DESTINY

The Magazine of National Life



THE NEEDS OF LIFE

God Provides Them; Man Merely Converts

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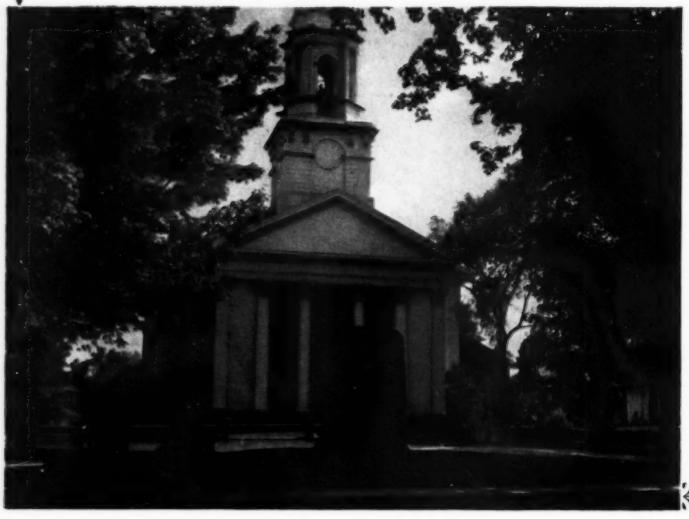


The American Missionary Movement Began Here

SHOWN ABOVE are the "Missionary Woods" in Andover, Massachusetts, photographed from the garden of the Andover Inn. It was at Andover Seminary (*now* Andover-Newton Theological Seminary in Newton, Massachusetts), shortly after the eighteenth century turned into the nineteenth, that a group of students from Williams College enrolled at Andover and there — together with a group of like-minded men from Brown, Harvard, and Union College — pledged themselves to life service as missionaries and became the moving force which resulted, in 1810, in the formation of The American Board of Commissioners for Foreign Missions.

In the woods is the rock (shown at right) which commemorates the significance of Andover in the founding of the American missionary movement. The bronze tablet reads: *In the "Missionary Woods," once extending to this spot, the first missionary students of Andover Seminary walked and talked, one hundred years ago, and on this secluded knoll met to pray. In memory of these men: Adoniram Judson, Samuel Nott, Gordon Hall, Samuel J. Mills, James Richards, Samuel Newell, Luther Rice — whose consecrated purpose to carry the Gospel to the heathen world led to the formation of the first American Society for Foreign Missions; in recognition of the two hundred and forty-eight missionaries trained in Andover Seminary, and in gratitude to Almighty God, this stone is set up in the Centennial Year of The American Board: 1910.*





TEN MILES from Andover, in Bradford, Massachusetts (now part of the City of Haverhill), stood the church where the first foreign missionary society in the United States — The American Board — was constituted. Four of the Andover Seminary students, the originating force mentioned above, had set their hearts upon undertaking a Christian Mission in some foreign land and offered a formal statement on the subject to the General Association of Massachusetts Proper — an organization of conservative Congregational Ministers — at their annual meeting. The purpose of the young men won approval. This active American Christian cooperation resulted in the historic beginning commemorated by the bronze tablet on the rock on the church green shown at the left, which reads: *The American Board of Commissioners for Foreign Missions was organized June 29, 1810, in the church that stood here. It has carried the Gospel into many lands and ministered to millions through churches, schools and hospitals.*

Two years later, in 1812, the first four missionaries sailed for Calcutta on the brigantine "Caravan" to bring light to the moral darkness of Asia.

(The church in the background is the First Church of Christ, Congregational, Bradford. Its graceful tower was used as a model for that of the Chapel of Mary and Martha in Greenfield Village, Dearborn, Michigan, built by Henry Ford.)

Our Pacific Servicemen Found The Church There

"'DEAR MOM: Because of missions, I was feasted and not feasted upon when I fell from the sky into this village.'

"Through such homespun comments in their V-mail, many an American family has awakened to the fact that unexpected discoveries beyond atolls and foxholes, jungles and Japanese were made by their boys in far places.

"They took place, these discoveries, clean round the world — in New Guinea and the Solomons in the South Pacific, among the multitudinous islets in the Central Pacific, in the Belgian Congo and central Africa and upper Egypt, in the Near East and Iran and India, on the Burma Road and in western Yunnan. Wherever the far-flung tentacles of the American war machine reached out toward Tokyo, or American airmen parachuted into unpredictable hazards, they found native folks of varied hues with friendly welcome, succor, protection; tiny mission stations with food, medical care, boundless hospitality; missions of a half-dozen nationalities; above all, a quality of life and faith such as they had seldom met in 'Christian America.' Two or three incidents of this sort might not be unexpected. But when they are multiplied by the dozens and scores, here is something worth closer attention."

The foregoing is the prelude to "They Found The Church There" by Henry P. Van Dusen, President of Union Theological Seminary. Unlike many another war book, this loses neither interest nor importance despite the cessation of armed conflict; indeed it will remain, in our opinion, a timeless, significant volume.

"They Found The Church There" * is a composite chronicle of contemporary Christianity in out-of-the-way places all over the earth. As such, it deserves attention — not alone for the interest such a record naturally holds for the Christian, but because it enables the close student of biblical prophecy to glimpse the scope of the carrying of the Gospel of personal salvation to the Gentiles. So widespread has this been that it has now become a prophecy-fulfillment milepost. "Go ye into all the world, and preach the gospel. . . ." This was the Gospel of personal salvation, and calls for discrimination in understanding that this task was to be accomplished prior to the final preaching and publishing of the Gospel of the Kingdom "in all the world for a witness unto all nations" prophesied to occur *during the present Judgment of the Nations period.**

Now lest, when reading the absorbingly interesting excerpts from Dr. Van Dusen's book which follow, one gets so near the trees that it is difficult to see the forest, it might be valuable to view first some of the circulation of the Scriptures to the world.

Looking, for example, at the work of those two great organizations: The British Bible Society and The American Bible Society, the former branched out into work abroad almost immediately after it was organized in 1804. The American Society was founded in 1816, and though at first occupied with the tremendous expansion work within the United States, began foreign work as early as 1820. The British Society has worked in approximately *one hundred countries*, the American in *more than forty*.

The total of issues of the British Society in its history to 1938 † was *81,500,000 Bibles, 117,750,000 Testaments, and approximately 300,000,000 Portions*. The American Society, at the end of 1938, totalled in circulation *31,300,000 Bibles, 259,000,000 Testaments, and 290,000,000 Portions*.

In the promotion of translations, the British Society has published and distributed, or assisted in the production of the Bible into *758 languages;* the American Society has been similarly responsible for the Bible into *250 languages!* It is appropriate to record here also that these two great Societies in Israel's leading nations are in most cordial coöperative relationships; in fact, in some foreign areas the work is carried on jointly — as in China, the entire Near East, Brazil, Uruguay, Chile, Venezuela. Yet even all this does not comprise the total picture, other organizations have been at work too; but such statistics as these serve to raise one's vision to the scope of the global dissemination of the Scriptures already accomplished.

Here, then, are some of the "close ups"; just a few of the many observable results of Christian Missions in this tremendous world-field, as discovered by our armed forces‡:

"A year almost to a day after Pearl Harbor, General MacArthur's forces moved in to take Buna. Then Americans . . . began to discover the 'Fuzzy-Wuzzy Angels.'

"When the aircraft carrier *Lexington* sank in the Battle of the Coral Sea, two fliers crash-landed near Rossel Island. Papuans rescued them, fed and protected them until they could send them off to safety. From earliest times, these islanders had been noted for their skill in succoring victims of shipwreck. But for a somewhat different purpose. When the steamship *St. Paul* had foundered near that same island eighty years before, three hundred Chinese had been similarly rescued by the grandparents of these natives. They also had been well cared for, and whenever a feast was held some of the Chinese were invariably invited. But they never returned. 'They came not as guests but as the

(*Continued on page 399*)

* Charles Scribner's Sons, New York; $1.75. At your booksellers or, postpaid, through Destiny Publishers, Haverhill, Mass.

* A valuable summary and differentiation concerning the great theme of the Gospel appears on page 1343 of the Scofield Reference Bible.

† Since then, under the war situation, the British Society was unable to compile statistical reports of its world-wide work.

‡ Reprinted from "They Found The Church There" with the permission of the author and Scribners.

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.

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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, however, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

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

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

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THE MARCH OF HISTORY

THE NEEDS OF LIFE

God provides about ninety percent of the needs of life while the remaining ten percent is man's contribution in converting, through his labor, God's bounties to his own use. Without God's contribution man would soon perish from the face of the earth. The wealth from the yield of the forest and field are man's to enjoy and so in blessing Joseph, Moses said:

"Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, And for the chief things of the ancient mountains, and for the precious things of the lasting hills, And for the precious things of the earth and fulness thereof." (Deut. 33: 13–16.)

All this wealth from God in the blessings which have been bestowed upon us should engender a spirit of thankfulness and especially should we be thankful for the decisive defeat of our enemies this year. They were defeated because of "the good will of him that dwelt in the bush" according to Moses' prophecy.

Man should always be in a spirit of thankfulness. As the Psalmist declares, this is a requisite for answer to prayer:

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

Let us as a nation rejoice in these blessings and may we never fail to be mindful that their continuation depends upon our retaining this spirit in the recognition of His watchful care over us. As a nation we have much this Thanksgiving season for which to be truly thankful and in such a spirit of thanksgiving we should turn to God. Also may we not be unmindful that, following the spirit of thanksgiving, we must fulfill our vows. As a nation, this means restoration of Divine administration in accord with the vow taken by our forefathers when they said: "All that the Lord hath spoken we will do" — making it possible for Him to deliver us from trouble to come!

IMPORTANT PRELUDE

It is a recognized fact of Divine law that labor, under an equitable system of compensation, should receive a just proportion of that which labor produces or its equivalent. But so long as the present Babylonian system continues labor will never be able to obtain a position where this will become possible.

Because of the present system, high wages demanded by labor will, if granted, defeat the very thing for which a cure is desired, for higher costs must of necessity follow. The Babylonian system of costs is so constituted that increased wages paid to labor will bring only temporary relief. It is a misfortune that laboring men have failed to recognize the God-given solution for their problems.* If labor could see the need to restore the Divine law and fight for its adoption they would have a worthy cause to work for.

The cry of the laborer for his hire is declared in the Bible to be a prelude to the coming of the Lord. James tells us that this cry will be heard by the Lord of Hosts and he informs us as a result that "the coming of the Lord draweth nigh" (James 5: 8).

The vicious, unending cycles continue. Labor cries for increased pay which, when secured, brings increased prices and thus defeats the purpose of labor's increased returns. A perusal of history reveals how true this has been. The solution of labor's difficulties is not in increased pay under the present system which again levies that increase against the laboring man through increased costs, but in discarding the system itself.

Now it is a pity that many on the laboring front have been sold the idea that Communism is a perfect substitute for the present system when in fact *the only system which will bring permanent relief is the God-given economic system* wherein there will come an equitable distribution of wealth in accord with a man's ability to produce. Certain labor leaders, particularly those of the left wing, will not like this change for it will destroy them and their power, at the same

*"Digest of the Divine Law," Chapter 13: *Management and Labor.*

time giving to the laborer such freedom of enterprise and earning as he has never before known. Today men are limited in their ability in accord with the tempo set to accommodate those who are less capable, but under the God-given system each man would produce in accord with his ability: receiving in return a reward according to his performance. But all, even those who through lack of initiative and speed are unable to produce in the same measure will secure sufficient returns to provide for all needs, while the more skillful will receive in greater proportion.

When labor and management conform with the requirements of the laws of God unionism and governmental supervision will become obsolete, for at that time both labor and management will work together for the common good. Meanwhile we are experiencing the final clashes between employee and employer as the evil economy of Babylon comes to judgment. Already the military power of Babylon is gone and its economic structure is now tottering under successive blows. With the present judgment materializing upon our economic structure disturbances are destined to increase.

It is well to remember that not only did James point to the nearness of the coming of the Lord in this time of crisis, but John also in Revelation shows the economic collapse as occurring when the summons to the marriage supper is given. The announcement is made at that supper that Babylon the Great, which is the economic phase of Babylonian activity, is overthrown.

The first Hallelujah in the Old Testament is given in Psalms 104: 35. The Talmud and the Midrash call attention to the fact that it is connected with the overthrow of the wicked. The same is true of the first Hallelujah (Alleluia) of the New Testament (Rev. 19: 1–3) and it is the shout of those who are present at the marriage supper when the result of the judgment is announced — the complete overthrow of the present economic system of Babylon.

Labor's grasp for power furnishes another milestone among many that the day of the Lord is near.

SIGNIFICANT DEVELOPMENTS

PAST efforts on the part of DESTINY warning of a coming Soviet menace to lasting world peace have met with strong opposition from those who refused to recognize the ultimate goal of the Godless leadership in control of Russia today. Russia is moving in accord with a definite program which will bring about her future activities in fulfillment of Ezekiel's prophecy concerning her. God has thus warned us of the trouble to come and we are negligent if we refuse to believe His Word and take that warning seriously.

We would it were possible to proclaim peace and declare Russia one with us in a program for the establishment of international unity. The realities, however, demonstrate the foolishness of expecting the Soviets to work for liberty and freedom which are fundamental to the establishment of lasting peace.

In an editorial titled "An Evil Thought" (DESTINY for June, 1944) attention was called to the importance of Russia's undertaking to obtain a foothold in the Mediterranean. Now, fifteen months later, the Soviets are moving to bring to fruition an age-long desire in the demands being made for concessions along the shores of the Mediterranean.

Molotov, seeking a Mediterranean role for the Soviets, declared in the Big Five Council sessions held in London that Moscow is best qualified to run the Italian colonies as trustee. The methods adopted by the Soviets in running countries which come under their control was clearly set forth in "Covenant With Death" (DESTINY for December, 1944). The picture presented is far from pleasant for Russian trusteeship over any land is tantamount, not only to giving her possession of the country, but to entrusting its inhabitants to leaders who know no mercy but who subject people to slave labor, confiscating their wealth while exploiting them for the benefit of Soviet expansion.

Along with Soviet demands for territory is her request for a $600,000,000 indemnity from Italy. She would exact tribute from a nation who was defeated by the United States and Great Britain and not by Russia. It is a case of trying to capitalize upon the victory of others. Furthermore, for Italy to pay any such sum in her present state is impossible. If that amount were to be collected it would mean that we would have to increase our aid to the Italian people to the extra tune of these millions. But then Russia does not care how much people will suffer or others have to pay so long as she can get what she is after. Let it be understood now, for it will have to be understood later, that the Soviet Union under present leadership is definitely a predatory nation. The Soviets are not feeding the hungry and clothing the naked in accord with the requirements set forth by Jesus Christ in Matt. 25: 34–46, and the Soviet demands at the London conference merely confirm DESTINY's previous appraisal of this nation.

The final phase of world conflict will result from coming Soviet moves against Anglo-Saxon-Israel. The day approaches when an impassé will be reached compelling Great Britain and the United States to take a stand against the evil aggression of the Soviets, or cede to Stalin world rulership which the present Russian government seeks.

Moscow already controls a vast territory stretching from the Atlantic to the Pacific but she is not satisfied as she reaches out to increase her possessions. These Godless leaders are hopeful that in coming international upheavals and the corresponding unrest in Israel lands they will be able to Sovietize the United States of America and the Commonwealth of Great Britain. Laboring men are being deceived into helping along the schemes of the Communists. The bait is higher wages; but if the program stated by Stalin materializes (a Soviet America in five years) labor will have exchanged its freedom for the slavery of regimentation and control. Important as money is to the laboring man, there are certain fundamental rights and principles that he cannot afford to sell at any price!

These are indeed serious times and peace will not come to a troubled world until Russia, under its present Soviet leaders, is decisively defeated in her program to interfere in the internal affairs of others and frustrated from completing her international ambitions. Soviet desires are not for peace; rather, they engender war if the program of coveting territory and strategic positions continue. There is no mistake concerning the significance of the present situation. The Russian appetite for spheres of influence has materially increased with the defeat of Italy, Germany and Japan.

GUARD THE SECRET

EZEKIEL is told to pronounce woe upon the foolish leaders in Israel who prophesy "peace when there is no peace" and fail to prepare the House of Israel for the battle in the

day of the Lord (Ez. 13: 1–10). This is not a time of peace and God declares leaders in Israel are seducing His people.

Now God has given to us a weapon — the atomic bomb — for the day of battle and woe to the leaders in Israel who pass this secret along to the enemies of His people. A purported suggestion has come from high officials in government that the atomic bomb secret be given to Russia. This suggestion is said to have been discussed in a Cabinet meeting on Friday, September 21st.

Why give this secret to the Soviets? If, as the proponents of the San Francisco conference have declared, war is to be outlawed, of what use is the atomic bomb to Moscow? *And if war is not to be outlawed we would surely be fools to give this information to a possible, or potential, enemy.*

Unfortunately for the peace of the world, the outlook is far from serene; nor do world developments warrant the conclusion that war has yet been outlawed. The fact is that the Council of Foreign Ministers in London are already planting seeds which may lead to future strife.

Major General Leslie R. Groves urges that the United States maintain complete control of the secret. He says it is possible to do so temporarily, because it will take other nations from two to five years to develop the bomb. But again: *Why should they spend time, energy and money to develop the bomb if there is to be no more war?* Our record in history should prove us a safe repository for the atom bomb secret. Still again: *If peace is to be the order, why are the Soviets training and preparing large armies at this time when the Anglo-Saxon world is demobilizing? Against whom are they arming?*

There are Americans who live in a fool's paradise, thinking other nations would be as benevolent as we. But history demonstrates when winning a conflict seemed assured in the minds of certain peoples war became inevitable.

If we give the secret of the atomic bomb away, we shall have only ourselves, and especially the stupidity of those officials who will be personally responsible to blame, when and if this type of destruction is ever dropped upon our cities. Already the demands of the Soviets, as Molotov presses their claims, have brought about a serious situation.

If we pass the bomb secret over to them our difficulties in dealing with these Godless leaders as they undertake to grab more territory and more power would be doubled.

ESTABLISHING ALIEN CONTROL

THE "Fair Employment Practice" bill now before Congress, the purpose of which is declared to be the prohibition of discrimination in employment because of race, creed, color, national origin, or ancestry, should more appropriately be cited as a bill to elevate aliens to positions of control over industrious Americans by means of Gestapo methods; actually, it should be named the "Establishment of Alien Control" bill. Reading this bill, one is reminded of Moses' warning when he declared that if we refuse to keep and observe Divine law the alien (stranger) would occupy a position of greatness over us:

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

The bill is H.R. 2232, in which it is proposed to establish by legislative enactment the very evil God has decreed would come upon us for refusing to give heed to His laws. Titles and names mean little; it is the subject matter which counts, and while most Americans are opposed to discrimination in employment the passing of this bill would not cure the evil; rather, *it would set up a control under which the alien would exercise authority over us.* Its enactment would perpetuate the establishment of the evils of bureaucracy and at the same time regiment and control industry for the benefit of the stranger in our midst! *This would be class legislation at its worst,* for it is aimed at controlling freedom of enterprise, dictating the use of property and establishing business policies — all in the interest of alien groups. If this bill becomes law, it will enhance, rather than obviate, bitterness between races and creeds.

