DESTINY

The Magazine of National Life



HOME FOR CHRISTMAS

Soon The Nation, Too, Will Go To Its Father's House

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

The Calm Before the Storm

THE Psalmist wrote of stormy winds and waves that mounted high so that sailors reeled to and fro, and staggered like drunken men. In their trouble they cried unto the Lord to deliver them out of their distresses. Then follows the Psalmist's declaration: "He maketh the storm a calm, so that the waves thereof are still." (Ps. 107: 29.)

Later Jesus Christ demonstrated His power over wind and sea when in the storm on Galilee His disciples awakened Him and said: "Master, carest thou not that we perish?"

Jesus arose and rebuked the wind, and said to the sea: "Peace be still." And the wind ceased and there was a great calm. The disciples said: "What manner of man is this, that even the wind and the sea obey him?" (Mark 4: 41.)

The disciples might well ask this question for the voice of Him who calmed the raging seas will yet speak "Peace be still" and forever bring to an end the turmoil and strife of men. That day has not yet come and the present seeming period of peace is only a temporary calm in the storm engendered by human passions which precipitated the world conflict of 1914 and was responsible for World War II.

Men of good will are endeavoring today to end strife and bloodshed but the clouds of war are gathering on the horizon as nations continue to refuse to walk in the paths of justice, righteousness and peace. But peace on earth will come when He who calmed the storm on Galilee returns as "Prince of Peace," for the earth will yet be full of the knowledge of the Lord as the waters cover the sea. Then the era of storm and tempest and uncontrolled human passions will have passed away under the administration and rule of Him who is "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace" — for of His Kingdom there shall be no end.

A National Homecoming

CHRISTMAS season is the time of the year when men and women pause in their busy lives and thoughts turn toward the homecoming of those who have been away from the family circle. It is, to many away from home, the yearly reunion and is highly valued, for the thought of going home helps one meet the daily tasks and live through lonely days.

As it is with the family, so with the nation, there is a homecoming day ahead. Israel, God's people, have wandered far away from the House of the Lord, neglected His precepts and law, and have forsaken the instruction of His prophets. Because this is so the nation labors in vain and the people are unsatisfied, spending money in the hope of obtaining happiness where there is none. But God is calling: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me: hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David." (Isa. 55: 1–3.)

What a national homecoming is ahead when we return to our Father's house and to His laws and administration! The needs of life will be supplied in abundance so that men will not labor in vain, nor bring forth for trouble (Isa. 65: 23). Jesus had all this in mind when He instructed His disciples not to be overly concerned regarding what they would eat, drink or wear for He said: "Your heavenly Father knoweth that ye have need of all these things." In order that they might acquire life's needs without money and without price Jesus said: "But seek ye first the kingdom of God, and his righteousness [or laws]; and all these things [food, clothing and shelter] shall be added [or given] unto you." (Matt. 6: 31–33.)

As the prodigal son came to himself and to the realization of his condition in the midst of such degradation that he would fain have filled his belly with the husks the swine did eat, he said: "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee. And am no more worthy to be called thy son: make me as one of thy hired servants." (Luke 15: 17–19.)

When Israel, God's people, returns to the Father's house, as the prodigal son returned, there will be a great rejoicing and God will fulfill His promise: "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, and ye shall keep my judgments, and do them." (Ez. 36: 25–27.)

Thus in the coming great reunion between God and His people, Israel is to be restored to His favor and receive the blessings of which Isaiah said: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." (Isa. 64: 4.)

As we gather this season to celebrate the first Christmas reunion since the end of world conflict let every family unite in its home circle in prayer to Jehovah, the God of Israel, to keep us from evil to come. And may a humble and contrite people return to their God and King in order that all Israel shall be saved to receive and enjoy the bountiful blessings of everlasting peace and prosperity promised an obedient nation.

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

TO TAKE A SPOIL

EZEKIEL prophesies that when Gog of the land of Magog, the chief prince of Mesheck (Moscow) and Tubal (Tobolsk) leads a great confederacy in a coming aggression against God's people it is for the purpose:

"To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." (Ez. 38: 12.)

Because it will be patent to all that Soviet greed and covetousness will actuate the leaders and people in this program, Ezekiel declares:

"Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?"

This being their purpose God tells Ezekiel to prophesy against Gog. Then follows the prediction of their attack upon His people and the ultimate end which will be the complete destruction of all their armies.

Coming events cast their shadows before and thus the report of the special congressional committee, just back from a 37-day investigation trip abroad, has given evidence which sets the pattern of things to come in so far as Soviet policies regarding the goods of conquered peoples are concerned.

In the Balkan areas the committee reports seeing literally thousands of Russian soldiers driving horses, wagons, and cattle along the roads to Russia. Citizens of those countries claim their property is being taken away as loot.

It is possible that, having found that conquest brings valuable spoils, easily acquired, this will stimulate and hasten the day of evil aggression of which Ezekiel speaks. We know such covetousness is to motivate the Soviets and because this is so God has declared He is against them.

When God set forth the law "Thou shalt not steal" the very fact that He required nations to enforce it and bring to judgment those who violate its requirements makes it imperative that the nations respect this law. The Communist system which prevents one from acquiring wealth and under which a man labors in vain is to be brought to judgment. That judgment is to be destruction by the direct intervention of God when the leaders of Russia move to pillage Israel's land and take away her wealth as a prey.

Not only did the committee find strong evidence that Russia is looting Balkan countries but found also that she is a definite threat to Iran for the Soviets may try to grab that country in order to get a warm-water seaport. The committee estimated that the U.S.S.R. has an army of 10 million men and the comment of our army and state department officials is that such a standing army should be reduced. But will Russia assent to any reduction in armament? Ezekiel would indicate otherwise, for this nation is to become the leader of a great conspiracy to take wealth through conquest — much of which she is only able to produce with difficulty under her system.

A SUPER-GOVERNMENT

WARNING that there is not a moment to lose in averting an atomic war which would destroy civilization, a group of 48 Americans met in Dublin, N. H. and demanded that the present United Nations Organization be scrapped and a world federal government be set up in its place.

The expressed fear of devastation and war and the inability of the present United Nations Organization to preserve peace are not without foundation in fact. History has amply demonstrated the impossibility of securing lasting peace by man-made agreements. But will a super-government correct this defect and secure to individuals everywhere the freedom and liberty under equitable and just administration which is the only antidote to prevent armed conflict? Will such an organization prevent designing men who seek power from realizing their ambitions? Will the formation of such a super-government place the machinery of world rulership in the grasp of unscrupulous men who will merely have to attain to a position of authority in a world federal government to accomplish their purposes?

History has many times demonstrated that the best

government in the world can become tyrannical when certain men come to power by securing office in that government, using their authority and position for ulterior purposes. Under such conditions it has taken revolution and war to dislodge such an usurper from the place he has assumed and the power he has misused. The formation of a super-world government will not prevent war and in itself could become the means of establishing world tyranny.

This brings the issue down to one factor — the type of men who will hold office and exercise the power that would be theirs in a world organization. The test of the ability of men for such a position is the record of their handling of the affairs of their own land. With that record in mind, would the interest of mankind be served as a whole if those responsible for tyranny and oppression in their own land were to secure positions of authority in this world government? Never! A close study of the history of all nations reveals only one people in whose hands such a world government would be secure and today they, too, are lacking in certain essentials to make such an administration efficient. The people to whom we refer are the Anglo-Saxon-Celtic races who alone of all peoples are committed to the establishment of justice, peace and equity under the administration of righteous law.

At present this race is far from that spiritual perception and understanding so essential to righteousness in administration as illustrated in the handling of their own domestic problems. To this failure is added the further handicap of alien domination and rule in our midst which would be reflected in the type of men who might be selected to represent us in the councils of any super-government which might be established.

There is only one type of world government which will succeed and whose administrators can be trusted to use the power placed in their hands for the good of all mankind. This government is not composed of men selected by men but is to be established by Jehovah the God of Israel. Isaiah points out the end of government by agreement and of peace through covenant relationships for he declares the end is disaster and war. Because this is so:

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." (Isa. 28: 16.)

Zion, or the Israel government, is the foundation upon which lasting peace is to be established under the administration of Jesus Christ our Lord. It will not be established through a league of nations or by instituting a man-made super-government but in accord with the prophetic declaration:

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

The only world organization for which a place has been provided is the establishment of the Kingdom of God which will become an accomplished fact upon the fulfillment of the Angel's declaration regarding Jesus Christ:

"And the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1: 32–33.)

When men awaken to the realization of these facts they will work to arouse the Anglo-Saxon-Celtic world to their God-given responsibility that they may be used of God in establishing peace under Him who is to take over the reins of government in a Divinely established world order.

THE MEANING OF EUROPEAN CHAOS

THE Boston *Herald* for September 19th commented editorially upon European conditions and included this statement:

"In Berlin they are even now digging the graves of those who will die this winter of starvation, cold and suicides. Not only Germans, but all Europeans face a season of suffering that will make a travesty of peace. This will be a war of slower dying."

Isaiah declared this would be the condition extant throughout the world in lands apart from Israel at the time when the enemy would come in like a flood. The enemy to which the prophet refers is even now undertaking to regiment the peoples of the earth and, as evidenced in Communist activities in Israel lands, has come in like a flood. This is to occur at a time when, according to Isaiah, the glory of the Lord is to come to Israel for he addresses a message to this people:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall rise upon thee, and his glory shall be seen upon thee." (Isa. 60: 1–2.)

Chaos and darkness is to afflict the nations outside of Israel at the time when the glory of the Lord will come to His people. Thus the appalling conditions in Europe are but one among many other significant signs that the time of the coming of the glory of the Lord is at hand. The implications in this statement are far-reaching. Ezekiel speaks of the return of the glory of the Lord in terms of the triumphant return of Jesus Christ our Lord.

"And, behold, the glory of the God of Israel came from the way of the east [of His return Jesus said, 'For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.' Matt. 24: 27]: and his voice was like a noise of many waters [of Jesus in His glorified form John said of His voice, 'And his voice as the sound of many waters.']: and the earth shined with his glory." (Ez. 43: 2.)

So, though we would if possible bring full relief to those who are stricken, yet in these calamities there is evidence that the coming of the Lord is at hand and *that return is the only promise of lasting relief* when poverty, distress, misery and suffering — with war and bloodshed — shall forever pass away.

POWER OF DESTRUCTION

IT was pointed out in "The Release of Atomic Energy" (DESTINY for October 1945) that the chaotic conditions set forth in Genesis 1: 2, "And the earth was without form, and void; and darkness was upon the face of the deep," resulted from the release of atomic forces which destroyed an ancient civilization. This deduction was shown to have been confirmed by Jeremiah.

With these facts in mind the comment by General George C. Marshall is worthy of close and careful consideration when he stated that the discovery of atomic energy can destroy man. War Secretary Patterson told a

congressional committee that by misapplication of the knowledge of the atomic bomb secret "we may be passing a sentence of death on the future of our country and the entire world." Speaking of our responsibility to develop and administer these forces of incalculable potentiality he declared that we are now only dimly aware of their extent.

The mute testimony furnished in the terse description of Genesis 1: 2 with the corroborative evidence given by the prophet Jeremiah should make us aware of the terrific possibilities in the misuse of the power of the atom. Jesus referred to the fact that in our generation men's hearts would fail them for fear of things to come upon the earth, and associates this with the statement: "For the powers of heaven shall be shaken." The atom is the very power of heaven and the release of its energy has accomplished the fulfillment of the shaking of this power resulting in fear coming upon men as they look to future possibilities of a world-wide destruction.

The facts and potentialities for destruction as set forth in "The Release of Atomic Energy" are being amply confirmed in the declaration of men of science and in the utterances of statesmen who are alert to the incalculable forces with which we are now dealing. Except God intervene the outlook for the future is far from tranquil and man's continued existence on this planet threatened.

PEACETIME CONSCRIPTION

CONSIDERABLE controversy is taking place over the question of military training. There are many who are much opposed to putting boys of 18 years of age into camps. The objections are not without basis for many of these young men would not survive the temptations placed before them when away from home environments. A Baptist Chaplain in a recently published letter wrote:

"There is no doubt in my mind that our country needs some kind of program for preparedness such as is advocated in the peace-time draft, but because of the things that I have seen in the army during my service as a Chaplain I for one will never consent to permit the country taking my son and the sons of other people and placing them in the position of temptation that the army has to offer. A young man has two strikes against him the day he becomes a member of the armed forces.

"Instead of the army seeking to keep men from drinking, there is more effort placed upon getting him to drink than any other place in the world. By that I do not mean to say that anyone pours whiskey or beer down a person, but booze is thrown in their faces and almost always the fellow who does not use it is penalized. I have walked up to the bar in our officers' club to purchase a coke and have been turned down because they were not selling any without whiskey in it. These conditions exist all over the army (that is in every place I have been, and I have seen much of it) . . . It is very hard for a Christian man to share the same room with five or six other fellows and every one of them a drinking man and then remain true to his convictions. This is true when the Christian is a grown and mature man, but when he is only a lad of eighteen or twenty years he doesn't have one chance in a hundred."

Because of these conditions we agree with Christian parents in their opposition to their sons being placed in such environments. There is, however, a better way to accomplish the desired end and provide for military training, by making it a part of our educational system.

Senator Knowland of California has suggested that every boy reaching the age of 18 be registered for conscription. At the age of 21 he would have to go to a camp for a year of training unless in the meantime he had learned the fundamentals of military science by continuous service in the ROTC in high school or college or through service in the national guard or in the organized reserves. If a young man wishes to escape a year of military training in a camp he would take the three-year prescribed course in military science while receiving his education or working for his living.

This is a plan which should meet the requirements of a trained citizenry *in accord with God's instruction that every man 20 years old and upward should be prepared and trained for war.* At the same time this method of training would not interfere with a young man's education, or his selected career following his school days. This will not take young men from their homes, and away from home influences at a time of life when the family surroundings are so essential. The few who refuse to take this type of training would not escape their responsibility as citizens but would be compelled to spend a year in camp after reaching voting age.

If as a nation we had followed such a system, training our young men in military science, we not only would be conforming with the requirements of the law of the Lord for national defense, but any nation would have thought twice before attacking us.

Christian opposition to any kind of national preparedness is contrary to God's instruction to His people. A way must be found by which that training may be given without subjecting young men to undue temptations, for God intends that His people shall be prepared to meet all evil aggression and at the same time be subject to proper moral influences. Without military training it would be impossible to adequately defend ourselves without undergoing undue suffering.

Wars which have been forced upon us because of our unpreparedness indicate how necessary it is that some such plan as suggested by Senator Knowland be put into immediate operation. It is certain that this Senator's suggested method of training will interfere as little as possible with a young man's education. Lest we forget, while there is a nation that will resort to force we must prepare to oppose evil aggression. Jesus said: "When a strong man armed keepeth his palace, his goods are in peace." (Luke 11: 21.) If we become *a strong man disarmed* we will not possess our goods for long in peace!

AN INTERNATIONAL PROBLEM

BECAUSE PALESTINE is a major issue in world politics we have followed with interest the discussions regarding this land and the position taken by the Jews who claim it. We have hoped that some of the many writers and speakers would present the unadulterated truth, setting forth the scriptural facts concerning the racial and political problems involved in this controversy. But with practically no exception radio commentators, editors and writers are repeating, parrot-like, and enlarging upon, the propaganda issuing from Jewish sources as to their claims and aspirations. Either for fear of offending the Jews or through ignorance, which latter fact should preclude one from discussing the subject at all, the scriptural facts concerning who shall possess Palestine are completely ignored.

The only claim any race can have to Palestine is through the right of conquest or by Divine fiat. The Zionists are laying claim to this land and such a claim, not being based upon conquest, must rest upon Divine decree in order to be

valid. This would necessitate the examination of the record of Holy Writ regarding the disposition of the land which apparently has not been undertaken by any of those who are today giving support to the undocumented claims of the Zionists. This is our conclusion if one is to judge their knowledge of the subject expressed in their statements and opinions.

Christians recognize that Palestine is definitely assigned by God to the seed of Abraham but it is essential to identify who, among the many descendants of Abraham, are to possess this land. If the rightful owners are not the Jews who are today laying claim to this land, to press that claim, with the support of others, will only lead to trouble and bloodshed. A pro-Jewish policy for Palestine means trouble and war if God has decreed this land is not to be given to the Jews for a possession. It would be the better part of wisdom to examine the entire question before either supporting or opposing Zionist demands. One editor declares: "The Jews and Palestine are an international problem and obligation. The problem should be attacked and the obligation assumed by international action, which is provided by the United Nations Charter."

But the United Nations cannot solve such a problem if by Divine fiat the land is not to be given to those whom the United Nations may desire shall possess it. When the nations become willing to recognize that there is a Supreme Power governing the affairs of men and nations, and that the God of Israel has decreed by whom Palestine shall be ruled, the Jewish question and this land will immediately cease to be an international problem. We are confident that, so long as it can be prevented, Jewry will not want the scriptural facts set forth. They fear the results of an unbiased examination of the record upon their claims, for they know full well that it would show the utter emptiness of their present contentions.

God has decreed that Palestine shall be given to the House of Israel and not to either the House of Judah or to the Jews. The record speaks for itself but the Zionists are apparently not interested in that record, nor concerned about the validity of their claims if they can but secure the power and material wealth represented in the geographical location and natural resources of this land.*

WHAT'S IN A NAME?

LABELS mean little today, for subversive forces are cloaking their un-American activities and anti-patriotic moves under misleading names. The title of some of the organizations under which they are working would lead the unsuspecting to assume they are working in the best interests of our nation.

This camouflaging is not confined to secular and political activities alone for we have an example of wide-spread deception in a magazine titled *The Protestant*, published in New York City and edited by Kenneth Leslie. Because of the name, Protestant Ministers have been solicited and their support secured (*The Protestant* claims over 5,000) in the interest of resolutions sponsored by this magazine.

