorations and progress, and delight in the New Order

of the Kingdom of God, because God is infinite. Therefore in the expansion of powers released from poverty, sickness, debilitating self-will and Satanic opposition the whole being will find expression in achievements reaching beyond the dreams of a Beethoven, a Newton or a Michael Angelo.

Life will move to music. As military bands now cast a glamor upon war so the music of sowing and of harvesting, the paeans that will celebrate fresh conquests of nature and achievements in art, will show human life in the ways of peace to be the lovely poem it is meant to be.

Life will be expressed in art. The powers that are now dumbly imprisoned in all of us will then have full scope. Then will come the age of glorious architecture, of exquisite crafts, of noble paintings and sculptures. Moreover, all the marvellous story of the past, the heroisms, the deliverances, the Hand of God revealed in history of which so little is recognized as yet, must yet enthrall the heart as interpreted in picture, drama and song.

Above all, man will know the joy of joys, mystic communion with God, for "God Himself shall be with them, and be their God." (Rev. 21: 3.)

Then the restitution of all things will bless also the beast of the field. The grace of the leopard, the majesty of the lion will be appreciated without any barrier of fear. The gentle doe, the skipping lambs will play with their former foes without a thought of harm. For when the King of righteousness and love reigns over this redeemed earth — "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them." (Isaiah 11: 6.)

Then even insentient creation shall know the gentle sway of peace. No longer will blight and rust, aphis and caterpillar and locust destroy the fruits of the earth. Unchecked, undeformed by drought and disease, "the land shall yield her increase, and the trees of the field their fruit." (Lev. 26: 4.) "I will cause the shower to come down in his season; there shall be showers of blessing." (Ezek. 34: 26.)

Then from the happy earth at the appointed periods of solemn festival the nations of the world shall assemble to worship the Lord whose throne is in Jerusalem. Across the tranquil sapphire seas they come, and borne through the sunlit air in planes flying as doves to their windows. (Isaiah 60: 8.)

"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 shall walk in His paths; for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem." (Isaiah 2: 3.)

Then in plenary session will be seen the Twelve who shall sit on twelve thrones, judging twelve tribes of Israel. Then in rank beyond rank as in Jacob's dream will rise the hosts of the redeemed out of every nation, kindred and tongue and people and nation, the true Church, who followed the Lamb in the day of His rejection; martyrs, and saints and the company of all faithful people now sharing the glory of their Leader and Lord both in heaven and on earth. Then in music like the thunder of the sea the anthem will sound:

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength and honor and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. 5: 12–13.)

The glorious Plan of God working through painful ages has found its victorious consummation. Man has found more than he lost in Eden, even the knowledge of the irresistible, all-conquering love of God in the face of Jesus Christ.

Conclusion

THUS we have tried to trace from Holy Writ, and from its outworking in history, the Plan of God for human blessing on this earth. What shall we do about it? For the time has come when we must *act* — from the least of us even to the greatest. It is not that we shall be, but we are even now in the hour of God's judgments. This is the meaning of the mighty shaking of all things which has been going on at least since 1914. We have seen the established order in which men lived for ages torn up by the roots. We are clinging now to illusion, as a race drugging our senses with such pleasures as we can still clutch or in baseless dreams of peace and plenty somewhere in the future. But it is impossible. The day for man's experiments is ended. In the long history of the world every experiment has been tried and found a failure. The end has come, and God's Day begins. Shall we *now* put ourselves on the Lord's side, or still delay and be left outside?

Reader, go out at night and look at the stars, those mighty worlds moving in silent harmony at the will of the Creator; think in the flush of the dawn and at the going down of the sun how day and night, summer and winter, move in stately rhythm according to Divine law; look upon the flowers and grass growing each after the pattern designed, so that the valleys are covered over with corn for the service of man. Then *think for your life*, if humanity, if *you*, must not return within the same orbit of Divine order to achieve the beauty and satisfaction which is your true heritage? But if you still think you can do without God, think if inanimate nature should follow man's example of disobedience, of the terror that would freeze your blood if those steadfast stars should dart from their courses, if this planet should reel from its orbit to plunge into icy night or into the blazing vortex of the sun. Think if the kindly grains and the fruits and flowers of earth should refuse to grow and earth became a desert in which starving creatures contended with each other for a morsel of food, think if the sea which now knows its appointed place should tower to the skies and spread ruin over the world and this solid earth should shudder in convulsive earthquake. Then think if the Most High will suffer much longer one element, rebellious man, to remain the one blot, the one miserable exception, the one discord in the majestic order of the universe.

To us in this latest generation the Father's call still comes:

"Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel." (Ezek. 33: 11.)

Let us say one to another, "O house of Jacob, come ye, and let us walk in the light of the Lord."

Remember, a changed heart to love God's will has become a necessity beyond the spiritual sphere, the change which is known as conversion no longer must be thought of as the concern of religion alone; a matter of personal safety and blessing. It has become the acute necessity for the next step in social and world progress. Only from the renewed heart can emerge that new type of human character which the New Order must have or there will be no New Order. As Britain and America, being Israel, have led the world so far in liberating arts and sciences, in civil and religious liberties, in freedom, justice, mercy and truth, through the goodness of God and the guidance of His Spirit, let us now take this further step and, undoing the folly of the Fall, come penitently to God through Christ our Saviour, and offer our whole being for His service to lead the world into the New Order, which is the Kingdom of God and of His Christ on earth!

Tribal Gods

By W. GRAHAM

From time to time one hears it said that Israel worshipped a tribal God; and the term is sometimes used by critics in disparagement of the believers in the Israel identity of Anglo-Saxondom, under the plea that it revives this idea. It may be as well to examine the point of view of the critics, and it will not be necessary to pursue the examination very far before seeing clearly that critics of this type are themselves creating a difficulty which does not exist.

When from the pulpit we hear Israel's God referred to as a tribal God, we are left wondering what the speaker really means; but on such occasion one can neither question nor object. The term itself jars when we know Israel's God to be the God we are gathered together to worship, and in the absence of some explanation it sounds like an insult. But when one hears, as was the writer's recent experience, the God of Israel first referred to as a tribal God, followed immediately and with emphasis by the remark that Assyria and the surrounding nations also had their tribal gods, with no more distinction than this, it is time indeed to take what opportunity one may have of exposing such false and misleading ideas.