The solution of the problem which the proponents of this measure expect to achieve will not be attained in that way. Only when there is a restoration of the administration of the laws of God will capital and labor, employer and employee, reach an amiable understanding; meanwhile, the passage of the above bill will materially contribute to the time of trouble into which we are now entering.

It would be well if Americans would become alert, carefully scrutinize proposed legislation, and demand that Congress cease following the policy of those who seek to regiment and ultimately dominate this great country and people. Love cannot be legislated but you can, through legislation, increase enmity and dislike for those who by legislative enactment are forced upon others.

OUT OF THE SAME MOUTH

IN order that men may use the facilities of the radio to broadcast a message, strict censorship is exercised over what may be said. Because of the rules and regulations it would be impossible to freely and fearlessly declare all the truth to the people. This is evidenced in the removal of some men from the air who have offended in this respect.

When it comes to religious services no radio preacher dares attack certain evils in this land if he hopes to continue long on the air. Some have gone so far as to misquote Scripture in their radio sermons in order not to offend the powers that be. Revelation 2: 9 is made to read: "I know the blasphemy of them which say they are what they are not but are of the synagogue of Satan." The verse correctly reads: "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan."

Charles E. Fuller, the evangelist, substitutes the name Israel wherever the word Jew appears in the Bible and thus falsifies the record in a policy of appeasement. To compromise with the truth is dangerous and to change the meaning of the Word of God will bring condemnation.

On the other hand, a scurrilous misappropriation of Scripture was sanctioned by the censor on the eve of the 1944 Presidential Election when Orson Welles made an address eulogizing the Democratic Administration and utilized for political purposes Ephesians 6: 10–13 (See editorial titled "A Sacrilege," DESTINY for December, 1944).

Rev. William L. Blessing, an evangelist in Denver, Colorado, recognizing the evil of this situation, recently said:

"There is a verse of scripture that may apply to the radio microphone — it may have reference to that very mechanical mouth that advertises wine and liquor one hour, the next hour a preacher, then jazz music, etc. The verse is this, 'Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be!" (James 3: 10.)

Persuasive voices over the air are today invading our homes to entice listeners to indulge in questionable habits. Radio jokes, once subject to strict censorship, frequently border on the obscene on some programs. It would certainly mean closing radio facilities to any pastor who undertook to attack these evils and the radio-sponsored indulgences known to be harmful to the temple of the Holy Spirit.

We are fully aware that these practices will be defended by people, even members of our churches, for the spirit of the times is to call evil good and good evil. But of those who thus defend unrighteousness Isaiah has this to say:

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: Which justify the wicked for reward, and take away the righteousness of the righteous from him!" (Isa. 5: 20–23.)

The Bible declares that the *love of* money is the root of all evil. For fees paid, *many programs with their commercials secure radio preference over righteousness*. God has decreed judgment upon the generation which countenances such things for: "They have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel."

FALSE CLAIMS

IF THE premise upon which an argument is based is untrue, the carefully erected superstructure will not abide the verdict of time. Truth is essential to any cause if it is to endure. In the widely publicized propaganda regarding the claims of the Jews to Palestine certain statements are made which demand careful analysis. Referring to the need of allowing 1,000,000 Jews to migrate to Palestine:

"The liberation of the Jews would be the fulfillment of the millennial hope."

Liberation means to release from restraint or bondage; to set free. With the defeat of the Axis powers the Jews as well as many other subjected peoples have been set free. Where, then, are the Jews in bondage? Certainly, millions of Jews in the United States and Great Britain are not in bondage today. This being so, from what are they to be freed and what is "the fulfillment of the millennial hope"?

The word millennial as commonly used is a specific reference to the 1000-year reign of Jesus Christ set forth in the Book of Revelation. The only possible liberation for the Jews which will bring this fulfillment is not a physical return to Palestine but a spiritual return to God through the acceptance of His Son, Jesus Christ. To settle the Jews in Palestine under any other program will not establish a peaceful haven for them.

Another published statement is:

"Never have they [the Jews] relinquished the hope of rehabilitating their national land."

The error of fact in this statement is the claim that Palestine is exclusively their national land. God has declared to whom that land will belong and the Christian world and Jewry would do well to examine the Divine documents, conforming with their requirements, rather than furthering the unscriptural program of the Zionists.*

In a release titled "Let My People Go" (published in Hearst Newspapers throughout the country), the claim is made that Deborah, Saul, Jonathan and David as well as the heroes of the Battle of Gideon were all Jews. Even the writing of the Scriptures is attributed to the same people.

Deborah was not a Jew for she was not of the tribe of Judah. Saul and Jonathan were of the tribe of Benjamin and therefore were not Jews. David was of the tribe of Judah but he was not a Jew as we recognize the Jews today. The present racial type called Jews today resulted from intermarriages in the days of Ezra and Nehemiah between men of Judah and the Hittites. This was centuries after David's time. Because there were many more tribes involved in the Battle of Gideon than the tribe of Judah it is foolish to refer to the Israelites of that day as Jews.

Rev. E. J. Springett in "The Tribal Authorship of the Bible," DESTINY for February, 1938, wrote in part:

"The claim is often made that the Bible is of Jewish origin and that we owe a great debt to the Jews for having given it to us. Such an idea is just as baseless in fact as the belief so widely held that the Jews are the sole representatives of Israel, and that all Israelites are Jews.

"The truth is that the word 'Jew' has been used as designating members of the Tribe of Judah, although this is giving the term a far wider meaning than can properly be claimed for it. As was the case in our Lord's Day, so today there are a great many members of modern Jewry who cannot claim to be the pure stock of Judah. Much less can the claim be substantiated that the Jew of today is the sole representative of Israel. . . . The term 'Jew' was not used until approximately two hundred years after the division of the Nation Israel into the House of Israel and the House of Judah, and then it was only applied to a small garrison of Judahites."

Referring to the Bible and its writers, Rev. Springett goes on to say:

"The first five Books are ascribed to Moses . . . and Moses was not a Jew, but of the tribe of Levi. Joshua was of the tribe of Ephraim, and therefore not a Jew. Samuel, the prophet, was also of Ephraim. Of the major prophets, Ezekiel was a priest and of the tribe of Levi. Jeremiah of Anathoth is said to have been descended from Eli, and thus probably a Levite; while of the minor prophets Hosea belonged to the Northern Kingdom; while Zephaniah is said to have been a descendant of Hezekiah, and thus of the Royal House of David.

"Turning to the New Testament, there is every reason for believing that none of its writers were Jews. . . . The twelve (Apostles) were drawn from Galilee and were, with the exception of Judas Iscariot, of the tribe of Benjamin.[1] The Apostle Paul was also of the tribe of Benjamin, and a Jew only by education, training and religious belief. Luke, the Evangelist, was a disciple of Paul, a physician described by his contemporaries as a Gentile, and certainly not a Jew. The writer of the Epistle to the Hebrews is unknown, although it is often ascribed to St. Paul.

"Thus the claim that the Bible is a Jewish Book cannot be substantiated any more than the claim so prominently before us at the present time that the land of Palestine belongs to the Jews."

It is the mental misconceptions and preconceived ideas today which are responsible, not only for the failure to understand the Bible, but for the acceptance of propaganda to give to the Jew what does not belong to him, and which, if persisted in, will lead to bloodshed and war. Christianity should teach the facts for the sake of truth and in order to help correct a situation for which they are largely to blame for having sponsored the Jewish claims.

*See "Who Shall Possess Palestine?" 16 pages, 15¢ postpaid. DESTINY Publishers, Haverhill, Mass.

[1] See *Divine Selections and Rejections* (DESTINY for October, 1944).

The Dark Night of 1914-1953

By REV. E. J. SPRINGETT

Toronto, Canada

"The tumult and the shouting dies;
The Captains and the kings depart;
Still stands Thine ancient sacrifice
An humble and a contrite heart;
Lord God of hosts be with us yet,
Lest we forget, lest we forget."

THESE words of Kipling, Poet of Empire, were never more appropriate than now. Nearly six long years of war have, with the completed surrender of Japan, come to an end, and Peace is now proclaimed. But is it Peace? The words of the prophet come to one's mind as one contemplates present world conditions:

"They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD. Thus saith the LORD, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." (Jer. 6: 14–16.)

Speaking at the time of the signing of the surrender terms by the Japanese, President Truman said:

"From this day we move forward. We move toward a new era of security at home. With the other United Nations we move toward a new and better world of peace and international good will and coöperation. God's help has brought us to this day of Victory. With His help we will attain that peace and prosperity for ourselves and all the world in the years ahead.

"We face the future and all its dangers with great confidence and great hope. America can build for itself a future of employment and security. Together with the United Nations it can build a world of peace founded on justice and fair dealing and tolerance."

General MacArthur on the same occasion said:

"It is my earnest hope and indeed the hope of all mankind that from this solemn occasion a better world shall emerge out of the blood and courage of the past. As I look back on the long tortuous trail from those grim days of Bataan and Corregidor, when an entire world lived in fear, when democracy was on the defensive everywhere, when modern civilization trembled in the balance, I thank a merciful God that He has given us the faith, the courage, and the power from which to mould Victory."

There is absolutely no question regarding the sincerity of the sentiments expressed by both the President and General MacArthur; the question is how far that sincerity in ascribing thanks to Almighty God for His great mercies vouchsafed to His people is shared by the general run of the people. None but the most thoughtless, of course, would fail to ascribe to Almighty God the thanks and praise due to Him for having granted Victory to our armies, but how many realize the tremendous obligation thus incurred? Much more than lip service is needed and must be rendered. There have been times in the history of our race when God has been compelled to say:

"For as much as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29: 13–14.)

It was none other than our Lord Jesus Christ who declared: "Not everyone that saith unto me Lord! Lord! shall enter the Kingdom of Heaven but he that doeth the will of my Father which is in Heaven." Yes, that's it: "he that doeth the will of my Father" — the same Father to whom we pray each day and say: "Thy will be done in earth as it is in Heaven." Now let us be honest and admit God's Will has not been done by us in the past. *If it had, there would have been no World War.* Are we ready now to do God's Will? There will be no permanent peace until we are. There will be no freedom from want or freedom from fear until God's Will is done here on earth by us!

SOCIAL SECURITY, the four freedoms, international peace are admittedly the goal of political and economic planning but that goal will not be attained until the Divine plan for world administration is recognized and in force. It must be remembered that none of the plans for world betterment, social security, international peace, even if they seem to be in line with the Divine plan can be carried out without God at the head; nor will they be carried out until leaders and people have been given the new heart, the new mind and the new spirit which God has promised. There must be a complete transformation of our political, economic and social structure. And this will come. God has so declared, and God always wins. But when and how will it come? The answer is clear. It will come *within the lifetime of the generation which began with the war so often called World War I* and which was marked by the sign given by Christ Himself, *viz.* the deliverance of Jerusalem from oppression.

The generation to which we belong, this generation in which we are now living, which witnessed the freeing of Jerusalem by General Allenby in 1917 is the generation to which our Lord referred when He declared: "This generation shall not pass away till all be fulfilled." Now a generation is reckoned as being 40 years. Beginning in August 1914, this generation is due to pass away August 1954; that is to say, the "all" of our Lord's statement is to be accomplished by 1953. There are thus left eight years, eight fateful years, during which the small remainder of unfulfilled prophecy will develop into history. I have used the words "small remainder" but the events included are by no means small. *They are the most tremendous happenings ever recorded.*

In comparison with them the most remarkable incidents connected with the war just ended, yes, even the awe-inspiring discovery of the atomic bomb, pale into insignificance. They include the complete development of the Great Confederacy which will attack Israel, Israel's Land and Israel's God, at "the

Battle of that Great Day of God Almighty." They comprise "the translation out from among the living" and "the resurrection out from among the dead" of the Saints of the Most High God. And greatest of all, the coming of the Son of Man with power and great glory; with the subsequent functioning of the Kingdom of God on earth under His direct sovereignty. Then and not till then will the actual establishment of the New World Order actually become a fact. As a recent writer has said: "The dark transition period between the Old Order and the New is several times fittingly spoken of in the Bible as a 'night'." In St. Mark's account of our Lord's great prophecy, Christ ends with these words:

"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." (13: 35–37.)

In Old Testament times there were three watches in the night, namely the first watch till midnight, the middle watch till three A.M. and the morning watch till six A.M. In Christ's time however, the night from 6 P.M. to 6 A.M. was divided into four watches of three hours each.

In the dark night of trouble, 1914–1953, we have now entered what would correspond to the morning watch and, says our writer: "Whilst the 'morning watch' is one of hope, for it terminates in the dawning rays of sunshine, nevertheless it also contains the blackest of the night for it is a true saying: 'The darkest hour comes just before the dawn'." The Bible reveals that the brightest morning in all world history, the establishment of "the new Heavens and the new earth wherein dwelleth righteousness" is to be preceded by the darkest of night. God declares:

"I will shake the heavens, and the earth . . . I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen . . . And I will shake all nations, and the desire of all nations shall come: and I will fill this house with Glory, saith the LORD of Hosts." (Haggai 2: 6–22–7.)

God's condition still stands:

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

II

Divine Preservation for a Divine Purpose

THE BIBLE is the Book of the Race. It contains the full and complete history of the house of Israel, the people represented today by the modern Anglo-Celto-Saxon Race: as distinct from Judah; *Israel*, the specially appointed instrument in the hands of God, charged with the responsibility of demonstrating the perfect working of the Divine Administration, and preserved by God through all the perils of the past in order that they should become the nucleus of the Kingdom of God actually and practically functioning here on earth.

The fact of Divine preservation from the perils of the past should give us all cause for deep reflection. The successive revelations of what Mr. Churchill once called Divine interference and vouched for over and over again by Cabinet Ministers and naval, military, and aerial leaders should have done much to awaken within the people of the British Empire and Commonwealth a renewed sense of Divine protection and leadership.

Typical of what I have in mind is the following taken from the May issue of *The Navy*, official organ of the Navy League of Great Britain:

"Now that the war is so near its ending, do we begin to realize our causes for thankfulness and to recognize the mercies and miracles of Providence — God's Providence? This war clearly had to be. We can see that now. Yet here we are, you who read and I who wrote. Here, and in a land which has not been conquered or devastated or even invaded and of a surety in no way dishonored or shamed. We may have suffered damnably in grief or wound or loss or damage. But here we are and here is England in that loveliness of spring, which by all the customary rules seemed certain to be changed from glory to mockery. Probably most of us can remember how nearly death touched us more than once, how fear assailed us horribly many times, how doubt and disbelief stalked us. It may be true that in 1940 we saved ourselves by a fortitude and a comradeship we may never know again. But who so blurred our vision and dulled our understanding that in 1940 we did not recognize the extent of peril and so went cheerfully, sword in hand, to what in the reasoned estimation of all others was certain death? Who? There is no prize for answering this question. Nor for answering the associated question: Why?"

Why indeed! The British people are beginning to wonder why; and we in Canada who have as yet not been called upon to endure the stress and strain to which our motherland was subjected may well wonder too. And yet the answer is clear and plain. Britain was saved from invasion and the Empire from annihilation because of the covenant and promise of God. In the early days of 1940 when the invasion of the British Isles seemed certain — when the home guard was called, almost weaponless, to defend their coasts from probable enemy attack, we declared that Britain would not be invaded and we based our statement upon the promise of Almighty God to the House of David which was, when the promise was made, the ruling House in Israel and is today the reigning House of Israel-Britain. Read II Samuel 7 for the statement of the covenant, and King David's acceptance of it. Note especially the promise of the appointed place to which God declared He would remove them and finally establish them in safety, securing them from what had always been their experience: invasion by the enemy.

You ask why it is a fact of history that amid all the wars and rumors of wars, in spite of the attempts at world domination in modern times by Philip of Spain, Napoleon Bonaparte, Kaiser Wilhelm, Hitler et al., Britain has never been invaded by a foreign foe since 1066. Go back to the chapter already named and note that the coming of William the Conqueror was simply the arrival at the appointed place of the last section of Israel to be planted in the Isles of the Sea, and that since then, as it will always be, Britain has been safe from invasion. But you may say, "she suffered terribly from aerial bombardment, from the robot bomb, the V2," and that is true. And why? Because the onward march of history had reached the period spoken of by Jeremiah:

"These are the words that the LORD spake concerning Israel and concerning Judah. For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hand on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it . . . For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have

scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." (30: 4–7, 11.)

Well, Britain-Israel has been corrected in measure, but a full end has not been made; she has been preserved and once again God's Word has been vindicated.

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

But the time of Jacob's trouble, and the correction of Israel is not yet completed; and that because in spite of all the chastening, we have as a people not yet fully realized whose we are and whom we ought to serve.

While the motherland may have passed through the most severe physical form of chastisement as far as the war is concerned, all is not yet over. *The coming eight years from now to August 1953 are the fateful years.* They involve the peaceful settlement of Europe, the return to peacetime industry and economic administration. The steadfast determination to insure the four freedoms throughtout the world must be maintained. All this will breed problems, anxieties, and trouble such as have never before been experienced.

God has a plan and a purpose for Britain and for America; nothing can break that and eventually and much sooner than is generally expected the people of these two countries will realize that fact. The stress and strain of future events, which will probably come more heavily on this continent than ever before (we have not yet undergone our chastisement, you know), will lead us on to the recognition of our high destiny; and because we are Israel God will endow us with power from on high to complete our task.

Today our power is limited. As a writer in the South African *Covenant Message* has recently said:

"There is a limit to Anglo-American help and influence in the world today. Some day, we know, it will be unlimited, with all God's power behind it; but that will not be until after Israel has given up the God forbidden policy of trying to link herself with unrepentantly Godless Gentile Powers and has recognized that God is the only Ally she needs — and the only true friend she is likely to know until that day comes when the kingdoms of this world are become the Kingdom of Christ."

It must be remembered that none of the plans for world betterment, social security, international peace, even if they seem to be in line with the Divine plan can be carried out without God at the head, nor will they be carried out until leaders and people have been given the new heart, the new mind, and the new spirit which God has promised. There must be a complete transformation of our political, economic and social structure. And this will come. God has so declared, and God always wins. The Gospel of the Kingdom, which is the Gospel of Christ crucified, risen and waiting to return; which contains all the Divine Law — to function here on the earth — must be proclaimed with ever-increasing emphasis. And we, the people of Israel, must adopt its program and administer its principles in direct opposition to every other scheme of economic and social administration which may be proposed. That way lies peace, happiness, social security and well being. There is no other way.