This publication is not the voice of Protestant opinion but is actually a left-wing publication. The name is meaningless, as are so many which today are used for the purpose of misleading the public. Those who are deceived thereby lack wisdom because we are living in a time of deception when every man should be on his guard against wolves dressed in sheeps' clothing (whether organized or as individuals). If the above 5,000 ministers knew their Bibles they would not support resolutions emanating from this source. But because they lack a full working knowledge of the fundamental teachings of Scripture concerning the Kingdom and its laws they are susceptible to the type of propaganda sponsored by *The Protestant*.

MISUSE OF UNRRA

WE should go to the aid of the oppressed and downtrodden but our assistance must be so rendered that it will accomplish its end. England's Foreign Secretary Bevin declared in the House of Commons that privation in Europe may bring loss of life more devastating than war or the atomic bomb. He also warned of the danger of a terrible epidemic in Europe this winter stating that, if the American Congress fails to grant the additional $1,600,000,000 fund for the United Nations Relief and Rehabilitation Administration, "UNRRA" will be bankrupt and the situation will become disastrous.

In some instances our help is not appreciated and is being exploited for political purposes and financial gain. *The Christian Science Monitor* for September 12, 1945 sets forth facts regarding the misuse of UNRRA relief. In this article it is stated:

"Russia is spreading propaganda to the effect that the relief is coming because of Russian influence and that it is being improperly administered because the United States and England insist on certain restrictions. Whereas the truth of the matter is that the goods are being exploited for the political and financial advantage of those in power."

The American Serb for October 1945 reports:

"A large quantity of American flour came to Yugoslavia by way of UNRRA. And while the flour was being distributed to the people, the commissar stood up and delivered a glorifying speech, telling the people that the flour was a gift from the Soviet Union.

"Then one of the listeners, seeing on the bags the trade mark of an old American flour mill, remarked: 'I think you are mistaken, comrade, the trade mark says that the flour came from the United States.'

"The commissar was silent for a moment and then replied: 'You are right, comrade, about the trade mark on the bags. True, the bags come from America but the flour comes from the Soviet Union. In Russia there is plenty of flour, and a great shortage of bags which they must import from the United States.' "

In this same publication the experiences are reported of an UNRRA officer who recently returned from duty in Yugoslavia. He was stationed at Dubrovnik, Dalmatia, commanded by a young gauleiter of Tito. While going about his duties he was constantly followed by an OZNA man, and could not talk privately to anyone. The report includes this significant news:

"Before going to the nearby village of Tzavtat to distribute UNRRA material, he was obliged to submit written application for a pass and had to wait 48 hours before he got it. In the meantime the UNRRA goods reached the village and were distributed by Tito's men."

American tax money is being used to bolster Communist tyranny over liberated peoples and force unpopular governments upon communities where men dare not oppose those who are in power *for fear of being deprived of the relief being given at our expense!*

* See "The Jewish Problem" by John Engledow, DESTINY for August 1944. Reprint (5¢ postpaid) available from Destiny Publishers, Haverhill, Mass.

The Lord That Healeth Thee

By HOWARD B. RAND

One of the great needs of the human race today is physical healing. Millions are sick while untold sums of money are spent by those who suffer in an endeavor to secure relief from disease and gain restoration of health in order to enjoy life again.

The presence of disease and sickness in the midst of our nation is evidence that as a people we are not keeping the laws of God. For when sin (law violation) is eradicated from the earth there will be no more sickness and suffering among God's people.

Because such a day is coming when sickness and trouble will be no more, Isaiah could prophesy:

"Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." (Isa. 35: 4–6.)

Jesus Christ, God, the Son, came and demonstrated the actual fulfillment of this promise. The eyes of the blind were opened, the ears of the deaf were unstopped, the lame walked, the dumb sang and all manner of diseases were healed by Him. This power of healing followed the ministry of the early church and is in evidence today where there is sufficient faith. David declared:

"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases." (Ps. 103: 1–3.)

A man sick of the palsy and lying on a bed was brought to Jesus, who said to him:

"Son, be of good cheer; thy sins be forgiven thee."

Certain of the scribes said to themselves, "This man blasphemeth." But Jesus, knowing their thoughts, said:

"Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house." (Matt. 9: 1–7.)

Jesus had the power then and He has the power now to both forgive a man's iniquities and heal his body. His ability in the above instance to forgive sins was demonstrated by exercising His power to restore the man stricken with palsy to full health. Just as Jesus, through His atonement, brings forgiveness, so through this same atonement there is power to bring health to the ailing; and ultimately death itself will be destroyed by Him:

"He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (I Cor. 15: 25–26.)

God is not unmindful of the need of physical health for His people. Before Israel's arrival at Mount Sinai, as they were journeying through the wilderness, they came to the bitter waters of Marah. By instruction from God Moses was able to change these waters and they became sweet. Here at Marah God gave a statute and an ordinance to His people, making provision for healing. As a statute (a governmental law) it would be in operation under Israel's national laws and as an ordinance (a law for the church) it was to be effective under ecclesiastical requirements. The account states:

"There he made for them a statute and an ordinance, and there he proved them, And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." (Ex. 15: 25–26.)

Continuous health is promised to all if the nation will keep and administer all His laws. Among the statutes are the laws of health which, when kept, will assure freedom from disease. Because men might need healing when the nation departed from the law, God also made healing an ordinance under ecclesiastical authority. Thus, though the nation refuse to keep or administer the law a way is provided for the individual, through faith, to secure the benefits of healing by complying with the conditions which will bring the blessings of physical well-being.

Jesus' ministry included a demonstration of the power of healing:

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." (Matt. 4: 23.)

Moses, reiterating the blessings which would come to Israel if they would keep the commandments, and the statutes, and the judgments of the Lord, stated, among other blessings:

"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." (Deut. 7: 15.)

But if Israel refuses to keep His laws and observe His commandments, the following is listed among the curses:

"Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou was afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed." (Deut. 28: 59–61.)

Israel is admonished in their religious and ecclesiastical activities to keep themselves free from idolatry. If they will do this their bread and water will be assured while God promises as a direct result of their fidelity to Him that He will remove all sickness from their midst.

"Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images. And ye shall serve the Lord your God, and

he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." (Ex. 23: 24–25.)

A truly consecrated and righteous man should be a man of physical well-being. No true Christian should be sick and ailing for as surely as there is forgiveness for sin in the atonement, there is also healing there for those who will accept the conditions. It is said of Moses, a man of God:

"And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated." (Deut. 34: 7.)

But Moses kept the law and observed all its requirements. Just as surely as Moses was free from sickness, so every Christian can also be blessed with health. What are the conditions with which the individual must comply in order to be assured of continued health? It is imperative that those who wish to be free from the diseases around us comply with the laws dealing with health set forth by Moses. The ten commandments enumerate the principles which must be observed if individuals are to have the right moral relationships with God and with their fellow men. God has also set forth agricultural and dietary laws, the keeping of which will bring continued health.

The agricultural laws are a subject in themselves but it should be remembered that in order for the land to remain healthy and produce crops fit for animal and human consumption these laws must be obeyed. Insufficient nutritive food values are found in crops on land deficient in minerals, the direct result of refusing to heed God's agricultural laws. Insects and plant disease also follow the failure to keep His laws.

PERHAPS apart from the violation of the food and agricultural laws one of the greatest contributing factors to ill-health is worry. When men trust God they do not worry and to the extent they worry they are not trusting Him. The cares and troubles of life are responsible for many untimely deaths. Jesus said:

"Take therefore no [anxious] thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." (Matt. 6: 34.)

A nation free from sickness is assured by God if these laws are observed and kept along with the commandments, statutes and judgments of the Lord. But if the nation refuses to keep and observe all His laws, the men and women of Israel cannot escape the national results of such violation of law. Moses instructed the people:

"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." (Deut. 28: 15.)

Among the curses Moses recites for law violation are the following:

"The Lord shall make the pestilence cleave unto thee, until he has consumed thee from off the land, whither thou goest to possess it. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning. . . The Lord will smite thee with the botch [elephantiasis] of Egypt, and with the emerods [hemorrhoids], and with the scab [aggravated psoriasis], and with the itch [prurigo], whereof thou canst not be healed." (Deut. 28: 21–22; 27.)

The question immediately arises, why do consecrated Christians die of disease? Unfortunately the church has taught that because we are under grace the law is nonessential and in so teaching has failed to recognize that only the laws of sacrifice were set aside through the atoning work of our Lord. Laws contained in commandments, statutes and judgments are still in operation. Ignorance of this fact does not save one, when the law is violated, from the natural results of such violation which immediately follow the failure to keep the law.

As individuals it is not necessary for us to wait until the nation becomes righteous before we can secure the blessings which will come to those who truly desire freedom from sickness. The Christian who, through ignorance, has violated the law may wonder, when laid upon a bed of sickness and pain, why he must suffer. Often such suffering is the result which follows individual indulgences as one ignores the requirements of the law of health. Sickness and pain may come to some early in life while others may not be overtaken until later, but sooner or later for those who violate the law an inevitable day of reckoning must come. Very few Christians today can be numbered among those who, like Moses and many of the Bible patriarchs, when life was ending, lay down upon their beds and went to sleep without first experiencing sickness and suffering. Under the ordinance of healing, however, the Christian who through former law violation is afflicted with sickness can secure complete restoration of health again. As disobedience to law is sin, continuation of health, following healing, will depend upon refraining from law violation.

One of the laws given by God to Israel is often cited by those who wish to challenge His justice. This pertains to the suffering of innocent children for the wrongs of their parents:

"For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation. . . ." (Ex. 20: 5.)

This is given as the penalty for idolatry and God qualifies this judgment by declaring it is to operate only upon those who hate Him.

One of the outstanding facts regarding idolatrous worship is the licentiousness of the practices associated with it. Definitely accompanying heathen orgies in the worship of idols were rites and practices which spread venereal disease and which modern medical science recognizes as communicable to succeeding generations. It is this type of disease and its results which would be in evidence among those who were idolatrous. But even here there is hope, for God is merciful and so He decrees that He will show mercy "unto thousands of them that love me, and keep my commandments." There is healing even for the children of those who have violated the law when, through faith, they come to Him and accept the required atonement made for all and thereafter keep the law.

THERE are notable exceptions wherein sickness is not necessarily the result of individual violation of law. There are cases where God has even permitted sickness and affliction to come that it might be used to glorify Him. The two outstanding cases in Scripture are the experiences of Job and that of the man who was born blind. The purpose of the afflictions of both is clearly set forth in each account. Job was tested and tried that God might demonstrate to the hosts of heaven and to the devil and all his angels that man was not serving God because of the things he received but rather because He loved and trusted Him. Job, in all his trouble, did not turn against God.

The second witness that such affliction may be sent for a purpose is given in the New Testament. In this case it was used to glorify God and His Son:

"And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." (John 9: 1–3.)

Jesus healed the man of his blindness and it resulted in tremendous repercussions for the man was brought before the Pharisees and his healing caused a heated controversy. The blind man was able to discomfit the Pharisees by his testimony but it resulted in their excommunicating him from the synagogue. The witness of this man to the Pharisees has been used in statement and in song to glorify God throughout the Christian centuries: "One thing I know, that, whereas I was blind, now I see."

Because he testified to the fact that Jesus was a prophet and accused the Pharisees of refusing to believe, they reviled him. He said to them, "If this man were not of God, he could do nothing." In their anger the Pharisees accused him of trying to teach them and so they cast him out.

Blind from birth, this man had to wait for years until, becoming of age, he would be in a position to testify in his own right. When the Pharisees undertook to question his parents they said, "He is of age; ask him." Was the price he paid worth the years of suffering and privation? We think so, for the Lord returned to him after the Pharisees had cast him out of the synagogue and said to him, "Dost thou believe on the Son of God?" The man inquired, "Who is he?" Jesus then made one of the rare exceptions to His usual custom and revealed Himself as the Son of God to this man. The man responded in a confession of faith, "Lord I believe." He then worshipped Him.

Surely this blind man received full compensation for all the suffering he had undergone. It was his privilege to glorify the Son of God before the Pharisees and all the world. Wherever the Gospel is preached the faith of this man who received his sight is also published.

Job's affliction and that of the man born blind were in the plan of God for the accomplishment of a definite purpose. It is impossible, therefore, for men to judge the cause of another's trouble; but this we know that if men persist in violating the law there can be only one result — inevitable suffering, sickness and trouble before life's course has been completed. When one violates God's law it is presumptuous to charge God with bringing upon him the resulting affliction for which he, and he alone, is responsible.

WHILE there are many Divine laws which indirectly govern health, particular emphasis is placed upon the dietary laws. The Lord has declared:

"Thou shalt not eat any abominable thing." (Deut. 14: 3.)

The "thou shalt not" is as strong and commanding here as it is when applied to the ten commandments. Men may willfully violate this command but in doing so must not expect freedom from disease. Following this statement forbidding the eating of abominable things are listed the meats which may and may not be eaten.

In order that one may easily remember the meat and fish which God allows to be consumed the following classification quickly covers the requirements as set forth in this law. Of all four-footed animals those which have both the cloven hoof and chew the cud can be eaten. They must have both identifications and so the hog is forbidden to be eaten, for while it has the cloven hoof it does not chew the cud. Of feathered fowl only those may be eaten which are not birds of prey, such as the vulture, the eagle, etc. Sea food is confined to fish only which have both fins and scales. Accordingly, eating of shell fish of any kind is forbidden.

Along with these laws God has forbidden the eating of blood and of animals which have been strangled or have died. In order to prevent the slaughter of young before they are fit for meat the law requires that a kid shall not be eaten until after it has been weaned from its mother's milk.

Prior to giving these laws regarding flesh God said to man:

"Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." (Gen. 1: 29.)

This would preclude the eating of mushrooms as they are a fungus and have no seed within themselves.

Isaiah prophetically refers to an interesting mark identifying a type of transgression prevalent among the Anglo-Saxon-Celtic peoples today. The Lord declares through this prophet:

"I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name." (Isa. 65: 1–2.)

Paul in Romans (Rom. 10: 20–21) cites these passages, declaring they refer to Israel, of whom he says that God has not cast them away (Rom. 11: 1–2) but declares in the fullness of time God will reveal them to the world. Isaiah continues by pointing out the sins of this people fulfilled today in Anglo-Saxondom:

"Which walketh in a way that was not good, after their own thoughts [a true description of the refusal today to even consider God and His laws as men follow their own plans]; a people that provoketh me to anger continually to my face [in our indulgences and sins as we walk contrary to His laws]; that sacrificeth in gardens, and burneth incense upon altars of brick [descriptive of the type of service in the established church in modern Israel]; Which remain among the graves, and lodge in the monuments [the services in many of the established church edifices are conducted among the monuments with the dead buried within the church itself as in Westminster Abbey, while surrounding many churches in the United States are the graves and monuments of the dead], which eat swine's flesh [this flesh is continually being devoured in Anglo-Saxon lands contrary to God's instructions], and broth of abominable things [impure things: clam chowders, oyster stews, etc.] is in their vessels." (Isa. 65: 2–4.)

How can those who do these things expect continued health? An interesting example is given of the result of the failure of a king in Israel (who was diseased in his feet) to turn to the Lord for healing but who instead sought the physicians:

"And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians." (II Chron. 16: 12.)

The result is set forth as follows:

"And Asa slept with his fathers, and died in the one and fortieth year of his reign."

These few words should speak volumes to those who would be physically well and are willing to give heed to this warning, for what is said of Asa can be

said of multitudes today who fail to turn to the Lord in their afflictions or consider His laws, with the result that many of them have gone to untimely graves. The Christian who fails to recognize there is healing in the atonement and who fails to secure the blessings of physical wellbeing does not obtain the fullest benefits which accrue to those who will keep His commandments and observe all His laws. When the nation finally turns to God and keeps and administers His laws in righteousness then will be fulfilled the statement:

"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." (Deut. 7: 14–15.)

In the day when Israel turns to God our hospitals will be emptied and the tremendous trade now carried on in the dispensation of medicines of all types and descriptions will cease as this nation becomes righteous and all of its citizens healthy. Should not this freedom from sickness and suffering be blessing enough to make men everywhere desire to keep all His laws?

Behold, He Cometh!

THE dropping of atomic bombs on two Japanese cities continues to cause repercussions throughout the world. Discussions include not only the immediate effect upon men but the future possibilities of destruction if this powerful force is not controlled. Governments are desperately striving to find a formula to restrain its use, knowing full well that unless nations reach amiable accord civilization, if not man himself, is doomed. Unknown to many is a definite statement in prophecy that such a force as the atomic bomb is yet to be used in a way which will make the demonstration of its power on Hiroshima and Nagasaki pale in comparison.

Conditions are far from tranquil in the councils of nations as friction develops and suspicion grows. Russia is becoming more and more aggressive in her demands and is subjecting adjacent lands to tyrannical governmental control. The stage is rapidly being set for the conflict so clearly depicted by Ezekiel, for prophecy foretells what men will do under a given set of circumstances. While Ezekiel speaks of the tempest and storm used by God to destroy the enemy, Esdras' description of that destruction is in greater detail. The conflict itself is directed against the Son of Man whom Esdras sees with His Kingdom as he watches a great multitude gather against Him. Succeeding this, Esdras declares:

"And after this I beheld, and lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight." (II Esdras 13: 8.)

What is the reason for this fear? The answer is found in the cause for present world apprehension: *the fear engendered by the dropping of atomic bombs on Japanese cities.* Esdras describes the violence of the multitude who make war against Him and then attempts to put into language a scene almost beyond description:

"He neither lifted up his hand, nor held sword, nor any instrument of war: But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests. And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which were prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid." (II Esdras 13: 10–11.)

This scene of coming sudden destruction was as terrifying to Esdras as the prospects are to those who regard the releasing of atomic energy with apprehension. The expressed fear of the prophet is also prophetic of the fear which has seized the hearts of men today.

Esdras is describing the fearful destruction destined to occur in the closing scenes of the present age because of sin and evil aggression. The timing of this is borne out by the fact that John speaks of Jesus Christ destroying His enemies and the enemies of His Kingdom in terms similar to those used by Esdras:

"And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God." (Rev. 19: 15.)