Surely, Israel worshipped the same God Whom we ourselves worship, the one, true, ever-living God, the Father of our Lord Jesus Christ. It is true that the fuller revelation in God, the Son, had not yet been given to man at the time of Israel's calling. And we should never forget how much greater is our own advantage for understanding, for this reason.

On the occasion in question, the statements given above were followed by the remark that *we* worship a God Who has no preferences, but Who is concerned equally for every individual, of whatever race or color. But this really only makes matters worse, for the natural inference is that the Israelites worshipped a different God to the One we worship, and it is just bewildering to the hearers. Israel's God is our God; and we protest most emphatically to the use of the term "tribal God" except when applied to false gods.

Now what does the speaker really mean, and what is the explanation of all this? Let us make an endeavor to see, for we know that the present speaker is not intentionally being irreverent. The truth seems to be that he is not rightly expressing his thoughts. Probably the objection at the back of his mind is the whole idea of a chosen race. We can respect this objection because, unless rightly understood, it is a very real one. But he does not say so, and we are left to guess. We say this is probably the solution; it is our guess, and there is little doubt that the guess is right. The speaker probably thinks that choosing necessarily means favoritism, and he is unable to see any possible distinction in these terms. But if Israel erred in her conception of her calling, the fault lay with Israel and not with God. We agree this charge can be laid, but not without important reservations and certainly not against David and the Israel prophets. So why malign God by calling Him a tribal God? And because on occasion Israel did fall into this pitfall, why should we perpetuate the error by making it a stumbling-block to our own vision? And, mark you, it is in this way not the Anglo-Saxon-Israel believers *but their critics* who are really the guilty parties in adhering to this wholly fallacious idea of favoritism.

This idea of God favoring Israel at the expense of the rest is still very widespread, so let us try once again to show why it is a false idea. In reality, the conception in the Mind of God appears without question to be so different from that in the speaker's mind as to be something equivalent to the difference between black and white. One might almost say the position is entirely reversed. For the primary object in this "choosing," or "calling," is not for the sake of those chosen but for the sake of those outside — indeed, it is on behalf of the very people whom the speaker would regard as the unfavored ones. It is impossible to emphasize this too strongly — *the plan is for them.* We see that God in His love and mercy is reaching out to all mankind through human agency, using for this purpose the best material at hand, material which He Himself has first trained and tested. Can this be regarded as favoritism, and, if so, who are the favored? Is it those who are chosen, or is it those they are chosen to serve? The best answer we can make is that all are equally favored.

How absurd then is this charge when we apply to it a little reason and thought. But how often must we repeat the argument and endeavor to get these critics to understand? It is really something like pushing a cork under water, for the objection continues to crop up just as the cork continues to rise. If this speaker, with mind shorn of prejudice — and this is an essential prerequisite — were to look into this matter seriously, he would find that his present view would not hold; he would find that this choosing has nothing of favoritism in it, but must be regarded entirely as an "election," or "calling" — or as Mr. Winston Churchill puts it, "the highest honor and the most glorious opportunity" — to coöperate with God in His work of spreading right ideas and bringing blessing to the whole human race. Besides finding his objection gone, he would see new light streaming in.

It is unfortunate, but nevertheless true, that many ministers of religion (though there are a great many exceptions) try in such manner to prejudice their hearers to discountenance a great truth, a truth which, if they did but know, handled intelligently, would not only be accepted with alacrity but would fill their empty churches with people enthusiastic toward understanding God's great plan, and the privilege of the nation elected to serve in its fulfillment. Present blindness would give way to understanding and enthusiasm which in the post-war world would take the place of hesitancy and the present fear of all its difficulties and complexities.

Whether it is to our liking or not, the Bible tells us that God did in fact choose Israel. Take that away and you have little left. Would it not, then, be better for all concerned, and particularly for those ordained to expound the Scriptures to expound rather than to correct these Scriptures and, instead of displaying personal prejudice, to try, in humility, to understand the purpose of Almighty God in His action and the real reason underlying this election?

Once one gets the idea right, what an amazing difference it makes — all the

difference, in fact. But for some reason best known to themselves, these critics will not allow their minds to be directed or their eyes to be opened. They will not look into the matter in a positive manner; only in a negative.

As soon as one does take a positive and constructive view, it is astonishing how many things in the Bible, which previously seemed unimportant or of small relative value, come into vivid life. For instance, take the genealogical tree of Abraham — those long lists of father and son, so uninteresting and apparently unimportant to the casual reader. Here is Abraham's lineage traced back to Adam, the line passing through Seth, Enoch, Noah, Shem. We are able to see a process of selection; a selection of spiritual, not of material man. Then, with this thought of selection in mind, if we turn to *Young's Analytical Concordance* * and look up the word "chosen," we see that the right rendering of the Hebrew original is "chosen after testing." Here is important evidence of method: God planning for man's coöperation in His work, and it is evidence of training and selecting His material. We do this kind of thing ourselves in breeding, in horticulture, in business and in all spheres of life. This is how we attain success. Then why deny Him from Whom we learn everything the right to use the same method Himself?

Abraham left everything: family, home and land — to follow the call of God, just as later the disciples left all to follow Jesus. We never hear any objection to the fact that Jesus chose His disciples; then why object to the choosing of Abraham from whom the disciples sprang?

God covenanted with Abraham that He would make of his seed a nation and a company of nations which should bring blessing to all the families of the earth. That and that alone is the object of His calling. After Abraham we see the process of selection continuing for a further two generations; then the nation is formed. We know that the nation later failed and could not live up to its high calling. But no time factor was given to Abraham for reaching the goal; God knew all about first failures, but He knew also that in His Own good time, after corrective punishment and further training, a new generation would be born which would see and rejoice in their God-given destiny.

Is it just a fluke that we in the United States of America and the British Commonwealth are called to do precisely the work the Bible tells us was allotted to Israel? Did God's plan in Israel fail utterly and irrevocably and had He to start all over again in consequence? Perish the thought; but these are challenging questions, and they stand to be answered. Of course, the answer is No! without any twists of mental gymnastics. The Bible answer is clear, and that answer is No! We believe in a God Who does not change, Who has no need to change because He is above all failure, whether human or otherwise. He is omnipotent, and He is in control. Therefore, His plan in Israel is immutable; it is certain of fruition, just as certain as tomorrow's sunrise — and even more certain than this. The prophets tell of this, and events are revealing it. A vast amount of research corroborates the fact that Israel still lives, but not exactly as and where the critics suppose.

