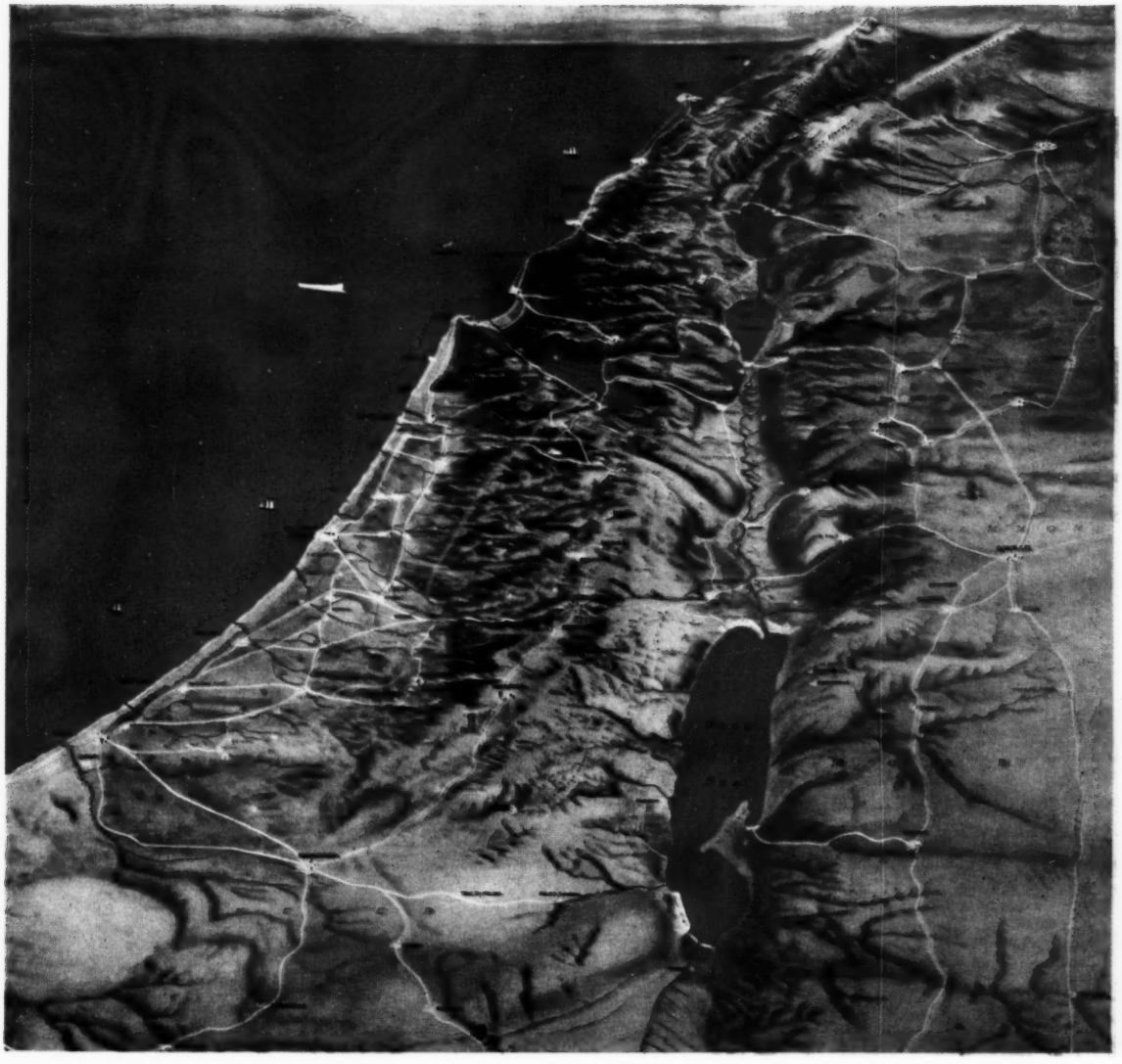
DESTINY

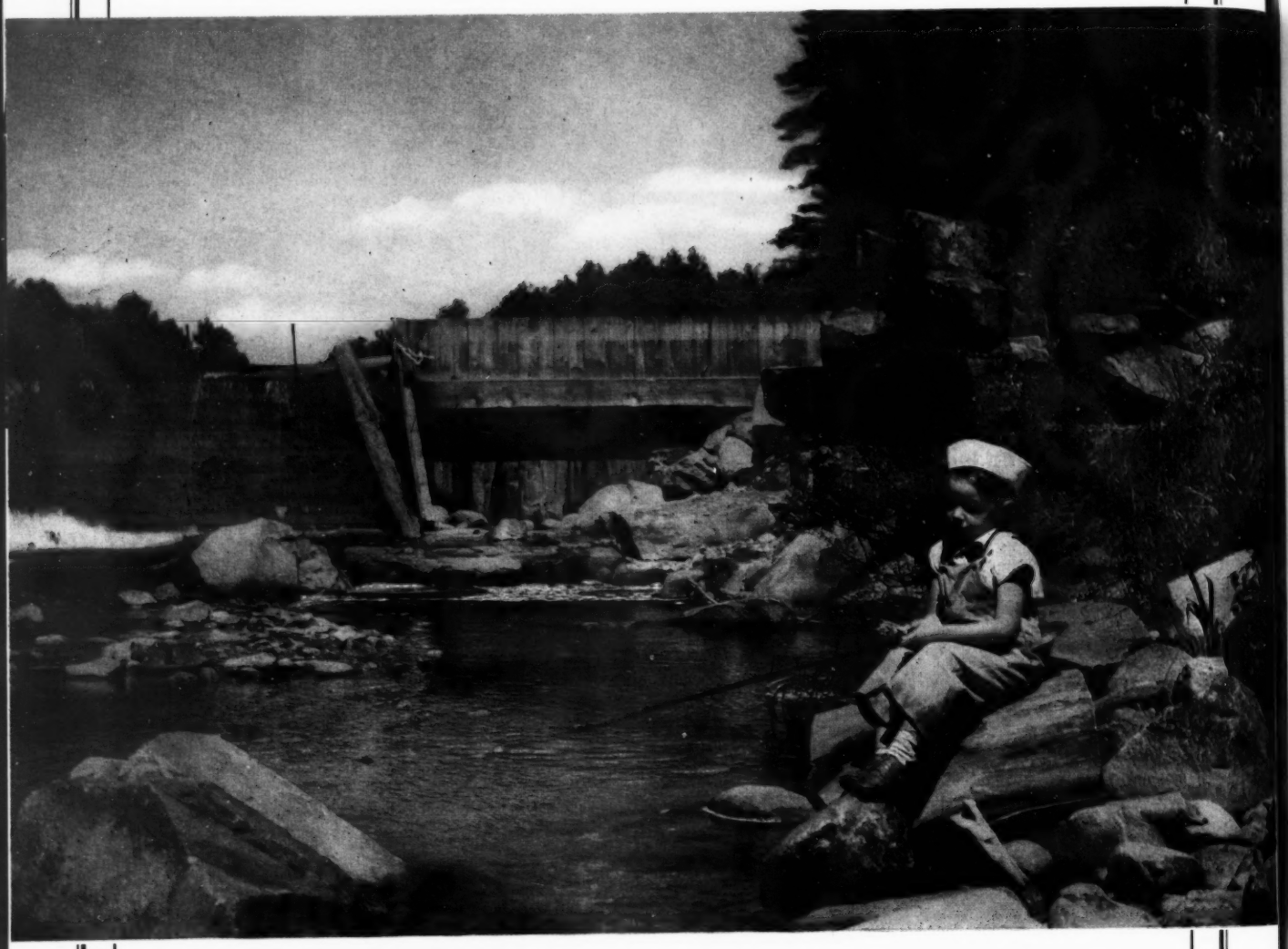
The Magazine of National Life



PALESTINE: ***CLIMACTIC BATTLEGROUND***

"I will gather all nations against Jerusalem"

[PAGE 284]



Potential Cannon Fodder?

WILL there be another war twenty to thirty years hence, more devastating and cruel than the one now being fought? This is the question many serious-minded people are asking themselves today. If there is to be such a war the boys who are too young now to realize the seriousness of it all will be called upon, at that time, to fight for the preservation of liberty and freedom but under conditions fraught with far greater danger to the hopes and aspirations of peace-loving people than even those conditions which confronted us in the first days of the present conflict.

Must the present boys of five and six years of age face the devastation and destruction that the ingenuity of science will devise for the next world-shaking conflict? God forbid!

In the Gospel of the Kingdom is the hope of the world and of the end of armed conflict, when nations will beat their swords into plowshares and their spears into pruninghooks. And the glad tidings of the Gospel of the Kingdom are even now being proclaimed, for the time is nearly here when nations are to learn war no more and armed conflict shall cease with the coming of universal peace and good will among men.

No, the boys and girls of today are not being raised for cannon fodder to suffer the hardships of campaigns in battles to be fought 20 to 30 years from now. We can say this with assurance, knowing that the present generation is the generation that will not pass until all things of which Jesus was speaking will have come to pass — even the establishment of His Kingdom in peace. Then will be fulfilled the promise:

"The mountain of the house of the Lord shall be established in the top of the mountains. . . . And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he shall teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." (Micah 4: 1–2.)

We are not to wait the passing of generations before righteousness becomes the experience of all peoples, for the boys and girls of today will attain manhood and womanhood under the blessings of Kingdom administration when that which was prophesied by Isaiah will have become history:

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11: 9.)

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, thus both the Bible and DESTINY deserve your consideration and study.

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

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

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

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

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

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

CONTENTS

	Page
ANTI-CHRIST	274
THE APOCRYPHA	277
CONFIRMING BIBLICAL CHRONOLOGY	259
THE CORRECT ANSWER	278
THE COST OF AGRESSION	262
THE EPISTLE TO THE ROMANS	279
EPHRAIM IS LIKE A SILLY DOVE!	273
FACTS FOR CONSIDERATION	258
A FEW FACTS ABOUT PALESTINE	276
FINLAND AGAIN	257
THE INVITATION TO THE MARRIAGE SUPPER	266
THE LAND OFFERED THE JEWS	271
LAW OBSERVANCE REQUIRED	275
MODERN MARKS OF IDENTITY	259
PALESTINE: CLIMACTIC BATTLEGROUND	284
THE JEWISH PROBLEM	263
POLITICS	260
A POSSIBLE GERMAN COUP	258
ROBOT PLANES	259
SPEAKING AS AN ATHEIST	272
STRANGERS WITHIN	257
THE TESTIMONY OF NUMBERS	265
YOU'D BETTER START READING YOUR BIBLE	261

Editor: HOWARD B. RAND — DESTINY — *Managing Editor:* C. S. WARNER

(Registered U.S. Patent Office)

Published monthly by Destiny Publishers, with offices in Haverhill, Massachusetts. Year's subscription, $3. Two years, $5. Life subscription, $35. Your own and a Gift subscription, $5 a year. Single copies, 25¢. In countries other than the United States and its possessions or Canada, $3.50 a year. Canadian Money Orders should be made payable at Toronto, Ontario. British subscriptions are £1 a year, and may be ordered through Destiny Publishers, Ltd., 157, The Crescent, Walsall, Staffs, England. Entered as second-class matter at the Post Office in Haverhill, Mass., under Act of March 3, 1879; additional entry at Concord, N. H. Printed in the U. S. A. The writers are responsible for views expressed in signed articles. Change of address must reach us by the 10th in order to be corrected for the following month's issue

The contents are copyrighted, and must not be reproduced either in whole or in part without the written permission of the publishers. *Copyright 1944 by Destiny Publishers, Haverhill, Mass.*

VOL. XV, NO. 8. AUGUST 1944

DESTINY

The Magazine of National Life

THE MARCH OF HISTORY

STRANGERS WITHIN

CAPT. EDDIE RICKENBACKER in an address at Houston, Texas on the fourth of July stressed the fight within our own borders for the survival of the ideals of Americanism. The Captain warned: "There are too many old-world minded people in this country who are neither in touch, in time, nor in sympathy with Americanism."

He then went on to show that there are some 20,000,000 people living in the United States who do not call English their mother tongue, while less than half of them are foreign born. Among this group there are some 5,000,000 so-called citizens who vote but neither speak nor write English whom he characterized as hyphenated half-Americans. He called it a dangerous situation and it *is* to both our American institutions and way of life.

When Israel left Egypt there went out of the land with them a mixed multitude (Ex. 12: 38). In the organization of the Kingdom at Mount Sinai certain rules were laid down regarding citizenship in the Kingdom. The mixed multitude were excluded from functioning as citizens and thus preventing their non-Israelitish ideals from influencing the administration of the affairs of the Kingdom and its laws. Not until the third generation could any of the descendants of this mixed multitude become citizens. There were some races that were excluded for ten generations while certain people were never to be taken into citizenship at all. The reason for all this was clear.

The third generation of those acceptable for citizenship would by that time have acquired the ideals and ideas of the Israel institutions and would be assimilated into the Israel setup, becoming true Israelites to all intents and purposes: capable of functioning as such in accord with the Israel requirements. For some peoples it would take ten generations and there were a few who were incapable of being assimilated to whom citizenship would never be granted.

As a nation we have failed to keep the requirements of this just law for admission into citizenship of the alien and because of that failure the dangerous situation of which Capt. Rickenbacker speaks has arisen. He further said:

"The time has come to step up and take an inventory among the strangers in our midst — from high ranking government officials down to the lowliest laborer — and have them declare their intentions."

The trouble Moses warned would be visited upon us is in evidence today because we have failed to observe the law God gave for citizenship.

"The stranger that is within thee shall get above thee very high; and thou shalt come down very low." (Deut. 28: 43.)

This would be so because the strangers, without the Israel standards and ethical principles, would and could take unscrupulous advantages over the conscientious Israelites in their endeavor to climb to places of power and authority in our midst. Today a situation is in the making similar to that which confronted Nehemiah, but upon reading the law:

"It came to pass, when they had read the law, that they separated from Israel all the mixed multitude." (Neh. 13: 3.)

Will we face this task and make this separation in accord with the Israel law of citizenship or are we to go on to develop, in these foreign language groups, that which Capt. Rickenbacker has warned is very likely to happen:

"Solid blocks of people who are the tools of machine politicians of all parties, as well as the power politicians within the pressure groups of labor."

The greatest danger to our Republic lies in the desire and voice of the mixed multitude in our midst taking precedence over the voice and desire of the Anglo-Saxon-Celtic peoples of Israel today. Either these aliens in our midst will be brought up to our standards and desires or else, as a nation, we will lose to them and their lower ideals all that for which our forefathers fought and established in this land of liberty.

FINLAND AGAIN

SECRETARY HULL denounces Finland's military pact with Germany, a pact which evidently at the moment is being continued in force by the Germans holding a gun at Finland's back. If the indications from news reports are at all reliable, Finland would like to get out of the war but Germany says *No*.

Military pressure made it necessary for us to break with Finland and for a long time Russia has been urging upon us the need of doing so, as Finland was allied with Germany. Finland, however, with her military pact with Germany is far less of a menace to Russia than Japan is to us with Japan's military alliance with the Germans and diplomatic friendship with Russia. If Russia's insistence that the break with Finland was necessary to help in the common war effort, why is not Russia's break with Japan as essential to assist us in the common war effort?

At the very most our relation with Finland has been but nominal and without benefit of trade or the exchange of goods, but this cannot be said regarding Russia's relation with our Pacific foe and who is in military alliance with Germany.

Isaiah warned of our national gullibility when through this prophet the Lord said:

"Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not." (Isa. 42: 19–20.)

Even our watchmen, the prophet declares, are blind (Isa. 56: 10).

Lend-lease has been given to help in the war against Germany but we have failed to exact from those allied with us the assistance we have a right to expect in our war against the treacherous Japanese.

We have broken with Finland, a nation which has kept her financial obligations to us, and the very nation insisting upon us making such a break continues to be friendly with our deadly foe in the east.

FACTS FOR CONSIDERATION

LET those who see no possible menace in a victorious Soviet Union collaborating later with Germany consider the few following facts.

The Red Army is advancing far more rapidly on the Eastern front than are the British and American armies in the West. The Germans could have hindered the Russian advances, in the opinion of our own military experts, far more than they have. Why have they not done so?

Russia has refrained from bombing German cities from the air and is not bombing them now. After a long time she finally consented to our planes landing in her territory in the shuttle bombing of Germany. Why has Stalin refrained from bombing German cities, many of which were more easily accessible from Russian territory than from the West?

Why is Germany directing robot planes against Great Britain and not sending them against the Russians who, from the immediate military standpoint, are presumably a greater menace to her security than are the Anglo-Saxon armies?

For a long time there has been a committee in Moscow composed of a group of captured German officers. This group has been organized into a committee of liberation for Germany and its members broadcast to German soldiers and people, calling upon them to capitulate and spare further slaughter with the promise that the German nation will not be destroyed. By whose authority are they doing this and making these promises?

These are just a few of the questions that we would like those who have been looking to Russia for salvation to answer! To us they point in but one direction only; fulfillment of Ezekiel's prophecy of the *double crossing* of Israel by the Chief prince of Meshech and the leaders of Gog.

This being so, it is not without significance that Major Count Von Einsiedel, a descendant of Bismarck, the famous German Iron Chancellor is head of the National Committee of German officers in Russia. Through Ezekiel God declares:

"Behold, I am against thee, O Gog, and chief Prince of Meshech." (Ez. 38: 3.)

Russia is Gog, but who is this chief Prince of Meshech? The Hebrew word translated *Prince* is NAZI and so we can read the passage as "Chief Nazi of Moscow." The meaning of this word Prince or Nazi is *the lifted up* or *exalted one*.

Has not Stalin lifted up or exalted a Nazi officer who is of the line of Bismarck and now in Moscow, the modern name of ancient Meshech? It is from Moscow this Nazi is broadcasting his message to the German people and soldiers.

None are so blind as those who refuse to see where all this is leading. A disillusioned Anglo-Saxon people will soon be rudely awakened to the reality of the fulfillment of Isaiah's prophecy regarding our pact with the enemies of God:

"We have made a covenant with death, and with hell are we at agreement. . . . Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down of it." (Isa. 28: 15–18.)

Why must we learn our lesson the hard way when if, as a nation, we would but heed God's warnings to Israel we could escape much suffering and trouble.

A POSSIBLE GERMAN COUP

As the climax approaches in the European theater of war there are some possibilities in the offing which are interesting. We are not stating as facts what we are outlining here, yet these are suggested possibilities in German moves to escape the consequences of evil aggression as the end draws near and which program may be followed by Germany.

It is highly possible, through certain moves from within Germany, for victory to be lost to us and our right to dictate terms of peace blocked. While both the United States and Great Britain have specified unconditional surrender, Germany might side-step the inevitable consequences of such a surrender.

Rather than face certain defeat, Germany could go over into the Communist fold by repudiating Hitler and Nazism and adopting the entire Communistic ideology of government. A German coup that would displace Hitler and his supporters through the adoption by the German state of the entire doctrines of Communism might, over night, find the German people welcoming the Soviet Armies as comrades.