Following the annihilation of the enemy Esdras speaks of seeing a peaceful multitude who gather unto Him, declaring these are the ten tribes of Israel which were carried away into Assyrian captivity. The House of Israel is thus designated as the Kingdom people who will establish the earth in peace, under His righteous rule, following the destruction of all evil aggression!

It is of paramount importance to Bible students who desire to know the meaning of events in their relation to prophecy that the chronological timing of the release of atomic energy be recognized.

Already, in past issues of DESTINY, attention has been called to certain signposts Jesus set up as evidence to His followers of the imminence of His Second Advent. One of the outstanding signs was to be the shaking of the power of heaven (release of atomic energy) causing men's hearts to fail them for fear of what is coming upon the earth. (See "The Release of Atomic Energy," DESTINY for October 1945.)

Esdras describes the total destruction wrought by this force upon the armies of the nations which oppose Him as He returns to take over the Throne of His father David. Fifty years ago Grattan Guinness predicted that the taking of Jerusalem from the Turks (fulfilled in 1917) would be a trumpet blast to all Christendom that an age was ending. Few men at that time recognized the import and significance of the fall of Jerusalem. Today the release of atomic energy is a similar solemn warning to the thoughtful of the imminence of the fulfillment of our Lord's words: "And they shall see the Son of man coming in a cloud with power and great glory." (Luke 21: 27.)

Review of World Affairs

By KENNETH de COURCY

London, November 1 (BY CABLE)

COMMENTATORS all over the world now admit the fact: Nearly everything must be set in a Russian context, just as a few years ago it was set in a German context. And in the context of a Russia in crisis.

Stalin is very ill. Many commentators and statesmen now find themselves in a very awkward position. As in the case of Germany so in the case of Russia, there has been a steady refusal to face facts, and a big propaganda of positive concealment. During one of the most significant stretches of contemporary history any news which did not conform to what the British and American Governments wished the public to believe was rubbed out. Where this was not possible, the erring commentator was hunted from post to pillar.

Now Governments have changed, the situation has altered, and suddenly the British — though less suddenly the American public — are finding out and discovering the facts. The shock is heavy. Coming as it does after years of strain and crisis, it has produced a far greater pessimism and sense of futility than if there had been a steady truthfulness from the first. But truth is war's first casualty.

While Britain and America have been saturated with news about Russia there has been virtual silence on the other side. . . . They do not realize that some of the largest British and American military exploits in the war were scarcely noted in the Russian press, while every Russian action, some of very little significance, was headlined throughout the rest of the world.

Personalities

Stalin's disappearance would increase tension with the Western World, and not decrease it. Both the factions from the Politbureau and the Army take a rough view of the future, and are strongly anti-Western. Zhadonov, Beria, and Molotov are anti-Western. Their influence is active. There are forces like the Panslav Committee, headed by Manuilsky, which conducts a big propaganda, especially in Poland, prophesying trouble. It is violently anti-American and anti-British.

The Russians in Germany

The Russians are playing a very odd game in Germany. The Anglo-American Zone is full of Soviet spies who have orders from headquarters to find out whether the Powers are building up a German army with the object of using it in a Western bloc system.

In their own zone they are deliberately creating a condition of chaos. The idea is that after a period of complete disorganization the prospect of some order, even of a Communistic kind, will be seen preferable to anarchy. On the face of it this seems to represent a policy of extermination for Eastern Germany. But it isn't the whole story.

Although rumors have got about that presently the Russians, having used him, will try Paulus as a war criminal, up to date he and his brother officers have been treated with great consideration. The Generals are living two in a villa, attended by a servant. They wear uniforms and give and attend lectures. The other day one of these officers was allowed to visit Berlin to see his wife. That is a very odd thing for a prisoner of war, and odder still for a war criminal.

Many observers believe that the Russians, having stripped their part of Germany of all elements likely to have any positive political influence, especially of a Western kind, will set up a fully pro-Russian regime, and then on the pretext that Britain and America are creating a German army in the West, form the nucleus of a new Eastern German Staff from the officers in their keeping. No one can be sure this is going to happen because there isn't enough evidence. But it is amongst the possibilities. There are long periods of silence about these German officers. Whenever news does come through, it shows that they are still in the picture.

The demarcation line between Russian-controlled Germany and the rest is marked with standard N.K.V.D. fencing, which consists of electric wiring. It shows every sign of permanence. Although she may to some extent withdraw here and there, the Russian intention is permanently to organize and seal off an Eastern European Zone to cover her Western defences.

Her positive policies are to unfold in the Mediterranean, Middle East and Far East areas.

Poland

Poland's financial position has become more serious. The agreement reached a few weeks ago in London between the Director of the National Bank of Poland and the Governor of the Bank of Poland providing for a fusion of the two, and for the transfer to Poland of the gold now in Britain, Canada, and the United States, has been rejected by Warsaw on orders from Moscow. The reason for this is that Russia does not want Poland to become financially independent. In the meantime Poland is flooded with paper money provided by Russia, and guaranteed by her.

France

According to form France aches for quietness. She is an exhausted country. Centuries of overstrain have done it. It is the governing influence upon all affairs. Only a long period of quiet and of powerful spiritual regeneration can revivify that famous nation. The British Government is convinced that if Blum and the Socialists are supported, France will avert Communism and have a time of quiet.

Some French observers think this will not work out. They say the Socialists will capitulate to the Communists. It is in a balance. The Communists have not achieved single-handed power because, despite brilliant organization and the support of Russia, their program suggested

too much effort for so weary a people. Other factors have played a part, too.

(1) Stories spread by prisoners of war returned from Germany did the Communists harm, so many had been ill-treated by Red Army soldiers. (2) The aggressive tendencies of Russian foreign policy have created a distinct anti-Communist reaction throughout Western and Southern Europe. The French Communist Party, also, has something to fear which has not yet come to light. If and when it does, it may prove a shattering blow. *The secret is known to only a small group of the best informed observers in Europe.*

It is this. *When France was defeated, Germany was in alliance with Russia. Many German leaders strongly inclined to the view that the best thing to do would be to set up a Communist Government in Paris under Monsieur Thorez, who was then a deserter from the French army living abroad.* Negotiations went to such a length that a proposed draft treaty of alliance was drawn up between a possible Communist France and Germany. This treaty had Stalin's approval, and that of the French Communist leaders.

That draft treaty is in existence now. Its publication would shatter the Communist cause, and would endorse the historic fact that until the German attack on Russia, in June, 1941, the Communist Party in France and Communist movements everywhere were underwriting the Russo-German Entente and working against the Allies. The fact that this draft treaty exists is of very great importance. The French Communists are terrified of its publication. They would go to the length of assassinating anyone who they thought possessed a copy. Unfortunately from their point of view, this document is probably safe for history whatever they do.

The Middle East

One of the shrewdest observers in the Middle East, with vast informatory sources at his disposal, reports to us thus: The Egyptians like power. They understand nothing else. If you have it you must show it. It has been so since the Pharaohs. It will not change. They like and respect power as much as the British dislike it and react against it.

Parliamentary politics are generally used for personal advancement, not only for the politician himself but for all his family and relations. There is much talk of Treaty revision in the air. Secretly neither side really wants to discuss the thing seriously.

If the present Egyptian Government were suddenly to demand revision, the British Government would acquiesce, but would undoubtedly say that they could only talk with a truly representative Government, which does not at present exist. If the W.A.F.D. came to power, it would of course denounce anything which the present Government signed. The stalemate shows signs of continuing, with the W.A.F.D. prodding at the rear to disturb the present Egyptian Government and to embarrass Britain. Anti-foreign feeling is pretty strong, but it is not serious.

Palestine is the crux of the Middle East. *The Jewish Agency seems unable to curb Extremism, and our observer fears that rather than lose its influence, it may go with the tide and even be completely submerged by it.* It tends to assist illegal immigration and may presently direct it. There is a danger it may be denounced by the British Government, in which case Weizmann will resign and the Extremists take control. All this suggests bitter fighting soon, with immense consequences throughout a vast area.

Religious Trends

In this confused world situation, mention the need for spiritual revival at almost any dinner table in Great Britain, and you have immediate interest. Often the most unlikely and worldly persons will spend hours discussing the subject. . . . This interest has increased at least one hundred per cent since the dropping of those two atomic bombs.

It only takes a few minutes at any dinner table to get general argument that the human race faces a cataclysmic crisis, that there must be something beyond it all which has been dimmed if not blacked-out. If not, the whole thing is hopeless. Yet every instinct denies that. There must be something, there must be a pattern, a plan, a dawn. If formal religion has seldom been more dead, or at a greater discount, never was the spiritual search of millions of individuals more eager, even desperate. Never has the materialistic explanation been less satisfactory or more depressing. In Britain two small rays have appeared in the sky: first, a certain Mr. Tom Rees took the Westminster Central Hall for every night during the month of September with the object of holding Evangelistic Revival Meetings. Madness, said the critics. Why, not even the best preachers can fill their churches for one service on a Sunday.

Well, the result was that during the month, including a wind-up at the Albert Hall, about 60,000 came, mostly young and mostly from classes hard to reach. Thousands were in uniform. . . . A spirit of very great power swept through the campaign, and hundreds publicly declared a new allegiance to Christ, King, Pilot and Saviour.

Secondly, before his death, Archbishop Temple appointed a Commission to enquire into the subject of Evangelism. He expected at least two or three separate reports. He could not believe the large Commission appointed could possibly agree upon a unanimous one. But they did. It is called *Conversion of England.* It is drawn up by the leaders of the Church of England. *It is a humble confession, and a penitent return to Orthodoxy.*

Men and women, Bishops, Clergy and lay folk have put their names to a powerful report which confesses the whole Christian faith from the Doctrine of Atonement right through to the Second Advent. Five years ago this would have been unthinkable. It represents one of the most important developments in the whole world situation.

In America there is a great stirring, too. World chaos is at last driving young people to search into things which were formerly considered a bore, or not thought of at all. We shall hear more and more of this. And it will spread fast and far, and in the end prove decisive. It is the supreme saving clause. It is that which was spoken of in olden time. A few straining, eager eyes see the fearful darkness of a mad night caused by human folly, penetrated by the first gleam of Christ's dawn. It is only the first flicker. But the dawn is sure. It will be thus.

THE foregoing is the third *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.

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Symbolism of the Scriptures

By R. LLEWELYN WILLIAMS

THE BRIDE — this example of Bible symbolism is taken, not from the mineral, the vegetable, or the animal world, but from human life; and this particular symbol could not have been chosen, without irreverence, by anyone else but the Lord Himself, because it likens the relations between God and His people to the relationship between a husband and his wife.

God had created a nation which He designed to be, as it were, His partner and helpmeet in carrying out His Great Plan for the salvation of all mankind. To this nation, as to a bride, He gave His name, and called her Israel, which means Reigning with God.

But the wife was unfaithful; she deserted her husband for the Powers of Darkness; or, as Jeremiah forcibly puts it, she played the harlot with many lovers (Jer. 3: 1).

The Divine Husband, however, was patient and forbearing; and we hear His voice pleading with her.

"Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O house of Israel, saith the Lord" (Jer. 3: 20).

"Turn, O backsliding children, saith the Lord; for I am married unto you" (Jer. 3: 14).

Prophet after prophet, warning after warning, was ignored and flouted. Israel wantonly persisted in her idolatry, until at last the time came when she had to be divorced.

At this point the allegory is taken up by the prophet Hosea.

"Say ye unto your brethren, Ammi [My people]; and to your sisters, Ruhamah [Beloved].

"Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

"And I will not have mercy upon her children; for they be the children of whoredoms.

"For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink.

"Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.

"And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now.

"For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal.

"Therefore will I return, and take away My corn in the time thereof, and My wine in the season thereof, and will recover My wool and My flax given to cover her nakedness.

"And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

"I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

"And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

"And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat Me, saith the Lord" (Hosea 2: 1–13).

So the wife is divorced. She loses her husband's name, the proud title of "Israel," which she had taken in vain; and is driven out into the wilderness, where she may repent and be purified in the fire of affliction.

Now it will be remembered that, before His marriage to Israel, God had made an everlasting covenant with her ancestors; this covenant He cannot break, and the erring wife is still necessary to His purposes in the world.

But the wife has now been granted a Bill of Divorcement; she cannot now return to her husband; and, by Israel Law, a Bill of Divorcement, once granted, can only be blotted out by the husband's death.

We seem to have reached a deadlock; but what may seem a deadlock to man is not a deadlock to God. His plan for Israel's redemption is already in existence, and we find it in the book of Isaiah.

"Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

"For thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called.

"For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

"For a small moment have I forsaken thee; but with great mercies will I gather thee.

"In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" (Isaiah 54: 4–8).

The sinful wife can only be redeemed by the death of her Husband; the death of the Son of God, which shall annul the Bill of Divorcement, and open the way for Israel to return to Divine favor. When this has been accomplished, He will woo her to Himself again with His great Gospel of Salvation.

"Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

"And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

"And it shall be at that day, saith the Lord, that thou shalt call Me Ishi [husband]; and shalt call Me no more Baali [Lord].

"For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name" (Hosea 2: 14–17).

"And I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving kindness, and in mercies.

"I will even betroth thee unto Me in faithfulness: and thou shalt know the Lord" (Hosea 2: 19–20).

"And I will sow her unto Me in the

earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not My people, Thou art My people; and they shall say, Thou art My God" (Hosea 2: 23).

In due time the husband and Redeemer comes to this world in human flesh, and we hear Zacharias the priest, filled with the Holy Spirit, breaking his long silence with a song of praise.

"Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as he spake by the mouth of His holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He sware to our father Abraham" (Luke 1: 68–73).

Some thirty years or so later, our Lord begins His ministry; and He very soon proclaims Himself as the Husband: "Can the children of the bridechamber fast, while the bridegroom is with them?" (Mark 2: 19).

In the parables of the Royal Marriage Feast (Matt. 22: 1–14), and the Ten Virgins (Matt. 25: 1–13), He points to Himself as the Bridegroom. And when He can teach no longer, He lays down His life for the redemption of His bride, and the salvation of the souls of men.

In that tremendous sacrifice, He fulfils the visions of the Patriarchs and Prophets throughout the ages; and His promise to His people echoes and re-echoes from the Cross of Calvary.

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee.

"Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel" (Isa. 44: 22–23).

Here we must pause for a moment to refer to the widely accepted teaching that the Church is the Bride of Christ. The Church, as we learn from the New Testament, is the Body of Christ (e.g., Eph. 1: 22–23). There is no need to labor this point, because the same people who teach that the Church is the Bride teach also that the Church is the Body. How they reconcile these two points of view is difficult to understand; because a man does not marry his own body, and the Church cannot be both the Body and the Bride of Christ, without destroying all the value of the symbolism.

However, the matter is finally settled for us in the revelation of Jesus Christ.

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God" (Rev. 21: 9–10).

St. John was carried away to a great and high mountain, which, in Bible symbolism, typifies an empire; and he was shown, not a church or a body of any kind, but a city, New Jerusalem, the future centre of government and worship for all Israel. Moreover, that city was not ascending from the earth to heaven, but descending out of heaven from God.

The Great Book never lies, whether it speaks of events of the past or of events yet to come; and in God's good time the vision of the future will be fulfilled.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and His wife hath made herself ready.

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God" (Rev. 19: 6–9).

Israel will yet make herself ready; she will again be reunited to her Redeemer; and in the joy of that reunion, she will sing again as in the days of her youth:

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Isa. 61: 10).

And her joy will be not only for herself, but also for the glorious privilege of being the helpmeet of her Redeemer, in winning the whole world for Jesus Christ, her King.

— *The National Message*
(London, England)

Amend the National Way-of-Life

This is sadly overdue. We have lately been living on the spiritual capital of past generations. At the moment it would be true to say that, irrespective of religion, our people cannot do otherwise than live reasonably decent lives, either because of the law of the land or by force of public opinion. But public opinion — which ultimately produces the civil law — derives all that is good in it from God, through His true religion. Take that away and public opinion is on a slippery slope.

Our peoples must be brought to realize that Utopia without reference to God is the merest shadow of a dream. They must also be convinced that the Power of Evil is no abstract negation of Good, but a *vital force* directed by Satanic agencies in the spirit-realm, capable of energizing men — like Attila and Hitler — with devastating effect on the lives of the whole human race. These evil powers can be held in check by one means only: the power of prayer on a nation-wide scale. We must learn how to use this potent weapon which God has placed in our hands, and we must accept, once and for all, the fact that neglect of God's instructions is the way to chaos. — From the Epilogue to *If Calmly You Listen* by L. Buxton Gresty.

Joining of the Two Sticks

By M. L. CLOTWORTHY

THE word of the Lord came again unto me saying, moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick and write upon it, for Joseph, the stick of Ephraim and for all the House of Israel, his companions. And join them one to another into one stick; and they shall become one in thy hand.

"Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall no more be two nations."

So often do we see the above prophecy of Ezekiel mentioned with reference to a *future* uniting of the Jews with the House of Israel, upon an awakening by the Jews to the identity of our Lord as their Messiah. This I believe to be an erroneous idea; for while all Christians hope to see such an awakening, that would not be a joining of two nations, because the Jews are not a nation today. There are, however, many conclusive proofs in the Bible records and history of the existence of a nation, predominantly of Judah, which has joined with Israel.

Ezekiel was carried to Babylon between the first and final deportations of Judah (II Kings 24: 11–16). Like Daniel, he prophesied out of the land; and in Chapter 1, Verse 3, we are told that "The word of the Lord came expressly to Ezekiel." Then in Chapter 2, Verse 3, we are told that God said to Ezekiel, "Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me." Now according to Young's Analytical Concordance, the original Greek word for *nation* in this verse is *goi*, meaning a corporate body. Therefore, during the time intervening between the first and final deportations of the House of Judah to Babylon (600 B.C.–588 B.C.), we find that the House of Israel, which was carried captive to Assyria in 721 B.C., was somewhere a nation! Other evidences of these people are in II Esdras. Speaking of a people, he said:

"Those are the ten tribes, which were carried away prisoner out of their own land, in the time of Osea [Hosea] the king, whom Salmanasar, the king of Assyria led away captive, and he carried them over the waters, and so they came into another land. But they took this council among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt; that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passage of the river." (II Esdras 13: 40–43.)