III

We Have Lost The Vision

THERE appeared in the Toronto *Globe and Mail* under the date of September 10 an article titled: "An Emptiness of the Spirit" — copied from the Vancouver *Sun*. The article is so apt in its comments upon the present state of mind so evident amidst the conditions which now exist, that I quote it in full.

"These proceedings are closed," rang out the voice of the Supreme Commander, General MacArthur, on board the battleship *Missouri* and the radio announcer quickly added the apt comment: "And so, now, we have peace in the world."

Truly an amazing and unique event in the world's history. Never had there been an invasion like this, with the great guns muffled, ready, but voiceless. Never a capitulation of so many millions of soldiers who had never even seen their enemies. Never such a reversal of the security those islands are supposed to give.

Here should be the most hopeful moment in the history of the modern world. In MacArthur's words, we have reached a climax of military scientific achievement. It has brought us peace. How long will it last? The Supreme Commander figuratively threw up his hands at the war's most amazing break, turned the thoughts of his world-wide audience to the future solution suggested by the United Nations Charter at San Francisco.

In another part of the world, that wise old man, Field Marshal Smuts, said: "It has never happened in the history of the world that so much has been accomplished by an armed coalition with so little rejoicing among the people. There is an emptiness of the spirit today. Somehow, we feel in our hearts we have failed to deal with the intellectual and spiritual problems of our age. We must fill this void if we are to survive."

There, surely, is a paradox to provoke some thought. At a moment when we are filled with the hope of ending war forever, a great observer can look around him and exclaim: "It is a sad, despairing world."

Is it true? What common faith inspires Canada at this moment? Are we moving toward a higher civilization — and, if so, can our leaders tell us what they mean by a higher civilization?

People who should know better preach a cheap and popular gospel of hatred. We must hate the Germans, we must hate the Japanese, we must hate capitalists, we must hate communists, we must hate any party but our own. As if any good thing could be built on a gospel of hatred! Not, what it hates, but what it loves, distinguishes a great society.

What does Canada love? What good thing do we stand for? Because the peace we have achieved is not an end in itself, it is only a means — and we ask ourselves what use we expect to make of this peace.

Some leaders say this peace will set us free to work for the general welfare, but what do they mean by "welfare"? If they answer: "A higher standard of living for all," let us ask if this means more food, better clothing, more gadgets, more comfortable homes for all.

These things are all good and worth striving for — but only if we look beyond them; because they do not of themselves bring happiness to the people or greatness to a nation.

To mistake comfort for civilization is the error that proceeds from emptiness of the spirit. The people who think for our nation have quite a flock of questions to answer — some of them came right off the deck of the battleship *Missouri*, anchored in Tokyo Bay.

It seems to me that the writer of this article has very clearly summed up the general state of mind evident among the majority of people today. It is as if, as the prophet of old declared: "We have heard a voice of trembling, of fear, and not of peace." Or as the marginal rendering has it: "There is fear and not peace."

Field Marshall Smuts diagnoses the condition as being one of emptiness of the spirit. He says: "There is an emptiness of the spirit today . . . Somehow we feel in our hearts we have failed to

deal with the intellectual and spiritual problems of our age. We must fill this void if we are to survive."

Years ago a Saint of God declared:

"O God thou hast made us for Thyself and restless are our hearts until they rest in thee."

And the Psalmist cried:

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Ps. 42: 1–2.)

And once before in the history of Israel we have the record: "He gave them their desire but sent leanness withal into their souls." "Leaness of Soul" — "Emptiness of the Spirit"; is there, after all, much difference?

And then our writer asks the question: "What common faith inspires Canada at this moment? Are we moving toward a higher civilization and, if so, can our leaders tell us what they mean by a higher civilization?"

Well! let us examine things as they are in an endeavor to find our answer. First of all, have we a common faith? Or better still, have we any real faith at all? The question is quite valid. Indeed it is based upon that most searching inquiry made by our Lord Jesus Christ when He asked as recorded in St. Luke 18: "When the Son of man cometh, shall he find *the* faith on the earth." Note carefully it is "*the* faith" which our Lord named, although the article has been omitted from our Authorized Translation. Now remember, "*the* faith" does not mean merely a recognized acknowledgement of the existence and being of God. It does not only consist in a recognition of the great atonement wrought by Jesus Christ on Calvary by which He insured the redemption of Israel and the salvation of all mankind. "*The* faith" includes all this *and much more*. "*The* Faith" means the absolute knowledge of the fact that God has a Divine plan and purpose for the world; that that purpose has been progressively working on to its final conclusion in the history of man, and that it is about to be, and in the immediate future (within the lifetime of this generation to which we belong) *finally fulfilled*.

Further, "*the* faith" gives the absolute recognition of the truth that the highest order of civilization which can be conceived is that which will be enjoyed when the Kingdom of God is functioning in fact here upon the earth under the direct and personal sovereignty of Jesus Christ Himself.

Now that is not the common faith at the moment, nor is it the higher civilization to which political leaders point. But it is "the faith" which inspired our great progenitor Abraham and was "counted unto him for righteousness." And it is "the faith" that Jesus meant when He asked His searching question already mentioned: "When the Son of man cometh, shall He find *the* faith on the earth?"

How about *our* answer to that question, my friends? The end of the war was to usher in a New World Order. Has it done so? Is it not, rather, true to say that men are frantically trying to patch up the Old Order; and that *in fact* the Old Order which must be entirely destroyed before a New Order can take its place is still very much in existence; and that *in fact* the war has resulted in the removal of one type of totalitarian system in order to make way for another?

Is it not true that we have been led to believe that the United Nations Charter framed at San Francisco will insure peace? That the adoption of the Bretton Woods proposals will guarantee economic stability? And are we not already becoming disillusioned? Peace, social security, freedom from want, freedom from fear; all these are desirable, all these are worth working for — but they cannot be attained on the basis of human planning without God, and we have left God out of our reckoning in all our planning because we have not "*The Faith.*"

That's why "the emptiness of the Spirit" is present today. That's why there is so much apprehension, perplexity and fear regarding the present and the future. And it ought not to be so. How can this condition be remedied and removed? There is only one way. There must be a revival of "The Faith." The Bible must again be recognized and accepted as God's Word written. We must refuse to credit that God said one thing and meant another. We must be absolutely convinced that God can and will fulfil all His promises, and we must resolutely oppose all modernist teaching which, based upon the doctrines of Higher Criticism made in Germany, denies the plain statements of the Bible, repudiates the miracles and casts doubts upon the Divinity of our Lord: denying the fact of His coming again, and the functioning of His Kingdom.

We must remember that the Covenants made with Abraham and David and the New Covenant in Jesus Christ our Lord still stand; that in them the whole of the Divine purpose is disclosed, that the Abrahamic Covenant has been made absolutely inviolable by the oath of God; and that "God is not a man, that he should lie." (Num. 23: 19.)

We must also know and remember that by the Covenants made with Abraham and David the people of Israel as entirely distinct from Jewry are still in existence, that they are today "a nation and a company of nations" as God declared they would become (Gen 35: 11); that the company of nations is represented by the British Empire and Commonwealth, the U.S.A. and kindred groups of people of Celto-Saxon Stock; and that the Davidic Throne is the throne of the British Empire and Commonwealth, occupied by a lineal descendant of the House of David of which abundant proof can be given that this Davidic throne is descended as "the Throne of the Lord," and that it will one day in the not distant future be occupied by Him whose right it is: namely our Lord Jesus Christ of whom Gabriel, the Messenger of God, declared to Mary:

"The Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end." (St. Luke I: 32 & 33.)

We must believe that, as modern Israel, we are the servant race charged with the responsibility of being the nucleus of the theocratic state in which the laws of God, as contained in the Commandments, Statutes and Judgements of Jehovah are administered.

Failure to recognize this fact, and to observe the Divine Law has been and is the chief cause of all our troubles — individually and nationally. World peace, social security, freedom from want and freedom from fear will not be enjoyed *until the Divine Laws are kept.*

There is nothing more certain than that the Kingdom of God established in Israel by Almighty God on Mount Sinai will function here on earth under the personal sovereignty of Jesus Christ our Lord but *because we have lost the vision of the imminent setting up of the Kingdom of God and the actual reign of Christ on Earth, we have floundered into the morass, and men have lost hope and faith* — for "Where there is no vision, the people perish." (Prov. 29: 18.)

The Valley of Dry Bones

By HOWARD B. RAND

PRECEDING the prophetic forecast of Gog's attack upon Israel, Ezekiel records the awakening of God's people to their identity and responsibility, and recognition of spiritual values. In his 36th chapter the prophet deals with the return of Israel to the Lord, ending in the ultimate cleansing of the land of all evil.

Ezekiel here recounts Israel's sojourn among the heathen from whence they are gathered out and brought into a place of their own, following which God has decreed:

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, I will cleanse you. A new heart also will I give you, and a new spirit will I put within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ez. 36: 25–27.)

Israel migrated from the heathen lands as they gathered into the Isles north and west of Palestine. A message is directed through Isaiah, the prophet, to the House of Israel in those Isles:

"Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment." (Isa. 41: 1.)

Four distinct steps are set forth here by Isaiah in the process of bringing Israel to the Lord, looking forward to the day when they will observe and keep all His laws. When Israel first came into the Isles it was imperative that they remain hidden until the people had multiplied their numbers and increased their strength. Therefore the instruction was to remain silent (unheard and unknown) until they had renewed their strength. The House of Israel had been moving across central and southern Europe and, having gathered in the Isles, were free from the troubles which had afflicted them during their long period of captivity. Having gathered into the appointed place (II Sam. 7: 10) they were then to increase and multiply in preparation for the tasks which lay ahead.

Israel's strength began to return and the race had increased in numbers to a point of culmination during the early Christian centuries. This was the second step. The call then went out, "Let them come near." Thus, prophetically, reference is made to the time when, as the result of the activities of such men as John Wycliffe and others in the British Isles, Israel began to draw near to the Lord: one result of the Reformation. Following this period of preparation the Lord called His people to take the third step: "Then let them speak."

The Reformation resulted in awakening Israel to scriptural truths and, as the Bible became an open book, there was a desire to proclaim its message to others. The period of speaking began and became widespread with the birth of foreign missionary activities, preceded by the spread of the gospel within the Israel lands themselves.

God is now calling His people to come together to Him in judgment. This call is going out as the Kingdom message is being proclaimed today throughout the Israel lands. It is a call to *righteousness* when, under His direction, we shall administer the Divine law. And so, with the call: "Let us come near together to judgment," the proclamation is going forth to restore the administration of His commandments, statutes and judgments.

Both Isaiah and Ezekiel show a *process* by which the House of Israel is to be brought back to God, resulting in a great national awakening. This process, continuing through the Christian centuries by the preaching of the personal phase of the gospel is now accelerated by declaring that the Kingdom of God is at hand in the proclamation of the gospel of the Kingdom. When, as a nation, Israel heeds this call, God declares the result:

"I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ez. 36: 27.)

Jeremiah states that the House of Israel had been divorced from God (see Jer. 3: 8) and thus became not His people. This is confirmed by Hosea and so when Israel was taken into Assyrian captivity for their sins their hope was gone and they were cut off. It was at this time, when Israel was in captivity, that the hand of the Lord came upon Ezekiel and carried him away in the spirit of the Lord, setting him down in the midst of a valley.

Ezekiel proceeds to describe the scene he beheld in this valley, or open plain, declaring it was full of bones. He said:

"And, behold, there were very many in the open valley: and, lo, they were very dry."

What a scene he is depicting here! Skeletons which long before had fallen apart were but heaps of dry and bleached bones scattered everywhere in the valley. The Lord asks the prophet the question: "Can these bones live?"

Humanly speaking, the answer should have been no, but Ezekiel knew all things were possible with God so he replied: "O Lord God, thou knowest." God instructed Ezekiel to prophesy, or preach, to these bones. Being symbolic of outcast Israel, they were to hear his message. This is also prophetic for by the proclamation of her identity Israel is to be brought back to God and finally awakened to her responsibility and destiny. God specifically instructs Ezekiel in the message he is to give:

"Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord."

Later we are informed that these bones represent the whole House of Israel for, when interpreting the vision, the Lord said to Ezekiel:

"Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts."

The prophet is thus addressing his message to the House of Israel. That

message covers the awakening of Israel to spiritual values and return to the Lord as they elect to keep all His laws so that they may live in His sight.

As the prophet addresses the bones he hears a sound and there is a great shaking or commotion as the bones come together, "bone to his bone." As Ezekiel watches he sees sinew, flesh and skin cover the bones but as yet there is no breath (or spirit) of life in them.

In vision and symbol God has set before the prophet the apparent hopelessness of Israel's situation in her cut-off state. She is without hope, separated from God, and her condition was even as the dry bones in the open valley. Their hope was gone and Israel is shown as exclaiming: "We are cut off." God had abandoned them, so it seemed, and they were no more His people. Could Israel possibly live again in His sight? This was the question God had addressed to Ezekiel.

The House of Israel had been buried in the grave of Assyrian captivity. Anticipating the process through which they will be brought back to Him God directs this message through Ezekiel to them:

"And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." (Ez. 37: 13–14.)

The prophetic fulfillment of Ezekiel's first message to these dry bones, when bone came to bone and sinew, flesh and skin covered the reconstructed skeletons, is represented in the modern awakening of the Anglo-Saxon-Celtic peoples to their identity under the proclamation of the gospel of the Kingdom. Through Isaiah, the prophet, God directs a message to Israel identifying them as a people who had lost the knowledge of their origin and had forgotten that Abraham was their father and Sarah their mother:

"Hearken unto me ye that follow after righteousness [that is, you who know the law for the common law of Anglo-Saxondom is the law given Israel at Mount Sinai], ye that seek the Lord [our history proves that above all people we seek the Lord's blessing upon our undertakings], look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged [a clear call to the Anglo-Saxons to turn and behold their origin]. Look unto Abraham your father and unto Sarah that bare you [we have forgotten our origin and here God calls attention to the fact that we are the inheritors of the Abrahamic covenant while Sarah, of whom Isaac was born, is called our mother]." (Isa. 51: 1–2.)

In order that there may be no mistaken idea regarding the place the seed of Abraham has in God's plans, the Lord asks the question:

"Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him ruler over kings? He gave them as dust to his sword, and as driven stubble to his bow." (Isa. 41: 2.)

Thus the Lord could say of Abraham: "I called him alone and blessed him and increased him." This is the answer to those who declare He rejected Israel and called others to do her work.

Pointing out the identity and establishing the Anglo-Saxons as Israel today is merely bringing bone to bone and reconstructing the body of Israel again. In themselves these facts do not signify a spiritually led people. This work of identification and revealing is now completed as the result of a century or more of investigation. The entire skeleton of Israel's history, wanderings and regathering has been clearly set forth so that all who desire to know the truth may read. Nothing essential is lacking today in the presentation of the facts. This knowledge of our identity as Israel is far more widespread than public avowal would indicate it to be. There are those, many in responsible positions, who know, and privately believe while they publicly remain silent — *but they know!* And the day will come when they will acknowledge what they know, for they will see the hand of God in events, not only demonstrating the verity of the conclusions they fear to express, but removing the fears which at present compel them to remain silent.

The spirit of God so needed today to animate His people is not evident in the reconstruction and identification of Israel. In ancient times the knowledge of their identity did not save Israel from captivity when they forsook the Lord; so today, the knowledge of our identity does not restore us to God's favor if, as a people, we are still sinful.

Following the reconstruction of the body of Israel, represented in the identification of the people today, Ezekiel saw a valley full of dead bodies. God next commands the prophet to prophesy unto the wind (spirit):

"Thus saith the Lord God; come from the four winds, O breath, and breathe [blow] upon these slain, that they may live."

Ezekiel states:

"So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army."

This is the day of restoration when the House of Israel shall be exalted in His sight. God is looking forward to this day when through Isaiah He sets forth the redemptive work of our Lord (see Isaiah, chapters 50–53). In fulfillment thereof Jesus came, was crucified and rose from the grave. In His sacrifice Israel was redeemed and salvation was made available to every individual who would accept His atonement. Thus, in the death of God, the Son, Israel was freed from the curse of the law and could again become His people. But also in the death and resurrection of Jesus Christ the means was prepared by which, in the appointed time, God could demonstrate His power in a way that would awaken Israel to spiritual values.

Jesus is the resurrection and life and through Him, though one die, yet shall he live again. As set forth in "The Shadow of the Third Woe" (DESTINY for September, 1945) the resurrection of the just precedes Gog's final military move against Israel. It is this resurrection which brings home to Israel the demonstration of the truths of Scripture resulting in a full realization of their identity and responsibility to God. It is fitting, therefore, that the great national awakening of Israel is symbolically represented as life from the dead for through the results of the resurrection itself God is to demonstrate to Israel His power, enabling Him to bring to pass:

"And shall put my spirit in you, and ye shall live, and I will place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

This resurrection, both of the elected individuals and of the nation Israel, is timed to precede the events depicted in the 38th and 39th chapters of Ezekiel when Gog makes her treacherous attack upon His chosen. But before

Gog attacks God has declared of Israel: "And ye shall know that I am the Lord."

Only one event is going to bring about this universal acknowledgment on the part of all Israel. It is the resurrection. Because the resurrection results in Israel's turning to God before Gog attacks, these final enemies of His people will be unaware that the Lord has decreed at that time:

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore." (Ez. 37: 26.)

God's confirmation of this covenant with Israel at the time of their return unto Him results in terrible disaster and judgment upon the armies of Gog. This brings the declaration from the Lord:

"And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the House of Israel shall know I am the Lord their God from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquities." (Ez. 39: 21–22.)

What a day this is to be! Paul declares of Israel:

"For if the casting away of them be the reconciling of the world [because Christ came, bringing salvation to the world while He accomplished the redemption of Israel], what shall the receiving of them be, but life from the dead." (Rom. 11: 15.)

The result:

"And the heathen shall know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them for evermore." (Ez. 37: 28.)

The day of resurrection is at hand, not only of the House of Israel to spiritual values that she may be protected by Jehovah when Gog attacks; but of those who, having died, will live again and rule with Jesus Christ, the coming King, in the restored and perfected Kingdom.