In the article, "An Eagle With Three Heads" (DESTINY for November, 1943) it was shown that the head on the right (Communism) would devour the head on the left (Nazism). When we remember that there is no great difference between Communism and Nazism, except in leadership, the devouring may mean much more than military conquest. While military conquest is referred to in the statement by Esdras that the head on the right will devour the head on the left by the sword, yet the very fact that one is to be devoured by the other would indicate a political assimilation after the sword had done its work.

Let us assume, for the sake of the argument, that as a result of her defeat on the eastern front Germany goes violently Red and the nation becomes a full fledged Communist state. Just what would the Americans and British be able to do about it? How could they continue to fight a

Germany that to all intents and purposes had ceased to be Nazi and had become a part of the Soviet Union? Again, what type of peace terms could we exact from a people who, by one bold stroke, receive the blessing and support of Stalin and all Communist leaders throughout the world?

Such a move on the part of Germany would frustrate Israel from demanding of their ancient enemy, Assyria, the terms of peace which Anglo-Saxondom is determined shall be exacted from Germany for her criminal acts and evil conduct. If the United States and Great Britain should press for just terms and reparations from a Communist Germany there is no question but, under the above conditions, Russians and all Communists would support a Communist Germany against Anglo-Saxon demands.

It is a way Germany may elect to follow, in face of defeat, and thus escape just penalties insofar as Anglo-Saxon demands are concerned rather than suffer total defeat at the hand of Israel. Such a move on the part of Germany would bring a critical situation for the Anglo-Saxon world if after shedding our blood and spending our money to defeat an evil aggressor with the force of arms we would have lost the war to a doctrine. Such would be irony indeed.

Is this possibility a probability in the near future? Let us watch. Time will shortly give the verdict.

CONFIRMING BIBLICAL CHRONOLOGY

BEFORE World War II David Davidson wrote in *The Domination of Babylon: Literal and Symbolic* that the period from June 30, 1944 to November 5, 1945 would be, for the Builder Race (the Anglo-Saxon Celtic nations), a time of intensity in sacrificial offering as in symbol that race stands before the open Coffer in the King's Chamber of the Great Pyramid: the central date of which is March 4, 1945.

Thus the next few months, from Pyramid symbolism, is marked as a period of intensified sacrifice on the part of God's Israel and confirms what biblical chronology also indicates will be a year of decisive decisions for His people.

ROBOT PLANES

IN an editorial in DESTINY for July, 1944 we stated that the robot planes can serve little military purpose, striking at random defenseless homes, hospitals and churches. The news since has amply confirmed our diagnosis. What may be the final development in this type of attack science will have to say, but at present Germany's use of pilotless engines of destruction is to murder defenseless people.

German leaders are ruthless and care little as to the methods they use or the type of destruction they cause so long as they think it will contribute to their success or terrorize others. While we do not wish to resort to the same sort of ruthlessness, yet it might be well to serve notice on the Germans that for every robot bomb sent against England the allies will drop an aerial bomb on a defenseless German town.

A few such reprisals might bring the criminal leaders of Germany to their senses and teach them a lesson that ruthlessness against a foe who has it in his power to retaliate in kind never pays.

The only reason these gangsters have not unleashed poison gas upon London and other places has been the stern warning of what would happen to them and their country if we are driven to resort to gas warfare. The same method should be used to compel Germans to confine their robot planes to military targets or suffer the consequences.

MODERN MARKS OF IDENTITY

CHURCH leaders and members might have had some excuse for failing to recognize the identity of the Anglo-Saxon-Celtic peoples with Israel of old previous to the beginning of World War I. While the marks were there, as demonstrated in the history and activities of this people, marks which are found in the history and life of no other race, yet the skeptic could make plausible excuses which would seem sufficient to the careless and indifferent for rejecting that which was contrary to their theological teachings and concepts.

Since 1914, however, further evidence has been added to the previous one hundred or more marks of identification which has established the certainty of the Anglo-Saxon-Celtic peoples as the House of Israel today. The refusal now to accept the possibility of that identification is the result of inability to weigh evidence or a stubborn refusal in an unwillingness to investigate facts with an open mind.

An outstanding example of such blindness to realities is furnished in a religious publication on prophecy edited by Dr. Donald G. Barnhouse of Philadelphia who, for years, has fought the idea that Israel, apart from the Jews, could ever be identified. In his opposition to the truth he is even willing to deny the declared statements of God as recorded in the Book. The following was published in his magazine:

> "The ten tribes as such, were never exiled, they continued, for the larger part, in Palestine." (*Revelation Magazine*, March 1944.)

But what saith the Scripture?

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

Later Ezekiel prophesies that God would give to this same people, whom He had cast away, the land of Israel, and this prophet names this people as the House of Israel against whom he declares the Jews would be incensed. (Ez. 11: 16–18.)

Let us enumerate a few of the additional evidences furnished us from 1914 and on, further revealing the identity of the Anglo-Saxons with the House of Israel.

Years before World War I students of the Great Pyramid were pointing to the significance of the chronological record of this monument as it applied to Israel's history. Beginning with the Exodus, that chronology gave the important dates in the history of this people marking the birth of Jesus Christ and His rejection by the Jews; then on through the Christian dispensation to the chronological end of that dispensation and the beginning of a period of trouble for the Race of the Book. The date given was August 4–5, 1914. Of all the nations one race only, the Anglo-Saxon-Celtic peoples, can mark that date as momentous in their history. It was at midnight between August 4th and 5th of 1914 that Great Britain's ultimatum to Germany expired.

The second chronological marking confirming this identification came 3½ years after the entrance into World War I. Jesus stated that Jerusalem would be trodden down until the times of the Gentiles were fulfilled (Luke 21: 24). World War I began 2,520 years after Nebuchadnezzar became the head of the first great world empire. Three and a half years after he became the head of this world government Jerusalem fell before his armies. Two thousand five hundred and twenty years from the taking of Jerusalem by Nebuchadnezzar the trodding down of the city was to cease, for this would be the end of the seven times (7×360) of Gentile rule and for Jerusalem this ended in 1917.

Turkey was in possession of Palestine and Jerusalem and in 1916 threw her lot in with Germany, for Edom (Turkey) was nearing the end of her power to rule over the Holy Land. God through Ezekiel declared:

"I will lay my vengeance upon Edom by the hand of my people Israel." (Ez. 25: 14.)

Who was it that drove the Turks out of Jerusalem and Palestine? It was Great Britain, but Ezekiel declared it would be Israel. Great Britain must then be Israel or else the Word of the Lord has failed and we know such failure is impossible.

Number three in the chronological identifications is furnished by the very people whom the Church, in her blindness, has been trying to prove were all Israel. These are the Jews. Great Britain set Jerusalem free and brought Palestine out from under the yoke of Turkish domination, and in the freeing of Palestine the Zionist saw the opportunity to quickly fulfill their long cherished dream of securing a homeland of their own and a government of their choice. But Great Britain has stood in the way of the fulfillment of their plans and so the Jews are incensed at Great Britain. Ezekiel informs us this would be the case, for this prophet declares the Jews would be incensed against the House of Israel:

"Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem [the Jews] have said, Get you far from the Lord: unto us is this land given in possession." (Ez. 11: 15.)

This is exactly what the Zionist Jews are saying today to Great Britain, but Ezekiel declares it would be said by the Jews to the House of Israel.

Hitler's failure to invade Great Britain but confirms God's promise of Israel's security in the Isles of the sea, the resting place appointed for them in the last days (II Sam. 7: 10). In the invasion of Italy came the first blows struck against Hitler's European fortress, fulfilling Daniel's prophecy regarding the Stone Kingdom hitting the feet of clay: * confirming the identification of the Fifth Empire of Daniel with the Israel peoples.

These are but a few of the additional marks of identification, marks so clear that only the willful refuse to consider them, for none are so blind as those who will not see and the blindest of all are the church leaders who are in opposition to these great truths.

Men point to the blindness of the Pharisees who, through prejudice, refused to accept the statements of Scripture and the evidence of the fulfillment of prophecy in their day. But their blindness is not a circumstance to the blindness of many of our Spiritual leaders in the church today. Though they are unable to refute the evidence, yet they refuse to believe because it is contrary to their preconceived ideas. If they were to accept the facts of the identity it would necessitate a theological somersault and make worthless many of their prepared and treasured books, manuscripts and sermons which, *even for the sake of truth*, they lack the courage to do. It is cheaper, and it requires less effort to fight the truth than expend the mental energy and moral fortitude required to repudiate past utterances and restate as well as rewrite much of what has been said and published by them in the past.

* See *Hitting the Feet of Clay* (DESTINY for August, 1943).

POLITICS

THE Republican and Democratic parties have nominated their candidates for office. In the midst of war we turn to an election, made necessary under our Constitution, and it in no way will interfere with the prosecution of the war, nor will our enemies secure any comfort from a political conflict destined to involve domestic issues, rather than the war.

Both parties are unequivocally committed to prosecuting the war to a successful conclusion with terms imposed upon our enemies that will prevent future evil aggression.

On the domestic front there are issues that will be under intense attack, questions affecting the home front and the Constitution of the United States with its bill of rights.

While a certain amount of regulation and control has been necessary in the prosecution of the war there is danger of a continuation of un-American principles, established as war emergencies, after the war ends. There are indications that the war has been used at times as an excuse rather than a necessity for certain rulings. In some cases there has been unnecessary oppression while the news has carried accounts of waste in food, material and manpower under the present system of regimentation. The public has been willing to accept regulation and control for the sake of winning the war but the autocratic dictatorial policies of many of the bureaucrats have stirred the public ire. All these things are due for an airing in the coming election campaign. Mistakes are inevitable in such an emergency as we have faced and the voters will have to decide as to whether such were avoidable or not.

Every American citizen should remember, regardless of the party of his choice, that unless he votes he has no complaint whatever against any regulation, regardless of what may follow, for he failed to register his conviction. The man whose vote was cast on the winning side cannot honestly complain if later rules and regulations issued by those whom he helped elect to office irritate him He should have examined the issues and carefully analyzed the type of men for whom he cast his ballot, for too often voters cast their ballots in accord with their prejudices rather than upon the justice of the issues involved.

The election of 1944 is going to be momentous, for the government we elect will face conditions which will compel the men placed in office to make decisions that will have a far reaching effect upon our people and nation because this year and next are to be the most critical years in the history of our race.

When we go to the polls let us not forget to choose, in so far as we can, men for office who conform with the requirements laid down for Israel:

"Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them." (Ex. 18: 21.)

This was Israel's responsibility and it is our responsibility today. The choice we make next November should be in conformity with this instruction to Israel if we are to have a government of justice and peace under which there will be no oppression.

How often in the past many of us have wanted to do something about the things we have opposed! The ballot is our opportunity to do so. The possession of the right to vote is a privilege not possessed by men residing in the land of the dictators, not even in Russia. Use that ballot wisely for it is the greatest of all privileges free men possess.

You'd Better Start Reading Your Bible

By REV. E. J. SPRINGETT

A FEW DAYS ago I read an article in a widely known weekly publication in which the writer discussed some after-the-war problems with particular reference to the state of mind of the men who will be coming back. The theme of the article is summarized as follows: "One day these men will return after having lived a lifetime in a few years. They will have new viewpoints, a new awareness of spiritual values. They will not be the same men who went away. What will they expect of those to whom they return?" Then after discussing various ways in which this changed attitude and spirit should be met by a change of view on the part of those at home our writer continues, with an insight which one cannot but commend: "Spiritually too, many men are having deep and enlightening experiences. The remote inaccessible God of their civilian life has become a vital reality, 'a very present help in time of trouble.' He is their sole companion on lonely night watches at sea, in shell swept fox holes, or high in the clouds above enemy territory. The question naturally follows, what about you who await his return? Have you reached a stage of spiritual development where you will have much in common — or are your time and thoughts too occupied with transient trivialities to give proper place to eternal verities? If the latter be true then you'd better start reading your Bible, for 'Faith cometh by hearing and hearing by the Word of God.'"

Yes, you'd better start reading your Bible! But how, and with what definite object in view? First of all, you must clear your mind of all preconceived ideas and of those misconceptions that arise from the idea that the Bible is a book of doctrine to be fitted into denominational cases. You must remember that the Bible is God's Word Written, that it says what it means and means what it says; that the further one goes from the simple literal meaning of its statements, the further one is away from understanding. You must remember too, that "whatsoever things were written afore time were written for our learning," and that "they are written for our admonition upon whom the ends of the age are come." (I Cor. 10: 11.)

Further it must be kept in mind that "all scripture is given by inspiration of God" and that "no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man but holy men of God spake as they were moved by the Holy Ghost." (II Peter I: 20, 21.)

And finally, do not forget that the Old Testament Scriptures were the Bible of our Lord Jesus Christ, that He ratified and confirmed their statements, endorsed their prophecies, and declared that their Laws stand; and that He is the final Revelator of the Divine Purpose for

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

Now may I suggest in broad outline only, a means by which an understanding of the Bible may be attained particularly with relation to the meaning of things as they now are and as they will be in the immediate future. For the Bible is the only source of authority from which such definite information can be obtained.

Remember God is always the same: "the same yesterday, today, and forever." He declares, "I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty." He is presented first of all as the Great Creator of the universe and of all that therein is, crowning the work of Creation by bringing into being man, made in His image and likeness. For from the account of creation as given in Genesis, as has been well said, two great truths emerge: *1*) "that at the root and origin of all this vast material universe, before whose laws we are crushed as the moth, there abides a living conscious Spirit, who wills and knows and fashions all things" and *2*) "that man was the chief work of God for whose sake all else was brought into being." "Man alone among God's works can enter into and approve of God's purpose in the world and can intelligently fulfil it."

Passing over the story of man's displacement of himself and the result of the consequent rebellion, we come to the beginning of the revelation of the divine plan and purpose for humanity: A purpose delegated to human agency for its manifestation and fulfilment, and in spite of the failure of that human agent inevitable as to its final consummation.

The great plan or purpose of God as revealed in the Bible is the restoration of fallen humanity; and through that restoration the functioning on this earth of a perfect social order in which dwelleth righteousness. As the means to this end, God selected an instrument wherewith to execute His purpose; hence the selection of a race in Abraham and through Isaac. Here I must pause for a word or explanation and warning. The choice by God of an individual, a race, or a nation as the agent and instrument of a specific purpose does not imply favoritism; neither does it in any way indicate national supremacy or racial superiority. The call is to service. *The race and nation so chosen is a servant people.* The calling is an high and holy one. There is in it no ground for pride or vainglory; rather, the realization of such an election to service should engender humility and a sense of unfitness on the part of the servant called upon to render it.

Furthermore, let it be noted that no failure on the part of the servant race, the agent and instrument chosen by God, can prevent the final and complete fulfilment of the divine plan and purpose. Blindness, ignorance, rebellion may retard its consummation but it will be definitely fulfilled: in time and on time, for the divine time clock is

never anything but accurate. God's purpose is unchangeable, and the agent of His purpose having once been selected remains the instrument in His hands. For proof of this, remember God's own statement: "I am the Lord, I change not; therefore ye sons of Jacob are not consumed" and the promise implicit in the story of the potter and the clay as given to the Prophet Jeremiah.

Now just a brief glance at the selection and election of the race chosen by God as the instrument of his purpose. In Deut. 32: 8, 9 we read:

"When the Most High divided to the nations their inheritance, when He separated the Sons of Adam, he set the bounds of the people according to the number of the Children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance."

There you have the fact that one nation, Israel, was preëminent in the mind of God; even before the call of Abraham; its truth is demonstrated in the covenant made with Abraham and ratified and confirmed to Isaac and to Jacob. We see it again in the line of selection. Isaac had two sons, Esau and Jacob, but only Jacob the younger carried on the chosen line and inheritance. Jacob had twelve sons, and these formed the twelve tribes of Israel. Of these twelve Judah, the oldest, was given the sceptre but the birthright was given to Joseph only. Joseph had two sons, Manasseh and Ephraim, and on these likewise was bestowed the birthright blessing: but the younger Ephraim was placed before the elder Manasseh. For we read that Jacob, speaking of Manasseh, said: "He also shall become a people and he also shall be great. But truly his younger brother [Ephraim] shall be greater than he and his seed shall become a multitude of nations."

The special care taken by God of His chosen people we see repeatedly demonstrated throughout the history of the race.

Before Jacob went down to Egypt God said to him: "Fear not to go down into Egypt; for I will there make of thee a great nation." (Gen. 46: 3.) In the book of Exodus we see that, while in Egypt, the children of Israel "multiplied and waxed exceeding mighty"; so much so that Pharaoh became alarmed and began to afflict them. Then we read of their deliverance out of the hands of the Egyptians and see the miracles that God wrought in so doing, and the reason for Pharaoh's heart being hardened.

"That I might shew these my signs before him . . . that ye may know how that I am the Lord."

In the Paschal night before their departure we find God setting Israel apart and redeeming them to Himself.

We read in I Chronicles 17, 21–22:

"And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

"For thy people Israel didst thou make thine own people for ever; and thou, Lord, becamest their God."

As we follow this people out of Egypt and their wanderings in the wilderness we notice again the miracles God performs and the continuous care that He takes of them, notwithstanding all their murmurings. We find them trained, organized and formed into a nation.

At Sinai the laws and statutes are given to them and the Kingdom of Priests is set up. "Ye shall be unto me a kingdom of priests, and an holy nation." (Exodus 19: 6.)

The details are set forth in the following books of Moses: in Leviticus, *the worship of the nation;* in Numbers, *the organization of the nation;* in Deuteronomy, *the digest of the law.*

We see in all this how thorough God's work has been. Some may ask: For what object was it done? Read what the prophet Isaiah tells us, when speaking of Israel, later:

"Ye are my witnesses, saith the Lord, and my servant whom I have chosen . . . Ye are my witnesses, saith the Lord, that I am God. . . .

"This people have I formed for myself; they shall show forth my praise." (Isaiah 43: 10, 12 and 21.)

God called Israel and chose Israel for a purpose, which had for its primary object the salvation of the world through Jesus Christ of the line of David; and secondly, the training and organization of a race to become His witnesses, and to be instrumental in setting up His Kingdom on earth.

From the time that the Kingdom of Priests was formed at Sinai Jehovah became the King of Israel and they became His national Kingdom. To that Kingdom God guaranteed perpetuity of existence under the Abrahamic Covenant.

Therefore the servant race is still in existence, and still charged with carrying out its responsibility of demonstrating the perfect social order which God purposes shall function on the earth, and an understanding of the identity, mission and destiny of that race is vital to *an understanding of the New World Order that is coming.*

The Cost of Aggression

HITLER struck at his neighbors, feeling sure of ultimate victory through evil aggression. He had the weapons and millions of trained soldiers at his command while those he proposed to attack were unprepared to adequately defend themselves. But Hitler reckoned without the law and the Divine Providence which causes the best laid plans of men to come to naught.