Yet some critics will have none of this; they refuse to learn in the light of unfolding vision, and refuse even to apply their minds and look. There is no excuse for this stubbornness, and the pity of it is that this must be said of those ordained to teach the things of God. But time will not wait, and they will merely lose their place in the vanguard. The veil is being removed and nothing can halt it. It is left to the laity to open the eyes of the people and show them their destiny, when this should be the work of the Church.

We cannot alter this, but at least let us do what we can. And at least let us hope that those who have previously referred to Israel's God as a "tribal God" will realize that they cannot do this without maligning *the God Whom they themselves profess to worship and teach.*

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"My Question is the Same as Saul's"

A DESTINY subscriber has written asking this interesting question:

At the time of the blessing of the twelve sons of Jacob the prophecy to Judah in Genesis 49: 10 was, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." From that I have been led to understand it was God's determination that all the kings in Israel should come from the tribe of Judah. Thus the House of David was instituted and the throne established as given in II Samuel 7 and ultimately Jesus Christ, great David's greater Son, is to take that throne.

All of this would be perfectly clear except for an incident in the history of the people of Israel at the time that Samuel was Judge which led to the choice of Saul, of the tribe of Benjamin, as King. The story in I Samuel goes that when the people demanded a king like the nations around them God said to Samuel, "Hearken unto their voice, and make them a king." Following that, the Lord told Samuel, "Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel. . . . When Samuel saw Saul, the Lord said unto him, "Behold the man whom I spake to thee of! this same shall reign over my people."

When Samuel told Saul that he was to be anointed King of Israel, the text seems to express his surprise at the choice when he said, "Am not I a Benjamite? Wherefore speakest thou so to me?"

My question is the same as Saul's. How does it happen that God directed and permitted the choice of a man of the tribe of Benjamin as king over Israel in contradiction of the previous prophecy that the line of kings in Israel should come only from the tribe of Judah?

This has puzzled many; but when it is recognized that Judah's two sons, Phares and Zarah, were born out of wedlock the answer is found in the law.

According to the law of the Lord none of the children of one thus born could enter the congregation of the Lord until the tenth generation. Israel knew this law and also the fact that only nine generations intervened between the time they demanded a king and the birth of Phares, the progenitor of the tribe of Judah.

The nation was condemned for their unwillingness to wait, and Saul of the tribe of Benjamin was given them as King. David of the tribe of Judah finally came to the throne, being the tenth in generation from Phares and, had Israel waited, she would have saved herself much trouble.

A National Awakening

EDITOR'S NOTE: *A National Awakening* was originally published before Pearl Harbor, in DESTINY for May, 1941, but the need to awaken to our national responsibility is even more imperative now than then. There is a *national* phase of responsibility to God which America must yet recognize. For this reason we again publish *A National Awakening* in this issue.

IT IS a recognized fact that a state of spiritual decadency afflicts our nation and the world today. Evil things are in evidence on every hand! The need of a spiritual awakening is fully recognized by Christian men and women as necessary to the well-being of our people today.

We face a *national* emergency, yet hardly without exception the concept of a spiritual awakening is confined to that of the individual and his personal relationship to God. There seems to be no comprehension whatever of the fact that there is also a *national relationship to God* which must be observed by the *nation!* Most of those who recognize spiritual requirements are conscious of the need of prayer on the part of the individual but none are stressing the need of complying with certain conditions made mandatory upon the nation, the keeping of which will bring answer to prayer.

The human race is made up of individuals, and these individuals are grouped into classes. There is the family and many families living in a given community constituting a town or city. Now a country or kingdom is composed of many communities, towns and cities. There are certain laws governing individual conduct and there are certain other laws governing municipal and national affairs. It would be as ridiculous to apply laws that govern municipal affairs to the individual as it would be to apply individual laws to the municipality.

We make this statement, which ought to be obvious to all, because when men undertake to deal with matters pertaining to the spiritual they immediately classify all spiritual requirements as applicable to individuals only. They have forgotten that as there are laws apart from those dealing with the individual in matters of administration, so also God has laid down requirements for the nation apart from those regulating the conduct of individuals.

Let us illustrate. The government of the United States has entered into certain treaty relations with other governments and it has assumed certain governmental obligations. Much as we might wish to do so it is impossible for any individual to carry out such treaties or to fulfill a governmental obligation. True, the nation is an aggregate of individuals, nevertheless there are obligations that the representatives of that aggregate of people can carry out which the individual is unable to do. Such obligations are *national* and as such the *nation* must act upon them through its constituted representatives.

When men recognize the need of the individual only, and fail to see that there are certain requirements God expects of the nation, they are in no position to declare what God requires of the nation in order that they may have victory over their enemies.

The New Testament deals with the need of the individual in his relationship to God through Jesus Christ as His Saviour. There also is set forth what constitutes a spiritual awakening in the life of an individual. The keeping of all these requirements is absolutely essential for the individual in his personal spiritual relationship to God. But what does God require of the nation? Now the nation acts not through individuals, but through their elected representatives.

Just as we recognize that there are rules and regulations governing our nation in its acts of administration, apart from the laws governing individual conduct, so also God has set forth for the nation certain requirements and laws that the individual cannot fulfill. They are obligations that can only be fulfilled by the nation through its representatives or government.

The prayers on the part of millions for peace on that fateful day in September, 1939, were not answered. This was not because prayer is ineffective but because the prayers of individuals could not bring relief for the nation violating its national obligations. It is useless to pray for relief for a sinful individual or nation while either continues in sin. What is national sin, a turning from which is essential in order that a nation may awaken spiritually? We know and recognize what constitutes individual sins; but few realize what constitutes national sin in the sight of God, the removal of which will be necessary before God will answer prayers for national deliverance from trouble.