The prophet Ezekiel goes into detail and tells us that before the reunion of the House of Israel and Judah, that God will gather the children of Israel from among the heathen, whither they be gone. This could not possibly have taken place when the Jews returned to Palestine under Zerubbabel in 536 B.C. nor Ezra 457 B.C. because the Bible tells us these people were from the tribes of Judah, Benjamin and Levi; then again, the children of Israel (10 tribes) had not at this time been gathered into a place of their own.

In Ezekiel 36, the chapter preceding the parable of the two sticks, Jehova announces the restoration of the nation, and the setting up of the kingdom of God on earth; and now gives in vision and symbol the method of its accomplishment: first, in the vision of the valley of dry bones, and then the sign of the two sticks.

"Take one stick and write upon it, for Judah, and for the children of Israel, his companions: . . . ". The tribe of Benjamin belonged to the House of Israel but God loaned one kingdom tribe to Judah (I Kings 11: 36), because God had promised David that his kingdom over Israel should be ruled in perpetuity by his seed, and if Rehoboam and the succeeding kings of David's dynasty had reigned over the tribe of Judah only, God's word to David would not have been fulfilled. Levi belonged to all the tribes and was not in reality an independent tribe. Hence, it was for David's sake, to keep his promise with him, that God gave Benjamin, a part of the kingdom, to the seed of David. Therefore, the one stick for Judah and the children of Israel, his companions.

Since the historical facts concerning the migration of the House of Israel across Europe and their final settlement in the Isles are generally well known to students of the Bible and history, fulfilling the prophecy made to David in II Samuel 7: 10, when God said, "Moreover, I will appoint a place for my people Israel," I wish to stress a few of the known facts about Judah, and their joining with Israel.

The family of Judah consisted of all the descendants of Judah, the fourth son of Jacob, by his wife Leah.

When Jacob was dying he called his sons to him and prophesied concerning "the latter days"; and of Judah he said: "The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come."

Judah's oldest son Er died, having no children, but his wife gave birth to twins, Pharez and Zarah, by her father-in-law, Judah. Pharez was really the first born, but Zarah had a scarlet thread tied on his hand by the midwife (Read Gen. 38: 27–30).

In Genesis 49, we have the selection of a tribe, Judah, to supply the royal house, but in the Davidic covenant we have the election of the Royal House in the elect tribe.

The direct descent of king David from Judah, the son of Jacob, through Pharez is shown in I Chronicles 2: 1–15 and also in the Gospels. The genealogy is as follows — Judah — Pharez — Hezron — Aram (Ram) — Amimadab — Nashon — Solma — Boaz — Obed — Jesse — David.

Consider carefully the scripture:

"I have made a covenant with my chosen, I have sworn unto David, my servant; Thy seed will I establish forever, and build up thy throne to all generations (Ps. 89: 3–4).

It was in the days of Zedekiah, the very last of David's line to rule in Palestine, and even at the time when his throne was being torn away that the Lord said through Jeremiah:

"David shall never want a man to sit upon the throne of the house of Israel." (Jer. 33: 17–18.)

It is now a well established fact that the Royal House of Britain is the long lost House of David; and as the English people contain the children of Ephraim, with most of the ten tribes of the House of Israel, there is much evidence that the prophecy of Jeremiah has been fulfilled.

But how did the House of David come to England? It came when James VI of Scotland became James I of England and united Scotland and England under one king, circa 1603 A.D.

We know Judah's descendants through Pharez were with the Israelites in Palestine; there were, however, two other sons of Judah, namely, Shelah and Zarah, and biblical genealogy gives clues to the history and development of their peoples.

In I Chron. 4: 21–23, we read that Shelah had six sons. One son was named Er. John J. Morey in his book, *Parables of the Kingdom*, states, "We trace these Judah people to ancient Ulster, and here we will find the origin of Erin, the name of ancient Ireland."

"They were workers in fine linen." Mr. Morey states that he has examined important documents in the Belfast library, on the origin of the Irish linen industry, and has found recorded, therein, the statement that this industry was brought to Ulster by settlers from the east. Shelah is one of the common Irish names today.

"They had dominion in Moab." From this it is clear that this section of Judah formerly went out from the homeland to seek fame and fortune elsewhere. At the time of the record they were the prominent people in Moab, but this, of course, is no evidence they remained there.

Now what about Zarah-Judah? In 1 Kings 4:31 a wise man named Darda is referred to, and in I Chron. 2:6 this man is shown to be a descendant of Zarah-Judah. It is known from history that this was the name of one of the old Trojan heroes, a name perpetrated in the Dardanelles of today.

Homer sang of the Trojans, and told of their brethren who did exploits on the banks of the Jordan.

Mr. Morey further states that the Trojans were Israelites, probably descendants of Shelah and Zarah Judah.

We know that the same Trojan people migrated to Spain, and built a city which they called Zaragossa, after Zarah-Judah. They called the land the Iberian or Hebrew Peninsula, and named the river which flowed through their city, the Ebro or Hebrew. We know also that about the year 1100 B.C. a Trojan leader named Brut, or Brutus, went to Britain and laid the foundation of London, naming it Troja Nova, or New Troy. This was in the time of King David of old.

One step further. Some of the Ulster folk eventually migrated to Scotland, named the Hebrides or Hebrew Islands, and formed the basis of the old Scottish race. Mr. Morey states that a modern ethnologist informed him that the pioneers who first migrated from Ulster to Scotland were known as Shelanites, and both Zarah and Shelah are well known Scottish names today.

Calcol, another descendant of Zarah-Judah, was the first of the ancient dynasty of Irish kings, whose descendants are traced in an unbroken line, through the kings of Scotland, to James I of England, and to the present House of Windsor; and tracing Calcol from Judah and up to the time this Zarah royal line was joined by the House of David, we have the following genealogy: Judah-Zarah — Ethan — Mahol — Calcol — Gadhol — Easru — Sru — Heber-Scot — Boamhain — Ayhaimhain — Tait — Aghenoin — Feabla Glas — Neanuail — Broegan — Bille — Gallam — Heremon Eochaidh. So we see, there was a Zarah-Judah royal house in Ireland, at least 500 years before David of Pharez-Judah was king of Palestine.

The ancient Celts, Picts, Scots, and Britons contained a large portion of Judah from Shelah and Zarah and these were joined, centuries later, by sections of Dan, the "Tuatha de Dannam" — the coming of whom is well known to history.

About the year 580 B.C. the daughter of Zedekiah, the last king of the House of David to rule in Jerusalem, was brought to Ireland by Jeremiah, the prophet, and she was married to the chief Irish king Eochaidh, who was, as we have shown, descended from Calcol of Zarah-Judah. In this manner the House of David was transferred from Pharez-Judah to Zarah-Judah in preparation for the great developments which were to follow later. This transfer was foretold to Ezekiel, in the riddle of the two eagles and the cedar tree (Ezekiel 17: 1–24).

By this record two important facts emerge: *1*) The Scottish nation, to which the throne of David came, contained the descendants of Zarah, who was, by rights, due the family birthright, as oldest son, instead of Pharez. Scotland, therefore, was the official Judah nation, containing the throne of David at the time of the union of Scotland and England under James I. *2*) By this union the two houses of Israel and Judah came together under the House of David and thus fulfilled the prophecy to Ezekiel of the joining of the two sticks.

The House of David came into union with the Zarah-Judah section as might be expected from the prophecy in Ezekiel 21: 26–28, "exalt him that is low, abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come, whose right it is, and I will give it to him."

The throne of David was overturned three times: *1*) Jerusalem to Ireland, *2*) to Scotland, thence *3*) to England, and will be no more in Jerusalem until Christ returns as king of Israel, and God will give it to him, as promised to Mary by the angel Gabriel (Luke 1: 32–33).

The real name of King James I was Jacob, and the flag of the union became known as the union of Jacobus, or the "union Jack"; thus England nationally celebrates the union of the two houses of Jacob, though few consider the real meaning of the event.

Let us draw a few conclusions:

1) The tribe of Judah was only one-third of the family of Judah.

2) A large portion of the Ulster people were of pure Judah stock.

3) Most of Judah are not Jews.

4) The scepter has always been in the hand of Judah, and he has always had a lawgiver on the throne.

5) The breach which took place at the birth of Zarah and Pharez was remedied when the House of David came to Ireland.

6) It was in perfect harmony with God's plan for the House of David to make the three overturns into England.

7) The throne of David never went into captivity to Babylon, but direct to the "appointed place," where the reunion of the tribes was to take place.

8) The union of official Judah under the House of David could not take place with the House of Israel until the Angles, Danes, Saxons, Jutes, and the Normans had been welded into a nation in the isles.

9) God, therefore, assembled the ten tribes and re-formed them into a nation before re-uniting them with Judah and the House of David.

The Bible Prophecy of the Atomic Bomb

By JAMES S. McGAW

With the bursting of the atomic bomb over the New Mexico desert mankind was pitched into the vestibule of a new age, the frontier of a new civilization and a new dimension of military, political and economic power. The physical and psychological repercussions were felt around the world and touched the destiny of every human being on the earth.

It would be exceedingly strange if such a world-shaking event were not foretold in prophecy. In this no Bible student needs to be disappointed. God, who knows the end from the beginning, has provided a most marvelous prophetic description of the explosion of the bomb, who they were that used it, and the divine sanction upon its use.

The Prophet Chosen

This was the young man Ezekiel, who was among the captives by the river of Chebar in the land of Chaldea. While in a trance, he was given a great vision of cheer for Israel in the last days: the prophecy of a great deliverance.

This wonderful message is found in the first chapter of the prophet's great book; a chapter which has been one of the profoundest enigmas of the whole word of God, the interpretation of which, until now, has defied the best efforts of the best Bible students. Therefore, in order to get the most out of the present exposition, carefully read the chapter and have a Bible close at hand for ready reference.

The Bible and Science

The Bible does not pose as a book of science, nevertheless it is a thoroughly scientific book. Of this the chapter before us is an outstanding example.

The prophet saw the vision just as we behold the scenes on the motion picture screen with technicolor and sound effects; and no brief description of the world-amazing event could be more explicit and scientifically correct than that which is found in the fourth verse of this first chapter of Ezekiel:

"And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire."

There is so much eye-witness and scientific corroboration of this inspired statement that it seems best to take it up item by item.

"Behold a whirlwind came out of the north"

The expression "out of the north" is significant. Usually, as in Jeremiah 1: 14, "out of the north" referred to the Chaldeans. But the prophet was in Chaldea and his statement therefore could not refer to them. The reference, without doubt, is to Zion as described in Psalm 48: 2:

"Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King."

It is "out of Zion" that the Lord is to roar in his judgments upon the hosts of Gog where He shall come forth as the Deliverer at Armageddon (Joel 3: 16). In Job 37: 22, the "north" is presented as the region of fair weather, the unclouded brightness of the "terrible majesty" of God.

In Jeremiah 49: 2 the prophet tells us of the calamity and great defeat which has come upon the Japanese, who are the Ammonites*:

"Therefore, behold, the days come, saith the Lord, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the Lord."

Practically the same prophecy is delivered in Amos 1: 14, 15:

"But I will kindle a fire in the wall [cities] of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind: and their king shall go into captivity, he and his princes together, saith the Lord [that is, Hirohito and his sons]."

The Hebrew word translated "whirlwind" has the threefold meaning of "breath," a "violent exhalation," a "blast." And without exception those who witnessed the explosion of the atomic bomb describe "the blast."

Brigadier General Thomas F. Farral of the United States Army, describing the detonation of the bomb in New Mexico, said:

"Thirty seconds after the explosion came first the blast, pressing hard against peoples and things, to be followed almost immediately by a strong sustained awesome roar."

William L. Laurence, science-writer for the New York *Times*, who was loaned to the armed forces to tell the story of the bombing and who rode one of the two planes which followed the plane that dropped the bomb over Nagasaki, said:

"A tremendous blast wave struck our ship and made it tremble from nose to tail. This was followed by more blasts in rapid succession, each resounding like the boom of cannon fire hitting our plane from all directions."

An authentic report from Hiroshima declares: "The blast destroyed approximately twenty-one bridges and flattened many houses for ten miles around."

The Great Cloud

The Hebrew word rendered "great" carries the idea of "high" and is from a root meaning "to twist." The prophet therefore saw an high twisting or rolling cloud.

Many have described the cloud which was formed by the explosion, but the description given by Mr. Laurence will answer for all of them. He said, in part:

* See "The Japanese — Who Are They?" by Thomas W. Plant. Third, revised and enlarged edition. 40 pages, 25¢ postpaid. Destiny Publishers, Haverhill, Mass.

"Observers in the tail of our ship saw a giant ball of fire rise as though from the bowels of the earth, belching forth enormous white smoke rings. Next they saw a giant pillar of purple fire, 10,000 feet high, shooting skyward with enormous speed.

"By the time our ship had made another turn in the direction of the atomic explosion, the pillar of fire had reached the level of our altitude. . . . Then just when it appeared as though the thing had settled down into a state of permanence there came shooting out of the top a giant mushroom that increased the height to a total of 45,000 feet. The mushroom top was even more alive than the pillar, seething and boiling in a white fury of creamy foam, sizzling upwards and then descending earthward, a thousand Old Faithfuls rolled into one.

"It kept struggling in an elemental fury, like a creature in the act of breaking the bonds that held it down. In a few seconds it had freed itself from its gigantic stem and floated upwards into the stratosphere to a height above 60,000 feet."

"A fire infolding itself"

This presents a most extraordinary phenomenon in the realm of fire, of which the several translations of the original Hebrew furnish a very comprehensive description.

The margin of the Revised Version reads: "A fire flashing continually." This answers to the photographs and to all of the descriptions of the fire and cloud. From the base of the cloud to the peak, fire continued to flash.

The margin of the Authorized Version reads: "A fire catching itself"; that is, a fire causing a succession of fires without ordinary ignition. Robert Shaplen, *Newsweek* War Correspondent, said:

"The flame leaped toward the sky grabbing at what appeared to be a large white cloud of smoke."

Another translation is "a fire taking hold of itself like the links of a chain." This is in accord with the principle propounded by the physicists, that in order to get the power the atom must be split. When it is split a few neutrons are emitted. These in turn enter other atoms and split them.

The magazine *Time* of August 20, 1945, furnished a diagram of the progressive multiple explosions and explained the diagram under the title "Atomic Chain Reaction."

Dr. Gordon Rogers of the Cavendish Laboratories, Cambridge, England, points out the fact that when the atoms are split by neutrons, the charge goes on doubling itself in astronomical proportions resulting in the release of incredible power. He said that "about 10 sextillion atoms are split in the explosion of the atomic bomb."

"A brightness about it"

Describing the New Mexico explosion from his position fifty miles away, Harvard Geophysicist Donald Leet said: "When it let go, it lit up 180 degrees of the horizon, not like one, but a dozen suns."

General Farral said:

"No man-made phenomenon of such tremendous power had ever occurred before. The lighting effects beggared description. The whole country was lighted by a searing light with an intensity many times that of the mid-day sun. It was golden, purple, violet and blue. It lighted every peak, crevasse and ridge of the nearby mountain range with a clarity and a beauty that cannot be described but must be seen to be imagined. It was that beauty of which the great poets dream but describe so poorly and inadequately."

"Out of the midst thereof as the color of amber, out of the midst of the fire"

If any reader has a lingering doubt regarding the application of Ezekiel's vision to the atomic bomb, then what follows should not only dispel all doubt but establish a lively faith in the verbal inspiration of the Scriptures and the scientific up-to-dateness of the Bible.

There are at least three translations, any one of which makes an amazing disclosure.

Goodspeed translates: "While out of it [the fire] gleamed something with a luster like that of shining metal." This translation is exceedingly interesting for the reason that uranium used in the bomb is a white shining metal and when the bomb exploded the unused portion of the uranium was blown in all directions. With the spiritual eye, given the prophet, he could see the particles as they were expelled from the flame.

The Septuagint and Vulgate versions use the word "electrum" instead of "amber." The first introduction the Greeks had to electricity was the magnetic quality of amber and they called it "elektron."

All of this is interesting and if nothing else a remarkable coincidence, but the really astounding thing is the fact that the appointed observer of the bomb over Nagasaki, Mr. Laurence, fully corroborates the translation found in both the King James and the Moffatt versions which reads, "as the color of amber."

Describing the huge ascending cloud, Mr. Laurence said:

"At one stage of its evolution, covering millions of years in terms of seconds, the entity assumed the form of a giant square totem pole, with its base about three miles long, tapering off to about a mile at the top. Its bottom was brown, its center was *amber*, its top white." (Italics ours)

The Plane

We, of course, know that it was the United States fliers who dropped the bomb from a B29 Superfortress, but the marvel is the fact that the prophet described the plane as it appeared to him and tells who, from the divine viewpoint, were represented in the plane.

As we study the description we must realize that the prophet had never seen an airplane and was confronted with as much difficulty as was Isaiah when he described an ocean going steamship in the eighteenth chapter of his book.*

Ezekiel describes the airplane as four living creatures in a composite of one living creature. In Chapter 1, verse 5 he says:

"Also out of the midst thereof [the pillar of cloud] came the likeness of four living creatures, and this was their appearance; they had the likeness of a man."

The first thing the prophet saw was the great cloud which evidently was between him and the B29.

From all accounts the plane was ten miles away when the bomb exploded. The official report declares: "The skies were clear over Hiroshima when the Superfortress dropped the first atomic bomb in warfare, banked for a 270 degree turn, and flew away." That turn of the plane brought it into the view of the prophet and gave the impression that the plane "Came out of the midst of the cloud."