Jesus set forth the law in His statement:

"All they that take the sword shall perish with the sword." (Matt. 26: 52.)

Today the Nazi leaders are panicky as the allied forces close in from many sides on their nation. The Russians are nearing the time when the march into Berlin is to become a reality. The Anglo-Saxons are back in France, and Italy is all but conquered. The sword of the defender is demonstrating the truth of the law laid down by Jesus, proving that in the Divine Providence evil aggression sooner or later brings its just retribution.

Germany is now suffering and will suffer in blood, sorrow and despair for all the misery she has unloaded upon defenseless multitudes through wanton destruction and disregard for human rights. Because she took the sword of aggression, the sword of defense is bringing decisive defeat to the armies of aggression.

The Jewish Problem

By JOHN ENGLEDOW

In an attempt to elucidate the underlying cause of world unrest it would be idle and dishonest to ignore that section of the human race which has long been known as Jews, as in every aspect of thought and endeavor their influence has been profound.

Who are the Jews? "God's Chosen People" comprise the twelve Tribes of Israel and inasmuch as the Jews of today are racial descendants of that remnant of the Tribe of Judah which came out of Babylon after seventy years' captivity, they represent the remnant of a remnant of one-twelfth of all Israel. The insistent claims of Zionist Jews to Palestine as their ancestral home would, therefore, seem to be ill-founded and presumptuous, and intensifies the difficulty experienced by many people in reconciling the Bible record of a Chosen People with the universal Fatherhood of God.

In the plan of redemption the race of Adam as distinct from pre-Adamic man, had and still has a vital function as chosen instruments through which redemption may and is being effected.

Abraham, Isaac and Jacob, the fathers of the race, were all Hebrews, the descendants of Heber (Eber) and they also were Semites; but none of them were Jews. Neither were the Israelites Jews, except the racial descendants of the remnant of Judah (the fourth son of Jacob: who was given the name of Israel); nor was Moses a Jew, and the term "Hebrew," "Israelite" and "Jew" are not synonymous.

The word Jew did not come into use in the Bible until after the Babylonian captivity and until the recording of events that transpired about 1,100 years after the death of Abraham (II Kings 16: 6). The only truly Jewish book in the Old Testament is that of Esther, though Mordecai and Esther themselves were of the tribe of Benjamin, hence not Jews.

After the division of the Kingdom (i.e. the Northern Kingdom and the House of Judah) about 975 B.C., writes Dr. Albright in his booklet *God's Chosen People*, there is a sharp distinction between "Judah" and "Israel" running all through the Bible, both in its history and in the prophetic writings antecendent and subsequent to that event. The failure of the clergy, both Catholic and Protestant, to recognize and teach that fact: their failure to distinguish to the people the two captivities — that at Babylon and that in Assyria — and their grievous error in confusing Israel with the Church (following the errors in the noncanonical chapter headings) have led to the popular fallacy that the Jews constitute the chosen people, the favored race, "my people Israel," when as a fact the Jews can never again be so recognized by Jehovah until their "seven times of punishment have expired [as they are about to do] and until they as a people have accepted their Messiah Jesus Christ."

It should also be understood that the word Jew was a religious rather than a racial distinction, and this is shown by St. Paul where he says (Rom. 11: 1): "For I also am an Israelite of the seed of Abraham, of the Tribe of Benjamin;" in Acts 21: 39 and 22: 3 where he says, "I am a man which am a Jew of Tarsus;" and in I Cor. 9: 20 — "And unto the Jews I became a Jew, that I might gain the Jews."

As Paul could not be a Jew of the blood, confusion disappears when it is seen that he was a Jew by religion only.

"The Bible," says Dr. Albright, "must be studied, not simply read as so many words, syllables, letters and signs. There is a tremendous amount of ignorant pulpiteering and a tremendous amount of mischievous, planned, false teaching in our colleges, seminaries, universities and in our so-called Bible schools." And the mischievous fallacy that identifies "God's Chosen People" with the Jews, and the erroneous use of the term "anti-Semitic," are symptoms of the cultivated ignorance and systematic perversion that came out of "Babylon the Great, the Mother of Harlots and abominations of the Earth."

By far the most sinister aspect of the Jewish claim to be "God's Chosen People" is its effect upon the mental and religious outlook of the Jews themselves. "On the house of the Gentile one looks as on the fold of cattle," is a teaching of the Talmud, the Bible of the orthodox Jew, which is not calculated to promote abiding peace among Christians, Gentiles and Jews.

The expulsion of the Jews from England by Edward I in 1290 was overruled by Cromwell three hundred and fifty years later against the advice of his own Council. How far the religious susceptibilities of the Great Protector were influenced by the clever appeals of Manasseh Ben Israel in his "Humble Addresses" on behalf of the Chosen People may never be known, but how the "Chosen People" must have chuckled.

And why must these things be? Because the lust for power that grows with power and the philosophy of hatred are eternally antagonistic to the philosophy of love.

In *Coup d'oeil sur l'histoire du peuple juif*, James Darmesteter, the Jewish historian, wrote in 1881:

> "The Jew is the doctor of the faithless. All revolt-minded people come to him in the dark or in the open day. He is at work in the immense blasphemy shop of the great emperor Frederick and of the princes of Suab and Aragon; he is the one who hammers all that deadly arsenal of rationalism and irony, which he will bequeath to the skeptics of the Renaissance, to the libertines of the grand century; and the sarcasm of Voltaire is but the last echo of the word uttered ten centuries before in the shadow of the Ghetto and still longer before, in the time of Celsus and Origenes, at the very cradle of the religion of Christ."

The reciprocal and age-long persecution of the Christians by the Jews and of the Jews by Gentiles, has reached its climax under Adolf Hitler and well may we ask, what of the future? Can post-war reconstruction provide no solution of a problem that must drive the human race from perdition to perdition?

No problem of post-war reconstruction is more urgent and receives less constructive consideration than the Jewish problem, and in devising a happy solution of that problem, a national home, an independent country for the Jews is of cardinal importance. "Race, race, all is race," said Israel Disraeli, and no people are more conscious of that fact than are the Jews themselves who in face of all adversity have stubbornly maintained their racial, religious and cultural separation from the people among whom they have found domicile.

It is useless to deny, because it is impossible to conceal as

Disraeli has said in another connection, that the essential hard core of the Jewish problem is the implacable hatred of orthodox Jews for Christianity and Christian civilization, and it is this fact that makes the Jewish people an irreconcilable element in every Christian community, a fact be it said that is not yet recognized in Canterbury and York.

Rabbi A. L. Krim, writing in *Liberal Judaism and Liberal Christianity* in 1926, said:

"The chasm dividing Jew and Christian is too deep to make a meeting of the two possible."

In his book *L'Antisémitisme*, p. 350, Bernard Lazare, himself a Jew, writes:

"The Jew is not satisfied with de-Christianizing, he Judaizes, he destroys Catholic and Protestant faith, he provokes indifference, but he imposes his idea of the world of morals and life upon those whose faith he ruins; he works at his age-old task, the annihilation of the religion of Christ."

In the *London Jewish World* of March 15, 1923, it is stated that "Fundamentally, Judaism is anti-Christian."

In the preface to *The World Significance of the Russian Revolution* by George Pitt-Rivers, Dr. Oscar Levy, a Jew of high standing in literary circles, wrote:

"We [Jews] have erred, my friend, we have most grievously erred. And if there was truth in our error 3,000, 2,000, nay 100 years ago, there is now nothing but falseness and madness, a madness that will produce an even greater misery and an even wider anarchy. I confess it to you, openly and sincerely, and with sorrow, whose depth and pain an ancient Psalmist, and only he, could moan into this burning universe of ours. . . . We who have posed as the saviours of the world, we who have boasted of having given it 'The Saviour,' we are today nothing else but the world's seducers, its destroyers, its incendiaries, its executioners. . . . We who have promised to lead you to a new Heaven, we have finally succeeded in landing you into a new Hell. . . . There has been no progress, least of all moral progress. And it is just our morality, which has prohibited all real progress, and — what is worse, which even stands in the way of all future and natural reconstruction in this ruined world of ours. I look at this world, and I shudder at its ghastliness; I shudder all the more as I know the spiritual authors of all this ghastliness."

A national home, — a country of their own to the government of which World Jewry would be subject, and in which they may develop their racial, cultural, religious and other aspirations and traditions, undisturbed by contact with conflicting ideals, would end the invidious position of the Jewish people as homeless guests who have outstayed their welcome, and who mournfully endure the slings and arrows of a stateless and outrageous fortune.

The future peace, if peace it is to be, demands a practical solution of a problem that festers with neglect, not only in the interests of the Jewish people themselves, but also in the interests of all Christendom which has long endured the fundamental hostility of irreconcilable ideals and the subversive activities of an Empire within an Empire with a tolerance of evil that has become a vice.

Suggestions have been made from time to time to meet the wishes of the Jewish people in this matter, and the offer of Uganda by the British Government as a national home for the Jews was rejected.

Persistent agitation, political penetration and financial annexation by a powerful section of international Jews to further their full claim to Palestine provoke threatening complications and strong resentment among the Mohammedan peoples of the Arab Confederation and 90,000,000 Mohammedans in India.

To dispossess the Arabs who are descendants of Shem and who are, therefore, Semites and who have been in continuous occupation of their ancestral home for many centuries in order that the Jews may secure possession of a country no larger than Wales, by the mis-application of political-financial power and ceaseless intrigue, is a violation of the spirit of the Atlantic Charter and the rights of small nations to self-determination and their own way of life, and is strangely inconsistent with the strongly developed proclivity of the Jews for "big business."

Can filial devotion to a patriarchal past, and an irresistible urge to exchange the wide and open spaces of a world that has been subjugated to a centralized financial despotism, for the more restricted vista of a Palestinian home provide a satisfactory answer to this fascinating conundrum? Or, can it be that the political penetration and financial annexation of the Holy Land by the Jews would serve to hasten "the annihilation of the religion of Christ?"

Perhaps some other explanation may be found that is more in keeping with stone-cold reality, and we hazard the suggestion that the strategical importance of that tiny country that borders the Eastern Mediterranean should not be overlooked in assessing the value and amenities which Palestine affords as "a national Home for the Jews," particularly in view of the Potash, Oil and other mineral resources of the highest importance that occur in Palestine in vast quantities.

In 1929, the Crown Agents for the Colonies published on behalf of the Government of Palestine (price one guinea) Reports etc., relating to Preliminary Investigation, 1923–1925, on the *Production of Minerals from the Waters of the Dead Sea*.

The following appears on page 2 of the report:

"From the foregoing figures the quantities of Salts in the Dead Sea are therefore approximately:

Potassium Chloride	2,000 million metric tons
Magnesium Bromide	980 million metric tons
Sodium Chloride	11,000 million metric tons
Magnesium Chloride	22,000 million metric tons
Calcium Chloride	6,000 million metric tons

"For practical purposes," says the Report, "the supply of Potash may be considered inexhaustible."

The value of the Salts in the Dead Sea containing Potash and Magnesium is stupendous, and would be vastly increased were the value of the other items to be assessed.

At current prices in 1944, the potential value of KCl. would exceed £23,000 million pounds sterling (Approx. $115,000,000,000) and that of $MgCL_2$ . . . £371,000,000,000 (Approx. $1,855,000,000,000). Thus it will be seen that without including the value of other enormous sources of wealth, the potential value in the Dead Sea of these two chemicals alone is approximately £400,000 million pounds (Approx. $2,000,000,000,000).

In addition to the vast supplies of Potash in solution in the waters of the Dead Sea, deposits of mineralized Potash (carnallite) are known to exist in quantities exceeding the dissolved KCl. These were brought to light when the Standard Oil Company discovered oil prior to 1914, and it was found that the carnallite over-lay what promised to be an important oil field. The entry of Turkey into the war of 1914–1918 as an ally of Germany prevented further investigation, and it is significant that a virtual world monopoly of Potash is held by Germany through the "Farbenindustrie" and its associates in the United States, France, England, etc.

The development of the deposits of Potash in Palestine

would end that monopoly, but no action has been taken to expedite the exploitation of those resources. How the Dead Sea Concession came to be acquired by a Russian Jew, Moise Novomoisky, and how the rights to harness the waters of the river Jordan and the river Oudja for the supply of electricity, came to be acquired by Pinhas Rutenberg, who is also a Russian Jew, would have provided Jack London with a stirring theme.

To "organize sympathy" is a recognized political expedient of which full advantage has been taken by and on behalf of the Jews. But the truculent sympathy of uninformed sentimentalists for the so-called "people of the Book" which brands criticism of the Jews with opprobrium, and as some newfangled evidence of treason or sedition, defeats its own purpose by hardening resentment among people of Anglo-Saxon-Celtic stock who view with apprehension the racial pollution and spiritual corruption of the nation by Gentiles as well as Jews.

As salvation of the Jews must come of the Jews, and as a philosophy hatred is the broad highway that leads to self-destruction, the redemption of both Gentile and Jew, individually and collectively, must come from within and not from without and demands separation of the sheep from the goats. Now is the time for the Jewish people to dwell upon these things and to separate themselves from "those who say they are Jews but are not, but are of the Synagogue of Satan;" to substitute a philosophy of love for the philosophy of hatred and to accept their true Messiah, Jesus the Christ.

The Testimony of Numbers

BECAUSE the Anglo-Saxon-Celtic peoples are Israel our system of weights and measures are derived from the ancient and perfect system God originally gave to His people.

The theory of the metric system is that the metre is one millionth part of the quadrant of the earth through Paris; the litre, or unit of volume, is a cube of 1/10 metre side; the gramme, or unit of weight, is one thousandth of the weight of a litre of water at 4° C. An error in measuring the quadrant of the earth makes the metric system an arbitrary measure without the relationship to the curved arc of the earth's surface its originators supposed they were establishing. It is definitely unscientific.

The Anglo-Saxon pint, pound and the measures of capacity are all found in the Great Pyramid. The volume of the granite leaf in the Ante Chamber is equal to the British capacity measure: the *quarter*. Four times the quarter is the Chaldron: the capacity of the coffer in the King's Chamber.

The cubic inch volume of the Boss on the Granite Leaf in the Great Pyramid is 28.8 *plus* cubic inches or 16 fluid ounces. This volume of water at 62 degrees is one pound. Hence the statement "A pint's a pound the world around."

When we examine micrometers used by all mechanics in our machine shops we find the inch is divided into 1,000 parts and there are 40 threads to the inch on the micrometer, while the thimble has 25 divisions. All these figures are Israel numbers and important measures in biblical chronology. Let us examine them.

A day with the Lord is 1,000 years, as Peter has informed us, while six 1,000 years is the period of probation with a seventh 1,000 years to follow which is the millennium of rest. Israel wandered in the wilderness for 40 years, Jesus fasted for 40 days and there were 40 days between his resurrection and ascension. The sacred cubit of Scripture, which is the cubit recorded in the Great Pyramid, is 25 inches in length. Thus these three numbers are recorded in the Bible and are important in the instrument used for precision work in all our factories and shops.

One mile is 8 furlongs and there are 40 rods to a furlong. In a mile there are 320 rods or 8 times 40 rods. The number associated with Christ is 8 and both 8 and 40 are in the Great Pyramid and Bible, as well as in lineal measures.

A study of this kind will reveal a wealth of existing harmonies between figures used to indicate chronological periods in Israel's history and those used to denote weights and measures. Time and space will not permit enumerating all, but attention is called to the Anglo-Saxon mile of 5,280 feet for this number is composed of the double of two important biblical periods; one the 120 years of warning to Noah, the other the 2,520 years of punishment for Israel. This 120 plus 120 plus 2,520 plus 2,520 equals 5,280 or the number of feet in a mile. Again, 5,280 divided by 120 is 44 or double the number of Jacob's trouble of 22 years.

A *Time* as recorded in the Bible is 360 degrees, or the circumference of a circle and this measuring rod of chronology has its counterpart in lineal measure, for the Anglo-Saxon common yardstick is one-tenth of this number in inches constituting our three-foot or 36-inch measure.

Even the foot of 12 inches is a reminder of the 12 tribes or heads of those tribes and the twelve apostles. John used a rod to measure the City, or New Jerusalem, whose foundation rested upon the 12 apostles and whose walls had 12 gates.

Again, one square foot contains 144 square inches or 1/1,000th of the number of the elect of Revelation, chapter fourteen, and who are to attain to rulership in the millennium age of 1,000 years.

The freezing and boiling points of water on both the metric and Fahrenheit scales are arbitrarily selected and between those selected degree graduations are made. The true system would follow the scale as supplied by the evidence furnished in the Great Pyramid. If we take 0° as the freezing point of water and 250° as the boiling point, then 50° is the mean temperature of the earth which is also the temperature of the Granite Room of the Great Pyramid on the 50th course of masonry. Water would boil at 5 times this mean temperature. On this scale 4 times the boiling point of water, or 1,000°, is the point where heat reddens iron. Wrought iron would melt at 4 times 1,000°, while at 5 times 1,000° heat shows whiteness at which temperature platinum melts.

We hear much today about reforms to be made in our system of weights and measures and yet the only reform that should be considered is a return to the simplicity of our God-given system of Divine measures, a system which must ultimately be restored in its full perfection along with the law that we may keep our ancient standards of perfection in weights, measures and temperature readings.

The Invitation to the Marriage Supper

By HOWARD B. RAND

PARALLELING the nebulous ideas of the average Christian and church leader regarding the actualities of God's Kingdom and its functions are the speculative guesses as to those who are to occupy places of authority in the Kingdom and administer its affairs. Those who have followed the history of the Kingdom from its establishment at Mount Sinai to the present day have found that the mists have cleared and that which had been vague and uncertain has taken substance, and with the clearing of the mists of uncertainty the Kingdom has become a reality.

Knowing the history of the Kingdom from its inception at Mount Sinai and having examined the prophecies concerning its future greatness, when Jesus Christ shall take over the Throne of His father David and reign over the House of Jacob forever, it is well to give some attention to the identification of those who are being schooled and trained to take over the administration of the affairs of that Kingdom.

The Kingdom people were trained for forty years in the wilderness, schooled in the need of administering the law and putting that law and its administration into full operation upon entering the promised land. National punishment was provided for failure to administer the law. Later all Israel suffered as the result of disobedience, for both the House of Israel and the House of Judah were taken into captivity for failing to keep and administer His laws. In the suffering and hardship during the years of exile many lessons were learned. Then at the end of the seven times of punishment the House of Israel, who had already gathered into the isles north and west of Palestine, spread out inheriting the desolate places and became the nation, the company of nations and the great people of the United States and Great Britain today. All this has come to pass in the history of our ancestors and in the fulfillment of prophecy pertaining to Israel in the Anglo-Saxon-Celtic peoples.