Let us for a moment inquire as to what God requires of a nation apart from His demands upon the individual and which can only be carried out through administration. The history of Israel should give us the clue, especially in the organization of that people into a Kingdom at Mount Sinai. When the law was promulgated the people said at that time, "All that the Lord hath spoken we will do. And Moses returned the words of the people unto God." (Ex. 19: 8.)

Here the people assented by oath to do all that the Lord required of them, both as individuals and as a nation. The individual promised to keep the Commandments, which laws applied to personal conduct. As a nation they promised to administer the statutes and judgments of the Lord as the law of the land. That administration would be carried out by the nation through its duly authorized representatives.

When the individual failed to keep the Commandments, he suffered under judgments for their violation. When the nation refused to administer the statutes and judgments, retribution followed with poverty and distress and misery within. The armies of Israel were unable to stand before the enemy who came against them because there was sin in the camp.

Moses said, "Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them* that ye may live. . . . Keep therefore and do *them;* for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people. For what nation *is there so* great, who *hath* God *so* nigh unto them, as the Lord our God *is* in all *things that* we call upon him *for?* And what nation *is there* so great that hath statutes and judgments *so* righteous as all this law, which I set before you this day?" (Deut. 4: 1–8.)

But Israel departed from the observance of these laws and enacted legislation of their own until, as declared by Micah, "The statutes of Omri are kept, and all the works of the house of Ahab and ye walk in their counsels; that I should make thee, a desolation." (Micah 6: 16.) In other words, Israel's failure to keep and administer the law

of God, and the refusal to keep their oaths, brought condemnation and judgment upon the nation.

God charged His people with unfaithfulness, "The Lord testified against Israel, and 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 commanded your fathers, and which I sent to you by my servants the prophets." Then follows the account of Israel's refusal to believe the Lord or hearken to His call.

Because of this refusal to believe the Lord the record states, "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." That is, they assumed the right to set aside God's laws and pass laws of their own and in their vanity considered they could improve on the statutes that God had given unto them.

The verdict follows, "Therefore the Lord was very angry with Israel, and removed them out of his sight." (II Kings 17: 13–18.) National sin, then, is the setting aside of the Jehovah administration and the assuming on the part of a nation of the right to make law to take the place of the God-given statutes and judgments.

Ezekiel the prophet sets forth the punishment, "*As* I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you." Then comes the statement of the certainty of the long and continued period of chastisement for failure to keep His laws. Afterwards, "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me." (Ez. 20: 33–38.)

At the close of this period of pressure through which Israel is now passing in these last days the prophet declares there will come a spiritual awakening which will cause the nation "To walk in my statutes, and ye shall keep my judgments, and *do them*." (Ez. 36: 27.)

Here we have the climax to the present pressure in a national awakening as a result of trouble which will compel His People to walk in His judgments and observe all His statutes. All this is followed by a wonderful outpouring of national blessings as a result of such obedience. But, before this becomes a fact, "Thus saith the Lord God: I will yet *for* this be inquired of by the house of Israel, to do *it* for them."

Requisite, then, for national deliverance is this great and national spiritual awakening to the need of the restoration of His administration. That restoration is to be brought about by His people making the inquiry of Him that He do it for them. Until our nation realizes their need, this inquiry will not be made. The pressure must increase until a desire comes for the restoration of the righteousness of His laws. Not until then will prayers for victory and peace avail.

The individual can still claim protection as a child of God. But national deliverance from trouble and the defeat of aggressive nations will still depend upon Israel turning from her evil ways, for the statutes of Omri are now being kept by her.

There is no evidence as yet either in America or Great Britain of such a national turning to God with a desire and longing that His laws become the law of the land. For that reason the pressure will continue and increase and our enemies will gain victories on land and sea and in the air until our people come to the realization that there are certain things required of us as a nation as well as of individuals. Our leaders must awaken to the *National Message of the Book* and call the people to restore the administration of His Commandments, Statutes and Judgments as the law of the land. Until that day, trouble and disaster face our nation because intercessory prayer for a sinful nation is of no avail while the nation continues to violate a national obligation assumed by them under an oath our forefathers made with God at Mount Sinai.

When our people AS A NATION awaken to these requirements and administer the law of the Lord we will have solved our economic troubles, the evils of maladministration and will forever end all violence and crime within our borders.

Discovery of the Rosetta Stone

UNTIL the beginning of the nineteenth century, knowledge of the history of Egypt and its people was derived from the Bible and from Greek authors such as Herodotus and Diodorus Siculus. The comparatively short accounts of that country given in the Bible were most valuable, for they were evidently drawn from authentic sources, at first hand. From the 16th to the end of the 18th century many attempts were made by learned men all over Europe to read the Egyptian inscriptions, but all failed.

In the year 1799 a French officer named Boussard discovered a large black basalt stone at Fort St. Julien, near Rosetta (hence the name "Rosetta Stone"). It was inscribed in hieroglyphics (Greek *hieros*, sacred; and *glypho*, to carve), Greek, and a third class of writing which is now called *demotic* (Greek *demos*, the people), which was the common writing of the people as opposed to the hieroglyphic, which was the writing of the priests. The Greek inscription on the stone was easily made out, and was found to consist of a decree drawn up by the priests of Memphis in honor of Ptolemy Epiphanes, who reigned circa 198 B.C.

It was at once evident that the Greek inscription on this stone was a translation of the hieroglyphics and here, at last, the key to the secret was found! By the fortunes of war, the Rosetta Stone was surrendered by the French to General Hutchinson, and it was subsequently presented to the British Museum.

The supreme importance and value of the Rosetta Stone arise from the fact that the decipherment of the hieroglyphics enabled scholars to read not only the decree recorded on the stone, but, as time went on, *the whole Egyptian history*.

St. Paul, Ethnologist, Distinguishes Between The Church, The Jew, Ten Tribed Israel, The World

The Epistle to the Romans

By W. PASCOE GOARD, LL.D.

Introduction

THE Epistle to the Romans furnishes *a primary lesson* in the doctrines of the Christian faith.

The Epistle to the Hebrews furnished *the most advanced presentation* of truth in the great treasure house of the doctrinal Epistles.

Romans reveals the inner workings of human experience beginning with the lowest plane of human life.

Hebrews reveals the transcendent glory of Jesus Christ, the Son of God as God the Son.

