DESTINY

The Magazine of National Life



Ivan Dmitri *Courtesy American Airlines, Inc.*

ALONG THE COURSE OF THE CENTURIES

From Ship of the Desert to Ship of the Air

[PAGE 147]



Brothers In The Tribulation

WHATEVER the aspersions cast by pundits and enemy propagandists upon Anglo-American relations, the facts are that the United States and Great Britain have truly been *brothers* in tribulation. This staunch brotherhood "in the pinches" had long been the intelligent anticipation of those who know the Scriptures, for the relationship between the *Nation* and *Company of Nations* of prophecy is not based upon mere political exigencies, nor is it of the moment — indeed, the brotherhood is *real*, a blood brotherhood which stems from the two sons of Joseph! One may read of the origin of these two great national entities in the forty-eighth chapter of Genesis.

Thus it was that even before Pearl Harbor Manasseh was helping Ephraim; or, to put it modernly, the United States was helping Great Britain. This has continued since, is continuing now, and has not been one-sided by any means. British-American lend-lease has worked both ways. England has assisted us immeasurably with supplies, bases, and manpower.

And what many may not know is the extent of the *extra* assistance, or mutual assistance apart from official coöperation between the governments themselves. For example, before the London blitz the Packard Motor Car Company presented a fleet of ambulances to the American Ambulance Corps in Great Britain and for nearly five years these ambulances have been in constant service, rushing casualties through the bomb-pocked and rubble-blocked streets of London. Such shoulder to shoulder coöperation as this (and many another example could be cited) between the two leading nations of Israel when added to the military and naval and aerial coöperation on the fields and seas and in the skies of battle becomes so eloquent, indeed these facts of themselves speak so strongly, that it would seem the enemy propagandists who seek to divide the Anglo-American world would awaken!

The Winged Chariots of Prophecy

THE SPEED with which man travels has been a major factor in contributing to great historical changes. Speed in the movement of armies has changed the course of empires and even turned apparent defeat into victory; speed shortens distances and brings otherwise remote places quickly in touch one with the other. But rapid travel can be a blessing, or bring a curse, in accord with how men use this new freedom of movement.

Few men would have gone very far if travel had been confined to walking. For centuries the fastest mode of travel on land was to ride animals such as the horse and camel while boats impelled by sails or manned by oar-pulling crews were the fastest upon water.

Centuries passed, yet men had devised no other method of travel than that which had been known and used by their forefathers. But Daniel had prophesied of a time to come when travel would increase. His record was to be sealed that the events of which he prophesied might be concealed until a fixed period when many would travel and knowledge would be increased (Dan. 12: 4). The "Daniel-fixed" period, or "time of the end," was reached by the nineteenth century when through the increase of knowledge there came the phenomenal advancement in arts and sciences and in the use of natural forces which enabled men to move at a speed unknown in the past.

With the beginning of the twentieth century the Wright brothers had discovered the art of flying, fulfilling an event sign to which the prophets had pointed.

The camel and horse were the modes of travel known to the prophets, while the horse-drawn chariots were in use in peace and war. And when Joel in vision saw the planes of today carrying men through the air he exclaimed, as he watched them rush to battle: "What terrible horsemen they seem." He then referred to them as "chariots leaping over the mountain tops."

Daniel refers to the abomination that would make desolate. Rev. Albert Barnes, in his commentary on the Book of Daniel (written in 1853 A.D.), pointed out that the Hebrew words rendered in Daniel 9: 27 "overspreading" mean, properly, "a wing." He stated that the Hebrew word rendered "he shall make desolate" actually means "to lay waste, to make desolate"; and that the word rendered "shall be poured" is one which may apply to calamity or desolation poured down upon a people in the manner of a storm. He was clearly puzzled as to what this "something with wings pouring down desolation" could mean, and observed that it would not be fully understood until the time comes. We are now able to understand the meaning of Daniel's prophecy as the winged chariots of the air drop their bomb loads, destroying cities and demolishing war installations.

Jesus referred to this passage in Daniel when he warned of the need of haste to escape, admonishing those who would heed his warning not to enter their houses to take anything but to flee — speaking of it as a tribulation such as there was not since the world began (Matt. 24: 15–19). These are instructions which would be given in face of a coming air raid, and except these days be shortened, Jesus declared, no flesh would be saved.

Men have gone far in increasing the speed of travel. From the slower-moving ships of the desert, the grumbling camel, they have now taken to the swift-winged chariots of the air which in war are so deadly in destructive power that in accord with Daniel's prophecy they rain desolation down from above. But we are told that for the elect's sake these days *are* to be shortened, else even His Kingdom would perish.

Thus the airplane is an event sign of great importance, indicating that the age is ending and the second advent of our Lord is at hand.

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

STORM CENTER

A HURRICANE or cyclone is a storm of great force with wind velocities of one hundred or more miles per hour revolving around a calm center and advancing at the rate of from 20 to 30 miles an hour. Those in the path of the tempest experience the violence of high winds until the center is reached, when a false calm would lead the inexperienced to reason that the storm had abated. Instead, the center of the storm only is being traversed and the full fury will break again as soon as the center is passed, with the single difference that the wind will then be in the reverse order.