Though Israel was organized into His Kingdom at Mount Sinai, and thus was established as the nucleus of the Kingdom of God upon earth, yet through the failure of men the perfection of administration was impossible within that Kingdom. The Kingdom was often subjected to the authority and power of men in office who had no respect for the things of God, His laws or His administration. They failed to acknowledge Him or in these latter years His Son, nor have they seen the need of establishing Kingdom rule, and thus have fulfilled in their activities and methods Jesus' statement:

"The kingdom of heaven suffereth violence, and the violent take it by force." (Matt. 11: 12.)

This, so Jesus said, was the condition of the Kingdom from the time of John the Baptist and on. One need but look over many of those who are today holding public office in city, county, state and nation to recognize how truly Jesus spoke. Corruption and inefficiency in high places has become so common that the average individual accepts it all as a necessary evil to be endured as an integral part of our political economy. Such conditions, however, are not to continue forever for as surely as there will come an end to the present order of human administration and law so surely violent men who are now ruling the Kingdom will be removed from office and those qualified to administer in righteousness will take over the affairs of the Kingdom.

Not only has the Kingdom been guided and disciplined over a period of years, covering many centuries, but there has also been a group of men and women subject to intensified training that they might be prepared to take the places that will yet be assigned unto them in the administration of the affairs of the Kingdom in that day when, according to Isaiah:

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders." (Isa. 60: 18.)

Just as the Kingdom was organized at Mount Sinai so surely there has been established an organization of men and women, selected and schooled for the purpose of ultimately taking over the offices of state in the Kingdom. This organization came into being at Pentecost when the Church was born.

Unfortunately many consider membership in the Church as a form of insurance, protecting the individual against future damnation, forgetting the real work of the Church which is to reign and rule with Him when He takes over His authority and power in the Kingdom. No one can question the fact that Jesus Christ opened the way of salvation for all who will accept and believe on Him. Such trust Him and act upon the certainty of His promises, keeping all His commandments and thus securing this promised protection.

In speaking of the Church, please bear in mind that we are not discussing so-called church groups, man-made organizations with their church buildings and corporate setups. There are many of these organizations, called churches, propagating their divers views with various and multiplied methods of introducing men and women into membership. We are only discussing the true Church of Christ, members of which are to be found in every one of the various organized churches and many of whom may not be affiliated with any man-made organization. Even though one may be a member of an organized church it does not necessarily follow that he is a member of the true Church of our Lord. There are many who have joined the church of their choice for social reasons and who have not been added by the Spirit. The true Church, however, is composed of the great body of believers who are actuated by the power of the Spirit, holding allegiance to Jesus Christ whose Spirit is preparing them for the responsibilities which will be theirs in the coming administration of the affairs of His Kingdom.

Many who are loyal to Jesus Christ and are carrying out their assigned work in this age have found the door of the churches of organized Christianity

closed to them, but in no particular have they been barred from membership in the true Church. This Church is not incorporated under man-made laws but instead functions under the power of the Spirit. It keeps no earthly membership rolls, for all its members are known to God, having confessed His Son as their Saviour. It has no buildings erected by men to which its members can point and exclaim, "This is my church," for each member is the Temple of the Holy Spirit which Spirit dwells within and needs no edifice erected by man, but all together as one body constitute a living temple made without hands. The fellowship in this Church does not revolve around the cookstove in the basement or its social festivals and annual gatherings, but rather rests in the unity and power of the Spirit securing the bonds of a fellowship in a common task of witnessing to the truth in season and out. It is of this Church we are speaking and not organized Christian institutions, denominational or otherwise, which men today call the Church.

The purpose of the Church in this age is to proclaim both the gospel of personal salvation and of national redemption. It is to proclaim to men Jesus Christ, who was crucified for the redemption of Israel and the remission of sins, and a fellowship through Him in the new birth one with another. In the acceptance of Jesus Christ as our personal Saviour the first steps only have been taken in the progress towards the larger work when men, becoming members of His body or Church, begin their schooling in preparation for things to come.

We have an interesting example of this process towards perfection in the history of the life of His disciples. They accepted Jesus as the Christ and believed on Him before they became members of the Church. Then came the induction of these disciples into the Church when at Pentecost they received the Holy Spirit, the purpose of whose coming is set forth by Jesus:

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14: 26.)

The believer, having now become a member of the Church, is but a babe in knowledge and understanding of deeper spiritual things, for he has just entered upon a period of training as a new member of the Church by which he is to be prepared for a place of responsibility, the Holy Spirit being his guide, leading him and training him for the larger work that lies ahead. It is a pity, but many Christians who have been members of organized religious denominations for years have shown little or no spiritual growth and are still in the babyhood of Christian experience and development. Paul condemned such in the following message:

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not strong meat." (Heb. 5: 12.)

These Christians had been in the Church for a sufficient time to have prepared them to be teachers but because of their failure to grow in knowledge and grace and in an understanding of the Word of God, they need still to be taught what are the first principles. Because of this lack of growth they were unable to take the strong meat of truth. So Paul says:

"For every one that useth milk is unskilled in the word of righteousness [that is, in the law]: for he is a babe."

This statement accounts for so many Christians who, for many years, have been members of the Church and who exclaim, when confronted with the Kingdom message and with the need of restoring the Divine law and its administration, "It is too deep for me, I just cannot understand it." They are but babes, stunted in their spiritual growth and wholly unable to rise to any great responsibilities. How can they hope to be entrusted with the things of the Kingdom when the understanding of the Kingdom's laws is beyond their comprehension?

While the Church of today is full of such babes in Christ yet there are those who, despite the failure of the majority to leave their babyhood of Christian experience, have grown into perfection of whom Paul now speaks:

"Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

This discernment between good and evil, in the fullest sense, is impossible without an understanding and knowledge of the righteousness of the Divine law. To those who would thus grow, Paul says:

"Therefore leaving the principles of the doctrines of Christ, let us go on unto perfection."

Here is a goal set for the Christian far beyond the mere experiences of personal salvation. Having attained salvation, they must now go on to a deeper understanding of the truths pertaining to righteousness which includes an understanding of the entire scope and application of the Divine law and its administration. The individual who will go thus on to perfection will increasingly show forth in his life the fruit of the Spirit as set forth in Galations:

"The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections [passions] and lusts. If we live in the spirit, let us also walk in the spirit. Let us not be desirous of vainglory, provoking one another, envying one another." (Gal. 5: 22–26.)

Such must be the personal qualification of those who are to be entrusted with Kingdom rule, they who are to take over the administration of the affairs of His Kingdom in that day when He shall reign upon the Throne of David over the House of Jacob forever. How far short of these qualifications the average member of our organized churches comes is indicated in the dissension and strife so often in evidence among professing followers of our Lord while the spirit of envy and jealousy is evident to even the casual observer. Such have not yet become overcomers nor have they grown unto perfection.

* * *

Eternal life has been promised to all those who believe on Jesus Christ. This is clearly set forth in the following:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life." (John 3: 14–15.)

Following this is the statement:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3: 16–17.)

Because of these promises, Paul could say:

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (II Tim. 1: 12.)

This can be said of every Christian, whether they are but babes in Christ

and able only to take milk or are full grown and can endure the strong meat of the Word. Eternal life is promised to all those who believe and there are no qualifications as to the degree of growth in Christian experience. Thus Paul clearly expresses the hope of all Christians in the above quotation. But he also said:

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others I myself should be a castaway." (I Cor. 9: 24–27.)

How can these two statements of Paul's be reconciled, one referring to his perfect confidence in the assurance of eternal life and the above expressing fear of becoming a castaway? Every Christian who accepts Jesus Christ as his personal Saviour can be sure of the gift of eternal life but only those Christians who are overcomers and who through their works have attained unto the higher calling can secure immortality and a place of rulership in His Government. It is this smaller group from out among the believers who will gain the greater prize of which Paul speaks and for which he was striving. They are that inner sanctified group of overcomers of whom Jesus through John has declared:

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (Rev. 21: 7.)

Only the overcomers among the Christians are to attain unto this higher calling and inherit all things including immortality. Paul was concerned that he might be a castaway from this inheritance, not from eternal life. The Christian who remains but a babe has not yet overcome all things and the acceptance of Jesus Christ as one's Saviour is but the beginning of a conflict for the believer in which he will have to exercise all his faculties if he is to attain unto the highest calling and become a "joint heir" with Christ (Rom. 8: 17). Paul recognized that though he might preach to others he could yet fall short of this high calling.

Now to inherit all things includes the inheritance of the Kingdom or a place of authority and power in that Kingdom. But we are informed:

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (I Cor. 15: 50.)

This reference is worthy of consideration. Can it be that men who inherit life unending are returned to the state of physical perfection that existed in the Paradise of God before sin brought death? Is the higher reward for which Paul was striving a special gift for those who overcome all things, making them eligible to inherit rulership in the Kingdom — having become like Him: *immortal?*

"For we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (I John 3: 2–3.)

What was Jesus like in His resurrected body? After the resurrection He was no more flesh and blood, for His blood had been shed at the cross and so He could say to His disciples after the resurrection:

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24: 39.)

He mentions no blood and in this immortal body of flesh and bone He could move at will and the ordinary barriers to bodies of flesh and blood were no hindrance to Him. It is of the resurrection and translation of those who are to be like Him of whom Paul is speaking when he says:

"Behold, I show you a mystery: We shall not all sleep, but we shall be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption; and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory?" (I Cor. 15: 51–56.)

This immortality is the prize for which Paul was striving and for which only overcomers will be eligible. These are they who will be like Him and will reign and rule in the Kingdom. Not all those who accept Jesus Christ as their personal Saviour will occupy places of authority in the Kingdom, for some will be least in the Kingdom for their opposition to its laws. Jesus said:

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." (Matt. 5: 19.)

Entrance into that Kingdom is through Jesus Christ and so there will be those who, having accepted Him, will be least in the Kingdom because of their present opposition to its laws. They will be disqualified to occupy places of authority in the administration of the affairs of His Kingdom. When it is recognized that the ultimate purpose of the Church is to train and prepare men for the administration of the Kingdom over which they are to reign and rule with Jesus Christ their attitude towards its laws is all important. That Kingdom was established at Mount Sinai and out from among all His followers a selected few, who will become overcomers, are being trained to receive, above eternal life, the gift of immortality that they may inherit a place of authority in the Kingdom.

The stakes are high and the effort severe, and yet worthy of the fight necessary to attain unto the promise — for the overcomers are to become immortal!

In the message to the seven Churches there is listed the rewards promised to those who shall overcome. They shall *1*) eat of the tree of life, *2*) not hurt of second death, *3*) receive of the hidden manna, *4*) be given the victors stone, *5*) receive a new name, *6*) rule the nations with power, *7*) be clothed with raiment of righteousness, *8*) have their names in the book of life, *9*) be citizens of the New Jerusalem, and *10*) shall sit with Christ in His Throne (Rev. 2: 11, 17, 26; 3: 5, 12, 21).

When shall all these things come to pass? One thing is certain, it will be when the time of restoration of all things has fully come. The Kingdom is then to be established in the fullness and perfection of righteous administration and evil men shall give way to those who are schooled and prepared for this day and who will take office and thus fulfill Isaiah's prophecy:

"I will also make thy officers peace, and thine exactors righteousness." (Isa. 60: 17.)

We are in the period of the consummation of the present age and the day of restoration is near. The forces of evil are organized and fighting to prevent Israel from taking over her power and authority under Him who is coming as King of kings and Lord of lords. What is on the agenda in this period for the true Church and particularly for those who are the overcomers? Is the great day of resurrection and translation near when

the dead are to be raised and those who remain alive changed?

These questions should concern every Christian and yet very few today are giving much consideration to the great and marvelous part the true Church is to have in the events of the near future. Organized Christianity is asleep to the significance of the times and seasons though the marvelous fulfillment of major prophecies in current happenings should have placed them on their guard and aroused an earnestness in study and inquiry as to the meaning of these events in the history of the Church.

One thing seems to be clear, when Jesus Christ returns to take over the Throne and administer the affairs of His Kingdom, the men and women who are to make up His government must accompany Him on that return. If they accompany Him then they must, previous to that return, have been prepared for the offices to which each is to be assigned. This must necessitate the fulfillment of I Thessalonians 4: 13–18 *before that triumphant return* and which event is described by John in terms of a Marriage Supper (Rev. 19: 1–9). This Marriage Supper is depicted as taking place just prior to the triumphant return when Jesus Christ comes to take over the Throne of His Kingdom. That return is shown as taking place when the final and last phase of world conflict is being fought and in His return He brings complete defeat to the armies of the enemies of His Kingdom.

The fact that John saw those who were to rule with Him standing with Him in Mount Sion again confirms the previous gathering of those who are to reign and rule with Him before He takes over the authority and power in that Kingdom.

"And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand." (Rev. 14: 1.)

Thus He does not stand alone in His government for with Him, supporting His rule, are those of whom John says:

"These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb." (Rev. 14: 4.)

These redeemed ones are at the marriage supper of the Lamb and following that supper return with Him to assume the responsibilities of Kingdom administration. The great army that accompanies Him is made up of these who are redeemed from among men, the firstfruits unto God, the immortal ones who will be like Him and sit down with Him in His Throne even as He has sat down with His Father in His Throne.

Because of the importance of all this to every believer and follower of our Lord, let us carefully review the prophetic statements regarding this coming event. Let us also point out the interesting analogies confirming the supernatural nature of the coming resurrection and translation of those from among His followers who are truly overcomers.

When Adam and Eve disobeyed the command of God death became an actuality for the human race. Man was barred from partaking of the tree of life in the midst of Eden because he had sinned, but access to that tree of life is promised for those who become overcomers:

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (Rev. 2: 7.)

In this promise of restoration, which was certainly made known to Adam, there was hope for the future in the redemption of his soul from the grave. Job, also, was aware of this promise and in the midst of his trials and troubles exclaims:

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another." (Job. 19: 25–27.)

Moses recognized that a Book of Life was being kept for he said to God, after Israel had committed sin:

"Yet now, if thou wilt forgive their sin —; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever has sinned against me, him will I blot out of my book." (Exodus 32: 32–33.)

The fact of a coming resurrection is clearly stated when God said to Daniel:

"Go and wait for the end; you shall rest in the grave and then rise to enjoy your share at the end of the days." (Dan. 12: 13, *Moffatt Trans.*)

Isaiah the prophet speaks of the coming resurrection as follows:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isa. 26: 19.)

The fact of a resurrection from death and the grave is a specific teaching of both the Old and New Testaments. The Old Testament gives less detail than the New, while the New sets forth the order in that resurrection: the first fruits of which will be the overcomers who are to reign and rule with Him in the Kingdom.

Daniel even sets the time of the resurrection in its relation to other events:

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

This is a clear statement, in the Divine revelation to Daniel, that there is to be a resurrection and deliverance from death for those whose names are found written in the Book, with degrees in the rewards which are given according to their works.

John also dates that resurrection as follows:

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

The New Testament informs us that the resurrection is possible only through Him who is the resurrection and life. After His crucifixion He arose from the grave and through Him all those who believe have hope — not in death — but in the resurrection. Paul sets forth a detail of that resurrection as it applies to the firstfruits of those who are to take over Kingdom administration.

"We desire you not to be ignorant, brethren, concerning those who sleep; so that you may not grieve, as the rest without a hope. For if we believe that Jesus died and rose again, thus also God will, by means of Jesus, restore with Him those who are asleep. For we say this to you as a message from the Lord, that we, the living, the survivors until the appearance of the Lord, will not precede those who sleep. For the Lord Himself in command, with the voice of an archangel, and with a signal from God, will descend from heaven; and first the dead in Christ will rise again; then we, the living remnant, shall at the same time be carried up in the clouds for an introduction by the Lord into the eternal condition, and then we shall always be with the Lord. Therefore console one another with these truths." (I Thess. 4: 13–18. *Ferrar Fenton Trans.*)

This introduction into the eternal conditions for those who are to become

immortal and are to reign and rule with Him is none other than the event referred to by John as the Marriage Supper of the Lamb. At the close of that supper our Lord takes over the Throne of His Kingdom and with Him, as He returns, are those who were at the Marriage Supper.

* * *

When speaking of His servants, Jesus divides them into two classes: faithful and unfaithful. The first are faithful and just in their dealings, giving meat in due season as they minister unto others and proclaim the glad tidings of the gospel; the unfaithful, or evil servants, disbelieve in the Lord's soon coming and are dealing unjustly with those of our Lord's household. They are surprised when suddenly the Lord comes and finds them untaithful to the tasks that had been assigned unto them.

The faithful servants are further classified as the wise and foolish virgins who, having their lamps burning, go out to meet the Bridegroom when He shall come. At midnight the cry goes out, "Behold the bridegroom cometh" then follows the invitation, "Go ye out to meet him." These virgins awake and begin to trim their lamps that they might have light preparatory to the coming meeting. To the dismay of the five foolish their lamps were going out. At the beginning of the tarrying period all had sufficient oil but the foolish had failed to supply extra oil in their vessels and now, when it was most needed, they had none with which to replenish their lamps. Trying to secure oil from the other five, the wise replied: "Not so lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves." While they were away the Bridegroom came and the five wise entered with Him to the Marriage Supper.

The foolish return, having secured oil, only to find they are denied admission to the supper. Failing to be ready they have missed the blessing of entering as friends of the Bridegroom. While they were His followers, having gone out to meet Him and were spiritual minded, having oil, yet in the trying period of the midnight hour they awoke to the realization of their failure to attain unto the measure of the stature of the fullness of Christ.

These foolish virgins are not lost but they have missed the opportunity to share the blessings of the Marriage Supper and to be assigned at that supper to a place of rulership in the Kingdom. Our Lord addresses a message to them when He says:

"Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their Lord, when he will return from the wedding." (Luke 12: 35–36.)

Even though the foolish virgins are excluded from the Marriage Supper there is work to be done as they prepare for a period of intensified trouble during which they must witness to the truth. Though having lost the first blessing, if they are true to Him when He returns from the wedding He will receive them.

The difference between the wise and foolish virgins is that while both have the Holy Spirit only the wise have sufficient of the oil of the Spirit to be counted worthy to enter into the Marriage Supper of the Lamb by virtue of which fact they are assigned a place of authority in the Kingdom and in its administration. Such only are those who are to have the special gift of immortality, the goal for which Paul was striving and over which he was concerned lest he fall short of attaining unto that high calling.

Jesus referred to a period of trouble, the same period of which Daniel spoke when He said:

"For as a snare shall it come on all them that dwell on the face of the whole earth."

Jesus then admonishes His followers:

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21: 36.)

There is something radically wrong among Christians and in the type of leadership in our churches today when this high calling to which every Christian is eligible, providing they become overcomers and thus attain unto the prize for which Paul was so valiantly striving, is never mentioned nor brought to mind nor is its great value held up as an incentive to purification and righteousness. Membership in the Church is not merely that one may be saved but, being saved, that one may work to become a part of the selected body taken from among His followers who will be entrusted with the responsibilities of administering righteousness.

The followers of our Lord are being schooled and disciplined by the power of the Holy Spirit for places of authority in the Kingdom, but which places will be given to them only if they pass all the tests. While every true Christian qualifies for eternal life through Jesus Christ our Lord and Saviour only those who have overcome all things will attain unto the greatest of all prizes, immortality, and be numbered among the blessed who will inherit the Kingdom. Such are those who will rule with Him, for:

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." (Rev. 20: 6.)