The Epistle to the Romans presents no question as to authorship. It is announced by the name "Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God" (which He had promised afore by his prophets in the Holy Scriptures).

The Subject of the Epistle

Romans 1: 3–7 — "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

"And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead;

"By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

"Among whom are ye also the called of Jesus Christ:

"To all that be in Rome, beloved of God, called to be saints:" ἁγιοις — *hagiois*, holy ones. "Grace to you and peace from God our Father, and the Lord Jesus Christ."

The Apostolic Greeting to the Saints

Romans 1: 8 — "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

"For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers;

"Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

"For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

"That is, that I may be comforted together with you by the mutual faith both of you and me.

"Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you [but was let hitherto], that I might have some fruit among you also, even as among other Gentiles.

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

The Righteousness of God by Faith

"For therein is the righteousness of God revealed from faith to faith; as it is written, 'The just shall live by faith.' "

Thus, "All that be in Rome, beloved of God, called to be saints" are addressed; separate and distinct from those who are described immediately after. The group addressed are called *hagiois* — "holy ones," of whom the Apostle says: "Your faith is spoken of throughout the whole world."

No specific description is here given as to who these are; but, as we shall meet them later on in our study, it is not necessary to discuss the matter at this stage. Enough to say, they were Israelites — some, it would appear, from Britain. They represent one great ethnological branch — Israel — of the peoples who are dealt with in this masterpiece of the Apostle Paul. In the life of these people "*the righteousness of God is revealed from faith to faith.*"

Chapter I

Man — Ανθρωπος

THE Apostle now introduces the second step of his Epistle. It is important that we should note this. The heading of this would be: *The Wrath of God Revealed.*

It is striking how the *revelation of the wrath of God* upon all ungodliness and unrighteousness of MAN follows immediately upon *the revelation of the righteousness of God* in the men of faith dealt with before.

Romans 1: 18–25 — "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

"Because that which may be known of God is manifest in them; for God hath shewed it unto them.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

"Professing themselves to be wise, they became fools,

"And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

"Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."

The mental, moral and spiritual *devolution* here described is a tremendous process, which again and again has marked its progress in the life of individuals and nations. To what ultimate depths this process has led members, groups, families of mankind we do not know.

The "Amen" at the end of this quotation is startling and significant; it is a finished process, and from it nature provides no way of return.

The state of society under this finished process is horrible in the extreme, and is set forth vividly in the following quotation:

Romans 1: 26–32 — "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

"And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

"Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

"Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

"Without understanding covenant breakers, without natural affection, implacable, unmerciful;

"Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

The Apostle now addresses those who — although a part of such a social structure — judge those who commit such things, and yet, by practice and "consent," support the state of society in which such things exist; both Jews and Gentiles — that is to say, as we shall later see — both circumcised Jews and uncircumcised Israelites.

Romans 2: 1–16 — "Therefore, thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

"But we are sure that the judgment of God is according to truth against them which commit such things.

"And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

"Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

"Who will render to every man according to his deeds;

"To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life;

"But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

"Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

"But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile;

"For there is no respect of persons with God.

"For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

"(For not the hearers of the law are just before God, but the doers of the law shall be justified.

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves;

"Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another);

"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

Chapter II

The Jew — Ιουδαῖος

We now come to another step in the Epistle. The subject matter of this chapter is: The Jew.

The Jew was possessed of the Law; esteemed the things that were excellent; and passed judgment upon pagan and licentious Rome. But the Jew himself, trusting in the Law — which he held in theory but broke in practice — refused "the righteousness of faith." Thus, he is compared with the uncircumcised Israelite, who for this purpose is introduced in verses 14 and 24, εθνη *ethne*. That this word, which may be translated "nations," refers to Israel, and neither to Jew nor pagan, is clearly shown later on in chapters 9 and 10.

The Jew is now arraigned by the Apostle Paul in the following startling terms, which are made to stand out as clear and distinct as a group of statuary.

Romans 2: 17–24 — "Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,

"And knowest his will, and approvest the things that are more excellent, being instructed out of the law;

"And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

"An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

"Thou therefore, which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

"Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

"Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

"For the name of God is blasphemed among the Gentiles through you, as it is written."

Circumcision

The judgment of the Apostle is now given as to the benefit or otherwise of circumcision, showing that the Jew who holds the law in unrighteousness loses all benefit from that "seal of the faith they had" anciently given to the fathers.

Romans 2: 25–29 — "For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision.

"Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

"And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh;

"But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

That the Jew has advantage is declared as follows:

Romans 3: 1–2 — "What advantage then hath the Jew? or what profit is there of circumcision?

"Much every way; chiefly, because that unto them were committed the oracles of God."

Verses 3 to 8, which we insert later, seem to set forth the fact that the possession of the Oracles of God is no safeguard from condemnation at the hands of God if the law contained in the Oracles be not obeyed; that notwithstanding the giving of the law and the sign of circumcision, and of the Mosaic ordinances, God is still righteous in reducing the Jew, who is disobedient, to the same plane as the Israelite who has not the law.

Romans 3: 3–8 — "For what if some did not believe? shall their unbelief make the faith of God without effect?

"God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

"But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.)

"God forbid; for then how shall God judge the world?

"For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

"And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just."

Pagan and Jew

We now come to another step in the Epistle which draws together in one common lot both Pagan and Jew, all of whom are concluded in unbelief.

The Apostle has dealt with man, generally; of which pagan Rome is the outstanding representative for the heathen world. He has also dealt specifically with the Jew, and has instituted a comparison between Jew and "Greek" — one of the synonyms of Ten Tribed Israel. Thus, three parallel ethnological lines have been laid before us: Man; Jew; Israelite or Greek. The Apostle asks the question concerning the Jew who makes his boast in God:

Romans 3: 9–10 — "What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin;

"As it is written, There is none righteous, no, not one."

Romans 3: 12–18 — "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

"Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips;

"Whose mouth is full of cursing and bitterness;

Their feet are swift to shed blood:

Destruction and misery are in their ways:

And the way of peace have they not known:

There is no fear of God before their eyes."

One is reminded of the opening sentences in the prophecies of Isaiah concerning Judah and Jerusalem: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment."

One can understand the significance of the statement of the Apostle when he said: "As much as in me is, I am ready to preach the Gospel to you that are at Rome also."