To the prophet, the plane had "the likeness of a man" with outspread wings. This will be discussed later. In Chapter 10, verse 11, the prophet speaks of "the head" which answers to the nose of the plane. In Chapter 1, verse 7, he speaks of "their feet." The reading of the margin makes clear that the feet of the group of four were combined in "a straight foot" (singular).

* See "Isaiah's Vision of the U. S.," which will appear in DESTINY for January. — ED.

Another rendering gives "an upright foot." This answers to the fin of the plane which stands up at the rear of the plane: the shape of a foot.

For the strange statement, "the sole of their feet was like the sole of a calf's foot," the Septuagint version curiously enough reads: "their feet were winged."

Thus by the fin and the rear wings the prophet described the tail of the plane: And as it flew away, whether reflecting the glow of the morning sun or the fire in the cloud, the tail turret of the B29 "sparkled like the color of burnished brass."

The Four Living Creatures

What seemed to the prophet to be like four living creatures were the four motors of the Superfortress. This becomes very evident as we proceed in the study.

The Insignia

The American planes carried the white five pointed star of Bethlehem as their insignia. But, according to Chapter 1, verse 6, upon each of the four motors, as seen by the prophet, was the appearance of four faces which are designated in Chapter 1, verse 10 as the face of a man, the face of a lion, the face of an ox, and the face of an eagle.

A careful perusal of Numbers 2: 3, 10, 18, 25 will make certain that the four faces seen by the prophet were the insignia under which Israel camped and marched in the wilderness.

Thus God, through the prophecy, marked the B29 and those in it as the representatives of Israel.

Because of the four faces on each of the four motors Ezekiel called the four motors "cherubim." (Ch. 10: 5, 20.)

The Scriptures fully substantiate the fact that the mysterious cherubim symbolize Israel. The B29, if stood erect, would closely resemble one of the giant cherubim of Solomon's Temple (I Kings 6: 23–26).

The singular of cherubim is cherub. The living creature (the plane) therefore appeared to the prophet as a cherub.

In Jeremiah 51: 20 God declares that Israel is his battle ax and weapons of war and with Israel, as the instrument, He will break in pieces the nations and the kingdoms.

In Psalm 18: 10–14 we have the description of judgment by the use of atomic force, and it is declared of God: "He rode upon a cherub, and did fly, yea, he did fly upon the wings of the wind."

The Wheels

Photographs of the B29 show the small front twin landing wheels as though there was but "one wheel upon the earth." (Ez. 1: 15.) But by all that is said concerning "the wheels" they undoubtedly were the four propellers. Each living creature (motor) had a wheel (a propeller). In Chapter 10, verse 9 we read: "And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, [motor] and another wheel by another cherub; and the appearance of the wheels was as a beryl stone."

The propellers of the B29 were of the same material as the plane, duraluminum. The "beryl stone" is a silicate of aluminum and beryllium, many times of a pale seagreen or water blue color. Nothing could be closer to the color of the aluminum propellers when revolving.

In Chapter 1, verse 21 we are told that the propellers were attached to the motors:

"When those [the motors] went, these [the propellers] went, and when those [the motors] stood, these [the propellers] stood, and when those [the motors] were lifted up from the earth, the wheels [propellers] were lifted up against them."

The Hebrew translated "against them" means "in conjunction with them."

The power was transmitted from the motors to the propellers. Chapter 1, verse 19: "And when the living creatures [the motors] went [moved], the wheels [the propellers] went by them."

According to Chapter 1, verse 16, the four propellers were the same and their appearance and work (revolving) was "as it were" a wheel "in the middle of a wheel." Chapter 10, verse 10 reads "as if" it were a wheel "in the midst of a wheel."

Neither verses state that there was actually a wheel within a wheel; but merely what *appeared* to be a wheel within a wheel.

Let us remember that the prophet was viewing the vision as on a motion picture screen. In such a case, all of us have noted that any spoked wheel, moving with almost any velocity, always seems to have another wheel within it moving in an opposite direction.

Verse 17 of chapter 1 describes the propellers as going upon their "four sides" (their four blades) and "they turned not as they went."

The prophet knew that the front wheels of a wagon turned to change direction, therefore he noted that the propellers turned not in changing the direction of the plane. We, of course, know that the plane is steered by the fins. In Chapter 10, verse 11 the prophet tells us concerning the propellers:

"When they went, they went upon their four sides [blades]; they turned not as they went, but to the place whither the head [the nose of the plane] looked, they followed it; they turned not as they went."

And speaking of the propellers in Chapter 1, verse 18 the prophet says:

"As for their rings [*Hebrew*, bodies] they were so high that they were dreadful [awesome] and their rings [bodies] were full of eyes, round about them four."

The expression "full of eyes," found also in Chapter 10, verse 12, seems to be a peculiar Hebraism for being in full sight, capable of being seen.

Regarding the speed of the Superfortress, Chapter 1, verse 14 tells us "And the living creature ran and returned as the appearance of a flash of lightning."

Lightning was the only thing with real speed within the experience of the prophet. He compares the speed of the airplane to it just as in Nahum 2: 4 the speed of the automobile is likened to lightning.

The "Corona"

Chapter 1, verse 13 presents a familiar fact to those who from one plane have observed another plane in flight. The static electricity which plays up and down on the plane, forms an arc over the plane, called "the corona," and is carried away from the plane by a device at the wing tips and by a wire trailing out behind the plane from which the electricity flashes like lightning. Moffatt translates:

"In the middle of the creature there was something moving to and fro, like glowing coals, like torches, a fire that gleamed and flashed out lightning."

The Spirit

Twice in Chapter 1, in verses 20 and 21, we are told that "the spirit of the living creature [the whole plane] was in the wheels [propellers]."

The Hebrew word for "spirit" has a variety of meanings, but in every in-

stance the fundamental root meaning is "invisible power." Applying this fact, the prophet tells us that the propulsion of the plane was by the propellers.

The Wings

It may seem strange that the prophet does not mention the great wings of the B29. This is because he saw them as included in the idea of the cherub.

In Chapter 1, verse 6 he declares each of the four living creatures (motors) had four wings. From all that is said, it is clear that these wings were the four blades of the propellers: by these blades the four living creatures flew.

In verse 9 we are told: "Their wings were joined one to another." Ferrar Fenton translates: "These wings were attached together at the sockets." The propeller blades joined at the hub.

According to the marginal reading of Chapter 1, verse 11 their wings were divided above and two of every one were joined one to another and two covered their bodies.

When the plane was at rest, two propeller blades stood above the motors in the shape of a "V" and two blades below in an inverted "V" and covered (*Hebrew*, concealed) that much of the underside of the motors.

The effort of the prophet to describe the roar of the airplane is quite interesting. In Chapter 1, verse 24 he gathers up all the great noises he knew. Moffatt renders the passage:

"When they moved, I heard the wings [propeller blades] sound like the sound of many waters, like the thunder of the Almighty, the sound of a tumult, like the sound of a host [spears rattling on shields]."

The verse concludes with the statement: "When they stood they let down their wings." The Hebrew original means they slackened, slowed down, stopped their wings (propeller blades).

Chapter 1, verse 8 and Chapter 10, verses 8 and 21 present the fact that under the wings (the propeller blades) was "the likeness of the hands of a man." The lower end of each propeller blade is fitted into an extension of the steel hub. On each of two sides of this extension are four housings for bolts that have the appearance of the four fingers of a man.

The Firmament

In Chapter 1, verse 22 we have a peculiar sentence:

"And the likeness of the firmament upon the heads of the living creature was as the color of the terrible crystal, stretched forth over their heads above."

The "heads" were the four symbolic heads of verse 10 in Chapter 1 which the prophet saw upon each of the four living creatures (motors).

The Hebrew word translated "firmament" is from the root meaning "to overlay with thin sheets of metal." This undoubtedly answers to the material like glass, called lucite, over the nose and the turret of the Superfortress. Goodspeed's translation makes it plain: "Over the heads of the creatures [motors] was the semblance of glittering like transparent ice, stretched above their heads."

The Throne

Mr. Laurence, describing results immediately after the bomb was dropped at Nagasaki, said: "We removed our glasses after the first flash but the light still lingered on, a bluish green light that illuminated the entire sky all round it."

The Japanese commentator said the glare lasted ten minutes. The Chief of Police of Nagasaki said: "Forty minutes after the explosion, it seemed as if an electric arc was running across the sky."

These are remarkable circumstances and we cannot but wonder what relation they may have had to what is told in Chapter 1: 26–28:

"And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

"And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about it.

"As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD."

Chapter 10, verse 20 leaves no doubt regarding the capacity in which the Lord appeared in the vision and was linked with the momentous event. The reference reads: "This is the living creature that I saw under *the God of Israel* by the river of Chebar."

A marvelous replica of this scene occurred on Mount Sinai when Jehovah met with the representatives of the *nation* of Israel as described in Exodus 24, verses 9–11:

"Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink."

They ate and drank in the joy, fellowship and communion of the peace-offering (Ex. 24: 5) and thus was sealed the covenant of marriage entered into between Jehovah and the nation of Israel at the foot of Horeb.

What can the scene above the plane on the day the bomb fell upon Japan mean other than a manifestation through the prophetic vision that the Lord, "the God of Israel," remembered his covenant with Israel?

The Rainbow

That Jehovah was mindful of his covenant is further evidenced in the appearance of the rainbow in the brightness round about our Lord.

To Noah, the rainbow was the token that God would never again destroy the earth with water. But the Lord, through another prophet, said:

"In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee." (Isa. 54: 8–10.)

The rainbow therefore became the token in the sky of Jehovah's affection for his people Israel and the guarantee that he would be a very present help in every day of crisis (Ps. 46: 1, 11).

The Great Deliverance

Finally, it may not be known that God used the same atomic energy in the deliverance of his Israel from the bondage of Egypt. This is recorded in Exodus 9: 23–24:

"And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

"So there was hail, and fire mingled

with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation."

The better reading of the Hebrew translated "fire mingled" is "Thus was hail, and in the midst of the hail 'a fire infolding itself'"; the identical kind of fire described in Ezekiel 1: 4, the same kind of fire that fell upon Hiroshima and Nagasaki.

And since God used atomic energy to free Israel from the bondage of ancient Egypt, who can doubt that the same God gave the atomic bomb to pour out His judgment on the army and navy headquarters of a brutal aggressive nation, to shorten the war and aid in the freeing of his modern Israel from the bondage of mystical Egypt — the Babylonish money changers, war makers and war traders?

The People of the Book

No greater moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book, and that book was the Bible. It was as yet the one English book which was familiar to every Englishman; it was read at churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened to their force and beauty, kindled a startling enthusiasm.

When Bishop Bonner set up the first six Bibles in St. Paul's "many well-disposed people used much to resort to the hearing thereof, especially when they could get any that had an audible voice to read to them. . . . One John Porter used sometimes to be occupied in that goodly exercise, to the edifying of himself as well as others. This Porter was a fresh young man and of a big stature; and great multitudes would resort thither to hear him, because he could read well and had an audible voice."

The popularity of the Bible was owing to other causes besides that of religion. The whole prose literature of England, save the forgotten tracts of Wyclif, has grown up since the translation of the Scriptures by Tyndall and Coverdale. No history, no romance, no poetry, save the little-known verse of Chaucer, existed for any practical purpose in the English tongue when the Bible was ordered to be set up in churches. Sunday after Sunday, day after day, the crowds that gathered round Bonner's Bibles in the nave of St. Paul's, or the family group that hung on the words of the Geneva Bible in the devotional exercises at home, were leavened with a new literature. Legends and annals, war songs and psalm, State-rolls and biographies, the mighty voices of prophets, the parables of Evangelists, stories of mission journeys, of perils by the sea and among the heathen, philosophic arguments, apocalyptic visions, all were flung broadcast over minds unoccupied for the most part by any rival learning.

The disclosure of the stores of Greek literature had wrought the revolution of the Renaissance. The disclosure of the elder mass of Hebrew literature wrought the revolution of the Reformation. But the one revolution was far deeper and wider in its effects than the other. No version could transfer to another tongue the peculiar charm of language which gave their value to the authors of Greece and Rome. Classical letters, therefore, remained in the possession of the learned, that is of the few; and among these, with the exception of Colet and More, or of the pedants who revived a Pagan worship in the gardens of the Florentine Academy, their direct influence was purely intellectual.

But the tongue of the Hebrew, the idiom of Hellenistic Greek, lent themselves with a curious felicity to the purposes of translation. As a mere literary monument, the English version of the Bible remains the noblest example of the English tongue. Its perpetual use made it, from the instant of its appearance, the standard of our language. But for the moment its literary effect was less than its social. The power of the book over the mass of Englishmen showed itself in a thousand superficial ways, and in none more conspicuously than in the influence it exerted on ordinary speech. It formed, we must repeat, the whole literature which was practically accessible to ordinary Englishmen; and when we recall the number of common phrases which we owe to great authors, the bits of Shakespeare, or Milton, or Dickens, or Thackeray, which unconsciously interweave themselves in our ordinary talk, we shall better understand the strange mosaic of Biblical words and phrases which colored English talk two hundred years ago.

The mass of picturesque allusion and illustration which we borrow from a thousand books, our fathers were forced to borrow from one; and the borrowing was the easier and the more natural that the range of the Hebrew literature fitted it for the expression of every phase of feeling. When Spenser poured forth his warmest love-notes in the "Epithalamion," he adopted the very words of the Psalmist, as he bade the gates open for the entrance of his bride. When Cromwell saw the mists break over the hills of Dunbar, he hailed the sunburst with the cry of David:

"Let God arise, and let his enemies be scattered. Like as the sun riseth, so shalt thou drive them away!"

Even to common minds this familiarity with grand poetic imagery in prophet and apocalypse gave a loftiness and ardor of expression that, with all its tendency to exaggeration and bombast, we may prefer to the slipshod vulgarisms of the shopkeeper of today.

But far greater than its effect on literature or social phrase was the effect of the Bible on the character of the people at large. Elizabeth might silence or tune the pulpits; but it was impossible for her to silence or tune the great preachers of justice, and mercy, and truth, who spoke from the Book which she had again opened for her people. The whole moral effect which is produced nowadays by the religious newspaper, the tract, the essay, the lecture, the missionary report, the sermon, was then produced by the Bible alone. And its effect in this way, however dispassionately we examine it, was simply amazing. The whole temper of the nation was changed. A new conception of life and of man superseded the old. A new moral and religious impulse spread through every class.

— From "A Short History of The English People," by John Richard Green

The Origin and Transmission of The Bible

By C. R. DICKEY

WHEN the average reader opens his Bible, he regards it reverently as the Word of God. He probably has little knowledge of its history as a book. Finding in its pages the means of communicating with his Creator, and receiving sustenance for the inner man, he may give no thought as to how this Wonder Book was assembled and handed to him in its present form.

Yet there are foundation facts concerning the production of the Bible which all Christians should know something about. The Bible is not simply a book; it is a compilation of sixty-six separate writings, composed by many authors over a period of approximately sixteen hundred years, and consists of historical documents, poetry, proverbs, biography, prophecy and letters. When one reads these works in English he is reading a translation, as they were first produced and transmitted in other languages.

How did these precious writings come into existence? Who decided what books should be included in the contents of the Old and New Testaments? And how have they been handed down through the centuries? A reader with an inquiring mind, who appreciates these books for their spiritual values, will want to know the answers to these questions.

While conceding that the Bible is truly a miraculous work, it is also a fact that its books did not drop down from heaven into the lap of earth, but were produced through human agencies. However, they did not originate in the mind of man. Peter states that the sacred prophetic messages came not at any time by the will of man; "but holy men of God spake as they were moved by the Holy Spirit." (II Peter 1: 21.) The author of Hebrews refers to the ultimate source of biblical literature in his opening sentence: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Paul tells us that "*All Scripture is given by inspiration of God*, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Tim. 3: 16.)

The various Bible books represent the fruitful labors of many different writers, living in different centuries and in localities far removed from one another. Each one wrought in his own way, for his own time and for future generations, under the guidance of the omniscient Spirit of God. When they were first written these books were transcribed and circulated as separate manuscripts. Eventually devout scholars collected the sacred writings of the Old Testament into a single volume; and still later the New Testament writings were compiled in the same way.

It may be said with certainty that the Bible is not just another book. It is *The Book*. "It is a voice and the voice is God's." As has been aptly said, "The story of its boring through the mountainous barriers of language is the miracle of literature."

The original manuscripts of the sixty-six books of the Bible have long since been lost or destroyed; as far as is known not a single one of them has been in existence for hundreds of years. Before their disappearance, in the providence of God, copies and translations of the original manuscripts had been made and preserved. Out of these copies and translations from the Hebrew, Syriac, Greek, Latin and Anglo-Saxon languages our present English Bible was derived.

Such terms as manuscripts, copies and translations used in reference to ancient teachings presuppose a knowledge of writing. It is at this point that the main barrage against the authority of the Bible has been directed. During the last quarter of the past century, and in the first quarter of the twentieth, philosophers and theologians, with all the pompous assurance of infallibility, built up an aggressive school of adverse criticism on the assumption that the art of writing was unknown until long after the days of Abraham and Moses.

The entire framework of modern destructive criticism rests upon the supposition that the subject matter of the Old Testament was transmitted orally until a century or two preceding the Christian era. Therefore, critics tell us, none of the Old Testament books were written at the time indicated in the text; on the contrary, they were handed down from father to son, or from preceptor to pupil, in legendary fashion. Finally, toward the end of the period between Ezra and the first century B.C., they were put in writing by various scribes who sought to lend importance to their literary efforts by ascribing them to famous heroes and prophets of the past. Well-known ecclesiastics call this plagiarism a *pious* fraud.