Fool's Paradise

IT IS SURPRISING to notice what a lot is said in the Bible about fools and their folly. One comes to the conclusion that there must be very many in the world. Some amazing things are said about them, and the general verdict seems to be that the only thing to do with them is to leave them alone. No sentence of greater severity can be passed on any man than that. To leave a man alone because every attempt to help him will be in vain, means that he must inevitably perish in his folly. It was Christ's sentence on the Pharisees and for Him to have uttered it shows them to be beyond even His help. The difficulty with a fool is that he does not know that he is a fool. You can correct a man who knows that he is wrong, guide a man who knows that he has missed the way, but a fool is hopeless. For any single man to be all that is said under the dictionary definition of a fool seems almost incredible, and this must account for the fact that none are absolute fools, but that all are fools in certain directions. One man may be a fool with his money, another with his tongue, others by the company they keep, the places they frequent, or the literature and habits in which they indulge. Or it may all be in the reverse order: Folly may be evident by money not spent, words unspoken, associates avoided, places never visited, books not read or habits never acquired. But surely the greatest mark of a fool is when he says in his heart, "There is no God"! (Ps. 14: 1), and deliberately excludes God from his calculations while persisting in some outward form of religion. The religious fool is the worst fool of all because he is fooling himself. A religious fool's paradise exists mainly in the imagination. To conceive that indifference to God, neglect, prayerlessness, abstention from Christian fellowship, disregard of Divine sanctions, waste of God's Day are compatible with a religious profession is the religious fool's paradise, a kind of spiritual and moral no-man's land from which to advance is to enter enemy territory and to retreat is to risk being mistaken for an enemy by one's own friends.

There is also a theological fool's paradise. To have a creed that gets you nowhere and yet refuse to discard it, to hold a wrong belief and yet persist in advocating it because of a denominational or family tradition, to theoretically believe the Bible to be God's inspired word and yet refuse to allow it to be the final appeal in all matters of doctrine and accepted religious views is to live in a theological fool's paradise. To live in the strait-jacket of some theological or creedal bias of a one-track sectarian view or interpretation of the Bible is to bar the way to that freedom Christ would have us all know and experience when He said, "Ye shall know the *truth*, and the *truth shall make you free*." The truth, the whole truth and nothing but the truth is what He would have all men know and enjoy. No church or denomination can claim to have that. Even the Apostle Paul claimed no more than to "see through a glass, darkly" and to "know in part" (I Cor. 13: 12). Yet even thus, there is far more to know than we at present understand, and it behooves us all to break away from the mental restrictions which limit our vision and learn gladly to welcome knowledge and light that comes to us, no matter through what channel or from what source. It demands courage and fearlessness to break away from the ties which bind us to orthodoxy or the accepted creeds of the many religious sects and cults and to launch out into the deep of God's vast ocean of emancipating truth, but once there we experience an exhilaration of spirit as our quest leads us into hitherto unknown, unfathomed depths of reality beyond the cramped, restricted boundaries of the theological fool's paradise.

Many readers all over the world will peruse these lines and among them will be those to whom what is termed "Anglo-Saxon-Israel Truth" is still open to question. Some will be among the "almost persuaded"; others will hesitate to commit themselves openly fearing the ostracism it may involve; Christian ministers will ponder the advisability of alienating their church officers or influential church members by definitely indicating their conviction that it has the sanction of both Scripture and history. Our sincere hope is that many will cast aside all prejudice, doubts, fears, hesitancy and acknowledge before all that they must "obey God rather than men," declaring with Martin Luther, "I can do no other!" World events today point to the approaching time when the fact of Israel's identity will be revealed before all nations and God Himself will declare, "This is My People." Then every fool's paradise will be known for what it really is: *an evasion of truth.*

Ammon's Third Surrender

By THOMAS W. PLANT

On Monday, September 3, 1945, the day after Japan's unconditional surrender to the Allies, The London *Daily Telegraph's* editorial had this paragraph:

"It was indeed a day of retribution that made the heaven-born Emperor confess himself and his 3,000 years inviolable sanctity 'Subject to the Supreme Commander of the Allied Powers'."

Looking up Ussher's dates in the margin of my Bible, I find three millenniums takes us back to the death of Saul and the election of David as King of Judah, over whom he ruled for 7 years before becoming King over all Israel for the remaining 33 years of his Kingship of 40 years (see II Sam. 5: 1–5; 1048 B.C.).

Some authorities say that the oldest authentic date of Japan's residence in their island home is about 400 A.D., which halves the 3,000 year period at one stroke. But let us go back into biblical history — and prophecy. It happened that the day before the Japanese surrender a letter from a friend in London drew my special attention to the contents of the 21st chapter of Ezekiel and necessitated a close study and analysis of its contents. These two incidents — the editorial and the letter — brought to notice some details in this chapter I had overlooked when recently revising and enlarging the third edition of "The Japanese: Who Are They?" *

The origin of the claim to divine ancestry made by the Royal House of Japan is fully dealt with in the above booklet, and is shown to be due to the custom of the deification of ancestors. The booklet proceeds to the discovery that *the Japanese are the children of Ammon* mentioned in the Old Testament. Now Ezekiel, chapter 21, introduces us to a specially interesting period of Palestinian history — hence, these few notes.

The Date Is 593 B.C.

This is 128 years after the Ten Tribes had been deported to the Persian district, southwest of the Caspian, so this chapter deals with Judah and Jerusalem. Verses 8–16 refer to the preparations for war by Babylon, and relate how the prophet "sighs" on account of the coming fate of king and people in their defeat, which occurred a few years later when Zedekiah was taken a blinded captive to end his days in Babylon.

Divination

Verses 18–23 describe how the King of Babylon is in a royal dilemma and resorts to divination to decide whether to attack Jerusalem (Judah) or Rabbah (Ammon) first. According to the custom of the times, he employs three tests — the Arrows, the Teraphim, and the Liver.

Professor Lofthouse describes how "two arrows inscribed respectively with the names of the two cities [the capitals of Judah and Ammon] would be shaken in a quiver, and one of them drawn out." He adds, "the practice was well known in Babylon and Arabia."

The Teraphim is described as "a general term for images, familiar to Israel as well as their neighbors."

The Liver: "The King cannot trust to two means of foretelling the future. The British Museum contains a clay tablet with a representation of a sheep's liver covered with magic lines and oracles. The importance of the liver for this purpose was known to the Greeks and Romans."

The three-fold divination resulted in the decision to attack Jerusalem first and Rabbah second. Verses 24–27 foretell "The downfall of the Prince," *viz.* the defeat and deposition of Zedekiah, and the removal of the Royal Crown.

The Coronation Stone

Verse 27 is the famous verse of "The Three Overturnings." Anglo-Saxon-Israelites see the fulfillment of this prophecy in the transference of the Davidic line: *1*) from Jerusalem to Tara (Ireland) by the Crown Princess, Tea Tephi, accompanied by Jeremiah; *2*) from Tara in Ireland to Scone in Scotland, and *3*) from Scotland to Westminster Abbey. The witness of these three overturnings is the "Lia Phail," or Stone of Destiny, which claims to be Jacob's Stone of Bethel and is in the Coronation Chair of the British "Company of Nations."

In verses 28–32, we have what is described by Professor Lofthouse in "The Century Bible" as "The Deathblow of Ammon." Here we come to the prophecy of the doom of Ammon in their native land east of the Jordan, which followed immediately after the defeat of Zedekiah. Therefore Ammon was then in residence east of the Jordan and this fact dates their expulsion, because in verse 32 we have the prediction "*thou shalt be no more remembered*" (as Ammon).

Fulfillment!

It is an historical fact that Ammon was no more remembered as one of the nations living as near neighbors in Palestine after their expulsion eastwards as described in Jeremiah 49: 1–6. Even the Japanese — the biblical Ammonites — do not know their own origin, which was anything but "celestial."

But Jer. 49: 6 gives this promise:

"And afterward I will bring again the captivity of the children of Ammon."

Dr. Driver explains this as a figure of speech, a Hebrew idiom, meaning "I will restore your national fortunes" and not necessarily a return to their homeland. This implies our united task will be successful and that Japan, after submitting to Ten Tribed Israel, will be restored to the comity of nations in the "afterwards."

This, then, is not the "first" defeat of the Ammonites (Japanese) in 3,000 years! It is the *third*: *1*) by David, just after the affair of Uriah, when after the siege of Rabbah the King's crown was placed on David's head; *2*) by Nebuchadnezzar in his campaign immediately after the defeat of Zedekiah; *3*) by the present-day House of Israel, when on September 2, 1945, Japan-Ammon surrendered to the Allied Powers.

* By Thos. Plant. 40 pages, 25¢ postpaid. Destiny Publishers, Haverhill, Mass.

The Great Step

By CHARLES MILTON NEWCOMB

One of the most striking features of the story told in the passage system of the Great Pyramid is symbolized in what is known as the "Great Step." At the upper end of the inclined plane which forms the floor of the Grand Gallery there is encountered a large block of sandstone, 61 inches in length, which, at this point, rises sheer from the floor to a vertical height of 36 inches. The date at the bottom of this step is given as January 25, 1844.

Pyramid students, familiar with the index datings given the various points in the passage system by Dr. Davidson, know that, according to his interpretation, there are two different systems in the Pyramid chronology. I have before me an automobile road map of the state of Ohio. On it there appears the statement that this map is drawn to scale so that one inch equals about 12 miles. In one corner of this large state map there is a small inset map of the city of Cleveland, and here the scale is given as "one inch to the mile." In setting up their massive chronograph in stone the builders of the Great Pyramid seem to have had the same idea in mind, for the passages clearly indicate two "maps" or systems. One of these, spoken of as the "General Chronology System," runs over a long period of time, from 4000 B.C. to 1909 A.D. The scale here is on the basis of an inch to a year. The other, known as the "Special Chronology System," operates on an enlarged scale of one inch to a month. This latter system covers, apparently, the period spoken of in the Bible as "the latter days" or "the time of the end." The changeover between the two systems comes at the top of the Great Step with what is actually the last date shown in the General System, which is 1880 A.D.

But what we are here interested in is the symbolism of that sudden upward thrust which, beginning in January, 1844, continues until 1909 where the story is again taken up on the enlarged scale of the Special Chronology System. What actually took place in those eventful years so strikingly marked by the abrupt change from a gentle upward slope to a sharp vertical movement?

"Historically," says Dr. Davidson, "this period from 1844 to 1909 is the period of *unconscious* preparation for the Great War . . . here began a new epoch of industry and commerce. *1844 began the age of modern transportation* — railway and shipping, as 1909 saw the definite age of motor transport." Let us, therefore, begin with a study of transportation, communication, and commercial and industrial expansion, as influenced by the new inventions which came into being in this remarkable period of the world's history.

It was in the year 1844 that the 3,600-ton ship, *Great Britain*, proved that large iron ships were practicable on the regular trans-Atlantic run. The earlier steamships were driven by paddle wheels, but in 1855 the screw propeller came into general use and proved a great improvement.

In 1848 gold was discovered in California and within a year 50,000 people went westward to the new Eldorado. Some of the "49'ers" undertook the 19,000 mile voyage around the Horn, others sailed to Panama and, crossing the pestilential isthmus, took ship for San Francisco, while the most impatient and foolhardy braved the dangers of the overland trail. Railroad building now became a major activity. By 1852 a railroad was completed connecting New York and Chicago. Then a "Land Grant Subsidy" was given the railroads by Congress and by 1869 the first transcontinental railroad was completed. This same year, also, saw the invention of the Westinghouse air brake which made for greater speed and safety. By 1860 there were railroads in every country except Africa, China and Japan.

1844, as we have recently been reminded, was the year in which Samuel F. B. Morse sent the first telegraph message: "What hath God wrought?" The first submarine cable was laid in 1847, and the Atlantic cable spanned the ocean in 1866. Eleven years later Alexander Graham Bell invented the telephone.

It is most interesting to consider the advancements in transportation and communication during this period, in connection with the Pyramid's dated symbolism, and in their relation to Old Testament prophecy!

"But thou, O Daniel, shut up the words [of the prophecy concerning the end of the age], and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." (Dan. 12: 4.)

"The chariots shall be with flaming [fiery] torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one another in the broad ways: they shall seem like torches, they shall run like the lightnings." (Nahum 2: 3 & 4.)

What a graphic picture the old prophet here gives us of traffic congestion in our cities and of accidents on our super-highways.

It was in the year 1844 that the first rubber articles, shoes, etc., were exported from the United States to England, five years after Charles Goodyear had accidentally dropped a mixture of "india rubber" and sulphur on a hot stove where they became "vulcanized" together. And as early as 1846 the first pneumatic tires ("patent aerial wheels," as they were called) were used in London. A motor car, however, is a highly complicated device and it was necessary for many other things to come into being before it was possible for these modern chariots to "rage in the streets." In the period between 1847–53 Lord Kelvin worked out his theory of the electromagnetic system, but it was at least a dozen years later that this strange new force, electricity, was really harnessed by man and began doing useful work for him.

For one thing, as we now know, new steels had to be developed. It was in 1857 that William Kelly patented his steel converter and eleven years later a Sheffield metallurgist, Robert Mushet, demonstrated that tungsten, manganese, and chromium could be used as alloys in steel, so that tools could be worked up to a white heat without losing their cutting power. Charles M. Hall, while a student at Oberlin Col-

lege, in 1886, made aluminum in a laboratory experiment, but twenty years went by before this strange new metal became cheap enough for general use in industry.

The first oil well was drilled in 1859 at Titusville, Pennsylvania; oil refineries were set up and petroleum research began to make gasoline available for the new internal-combustion engines which were now being developed. And then came lubricating oil which, more than anything else, has made possible our modern high-speed machinery. For years inventors experimented with self-propelled vehicles but Duryea's "horseless carriage," the first real gasoline car in America, was not put on the road until 1891. The Ford Motor Company was organized in 1893, and in 1907 Henry Ford made the first one of 15,000,000 "Model T" cars.

Many other "firsts" in the field of invention are recorded dating from 1844, the date which marks the bottom of the Great Step. It was at just about this time that our chemists first began to get the concept of *synthetic* chemistry. Up until that time they were largely concerned with analysis, but now they began to be concerned with the possibilities latent in putting atoms together. In 1850 Pasteur proved that it was bacteria that caused foods to spoil. He demonstrated that it was possible to preserve food products by heating them in closed containers and the "tin can age" began, and at about the same time commercial refrigeration was developed and made practicable. Great progress also was being made in the field of agriculture, and visitors to the World's Fair in London in 1851 saw a model of the perfected McCormick reaper exhibited for the first time. It was in the year 1844 that Elias Howe discovered that by putting an "eye" in the point of a needle he could make a successful sewing machine. Six years later a great change took place in the field of illumination for the oil lamp came in, replacing candles. Friction matches had flared in 1836 but they were not very popular at first because of the overwhelming stench which they gave off when lighted. And then in the year 1879 came the great invention, Edison's incandescent light.

New worlds were opened to mankind when Abbe and Schott, working in their laboratory at Jena, made optical glass and greatly enlarged the possibilities of the microscope and the telescope. The site of the city of Hollywood, in California, was only a cow-pasture when George Eastman made his first long strip of celluloid photographic film in 1889, but even then people had been listening to Tom Edison's phonograph for twelve years.

ALL these things were, in the main, constructive, but we must also consider this period — the years 1844 to 1909 — in the light of Davidson's statement that this was "a period of unconscious preparation for the Great War."

"It was," he says, "a period of the development of forces and systems — financial, scientific, industrial, democratic, and military — and of the gradual concentration of the power of these forces and systems under the control of a few groups of individuals, in part acting on behalf of one or another European or American state, in part acting in the interests of International Commerce. 1844 A.D. is the epoch of British organized National Finance. By the Bank Charter Act of 1844 the Bank of England becomes the center of interest in times of pressure . . . and holds then a power the force of which can hardly be estimated."

This interval between 1844 and 1909 is also, according to Dr. Davidson, the central epoch of Jewish emancipation. "It is," he says, "the period during which the Jews became a power in the States and Councils of Europe and America." In 1844, also, the Factory Act was passed which brought great improvement in the whole English factory system, and in 1849 the Corn Laws were abolished, placing England on a free trade basis.

Referring again to Davidson's statement that this was a period of unconscious preparation for war, we find that during our own Civil War, in the year 1864, the USS *Housatonic* was sunk by a submarine, the first ship in history to suffer such an attack. In that same year a Swedish inventor, Nobel, made dynamite. Hiram Maxim, an American, perfected his machine gun in 1883. In 1906 Germany made the first submarines for her navy, and two years later the first British submarine was fitted with a Diesel engine.

On a wind-swept beach at Kitty Hawk, North Carolina, in the month of December, 1903, two young men, Wilbur and Orville Wright, made the first controlled power flight of a heavier-than-air machine. For good or ill man had, at last, discovered the secret of flight. Five years later Congress made its first appropriation, $30,000, for Army aviation, and within two years Admiral Fiske, USN, had launched the first torpedo from an airplane.

In the enlarged scale representation of the Special Chronology System in the Great Pyramid, which begins at the top of the Great Step, the first date there indicated is the year 1909. That was the year a French aviator, Louis Bleriot, flew across the English Channel from Griz Nez to Dover. *For the first time an airplane had crossed from the continent to England*, a harbinger of the German "blitz" which, some thirty years later, was to threaten the destruction of London, and of the great air fleets of Israel which, still later on, were to carry destruction to the enemies of the People of the Covenant.

DURING this action-packed period of history, when the scientists and inventors were so active in changing the whole manner of man's living, other strange and disturbing forces were affecting the minds of men. In general the ideas and beliefs of the people were in a state of flux and the masses were being moved to action by strange and unusual forces. For example in the year 1847 the Fox sisters, living near Palmyra, N. Y., began to report the "spirit manifestations" which led to a wave of spiritualistic seances all over the United States.

It was in 1844 that a mob broke into the prison at Nauvoo, Ill., and murdered Joseph Smith, Jr., then head of the Mormon Church. Two years later the Mormons under Brigham Young began their westward march which was to end with the establishment of the Mormon empire at Great Salt Lake.

The Rev. William Miller, a powerful preacher, just at this time, moved multitudes of people, in all parts of the country, to accept an interpretation of biblical prophecy in which the date of the second coming of Jesus Christ was set for October 22, 1844. His followers, estimated variously at from 500,000 to 1,000,000, held meetings in churches, tents, public buildings, and in the open air. Many gave away all their possessions, anticipating the end of the world which, however, failed to arrive on the date designated by the prophet.

An awakened social conscience was indicated by the fact that at the annual

conferences that year, of both the Methodist and Baptist denominations, slavery was, in each, the burning issue of debate. The American Anti-Slavery Society had been in existence for more than a decade but 1884 was the year when anti-slavery agitation came to a head in the churches. Also it was during this period that foreign missions began to assume the proportions of a genuine world-wide crusade. And it has been said that 95% of all this missionary activity has been conducted by the Israel nations.

So much for alterations in the world of material things and the currents of social change. What really concerns us here has to do with the deeper implications of philosophy and religion. What took place in this field during those fateful years?

THREE sinister movements, each quite distinct from the others and yet in some part allied each with the other, came into being during this period of the world's history. They were: *a*) a "rationalistic" philosophy, based on Materialism, *b*) "Modernism" in religion, and *c*) Marxian Communism.