World conditions today can be likened to such a storm. The nations entered the outer edge of that disturbance when in 1936 Hitler marched into the Rhineland. It was also the year of the beginning of the Spanish revolution. The velocity of the storm increased and in 1939 the major nations of the world were at war. The fury of the winds of war and destruction continued unabated and we have now reached the center of the cyclonic storms of war with every prospect of a false calm developing as the result of the defeat of Germany.

Now it is interesting to every student of prophecy to know that the Great Pyramid gives the over-all duration of this judgment period of the nations. It extends from 1936 to 1953 A.D., with its center pivoting on the year 1945, for March 4–5 of this year is marked as the central date in the Hall of the Judgment of the Nations. Thus we should expect to see definite moves for peace and security in 1945 after the March date is passed. The question naturally arises, will the San Francisco conference furnish evidence of our having entered the period of false peace with the nations expecting to establish lasting security? European victories have brought this expectation to the forefront in the minds of all men.

We may look for the inexperienced, who know not God and His plans, to believe that with the defeat of Germany the storm has actually abated. But those who follow the writings of the prophets of God know otherwise. The advice now is that which is given to men in the path of a hurricane when the seeming calm comes as the center of the storm is reached. Prepare for the returning fury of the tempest for we, prophetically speaking, have only reached the center of the judgment of the nations. God is evidently going to allow men at this time to write their own ticket for peace and security until nations shall learn that there can be no peace apart from the coming of the Prince of Peace and the administration of all His laws. We can be assured that the world shall pass from this center of false hopes into the fury of the storm again until they learn the lessons of peace — the administration of justice in accord with God's laws.

It is of interest to note that as the center of the cyclone passes the winds are in reverse. May this reversal also have a parallel in the Soviet forces turning upon us as they fulfill Ezekiel's prophecy and become our enemies, whereas we are now treating them as allies? May it also indicate that Anglo-Saxon-Israel though facing victory now may, in this second phase of World War II, face a reversed condition as a desperate and difficult situation confronts our nation? By force of arms we have defeated the present aggressors against us but in the coming conflict with Russia and the Great Confederacy formed by her we will not be able to save ourselves, for only in God's intervention in our behalf will deliverance come. Thus troubles await men or nations who assume and act upon the assumption that the calm at the center of the tempest is the end of the storm.

SUDDEN DESTRUCTION

GERMANY as such is near defeat. In the expected destruction of Nazism men are contemplating the blessings of peace but in so doing are failing to recognize that there can be no peace until evil aggression everywhere is likewise defeated and destroyed.

There is at present the possibility of violent conflict within the group of victorious nations, for evil aggression is in evidence in the ideology of government represented by the Soviet Union. In bringing about the alliance between

Moscow and the Anglo-Saxon world his satanic majesty has preserved his kingdom of evil aggression from entire destruction at the hand of the Allies. Furthermore, in the alliance with Israel, evil has been entrenched and strengthened for the final phase of world conflict when Satan will make his supreme bid for world rulership through a future move to destroy the Israel nations. It was necessary to his plans that the God-denying atheist leaders of Russia be given all the help that Israel could furnish them before that day of supreme test should come.

The most subtle of all propaganda has been the endeavor to convince the Anglo-Saxon world that Soviet Russia has been its savior from destruction and that without her help it will be impossible to establish a postwar world of peace. Yet the Soviets are not working to establish world peace on any other terms than their own, using the hope for peace among the Anglo-Saxon peoples to secure concessions that will later demonstrate that such were obtained in the interests of a program which had as its objective evil aggression. At the same time the Reds are already sabotaging certain moves being made by Anglo-Saxon-Israel to establish a postwar world of justice and peace.

Though Fascism and Nazism have been defeated, and Mussolini and Hitler overthrown, the remaining head of the evil eagle of Esdras is intact and active, equipped and outfitted by Israel to continue the campaign for world domination when in a coming propitious moment, in accord with Soviet purposes, it will be to their interests to act.

Peace is assured, so reason many, as the result of Allied victories in Europe. There only remains now the program of organizing the postwar period of prosperity to assure for all men everywhere an abundance of the needs of life and a peace in which they may enjoy freedom and liberty. But that is to live in a fool's paradise and it should be apparent to anyone closely following the current trend in world and economic developments. The true prophetic student is not deceived, for both Ezekiel and Paul sound a solemn warning for this very time when men, weary of war, will celebrate the coming of peace and when actually there will be no peace, for Paul declares:

"When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (I. Thess. 5: 3.)

Ferrar Fenton translates this:

"When they say, 'Peace and security', then sudden destruction seizes them, as the agony of a woman with child; and they cannot escape."

Moffatt renders this passage:

"When 'all's well' and 'all is safe' are on the lips of men, then all of a sudden destruction is upon them, like pangs on a pregnant woman — escape there is none."

A comparison of these three translations clearly indicates the importance of this time when men will be expecting peace and security. The Hebrew word *aiphnidios* translated "sudden" in this passage means *unexpected* and is used only here and in Luke 21: 24, where it is translated *unaware* and refers to the unexpected coming of the great and terrible day of the Lord.