According to the conclusions based on this theory, none of the Old Testament books were actually written by the men whose names they bear. In the Pentateuch, for example, we do not have the writings of Moses, as Jesus designated them in John 5: 46–47; we have only a compilation authored by Jewish rabbis and scribes subsequent to the time of Ezra and Nehemiah. They merely ascribe them to Moses for the purpose of adding authority to their writings. The same theory is applied to the works of Isaiah, Jeremiah, Daniel and the other great prophets of God. Is it any wonder that faith in the authenticity of the Bible is undermined when people are led to accept such fraudulent speculations?

These speculations flourished with increasing audacity until they were challenged by startling new discoveries which came to light through the excavations of archaeologists in Bible lands from 1925 to 1934. For a brief summary

of these discoveries as they relate to the production and transmission of the Bible, we quote from the revised edition of a famous book, "Our Bible and the Ancient Manuscripts," by Sir Frederic Kenyon, formerly Director of the British Museum, and published by Eyre & Spottiswoode, London:

"There is, however, a preliminary inquiry which lies behind both the composition of the (Bible) books and their transmission. This is the history of writing, without which these books could not have come down to us. The fundamental fact in the history of all ancient literature is the fact that before the invention of printing — that is, until about the year 1450 — every copy of every book had to be separately written by hand. The whole history of ancient literature, including that of the Bible, is therefore conditioned first by the invention of writing, and next by the materials and forms of books in the various countries in which they were produced and circulated.

"Now here we have at once occasion to realise how greatly our knowledge has been increased by the many marvellous discoveries of our own age. We have learnt very much of late years with regard to the antiquity of writing. It is not long since it was commonly maintained that the books of the Pentateuch could not be based on contemporary records, much less be attributable to Moses himself, because writing was not known at that time. Eminent scholars in the last quarter of the nineteenth century, such as Wellhausen and Graf, held that writing was not known in Palestine before the time of the kings. Here archaeology has come to our assistance most decisively.

"In Mesopotamia the excavations of American scholars at Nippur in 1888–1900 brought to light thousands of clay tablets, including many bearing literary texts (among them the Sumerian narrative of the Flood) which can be dated to about 2100 B.C. or earlier. To about the same time belong the tablets found by Sir Leonard Wooley at Ur, containing temple records and accounts in the most minute detail; while earlier tablets at Ur, and those found at Kish by the Oxford-Chicago expedition under Langdon, are said to go back to the middle of the fourth millennium or even earlier.

"The evidence from the other side of Palestine is equally impressive. From Egypt we have actual manuscripts, written on papyrus, datable to about 2200–2000 B.C., and containing texts which claim to have been written at a much earlier period. Probably the earliest of these are two ethical treatises, the Teaching of Kagemna and the Teaching of Ptah-Hetep, works of gnomic philosophy akin in character to the Proverbs of Solomon, which are attributed to about 3100 B.C. and 2880 B.C. respectively. There are also several copies of the great ritual work, the Book of the Dead, dating from the XVIIIth Dynasty (about 1580–1320 B.C.), which may be contemporary with Moses; while portions of the Book of the Dead existed many centuries earlier. . . .

"All around Palestine therefore we now have evidence, unknown to our fathers, of the free use of writing back to a time far earlier than that of Abraham. We can also bring new evidence from Syria and Palestine themselves. In the year 1887 an Egyptian woman found, amid the ruins of an ancient city about halfway between Thebes and Memphis, a collection of some 350 clay tablets inscribed with strange markings. The city is now well known as Tell el-Amarna, the capital of the remarkable king Amenhotep IV, or Akhenaten, who made a vain attempt to revolutionise the religion of his country, and was the father-in-law of Tutankhamen, the discovery of whose tomb by Lord Carnavon made such a sensation at the end of 1922. The tablets of Tell el-Amarna, however, raised an almost equal sensation among Oriental scholars; for here, in the middle of Egypt, were documents written not after the manner of the country, in the Egyptian language and upon papyrus, but engraved upon clay in the unmistakable *cuneiform*, or wedge-shaped script characteristic of Mesopotamia. Nor did their surprise lessen as the writings were deciphered and their meaning ascertained. For these tablets proved to be the official correspondence of Egyptian governors or vassal-princes, from various places in Palestine and Syria, with their overlord, the king of Egypt. Their date is about the year 1380 B.C., which, according to the view now generally accepted, and which seems to be confirmed by the recent excavations at Jericho, is the period when Joshua and the Hebrews were overrunning southern Palestine, while the Hittites were conquering Damascus, and the Amorites were invading Phoenicia. Jerusalem, Lachish, Hazor, Megiddo, Gezer, are mentioned by name; and complaints are made of the assaults of the Habiru, who have been generally regarded as the Hebrews, though the identification is not accepted by all scholars.

"In the Amarna tablets, therefore, we have actual documents written in Palestine about the time of Joshua. They show that writing was then familiarly known and freely used, and consequently that historical records may easily have been composed and preserved from that period. They are, however, not in Hebrew or in any other dialect of Palestine, but in Babylonian, which was apparently the official medium of correspondence, even with Egypt, much as French has been in modern Europe. . . .

"Still more remarkable, for their bearing both on the history of writing in Syria and on the intellectual and religious background of the Hebrews, are the results of the excavations which have now for some years been proceeding at a place called Ras-Shamra, a site on the coast of north-west Syria, not far from Alexandretta. Here a chance discovery in 1929 led to excavations which were so fruitful that they have been carried on continuously since that date by M. Claude Schaeffer and his colleagues. The site was identified as that of the Phoenician city of Ugarit, a flourishing settlement from about the beginning of the second millennium B.C. Among the ruins was found a building which had apparently been a library, containing quantities of clay tablets bearing cuneiform writing; and the liveliest interest was aroused when it became known, first, that this was not the ordinary Babylonian cuneiform, like the Tell el-Amarna letters, but was alphabetic in character; secondly, that the language was an archaic form of Hebrew; and, thirdly, and especially, that the texts included a number of literary and religious writings, among which occurred names familiar to us from the Old Testament.

"The decipherment and publication of the Ras-Shamra texts is still in progress, but the general results at present arrived at by the scholars who have worked at them are of the highest interest, both in themselves and for their bearing upon the ancient Hebrew records and religion. They may be briefly summarized as follows. The library of Ras-Shamra seems to have been, if not founded, at least considerably developed about the middle of the second millennium B.C. by a king of Ugarit named Nigmed, whose name appears on several of the tablets. It was housed in a building between the two great temples of Baal and Dagon. The writing is a cuneiform alphabetic script with twenty-nine characters. The exact relation of it to the Sinaitic and Phoenician scripts has still to be worked out. The language is Semitic, and can be fairly described as proto-Phoenician or proto-Hebrew. Many of the texts are non-literary, including Sumerian-Babylonian vocabularies, the former being the language of ancient literary texts, the latter the language of diplomacy (as in the Tell el-Amarna letters) and commerce. Another dictionary is of Sumerian and an as yet undeciphered tongue. In addition, inscriptions in Egyptian, Hittite and Cypriot have been found, showing that Ugarit was a place where many languages met and were in use. Other texts are commercial, medical, legal, diplomatic and private. But by far the greater part of the library of Ugarit was composed of religious writings; and it is these that are of the greatest interest for our present purpose. No one can question their relationship with the early Hebrew religion. . . . Of history there is little, though one group of tablets records a campaign against the Terachites, a name which recalls Terah, the father of Abraham. Altogether, no more remarkable discovery, for the light which it throws on the religion of the Canaanite peoples before the invasion of Joshua, has ever been made. . . .

"We have now seen that, when the Hebrews left the land of Egypt, they left a land in which writing had been practiced for hundreds of years; and when they entered Canaan under Joshua, they came to a land already possessing a literature and an alphabetic writing, available alike for secular and religious purposes. This has an intimate bearing on the origin and credibility of the books of the Old Testament." (Pages 4–9.)

Now that the antiquity of writing has been firmly established, it is interesting to consider the writing materials used by the biblical authors and by the scribes who copied and translated the manuscripts from the time of their origin to the invention of printing. Many different materials have been used for writing during the long course of history; among them are such contrasting substances as stone, bark, leaves, wood, metals, linen, baked clay and potsherds. But for the main transmission of the Scriptures only leather, papyrus and vellum have been used to any large extent.

From a very early date prepared skins were used as writing material. In Egypt there are references to documents written on skins in the fourth millennium B.C., and actual specimens are in existence from about 2000 B.C. It was customary to write all copies of the Old Testament Law on skins, and in roll form. It is said in Jeremiah 36: 23, that Jehudi used a penknife to cut in pieces the leaves of Jeremiah's prophecies before destroying the entire roll in the fire. Referring to this incident Sir Frederic adds:

"The use of such an instrument seems to show that the roll was of tougher material than papyrus. A knife was, in fact, part of the equipment of a scribe writing on leather or vellum, for the purpose of erasures, as we know from medieval pictures. Further, it is recorded that the copies of the Law which were sent from Palestine to Egypt in the third century B.C., for the purpose of the making of the Septuagint translation of the Hebrew Scripture into Greek, were on skins." ("Our Bible and the Ancient Manuscripts," p. 10.)

Of all the writing materials available in ancient times, papyrus was the most widely used. It is certain that papyrus was used in Egypt as far back as the third millennium B.C., and probably still earlier. It was made from the pith of the papyrus plant which grew abundantly in the Nile. Long before the days of Herodotus, the papyrus roll was the standard material for book production among the Greeks. While the preceding paragraph mentions that the Hebrew Scriptures which were sent to Egypt for translation were on leather, it should be noted also that the first — or Septuagint — translation of the Old Testament into Greek was produced on papyrus rolls. And papyrus must have been the material on which the books of the New Testament were written in the first century A.D. In fact, by the early part of the second century Christians began using papyrus in codex form, which is our modern form of book with leaves arranged in quires.

Desirable as papyrus was in many respects it lacked durability. Dampness destroyed it and if kept dry it became very brittle. Egypt is the only country where papyrus manuscripts can be preserved if buried in the soil — with a few exceptions where the climate is similar. Since this was unknown until within the last fifty years, scholars concluded that all papyrus manuscripts had been destroyed, and that no Greek and Latin works could have come down to us until papyrus was superseded by the more durable vellum. It was stated with certainty that all copies of the Scriptures, and classical literature as well, earlier than the fourth century after Christ had perished. Much light has now been shed abroad by the recovery of many thousands of papyrus documents from the ruins of Egypt.

Vellum, or parchment, is not only durable but it is the most beautiful of all ancient writing materials. It is an improved and more expensive development in processing the skins of cattle, sheep and goats, especially the young of these animals. Although vellum was in use at Pergamum and at Dura on the Euphrates some two centuries B.C., it was not until the fourth century of the Christian era that it was used generally in making the best books. Eusebius states that Constantine the Great ordered fifty copies of the Scriptures for the churches in Constantinople and specified that they must be on vellum. About the same time, according to Jerome, the worn-out papyrus volumes in the library at Caesarea were replaced by vellum copies.

The making of books today is such a simple and speedy matter that we are likely to forget what a tedious job it was not so long since. Less than five centuries ago, around 1450, the printing press was invented. And until that boon was granted to mankind, making books was certainly no mass production business. During all the preceding centuries books existed only in hand-written copies called manuscripts, from the Latin *manu-scriptum*, meaning "written by hand." In order to secure additional copies of the Bible, for instance, each one of the sixty-six books had to be written out by hand. What a colossal undertaking! Perhaps it will impress us to remember that the latest book in the New Testament was written more than a thousand years before the first crude printing press was made. Thus we see why the copyists, or scribes, played such an important part in the transmission of the Scriptures.

Variations in the Bible text are due mainly to the fact that copies have been made from copies by thousands of scribes over a long period of time. A contributing factor also is that words frequently change their meaning in the course of centuries. Often there is doubt in the minds of conscientious scholars — and disagreement among them too — as to the exact words used by the original writers. For these reasons our Bibles contain marginal readings and footnotes which give various readings from different authorities, both ancient and modern.

In making revisions and translations of the Scriptures, it is the duty of scholars to examine all obtainable materials and carefully weigh the evidence on each passage where there is a difference of opinion. Their problems are many. Words in many of the ancient manuscripts run together in a continuous line of letters, with no indication as to where a word begins or ends. Furthermore, in the old Hebrew copies there are no vowels and no vowel points. It is not surprising, then, that differences of opinion arise as to the meaning of words and phrases; for not all would readily agree regarding such details as vowels, punctuation and sentence structure. Little do most of us realize the debt of gratitude we owe to the men in all generations who, with reverence and rare patience, have wrestled so effectively with these problems.

While recognizing the difficulties involved in passing the Scriptures down through centuries of time, and the

barriers of many languages, it is safe to say that there are no valid reasons for doubting or rejecting their authenticity. Certain contemporary writers weary us with hackneyed theories of sleepy copyists who littered the pages of our Bible with errors. Some are so eager to point out probable mistakes that they are blind to the promise of a guiding Spirit for the protection of the sacred Word. Surely He who inspired its origin is able to guard its transmission even in a changing and turbulent world. "Behold, He that keepeth Israel shall neither slumber nor sleep."

By way of verifying the preceding paragraph, let us turn once more to the work of Sir Frederic Kenyon. The following excerpts give the gist of his conclusions on the matter after the study of ancient biblical manuscripts and versions over a period of forty years.

"No fundamental doctrine of the Christian faith rests on a disputed reading. Constant references to mistakes and divergences of reading, such as the plan of this book necessitates, might give rise to the doubt whether the substance, as well as the language, of the Bible is not open to question. It cannot be too strongly asserted that in substance the text of the Bible is certain. Especially is this the case with the New Testament. The number of manuscripts of the New Testament, of early translations from it, and of quotations from it in the oldest writers of the Church, is so large that it is practically certain that the true meaning of every doubtful passage is preserved in some one or other of these ancient authorities. This can be said of no other ancient book in the world. Scholars are satisfied that they possess substantially the true text of the principal Greek and Roman writers whose works have come down to us, of Sophocles, of Thucydides, of Cicero, of Virgil; yet our knowledge of their writings depends on a mere handful of manuscripts, whereas the manuscripts of the New Testament are counted by hundreds, and even thousands. In the case of the Old Testament we are not quite in such a good position, as will be shown presently. In some passages it seems certain that the true reading has not been preserved by any ancient authority, and we are driven to conjecture in order to supply it. But such passages are an infinitesimal portion of the whole and may be disregarded. The Christian can take the whole Bible in his hand and say without fear or hesitation that he holds in it the true Word of God, handed without essential loss from generation to generation throughout the centuries.

"The Bible is so intertwined with our inmost religion, is so rightly regarded as the immutable basis of our faith, that to many people it is hard to admit that any doubt can be allowed to attach to either the form or the substance of any of its statements. But this is to make an assumption with regard to God's methods which is not warranted by what we see in His methods elsewhere. Doubtless He might have imposed the true doctrines of religion on mankind in such a manner that no possible opening could have been left for doubt. He might have made it impossible for man to sin. He might have solved the mystery of pain. But that has not been His method. He has left to man the privilege of free will, and has imposed on him the responsibility of thought, of examination, of faith. There is therefore nothing that need disturb or unsettle us in the idea that He has also imposed on us the responsibility of using the intellectual faculties with which He has endowed us in the study of the records in which the history of the chosen Hebrew people and of the foundation of the Christian Church have come down to us. These intellectual faculties may lead us astray, just as we may go astray in far more important matters of faith and conduct; but it is a poor faith which does not believe that the Holy Spirit will, if we trust Him, ultimately lead us to the truth. It is incredible, to anyone who believes in God, that there should be an irreparable discrepancy between the truth and the results to which we can attain by the exercise of those faculties which God has given to us, and which He has imposed on us the responsibility of using." ("Our Bible and the Ancient Manuscripts," pages 23, 28.)

All the foregoing points should be kept in mind as we now review the history of the Canon and the principal codices, revisions and translations of the Bible. As has been stated before, the Bible is a collection of writings by many authors in different centuries of ancient times. At some later date they were adopted as having canonical authority and arranged in their present form. This process of canonization and classification is known as the formation of the Canon of Scripture. The Hebrew Canon consists of three groups known as the Law, the Prophets, and the Hagiographa, or sacred writings.

The Law consisted of the five books of Moses which are now called the Pentateuch. It is certain that they were the first writings to receive canonical status. They were read to the people by Joshua. They were "the book of the Law" in Israel's history, prophecies and songs. Sometimes they were lost and forgotten, then discovered apparently by accident as in II Kings 22: 8. Finally the Canon of the Law was established permanently about the time of the return from Babylonian exile, probably under the leadership of Ezra.

The Prophets consisted of two distinct classes of writings: the first included the historical books of Joshua, Judges, I and II Samuel, I and II Kings, which were known as "the Former Prophets;" and the second comprised Isaiah, Jeremiah, Ezekiel and the twelve Minor Prophets, known as "the Later Prophets." This second group of books must have been adopted into the Canon sometime after Malachi, the last of the prophets, although the exact date is unknown.

The Hagiographa was composed of the Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Daniel, Esther, I and II Chronicles, Ezra and Nehemiah. The miscellaneous character of the books in this third group very likely indicates that they were among the last to be considered inspired and worthy to be included in the Canon.

There are three terms used frequently in connection with the Hebrew text which should be briefly defined in passing. First among them is the Targums. They are paraphrases of the Scriptures into the Aramaic dialect — a tongue closely related to Hebrew and sometimes called Chaldee — which was the language commonly spoken in Judea at the time of our Lord's Advent. The Targums began as oral paraphrases for the benefit of the common people who were no longer familiar with the ancient Hebrew in which the sacred text was written; but eventually they were written down with the addition of "accumulated layers of tradition." This method of interpretation was reduced to a system and "practically became the popular Bible of the Jewish nation."