Even among Christian believers "Many are called, but few are chosen" because multitudes of His followers refuse to strive for the greatest of all prizes, preferring rather to live a life of indulgence and ease — contented in the thought of having been saved from damnation. They are entirely unwilling to pay the necessary price in sacrifice and work to secure the crown of glory that Paul prized so much and for which he was willing to give all, even his life.

* * *

Jesus sets forth certain analogies as signs by which we are to understand the events preceding His second advent. The conditions previous to the Deluge are cited by Him as paralleling those conditions which would be extant in the generation that would witness His triumphant return. He said:

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field: the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come." (Matt. 24: 37–42.)

Because Jesus has given the conditions leading to the Deluge as a sign it is well to recognize the analogies He wishes us to make. Noah, a preacher of righteousness, had been warning his generation of judgment to come because of their sins. The multitudes would not heed his warning but went merrily on their way, spending their time in pleasure and riotous living.

Finally came the day when Noah was summoned to enter the Ark — seven days before the Deluge began — that he and his family might be preserved (being removed from that generation) to build the new order following the destruction by the Deluge.

Seven days later the Deluge overwhelmed the antediluvian world, the people of whom were at the height of revelry in their celebration of the new year of that equinoxial season.

One of the questions which immediately comes to mind is, does the summons to Noah to enter the Ark have its counterpart in the summons of those who are to enter with Him into the Marriage Supper of the Lamb, just prior to the final and last phase of the great tribulation?

Not only did Jesus give the days of Noah as a sign unto us but He referred to Lot's escape from Sodom as a sign also, when He said:

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." (Luke 17: 28, 29.)

The account tells of Lot in Sodom entertaining two angels who came into the city and abode with him one night. The next morning they informed Lot of the coming destruction upon the city and told him to go and warn his sons-in-law and daughters whom they had married and whosoever he had in the city. This Lot did, but they would not listen to him. Because Lot lingered, the angels took him and his wife and two daughters by the hand and led them out of the city, urging them to flee to the mountains in order to escape the coming destruction lest they be consumed in it.

Lot is first removed from the city by angelic intervention before the great destruction. Is this further indication of the removal of a group of the Spirit-filled men and women prior to the final and last phase of world tribulation? Was it from such a trial to come that Jesus warned some might escape when He charged His followers to watch and pray as set forth in Luke 21: 36?

We must let the Bible speak for itself in these matters. Each reader will have to draw his own conclusions from the statements made and the recorded facts of prophecy as given, letting the analogies drawn by Jesus give guidance in that understanding as the Holy Spirit directs. No man can really give others the conviction and hope that is acquired through a comprehensive and prayerful study of the Word. But so vital is this question to every believer we cannot too strongly urge upon all a diligent, painstaking search of the record that they may attain unto an understanding of its significance and meaning.

It is certain that there is a special blessing awaiting those who, with Paul, strive and attain unto the high calling, a prize to be worthy of attaining for it is above and beyond eternal life which will be freely given unto everyone who believes upon Jesus Christ and is saved from destruction. And the Angel said unto John:

"Write, Blessed are they which are called unto the marriage supper of the Lamb. And he said unto me, These are the true sayings of God." (Rev. 19: 9.)

* * *

The New Testament ends with the book of Revelation, in the last chapter of which it is stated:

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. . . . Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22: 12–14.)

The last book of the Old Testament, Malachi, has a message of special importance for those who remain true to their Lord and God:

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

Following this statement is the promised reward for those who, despite temptation and trouble, remain true:

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him."

From what are they to be spared? Does this promise involve keeping them from the same difficulties to which Jesus referred when admonishing His disciples to watch and pray that they might escape troubles to come? It would seem that these of whom Malachi is speaking are to return from some place to which they have gone, for he says:

"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." (Mal. 3: 16–18.)

Are these those who will return from the Marriage Supper of the Lamb? It is certainly sure that the summons to the Supper and the return from the same will definitely reveal to all who are the righteous that are to reign and rule with him in His Kingdom and discernment will have been made for all time between those who served God and those who served Him not.

We have in this article endeavored to point out facts and raise questions, the answers to which are so vital to every believer that reverent, prayerful deliberation should be given to their consideration. The record with its context should be studied afresh that the Spirit may open to the inquiring and consecrated mind of the believer the significance of it all as it will affect the true Church, that body of Spirit-filled men and women who are chosen for such a high calling.

The Land Offered the Jews

UGANDA is the British Protectorate in Central Africa just west of Kenya whose total area is 94,204 square miles, or nine times larger than Palestine.

This land offers a remarkable variety of climates with its diversified terrain and lakes, lofty plateaus, snow-capped mountains, vast swamps, dense forests and regions of desolate aridity.

Large tracts still remain geologically unexplored. Iron ore is abundant and there are indications of copper and gold, while graphite is present in some localities.

The vegetation is luxuriant, except in the Rudoff region, where the flora is similar to Somaliland. There are luxuriant tropical forests in the lower regions while the mountains are clothed with forests of conifers, juniper, giant yew trees and witch hazels.

Cotton growing is the principal product. A few of the plantations are owned and managed by Europeans.

The seat of the British administration is Entebbe. It contains a number of commodious official residences, churches, hospitals, a laboratory, covered market, etc. Some twenty miles northwest of Entebbe is the native capital of Buganda, which is Mengo, with a population of 70,000.

Missionaries maintain the schools and do excellent work. Manual, technical and higher education is provided.

Speaking As An Atheist

WHAT would be the most logical and aggressive attack by an atheist who desired to oppose the present theological teachings regarding the Bible? It would be to assume the theologians are right when they state the Jews are all there are of Israel in the world today.

If we were atheists we would accept the statement of these theologians as true and then proceed to demonstrate the inaccuracy of Scripture in light of their doctrinal beliefs. We would immediately challenge the historical accuracy of Scripture and of the prophets based upon the premise that the Jews represented all Israel today. We would point to the contradictions and inaccuracies of the record itself, based upon their teachings, and challenge them to prove a Book so full of contradictions according to their beliefs to be the Word of a Living God.

Briefly stated, theologians hold that Abraham, Isaac and Jacob were Jews. This is evident from statements continually being made from their pulpits. The Jews, so they claim, are all there are of Israel in the world today. The Jews only are to be the recipients of the blessing pronounced upon Israel by the prophets of old. Also, there is no distinction between Judah and Israel and the terms, as used in the Bible, must be treated as synonymous. There are of course variations in these beliefs such as is held by some that the Church has come into the blessings given to Israel but the theological teaching regarding Israel is as a whole postulated upon the assumption that the Jews are all there are of Israel.

Assuming the theologians are correct in their findings, the atheist could point to the fact that the Bible declares only descendants of Judah are ever, as a race, called Jews; while Moses told the children of Israel to say before the Lord, "A Syrian ready to perish was my father." (Deut. 26: 5.) According to the teachings of the theologians Moses was also mistaken for he should have said "Jew" — not Syrian. But to make Abraham, Isaac and Jacob Jews would, according to the Bible, make them the descendants of Judah, the son of Jacob, which is contrary to the genealogical charts as set forth in the Bible.

Certain promises were made to Abraham: his descendants were to possess the land from the Nile to the Euphrates rivers (Gen. 15: 18); he was to be fruitful and kings were to come from him (Gen. 17: 6); his posterity was to be as the sands of the sea for number (Gen. 22: 17); they were to possess the gates of their enemies (Gen. 22: 17); they were to expand as nations, to the westward, eastward, northward and southward and in this same order (Gen. 28: 14); they were to have bountiful inheritance (Gen. 27: 28); they were to become a nation and a company of nations (Gen. 35: 11); one branch was to become the company of nations and the other a Great People (Gen. 48: 19).

Let the atheist ask the theologians to please point out the fulfillment of these promises, all of them, in the Jews. Just where are the company of nations, all of whom are Jews? Just where is the nation of Jews who are a Great People? Of course the theologians would sidestep the issue by stating it will come to pass at some future time, but the Bible declares it will be in the last days or the latter time, which chronology, as taught in the Bible, indicates is now.

When Jacob called his sons together and blessed them he said: "Gather yourselves together, that I may tell you that which shall befall you in the last days." (Gen. 49: 1.) He then proceeded to divide the blessings to his sons, having given the birthright to the sons of Joseph. According to the theologians Jacob was wrong. He should have told his sons that in the last days they were all to become Jews. Moses made the same mistake in the thirty-third chapter of Deuteronomy.

Upon turning to the prophets, all is hopeless confusion in light of the theological findings. A few illustrations will be sufficient to prove this to be so. Jeremiah states, "When for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also." (Jer. 3: 8.) According to ecclesiastical teachings Jeremiah was so misinformed that he thought Israel and Judah were two different peoples. Atheists could point out the unreliability of this prophet in light of the teachings of the Church. Not only could they do this but they could also call attention to the report purporting to be from God as given in II Kings 17: 18 where it is stated that He removed Israel out of His sight and none were left in the land but Judah only. The confusion is still further increased with some of the prophets declaring Israel to be an innumerable multitude while others state Judah to be few in number. Still others point out that Israel was to be lost while some declare Judah was to be known, thus making the utterances of these prophets irreconcilable.

Atheists could point to prophecy as it pertains to the people of God and challenge the theologians to prove fulfillment in those whom they declare are that people today. They could not do so nor would they be able to answer the many and varied contradictions which confront anyone reading the Bible in the light of present ecclesiastical teachings. All is but a mass of confusion when men refuse to recognize the distinction between Israel and Judah but once this truth is fully understood and Israel and Judah are treated as the prophets indicate they should be: *two distinct and separate branches of all Israel*, then there is an understanding of the fulfillment of the promises to Israel in the company of nations, represented in the British Empire and the nation or great people as demonstrated in the history of the United States of America.

The Anglo-Saxon-Celtic peoples carry every one of the marks by which the prophets declare Israel was to be known in the last days, fulfilling in the history of this people all that Jacob and Moses said would be in evidence among this people, the descendants of the northern ten tribed Kingdom of Israel, called the House of Israel.

An intelligent atheist could easily defeat the theologians in any debate based upon the premise that the Jews are all there are of Israel in the world today.

What a pity our ecclesiastical leaders have failed to know the facts pertaining to the race of the Book. Because they have so failed, and many even refuse to investigate the subject at all, Modernism, which is atheism sugar-coated, has taken over the great majority of the pulpits in our land. Theological unbelief has been the soil in which the seed from the hybrid plant (the union between orthodoxy and atheism) has flourished, producing the modernistic tree of scriptural misinterpretation and unbelief.

Ephraim Is Like a Silly Dove!

By REGINALD H. W. COX

THERE is some Scriptural justification for the widely-held belief that the British, and especially the English, are a "peculiar" people. For example, during the heavy aerial attack which followed Dunkirk, when Britain stood alone and nearly defenseless against the savage onslaught of the *Luftwaffe*, a popular topic of conversation was not, "How shall we survive?" nor "How shall we beat the enemy?" but "What shall we do with Germany after the war?"

In those dark days, Britain lacked weapons and powerful allies. Her small army had been stripped of its equipment and in a stubborn, bitter rearguard action had been driven off the continent of Europe. Britain's magnificent Royal Navy was, it is true, still proudly afloat and fighting desperately to keep open the vital supply line from North America; but ships alone cannot prevent aerial attack, and as darkness fell upon the Isles, the skies were torn with the flashes of anti-aircraft fire and the nights became hideous with the scream and crash of high-explosive bombs and the glare and smoke of fires. And while the world waited for what appeared to be inevitable disaster, the common people of Britain were asking themselves: "What shall we do with Germany after the war?"

Britain Has Suffered Over 100,000 Civilian Casualties

It may come as a surprise to most Americans to learn that British public opinion has continued to debate and to be divided upon this question. Yet in the four years from September 1939 to September 1943, no fewer than 50,000 British men, women and children have died violently in air raids and another 59,000 have been blinded, maimed or otherwise seriously hurt — a total of 109,000 civilian casualties from a form of frightfulness originated by the Germans. Hundreds of thousands more have suffered the distress of having their homes damaged or completely wrecked. Churches and national shrines, having no military significance, have been profaned by bombs and fire. The whole country and its resources, human and material, have been regimented and controlled to a degree not yet grasped by the average American. The national diet is scanty and monotonous. A rigorous total black-out has been in operation for nearly five years. And as this report is being written, the southern part of England is being bombed with pilotless infernal machines — surely the most savage and indiscriminate form of civilian attack which this most savage of all wars has produced. Yet still these people ask: "What shall we do with Germany after the war?"

The leading exponent of the iron-hand approach is Lord Robert Gilbert Vansittart, a former Permanent Under-Secretary of State for Foreign Affairs. Vansittart has an intimate, first-hand knowledge of the Prussian mind and he has presented his case against Germany in books and in speeches in a manner calculated to stir even the lazy thinker. He has gained and continues to gain an appreciable following; but he has also to contend with much abuse: his opponents have even coined the word "Vansititis" to describe the "malady" from which he and his supporters are claimed to suffer. So much nonsense about the good, kind Germans has appeared that Noel Coward, the famous playwright, was stung into writing a satirical song entitled, "Don't Let's Be Beastly To the Germans!"

The Words of Scripture Are Marvelously Up-to-Date

To the student of Scripture, the situation is of profound interest. The Bible, indeed, provides the answer to the riddle of this peculiar people, for as one watches them deprecating their own sterling qualities and looking for what is good in the evil nations who assail them, one recalls the words of Hosea, describing these people, recorded nearly 800 years before Christ. "Ephraim" (England), he said, "is like a silly dove without heart: they call to Egypt, they go to Assyria." Could "silly dove" be improved upon, even today, to describe that type of Englishman who is prepared to trust Germany and give her a third opportunity to plunge the world into a bloodbath? The earlier words of Hosea about these people, which will be found in chapter 7 at verse 8, are even more caustic: "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned." The prophet was referring here to the facts referred to in Psalm 106: 34–35. God had commanded them to *destroy* the nations He had specified, but Ephraim would not carry out this instruction. Instead, he mingled with the nations, learned their evil ways and was, as a result, punished severely. History is thus repeating itself. Ephraim is, even today, like a cake unturned, and "half-baked" is an apt description to apply to those Britons who would try to "educate" the people of Germany.

A Hardening of Opinion Is Now Apparent

It is not possible for this writer to be able to report that there is any sign of agreement of the question: "What shall we do with Germany after the war?" The same live-and-let-live letters to the editor are now appearing side by side with correspondents' reports of the truculent"you-wait-until-the-next-war" attitude of German prisoners taken in Normandy! Yet a hardening of opinion has, in recent months, become apparent. In this respect, the Pope's appeal for a negotiated peace was, so far as Britain was concerned, extremely ill-timed. His appeal was made at the moment when Rome appeared to be likely to become involved in the fighting, and to the man in the street here, it sounded suspiciously like a cowardly, skin-saving expedient. At least one great national newspaper reminded the Pope that Britain was a Protestant country and that the time was passed when the head of the Roman Catholic church could be allowed to interfere in its affairs.

Apart from the pronouncements of a few pacifist dignitaries, the Church here has tended to take a moderately firm stand on this question of the treatment of Germany. The Established Church, however, has always gone out of its way to offer the hand of fellowship to Rome with the result that its attitude with regard to Germany, even if moderately firm, has lacked energy and spirit. With this in mind, the reaction of the Archbishop of York to the Pope's appeal was significant. Speaking at York on June 11th, he told his con-

gregation that he could not agree with the Pope's suggestion that there should be a negotiated peace. Dr. Garbett continued:

"We are fighting against cruelty, tyranny and treachery in their most detestable forms. That is why we cannot agree with His Holiness when he couples together those who commenced the war with those who prolong it. Our moral convictions prevent us from attempting to make terms with those who have broken every law of humanity. On moral grounds we refuse to negotiate with those criminals who have brought such suffering to mankind."

Thus spoke this man of God and, let it be noted, he spoke Biblically.

There Is a "Half-Baked" Attitude Towards Russia

While the British attitude to Germany has yet to crystallize, there is no doubt as to the fate of Japan. Britons are wholeheartedly in agreement that the ill-conceived children of Ammon must be completely and utterly smashed, both as a people and as a nation. In this, they are at one with their American allies, even if they do not share recent American opinion that Japan will fall soon after or even before Germany. It is equally clear that Japan must be crushed by the joint efforts of Ephraim and Manasseh alone — Russia will have no part in it. Yet in spite of this, there is a considerable body of pro-Russian opinion in the British Isles!

Ezekiel hints that our people will be surprised by the initial moves which Gog and his confederates will make in their bid for world domination. The prophet tells us that we shall ask our late allies: "Art thou come to take a spoil? Hast thou gathered thy company to take a prey?" (Ezekiel 38: 13.) In the light of Britain's kid-gloved attitude to the menace of German militarism, we can easily imagine the British peoples' reaction to the coming mobilization against Palestine. "Surely they cannot be mobilizing against us!" one can almost hear them saying.

Yes, Ephraim *is* like a silly dove!

Anti-Christ!

THERE can be no compromise with the Christian message. "He that is not with Me is against Me," said our Lord, "and he that gathereth not with Me scattereth abroad." This is a fundamental fact which must be considered before post war plans are made. Christ must always be supreme in the affairs of man; He can only occupy this first place if we ourselves submit all things unto Him. The Divine instruction:

"Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you."

The reverse procedure is apparent today. In our plans for winning the peace, countless schemes have been submitted to first secure "all these things," the last thing we attempt being to seek the Kingdom of God.

There is also a tendency to appoint leaders who will carry the burdens. Thus the trail-blazers have become the pack-horses and when a perilous ascent is made into the unknown the fate of the whole campaign is in the balance by our reversal of the recognized formation of such expeditions. God states that He will make of this nation "a Kingdom of Priests" whose function it will be to administer the Law and the Faith to the world at large — the congregation. On all of us lies the burden, but at this time it lies heaviest on those who have accepted the charge to proclaim eternal truths.

In the Old Testament God progressively revealed Himself as the covenant-keeping God, the King in Israel, the Lord that healeth, the Lord that provides and the Most High God to Whom all nations shall ultimately bow the knee. Christ, too, confirmed the Covenant, was hailed as the Anointed Son of David, the King in the new Kingdom, the Great Physician and the One Who could multiply the loaves and fishes. This last revelation, coming to a world beset by the counterfeit principles of Babylon, was paramount in His teaching, and over and again He contrasted His righteous Laws with the frugal laws of the system which put gold, monetary reward and material possessions above all else.

Why, then, is the nation prevented from securing these blessings? The answer is found in a realization that we are engaged in an age-long struggle which is even now reaching its culmination. Throughout the ages there has been warfare between Good and Evil; both these powerful antagonists have wrestled for the soul and allegiance of man. But did not God say: "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live"? In our Lord's time this warfare continued under the banners of Christ or anti-Christ.