That Paul accurately saw this day of coming destruction is evidenced in the frequent references on the part of our leaders to the need of *security* as they plan for the postwar period, "security" being a descriptive word of the type of peace men would be desiring as the Day of the Lord drew near.

The San Francisco conference is to be the gathering of nations for bringing into being a program of peace and security. But just as a woman in travail cannot escape the coming birth pangs, so the nations cannot escape the results of the course which they have pursued in the refusal to recognize God and keep all His laws which are the only true bases for lasting peace.

Ezekiel declares the leaders of the House of Israel would cause His people to err and wander from the truth by declaring peace when there is no peace (Ez. 13: 10). The prophet goes on to show a sudden and terrific storm of destruction to follow this time of deception, stating that our leaders would be destroyed by its violence.

Isaiah declares: "There is no peace, saith my God to the wicked" (Isa. 57: 21). And there will be none, not even for Anglo-Saxon-Israel, until as a people and nation we return to our God and King, administering His laws that we may become righteous.

The fury of the storm has not abated; we have merely entered the center of the vortex, not knowing that the present seemingly coming calm is false and will soon pass as we move into the second phase of increasing fury of a tempest that will only be calmed by Him who stilled the storm on the Sea of Galilee nearly two thousand years ago. He is the Prince of Peace and He alone can bring peace to a troubled world. The world must yet turn to Him for help before peace and prosperity, with security and wellbeing, become the lot of all men.

THE HOLY ALLIANCE

How many men are studying history that they may learn from past experiences what we as a nation should avoid? Because men do not know history, or have let its lessons escape their attention, they are continually repeating the mistakes of the past. Attention has been called in past issues of DESTINY to the parallels between Napoleon's campaign and that of Hitler. Both men desired to overthrow Great Britain and destroy her Empire while each invaded Russia previous to carrying out their plans for the invasion of England. Napoleon and Hitler turned eastward with Egypt as the objective in the campaign to break the power of Great Britain. Each suffered defeat in the east, and the invasion of Russia proved to be the undoing of both Napoleon and Hitler insofar as ultimate victory was concerned.

The parallel does not, however, end with the close of the military campaign. Following the defeat of Napoleon the Big Three of that day formed the so-called Holy Alliance to prevent the rise of another conqueror and to suppress democratic moves by any European nation. This alliance was formed with practically the identical purpose now in the minds of those who, through the conferences of the Big Three, see the hope of future peace.

One hundred and thirty years ago the Holy Alliance was formed. The Big Three of that day were Alexander I of Russia, Emperor Francis of Austria, and Frederick William III of Prussia. The terms of the compact were arranged, for the most part, by Alexander of Russia. *Is it a meaningless parallel being followed today, with Stalin of Russia dictating the arrangement of terms?*

The Holy Alliance aspired to be no less than a new basis for the political order and conduct, not only of Europe, but of the world. Secrecy surrounded the terms then, as now, for though that Alliance was made in September, 1815 the terms were not made known until February 1816. Ridpath in his *History of the World* (Vol. 4, page 254) has this to say:

"The compact assumed to be the application, and we might say the codification and real presence, of the principles of Christianity considered as a means and method of political action. Henceforth, civil government was to be a distinctly religious affair, Christian in all its sanction and proceedings. The States of Europe were to conduct their affairs on the basis of Christian amity and fellowship; and we, the hereditary princes of Christendom, are to be the patriarchs and fathers of the people. It might be difficult to know to what extent the royal figure-heads who completed and signed the Alliance were self-deceived in respect to the nature and inevitable tendencies of their agreement. But the whole philosophical meaning and purport of the compact might well be summed up in the one dreadful word — *despotism*."

Thus the Holy Alliance was simply a league of despotic sovereigns against the people with a European police to put down all liberal movements, ready to move against any and all who would disturb the peace of their making. History demonstrates how such a policy failed. It would be helpful if our statesmen would study the plans and purposes of that earlier alliance and the ultimate results, for a similar program is in the process of being duplicated today as the direct outcome of the conferences between Churchill, Roosevelt and Stalin.

Great Britain refused to have any part in the Holy Alliance, preferring to follow her immemorial policy of non-interference in the affairs of foreign states. It would be well if we today would adopt such a policy. As with individuals, so with nations, each must work out its own destiny. We are dubious that the schemes hatched behind closed doors in the recent conferences between the Big Three of modern times will fare any better than the program of the Holy Alliance of over a hundred years ago.

Despotism, by whatever name it may be called, is oppressive and breeds revolts and wars. It will be no less oppressive today because there are three so-called democratic leaders (kings without crowns) at its head than when three monarchs undertook to engineer peace through suppression.

PROMISED SLAVERY

ARE you interested in security and obtaining the needs of life? Of course you are. Yet men have so ordered the ways of life that the great majority of mankind find it necessary to sell themselves into economic bondage in the hope of acquiring sufficient returns to supply their present and coming needs. For multitudes life is but dreary toil and security; the desired end, a mirage — unattainable through circumstances beyond control. These are the conditions of life today under our vaunted system of civilization.

The only way by which the great multitudes may be assured of food, clothing and shelter is at the price of unremitting labor. Political and business leaders cannot even promise the laborer unmolested possession of the goods acquired by the sweat of his brow and the labor of his hands, for unless a man continues to pay toll for the right to keep and enjoy his possessions confiscatory taxation will take away that which he has.