The second term which needs clarifying is the Talmud. This is done adequately for the present purpose in a paragraph by Sir Frederic Kenyon:

"The period of the Targums is overlapped by that of the Talmud. While the Targumists paraphrased the Hebrew text, the scholars known as the Talmudists explained and commented on it. The fact that in ancient Hebrew writing the vowels were entirely omitted led to the occurrence of many words and phrases in which a different sense could be obtained according as different vowels were supplied. Hence plenty of scope was left to the in-

genuity of the Talmudists, who gradually accumulated a mass of tradition concerning the proper reading and explanation of the text. It does not appear that they themselves did much towards fixing the actual text which appears in the manuscripts. . . . The Talmudists scholars did not by any means confine their attention to textual matters; on the contrary, the Talmud contains the essence of many generations of traditional commentary of all kinds on the sacred books, concentrated and approved by the judgment of the leading scholars of the period."

Last among the three terms — and the most important — is the Massoretic text. Following the Talmudist period, scholars called the Massoretes began to separate from the Talmudic aggregation the traditions bearing on the actual text of the Old Testament Scriptures. They introduced points in the Hebrew text to indicate the vowels to be used, thus fixing more definitely the meaning of doubtful passages. Their chief concern was to preserve the exact letter of the text. They gave extraordinary attention to the minutest details so that not even one letter or word might be lost or altered. The Massoretic edition is most important to us because it is still the standard text of the Hebrew Bible. It is stated authoritatively that "All the extant manuscripts of the Hebrew Old Testament contain substantially a Massoretic text." And furthermore that "Our own Authorized and Revised Bibles, as well as nearly all the translations which preceded them, rest almost entirely upon the Massoretic text, and only very rarely follow the versions in preference to it."

Let us now consider a few of the many ancient versions of the Old and New Testaments. Versions of the Bible are translations of the original Hebrew and Greek into other languages. Foremost among these is the Greek translation of the Old Testament known as the Septuagint. Both textually and historically it is by far the most important of all the ancient translations. Besides being the chief means of testing the Massoretic Hebrew text, it has been the Bible of Greek Christendom from the beginning of Christianity to the present time. The Septuagint is a complete translation of the Old Testament and contains not only the books now in our Old Testament, but also those which, since the Reformation, have been published separately as the Apocrypha. Those who have been puzzled as to the place of the Apocrypha in the sacred Canon will appreciate this appraisal from Kenyon's "Our Bible and the Ancient Manuscripts:"

"It is unfortunate that the Apocrypha is generally omitted from copies of the English Bible. . . . Jerome rejected them from his Latin Bible because they were not extant in Hebrew; but the older Latin translations of them were subsequently incorporated into the Vulgate, and they have remained in the Latin Bible of the Roman Church to the present day. The Septuagint is, however, their real home, and there they take their proper places among the books of the Old Testament. The First Book of Esdras takes precedence of the book of Ezra, of which it is an alternative version with some additions. . . . Luther followed Jerome in rejecting the books which did not form part of the Hebrew Canon, and the English translators followed Luther."

The first Christian Churches adopted the Septuagint as their Bible, or Book of the Old Covenant, long before they realized that their own Gospels and Epistles would become a portion of the same holy Word. It is interesting to note, however, that this adoption of the Septuagint by the Christians caused the Jews to discard it. "When the Christians in controversy pressed them with quotations from the Prophets, of which the fulfilment had been found in Jesus Christ, the Jews took refuge in a denial of the accuracy of the Septuagint translation." Quite naturally this repudiation led to the production of several rival versions which need not be specified in the present study.

We have no exact history as to how and when the New Testament Canon was formed. We do know that the Apostles themselves began to make collections of their writings for the churches, and that these writings were used in the churches as Scripture along with the Old Testament. Early Christian writers indicate that the New Testament text was fairly well established by the middle of the second century. Clement of Rome, writing in 95 A.D., quotes from or refers to Matthew, Luke, Romans, Corinthians, Hebrews, I Timothy and I Peter. Writing about 110, Polycarp quotes from ten of Paul's Epistles and I Peter. Justin Martyr, in his *Apologies* written about 140, mentions Revelation and discloses knowledge also of the Acts and eight Epistles. Around 160, Tatian wrote his famous *Harmony of the Four Gospels*, called the Diatessaron. Irenaeus, Bishop of Lyons, who wrote about 185, quotes most of the New Testament books as Scripture, which, by this time had become known as "The Gospel and the Apostles."

Tertullian of Carthage (160–220), who lived while the original manuscripts of the Epistles were still extant, refers to the Christian Scriptures as the "New Testament." In his work "Against Heretics," he says:

"If you are willing to exercise your curiosity profitably in the business of your salvation, visit the Apostolic churches in which the very chairs of the Apostles still preside in their places; in which their very authentic Epistles are read, sounding forth the voice and representing the countenance of each of them."

Origen of Alexandria (185–254) was a renowned scholar who traveled extensively and devoted his life to studying the Scriptures. He was such a prolific writer that he often employed as many as twenty copyists. He accepted the books of the New Testament as we have them and two-thirds of their entire contents are quoted in his writings.

Eusebius (270–340), Bishop of Caesarea and Church Historian, lived through Diocletian's persecution of the Christians and into the reign of Constantine, who made Christianity the religion of his Empire. Eusebius became Constantine's religious adviser. It was under his direction that the fifty vellum Bibles ordered by Constantine were prepared and delivered to the churches in royal carriages. The important fact in this connection is that the contents of Eusebius' New Testament were exactly the same books as now constitute our New Testament.

In 397 the Council of Carthage formally ratified the twenty-seven books of the New Testament as they had already been accepted unanimously by the churches and by the greatest Christian scholars. Thus without further uncertainties the New Testament Canon was closed.

The vellum manuscripts now in existence were made between the fourth and fifteenth centuries. They are called Uncials and Cursives. The Uncials were written in large capital letters and the Cursives in small running letters linked together; the former, being more ancient, are far more valuable. The best known and most important of the vellum uncial manuscripts are the Sinaitic, the Alexandrian and the Vatican. They are called Codices.

Codex is a Latin word, meaning a manuscript arranged in modern book form; however, it is frequently used when referring to Bible manuscripts in general.

ONE of the oldest and greatest of all uncial manuscripts is the Sinaitic, or Codex Sinaiticus. Part of it was found in 1844 by the German scholar Tischendorf, at the monastery of St. Catherine on Mount Sinai. While working in the library there he noticed in a waste basket some vellum pages containing the oldest Greek writing he had ever seen. Searching closely he discovered forty-three leaves of the Septuagint Old Testament. Nothing more was found at the time. He returned in 1853 but found nothing. Then in 1859, under the patronage of Tsar Alexander II, he visited the monastery again. Shortly before his departure he was invited to the steward's room to see a copy of the Septuagint. It consisted of a pile of loose leaves wrapped in cloth. At once the amazed and delighted scholar recognized it as the precious manuscript for which he had searched over a period of fifteen years. After lengthy negotiations Tischendorf finally secured it for the Tsar of Russia. It remained in the Imperial Library at St. Petersburg until 1933, when "it became known that the Soviet Government was not unwilling to sell it, having little use for Bibles and much for money." It was bought by the British Government for half a million dollars and placed in the British Museum just before Christmas in 1933, in the midst of much rejoicing by the citizenry.

The date of the Codex Sinaiticus is placed in the first half of the fourth century A.D. It is written in a beautiful uncial hand on the finest of vellum. Although parts of the Old Testament are missing, it is the only ancient manuscript which contains the entire New Testament. Two apocryphal works also — the Epistle of Barnabas and the Shepherd of Hermas — are added to its New Testament Canon.

The Alexandrian manuscript, designated as Codex Alexandrinus, has been in the British Museum since 1627, and is the first of the more important manuscripts to be made accessible to scholars. It was probably written in the first half of the fifth century. With the exception of some missing fragments, it contains the entire Bible, including the Old Testament Apocrypha, the Psalms of Solomon and the two Epistles of Clement of Rome.

As its name implies, the Vatican manuscript — Codex Vaticanus — is in the Vatican Library at Rome. It was written in the fourth century and is the most valuable of the manuscripts of the Greek Bible. Apart from the papyri manuscripts from the ruins of Egypt, it is the oldest and best existing copy of the Septuagint. It has been in the Vatican Library since some time before 1481; however, for centuries Vatican authorities refused to share it with others and it was not until 1889–90, that complete photographic copies were made and its contents became known to scholars everywhere.

Perhaps the most interesting version from the viewpoint of the English reader is the Latin Vulgate. This version was made in the fourth century and is the crowning work of Eusebius Hieronymus, better known as Jerome, who was the most able Bible scholar of his time. The Vulgate is a revision of the Old Latin Version which was made early in the second century. Jerome undertook his great work at the request of Damascus, Bishop of Rome. He completed the New Testament about 385, and later translated the Old Testament from the original Hebrew. It became the Bible of the West for a thousand years and continues to be the Bible of the Roman Church to this day.

Probably the oldest of all New Testament versions is the Syriac. Syriac, a dialect of the Aramaic, is the language of Mesopotamia and Syria and is similar to that used by the people among whom our Lord lived in Palestine. Very likely the Syriac version was made not more than fifty years after the later books of the New Testament were written. Among ancient editions of the New Testament — to mention only a few — we find the Egyptian, or Coptic Versions, which are translations into the vernacular language of Egypt. The Armenian Version was made at the beginning of the fifth century, partly from Greek and partly from Syriac manuscripts. The Gothic Version was made for the Goths by their Bishop Ulfilas in the fourth century, before they invaded Western Europe.

WHEN were the sacred Books first transmitted from the Hebrew, Greek and Latin into our own language? How did their contents become known to English-speaking people generally, by whom they have since been revered as our most valuable heritage? It is a story mixed with romance, courage, faith and tragedy — a narrative of men who neither feared prison walls nor loved their lives unto the death.

In the abbey of Lady Hilda at Whitby the story began. She had a brother named Caedmon who could not sing. When guests were present at dinner and it came his turn to make a song he would leave the table in embarrassment. On one such occasion he took refuge in a stable and fell asleep. Then One stood by him in a dream saying, "Caedmon, sing Me something." He answered, "I cannot sing, and for that reason I have left the feast." But He said, "Nevertheless, thou canst sing to Me." "What," said he, "must I sing?" And He said, "Sing the beginning of created things." Caedmon sang. And his poem is considered the first native growth of English literature. It is a paraphrase in verse of the Bible narrative, from both Old and New Testaments, written in the early dialect called Anglo-Saxon, but which in reality is the ancient form of English.

Caedmon's poetic Bible paraphrase was written about 670. Soon thereafter Aldhelm, Bishop of Sherborne, who died in 709, translated the Psalms into English and is credited with the honor of being the first translator of Scripture into our mother tongue.

The next translator was Bede (673–735), the most brilliant scholar and historian of the eighth century. He wrote commentaries on many books of the Bible; translated the Creed and the Lord's Prayer; and completed a translation of the Gospel of John in the very closing moments of his life.

While it is probable that the Gospels were translated into English earlier than the tenth century, we have nothing to prove the existence of such a translation before that time. The earliest form in which the Gospels appear in English is known as interlinear glosses, which are translations written between the lines of Latin manuscripts. About this time also a considerable portion of the Old Testament was translated into English. These early English versions continued to be copied and used to some extent, but it was not until the great revival of religion in

the fourteenth century that any decided effort was made to increase the circulation of the Bible by translating it in the language of the people.

This movement which brought about the first complete Bible in the English language and marked the beginning of its widespread production and distribution is connected with the name of John Wycliffe. He was born in Yorkshire about 1320. He was an Oxford man and taught there for a time; later he gained prominence as a politician and finally as a reformer. With the assistance of scholarly disciples he translated the Latin Bible (Vulgate) into English, completing his version of the entire Bible in 1382. Wycliffe's translation was the first and only complete Bible in English prior to the invention of printing. Therefore every copy had to be written by hand, making the cost of one volume equal to about two hundred dollars. Even so, the demand for them was great and hundreds of copies must have been made, as there are one hundred and seventy copies in various libraries today. Wycliffe was bitterly opposed and persecuted by the leading authorities in Church and State. He was protected by influential friends, but so intense was the flame of hatred that forty-four years after his death, by order of the Council of Constance, Wycliffe's body was disinterred, burned, and his ashes thrown into the river Swift. The light of truth kindled by his zeal and perseverance was not extinguished by this flood of delayed revenge, for he is now remembered as the Morning Star of the Reformation.

AT LAST we come to the glorious era of Gutenberg, William Tyndale and the English *printed* Bible. It has been said that the invention of printing by movable metallic type is possibly the most important of all inventions if measured by its influence upon the life of mankind. Gutenberg is credited with making the machine; Tyndale and other devout scholars used it to bring the Bible to every man's home in his own language.

William Tyndale has been called the father of the English Bible. He was born at Gloucestershire about 1490 and was educated at Oxford. One of his biographers says that after ten years at Oxford and Cambridge he became so skilled in seven languages — Hebrew, Greek, Latin, Italian, Spanish, English and French — that, whichever he spoke, you would suppose it was his native tongue. Eventually his distress over the stupidity and indifference of many church authorities bestirred his determination to put the Bible into the hands of the people. In controversy with a church leader, he said, "If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou doest." In this statement Tyndale echoed the earnest desire expressed by a contemporary Dutch scholar, Erasmus, in the preface to his Greek New Testament of 1516, which, incidentally, was the first printed copy of the New Testament in the original Greek:

> "I totally disagree with those who are unwilling that the sacred Scriptures, translated into the vulgar tongue, should be read by private individuals. . . . I wish they were translated into all languages of all peoples, that they might be read and known not merely by the Scotch and Irish, but even by the Turks and Saracens. . . . I wish that the ploughman might sing parts of them at his plough and the weaver at his shuttle, and that the traveller might beguile with their narration the weariness of his way."

It was Tyndale's plan to do his work under the patronage of the church leaders, but it was a vain hope. His application to the Bishop of London was rejected and Tyndale found "not only that there was no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all England." Consequently he left England in 1524 and went to Hamburg. There he finished his translation of the New Testament and went to Cologne to have it printed. Just as it was about finished his secret was discovered. Seizing the printed sheets, he fled to Worms where Luther lived at the time. It was there that his work was finally published in 1525. By the following year the six thousand copies of his first edition were smuggled into England in bales of merchandise by British merchants who financed the work and distributed them secretly to eager readers. During the next four years Tyndale worked on a translation of the Old Testament and later revised his own edition of the New Testament.

While Tyndale labored unceasingly, the enmity of the Roman Church against him continued unabated. In the midst of his unfinished task, after twelve years on the Continent, he was betrayed by a traitorous friend belonging to the Romanist party. After a long imprisonment he was brought to trial. In October 1536, he suffered martyrdom by strangulation and his body was burned at the stake.

Again the despisers of light and truth failed. The consecrated genius of Tyndale lives on today in our beloved King James Bible. His superb mastery of the English language at its best set the standard of the Bible for all time. It is said of the Authorized Version that "about 80 per cent of the Old Testament and 90 per cent of the New are Tyndale's."

In the words of one writer, "The path of the Bible was at last open. Nor king nor bishop could stay its progress. Over England's long night of ignorance and superstition God has said, 'Let there be light,' and there was light." Tyndale's dying prayer — "Lord, open the King of England's eyes" — was soon answered. At the request of Cromwell, then Secretary of State, Miles Coverdale, who had known Tyndale abroad, finished and published in 1535–6 a translation in which he made considerable use of Tyndale's work. It is worthy of note that Coverdale's Bible appeared near the time of Tyndale's tragic death and was dedicated to Henry VIII, the king for whom Tyndale prayed with his last breath. Coverdale's Bible was the first to circulate in England without undue opposition from king and prelate; and it was also the first complete English printed Bible, owing to the fact that Tyndale was unable to finish all of the Old Testament.

Other new revisions appeared from time to time. In 1537 an edition known as Matthew's Bible was prepared by John Rogers. It is simply a reproduction of Tyndale's Version with very slight changes and the addition of many marginal comments. Taverner's Bible (1539) was a reprint of Matthew's with some of the notes omitted. The famous Great Bible was brought out in 1539. With Archbishop Cranmer's approval, Cromwell employed Coverdale to prepare the script on the basis of Matthew's Bible. It was, therefore, little more than a revision of Tyndale's translation which dignitaries of the church had so bitterly hated and condemned only a few years before. By royal proclamation in 1541, it was authorized to be used in every church in the kingdom.

The next important revision was the Geneva Bible in 1557–1560. It was the work of Protestant scholars who fled from the persecution of Queen Mary and took refuge in Geneva. "The Geneva Bible," says Doctor Westcott, "from the time of its first appearance became the household Bible of the English-speaking nation, and it continued to be so for about three-quarters of a century." After the accession of Queen Elizabeth to the throne, a movement was started to thoroughly revise this edition. The revision was made under the leadership of Archbishop Parker. It was published in 1568 and became known as the Bishop's Bible.

Thus at the beginning of the seventeenth century there were two English Bibles in common use: the Bishop's Bible, which was sanctioned by churchmen for use in public services; and the Geneva, which was preferred by the people and used generally in their homes. When King James VI of Scotland became James I of England the two countries were united under one sovereign but each retained its own Church and laws. Soon friction arose over the forms and ceremonials of Christian worship. To avoid schism the King called for a conference at Hampton Court in 1604 to frame uniform religious observances and policy. During these deliberations the monarch was petitioned to give his preference to the Geneva, or else authorize a new translation. James decided on the latter course. Some fifty of the most eminent scholars of the day were commissioned to prepare the new Bible and the result of their labors is the Authorized Version or King James Bible, published in 1611. It is a revision of versions based on Tyndale's translation. For three hundred years it has been the accepted version of all British and American Protestant Churches.

THE influence of the King James Bible on the literature and character of the English-speaking world is immeasurable. We shall now give terse summaries of its value from both the British and the American viewpoint. Sir Frederic Kenyon says of it:

"But great as has been the literary value of the Authorized Version, its religious significance has been greater still. For nearly three centuries it has been the Bible, not merely of public use, not merely of one sect or party, not even of a single country, but of the whole nation and of every English-speaking country on the face of the globe. It has been the literature of millions who have read little else, it has been the guide of conduct to men and women of every class in life and of every rank in learning and education. No small part of the attachment of the English people to their national church is due to the common love borne by every party and well-nigh every individual for the English Bible. It was a national work in its creation, and it has been a national treasure since its completion. It was the work, not of one man, nor of one age, but of many laborers, of diverse and even opposing views, over a period of ninety years. It was watered with the blood of martyrs, and its slow growth gave time for the casting off of imperfections and for the full accomplishment of its destiny as the Bible of the English nation." ("Our Bible and the Ancient Manuscripts," page 234.)