Without attempting any extended discussion of this tremendously involved subject we may, at least, point out a few essentials. For a hundred years and more before the period marked by the year 1844, men had been looking about them at the world in which they were living and were beginning to regard it in a new and different way. The Age of Faith had given way to the Age of Doubt. New discoveries in science, imperfectly understood and wrongly interpreted, had shaken the faith of many in aspects of fundamental truth which the world had preserved and accepted throughout the centuries. Now, in the words of St. Paul, "the mystery of iniquity" became increasingly active and those "who believed not the truth but had pleasure in unrighteousness" became subject to "a strong delusion."

The nature of this "delusion" is well represented by an article in the Encyclopedia Britannica which says, in part:

"The generation inspired by the revolutionary tendencies of 1848 resented idealism [in philosophy]. Stimulated by the microscopic biology of Schwan, who showed the cell to be the unit of plant and animal organisms, by the chemical researches of Liebig, the discovery of the principle of the conservation of energy, etc., the scientific spirit of the age revolted against the idealist's indulgence in romantic speculation. Industrial progress in the technical arts and the consequent improvement in economic and material conditions of life also helped to stimulate special interest in things material. *The whole cycle of life was described in terms of matter and energy.* 'Physical conditions,' said these writers, 'are the main determinants of human destiny.' Helmholtz' memoir on 'The Conservation of Energy' was published in 1847. Herbert Spencer, whose conclusion was that 'metaphysics is a mirage,' brought out his first book in 1852, and Darwin's 'Origin of Species' was published seven years later. One of the most influential writers of the day was Buchner, whose book, 'Force and Matter' (1855), served for a considerable time as the source book for materialism."

But it was chiefly against the Christian religion and especially against the Bible as the inspired word of God that the attack of the Synagogue of Satan was directed. And it is interesting to note that in this very year of 1844 which looms so large in our story, there was born into the world an evil genius later to be known as Frederick Nietzsche. As a boy, when he was only eighteen, this misguided individual lost faith in the God of his fathers and spent the remainder of his life looking for a new deity. In his published writings Nietzsche identified Christianity with what he called "the cult of servile morality" and attacked it accordingly. He unqualifiedly rejected supernaturalism, declaring that "the Christian concept is one of the most corrupt concepts of God ever arrived at on earth." Taken altogether his doctrines of the "superman" and "the will to power" represent very definitely the theology of the pit and we have very recently seen what happens to a nation when it accepts and bases its philosophy of statecraft upon such teaching. We should note here also that later on from Germany there came Sigmund Freud, a thorough-going materialist, whose sanction of *laisse faire* in matters of sex has contributed another confirmation to determinism.

IN this alien soil, planted by atheists and "rationalists," and carefully nourished and tended by the enemies of Israel, there grew up a poisonous and deadly "tare" known as "The Higher Criticism." Masked in the beginning under the pretense of being a scholarly study of Bible meanings, this soon appeared for what it really was, a subversive attempt to destroy the faith of Christians in their Book. Actually the Higher Criticism may be said to have its beginning in the writings of Baruch Spinoza, a Dutch Jew who was born at Amsterdam in 1632. Hume speaks of him as "a famous atheist," and his books were proscribed by the States General of Holland "as dangerous to society and to religion."

About the middle of the 18th Century the question of the origin of the Pentateuch was taken up by Jean Astruc, an eminent but immoral French physician. His book, published anonymously at Brussels in 1753, laid the clear foundation of the existing doctrines of the Higher Criticism. Gotthold Lessing (1729–1881) sounded the keynote of the critics when he demanded in religious matters the treatment of the Bible as a collection of literature *produced by human means* and therefore subject to the same rules of criticism as all other human productions. Along with Lessing came Immanuel Kant who made "rationalism" acceptable to the German people, and so began the attack. The doctrine of the inspiration of the Bible was denounced by these critics as an unintelligible and antiquated notion. The supernatural element which forms so much of the teaching of the Book was attributed partly to the artificial delusions of magic and partly to the natural delusions of a superstitious time. "Science has shown," asserted this smearbund, "that there is nothing in the Mosaic record of creation; natural philosophy has done away with miracles, biblical criticism has proved that the books of Moses are spurious; the biblical records of creation, the fall, and the deluge are myths, distorted legends handed down from Babylon or elsewhere. The Abraham of the Bible never lived, Moses was a myth, there never was a man named Daniel." Thus Harnack, Winkler, De-Wette, Baethgen, Strauss, Holtzmann, Krautzsch, Wellhausen, virtually all of them, it is interesting to note, were products of that German "kultur" which later on was to produce Kaiser Wilhelm and Adolph Hitler, both of whom have sought, by all means within their power, to destroy God's people Israel.

To these so-called "higher" critics the God of the Old Testament was merely "Jahwe — a moralized idea of

God, a tribal god, a god of battles, of mountains, of steppes, the west-semitic moon-god, an astraltheoretic image, a monotheistic product of legends."

"These critics," says Bettex, a contemporary writer on the subject, "do not know, and do not care to know, that God really chose this people [Israel] from among all nations to be His people, and that He led them as a shepherd leads his flock; that he is the Holy One of Israel and their watchman whose eye sleeps not and slumbers not, and that His future purpose concerning this people includes grander and more glorious things than the world has ever witnessed. So-called modern criticism, which is coming more and more exclusively to be a mere criticism of the form and husk, is unable to offer anything that is concrete, true, and real, because it despises the only source of truth, the divine Word . . . it knows little of the present creation and nothing of the eternal. Its over-estimation of its own wisdom and knowledge is consistent only with a small conception of the universe, and can be explained only on the ground of such a conception."

From such beginnings as these came the system of theology we know today as "Modernism." Having wandered so far from the Father's house, having dwelt for so long as a bed-fellow among the swine, nourished only upon the husks of materialism and rationalism, it is small wonder that it now presents to a war-torn world no explanation of the present and no hope for the future.

THE third and last of the three sinister movements above noted is Marxian Communism. Again there comes into the picture the important year which marks the bottom of the Great Step. For it was in that same year of 1844 that Karl Marx, the atheist and revolutionary, had his fateful meeting with Friedrich Engels, the man who was, later on, to furnish the money and means whereby the subversive ideas of Marx could be made effective. "It was Engels," says one writer on the subject, "who was to make the name of Marx a slogan, a banner, a source of bitter controversy which would split the world into two hostile camps . . . because of him in all countries, Marxism was to become a fiercely defended creed and a basis for dictatorships."

Marxian socialism is, of course, fundamentally anti-religious. A Communist cannot be a church member. Lenin said:

"An anti-religion center must be created to assist the Communist Parties in all countries, to guide their constantly growing movements against religion and the clergy. The rise of the atheistic movement imposes upon the Communist Party the task of increasing the anti-religious struggle."

A handbook for new members of the party, translated by Ivy Low, wife of Maxim Litvinoff, states:

"The Communist cannot believe in God. He knows that religion is nothing but a means for duping the people in the interest of the exploiters. The Communist cannot be a believer and must not take part in any church ceremonies whatsoever."

When Maurice Sugar, a leading Communist was a candidate for city councilman in Detroit, the Communist party literature advocating his election made this appeal:

"Vote for Comrade Sugar who will aid in making the revolution . . . His slogan is 'Close the churches' . . . Down with religion which is the opium which the ruling class feeds you to keep you satisfied with the miserable existence which you lead . . . there is no God . . . To all the friends who hate the smug priests of the Catholic church and the slimy hypocritical ministers of the Protestant churches; to all those who are oppressed by this damnable government, [that is to say, the American Republic], we address this message in behalf of our candidate."

Norman Thomas, many times the Socialist candidate for President, defines Communism as "a militant atheism held with all the fervor of a religion." And a Government Report (H. R. 2290) says: "The Communists are the heralds of a new social philosophy, the apostles of an intellectual religion divorced of all spirituality."

Max Eastman says of Communism:

"It is not an open political party presenting a candid program to the electorate but a *secret society* having purposes not revealed to those who vote. The heads of this secret society were designated by a foreign dictator, are removable by him, and receive orders from him on all vital questions by cablegram. In the name of Americanism, and with the assistance of a Russian dictator, Browder and his cohorts are building an unscrupulous machine of power that in success would stamp out every remnant of America's real rights and liberties, and what respect she has for mercy, justice and scientific truth."

Considering the sinister character of these three movements, Materialism, Marxism, and Modernism, as developed in the time interval represented by the Great Step, it might well seem that this could be more properly symbolized by a downward step rather than by a vertical rise.

Perhaps the best explanation of the problem is to be found in a study of the Master's parable of "The Wheat and the Tares." What we are here considering is "the field of *mixed* seed." The year 1844 marked the beginning of a period of "good growing weather," when both the wheat and the tares shot up rapidly from the soil. The tares, sown by the enemy of mankind, have grown rapidly, but, at the same time the wheat, planted and nourished by an all-wise, all-loving Creator God is beginning to "head up" for the harvest. And the time of the harvest is near. Read again the parable in the 13th Chapter of Matthew and see the end of the matter. The period covered by the parable is the Christian age only. Verse 39 says, "The harvest is the end of the age." And, viewed on the enlarged scale of the Pyramid's Special Chronology System, the "time of the harvest" is clearly the same as the time of the "judgment of the nations," as given in Matthew 25, and this, in Pyramid chronology, began September 16, 1936.

On March 4, 1945, we reached the half-way mark, and if we consider the south wall of the King's Chamber as marking the end of this period of the Judgment we discover that the date there given is August 20, 1953.

Just off the press:

METALLURGY IN THE BIBLE

By Andrew B. Buchanan

THE spontaneous demand for extra copies of DESTINY for July, containing the above study, exhausted our reserve supply of that issue within a few weeks of its release. And still the orders continued to arrive. Accordingly, we have reprinted this entire study, complete with its twelve diagrams, in an attractively printed booklet containing 36 pages and cover. This exhaustive treatise deserves the attention of every Bible student. 25¢ postpaid. Destiny Publishers, Haverhill, Mass.

Review of World Affairs

By KENNETH de COURCY

London, October 1 (BY CABLE)

Stalin and Russian World Policy

RUSSIA has become involved in policies of great complexity. Sometimes it seems as if everywhere her affairs were being swept forward upon a flowing tide. But that impression is deceptive. She has won and may still achieve vast gains. Nevertheless, she is embarrassed and even losing ground in many places, while at home great uncertainties persist.

Stalin himself doesn't want another war in his lifetime. He is tired. Whenever the Western Powers stand really firm he gives in or compromises. But of course he does want, and indeed must have, big diplomatic successes. His problem is to gain these when all the Great Powers know that he is unwilling to press anything to a final crisis. It would have been grand for Russia if, following victory, Stalinist Parties had risen to power throughout Europe before any other forces got to work. But this has not yet happened.

There is an inner struggle. The politicians and the soldiers both want power. . . .

The Middle East

This is the area where the ultimate balance will be struck. It is in this area that Russia is working most intelligently and with full realization of the enormous significance of every move. We know a good deal about it all because one of our most distinguished observers is at this moment in the heart of Arabia and in close contact with the leading men in those parts.

The Arab League is under vigorous leadership. Its Secretary-General, Abdul Rahman Pasha Alazzam, is a big man. He faces giant tasks. He accepts as basic fact that the economic well-being of all Arab States depends on good relations with the Powers. His big trouble is, however, that the prestige of the League depends upon wresting big political concessions from some of those very nations. The elimination of Italy was popular, and Britain gained all the prestige. She also gained from her Levant policy. Her difficulties arise when it comes to Palestine.

The United States is in the same boat. The Arabs hold that the 1939 Palestine White Paper, although not satisfactory to them, should be considered final. They say it represents their last concessions. Moreover, they insist that at the meeting with King Ibn Saud, after the Yalta Conference, both Roosevelt and Churchill promised no new approach to the question would be made without consultation with the Arabs. They regard President Truman's recent Press Conference statement, that the Palestine question was discussed between himself and Mr. Churchill and Mr. Attlee (though not with Generalissimo Stalin) at the Potsdam talks as a breach of that post-Yalta promise. *His statement created an uproar throughout the Arab world, of which too little has been heard outside.*

We also have news from an observer right inside the Zionist Movement in Palestine. The Zionists hate the White Paper. They never thought it went far enough. The fearful persecutions which the Jews have suffered in Europe, and the general decline in their fortunes all over the Continent have worked them into a state of tenseness. Big trouble is brewing in their camp, too.

Throughout great areas of Eastern Europe there is a steady southward movement on the part of the Jews. It is continuous and large. *There is a trek by train, on horse, on foot, slowly but surely towards Palestine.* Our observers have been deeply impressed by this. Perhaps never before has the Zionist feeling been so strong, or in the eyes of Jewry has Zion seemed a prize more desirable. Something (what can it be?) draws them irrevocably towards the ancient land. Both sides, therefore, are making heavy demands and are passionate. The great safeguard is that the Jews realize the vital importance of Anglo-American friendship.

A moderating influence in the Arab League is Ibn Saud, who remains convinced that the Arab world should never quarrel with Great Britain and America. *Everything that has happened in the last few years has strengthened this conviction, and this is a great stabilizing factor.* Ibn Saud will support the Arab League in many of its demands. His words will perhaps be sharp, but in every ultimate issue his influence will be brought down on the side of peace. He will be against quarrelling. At present neither side is therefore inclined for a big quarrel with Britain and America.

But it would be very different if Russia came down heavily on one side in the Arab-Jew dispute. Then it would be *a much more serious business.* The best of the Arab leaders are frankly worried about that. *They look towards Europe and they see a group of States completely dominated by the Soviets. They see developments in the Far East which in their eyes favor Russia more than any other Power. The steady pressure upon Persia and Turkey adds to anxiety, while the claim to Tripolitania causes great alarm. The surrender of the Dardanelles to Russia or the entry of the Soviets into the Mediterranean area would be regarded throughout the Arab world as a major triumph for the Kremlin, and one of the heaviest blows ever struck against Britain and America.*

The Far East

The Russian Pact with Chungking had the object of lessening American influence there and forcing an entente with Yenan. Once that was gained, it was thought the Yenan influence would prevail. The terms demanded by the Communists made that much clear. The Russian method was clever and it again showed Stalin's extreme reluctance to create a clear-cut crisis. If he had bluntly recognized Yenan without first playing the Chungking card, he would have offended America beyond repair. He does not want to do that. *This method is intended to gain a considerable object without drastic consequences.*

The whole policy can be seen in a clear light if the Yenan Chungking talks and accompanying propaganda are fol-

lowed. If America remains firm and supports Chungking against the Yenan demands, Russia (under Stalin) is unlikely to press too far. *If America weakens, China will swing into the Russian bloc.*

Austria

The other day an observer of ours stood on the hills near Graz. The Russian Army in Austria presented a surprising spectacle. It is not motorized. It moves like an old-time army on small horses, and with small wheeled carts. To watch it slowly moving northwards was an amazing sight. Amongst great clouds of dust this vast army of horses and horse-drawn vehicles was slowly withdrawing. It hardly seemed to fit into the contemporary context of vast mechanized armies, atomic bombs, and great air fleets. It was like a scene from an old campaign.

The Russians are withdrawing for a simple reason. The Red Army has been living on the country, and having exhausted the supply is now hungry. Lack of food has forced the steady withdrawal eastward.

Nothing has impressed the Austrians more than the Russian soldier's ignorance of the modern world. Many are astonished to see electric light, and play with the switches like children. Watches and clocks they will almost die for. They are tremendously intrigued and are very anxious to take what they can back home with them, things they haven't dreamt of. In Graz houses have been completely stripped and most people there possess nothing except what they are wearing. In one village nearby all the inhabitants were assembled in the market place, and stripped of everything including their clothes. And thus it has been. Red Army officers haven't been able to stop it.

The Course of British Politics

The political situation in Britain was never more interesting. The Government is in great difficulties. Its Back Benchers are critical about Foreign Policy, housing, demobilization. On any of these issues the Government may find itself saved in the Lobby of the House of Commons by the vote of the Conservative Opposition. If this happens there will be a big crisis in the Socialist Party. Some people think it won't come for a year: others that pressure of public events at home and abroad will bring it sooner.

Mr. Bevin is pursuing a Foreign Policy more strong and conservative than Mr. Eden's. It is the exact opposite of what the rank and file of Labor propagandists said on every political platform throughout the length and breadth of the country. Foreign policy is important enough. But when housing and demobilization are added, it makes it a serious business.

The dissatisfied Leftists are, however, split over Russia. Some think Mr. Bevin is right, others are sure he is wrong. There is more — much more — common ground about home politics. The critics think they can induce both Mr. Ameurin and Sir Stafford Cripps to resign from the cabinet if home affairs are not dealt with in a more revolutionary way. These critics have great personal contempt for the older Labor leaders, and have no feelings of sympathy for them.

Mr. Bevin has made a very good impression on the Foreign Office officials, partly because of the firmness of his decisions. He is a very different man from Mr. Eden. Eden made his decisions (when he made them) by instinct. He seldom read the official papers right through and was bored by a recitation of facts. He strongly believed in his natural flair, and usually relied on it. Although he had temperamental dislike for official methods, he was nevertheless unconsciously much influenced by officials.

Mr. Bevin reads his papers from A to Z. He is a great one for facts. *He makes up his mind on the facts and sticks to his views and fights for them through thick and thin.* Criticism doesn't bother him at all — whereas it used to upset Mr. Eden very much. Bevin doesn't care what people say about him — Eden was much bothered by it. The Foreign Office finds the change very satisfactory. But as the policy being followed is so contrary to former Socialist propaganda, it is causing a large stir the end of which can't yet be foreseen, except that there is trouble brewing in a very big way.

The United States

United States politics have undoubtedly swung towards a revived Americanism, though not Isolationism in the pre-War sense. The President is devoting most of his time to home affairs. Close though the relations are between Britain and America, there are some deep gaps.

The U. S. has moved to the right: Britain to the Left. The Americans are chopping up bureaucratic methods, cutting red tape into ribbons and sweeping officials away. The British are tied up by endless miles of tape, restrictions persist, and there is a strong tendency to make many wartime measures permanent. Every American eye is upon reconversion and getting back to peacetime.

While the British business man is floundering in a mass of bureaucratic regulations and running from department to department about the control of this or that, the American is scouring the world for orders. American export trade is going to be developed on an unprecedented scale. This, however, may prove the very thing to stop the present tendency in Britain, and to bring about a new outlook and large changes with political consequences.

Everything America does will have a direct reaction upon British psychology, economics, and politics. It is probably true to say that the future of trends in Britain can be foreseen by looking closely at what is happening in America. What is happening there will force Britain to do things regardless of doctrine and theory.

In foreign policy America is largely clearing out of Europe and going deep into the Middle East. But strategically that is *the* area of tomorrow. With her quick reactions and instinct for modernism, she has plumped right into the biggest thing. The Middle East, so vital in the war, is going to prove the place of decision in the balance of super-world politics. America means to be right there.

* * *

THE foregoing is the second *monthly* presentation of excerpts from "Review of World Affairs" by Kenneth de Courcy, cabled from London and published in DESTINY by special arrangement with the author.