Under such a system a man is condemned to a life of hard labor and those who are overtaken by misfortune may be destroyed or at least penalized by loss of property. After all, what are the real prospects of the future under human planning as it is being blueprinted for the postwar period? Is it not being planned that men be committed to continuous labor in order for them to acquire the necessities of life under a system of commercial activity which will exact its pound of flesh? Slaves are regimented and assured work, yet what better is being promised to men for the postwar period? Is it not regimentation and a form of economic slavery?

It is impossible to look forward, under human planning, to anything other than a continued life of unremitting toil with death the ultimate relief from such labor. Can it be that this is the purpose for which man was created and millions born? We do not believe so; God did not create man for such toil but man through disobedience to God's laws turned from the Paradise of God and made of earth a slave market. The love of money, which the Bible has declared to be the root of all evil, is responsible for the traffic in the souls of men while vested interests have capitalized upon the appetite of men to enormously increase their sales of habit-forming indulgences until we are fast becoming a nation addicted to all forms of vice and drunkenness.

Because of these conditions, instead of finding happiness multitudes have been born into a life of squalor and poverty, then enslaved at hard labor that the system may function. Men have become but cogs on the wheels of industry, to be discarded when they cease to be of further use and as a broken and damaged part are thrown on the economic scrap heap. God created men to walk uprightly and to possess the earth as free born men destined to become lords and kings over His creation. But through disobedience and sin men have become enslaved to habit-forming, soul-destroying appetites and now, instead of promised emancipation, postwar planning holds no relief from the continuation of such evils — for its program is far removed from the high calling to which God has dedicated the human race.

An analysis of the statements emanating from our national leaders should bring recognition of how insecure are the foundations on which they are planning to build. We are receiving from them assurance only of increased work and labor in the proposed postwar program to step up the tempo of commercial activities. All men must work but man's labor should contribute directly to the increase of his own possessions and family enjoyment rather than to the increase of the wealth of a system which confiscates the acquisitions of men. Thus Isaiah could say of conditions under the perfection of Kingdom administration:

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." (Isa. 65: 21–23.)

What a different story we have to tell today of blighted hopes, of men building only to see others occupy and planting only to lose their possessions to the tax collector or interest gatherer.

Despite the inevitable tragedies that overtake the multi-

tudes before life has run its full course, men live in the hope of bartering their labor against future needs. Yet with it all, absolute independence and security — with economic freedom — are only will-of-the-wisps for most men though the desire to possess ever urges them onward. Attainment of such blessings is denied to the multitudes, even though at times it may seem to be within their grasp. This failure is largely due to our present evil economics with confiscatory taxation and other assessments ever present to rob a man of the fruit of his labor.

It is thus that Mammon serves those who serve him and robs those who put their trust in his promises. But man does not need to serve Mammon or face these prospects in order to attain the needs of life. If man will but turn to our God-given system and His laws there will come the fulfillment of all the promised blessings of prosperity and peace with an increase of possessions but without a corresponding increase in confiscatory taxation and capital-destroying interest.

Let us serve God instead of Mammon, that the needs of life such as food, clothing and shelter may become the inheritance of every man. This is to be God's gift to men when they seek first His Kingdom and His laws. Jesus chided man for anxiously seeking such things in the service of Mammon, saying:

"But seek ye first the kingdom of God [*i.e.*, its administration] and his righteousness [the laws of that kingdom]; and all these things [food, clothing, etc.] shall be added [or given] unto you." (Matt. 6: 33.)

The present system is rapidly coming to judgment. Because this is so the devil is trying to deceive the world with a counterfeit as men try to emulate the equality and perfection of Kingdom administration without the necessity of accepting its just and perfect laws. This is evident in the moves to foist Godless Communism upon people through the power of the sword. Men are being told that Communism will bring a laborer's utopia with equality and a just return for all. The fact is it will bring equality but an equality of poverty and distress, not of riches and the blessings of peace, happiness and independence.

It may be possible that as a nation we must first sink into the mire and evils of such regimentation with its centralized control before our nation will become willing to turn unto God and accept His laws of perfection and peace, but we shall be compelled to accept those laws before God is through with us. He has declared by Jeremiah the prophet:

"Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is the Lord." (Jer. 16: 21.)

Here we have indicated pressure of a nature that will compel us, through distress and trouble resulting from continuing in our present evil course, to ultimately turn to God for deliverance. God is going to bring us under the bond of the Covenant and the longer we refuse now to recognize what is required of us the greater will be the pressure in the form of trouble and distress until we awaken to the great responsibilities which have been laid upon our people and nation by Jehovah the God of Israel.

The solution is not increased regimentation leading to serfdom, but the restitution of liberty and freedom under the administration of law in accord with the righteousness of God.

JUDGMENT UPON ASSYRIA

It is reported that Hitler proposes to retreat to the Bavarian Alps where preparation has long been made for final defense. Here the Nazi leaders with their families are gathering to make their last stand. An Associated Press report from Switzerland dated March 29th stated that most of the leading Nazi officials have already retired to the Alps.