One can understand the transcendent faith of the Apostle when he wrote: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek."

To enter such a field, and there to make such a terrific arraignment of Imperial Rome, idolatrous, pagan, corrupt; and of the Jew, self-righteous, fanatical, and equally corrupt in other directions, required a courage that could have its source only in God.

We now come to another step of this wonderful Epistle in which the Apostle steps aside from the ethnological to the doctrinal.

Chapter III

The Divine Remedy

HAVING with unfaltering hand laid bare the diseased condition of pagan man, Jew, and Israelite, the Apostle first lays aside the Jewish attempt to work out salvation by the deeds of the law; and then introduces the Divine remedy, namely, faith in God "Who raised up Jesus our Lord from the dead."

Romans 3: 19–21 — "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

"Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin.

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;"

It should be noted that the Apostle makes clear that we do not substitute faith for the law; but that *we establish the law by adding the dynamic of faith.*

"From Faith to Faith"

And now the question arises: What is the faith that provides the remedy? And, how does the remedy work out in experience?

It is with somewhat of a shock to the ordinary reader of the New Testament that he finds the Apostle Paul introducing *the specific faith of Abraham* "our father as pertaining to the flesh" *as the faith which justifies.*

Yet such is the case. The Apostle declares that "the righteousness of God is revealed *from faith to faith.*"

Romans 4: 1–3 — "What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

"For if Abraham were justified by works, he hath whereof to glory; but not before God.

"For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness."

This is the first step in Christian faith: "*Abraham believed God.*"

The world was full of men who believed *in* God, but they did not "believe God" in the things which He had spoken, and who were not therefore justified. The Jews even believed *on* God; believed, yet rebelled against Him; and as we have seen, these were not justified. To them the *Law* was all; and the Covenants and Prophecies a dead letter.

The faith which justified Abraham was that faith which "believed God" in that which He had promised.

"Abraham believed God, and it was counted to him for righteousness." *This is step one in the Gospel of faith.*

Romans 4: 4–8 — "Now to him that worketh is the reward not reckoned of grace, but of debt.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

"Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

"Blessed is the man to whom the Lord will not impute sin."

This is the first step in the right direction. One believes God; and although, as yet and in experience "ungodly," i.e. not having attained to essential righteousness, to him the Lord will not impute sin. He "justifieth the ungodly."

"Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also."

It is manifest in the next paragraph, that the question remains within "the seed." At the time of the Apostles, some of the seed of Abraham, Isaac and Jacob were circumcised; some were not circumcised. To be explicit, the Jewish branch of the seed were circumcised; the bulk of the Israel branch of the seed were uncircumcised. The converts to the Christian faith from the Pagan world were uncircumcised.

Romans 4: 9–12 — "Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith *was reckoned to Abraham for righteousness.*

"How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

"And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

"And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised."

Thus the Apostle Paul handles with irresistible logic and with authority the initial difficulty which presented itself in the infant Church. The Jew instantly and naturally seized upon the convert to the Christian faith, and insisted that he should be circumcised before being

admitted fully to partake of the fellowship of the saints. This matter is handled more fully in the Epistle to the Galatians, also written by the Apostle Paul.

Having cleared away the barrier of circumcision, the Apostle goes on to examine what it is that God has said which anticipates the basis of the Christian faith which justifies.

Abraham the Heir of the World

It is very striking that the *basis of the Christian faith is the national covenant, made with Abraham*, regarded in its full and complete implications of the redemptive and atoning work of our blessed Lord.

It is the old story of the *Kingdom of God on the earth*, and that in Abraham and in his seed "shall all the families of the earth be blessed."

The door is widely open for the heathen to come into that Kingdom by declaration of faith in the Lord Jesus Christ; but the covenant is still with Abraham and his seed for ever; and this is "the anchor sure and steadfast" of the Christian faith.

Romans 4: 16–22 — "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

"(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

"Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

"And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

"And being fully persuaded that, what he had promised, he was able also to perform.

"And therefore it was imputed to him for righteousness."

The Second Step in the Faith which Justifies "by" and "through"

Romans 4: 23–25 — "Now it was not written for his sake alone, that it was imputed to him;

"But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

"Who was delivered for our offences, and was raised again for our justification."

Righteousness shall be imputed "*if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification.*"

It must not be supposed, however, that this was a new faith destined to take the place of the old faith. The faith of Abraham embraced the fact of the coming of our Lord; of His death and resurrection; and of the fact that He was indeed "delivered for our offences, and was raised again for our justification."

"Your father Abraham rejoiced to see my day, and he saw it and was glad," so our Lord declared.

Without question the sacrament of bread and wine ministered to Abraham our father, by Melchisedec, the Priest of the most High God, was a manifestation of specific and detailed faith in the Lord Jesus Christ, Who should work out the Redemption; "The Lamb of God which taketh away the sin of the world."

Abraham believed God *as to the national covenant*. "Abraham *believed on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and raised again for our justification.*"

"Therefore being justified by faith we have peace with God *through our Lord Jesus Christ.*"

Thus is the great doctrine of justification by faith laid down. From faith to faith. First, "*Abraham believed God*"; and the thing that he believed was *God's national or racial covenant which embraced Nations, Kings, Territories, Government, ever widening until it embraced the heirship of the world.* Secondly, "*faith in him who raised up Jesus our Lord from the dead*" — the resurrection.

"Who was delivered for our offences" (the Atonement) "and was raised again for our justification."

This initial matter having become an experience of the newly born Christian, there now commences a long line of experiences which shall never end until all have attained ultimate, triumphant Grace, or have rejected it for ever.

Romans 5: 1–5 — "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

"And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

"And patience, experience; and experience, hope:

"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

"God Commendeth His Love toward Us"

What a wonderful thing is this; that it should be necessary for an argument to be advanced to commend to us this great manifestation of the Love of God in Christ. Yet so it is. This is an evangelical presentation of the fact, showing its value to us individually, and then showing its final effect upon the world.

To us, individually, God commendeth His love.

Romans 5: 6–11 — "For when we were yet without strength, in due time Christ died for the ungodly.

"For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

"Much more then, being now justified by his blood, we shall be saved from wrath through him.

"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life.

"And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

To the world, generally, God commendeth His love.