Readers will recall the entire de Courcy Cable in our issue for May, 1945, comprising six and a half pages as set for DESTINY. In publishing two pages of excerpts it is naturally not possible to include everything of significance in this highly regarded monthly Cable. If, therefore, you desire the complete "Review of World Affairs," it may be obtained by subscription, at $10.00 a year, through Destiny Publishers, Haverhill, Mass., in which case it will come to you direct by mail as soon as printed following receipt of the Cable. — ED.

Thy Wrath is Come

By WILLIAM O. LAY, JR.

On September 16, 1936 the nations of the world entered a period designated in Great Pyramid symbolism as that of the King's Chamber or the "Hall of Trial and Judgment." And in connection with judgment, the fourteenth chapter of Revelation mentions the number 1600.

Significantly, then, exactly twice 1600 days (by solar measurement) after September 16, 1936 came an event which, more than any other single occurrence of these momentous years, indicated that the sands of time are running out on human willfulness and waywardness, and that the stern Divine injunction, "Seek ye me, and ye shall live," can no longer be disregarded with impunity. The date was August 6, 1945, and it marked the destruction of Hiroshima in the first use of the atomic bomb.

Perhaps no other event in history has loosed the flood of comment and discussion that followed this one. Viewpoints expressed ranged from thankfulness for the discovery of a weapon which shortened the Pacific War and saved thousands of Allied lives to the opposite extreme where certain commentators charged the nation with "flouting the laws of God" and certain pastors banned services of thanksgiving in their churches after the close of hostilities on the grounds that the end did not justify the means.

But as is usual in this time of weakened faith; of sugar-coated, watered-down doctrine that passes for Christian teaching, there was almost no attempt to interpret this event in the sure light of the Scriptures. We had an overwhelming flood of what various persons — great and small — thought the occurrence betokened, but little attempt to seek out what the revealed Word of God provides as guidance in troubled times such as these.

And make no mistake, guidance is necessary. For no matter how sincere and well-meaning one may be, if his utterances do not square with the declared purposes of God, then his words are vain and he himself is in danger of the punishment awaiting those found contending with God.

The destruction of Hiroshima was spectacular and awesome in its suddenness, but only in that respect did its fate differ from what has befallen other cities at different times. The weapon used was novel, but at various times in the past other chosen agents of the Divine purpose have wrought even worse devastation on yet greater cities. Cyrus was the agent selected to overwhelm Babylon; Titus and his Roman legions those sent to ravage Jerusalem. On other occasions Divine wrath has been wreaked directly, as witness Sodom and Gomorrah, or more recently, Pompeii.

So the question of whether Hiroshima is a blot on the national conscience — as some critics declared — reverts in the end to the simple proposition: Did the United States, in so doing, perform an act contrary to the will of God? If not, then those whose voices are raised in condemnation would do well to *pause and consider Whom they are protesting against.*

It is written, "If there is misfortune to a town, has not the EVER-LIVING produced it?" (Amos 3: 6, *Ferrar Fenton Translation.*) Whether by direct intervention or by instruments placed in the hands of human agents, the Divine purpose is constantly at work to see that evil does not go unpunished and that the declared penalties for national sin are not slack in arriving.

Nothing in the prophecies would indicate milder retribution for the Japanese than they received. Quite the contrary. The Divine promise was, "And I will execute vengeance in anger and fury upon the heathen, such as they have not heard." (Micah 5: 15.)

And in respect to the Japanese in particular the Prophetic Word states, "The residue of my people shall spoil them, and the remnant of my people shall possess them." (Zeph. 2: 9.) So the Japanese fell even before the redeployment of Allied forces to the Pacific was well under way, and are now under the control of General MacArthur and his Army of Occupation.

"This shall they have for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

"The LORD *will* be terrible unto them: for he will famish all the gods of the earth; and *men* shall worship him, every one from his place, *even* all the isles of the heathen." (Zeph. 2: 10–11.)

The last part of this prophecy is yet unfulfilled, and forebodes still greater chastisements before they are constrained to abandon their pagan, idolatrous religion and worship the Lord of hosts. Significantly, then, on September 21st General MacArthur stated, "Japan industrially, commercially, militarily, and every other way is in a state of complete collapse. Her food supplies are scarce and she faces conditions in this emergency that may well become catastrophic. Her punishment for her sins, which is just beginning, will be long and bitter."

Thus there can be little doubt that what has befallen Japan, and what will yet befall her, is strictly in accord with the prophetic picture. Is Manasseh-Israel at fault, then, for having carried out part of the sentence with a potent new weapon provided for the purpose? Certainly not. Rather would they have been at fault for refusing to use it once it had been placed in their hands.

"To execute vengeance upon the heathen, and punishments upon the people;

"To bind their kings with chains, and their nobles with fetters of iron;

"To execute upon them the judgment written: this honour have all his saints." (Psalm 149: 7–9.)

It would be well for those who impute sin to Israel for employing the atomic bomb to first examine the record. If the duty of Israel is not that of meting out punishment to unrighteous nations, then they are on solid ground. But if Israel acted in accord with her destiny, then they should take heed lest they be found in opposition to God rather than in accord with Him. And opposing Him is a perilous undertaking!

Shortly before 600 B.C. Necho of Egypt came up to fight against Carchemish. Josiah, the king of Judah,

sought to prevent him from doing so, whereupon Necho sent ambassadors to Josiah saying:

"What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not." (II Chron. 35: 21.)

But Josiah paid no heed, led his armies against Necho, and was mortally wounded. There is a lesson here which should be carefully noted in these critical times when many professed religious leaders so imperfectly discern between good and evil that they are frequently found in fellowship with those who hate the Lord, thus giving aid and comfort to His enemies. Whatever motives prompted Josiah — and he unquestionably deemed them good and noble motives — the result was fatal. So also are those courting disaster who today would prevent His people Israel from carrying out their appointed duties and who raise cries of anguish when the foretold doom falls upon evil nations.

Hiroshima and Nagasaki were terrifying chastisements for Japan; but could anyone suppose that Nanking, Pearl Harbor, Manila, and the countless other acts of bestiality dotting Japan's road of conquest could bring other than bitter fruits?

Would that more men today had the sure perception of St. Paul, who wrote:

"Is God unrighteous who taketh vengeance? (I speak as a man)

"God forbid: for then how shall God judge the world?" (Rom. 3: 5–6.)

Even without the precise corroborative testimony of the Great Pyramid, it should be obvious that these are years of judgment — the time to which Isaiah was looking forward when he wrote, "For the day of vengeance is in mine heart, and the year of my redeemed is come." (Isa. 63: 4.) And as the meting out of judgment is intensified in the months ahead, those not attuned to the sweep of events will find it ever more difficult to account for those things coming upon the earth.

"For these be the days of vengeance, that all things which are written may be fulfilled." (Luke 21: 22.)

Only because so little attention has been paid to the "things which are written" has the atomic bomb caused such widespread confusion and consternation. Had more attention been paid to the "light that shineth in a dark place" there would be no cause for dismay as the foretold wrath is revealed. But little emphasis has been placed on these sterner sections of Christian doctrine, and the public as a whole is woefully unprepared to cope with them.

HOWEVER, the fear and trepidation which the harnessing of atomic power evoked in so many quarters is in itself a fulfilment of the pages of prophecy. Did not the Master Himself say the times would see, "Men's hearts failing them for fear and for looking after those things which are coming on the earth?" Perhaps all unconsciously, men realize that the tremendous potentialities unleashed will wreak changes surpassing anything even this generation, acclimated to change, can comprehend. They see a terrifying new weapon of destruction, and wonder if it can be prevented from destroying them.

Of course, historically speaking, there are ample grounds for alarm. Gunpowder, mass production, the airplane, and countless other scientific advances have all been turned to destructive purposes, and what hope is there that the new discovery will fare any better? And it is tragic and disheartening to hear certain of the nation's leaders proposing to control atomic power by "treaty" or "international agreement." Certainly the past few decades have amply demonstrated how futile such scraps of paper are.

No, this time there is only one way out.

"Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts." (Zech. 1: 3.)

But the great majority of citizens, if they comprehend this at all, do so only vaguely. They realize that a new way of life may be required, that old shibboleths may have to be discarded, and — perhaps instinctively they recognize that their lives will be violently upset in the consequent spiritual trial.

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" (Isa. 33: 14.)

Certainly a nation accustomed to taking its religion lightly, a nation which renders lip-service to God even while following the willful ways its heart is set on, is unprepared to make the far-reaching changes implicit in the command, "Turn ye unto me." Every branch of national life — economic, religious, political — is involved, and only in full recognition of what the Lord requires can a safe course through the perilous passages ahead be charted.

For if the Divine anger is kindled against the nations outside Israel, it is also rampant against those things which are false and unrighteous within the Kingdom. Where are the voices that should warn of this coming judgment? Foremost among them should be those charged with ecclesiastical leadership; but, with certain notable exceptions, this source is silent. Just as in the late thirties — when it left the nation unprepared through support of pacifism and a welter of other isms — it is now concerning itself with preaching the doctrines of men rather than the Word of God. Much of the current opposition to universal military training comes from church groups, even in the face of the strict instructions which Israel's Constitution gives for its institution.

In discussing the atomic bomb, the Archbishop of Canterbury is reported to have seen in it further proof that war is an unclean business, and to have said that none can touch it without defilement, even in a righteous cause, even to defend . . . sanctity of human life. What then? Would he hand the battle to the forces of the adversary by default? Would he have turned Anglo-Saxondom, with its hard-won heritage of freedom and enlightenment, over to the darkness and slavery which the Nazi "New Order" so horribly demonstrated in France, the Low Countries, and Scandinavia?

Clearly, even as the ecclesiastical leadership failed to urge preparedness in the pre-war years, it is now failing to provide forceful guidance for the post-war period of tribulation.

Even as Ezekiel predicted:

"Your preachers, Israel, are like foxes in the ruins. They have not mounted to the breaches; they have not defended the walls for the House of Israel, standing in the battle, in the day of the EVER-LIVING!" (Eze. 13: 4–5, *F.F.*)

And so the judgment is written:

"They shall not come to the Council of My People, nor be recorded in the records of the House of Israel, nor shall they arrive

at the soil of Israel, — until they learn that I am the EVER-LIVING." (Eze. 13: 9, *F.F.*)

TURNING to the field of judicial procedure, we find equally stern warnings. Far too often in the nation's courts do the guilty escape punishment through legal technicalities. And far too often even when the guilty party is sentenced the person whom he wronged is left without adequate compensation and restitution for the wrong. Only when the rules of procedure as given in the Statutes and Judgments of Moses are adopted will this situation be remedied. And only when it is remedied will the Divine anger be turned aside.

"Seek Good and not evil! that you may live, — and then the LORD GOD OF HOSTS will be with you, as you assert. — Hate Evil and love Good, — Establish justice in your Law Courts! — Perhaps the LORD OF HOSTS will be merciful to the fragments of Joseph!" (Amos 5: 14–15, *F.F.*)

Iniquity and injustice in any field of human endeavor bring the danger of Divine penalties. Human society may tolerate those who grow wealthy through sharp commercial practices, and even honor them, but the activities of these manipulators are still part of the load of unrighteousness for which the land suffers. "Making the ephah small and the shekel great, and falsifying the balances by deceit" may be winked at in many cases, but Amos and Micah show that this cannot be done with impunity.

"Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable?

"Shall I count them pure with the wicked balances, and with the bag of deceitful weights?

"Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins." (Micah 6: 10, 11, 13.)

"Shall not the land tremble for this?" asks Amos after dealing with the same evils. National righteousness is no "here a little, there a little" proposition. Every branch of the national life must be soundly based on the decreed statutes or the people will suffer.

NOR can a nation which takes the Sabbaths lightly be called righteous. When the day set aside for rest and quietness is used by many as a wide-open opportunity for noisy amusements, then the whole nation must bear the penalties. Conversely, only when the evil is expunged may the nation receive the blessings attendant upon Sabbath observance.

" 'If on Sabbath you hold back your foot,
And make My Holy Day your delight,
And declare that My Rest is a pleasure,
To worship the LORD with respect,
And by forming your path do it honour,
Not seeking your pleasure or trade,
Thus delighting yourself with the LORD,
You shall ride on the Heights of the Earth,
And feed on the portion of Jacob, your father,' —
So, the LORD's mouth has declared!"
(Isa. 58: 12–14, *F.F.*)

But if imperfect observance of the weekly Sabbaths is a fault, what then of the total national neglect of the yearly Sabbaths — the year of rest decreed for the land every seven years, the year of release every fifty years? By neglecting the latter, we have inflicted on each generation a burden of old debt from previous years, thus depriving them of much of the fruit of their own labors. Through neglect of the first a whole train of evils has come upon the nation — crop surpluses, depressed farm prices, insect scourges, and — perhaps most important of all — a progressive deterioration in the quality of the food produced through soil-exhaustion.

On April 16, 1945 the New York *Herald Tribune* carried a statement by Dr. William A. Albrecht, of the University of Missouri, who reported that the human species is degenerating as a result of declining soil fertility. "The nutritional bases of our plants have been slipping to lower levels," he said. "The plants, in turn, are giving forages of lower nutritional values to animals. The human species, likewise, is moving to lower levels."

Truly, as Micah predicted of these latter times, "Thou shalt eat, but not be satisfied." When the food eaten is deficient in the vital elements necessary to full health, then the nation's citizens inevitably bear a constantly increased burden of sickness and unhappiness through lowered vitality. There is no half-way cure. Only when the land is permitted to replenish itself by the year of rest will the remedy be found.

And what of tithing? It may seem a small thing, this failure to set the prescribed percentage of the national increase aside for the Lord. But is it a small thing? If cheating and dishonesty among a nation's citizens evoke the Divine anger, would not cheating God Himself do so in a much greater degree? And so it does.

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

"Ye are cursed with a curse: for ye have robbed me, even this whole nation." (Mal. 3: 7–9.)

WELL may the nation confess, "We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us." But perhaps the most scathing denunciations of all come when Scripture deals with the man-made, gold-based money system under which the nation's business is conducted. A heritage of Babylon, this system has been the source of incalculable misery as, through manipulation of money-values, it prevented men from reaping the full fruits of their labors, shut from them the benefits of God's providence by "controlled scarcity," and created the misery of depressions in alternation with the unbridled recklessness of boom years.

Isaiah, Jeremiah, and St. John in the Revelation all devote whole chapters to this iniquitous system and the doom awaiting it. The judgment decreed — utter destruction — is well under way, and the inflationary trend in evidence since the close of hostilities will unquestionably hasten the process.

Thus the time draws near when each Israel citizen who has not already done so must make a crucial decision: shall he pay allegiance to the collapsing economic system or to the Kingdom of Christ? There is no middle ground. "Ye cannot serve God and mammon," said the Master. To serve mammon is to serve Babylon, and to serve Babylon is to partake of Babylon's destruction.

It makes a grim picture — this scene of devastation befalling the nations outside Israel, and so many false practices within the Kingdom coming up for judgment. But it need be neither appalling nor disheartening to those who understand. As Esdras wrote:

"If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot

it come that is sown with good." (II Esdras 4: 29.)

It is no time for faltering or faintheartedness. Rather there should be quiet thankfulness that the Divine Hand is so surely guiding His nations through the troubled waters into the promised harbor of rest. For the time allotted to evil nations and to troublemakers within the Kingdom is fast running out.

"But the present earth and skies are treasured up by His intentions, reserved for fire at a period of judgment and destruction of wicked men." (II Peter 3: 7, *F.F.*)

UNDERSTANDING the meaning of the times brings with it a duty. For there will be unparalleled perplexity and confusion all about as the mills of judgment grind ever finer, and only as knowledge of the truth of the Word and of its precise fulfillment in current events becomes more widespread can the shock of this transition period be eased. To those who do understand goes the injunction:

"Strengthen ye the weak hands, and confirm the feeble knees.

"Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you." (Isa. 35: 3–4.)

The promise of what is to come far surpasses the afflictions of the present, and no one whose faith rests on the full Word of God need tremble as he faces the future. Did not the Master Himself say, "Let not your heart be troubled, neither let it be afraid?" The faith of the Apostles and the Saints gives this assurance, this certainty, even as the foretold wrath begins to fall on all things marked for judgment.

"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.

"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." (Mal. 3: 16–17.)

Let the babel of confused leadership reach to the skies as unrighteous nations fall before the fiery anger of God. Let those of weak faith tremble at the forces loose in the world. One is coming with power over all things, fully capable of holding the nations in subjection and of preventing unregenerated men from using atomic power as a weapon of destruction against Israel.

"Hence it is right with God to repay your afflictors with affliction; and to you, the afflicted — rest, with us, at the manifestation of the Lord Jesus from heaven, with messengers of His power: in fiery flame giving judgment to those not perceiving God, and to those not attending to the glad tidings of our Lord Jesus, whose sentence shall be eternal banishment from the presence of the Lord, and from His mighty rectification, when He comes to be exalted by His saints, and admired by all believers, and He will confirm our testimony to you in that day." (II Thess. 1: 6–10, *F.F.*)

Soviet-American Relations

STATEMENTS published recently, contained in a private letter from an American officer of high rank in the American Army of Occupation, show there is now no fraternization between our soldiers and those of the Red Army due to Slav suspicion and distrust of us.

Karl H. Von Wiegand, after citing the above, states:

"Especially interesting were this officer's remarks that it was known in American circles that Soviet authorities had engaged with promises of high rewards all German scientists and technicians who even remotely had anything to do with German atomic bomb and atom-splitting enterprises, and had taken them to Russia.

"Soviet laboratories in numerous cities and in isolated places in the interior, according to this officer, were reported to be working day and night on finding the secret of the atomic bomb.

"Aside from that, the Russian scientists with the aid of the Germans, reportedly were working on a new kind of 'death ray' and 'soundless wave of intense vibration.' The latter had its origin in the laboratories of the great Siemens electric plant in Berlin nearly fifteen years ago."

Does all this look as though Russia is interested in peace? Let those who, blind to realities, laud Russia as the great exponent of world unity and peace explain why the Soviets are even now arming and preparing with a speed and intensity that belies the statement of her friends that she has no intention of making war upon others.

Let these same friends of Russia please explain Foreign Commissar Molotov's action in the Council of the Foreign Ministers at London resulting in its ending in failure? In both his attitude and statements he was insulting to Secretary of State Byrnes and Foreign Secretary Bevin. France also was insulted by his opposition. This is hardly the position one would take who is interested in world peace but it would be the attitude of one who hopes to engender strife. The leaders of Russia are for war and not peace, and time will yet prove how true this is.