The destruction of German military power ends the Babylonian era and Israel is completing upon this nation the task of pulverizing her cities and destroying her Empire in accord with Daniel's prophecy to "grind them to powder." But we must not overlook the judgment pronounced by God upon the leader responsible for Germany's cruel and devilish program. There is no way to account for the inhuman treatment of men, women and children by the Nazi fanatics other than by the acceptance of the actuality of demon possession. God through Isaiah taunts them:

"How failed the Tyrant?
The gold-seeker perished? —
The Lord broke the rod of the Wicked,
The stick of the driver, whose fury struck peoples, —
Who with strokes never ceasing
Chased Nations in anger, —
He is now helpless driven!" (Isa. 14: 4–6, *F. F. Trans.*)

The prophet goes on to state that the grave mourns for him and even comes out to meet him. Heathen kings grieve for him and ask if he has become feeble as they.

Hitler has been known for his rages of temper and in his anger ordered attacks upon the nations around him, but Isaiah declares his end:

"But now you are hurled to the Grave!
You are kicked to the Pit!
Those who see you upon you will gaze,
Reflecting that this was the man
Shook the earth and made Kingdoms afraid,
Made the World like a desert, its cities destroyed,
And sent not his prisoners home!"

This describes the destructive power of the blitz while Isaiah foresaw the deportation of millions and the refusal to send home the prisoners of conquered countries. Hitler is to occupy a place of dishonor in the records of his people because he gave them to slaughter:

"All the Kings of the Nations — the whole,
Rest in honour, — each one in his house,
But you are flung out of your grave
Like a careless guard slain in the dark. . .
You shall not join them in the tomb, —
For your own land you ravaged, your people you slew; —
The seed of the Wicked shall never be famed."

Judgment is then pronounced upon the race and their offspring for the crimes this people committed. Isaiah declares: "Thy pomp is brought down to the grave."

Propaganda Minister Goebbels has said that the Nazi party would show it could give a good example in death, and not long ago Hitler was reported to have said, concerning the last battle: "The one who is to close the cemetery gates after us all will be myself."

The Lord of Hosts hath sworn:

"Surely as I have thought, so shall it come to pass; and as I have proposed, so shall it stand: That I will break the Assyrian."

Thus the Lord controls nations and races and will bring to pass righteous judgment upon all evil aggressors.

Why Watch Israel?

WHO shall govern whom? This is the world problem, simply stated. And the Bible story of the people called Israel is the key *and the only key* to an understanding of both the Bible and the present problem now confronting the nations of the world. We should, therefore, watch Israel.

One can no more understand the full mission of Christ to this earth from the study of the personal phase *alone* than one can understand the world campaign of armies from the study of the individual soldier — from whom let no honor be withheld.

Personal salvation has to do with *enlistment* of the individual soldier into the service, but the *primary* message of the Bible deals with world government. This Bible story of world government is continuous, but it always points to the happy conclusion of the establishment of a righteous government *on earth*. And in this respect, the present generation is the one to witness the grand climax of the age, for the present world chaos is the forerunner of those destined, climactic events through which there will be fulfilled the unconditional promises of the Almighty.

The very fact that human government is losing control and heading for a *showdown conflict* between two ideologies (one Christian; the other anti-Christ) should take men to the Bible for the answer. Let us refer to Isaiah's announcement of Christ:

"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 justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isaiah 9: 6–7.)

Take note that the purpose of His coming is to assume the burden of government. Note, also, that this government was to *increase* continually until He reigns upon the throne of David in ordered judgment and justice.

Study the record given Herod by the chief priests and scribes as recorded in Matthew 2: 3–6:

"When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

"And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

"And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet [*see* Micah 5: 2],

"And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel:"

The record here is clear. "Out of thee shall come a *Governor, that shall rule my people Israel.*" Common sense dictates that one who does not know "my people Israel" and "Christ . . . as Governor" cannot understand the Bible nor the full mission of the Christ.

Why watch Israel? Is the answer not obvious?

Of all things hard to explain to anyone, the hardest is that which a person thinks he already knows — but does not! No matter what is said or how it is said, such a person either hears what confirms his misunderstanding or disagrees and rejects. This is why propaganda is so effective. And the most damnable of all propaganda is the contemporary false teaching as to Bible truth through which this generation, though fully warned, has so largely fallen victim.

Now every thoughtful person today is greatly concerned about world peace or War III. Our fortunes, our lives, our loved ones, our *all* depends upon the course the nations of the world pursue. The Bible and the Bible alone holds the answer to this greatest question of the age, and the key to its understanding is *a knowledge of the Governor and those to be governed.*

The story of the Bible deals with a people called *Israel.* It tells from whom they came, beginning with Adam from whose line God selected, or chose, Abraham as the father of the race. To Abraham God made a promise, or contract, which He repeated to Abraham's son, Isaac and then to Isaac's son, Jacob — whose name God changed to Israel. This Israel was the father of twelve boys who were the heads of the twelve tribes of Israel. The promise was to be brought to conclusion among the *Seed* of Israel in the latter days, in the day of the Lord.