Francis Carr Stifler, Editorial Secretary of the American Bible Society, in his excellent little work "Every Man's Book," calls the King James Bible "the Mother of Bibles." Of its amazing vitality and influence, he writes:

"England and America are inexplicable apart from the Bible. In a sense the English people are not European, because unlike the other nations of that part of the world they have been so definitely molded by the Bible. England possessed the Bible, albeit in an imperfect form and to a limited extent, but nevertheless in her own tongue, a full century before the rest of Europe. The Anglo-Saxon heart leaped to the message of the Bible so much that the terse epigrams of the Scriptures became the tools that carved out England's attitudes and philosophies. When, in the coronation service of an English king, the Bible is called the most valuable thing this world affords, it is not a pious sentiment but the expression of the Englishman's conviction on the matter. When Queen Victoria handed a Bible to one of her nation's leaders with the words, 'This is the secret of England's greatness' she stated a fact that is as demonstrable as any connected with the British Empire. England's King James version of the Bible is the greatest book in the world if measured by its sheer literary beauty, or by what it has done for England, or by what it did in shaping the life of the American colonies and of the American nation that grew out of them, or by what it has done in the hands of missionaries who have gone out into all the continents to translate the Scriptures into the tongues of men, or by what it has done alone, unaided, in transforming the lives of individuals now for over three hundred years. It is God's brightest lamp in the hands of men."

Considering the unchallenged place of the beloved King James Bible for generations, what led to its revision in 1881–85? The principal cause is the increased knowledge of the original Hebrew and Greek texts resulting from the discovery of the Alexandrian, Sinaitic and Vatican Codices. Only sixteen years after the publication of the Authorized Version the Codex Alexandrinus reached England, and in the nineteenth century the Codex Sinaiticus and the Codex Vaticanus became accessible to researchers throughout the world. By this time scholars began advocating the use of these and other recently discovered texts and inscriptions in a new revision of the Bible. It was found that these fourth and fifth century manuscripts shed light on many obscure and difficult passages. In the meantime the English language itself had undergone such alterations that many words had completely changed in meaning. In view of these developments it seemed necessary to revise the Scriptures.

Accordingly, a royal commission was appointed to consider the matter and to name a Revision Committee. The British Revision Committee consisted of two companies, each composed originally of twenty-seven members. At the invitation of the British, two committees were formed in the United States to coöperate in the work. As a result of their combined efforts the Revised Version of the New Testament was issued in 1881, and the Old Testament revision appeared in 1885.

After the publication of the Revised Version the British companies disbanded, but the American committees continued their organization for further study. In addition to their own research during the years following, they had access to the written notes and opinions of all the scholars with whom they had worked, besides new light on the subject from the criticism of the English Revision. The fruit of their labors produced the American Standard Bible in 1901.

THIS brings us to our own era and the modern speech translations, the best of which are probably those of Weymouth, Goodspeed, Moffatt and Ferrar Fenton.

In his "Short History of the English People," the great historian Green, writing of the Reformation, declares:

"England became the people of a book, and that book was the Bible. . . . The whole temper of the nation felt the change. A

new conception of life and of man superseded the old. A new moral and religious impulse spread through every class."

Woodrow Wilson once said, "America was born a Christian nation. America was born to exemplify that devotion to the elements of righteousness which are derived from the revelation of Holy Scripture." And Calvin Coolidge sounded a warning that ought to be heeded especially in these days when confusion and clashing ideologies are rampant:

"The foundation of society and of our government rests so much on the teachings of the Bible, that it would be difficult to support them if faith in these teachings should cease to be practically universal in our country."

Links such as these between Britain and the United States cannot be ignored by intelligent men and women. We have the same language and the same Book. We are the same people under the covenants and destiny of Almighty God. Only the ignorant or subverters will give support to propaganda which seeks to create suspicion and division among us.

It hardly seems fitting to conclude a treatise on the Book of books without some eloquent personal tribute to its influence — some evidence that the dreams of Erasmus and Tyndale came true — and that the boy at the plow did learn the Psalms of Zion and sings them as he works in the field. Such a glowing testimony was given by the late Bishop William A. Quayle, in his address at the Centennial celebration of the American Bible Society. Who can resist the winsomeness of the following paragraphs from his "Joyful Melody unto the Bible"?

"This is a thing I have noticed, that the Bible is a wonderful symposium of God, and tells about wandering minstrels and beggars and poets and prophets and kings that lost their crowns — and those sunburned sons of deserts, those laughter-makers of the world, those people who turned midnight into the minstrelsy of morning because they saw God! Through them all we got together that strange, composite, eternal music called the Bible. . What I rejoice in is that the Bible can by its shaping words make the world anew. . . .

"Now I know we do not understand it very well; but, honestly, we understand it better than we think we do if we only use the little sense that we have. I was a farmer boy and knew so little that it was lovely, and I never enjoyed anything more than the little I knew, because every day I learned a lot more, and at the end of the day I did not know much, but a little more than in the morning. So every day in the year was a kingdom of prosperity in the kingdom of my knowledge. And I was a farmer boy and I kept the New Testament in my back trousers pocket. And when the horses would stop to consider at the end of the row — horses are great on ruminating and considering — but when they would stop to consider at the end of the row, I would take the Book of God out and I would read a little Scripture, and then I would parse it, for I had no grammar; yes, I would parse a little Scripture and learn my grammar. What happened to me was this: I did not misunderstand things very much. I did not have to be rectified very much in my theology. When I got to be theological and became a D.D., and an LL.D., I did not have to change it very much. But I know it was beautiful, and the farmer lad, knowing nothing but the west and south wind in his face, and the blowing to and fro of the tasseling corn, and the growing of the corn, and reading God's Book out of doors — that is how he became matriculated to literature and history and nature and astronomy and the wide world and the world to come — just because he had the Bible. It was quite a Book. I do not understand it much, but I understood more than people reckoned on. And all of us understand more than we reckon on. If we would read commentaries less and trust in His Word more and use our imagination (such as we have), and dream and live over it and pray and hope over it, we would have more sense and better theology. Now that is the truth.

"And sometimes, too, we need a light — not the stars. I have traveled many dark nights when I would have traded all the stars for one lantern. It is not that I do not love the stars; it is not that I have not sat under their drip of beauty; it is not that I have not held out my hands and felt the light of the stars fairly splash upon my palms. Please God, I will feel that way many times hereafter. But when I want to go some place in a hurry I cannot keep my head in the air but must keep my feet on the ground. And the lantern is a lamp to the feet. And so the Bible is a lamp to the soul, a light to the path.

"Oh, no, we have to have the Bible yet. So long as people have to live, so long as people have to have strength, so long as people have to die, we have to have the Bible. Oh, blessed Book! I lift my love note to thee. If any deny, still thou art the language of God. And the wayfaring man though he were blind and dumb and deaf can hear thy voice, can see thy shining way and have a lamp to light him into everlasting light."

Wages and Prices

In a recent address President Truman called for an increase in wages but not a corresponding increase in prices. During the war the producer could pay any amount demanded by labor because his customer was the United States Government with unlimited funds.

In private enterprise where goods are sold to the public the manufacturer must obtain a sufficient return from the purchaser to cover all costs. Labor is a major item of expense in manufacturing and to increase this phase of the cost of production without a corresponding reflection in increased prices is to ignore a fundamental factor in legitimate business.

There are exceptions to every rule but the greater majority of those in business today are in no position to stand increased labor costs without an increase in prices. Are we, as a nation, trying to do the impossible, expecting to pull ourselves up by our own boot straps? In so doing we are ignoring the tried and proven formula for prosperity which is to be diligent in business, willing to work, desiring to be thrifty and not slothful.

Living standards should be raised but increased wages necessitating increased prices will not solve this problem. The solution lies in the institution of the equitable and practical God-given economic system set forth in the Scriptures. Under the operation of this system assurance is given that poverty, distress and misery will be forever removed from our land and the question of wages and prices will be settled to the satisfaction of all.



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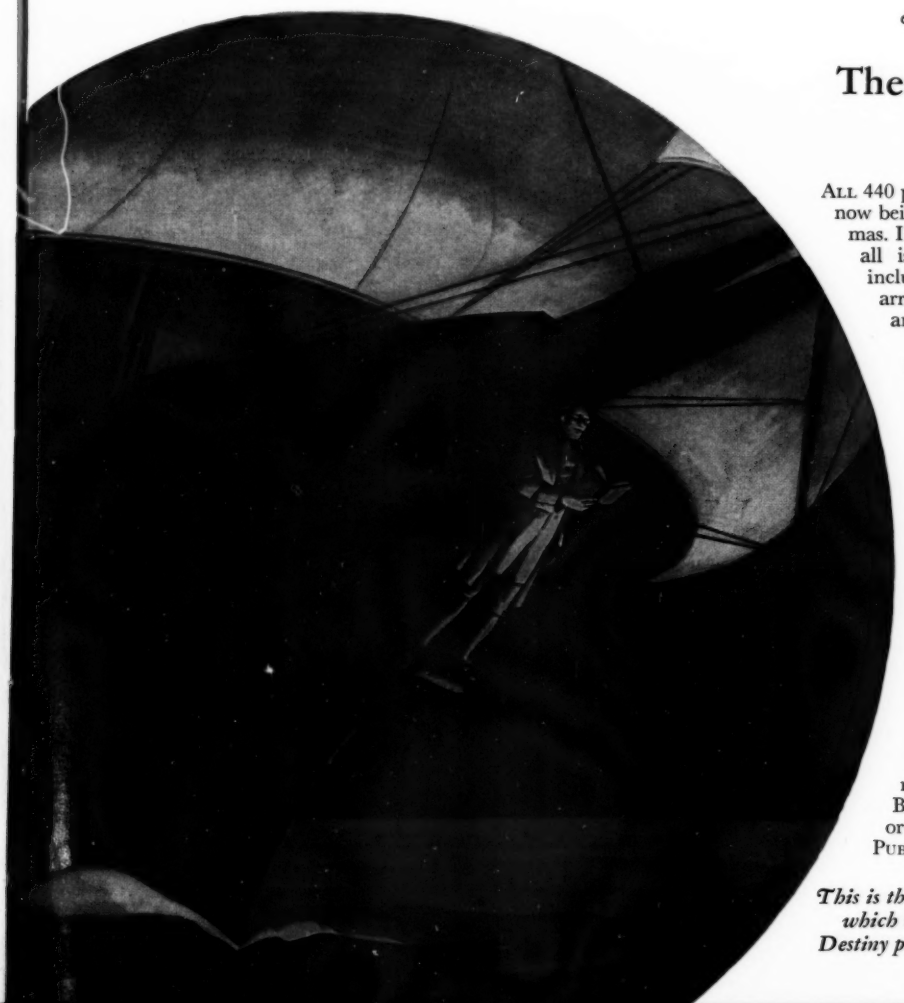
WITH this issue sixteen years of continuous publication have been completed. And ever since January 1930, when this magazine had its beginning in modest form, the accelerating world events have made it increasingly evident that the information purveyed through DESTINY has been and continues to be true and necessary!

Thus as this year ends, and DESTINY's seventeenth year approaches the horizon, we know already that 1946 is destined to be intensely significant. The problems and questions on the national and international stages are pressing, urgently, for solution and answer. They will be settled in only one way — not through mediation, not in conferences, not by appeasement nor through man-made covenants or leagues; instead, they will find solution when events bring man to the knowledge that God rules His universe, and does so by Law. Thus the nations must come to the same realization as that already achieved by an increasing number of men of good will: the realization that men and nations must know and keep His Laws before true peace can ensue!

Pausing briefly before the seventeenth year of DESTINY, let us again say that it is a constant source of inspiration when we observe that DESTINY has been the means of bringing the truth of the living Bible to thousands and thousands throughout Anglo-Saxondom. The information from the Scriptures pertaining to these times and presented through this publication has enabled them to view these transpiring events with alert eyes. It is evident daily from correspondence arriving here that the *meaning of things as they are* is understood and that the future is being anticipated intelligently.

Therefore as this, the one hundred and ninety-second issue of DESTINY goes to press, and as we all come into a future filled with opportunities to extend this message to others, your editors and authors wish to express their profound gratefulness to the many friends of so great and grand a cause as the opening of the Bible to an understanding of its complete national truth. We value, far more than we can say, the *active* interest so many readers have shown. This has been a tremendous factor in the continual expansion of the scope of our activities. In turn, may we say once again that this is a task to which we are gladly devoting our lives; and that we shall endeavor to serve, well and adequately, during the turbulent times ahead of our generation ere the coming storm abates and true Peace on Earth becomes the order of the day.

— THE EDITORS



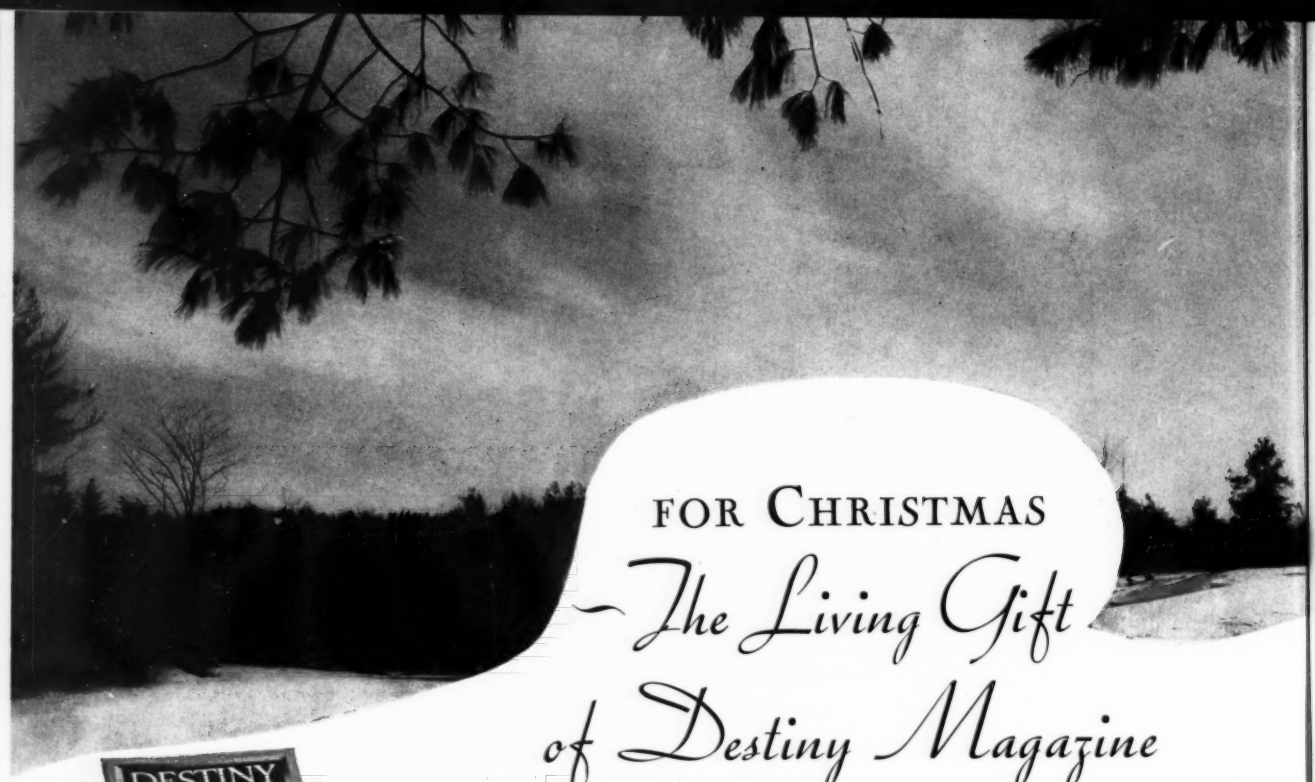
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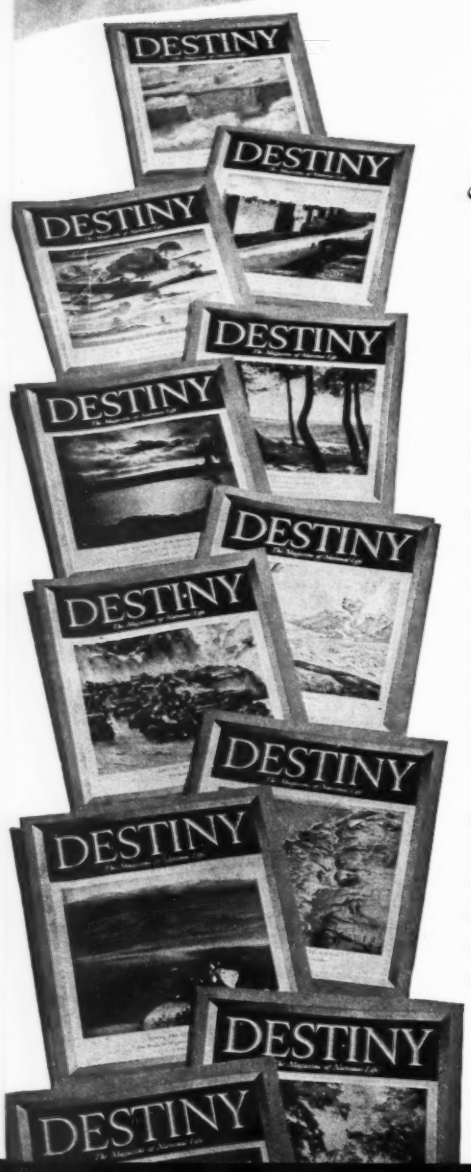
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