Much has been written regarding this latter force. Is it a predestinated personage? Is it a prophesied evil power or government? Is it the spirit of evil? All of these may be true, yet only in John's epistles is there mention of this name, and the apostle expressly states that not one, but many anti-Christs were in existence. "Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ, that denieth the Father and the Son." John again informs us that "every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already is it in the world." Anti-Christ, then, refers to all those who do not acknowledge Christ in His Divine attributes as a Son of God and risen Lord, who do not believe His writings and His message, His great act in redeeming Israel and offering salvation to the world.

The end of the times of the Gentiles is at hand. Now we can look for the return of Jesus Christ, Who, with Israel, will defeat the forces arrayed against Him. These forces, led by the spirit of evil, have opposed and exalted themselves above God. They deny Christ and His Divine mission, and from them have originated and have been perpetuated all the great onslaughts against Christian civilization. Yet they do not comprise all who can be termed anti-Christ; for in addition to "anti," meaning "against," it also means "instead of" or "in place of," and all who would substitute their own personalities, ideas and programs for that of the Divine, as outlined by Christ and His Word, and in so doing deny the Father and the Son Who came in the flesh, the same are anti-Christ.

Therefore, in the plan for building the New Order so that "the Law shall go forth from Zion, and the word of the Lord from Jerusalem," it is imperative that the Statesmanship of Jesus and His supreme position in the Government of God be acknowledged. The Kingdom of God and Christ's Righteousness cannot be sought by compromise, by an attempt to put patches on old garments, or new wine in old bottles! Nothing less than a complete New Order will suffice, and "*Except the Lord build the house, they labor in vain that build it!*"

Law Observance Required

By NELLE SIMONS

INCORRECT conclusions concerning the Bible's truths sometimes result from misusing a single word. The controversy surrounding the misrendering of "Ye are not under the law, but under grace," for example, might never have happened had the word *righteousness* been correctly defined and the definition in relationship to the law appreciated!

There is the contention (endorsed by theologians and accepted by laymen) that Christ's coming, death and resurrection "did away with all law" and thus — for the Christian — no law exists. Say they, lifting the text from its context, "We are not under law but under grace" — and they too quickly classify as a "legalist" the person who insists that a Christian is limited by obedience to God's whole law.

Now analyze the position of a man who, on becoming a Christian, finds himself bound by no law whatever, subject to no code of restraint and therefore at liberty to do as he pleases. Be logical. *It is a ridiculous proposition to a Christian.* Even the man in the street — if he thinks a moment — will likely tell you there is no liberty except under law and that all else is license!

Many are the avenues into which such a discussion can lead, but confusion is avoided through the right application and understanding of the word *righteousness*. Correctly define it, consulting *Young's Analytical Concordance* and noting its usage throughout the Scriptures. *Young's* reveals the number of times this word appears, and indicates its significance. These selections from the book of Romans put one on the right track:

"For what saith the Scripture? Abraham believed God and it was accounted unto him for *righteousness*. . . . Now the *righteousness* of God apart from the law is manifested, even the *righteousness* of God which is by faith of Jesus Christ unto all and upon all them that believe. . . . For with the heart man believeth unto *righteousness;* and with the mouth confession is made unto salvation to everyone that believeth; for therein is the *righteousness* of God revealed from faith to faith: as it is written, the just shall live by faith."

Such repetition of the word denotes the importance of understanding its full import and relation to the gospel of salvation.

Now the Bible defines its own terms. The dictionary definition here is inadequate to the Bible student, who readily discovers that the Bible has its own and, the Bible being the higher authority, it is naturally *on the basis of its own definition that the word is used.* Turn to Deuteronomy 6: 25 for the unmistakable biblical definition:

"And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us."

Righteousness is based upon obedience to God's law! It therefore follows that righteousness and the law are so intertwined that if the Christian philosophy takes righteousness into account to form its New Testament doctrine, *it must take the law of God into account as well!* Remember always, where the word righteousness is associated with the gospel of salvation, with faith, justification and redemption *it is always identified with the law of God.*

And if this is so, What then is the true meaning of the statement, "Ye are not under the law, but under grace"? (Romans 6: 14.) Well, different kinds of law are referred to by the same word "law" in the New Testament. It may mean *1*) the law contained in commandments given to the individual, *2*) that contained in ordinances given to the church, or *3*) the law contained in statutes, commandments and judgments given to the nation. In treatment of the law in relation to salvation, often the ordinances only are referred to and they, indeed, are done away in Christ. He provided for the redemption of Israel and the salvation of the world on the cross, "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. 2: 14.) The "handwriting of ordinances" refers to the ordinances of sacrifice which prefigured the coming of the "lamb slain from the foundation of the world" and were of no further need after Christ accomplished the sacrifice they previewed.

And now, Christian, look once more — carefully — at the statement, "Ye are not under the law, but under grace." *What law?* The law condemning the sinner is "The soul that sinneth, it shall die" (Ezek. 18: 4). for "all have sinned," and "the wages of sin is death" (Romans 3: 23 and 6: 23). This is the law which condemns the sinner; but what is the grace that saves him? Grace is unmerited favor, and Gods' grace is His unmerited favor manifest in the sacrifice for sinners by Jesus Christ, the Redeemer of Israel and Saviour of the world. *The Christian is not condemned* under the above law when he secures his salvation by the grace of God in Jesus Christ!

Note Paul's question: "What then," asks he, "shall we sin, because we are not under the law, but under grace? God forbid." Thus is our attention redirected to the Scriptures earlier quoted, to the word *righteousness* therein. "For the righteousness of God *apart from the law* [marginal rendering, in the sense of 'above and beyond'] is manifested." There is more than one kind of righteousness — that based on obedience to the letter of the law, and that which is of God, something much higher — available to the Christian who believes with complete faith in Jesus Christ! This higher righteousness, embodying a higher obedience to law, is outlined:

"This is the covenant that I will make with them after those days, saith the Lord. *I will put my laws into their hearts, and in their minds will I write them.*" (Hebrews 10: 16.)

It is a familiar text to those who have studied the covenants and law of the Old Testament, for it is from the prophecy concerning the New Covenant, which Jeremiah informs us God will make with the House of Israel.

Every Christian becomes a partaker of this righteousness. It is willing obedience to the law of the Lord, made possible by the divine writing of those laws upon the mind and heart. This is a mystery of divine accomplishment which every Christian experiences and for the individual Christian it is the "earnest" (to use the biblical term) of that which shall become *national* when the New Covenant is in full force and effect in the Kingdom of God on earth and *universal* when thereafter the whole world comes under the full benefit of God's law.

Knowing that righteousness means

obedience to the law of God, the scriptural emphasis on Christian righteousness in the New Testament is seen as having a definite purpose and objective, and Jeremiah has recorded for our instruction the ultimate objective in God's plan. It is in his thirty-first chapter:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

The first covenant to which the Lord refers is the National Covenant. God said through Moses:

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." (Deut. 30: 19.)

There were certain contingent clauses in that covenant, familiarly known as the "if" and "but" clauses, by which it was indicated to the nation that the blessings of the covenant would be according to their obedience to the law which formed its foundation. Israel gave her three-fold assent to the proposal and Moses recorded the summary of her understanding of God's requirement:

"And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us."

But the nation disobeyed and the whole tale of disobedience and resultant punishment is told in the Bible and written across the pages of history. Through Jeremiah, though, God states that a day will come when He will make a *new covenant* with Israel which will replace the first, or old covenant and, being made with the House of Israel, it will therefore be *national*. Its basis is not a new set of laws, but a new application of the old laws: "I will put my law in their inward parts, and write it in their hearts." The day referred to has not quite come.

When John the Baptizer went about declaring "the Kingdom is at hand" he did so (for one reason at least) because with the coming of Jesus Christ, the Saviour, individuals would, by believing and accepting Him, partake of the righteousness of which Paul repeatedly speaks and be prepared for the day when the nation will come under the New Covenant, when the final statement of Jeremiah's prophecy will be fulfilled: "I will be their God, and they shall be my people."

Every Christian Israelite who knows the application of the righteousness of God in his own life, in willing obedience to the law, has prepared for the coming of the New Covenant. As the number of this company of believers increases, the meaning of the statement in Revelation 19: 7 becomes apparent, for there John writes of Israel in the divine remarriage: "His wife hath made herself ready."

A Few Facts About Palestine

With a north and south length of about 150 miles and its breadth ranging from 35 miles at the north to 110 miles in the south, Palestine in area is approximately 10,000 square miles. Its striking topographical feature is the depression through which the Jordan River now flows into the Dead Sea, which is about 1,300 feet below sea level. The whole region bordering the Dead Sea is wild, barren and rocky.

In the valleys and on the hillsides of Palestine the land is capable of high cultivation, while in the uplands it is more suitable for pasturage. The chief agricultural crops are wheat, olives, almonds, barley, lentils, wine, oranges and lemons.

This land has a most interesting history because of its Biblical background. In 1443 B.C. the Children of Israel crossed the Jordan, entering this promised land under the leadership of Joshua. After a period of war and conquest Israel dominated the land and the golden age of her rule was under the reign of King Solomon.

The northern Ten Tribe Kingdom revolted from the rule of Solomon's son in 970–969 B.C. and fifty-six years later was greatly reduced in power in the Israel-Assyrian wars during the reigns of Ahab and Jehu. The first Assyrian invasions then came in 740 B.C. when the half tribe of Manasseh was carried away into captivity by Tiglath-Pileser II. Nineteen years later in 721–719 B.C. Samaria was captured and the great captivity of the House of Israel began.

A little over a hundred years after Israel was taken captive to Assyria the Kingdom of Judah was taken captive to Babylon, but a remnant returned from Babylon to Palestine seventy years later and became known as the Nation of the Jews. From 63 B.C. to 67 A.D. Palestine was part of the Roman province of Syria, but with the Jewish war it became a separate province. The Jewish struggle against Rome closed with the capture and destruction of Jerusalem in 70 A.D., which ended the Jewish state.

From 1099 to 1187 A.D. Crusaders undertook to wrest the land from the Mohammedans, but with little success. It was not until 1917 A.D., when Great Britain captured Jerusalem and drove the Turks from Palestine, that the land came back into the possession of its rightful owners.

The League of Nations assigned to Great Britain the Mandate for Palestine on July 22, 1922 and ever since the conflicting claims of Arabs and Jews have proven to be an embarrassment to her administration. It is a question which only the discovery of the rightful heirs of the land will settle and the answer to this vital question has already been given by the records of the Bible, subsequent history and the fulfillment of prophecy (see "Who Shall Possess Palestine?" in Destiny for February, 1944; reprints in booklet form, 15¢ postpaid). This verdict of the Scriptural record and the clear facts of history's convergence with prophecy will yet have to be accepted by Jew, Arab and Christian. In doing so, it will bring peace to this land of Israel!

The Apocrypha

By J. B. SCOTT

THE books of the Apocrypha, except II Esdras, although not included in the Palestinian Canon, i.e. the Hebrew Bible, are included in the Alexandrian, i.e. the Greek translation known as the Septuagint.

Apocrypha is a Greek word meaning "hidden," "secret." It occurs, for example, in Colossians 2: 3: "In whom are hid [*apokruphos*] all the treasures of wisdom and knowledge." Mark the sense in which the word is used. Unfortunately it has passed through different stages of meaning, and in process of time came to have a bad sense differing little from spurious. In the Septuagint the Apocryphal Books, standing without any mark of distinction, were employed by some of the Greek fathers in the same way as the other books, and are referred to by Origen, Clement and others as "Scripture," "Divine Scripture," and "Inspired."

The Book of Common Prayer (Articles of Religion VI) tells us: "The other Books [i.e. the Apocrypha] the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine." The books there referred to as "The Third Book of Esdras" and "The Fourth Book of Esdras" are now more commonly known as I Esdras and II Esdras.

The Apocryphal Books were first separated from the canonical in the earliest Protestant edition of the German Bible (1530). "When the Reformation came, however, Luther reverted to the Hebrew Canon and placed these books apart under the title of Apocrypha. At the same time he segregated Hebrews, James, Jude and Revelation at the end of the New Testament as 'Books of lesser value' " (p. 219, *Our Bible and Ancient MSS*, Kenyon). Coverdale's English Bible (1535) includes the fourteen Books of the Apocrypha in the same order as they appear today.

During the last century some bitter controversies have raged over the Apocrypha, resulting in the exclusion of the books from most of the Bibles now issued. The degree of estimation in which the Apocryphal Books have been held has varied much according to place and time.

The attitude of the various branches of the Christian Church towards these books may be stated thus: *1*) The Roman Catholic Church says these books are "inspired and canonical"; *2*) Anglican and Lutheran Churches say these books are "inspired but not canonical"; *3*) the Reformed or Protestant Free Churches say these books are "neither inspired nor canonical." References from the Apocryphal Books are included in the "Calendar with the Table of Lessons" (Book of Common Prayer) and, therefore, the Apocrypha is included in the Lectern Bibles of the Church of England. Whatever attitude we may take as to the authenticity of these books, it will be seen that not all authorities condemn them, and Bible students will find therein further fields of exploration. For example, the Second Book of Esdras, chapter thirteen, includes, among many prophecies relating to the Latter Days, a reference to the Ten Tribes "which were led away out of their own land at the time of Osea the King." The Book of Tobit, of the tribe of Naphtali, gives an insight into life among the Ten Tribes in captivity in Assyria. The First Book of Maccabees, chapter twelve, identifies the Spartans with Israel.

The Second Book of Esdras (Ezra) is worthy of special comment. The general opinion seems to be that "the book is not all by one hand. The oldest part — chapters three to fourteen — seems to have been written by a nonChristian Jew of Alexandria about 81–96 A.D.; chapters one, eleven, fifteen and sixteen are by a Christian Jew there about 263." Ewald (1803–1875) claims a Hebrew origin for this book, and both Wellhausen and Charles point out that a Hebrew origin must be assumed on various grounds; but we are dependent upon Latin manuscripts for our present translation, although some fragments of the Greek texts are still available. From the earliest centuries of the Christian era the book enjoyed widespread popularity, and apart from the Latin translation there are ancient versions in Syriac, Ethiopic, Arabic and Armenian. This widespread dissemination in itself testifies to the popularity of the work, and it is interesting to note that Clement and Ambrose refer to Second Esdras as "Prophetic Scripture."

The Apocrypha has had the last word of many a critic who, during his lifetime, has argued against its authenticity, when, at his funeral service, his mourners have found comfort through a reading of the gracious words which open the third chapter of the Wisdom of Solomon.

The Books of Esdras

The First Book of Esdras. Little need be said regarding this book, since, with the exception of the story of three young guardsmen at the court of Darius, it follows the canonical books of II *Chronicles*, *Ezra and Nehemiah*.

The Second Book of Esdras. Originally this book was called "The Apocalypse of Ezra." The *Ency. Brit.* (9th Ed., vol. 2, p. 176) tells us: "It is, indeed, below the Apocalypse of Daniel; but its merit is considerable. In modern times Messrs. Frere and Irving gave it a place beside Daniel and St. John — strangely combining the prophecies of the three into one, as though all were formed upon the same plan, and referred to the same events." Generally speaking, however, the *Second Book of Esdras* has been treated harshly; more so than either *Daniel* or the *Revelation*. As pointed out in an above paragraph, the primary meaning of the word Apocrypha is "hidden," "kept secret." No book, either apocryphal or canonical, has been hidden or kept secret more thoroughly than the one under notice. There may, however, be a reason for this. Esdras was given certain information not expounded to "his brother, *Daniel*" (chap. 12: 11, 12). We remember that Daniel was commanded to "*shut up the words, and seal the book, even to the time of the end*" (*Dan.* 12:4). As we shall see, the messages of the *Second Book of Esdras* are for this same time. In the interim we note that Esdras is commanded to "*Write all these things that thou hast seen in a book, and hide them: and teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets*" (II Esdras 12: 37, 38).

The attention of the Anglo-Saxon-Israelite is naturally drawn to the book, since there is reference to: "*the ten tribes which were carried away prisoners out of their own land in the time of Osea the*

King . . ." (II Esdras 13: 40; compare II *Kings* 17: 6). An examination of the book shows a series of angelic revelations and visions in which Esdras is instructed in some of the great mysteries of the moral world, and is assured of the final triumph of the righteous.

The first of these revelations is given in chapter four. The second (chap. 5: 31), amplifies the first, showing the gradual progress of the divine plan, and of the awful climax wrought by sinful man ere "*my salvation and the end of your world*" (chap. 6: 25). The third revelation (chap. 7) describes the coming of the Messiah and the last scenes of judgment. "*For many great miseries shall be done to them that in the latter time shall dwell in the world, because they have walked in great pride*" (chap. 8: 50).

Then follows three visions. The first (chap. 9: 38) is of a woman, Sion, in deep sorrow lamenting the death on his bridal day of her only son, the city which Solomon built. The second vision (chap. 11) is of an eagle which "*spread her wings over all the earth.*" As Esdras looked, the eagle suffered strange transformations until, rebuked by "*as it were a roaring lion,*" it is consumed. The last vision (chap. 13) is of a man, the Messiah, "with the thousands of heaven," against whom the nations of the earth are gathered, till He destroys them and gathers together the lost tribes of Israel to whom He offers Sion "prepared and builded."

Chapter fourteen gives an account of Esdras rewriting the Holy Books. The last two chapters (15 and 16) contain stern prophecies regarding the woes which shall come upon the whole earth. "*Sorrows and great mournings; beginning of famine and great death . . . Behold, famine and plague, tribulation and anguish, are sent as scourges for amendment. But for all these things they shall not turn from their wickedness nor be always mindful of the scourges. Behold, victuals shall be so good cheap upon earth, that they shall think themselves to be in good case, and even then shall evils grow upon earth, sword, famine and great confusion . . . for the earth shall be wasted and the cities shall be cast down.*" The book concludes with an exhortation to Israel to guard her faith in the midst of all the trials with which she shall be visited. "*Then shall they be known who are My chosen; and they shall be tried as the gold in the fire. Hear, O ye my beloved, saith the Lord: behold, the days of trouble are at hand, but I will deliver you from the same. Be ye not afraid, neither doubt; for God is your guide.*"

The Anglo-Saxon-Israelite who examines the book will be struck by certain important facts. Esdras, an eminent official in Judah, is charged by the Lord with a visit to the ten tribes of Israel, from whom his people had long been separated. "*I, Esdras, received a charge of the Lord . . . that I should go unto Israel; but when I came unto them, they set me at nought, and despised the commandment of the Lord.*" However, he delivers his message, telling them to "*Be ready to the reward of the kingdom*" (chap. 2: 32, 35). Esdras is greatly concerned for Israel and the covenants, and beseeches the Lord to let him have understanding. "*For it was not my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom Thou hast loved is giveu over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect*" (II Esdras 4: 23). The answers which follow are sometimes referred to as the Apocalypse of Esdras; hence the association with *Daniel* and the *Revelation.* These eschatological visions take up the major portion of the remainder of the book. Eschatology is the "doctrine of last things," a theological term for the facts revealed in scripture regarding the final issue of things, the last judgment and the future state. The origin of the term is found in the phrases, "the last day" and the "last times" and similar expressions.