The Bible story deals with the governmental history of this people and of their sins and captivity, and woven as a silken cord from the beginning of the story is God's plan for the redemption of this people Israel. This is the mission of Christ. The atonement of Christ was to become the personal question to divide the men and nations of the world into the followers of Christ and those called "anti-Christ." Those who believed Christ were to be "joint heirs" of the promises made to the Son. The father of the race was chosen to serve because of his faith in God. What the gospel of personal salvation means to the individual, the gospel of the kingdom means to the Nation of Israel.

Israel was chosen as the nation which, through acceptance of Christ, would become God's battle-axe and weapons of war to break in pieces the nations and be the national instruments used of God to destroy kingdoms (Jer. 51: 20). This we now experience and witness as we approach the final conflict.

Blindness in part was the lot of Israel (Romans 11: 25) while these people lived out in history their part foretold in prophecy. But when the time comes for the scale to be removed from Israel's blind eyes, God's instruction is clear. Read it in Isaiah 51: 1 & 2:

"Harken to me, ye that follow after righteousness, ye that seek the Lord: look to the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

"Look unto Abraham your father, and unto Sarah that bare you; for I called him, and blessed him, and increased him."

Thus would God direct the search of those who seek righteousness *to the testimony*, which harmonizes Bible prophecy with world history to mark the highway of time with events of proof unshakeable of His Divine Purpose and Plan leading to the righteous world government which the zeal of the Lord of hosts is to perform. (If this is to be performed by the Lord, it is accordingly not dependent upon man except as instruments in His hands!)

When the time comes for this mountain (kingdom-government) of Israel (called the stone kingdom by the prophet Daniel) to be established in the top of the mountains (kingdom-governments) of the earth (Micah 4: 1 & 2) false teachers (II Peter 2: 2) are to be among the strangers scattered (the elect according to the foreknowledge of God — *see* I Peter 1: 1 & 2).

These false teachers get over their false propaganda by denying the Kingship (Governorship) of Christ and explaining away the earthly Israel until the whole of Christ's Kingdom is thought of only in the "spirit world."

So absolutely certain are the Laodicean Christians of this age that the Israel of the Book is the "church" and its members, instead of the *Nation* which the Bible proclaims, that they refuse to read the plain instructions of the Bible. They insist upon getting a knowledge of the battle campaign of the armies from a study of the recruiting office.

But the world view is seen only from the mountain top, not from the depot in the foothills where you catch the train.

Watching Israel unfolds God's world plan for *all* peoples. Watching Israel, one makes these important observations: *a*) The Abrahamic Covenant, *b*) the Davidic Covenant, *c*) the history and identity of Israel, *d*) the history and identity of Israel's enemies, *e*) the maturity of the promises, or time of fulfillment, and *f*) the marks along the way to guide and reassure the traveler.

The frightful challenge of Russia, soon to be more fully understood, is to those who watch Israel but a mark along the way to tell the traveler he is drawing very close to his destination — the reign of the Governor upon the throne of David in ordered judgment and justice.

— W. C. NABORS

The Bible Means What It Says —and Says What It Means

THERE are many translations of the Scripture. A subscriber inquires: Which one is to be accepted?

Barring, of course, those works whose authors have undertaken to rewrite and change Scripture, the thought conveyed in all translations is the same. Some make the message more clear than others, but all tell the same story.

Denominationalism is the result of imperfect understanding, and in many instances the foundation of many differences is due to the spiritualization of Scripture, rather than differences in translations. The spiritualization of Scripture has been a great obstacle to the true understanding of the Bible.

Atheists as well as others have said, "You can make the Bible mean anything." That statement is true if spiritualization is to be the method of interpreting the Word. Under such conditions there are almost as many interpretations as there are spiritualizers.

The following was a text recently used for a sermon: "Tomorrow shall be as this day, and much more abundant" — a rosy view of the future. Had the context been read the sermon could never have been preached. The verse reads, "Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant." The reading of the entire fifty-sixth chapter of Isaiah would have made it even more apparent that this text should not have been used as it was used. Such methods come under condemnation, and those who use them are changing the Word of God to suit the purposes of man.

Let us remember that the Bible is its own best interpreter. Let us read and understand it in the light of its own statements. When it speaks in clear declared language, accept the facts thus set forth. When it speaks in parables, remember it is to be treated as parables and understood in the light of the interpretation the Bible places upon them. When it records visions and uses symbols, let the Bible also declare their meaning, rather than to undertake to *read in* what is not there. Let us rightly divide the Word of Truth. When that is done, many denominational differences and misunderstandings quickly disappear.

Today God is driving His people back to an unadulterated teaching of Scripture, and will compel a sane and honest presentation of that Word. In the process of time all is to give place to the day when the knowledge of the Lord will fill the earth as the waters cover the sea. Then will men know the Lord from the least even unto the greatest.

What Happened?

By W. C. NABORS

March 7, 1945

MARCH 4th, 5th, and 6th, 1945 have come and gone. What happened? What does it mean? *What you saw depends upon what you know.* Please let that soak, not nettle.

For in this period of the world's history God's Word warns us that false Christs and false prophets shall, if it were possible, deceive the very elect (Matthew 24:24). And too many critics attempt to analyze the war news and appraise future events from a study of the plans of man, taking into account neither the foretold deception nor the foretold promises. Thus it is that this group is talking only of peace, security and the prevention of economic depressions.