The situation is further complicated by the fact that the Soviet Union not only represents a government desiring world rule and possessing military might with which she hopes to enforce a program of aggression upon others, but these same leaders represent a doctrine and way of life diametrically opposed to ours! By the doctrine of Communism, Moscow has been able to secure support in every land, even among the Anglo-Saxon people, which will make our future program of defense extremely difficult when the Soviets elect to make war. Because Russia sponsors the doctrine of Communism, her leaders have become more than merely the heads of another government and in this fact there is great danger for those whose way of life is contrary to that of the Soviets.

May America never forget that Russian aggression on the Continent can and will have definite repercussions on this side of the Atlantic. The thousands in the United States of America who sympathize with Moscow and are friendly to her program and aspirations will do the bidding of the Soviet leaders when the time comes, using the chaos which develops through internal strife as a stepping stone in the Russian program of Sovietization. Difficulties on the labor front can be cultivated in a way which contributes to the accomplishment of their purposes. Need one wonder that Molotov feels and acts as though he is sure of the ultimate success of the Soviet program?

The Department of Agriculture

By WM. PASCOE GOARD, LL.D.

THE Government of Jehovah in Israel is divided into ten departments. For each of these departments our Lord and King has revealed Himself by a distinct name, as the minister of each separate department. Consider the Department of Agriculture, of which Jehovah Roe is the Minister.

Either the Bible is true, or it is not true. We are not at all justified in saying parts of the Bible are true, and parts of it are not true. We are not at all justified in saying that parts of the Bible are operative, and parts of it not operative.

Nothing is more positively stated in the Bible than that the yield of the fruits of the earth is governed by the relationship of the people occupying it to God. This is true of all people and lands, according to the general teaching of the Bible. This is especially true of Israel, the Kingdom Nation of Jehovah. Let the Ministers of the Departments of Agriculture in all the Anglo-Saxon nations take note of this fact. It is the greatest factor in the Department with the administration of which they are charged.

What is the teaching of the Scriptures regarding the law of agricultural control by Jehovah?

"Cursed is the ground for thy sake . . . thorns also and thistles shall it bring forth to thee" (Gen. 3: 17–18).

Thus, at the very outset of the history of the Adamic race, it is revealed that *the fall in the character of man resulted in an answering fall in the product of the earth.*

Look now at the Covenant made with Israel on the part of Jehovah:

Leviticus 26: 3–4

If ye walk in my statutes, and keep my commandments, and do them;

Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

Leviticus 26: 18–20

And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

Leviticus 26: 24–26

Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.

Deuteronomy 7: 11–15

Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon all them that hate thee.

Deuteronomy 11: 13–17

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul.

That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

And then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you.

Deuteronomy 28: 1–14

And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I commend thee this day, that the Lord thy God will set thee on high above all nations of the earth:

And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

Blessed shalt thou be in the city, and blessed shalt thou be in the field.

Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

Blessed shall be thy basket and thy store.

Blessed shall thou be when thou comest in, and blessed shalt thou be when thou goest out.

The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.

The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.

And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.

And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee.

The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of

the Lord thy God, which I command thee this day, to observe and to do them:

And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

Deuteronomy 28: 15–20

But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

Cursed shalt thou be in the city, and cursed shalt thou be in the field.

Cursed shall be thy basket and thy store.

Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

Deuteronomy 28: 23–24

And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

Deuteronomy 28: 38–45

Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.

Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.

Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit.

Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

All thy trees and fruit of thy land shall the locust consume.

The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee.

We have not room in this article to follow the constant teaching of the Bible, especially in connection with God's Kingdom Nation Israel, that the yield of the land, immunity from the pests which destroy the crops, and from enemy aliens who would rob the producer either by fraud or violence, depends upon the right relationship of the nation with God.

It is useless to say that these are antiquated laws. Such is not the case. The Book of Deuteronomy, for instance, from which, in part, we have quoted, is the handbook of constitutional law which the King is commissioned and required to administer in God's Kingdom Nation until the coming of our Lord. And in His great manifesto of the Kingdom in the Sermon on the Mount our Lord solemnly ratified every jot and tittle of them all.

Such is the law. What are the facts in our national life under the law?

The yield of the land is a matter of constant concern to the Department of Agriculture. Ground which used to yield abundance of wheat, the chief staple of the nation's food, now refuses to produce wheat any more. The wheat belt in North America, for instance, is steadily passing to the north, and the area in which the fathers of the land grew wheat has now ceased to do so. Even the north lands are refusing those wonderful crops which they yielded a quarter of a century ago. Early frost, hail, smut, and other terrible blights are destroying crop after crop. Scientists are working day and night to protect the crops, but largely in vain. Fruit trees are being destroyed by a succession of pests which appear as though they were now being created. Boll weavil is destroying a great portion of the cotton crop of the Southern States, and other armies of crop enemies are marching against the products of the soil.

The United States Department of Agriculture has given out the warning that if the army of specialists the nation has trained and put into the field to fight these plagues cannot check these enemies or win the fight, North America threatens to become uninhabitable by man.

Why? In God's Name, why?

The answer is given clearly in the national Covenant we have quoted. "Ye shall sow your seed in vain, for your enemies shall eat it." God is calling His nation back to Him by the Gospel of the Kingdom. But the nation is dull of hearing, and, as usual, is laughing God's messengers to scorn.

God is scourging the nation by "breaking the staff of its bread"; by allowing the stranger within her gates to be "very high above" the home-born and by allowing the said stranger to lend to the home-born of the very monies the stranger has taken from the home-born. God is using the scourge to drive the nation back to His law.

The nation is suffering, fighting with the scourge which is sent to drive it home to God, but the nation is not as yet beginning to hear either the Gospel of the Kingdom, or the rod of chastisement. When will the nation, and the company of nations, awake?

Let the Department of Agriculture appoint a commission to make inquiry in this direction. Let it lead the nation back to the Divine law and to the Divine authority. Then the agricultural question will be settled, for the land will yield her strength. Then the possessor of the land, and the worker on the land will each find in the product of the soil fair reward for the time and labor spent thereon.

Let us hear the voice of the Savior saying:

"Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5: 17–18.)

The law of agricultural return, in both vegetable and animal kingdoms, is that the product of the soil shall be increased or diminished, shall be of fruits and crops, or of weeds and thistles, in accordance with the nature of the relationship of the people and of the nation to Jehovah their God.

It will be hard for politicians and statesmen to learn this lesson, but learn it they must, sooner or later, lest want, famine and disaster come to the people and nation.

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The Divine Scheme and the Gentile Nations

As far back as July 1938, and it seems a long time ago, a young man asked an older one (a well-known manufacturer) an important question: "*How is the position of the other nations affected by Anglo-Saxon-Israel Teaching?*"

The reply took the form of a letter which follows, but before we quote the letter in full we should like to say that both men have "passed on."

The questioner, the young man, is one of those "to whom we who are left owe so much." He gave his life willingly, serving his country in the Royal Air Force, not only for us but for those very nations referred to in his question. The letter was found in one of his pockets and returned to his parents who consented to its publication so it may help the many who owe so much to the gallant lads, the cream of our youth, who died that we may live.

This is the reply to the question:

Dear. . . .

Even so short a question cannot be answered in a sentence. I assume your question to be an inquiry as to where the Gentile nations come in under the Divine scheme, outlined in the Bible and expounded by Anglo-Saxon-Israel teaching.

Perhaps it will be well if we first examine the position before the time of Christ.

Because of the fallen state of humanity, God outlines in the Bible a plan for the ultimate restoration of humanity to the plane from which they had fallen.

The initial part of that plan was first the choice of an individual — Abraham — and from his seed was to presently come a nation — Israel, which nation was especially called out to become the particular instrument in the hands of God with which He would accomplish His plan for all humanity. At the commencement of the time of this nation they were given a code of laws which were to govern their economic life, worship, and conduct as to one another. For obedience to such laws they were promised blessings no nation has as yet enjoyed to the full.

Notwithstanding such wonderful promises, history tells us they failed to keep these laws. It is therefore left to the imagination to suggest what might have happened in the world had they kept these laws. They would have been so immensely happy, healthy and prosperous that presumably their well-being would have been so enormously superior to that of any other people in the world at that time, that such other people might be expected to have been attracted and have been willing in their turn to have worshipped the same God and obey the same laws. Had that happened, then at that time the kingdoms of this world would have become the kingdoms of God and the world's history would have taken a very different course to what it has.

If you can concede that my imagination has not run riot in suggesting this, then it is clear that in that way the plan of God would then have accommodated and included all humanity — both Israel and Gentile. But these things did not happen. What happened was that Israel was disobedient. Up to the time of Solomon she enjoyed a varying prosperity as a nation in proportion to her obedience to God. Solomon's ambitions, however, were of such a character that to satisfy them the people had to bear grievous taxation. After his death the nation disrupted, and split into two kingdoms, and you will find a strange statement in the Bible to the effect that the division of the kingdom was the purpose of God (I Kings 12: 24).

The plan, therefore, begins to take on another aspect. The chosen nation had been split into two kingdoms for the purpose of God and they have been so divided ever since. Why was that? A section of them (from the Babylonic captivity of Judah) returned to rebuild the Temple. Their descendants were in Palestine when Christ came, and rejected Him as *King*.

What, then, was God to do? His Son was denied the Kingship by that remnant of Judah then in Palestine. Yet there still existed the unconditional covenant of God to Abraham that out of him should come a nation, over which God would rule, and which He would use as His instrument to accomplish His plan in the earth. There still remained in exile the Northern Kingdom of Israel. These, therefore, are the people to whom Christ referred when He said to the Jews in Palestine: "The Kingdom shall be taken from you, and given to a nation bringing forth the fruits thereof." Only to this other section of the chosen people could He transfer the kingdom without breaking the covenant promises. It was not possible for God to pass it to a Gentile nation without breaking His word. Still, therefore, the Gentile nations appear to be not provided for, and indeed their position appears worse at this stage, because not only were they not provided for, but the instrument which God had sworn to use for His purpose was apparently in a hopeless state. One section, the returned Jews, was in Palestine. They rejected Christ as King and remained under Roman domination. The other section was still in exile, wandering in various parts of Europe and the near East. The plan had every appearance of having failed.

At this point the plan develops an entirely new phase. We come to the plan for the salvation of every individual — this involved the sacrifice of Christ upon the Cross. By that sacrifice, and by the acceptance of it, there is a propitiation for every individual for sin. I take sin to be nothing other than the disobedience of the individual to the expressed will of God. Every man has sinned, and by Christ and through Him every man can be justified before God, and in no other way. We are now dealing with the gospel of salvation. It is quite a different gospel to the gospel of the *Kingdom*. It is a gospel for the individual, and as you know, St. Paul was chosen to convey this gospel to Gentiles as well as those of Abrahamic stock through Sarah. Consequently we have here the first opening of the door to all humanity. The Gentile is provided for individually — but not nationally — at this stage. The gospel of salvation is the one which has been preached by the Christian Churches for centuries. It is the gospel of great importance, for by it ultimately all individuals can be assured of perfect, restored relationship with God.

Do not think that Anglo-Saxon-Israel teaching ignores this gospel. It does not. But seeing that this has been the task of the churches, and still is, it is *not* the task of Anglo-Saxon-Israel to preach this. Anglo-Saxon-Israel confined its attention to the other gospel — that of the Kingdom, which is in the Bible, which the churches have either overlooked or ignored, and which is vital for us today.

Let us pick up the thread. The future for the individual is provided for by the sacrifice of Christ, but what of the nations?

The nationals of any nation, however much such individuals were followers of Christ, found it, still find it, impossible to fulfill the will of God in many ways because the laws of the countries in which they may happen to live are not, either partly or wholly, in conformity with the laws of God. For example, earnest Christians who were members of the pagan

Roman Empire had to exist, physically speaking, by means of a Roman system which was not in accordance with the Divine Will. Early Christians who had all things in common, had such things as they had, by reason of, and out of a Roman economic system which was Roman in concept and not in accordance with the will of God.

So that we now have three groups in the world:

a) The Judah section which rejected Christ as King.
b) The Gentile peoples and nations.
c) The Israel remnant not in (*a*).

How does the plan go on?

As you know, it can be shown Anglo-Saxondom represents the third section (*c*). Thus we are the instrument which is to be used to bring about the complete plan.

You want to know how the other nations are provided for in that plan.

Let us first agree concerning this point. The Bible has been an open book to most nations for centuries. It has, therefore, been possible for *any* one of those nations, had it so wished, to order its national affairs in accordance with the will of God as set out in that Book. No nation has, but what would have been the position if any had? Any nation which did such a thing would have become, by adoption, part of the Kingdom of God on earth. By blood they might not be of Abrahamic descent through Sarah. But by belief in Christ, whatever any individual may be by birth, in the eyes of God such individual is deemed to be of Abraham's seed. This is clearly set out in Galatians 3: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Therefore, since the time of Christ it has been possible for:

1) Israel to order her national life in accordance with the laws of God.
2) Gentile nations to do likewise.
3) The Jews to do likewise.

None have done so. Had Israel done so I imagine the results would have been so wonderful that other nations would have been attracted and joined Israel. Had any Gentile nation done so instead of Israel the effect would have been reversed. In that case the Gentile nation practising the will of God would have enjoyed the promises of God for obedience. And had the Jews done so *and* accepted Christ as King, the world's history would have been different.

These things, however, have not happened, so we come to the days in which we now live. What is the position?

It is still possible for Anglo-Saxon-Israel to order her national life in accordance with the will of God, and to do it voluntarily. If she did she would reap accordingly. . . .

It is still possible for the Jews, or any Gentile nation to do likewise.

That is why it is important to teach America and Britain their identity, in the hope that they may do this thing voluntarily. So that, in other words, of their own free will, and not under compulsion of circumstances, they will do that which they have sooner or later to do.

"I will yet for this be enquired of by the house of Israel, to do it for them" (Ezek. 36: 37). To do what? "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes." (Ezek. 36: 25–27.) "I will . . . be their God, and they shall be my people." (Jer. 31: 33.)

Supposing Israel does not do this voluntarily? Will any Gentile nation do such a thing before Israel? Will the Jews do it?

If no nation does this thing then it means that humanity has settled down to the attempt to order its life without regard to the will of God. And God has said only for so long shall such a thing be permitted. Not that God deprives man of the exercise of his free will, but rather that God foresees that if man goes on long enough exercising his will in a way out of harmony with His will, then the consequence of such disobedience is that man brings upon himself by his own actions a climax which will destroy him, unless God help him.

It is that climax which is now before our eyes. I want you to realize that it is an economic crisis which brings about the climax. Spiritually man was freed from bondage by the sacrifice of Christ upon the Cross. Because, however, He was rejected as KING, in consequence the world has been denied the benefit of the Divine Economy in its national and international affairs. Man still lives physically and materially out of a system which is not the Divine system, but which is Gentile in its conception. It is the system which has been practised through the ages, and has all the time been the financial and economic system practised by a succession of Gentile Empires to whom world domination was granted by God for a period of time during which Israel was to be punished for her disobedience: a period of 2,520 years from the time of Nebuchadnezzar. It is now ending.

You will realize, therefore, that only a limited time is available to Israel or the Gentile nations in which they can in the national sense submit their will to the will of God. Supposing voluntary submission does not take place, how does the Bible story go on?

The climax will come. There will be a physical conflict, the focal point of which is in Palestine.

All nations will be gathered (Zech. 14: 2).

How does that conflict end? (Zech. 14: 4 and 9; also Ezek. 38 and 39).

Ezekiel 39 tells us how long after this conflict is over it is going to take to destroy the weapons of war (9), and how long to bury the dead (12–14).

It is from that time onwards that both Israel and the Gentile nations acknowledge God as Lord over the earth (see Ezek. 39: 7; Joel 3: 16–17; Zeph. 3: 8–9; Zeph. 13: 1–9; 14: 9). It would seem that it is not until this conflict is over that Israel realizes who she is (Ezek. 39: 22).

The outcome of that conflict is a set of events which are recognized by both Israel and Gentile nations as the handiwork of God, and bring about recognition of God by both Israel and Gentile nations. Thereafter it appears that God commences to function his material Kingdom on earth, using Israel as the nucleus. All these events are also centered round the second advent, and the events associated with it. The inhabitants of Gentile nations who are followers of Christ are, as I mentioned before, deemed to be Abraham's seed and heirs of the promises. They will be called up to meet the Lord with those who are alive and remain in the Israel nation and who are ready for Him. All Israel will not be ready, for the parable of the wise and foolish virgins, ten in number, symbolizing the ten tribes of Israel, shows that some are unprepared. It seems probable that the future administration of the Kingdom of God on earth will fall to the hands of believers on Christ, be they of Gentile or Israel birth.

I trust I have been able to give you some suggestions for consideration as to how the Divine plan provides for all humanity; that the Israel nation is only the nucleus, or the instrument, and that it is through the use of her God provides a way out for all humanity.

I hope I have not wearied you with the length of this letter. I have written at length deliberately, because you are a young man and, therefore, there is every prospect these things are going to take place in your lifetime and you are going to participate. The light which this knowledge gives may be, will be, of the utmost value to you as you see your newspaper recording these events long since foretold in the Bible.

Cherish this knowledge. Study the Bible. Remember if this timetable we give you is correct, that we are passing over from the time of Gentile domination to that time called in the Bible "the great and terrible day of the Lord," when all humanity must pass through a purging process in order that there may come to pass the "Restitution of all things" to God (Acts 3: 21), which are His by right, but whose ownership of which we have denied for so long. And if the purging process should prove painful, still let us lift up our heads, and look to Christ, for these things will be necessary in order that all humanity may enjoy the inestimable bliss of Christ's love and overlordship.

Yours sincerely, (Name Withheld)

They Found The Church There

(*Continued from page 371*)

pièce de résistance of the local feast.' Ultimately only one Chinese remained alive.

* * *

"Captain Charles S. Brown, pilot of a Boston bomber shot down near Buna, was also compelled to make a crash-landing in the sea. Rough surf forced him to paddle his rubber dinghy to shore. He plunged into the bush and lay hidden from the nearby Japanese. From sheer exhaustion he finally fell asleep. As dawn broke, he awoke to hear a voice calling softly, 'Mr. Brown! Mr. Brown!' He reached for his automatic and peered out through the bushes. Instead of Japanese he saw a Papuan native who had found the airman's lifebelt with his name on it and knew the owner must be near. 'Are there any Japs around?' Captain Brown inquired anxiously. He was reassured with a pat on the shoulder. Jacob, a native teacher in an outstation of the Anglican Mission, could speak, read and write good English. Jacob bandaged the injured flier's head, gave him food, and led him to the nearest mission station. Port Moresby was advised and Brown was subsequently picked up by an Australian plane, still chuckling gratefully over his strange encounter with Jacob, the Papuan 'who had paged him in the bush.'

* * *

"As the Allied campaign of recovery has pressed northward, to Rabaul on New Britain, to Lae and Salamaua, to Aitape and Hollandia, more and more of this vast unknown land has come into view. And everywhere, the same picture — native peoples clean, intelligent, intrepid, intensely loyal, devout; missionaries who have elected to remain in precarious hiding throughout the Japanese occupation; oases of health and hospitality and infinite helpfulness amidst one of the wildest and most dangerous regions on earth; above all, examples of Christian living, both individual and corporate, beyond any previously known.