An examination of *Second Esdras* shows us that the book contains questions and answers regarding these last times. Chapter seven, verse forty-three, speaks of the day of doom (judgment) "at the time of this time"; chapter eight gives a message for "the last times" (compare verse sixty-three); chapter ten, verse fifty-nine, for "the last days"; chapter twelve, verse nine, "last times"; chapter thirteen, verse forty-six, "latter time"; chapter fourteen, verse nine, "Until the times be ended." The book, therefore, holds interest for all students who have the restoration of Israel and the fulfillment of the Abrahamic Covenant at heart.

The thoughtful student may here find a Cinderella in the world of sacred literature which may prove to be a charming princess.

The Correct Answer

THE editor of the Birmingham (Michigan) *Eccentric* wrote in his column for July 6th: "No one has ever answered, satisfactorily, the question: 'Which was first, the egg or the chicken?' "

While it is true that man does not possess the wisdom within himself to answer this question, yet he can know, through study of the Bible, the correct answer.

It was neither the egg nor the chicken. In the account of creation we are informed that living creatures, birds of the air, fowls and creeping things upon the earth as well as the fish of the sea came into being followed by the command to multiply, each after its kind. Now there had to be maturity in creation in order that that creation could reproduce. Thus the hen preceded the egg from which came the chicken in fulfillment of the command of God to multiply. Such a command to multiply was never addressed to an egg but to a living creature capable of caring for the young offspring during the days of its helplessness.

Some day the editorial writers of America will awaken to the realization that there is a source of true wisdom and knowledge and they will then follow the advice of the wisest man who ever lived, and seek information from that source: "For the Lord giveth wisdom: out of his mouth cometh understanding." (Prov. 2: 6.)

No wonder Paul exclaimed: "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." (I Cor. 3: 19.)

The Epistle to the Romans

By W. PASCOE GOARD, LL.D.

PART II

(*Continued from* DESTINY *for July*)

FROM that moment *the will of God became the law to the man.* By the crowning of the man with the Divine Will as the law of his life, it became necessary *to obey the revealed will of God.* Thus began the prayer "Thy will be done on earth as it is in heaven."

It is made manifest in this great psychological study that the man, so set upon the exalted plane of his created life, might descend to the level of the beasts, and lower, as we see in the opening chapters of this Epistle: or, led by the law to Christ, he may through Christ climb the heights of perfectly surrendered life, until the will of God becomes not only the law of the man, but also *the habit of his life.*

Thus this psychological process is set forth.

Romans 7: 14–25 — "For we know that the law is spiritual: but I am carnal, sold under sin.

"For that which I do I allow not; for what I would, that do I not; but what I hate, that do I.

"If then I do that which I would not, I consent unto the law that it is good.

"Now then it is no more I that do it, but sin that dwelleth in me.

"For I know that in me [that is, in my flesh,] dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not.

"For the good that I would I do not; but the evil which I would not, that I do.

"Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

"I find then a law, that, when I would do good, evil is present with me.

"For I delight in the law of God after the inward man.

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

"O wretched man that I am! who shall deliver me from the body of this death?

"I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

Where shall deliverance be found from the natural and acquired appetites of the "flesh," elsewhere called "the natural man"? Thus the question is asked and answered:

"O wretched man that I am! who shall deliver me from the body of this death?

"*I thank God through Jesus Christ Our Lord.*"

Thus the triumph of that grace which sets us free from the "body of this death" is shown forth.

The summation is as follows:

"So then with the mind I myself serve the law of God; but with the flesh the law of sin."

And now for the great fight of self-conquest and the final victory! Very few passages of literature will compare, in its stirring call to the fight of self-conquest, with the words contained in the verses next quoted:

Romans 8: 1–17 — "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

"For to be carnally minded is death; but to be spiritually minded is life and peace.

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

"So then they that are in the flesh cannot please God.

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

"For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.

"For as many as are led by the Spirit of God, they are the sons of God.

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

"The Spirit itself beareth witness with our spirit, that we are the children of God:

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

And now comes the triumph in final self-mastery through the operation of the Divine Spirit upon the soul: *The Manifestation of the Sons of God.*

Romans 8: 18–27 — "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

"For we know that the whole creation groaneth and travaileth in pain together until now.

"And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

"For we are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

"But if we hope for that we see not, then do we with patience wait for it.

"Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

"And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

The processes of Divine Grace are now set forth, and the most glorious climax of the present section of the Epistle is reached:

Romans 8: 28–39 — "And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

"For whom he did foreknow, he also did

predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

"Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

"What shall we then say to these things? If God be for us, who can be against us?

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

"Who shall lay anything to the charge of God's elect? It is God that justifieth.

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

"As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

"Nay, in all these things we are more than conquerors through him that loved us.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Was there ever a greater demonstration of psychological analysis than this? Beginning with the unpromising and repulsive material described in the first three chapters of this Epistle, the first of which describes the Pagan world, the second the Jewish world, and the third unites both in a common unbelief, he takes these subjects in hand and from faith to faith leads them on and up to the ultimate triumphant manifestation of them, regenerated, the sons of God! We stand enraptured at the sublime glory of these closing words of this, the first part of the Epistle to the Romans.

Surely no literature ever written holds a greater thrill for the reader, who understands, than this. In all the universe there is no greater triumph than that which takes sinners of the type set forth in the beginning of this Epistle and leads them to the triumph of these great and majestic sentences.

Well might the Apostle say of the Gospel which works this transformation:

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

* * *

Chapter IV

Israel — Ισραηλ

We now come to what is essentially Part II of the Epistle to the Romans. In Part I of the Epistle, the Apostle Paul has greeted "all that be in Rome, beloved of God, called . . . saints." He refers to these later in the Epistle by the title "Brethren," and in explanation of it, says: "For I speak to them that know the law." Later on we shall find the introduction of those who are thus addressed, and shall find that they are, in part, kinsmen of the Apostle and fellows of the Apostle; the implication being that it is the fellowship of race as well as of faith. The great probability is that some of them were from the apostle's native city, Tarsus in Silicia; some from Greece; and that some of them were from Britain; all centres of Israel-people and of Israel-faith and learning.

This will appear later in our study of the Epistle.

The Apostle has introduced us to the Pagan world, as represented in Rome, in the fearful description contained in the first and second chapters of Romans.

Then is introduced the Jew; and we have a most clearly defined and life-like presentation of his character.

Pagan and Jew are brought together, and we are shown that all are included under belief.

There is then sketched with wonderful clearness the remedy provided by God for the sin-stricken, following not the external line of the sacrificial work of Christ, which is so clearly set forth in the Epistle to the Hebrews, but rather the line of the inner personal experience of the seeker after Christ, who approaches Him by the highway of the faith which justifies.

The pathway of ascent from the position of the slave of sin to the position of God's free man — free from sin and death by way of self-conquest in the strength of the Lord, to the final achievement of essential righteousness and Divine Sonship — is most clearly set before us, and the ultimate victory, wherein the will of God becomes the law and habit of life for the overcomers.

Thus it is shown that, when once a man has set his face to seek the Lord Jesus, and has come to Him in faith and by faith, three successive things are his by Divine grace:

1. *Righteousness is imputed unto him*, legally; when, as a matter of fact, he has not attained to righteousness actually. This is a free gift of God.

2. *Strength is given to him to achieve righteousness*, and with that strength he is encouraged to strive upward to do the will of God as the law of his life. This is the sanctifying grace of God applied in unison with our own striving after holiness. It furnishes a field of battle and of endeavour for man in which he may distinguish himself in the sight of men, angels, and of God.

3. *Righteousness, essential and ultimate*, is assured to him who, in the strength of God, overcomes and arrives.

After an analysis of the upward struggle, and the final deliverance, the triumph of our unbreakable union with the love of Christ is sung in most exalted strains.

The Epistle to the Hebrews gives to us the wonderful spectacle of the *descent of our Lord to incarnation and death.*

The Epistle to the Romans shows to us *the salvation of man from beast-like planes of life, and lower than beastly habits, to the achievement of holiness*, and to the position in reality and in fact of becoming the sons of God.

Although couched in the terms of philosophical discussion, the facts presented are most dramatic and thrilling when they stand clearly revealed before our eyes.

Now, having made clear this great drama of human endeavour, and reached the triumphant conclusion of the first part of this Epistle, the Apostle introduces to us an already mentioned ethnological branch of the people distinct from the Pagan man, and the Jew.

The people he now introduces to us is Israel.

Let us remember, and, if necessary, turn back to the introduction of the Pagan man and of the Jew. Having refreshed our memory regarding the introduction of each of these, let us now turn to

The Introduction of Israel:

Romans 9: 1–5 — "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.

"That I have great heaviness and continual sorrow in my heart.

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

Who are Israelites;

"*To whom pertaineth*
the adoption
and the glory,
and the covenants,
and the giving of the law
and the service of God,
and the promises;
Whose are the fathers,

and of whom as concerning the flesh Christ came
who us over all, God blessed for ever. Amen."

Thus most impressively the Apostle introduces the Israelites. For them through the succeeding chapters he uses three synonyms: "Israel"; "nations" —translated "Gentiles"; and "Greek." The first is a name; the second is a description; the third is the name of the part which may be looked upon as representing Israel in culture and scholarship.

Following the introduction of the Israelites the Apostle presents to us *Israel's bill of rights* as possessed by them at the time of the writing of the Epistle to the Romans, namely, approximately A.D. 60.

The above is the list of these rights; and as we read them carefully we are struck with the fact that these are the rights which constitute *the birthright* in Israel. Our mind goes back to the statement contained in 1 Chron. 5, 2: "For Judah prevailed above his brethren, and of him came the chief ruler, but the birthright was Joseph's." Therefore the birthright was still, in the Apostle Paul's day, with Israel; and not with the Jews.

To the Jews were committed the Oracles of God; for from the beginning the *defense of the faith* lay chiefly with Judah. It should be remembered that "when Israel went out of Egypt, the House of Jacob from a people of strange language; *Judah was his sanctuary*, and *Israel his dominion*." The custody of the Oracles of God was the chief privilege of Judah, and remained their right, until our Lord said to them "The kingdom is taken from you and given to a nation bringing forth the fruits thereof."

To Israel came as an inheritance from Joseph and Ephraim, the birthright of Israel, the bill of which is given above.

Therefore we see that Israel, although uncircumcised and "gentilised," held the birthright separate from Judah in A.D. 60.

Now the Christian Church had been organised a generation before the epistle to the Romans was written; that is to say, some thirty years before.

The Christian Church had been granted all its rights and privileges at the time of Pentecost; and thereafter there was nothing added to it. *Thirty years had gone by*, and *the leading Apostle of the Christian Church declared that at that time the rights of Israel were still vested in uncircumcised Israel*, whom he terms the "nation."

Therefore the Church did not inherit the Israel rights and privileges, or in any way supersede that nation.

"Not as though the word of God had taken none effect."

"For they are not all Israel that are of Israel."

Thus the Apostle introduces *the doctrine of selection and exclusion.*

Of the sons of Abraham, Isaac only was the seed; the other sons were *not included in the covenant.*

Of the sons of Isaac, Jacob was the seed, *Esau being excluded.*

Romans 9: 6–14 — "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel;

"Neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called.

"That is, They which are the children of the flesh, these are not the children of God; but the children of the promise, are counted for the seed.

"For this is the word of promise, At this time will I come, and Sarah shall have a son.

"And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

"(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

"It was said unto her, The elder shall serve the younger.

"As it is written, Jacob have I loved, but Esau have I hated.

"What shall we say then? Is there unrighteousness with God? God forbid."

Let us move carefully here. Keep the mind fixed upon the question at issue. It is *the selection of one particular line of descent* to be — as is shown so clearly in Exodus 19 and 20 — God's *Kingdom-Nation.*

From this, all the sons of Abraham, except Isaac, were excluded.

From this, Esau also was excluded.

Other nations — and we must understand by nations, national *organizations*, not the people who form them — might be "fitted for destruction," for they must all give place to God's Israel organisation; but on Israel God had mercy; and for Israel He provided redemption, and granted continuance as His elected Kingdom of priests for ever.

Manifestly we are not reading here of the election or rejection of individuals from the standpoint of salvation and of Eternal life.

We are reading of a race selected to be "a vessel unto honour" in the Lord's service, *and the object of that service was and is that "in thee and in thy seed shall all the families of the earth be blessed."*

Pharaoh was raised up, not as an individual, but as the *king of Egypt* in order that in him, officially, *the King of Israel* might manifest His power, as an object lesson to the nations of the world. Ferrar Fenton has it: "That He might shew *His government.*"

Had the Lord the right, and was the Lord justified in exercising that right to select a race for the carrying out of His purposes; making of that race a "vessel unto honour?"

Romans 9: 14–21 — "What shall we say then? Is there unrighteousness with God? God forbid.

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

"So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

"For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth,

"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

"Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"

Note that each vessel is made by God. Each vessel is made to render service. Some vessels are for the scullery for cleaning purposes, some for the music room, library, drawing room: all serve, some in honor as vessels of mercy.

Now the Apostle brings the argument down to the specific facts as to these very chosen Israelites, and the position of them in relation to the covenant and the Gospel *at the time in which he wrote this Epistle*, about A.D. 60. He terms them:

Not of *the Jews* only, but also of *the Gentiles*, *εθνων*, *ethnōn*, nations.

Romans 9: 22–24 — "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction;

"And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

"Even us, whom he hath called, not of the Jews only, but also of the Gentiles?"

Let us keep in mind that *we are reading of that seed which was elected* to carry forward the Covenant established with Abraham and his seed for ever. That

covenant — as we have seen in the former section — concerns Kings, Peoples, Territories, "the Gate of his enemies," and so forth.

In the past there had been a whole series of exclusions. Ham and Japheth were excluded of the seed of Noah. Every family of Shem — but the one line of descent to Abraham — were excluded. Of the sons of Abraham, every son but Isaac was excluded. Esau was excluded of the two sons of Isaac. But from the time of Israel the descent had run like a river, full, and "bank high" to the time of Christ.

There was to be another exclusion at the commencement of the Christian dispensation. All the seed of Isaac who remained out of Christ were to be excluded from the Kingdom. The question is not here of salvation and eternal life, but of the "vessels of honour" who should carry on the administration of the Kingdom. That kingdom must have as its basis a *Christian* nation, and company of nations.

Discussing the same thing in Galatians the Apostle Paul says:

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Galatians 3: 16.)

This statement is shortened by the Apostle. The facts as written in full in the Scriptures are:

As to the Old Testament dispensation the Lord said in His Covenant to Abraham, "As for Ishmael, I have heard thee. Behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget and I will make him a great nation."

"*But my covenant will I establish with Isaac.*" "For in Isaac shall thy seed be called." And as in Isaac the seed was called in the former dispensations, so now the seed shall be called in Christ. "He saith not, And to seeds, as of many, but as of one. And to thy seed, which is Christ." (Galatians 3: 16.)

This would be something like the full Scriptural statement, the knowledge of which the Apostle assumes.

This exclusion in the Christian dispensation should leave a "seed" taken from two branches of the Israel stock, descended from Isaac. 1) "Not of the Jews only, but also of the 2) *εθνων, ethnōn,* nations." Of this seed should be formed that Christian nation which should be the Israel of the Christian dispensation.

There is no manner of doubt as to who were and are the Jews. But who are the nations who are here referred to as Gentiles? For out of these two branches of the people must the "vessel of honour," the Israel kingdom-nation, be formed.

The "Gentile" are not the heathen! We are saved the trouble of wondering over the matter by the fact that the *Apostle Paul goes to great pains to make it absolutely clear that he is talking of the Israel which separated from Judah and dwelt as a separate kingdom in the land of Israel,* and which was still separate and distinct from Judah in his day, A.D. 60.

In order to make this trebly sure for the student of his writings then and now, he calls three witnesses as to the identity of Israel. These three witnesses are:

The prophet Osee:
The prophet Esaias:
The prophet Elias.

Each of these witnesses gives his testimony in such a clear-cut manner that there can be no doubt and no gainsaying them.

Inasmuch as the Apostle puts Judah over against Israel in his day, there can logically arise no question as to an earlier fusion of Judah and Israel, either at the time of the return of the Jews from Babylon, or after. Those who have been busy asserting such a fusion should have given more careful heed to the Apostle Paul's clear statement, and his clearer proof, and thus have avoided falling into such manifest error.

Inasmuch as the Apostle puts forward the Israel nations as well known and outstanding, separate alike from Judah and from the Pagan world in his day, they cannot have been that absorption of Israel among the heathen nations which some other schools have contended for. In the Apostle's day there were: "*Not the Jews only, but ALSO the Gentiles.*" These latter were *Israel of the ten tribes,* distinct from the Jews and also from the Kosmo-mankind in general, or non-Hebrew world.

Let us now look at the proof adduced by the Apostle: First, he calls Osee; or as it is spelt in the Old Testament, Hosea:

"As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

"And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God."

How shall we be assured that Osee, or Hosea, was talking of ten-tribed Israel and not of Judah? Let us turn to Hosea and read the original passage, referred to by St. Paul in the quotation given above:

Hosea 1: 6, 7, 9–11 — "And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.

"But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

"Then said God, Call his name Lo-ammi: for ye are not my people, and I will not be your God.

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

"Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."

Can anything be clearer than this separation of ten-tribed Israel from Judah? It is this ten-tribed house of Israel, of whom St. Paul speaks as Gentiles.

This should be conclusive. But the Apostle knows well how hard it is to establish the simple facts of truth in the mind which has been preoccupied with error; therefore he calls his second witness:

Romans 9: 27, 29 — "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

"And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha."

Let us now turn to the passage in Isaiah:

Isaiah 10: 5–23 — "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

"I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

"Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.

"For he saith, Are not my princes altogether kings?

"Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus?

"As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

"Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

"Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

"For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent; and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man:

"And my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

"Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.

"Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

"And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day;

"And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard bearer fainteth.

"And the rest of the trees of his forest shall be few, that a child may write them.

"And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them: but shall stay upon the Lord, the Holy One of Israel, in truth.

"The remnant shall return, even the remnant of Jacob, unto the mighty God.

"For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.

"For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land."

What people was it against which *God sent the Assyrian* as herein recorded? It was against ten-tribed Israel.

When the Assyrian carried the war to Jerusalem against Judah and the house of David, *the angel of God destroyed his army in a night.*

Thus there is no manner of doubt as to what branch of the Israel family Isaiah speaks in his testimony called for by the Apostle Paul.

To be concluded in DESTINY *for September*

•

YOUR ADDRESS? If the address to which this copy of DESTINY was addressed is incorrect, please notify us — stating both your old and new address. Changes must reach DESTINY, Haverhill, Mass., by the 10th in order to be changed for the following month's issue.

NEW DESTINY PUBLICATIONS

The Names *of* God

By WM. PASCOE GOARD, LL.D.