Another group who *accept* God's foretold plan for the world and *Israel's identity and position of service therein* are watching the deception and the maneuvers of the enemy and see that we face, in the immediate future, the most colossal conflict of history; not in the next generation, not 15 or 20 years hence, but as a continuation of this present chaos. With this knowledge as a background, most interesting events have taken place which further portray this pattern.

This is written to those who have knowledge of and accept certain Bible facts.

It has been established beyond question that there is a *continuous* fulfillment of promises in the past history of Israel and her enemies, knowledge of which will orient the student with respect to current world events.

Let us recall the identity and history of the people called Israel until we find them established in the Promised Land. There we take account of the division of Israel into two kingdoms; one called the House of Israel whose capital was Samaria, the other the House of Judah whose capital was Jerusalem. This division of the kingdom is a Bible fact, not a British-Israel theory. Each of these houses was taken into captivity, at different times, for punishment because of idolatry, and the captivity was to run for a period of seven times (2,520 years) during which the Gentile Succession of Empires was to administer world government.

The period of punishment applicable to the House of Israel expired approximately 1800 A.D. when the two tribes destined to be the leaders entered a period of national growth and expansion which surpasses all others in history. The tribes of Joseph, namely Ephraim, the British Commonwealth, and Manasseh, the United States, were first to grow and renew their strength until they were in position to question and contest further government by the group called Babylon (the name being taken from the first government of the Gentile Succession of Empires).

The House of Judah, the *then* possessor of kingdom administration followed into captivity between 607 B.C. and 585 B.C. During their captivity Christ came to the earth, perfected and confirmed the plan for the restoration of the kingdom and transferred the administration of that kingdom from the House of Judah to the House of Israel. From this time forward the House of Israel is the possessor of the administration of the kingdom. Promises as to the kingdom at the terminal period of the seven times punishment of Judah are therefore fulfilled in the world history of the House of Israel, which possesses the administration of the kingdom. Thus the House of Israel rose to challenge Babylonian world rule, the terminal dates of the punishment being indicated, among others, by three major events:

1) Britain's (Israel's) entrance into World War I, August 5, 1914.

2) The return of Palestine to Israel (Britain), December 11, 1917.

3) The beginning of the period of the Judgment of the Nations indicated by world economic war directed at Britain and the United States, September 16, 1936. (*See* Chart 32 in "World Pictures," DESTINY for October, 1944.)

The period of the Judgment of the Nations as indicated by the Great Pyramid is from September 15–16, 1936 to August 19–20, 1953. This period of the judgment in the charts in "Prophecy on Parade"* is shown to be from July 18, 1936 to October 21, 1953 for reasons explained in the book in order to show events leading up to and extending beyond the actual Pyramid period.

Events to take place within this over-all period of the judgment were to bring the nations of the world before the judgment seat of God by its central date, which was March 4, 1945. During the last half of the period after March 4, 1945, events are to occur which will restore to world government on earth the laws of the Kingdom of God through His servants, Israel, being further used as His battle-axe and weapons of war and through whom God will *destroy those kingdoms* of the Babylonian Succession (Jeremiah 51: 20). One should distinguish between the form of government of a kingdom and the individual people within its borders to understand what is to be destroyed.

The story of this Judgment of the Nations is told in the 25th chapter of Matthew where the nations of the world are separated into the sheep nations of Israel and the goat nations of Babylon and Asia: the organization and presentation to occur by the central date, March 4, 1945, after which the sheep nations are to be restored to their inheritance, the administration of God's Kingdom on earth. This is not a judgment of individuals, but of a form of government to which these people have given national expression.

On July 18, 1936, war in Spain was brought about by the Nazis-Fascists-Communists as a maneuver, or proving ground test, for the world contest they planned. These three political anti-Christ organizations are the three identified as the unclean spirits of John in Revelation 16: 13 whose purpose is "to gather them to the battle of that great day of God Almighty." These represent the national expression of the form of government of the Gentile succession when the Judge calls this succession before Him to give Him an

* By W. C. Nabors. 40 chapters, 37 charts, page size 6 x 9¼, $3.75 postpaid. Destiny Publishers, Haverhill, Mass.

account of how they ruled over His brethren during the period of punishment — the same period when they were allowed to administer world government. They are also identified as the three heads whose voices and ideas stem from the single body, identified as the beast-eagle of II Esdras (*see* II Esdras 11–39 and 12–11. This eagle is "that remainest" of the four *beasts* of Daniel.) There, too, we were told in advance the ultimate disposition of each. The middle head, Fascism, died on its own bed, the victim of the aggression it joined — Germany. This was followed by a contest in war between the two remaining heads, as a result of which the one on the right, Russia, devours (takes over) the one on the left, Germany.

With this world picture in our mind we view what happened March 4th, 5th and 6th and see a completion of the devouring and gathering processes, bringing the nations of the world before the judgment seat of the Almighty as symbolized in the open coffer in the Pyramid. Here we see two ideologies for world government: *1*) Israel as the servant of God, administrators of the kingdom to be used as a blessing to mankind, and *2*) the anti-Christ tools of the beast with political and economic plans to enslave humanity. *These are the sheep and the goat nations of the judgment.* In recent articles in DESTINY (October, November, December and January) attention was directed to the perfection of these two ideologies and the time measures which identified their moves. These articles should be read again and *studied* in connection with present events.