Romans 5: 12–21 — "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

"(For until the law sin was in the world: but sin is not imputed when there is no law.

"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

"But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

"And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

"For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

"Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

"That as sin hath reigned unto death, even

so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

The convert has now made the following progress. He has reached the point at which he "believes God" in regard to the Gospel of the Kingdom. He believes that it is God's desire, God's plan, God's purpose to bring about the establishment of righteousness, not only in the individual life, but also in the Kingdom nation as covenanted with Abraham; and through the extension of that Kingdom to establish righteousness in all the earth. This he sees to be the set, immutable purpose of God; and he sees that history is sweeping forward to that great consummation.

He sees the manifestation of God in Christ; that "Jesus our Lord was delivered for our offences, and was raised again for our justification." By this faith he is justified, and at peace with God. To him who has not yet *attained* righteousness, *righteousness is imputed.*

Now comes the question:

Romans 6: 1–14 — "What shall we say then?

Shall we continue in sin that grace may abound? . . .

"God forbid. How shall we, that are dead to sin, live any longer therein?

"Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death?

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

"For he that is dead is freed from sin.

"Now if we be dead with Christ, we believe that we shall also live with him:

"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

"For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

"Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

"For sin shall not have dominion over you: for ye are not under the law, but under grace."

This is the triumph of Christian ethics. It puts the child of God upon his honor to do the right, even though grace might save him if he did the wrong; and the law might not condemn him to death.

But even though the law might not condemn him to death, *habit would surely condemn him to slavery* — psychical and physical slavery to sin. The law might not destroy a man because he drank intoxicating liquors: but drinking excessively and constantly would make of him a drunkard, a bond slave of the appetite he had developed wilfully. The law might not condemn a man because he used opium; but the using would inevitably make him the slave of the drug. And so forth. So from this standpoint the question is repeated:

Romans 6: 15–23 — "What then? Shall we sin because we are not under the law but under grace? God forbid.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

"Being then made free from sin, ye became the servants of righteousness.

"I speak after the manner of men because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

"For when ye were the servants of sin, ye were free from righteousness.

"What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

"I Speak to them that know the Law"

The fact that we have become dead to the law by the body of Christ is now set forward. Israel was married to the law of commandments contained in *Ordinances* until the fulfilment of the law by the suffering and death of our Lord. But as a widow is freed from the law of her husband at his death, so are we freed from the ceremonial law by the death of our Lord.

Romans 7: 1–6 — "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

"For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

"So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

"For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

"But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

This, at the time of the Apostle, was a most crucial question to the Jews. It is still a question, but not an acute one.

The law is not sin. But the law reveals sin to the consciousness; and the fact that sin is the cause of death. As the physician looks for the cause of deadly diseases, and can make no headway in the matter of preventive medicine until the cause be found, so death remains a mystery to all who, not knowing the law, know not sin to be the deadly destroyer of life.

But the law reveals the fact that "The soul that sinneth it shall die."

Romans 7: 7–11 — "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust except the law had said, Thou shalt not covet.

"But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

"For I was alive without the law once; but when the commandment came, sin revived, and I died.

"And the commandment, which was ordained to life, I found to be unto death.

"For sin, taking occasion by the commandment, deceived me, and by it slew me."

"Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. *But sin* that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

Thus the searchlight of the law is turned upon the sin of the life. What is the psychical phenomena here set forth? It may be illustrated as follows. Going back to the first chapter of Genesis we read:

Genesis 1: 26, 27, 28 — "And God said, Let us make man in our image, after our

likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in his own image, in the image of God created he him; male and female created he them.

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

We read in Genesis, chapter 2, verse 7:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Thus the human genus was set upon its own exalted plane of life, created in the "image" of God. Whether for moments or years, and without in any way discussing the question of time, the man lived with no other law than the volitional laws of his life, as thus created in the image of God.

But there came the time of which we read: "*And the Lord God Commanded the Man*" (Genesis 2: 16).

(*To be continued in* DESTINY *for August*)

The Pioneers of Victory

By REV. CLAUD COFFIN

By Victory we mean Total Victory because the enemy has declared Total War. Just to say that God must give the victory is vague and indefinite. He has definitely promised victory and as definitely indicated how He is going to give it. Today in the very throes of world war we may well ask through whom will the victory be given? That it will be God's we know, but how and by whom will it be given is equally vital for us to know. The answer to that question is to be found in a clear understanding of the position of Israel in God's World Plan, because Israel is God's Pioneer People for the establishment of His Kingdom on earth.

At every phase in the development of His plan for world blessing God has had a focal center from which He has operated and around which He has gathered the factors concerned. In world history they have been revealed in the following order: *1*) The first focal center of the human race was the House of Eden, or the Adamic Line. From that sprang the Hebrew People. *2*) The second focal center appeared among the Hebrew People in the form of the House of Jacob known as the Children of Israel. It was the continuation of the Edenic House. *3*) The third focal center was established within the House of Jacob by the transference of the birthright and name to the House of Joseph. Thus, step by step, God was singling out the spear-head of the thrust into the enemy position that was to become the pioneer of victory. We notice all the way through that it is the passing from the smaller to the larger scale of operation as the plan develops. The splash of a stone as it falls into a pond creates an ever-widening series of circular ripples which only cease as they reach the outmost bound in the pond. This simple analogy is nowhere more clearly seen than in the events which took place in the life of Joseph. His dreams of the sheaves and the sun and moon and stars were prophetically indicative of things which lay hidden in the future event of his house. The first intimation that they foretold coming events was given when the crossed hands of Jacob rested on the heads of Joseph's two sons and the younger was placed before the elder — a not infrequent happening in God's plan. There was to be an Ephraim group of nations comprising a Commonwealth and a Manasseh group comprising a Great People: both to be centers of world recognition. But other coming events had also cast their shadows before, each of which pointed the way to victory and indicated the House of Joseph as being a pioneer people. There is an interesting prophetic-parallel that is deserving of closer consideration. Let me suggest it to you.

1) *Joseph the individual* pioneered the way — under God — for the family of Jacob to enter Egypt and there to become a multitudinous people. It was the *House of Joseph* as the center of God's Dominion that pioneered the way of Israel into the Isles to become a Nation and a Company of Nations.