Is the God of Israel a "tribal God"? No one will ever make the mistake of saying so again after reading this booklet. It is an examination of 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 dealt with to show the reason for the difference. 35¢ postpaid.

The Stars Declare God's Handiwork

By HOWARD B. RAND

ON the great vault of the heavens there is the most graphic and grand of illustrations, coordinating and substantiating all that the Bible teaches. And of tremendous significance, to us of this generation, the pictorial star groupings comprise a confirmation of the triumphant return when God shall destroy His enemies and the enemies of His Kingdom. In DESTINY format style, 16 pages, complete with forty-one illustrations including a large illustration of the entire zodiac across the heavens. 50¢ postpaid.

The Story *of* Old Glory

By C. S. WARNER

THE history of the evolutionary designing of our nation's Flag, and the Scriptural source for the design — showing that the design of such an important Flag as that of our nation did not happen by chance! Included in this beautifully printed 9 x 12 brochure is *The Story of the Seal*, depicting the accurate history surrounding the designing of the Great Seal of the United States, and its unmistakable Israelitish character. Illustrated in line and color illustrations. 50¢ postpaid.

Who *and* Where Are The Lost Ten Tribes?

By REV. JOHN HESLIP

An outstanding discussion and Scriptural conclusion, largely from the New Testament but foundationed necessarily on the Old. Written by an American clergyman and originally read before the Ministers' Association of a Pennsylvania city. Among the many booklets dealing with the subject the reader will find this to be extremely forceful with its freshness of approach and sound logic. 32 pages and cover, 25¢ postpaid.



SUBSCRIPTION ORDER FORM

Start Sending DESTINY

*To*_____

*Address*_____

*City and State*_____

$3 a Year, $5 for Two Years in U. S. and possessions or Canada. For foreign rates, gift rates and the life subscription rate consult masthead on page 256. Enclose remittance with your order.

Palestine: Climactic Battleground

PALESTINE! What feelings are stirred in the mind of the student of Scripture when this land of Bible history is mentioned. Here is located the City of David, Jerusalem, a name that will live forever, for this city is chosen by God to place His name there.

The name Palestine is a rendering of a Hebrew word elsewhere translated "Philista" and Philestine. It thus signifies the land of the Philistines. To Israel it is known as the "Promised Land" and the "Land of Canaan" while the Church calls it the "Holy Land."

Historically, Palestine is first mentioned in Genesis 10, while the earliest Babylonian records refer to the land when Naran-su, son of Sargon of Akkad, conquered it about 3750 B.C. It was then called the land of the Amorites.

This land has been a battleground for centuries. One nation after another: Assyria, Babylon, Egypt, Greece, Rome and lesser groups have conquered or controlled this territory.

Israel came into possession of the land after the Exodus from Egypt. David completed the conquest and extended his borders westward far beyond the confines of what is now known as Palestine. The Golden Age of Israel saw Solomon upon the throne of Israel reigning at Jerusalem, and kings and queens came from afar to pay homage unto him.

Finally the day came when all Israel, including both the House of Israel and the House of Judah, were expelled from the land for disobedience to God and refusing to keep and administer His laws. But the end of the time of that expulsion has arrived and Palestine has returned to the possession of its rightful owners and will be mentioned more and more in the news as we approach the final climax of the present age.

With the present conflict approaching its decisive phase the last and final bid for world domination will closely follow the collapse of the European campaign as the result of the defeat of Germany. The strategic center in the bid for world power will then move gradually eastward to the land of Palestine.

Already, students of world events are sensing the importance of European developments as Russia moves to take political advantage of the coming liberation of European peoples from German domination, planting the spirit of Communism wherever she can. Few people, however, are aware of the tremendous importance the land of Palestine will yet play in the bid for coming world domination. It is in this land of the nativity of our Lord that the forces of evil aggression are going to make the supreme effort in an endeavor, through a world-wide coup timed with the move into Palestine, to complete the plans for world subjection to their ideology of government with its regimentation and control.

Success will be attained in the initial moves; in fact, humanly speaking, the impossibility of meeting the issue will be apparent to all men. These fateful days in the months ahead will see internal strife within nations while at the same time the aggressor makes a sudden bold thrust from the north into Palestine.

For centuries wars have afflicted mankind as evil men and aggressive leaders have sought world power and domination. Palestine is prophetically destined to become the battleground in the final and greatest of all bids for world rulership.

Ezekiel describes the great confederacy, now in the making, under the leadership of Soviet Russia, supported by Jewry who through the Zionist movement is claiming a right to ownership of Palestine, moving to take over world control.*

All men and nations will soon be watching the armies of the nations as they march by land, fly by air, and sail by sea to the place where God has decreed they are to gather for judgment.

The valley of Megiddo in Palestine has been the scene of many decisive battles. It is on the highway over which ancient armies sought to pass into the rich valley of the Euphrates. The fate of empires has been decided on this ancient battleground and the fate of the world will also be decided there. It is of this place John is speaking in Revelation as he refers to the gathering of the nations for the Battle of the Great Day of God Almighty when he designates the place of gathering as Armageddon. In their depictions of the climax of the ages all the prophets show world-wide carnage and destruction with the warring nations gathering into Palestine for the final phase of armed conflict resulting from man's misrule and evil aggression.

What a drama we are privileged to watch with world kingdoms and nations the actors and Palestine the final and last stage on which they will be allowed to appear in battle array. Biblical names will live at that time in the daily news as the fortunes of battle are being decided among the mountains and in the valleys of the land of Israel. With the Bible in hand and a good map of Palestine one will be able to read current news, in the days ahead, with an intelligent understanding that will not be possible for those who have failed to follow the Divine plan of the ages or who have neglected to become familiar with the topography of the Holy Land.

In these momentous times it will soon become apparent that German and Japanese aggression are merely the preliminary steps in a much larger overall move on the part of the enemies of God and His people: leading to the conflict of that Great and Terrible Day of the Lord. Nations are gathering preparatory to moving to the eastern end of the Mediterranean for what they will think to be the completion of their plans for world domination but in reality to stand before the Judgment seat of Him who is to rule the earth with a rod of iron.

When shall all this be? It is to come in the lifetime of the generation that saw World War I end and a few years yet remain before this generation ends, while the events that will bring Palestine into prominence are even now in the news as indicated in *Harper's* April 1944 article titled "The Soviet Wooing of Palestine."

Not only do the prophets speak of armed conflict in this land of Israel but they also refer to gigantic seismic disturbances timed to occur when Palestine is invaded. Then will occur those remarkable changes in the topography of the land in conformity with the prophetic predictions. One familiar with the Bible can even now trace on the map the geographic locations of these coming upheavals. One can anticipate the overwhelming disaster awaiting the forces of evil as they near the geographic locations thus designated.

The timing of that climax can be gauged as the armies move into the

* See "An Evil Thought," DESTINY for June 1944.

positions already foretold would be taken by them when the seismic disturbances were ready to become realities.

What a privilege to be alive to witness the last and final act in the greatest drama of the ages! But to be able to understand it we must know the Book and be able to follow the instruction given Israel as we trace the moves of men and nations in the land where God is to demonstrate to all the world His Power, Glory and Might. There also, at the same time, He will designate the people who are to rule with Him and the nations who are the nucleus of His Kingdom upon earth. Decisive defeat awaits all those nations who will have gathered together against Palestine and Jerusalem in this day when evil aggression is about to come to judgment. — THE EDITOR



Now Available: A Beautiful Map of PALESTINE *in Third Dimension*

THE MAP shown on DESTINY'S cover this month is available in large size (39½ x 41 inches), lithographed in seven colors on heavy paper backed with cloth, securely mounted on finely finished mahogany mouldings with appropriate hangings. It is accompanied by a mileage and information chart presenting a wealth of information: correct distances between all cities of Biblical importance, names and elevations of mountains, lakes and Holy Land cities, climate and products of Palestine and a classification of population.

This Map of *Palestine in Third Dimension* is so startling that wherever it is hung it attracts the attention of the most casual observer. Once he has caught a glimpse of the realistic reproduction of Palestine's lakes, mountains and plains he finds it difficult to break away. He is amazed as he looks into the depths of the Jordan Valley and the Dead Sea; as he beholds the heights of Lebanon and as he views the uncharted plains of Armageddon! In a panoramic view, he sees Palestine as a native knows Palestine. Accurate in detail, there is no place referred to in Scripture omitted.

Palestine stands today at the cross roads of civilization. Here have been enacted catastrophic events of such importance that the destinies of men and nations have been changed. But the past is destined to pale before the future of the history to be written there. Even now the attention of the world is gradually, step by step, being brought into focus on this tiny country; soon the entire world's attention will be riveted there as this land becomes the focal point of the war — and the peace to follow!

This significant contribution to the study of the Holy Land is the work of Dr. G. Frederick Owen, traveler, author, eminent orientalist. He is a member of both the Palestine Oriental Society and the American School of Oriental Research. Three years of work are represented in this Map of Palestine.

Lowell Thomas, famed radio commentator, says of this Map: "So striking that I can hardly wait to get it on my office wall." Said Dr. Daniel A. Poling, Editor of the *Christian Herald:* "The finest thing of the kind I have ever seen." Dr. William F. Albright of Johns Hopkins University: "I can attest its accuracy in detail." David C. Mearns, Reference Librarian, Library of Congress: "Splendid example of modern lithography."

Own one of these beautiful Maps of Palestine and the attractively printed mileage and information Chart which comes with it. Safely shipped together in a mailing tube, the Map and Chart are $4.00 postpaid. DESTINY PUBLISHERS, Haverhill, Mass.

• ORDER FORM •

Destiny Publishers, Haverhill, Mass.

Please send immediately the Map of Palestine in Third Dimension, together with the Mileage and Information Chart. My remittance of $4.00 is enclosed.

Name.....

Address.....

City and State.....

AN IMPORTANT NEW BOOK DEALING WITH

The Divine Architect's Plan of the War and the Peace!

Prophecy ON PARADE

By W. C. NABORS

HERE is a scientific demonstration of the accuracy of Bible prophecy. It is a book through which readers will see God's plan *continuously* working out in these years of ours, and now will see it approaching its climactic phase.

Beginning with a masterfully written outline of the world's greatest story — the story of the world — the author quickly brings his readers down to this absorbingly interesting year and then goes beyond to the war's end and the peace to follow. Looking backward and forward through the Scriptures, he presents the world viewpoint of the Bible concerning nations and their assignments in world history from the origin of nations on to *How and When Peace Begins.* He does this with a total lack of all prejudice or malice, but with frankness and fearlessness in dealing with the truth of Scripture.

Free from cultism or crystal gazing, written for neither profit nor fame, the reader will find in PROPHECY ON PARADE that preconceived ideas and predetermined objectives prevalent in practically all religious literature are entirely absent. The Bible is seen to tell its own story, be its own interpreter, and to throb with current events.

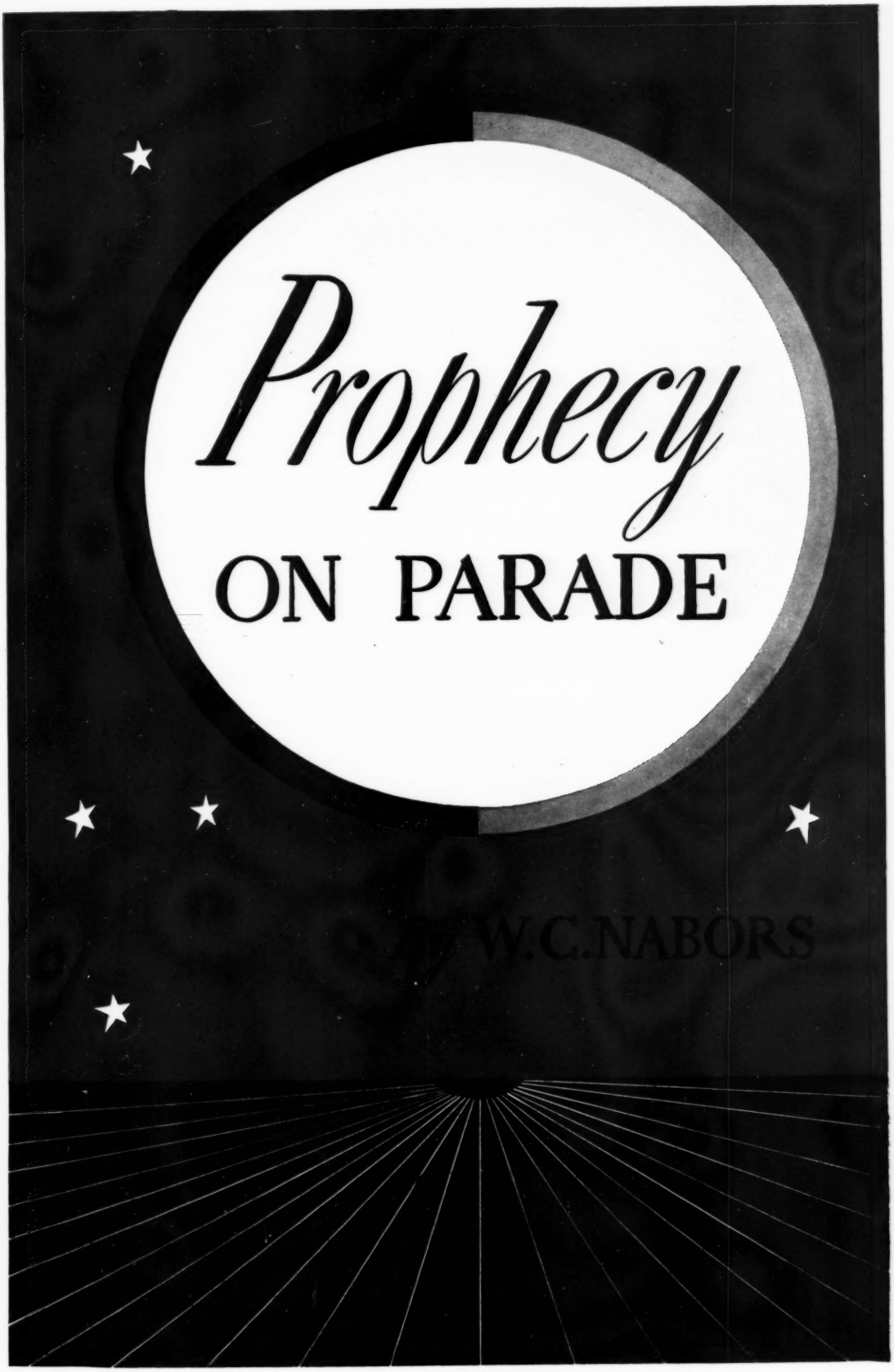
Containing new and helpful outlines, special studies including the explanation and demonstration of divine chronology, as well as chapters written over a period of four years and published in DESTINY, there is in PROPHECY ON PARADE a remarkable perspective. And by drawing attention to world events around which the movements of nations have pivoted, there is portrayed the guiding hand of God so realistically and convincingly as to leave readers in no doubt as to our present position in history.

PROPHECY ON PARADE is not merely a book to read; it is a textbook to be studied, restudied, and to have at hand in the days ahead when the remaining history foretold by prophecy occupies the world's stage. Here too is that assurance needed to face the problems tomorrow's current events will bring. Approximately 300 pages (size: 6 x 9¼), complete with more than thirty essential charts and valuable indexing of its forty important chapters, bound in cloth and with attractive jacket, it is $3.75 postpaid. Send for *your* copy today.



Through your bookseller or direct from Destiny Publishers HAVERHILL, MASS.

Now On The Press!



Order Your Copy Now

DESTINY PUBLISHERS, HAVERHILL, MASS.

RUMFORD PRESS
CONCORD, N. H.



"Old Trusty"

WHEN GOD planted a garden in the east of Eden He caused to grow in that garden every tree that was pleasant to the sight, and good for food. And, too, He at the same time gave to man domestic animals which have provided a multitude of the needs of humanity.

The continued friendship between human beings and domestic animals has been an outstanding fact of history. Flocks and herds have furnished food, clothing and even companionship; indeed, life for many would have been drab without the blessings resulting from the close relationship which has existed between men and animals.

Consider the loyalty of a dog to his master. The dog's affection is proverbial. When all others may turn away a man's dog will still remain faithful. In his loyalty a dog can put to shame many a human being who often will easily forget the meaning of true friendships.

Conversely, traits of character are nowhere more clearly revealed than in the way a man treats the animals he possesses. No man is worthy to be trusted who will mistreat or abuse the helpless animal subject to his care.

Jesus said: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" If God's care extends even to the sparrow, can men be cruel to dumb animals and escape retribution from a just God?

May it not be that in the wisdom of God He has given into our care that part of His creation, the dumb animals, and in thus subjecting them to the mercy of men is testing and trying individuals? Will men face in judgment the treatment they have given His creation? We feel that they will, for if men are not merciful and kind to the animal kingdom they are not worthy of being trusted with the things of the Kingdom of God; they would be incapable of administering these greater responsibilities!

Remember that Jesus also said: "Blessed are the merciful [or kind] for they shall obtain mercy." Surely, therefore, men will not be classed as merciful and kind unless they have manifested such a spirit in the treatment of animals subject to their care.

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, thus both the Bible and DESTINY deserve your consideration and study.

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

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

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

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

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

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

CONTENTS

	Page
BACK OF THE SCENE	306
BRASS TACKS	315
A BURDENSOME STONE	295
CALLING OUT THE OLD GUARD	297
EPISTLE TO THE ROMANS	307
FOREWORD	292
FINAL THEATER OF WAR	301
HOUSE OF ISRAEL, HIS PEOPLE	300
LEST HE WALK NAKED	296
ON THE HOME FRONT	294
OUR PREMISE	293
THE POSSIBLE ANSWER	296
A SHORT STUDY IN BACKGROUND	329
SUPERIOR RACE?	295
THREE IMPOSSIBLE MIRACLES	328
UNMISTAKABLE CHARACTERISTICS	295

DESTINY

Editor: HOWARD B. RAND — *Managing Editor:* C. S. WARNER

(Registered U.S. Patent Office)

Published monthly by Destiny Publishers, with offices in Haverhill, Massachusetts. Year's subscription, $3. Two years, $5. Life subscription, $35. Your own and a Gift subscription, $5 a year. Single copies, 25¢. In countries other than the United States and its possessions or Canada, $3.50 a year. Canadian Money Orders should be made payable at Toronto, Ontario. British subscriptions are £1 a year, and may be ordered through Destiny Publishers, Ltd., 157, The Crescent, Walsall, Staffs, England. Entered as second-class matter at the Post Office in Haverhill, Mass., under Act of March 3, 1879; additional entry at Concord, N. H. Printed in the U. S. A. The writers are responsible for views expressed in signed articles. Change of address must reach us by the 10th in order to be corrected for the following month's issue.

The contents are copyrighted, and must not be reproduced either in whole or in part without the written permission of the publishers. *Copyright 1944 by Destiny Publishers, Haverhill, Mass.*