"Senator James M. Mead has put it into a single sentence:

"American doughboys are reaping heavily where the missionaries have so long and patiently sown."

* * *

"And Sam L. Graham reports from somewhere in New Guinea:

"Until I left the lights and thrills of civilization for the first time over a year ago, I had a few mental reservations as to the value and usefulness of foreign missions and did not believe it an investment from which any spiritual or material return could be expected, especially in such places as these primitive and practically uncivilized regions of the world. THIS DOUBTING THOMAS . . . held little faith that many of the natives were really won to Christ and a true understanding of the Christian religion. I have had all my doubts and questionmarks as to the value and importance of missions to the world, as well as to the natives themselves, erased. Certainly I have been very much mistaken in underestimating the importance of the self-sacrificing lives of missionaries. The Mission Boys, those educated in the missions, differ so greatly from the rest of the natives that I can pick them out of any group. Their English is usually very good, at least better in comparison than my own 'pidgin,' or the business English spoken by most of the natives in trading. At my station many of the natives of a nearby native regiment joined us at church on Sundays. Their knowledge and viewpoints on the Bible and Christianity were a revelation to me."

* * *

"Lieutenant George W. Polk, formerly on the foreign news desk of the New York *Herald-Tribune*, lost his bearings in a driving rain off Guadalcanal, got onto a Japanese-infested island, and hid in the bush. He writes:

"About an hour before dawn I heard voices. My position was in between the roots of a banyan tree; the roots were about four feet high and over me were twined heavy runners and vines. . . . I sat there until almost noon, not daring to stir except to lift myself from time to time in order to twist my head for a peep in the direction of the village. You will know how my heart sank when a lithe brown body suddenly stepped over my position; it was a native. In his hand he carried a three-foot-long knife. He crept away noiselessly and then started doubling back. He came closer and closer to me, cutting grass which he piled in his arms. When his face was some three feet from mine I hissed softly and tapped the vine across my face with my pistol.

"I said softly, 'Stoppa. I kill. Friendly.'

"He looked at me with stark terror in his eyes. Then he said, 'Friendly.'

"I asked if there were Japanese around. He said not near. I asked if he would take me to British or Americans. He said yes. (All of this was in my best Shanghai pidgin English.) He took me to his village and there all doubts that I had concerning friendship were dispelled. Several of the people spoke English well and they explained that the Japanese were some miles away and that I would be taken care of and assisted in getting back to my base.

"I was given food and my numerous cuts were bandaged. A magnificent bushy-headed fellow — six feet and some 180 pounds of him — came and announced that he was a 'British' scouting the Japanese positions to the north. So I told him that I wanted to get to safety as soon as possible.

"We started out and walked some three miles. Then two racing canoes, manned by the most superb boatmen I had ever met, took us aboard and we went speeding down the coast. We got to ——— by nightfall and there every single inhabitant of a 380-person village turned out to meet us. Well, I shook hands with every single person in that village. They were strong black men and nice-looking women. The village was clean and smelled not at all like a native village. The chief made me welcome and our boats were pulled from the water.

"I was taken by the chief to his house and given clean clothes, the only clothes in the village. Then food was brought — steaming fish, taro, yams. I drank from a long tube of bamboo with one end cut away. While I ate, the people courteously turned away and made small talk. When I finished we had a long conversation and they told me they had sheltered a fighter pilot some three weeks earlier. We had a good deal of fun and I shook hands all around again, and then the local preacher offered a very nice prayer for me, for the War, for the island, etc.

"And let me say that the people, who all joyfully said they were Christians, were Christians; let me say also that the missionaries who had worked among these natives and whom I was to meet later had done an outstanding work among these people.

"I had a wonderful long sleep in the chief's house — especially after he had promised that no Japanese would come within twenty miles of the place without his knowing about it instantly via drum signals. In the morning I awoke to excited whispering under and around me — none in my room, but beneath the house and on all four sides. I sat up and the door burst open as the room filled with people.

"I was by then known as 'Mr. America,' 'Mr. Pilot,' etc. Excited groups brought odds and ends from my pockets to me — piece by piece, and not even a scrap of paper was missing. My clothes were brought. They had been washed and the ragged bottoms cut and mended. I had a quick breakfast and as the racing canoes were held ready the chief took me by the hand and placing his left on his heart he told me gravely that he hoped I would 'crash down' near his village again. He said that he and his people had no guns with which to fight the Japanese, but that they would protect American pilots with their lives. He asked me to take his greetings to the King of America and to tell him that Americans were always welcome."

* * *

". . . an Australian destroyer arrived at a Solomon Island port, after dodging death from the air in several seas. Shore leave was given, and a young Christian sailor found himself free for the day. For weeks, owing to a special duty, he had had no time to indulge his favorite habit of Bible reading; so, putting his Bible in his pocket, he resolved to seek a quiet spot and make up for lost time. Seeing a trail running through a forest, he followed it until he came to a quiet spot, and there installed himself. Soon he was immersed in the study of the Word of God. So absorbed was he that he did not notice the approach, until he was already by his side, of a huge, almost naked native, carrying a club. Before he could give vent to any cry of alarm or astonishment, the native, pointing to the open book, said, 'That Bible?' 'Yes,' replied the sailor. 'Me read Bible too — me Christian,' and taking the Bible from the sailor, he began to read aloud a chapter of Isaiah, in very fair English. Then, handing back the Bible with a broad smile, he went on his way.

* * *

"Lowell Cutler, a serviceman from Boone, Iowa, summarizes his impressions:

"The people are so friendly that it amazes us. Something happened here which if I hadn't witnessed with my own eyes I would never have believed. I think it will interest you.

"While at the front line positions, we had about two dozen native workers with us, and it amazed me to see those black people holding prayer meeting every night, singing songs we all know in their native tongue, giving thanks to God in prayer for their own blessings and praying for the American soldiers to be victorious.

"Many a night, as I stood and listened to them, I could feel the pull of God, and my heart would fill my throat and almost bring tears to my eyes. . . .

"The missionaries have really done a job over here, and can never get enough credit for their work. . . . They are usually the last to leave a Japanese-infested area. They go out the back door as the Japanese come in the front."

* * *

"A Lutheran chaplain from Montana culls these instances from many contacts:

"I have had occasion to conduct a number of services for the natives, and I have talked with many of them.

" 'What has Christ brought to you?' I have asked them. I have received several answers to that question. None was quite as eloquent as that single word which came from the lips of a grizzled, somewhat fierce-visaged, old jungle veteran seated on the ground in the rear of the native building in which we were holding our meeting. '*Light!*' was his answer. Yes, light is a precious gift for a man who has lived in a world of darkness and fears, whose rivers are crocodile-infested, sharks in his sea, hostile man-eating tribes and evil spirits in his jungles, and an eternity of hopelessness before him.

"Timon, the native evangelist, put his hand on the shoulder of the boy standing next to him and answered, 'If it hadn't been for Christ, I would be fighting him instead of loving him.'

"Jason had a good answer too. 'Before, we said bad words, we fell to women, we stole; but now we know our mouth belong em God, and our bodies they temples of the living God.'

"Sixteen-year-old Raymond who was thinking of marriage put it this way: 'Those who love Jesus don't pick their wives the way others do. They ask God to help pick right Mary.' (All women are Marys to them.)

"Timon's prayer was unforgettable. Two Christian men from the Base went with me that night. I asked Timon to open the meeting with prayer. 'Lord, heavenly Father,' he prayed in his broken pidgin English, 'bless the three brethren who are with us this evening. Though they have different bodies, yet they are our brothers, for we all have one blood in Christ.'

"Significant, too, is their love for the Word of God. It has happened again and again that natives have come to my tent, saluted smartly, and asked, 'Me want im New Testament!' Fortunately, I had a large supply with me and I have been able to meet their needs. They gather every evening or morning to read and study that Word together. When they come to the meeting they bring with them their Bible, a notebook, a pencil — and a thirst for the Word. One of the English officers stationed at this native labor camp told me that he had often found them sitting with the open Bible before them, lost in contemplation of the passage they were reading. They would read and reread the passage aloud, laboring over the pronunciation of the words, desperately striving to fathom its meaning. Then they would rise and stand looking off into space, immobile and transfixed, lost in meditation on what they had read, utterly oblivious of everything save the burning desire to comprehend the glorious Truth that was beginning to dawn in their minds.

"My first service for the natives was one of the memorable experiences of my life. . . . Here was a whole congregation of natives, only one or two generations removed from cannibalism, coming to hear the gospel of which I was privileged to be the herald that evening. It is hard to say whether the responsibility or the privilege gripped me most. It was a glorious privilege and a rare experience to hear them sing their hymns, beautifully and in harmony; to bring a message — and they were such eager listeners — and then to have the meeting close with a prayer by one of the natives, a moving prayer for the chaplains, for the success of our arms, and chiefly for the kingdom of God throughout the world."

* * *

"It would be wearisome to pile up evidence of changed attitudes toward Christian Missions on the part of American boys who have suddenly come face to face with missions in fact rather than in theory. Here are a few statements culled from letters home:

"Well, Mom, believe me . . . more miracles have happened than seemed possible. In all fairness I must say the missionaries have done absolutely marvelous work among the natives of these islands. As a result of that work the lives of scores of fliers have been saved. They came back after being missing for weeks with unbelievable tales of nursing care that the natives have given them. Believe me, the real heroes of this war never get their names in the paper."

* * *

"People would feel a lot better about the money that goes to these missionaries if they could see what they have done. It is a lot different from the idea that they are 'cramming religion' into them and teaching them hymns. The people they work with were headhunters not long ago. Now they are an industrious, honest group on the whole, who may have to come over and evangelize our civilized western world after a bit." (An officer, a man of science, not a member of any Church.)

"There could be no more fitting expression of the gratitude of the Solomon Island residents to those who have brought them liberation from their conquerors than the chapel which stands at the heart of the military cemetery on Guadalcanal where 1,600 American men lie buried.

"Senator Mead records the impression it made upon him:

"The chapel was built completely by the natives here and is perfectly beautiful. The pews are rough board-benches, and the beams and posts are made of bamboo and palm-logs. But the grandly arched thatch-roof rises to thirty feet in the air, and is even equipped with a bell-tower. And the rattan walls are ingeniously woven into designs of the Christian cross. Heard one of their marvellous choirs, made up only of these black boys, lustily sing 'Nearer, my God, to Thee' and other old Christian hymns. They were the same husky lads who built the chapel."

"It took approximately 4,000 natives a little more than two months to construct the chapel. The main body is 90 feet long and 26 feet wide, with a seating capacity of 280. For different parts of the structure native timbers were employed — ambuala for rafters, vatu and norlea for the roof and altar. The walls are carried out in a variegated pattern of crossed matting woven in kwasi-kwasi. It is the finest known example of Solomon Island artistry and craftsmanship. Viewed from the air, it resembles a huge heart, with a cross in the center. The bell-tower surmounted by a carved wooden cross rises above the main thatch roof. The inscription reads:

THIS IS THE HOUSE OF GOD
THIS IS NONE OTHER THAN THE GATE OF HEAVEN

"At the dedicatory exercises on September 12, 1943, the presentation was made by Jason, a Christian native, the leader of the Labor Corps. With simple dignity, barefoot and attired in white 'lap-lap' or loin cloth and a singlet, he said:

" 'Me want to tell you all peace, that all me fella belong Solomon build this church because we want to thank you. We have worked hard and we hope you like this church. And we pray that God will bless all of you and we hope you will pray for your friends who are lying in this cemetery.

" 'Also we want to thank all the Americans and Allies who have fought to push the enemy out of our land. Now we give this church to you. But this church no belong to you and me. This church belong God.

" 'And we ask God to bless us all. Thank you.'

"After brief dedicatory prayers by two American chaplains, the native Labor Corps, singing 'Onward Christian Soldiers' in six-part rhythm, let the audience into the chapel.

* * *

"The western Solomons remained untouched by Christian influence *until the first years of this century*. The call that moved the Methodist Church to action came from the Solomon Islanders themselves. The appeal came from natives who had gone to work on plantations in Fiji. There they found their way into Methodist schools and churches, and not a few of them became earnest Christian men. . . . These men, though anxious to return, refused to do so unless missionaries accompanied them, and year after year they appealed to the Australian Methodist Conference to send missionaries. Accordingly in 1902 three white men and nine native teachers from Fiji and elsewhere landed on New Georgia. Year by year, the influence spread to neighboring islands.

"It was on Guadalcanal that the attitude of the Solomon Islanders was first tested. It was there that their bravery, skill and fidelity first claimed the amazement and gratitude of American forces. The natives who made up the Labor Corps, who toiled heedless of peril or reward, and then erected so beautiful a memorial to American dead, were predominantly Anglicans. Behind the events of today, the chronicles of the Melanesian Mission record . . . failures and defeats across almost half a century.

* * *

"As is prevailingly true throughout the world, these Christian pioneers, both white and brown, builded better than they knew. Only a decade ago, the foremost authority on Christianity in the South Pacific concluded a résumé of the situation in the Solomons with this somewhat pessimistic appraisal: 'The islanders are at present in a very primitive state of spiritual development.'

"Ten years later, on October 22, 1943, the American press carried this despatch from Alameda, California:

"Stanley W. Tefft, twenty-five years old, an aerial gunner from Toledo, Ohio, disclosed today that Christian natives on a South Pacific island had won seven converts among navy airmen who had been shot down in combat with the Japanese. He said the natives were converted by missionaries before the war.

"The gunner, who is at the naval air station here recuperating from wounds, is one of the converts. With two companions, Lt. Edward Peck of Shreveport, La., and Radioman Jeff Scott of Garden City, Kansas, he reached the island on a raft after two and a half days at sea. Four others also were there. For the next eighty-seven days they hid on the Japanese-occupied island, watched over by the natives, whose first act was to give them a Bible.

" 'That and our experiences made us Christians,' Tefft said. 'Every night they would gather around us and we took turns reading the Bible. . . . The only thing that brought us back was faith. You can tell the world that I am now a devout Christian.' "

* * *

"Chaplain George P. LaBarre, Episcopalian from Greenfield, Mass., writes from another island, long an American Board station, at the heart of the Marshalls:

" 'The Navy authority on this atoll has appointed me Atoll Chaplain, mainly to make me responsible for religious work among the native inhabitants.

" 'The officials who have had much to do with the natives find them a gracious, friendly and devout people. They are well-trained Christians, and are naturally quite intelligent.

" 'The people will not work on Sundays. They refuse in spite of considerable Navy urging. Honesty is simply taken for granted. The work of the missionaries has been simply magnificent. If they had not laid so deep a foundation for American friendship, the people could cause the armed forces a great deal of trouble under present conditions. But nothing but . . . friendship greeted the Americans here, as far as the natives were concerned. . . .' "

* * *

In Dr. Van Dusen's book there are recorded many more such experiences; in New Guinea, the Solomon Islands, Micronesia, at the rear commands, elsewhere — stories of the results of Congregational Missions, Lutheran, Methodist, Baptist, Anglican, Seventh Day Adventist, United Presbyterian, Roman Catholic. And, introduced as the book unfolds, are many glimpses of the history of missions.

Some of the pages in "They Found The Church There" are so interesting it is a downright thrill to read them. All in all, as said before, it is a timeless, significant book.

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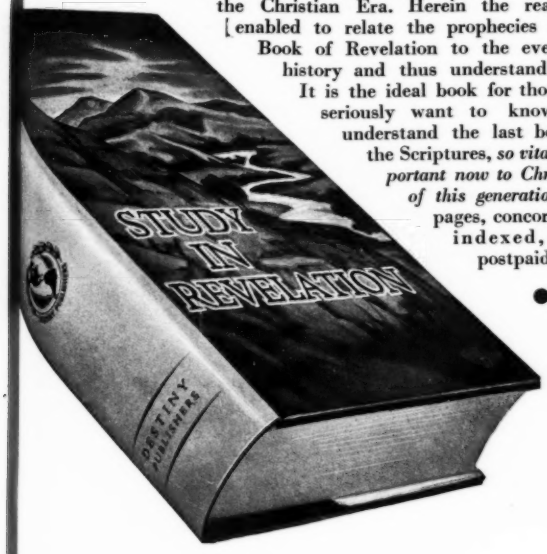
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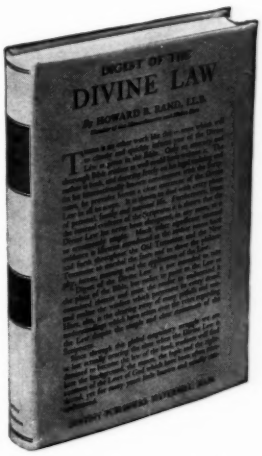
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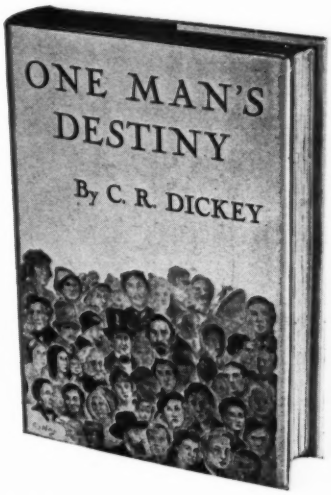
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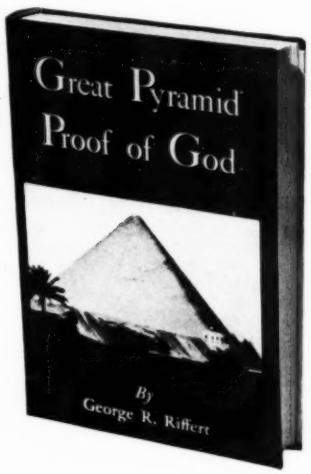




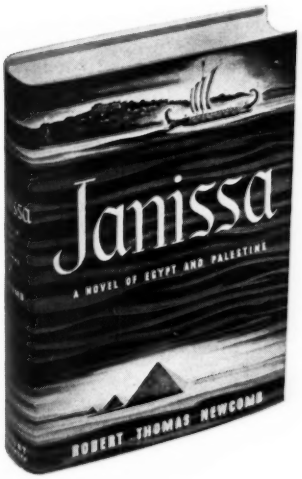
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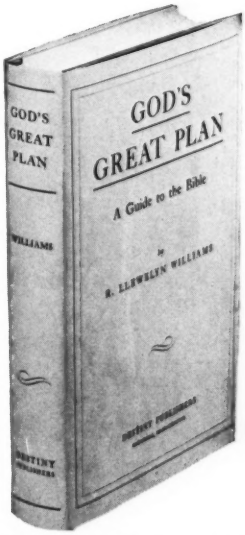
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