2) *Joseph the Individual* pioneered the way for his brethren to find corn in the days of famine. Under the alias of Egypt's Prime Minister he saved the life of Jacob's Family. Today famine threatens Europe and the whole world, and it is the *House of Joseph* under the alias of the United States of America and Great Britain that is making preparation to feed the hungry peoples whose lands have been devastated by the dictators.

3) As *Joseph the Individual* saved Jacob out of his first period of trouble, so once again as Jacob passes through his time of greater trouble — the Great Tribulation — it is the *House of Joseph* being used to pioneer the way to victory. God is using Joseph to save Jacob out of his trouble. In a wider sense still there are those sections of the House of Jacob scattered about Europe — the Scandinavian peoples and those of the Low-Lands — who are today looking for their deliverance to the very people whose alias still hides their identity. There are still nation-members of the Jacob Family outside the Commonwealth of Israel. We must not make the mistake of trying to crowd the "whole family" into the Isles and upon the continent of North America. Those in the Isles and in America are the Joseph-Pioneers of God's way of escape for the others. God's Plan has passed from the small to the large scale operation. The many and significant interventions or interferences of God in these war years all indicate how His hand is with the House of Joseph, just as of old it was stated that "God was with Joseph," the individual.

Let us keep to God's Centers! He has made the House of Jacob (Israel) and the House of Joseph vitally essential to a world's deliverance. When He sent His Son into the world to redeem His people, it was within the orbit of Israel, and when a second time He is to send His Son to establish righteousness it is to be within the same orbit. God has made the world to depend for its emancipation both spiritually and materially upon Israel by making it the orbit at the center of which He has placed Christ as Redeemer and King. There will be no victory for the world or for any nations of the world apart from Israel. Why? Because Christ belongs to Israel. Victory is of the Lord through Christ down the avenue of Israel. Yes, Christ or Chaos is true, but Christ and Israel are inseparable. Today on the battlefields of the world the House of Joseph is the Pioneer of Victory led by the Captain of the Lord's Host.

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By C. S. WARNER

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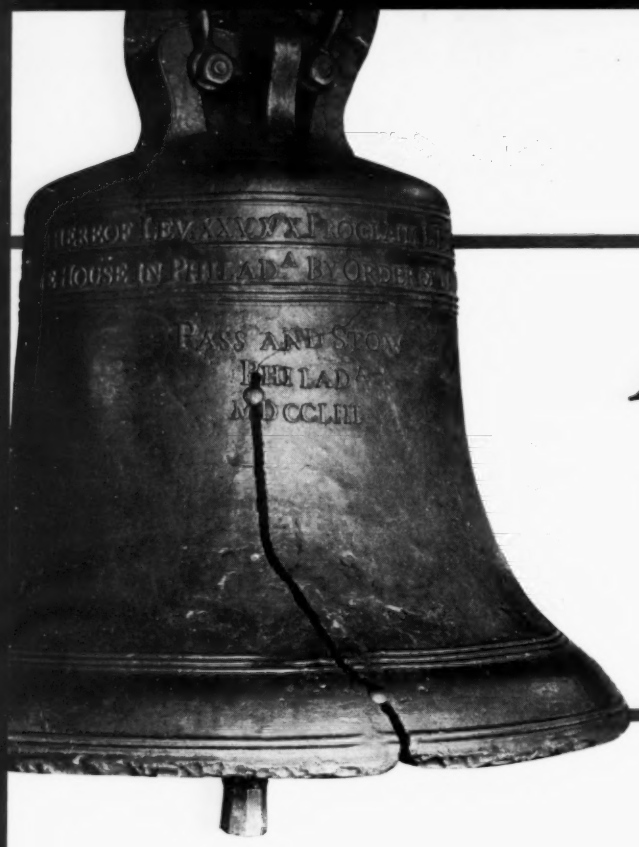
By WM. PASCOE GOARD

IS THE God of Israel a "tribal God"? No one will ever make the mistake of saying so again after reading *The Names of God* by Wm. Pascoe Goard, who here examines the names of God as they are introduced and used in the Scriptures. The *oneness* and the *continuity* of the Scriptures are shown in a striking manner by the orderly and systematic use of the names of God therein, and each of the revealed names is shown to be used to denote God in a specific relationship, or as administrating one of the principal departments of His governmental or other activities.

This study, reprinted from the March and April 1943 issues of DESTINY, has been the means of instruction for countless thousands of Bible students who have found here the true answer and reason for the difference in *The Names of God.* 35c postpaid.

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An historic treasure in the land of the Liberators

ON July 8th in 1776 the "Liberty Bell" pealed forth in Philadelphia, summoning the people to assemble to hear the reading of the Declaration of Independence. Cast into that historic bell is a statement from the Great Jubilee call to Israel: "Proclaim liberty throughout the land unto all the inhabitants thereof." This Jubilee call of rejoicing is in Leviticus 25: 10 and the full text records these as the words of God to the people of Israel, when they were given the law of the land through Moses at Mt. Sinai.

There in 1776, after centuries, Israel had arrived in America and was setting up this new nation as foretold — and their love of liberty was an Israel characteristic. These were the people of Israel, destined to grow to such national power that it is in their line of duty now to be the liberators of the world. They stand today together with Britain, that other branch of Israel, as the only monitors of freedom — holding the principles and powers which are the determinative ingredients of these times.

Significant, then, was the striking of the Liberty Bell on Invasion Day, June 6th, and the radioing of its tone across the land. But the note was not clear, the Liberty Bell having cracked in 1835 when American-Israel was not celebrating the Great Jubilee as it should have been. It had rung every year until then. Thus Israel stood condemned for her disregard of God's just law, and still stands so condemned; yet despite this she is God's chosen servant stream of people doing His work on the stage of history at this very moment.

This story of the Israel people and their destiny, and what they must yet do, is the great story with which The Magazine DESTINY is concerned. And we are sometimes asked: "How does this story of Israel in our past and present history square with the Bible?" We feel it would be a serious matter if it did not square with the Bible! It does, and Israel is to be seen continuing in fulfillment of her destiny toward that climactic future of the ages now on the horizon.

Containing information like this at this stage of history, it is easily understood why DESTINY is being read by increasing thousands throughout Anglo-Saxondom.