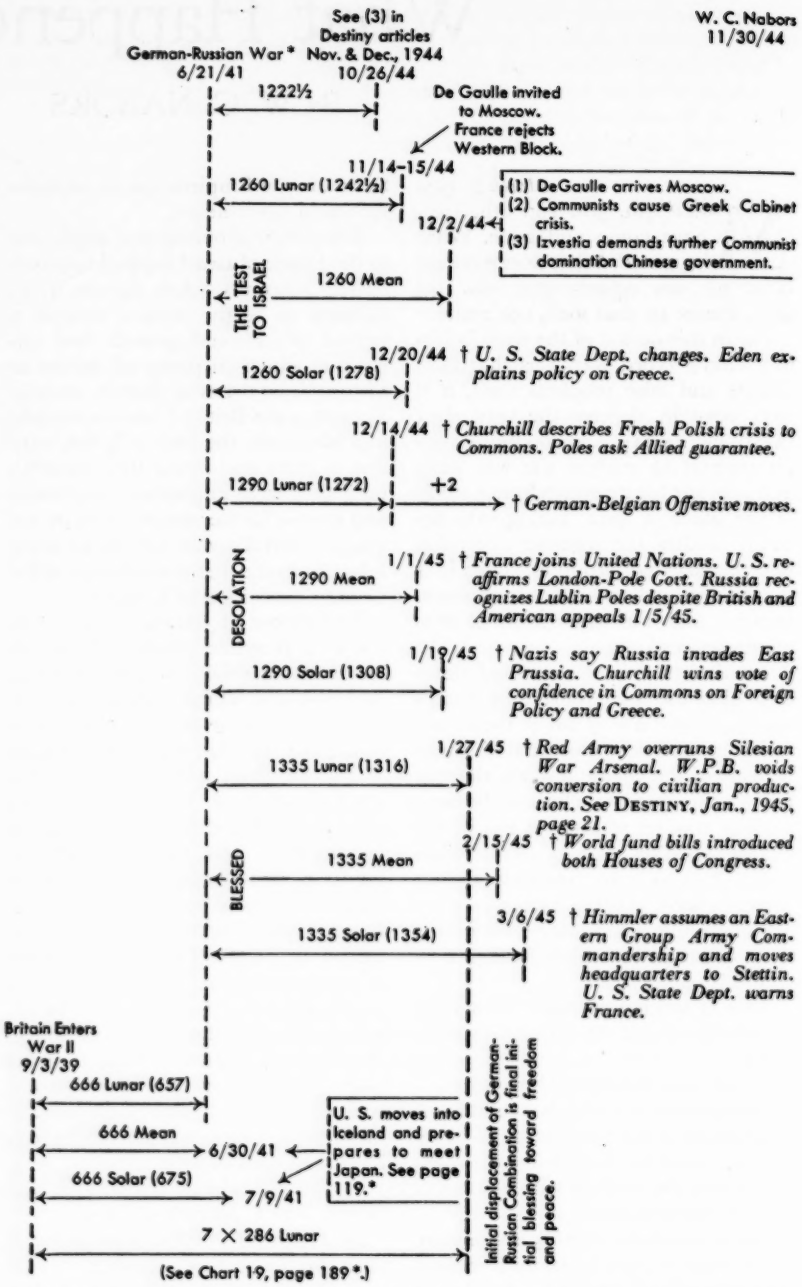
Note that Chart 36 pointed to world events as the power of the beast (666) brought trials or tests (1260) by their acts of desolation (1290) forcing the reality of the true situation and plans to meet these conditions (blessed — 1335) upon Israel.

Chart 36 showed only the lunar or moonlight detail. We now submit *completed* Chart 36 and add Charts 36-A and 36-B to complete the series of events as the aggressor's plans for the final world contest reach the dawn and the sunlight stages of fulfillment.

Chart 36, prepared November 30, 1944, which appeared in DESTINY for January is repeated here in order to show the addition of news items of fulfillment added *March 7, 1945.*

Fervent action of the Anglo-American nations to lay a basis for world

CHART NO. 36



* For other connections see also Charts 23, 24, 12, 16, 19 and pages 102, 118, 171, 189, also chapters 10 and 24 in "Prophecy on Parade."

† NOTE: *This chart was made 11/30/44 but these news items of fulfillment were added 3/7/45.*

peace were expressed in rising crescendo in the dramatic meetings of Churchill and Roosevelt at Malta February 2, 1945; the Yalta meeting February 4–11, 1945; the meeting of Mr. Roosevelt with King Farouk of Egypt and Emperor Haile Selassie of Ethiopia February 13, 1945; with King Ibn Saud of Saudi Arabia February 14, 1945; with Mr. Churchill and others at Alexandria February 15, 1945 followed by the rejected invitation of De Gaulle for Algiers February 18, 1945, which climaxed in the rejection by France of joint sponsorship of the United Nations meeting in San Francisco for April 25, 1945, the rejection being announced March 4, 1945.

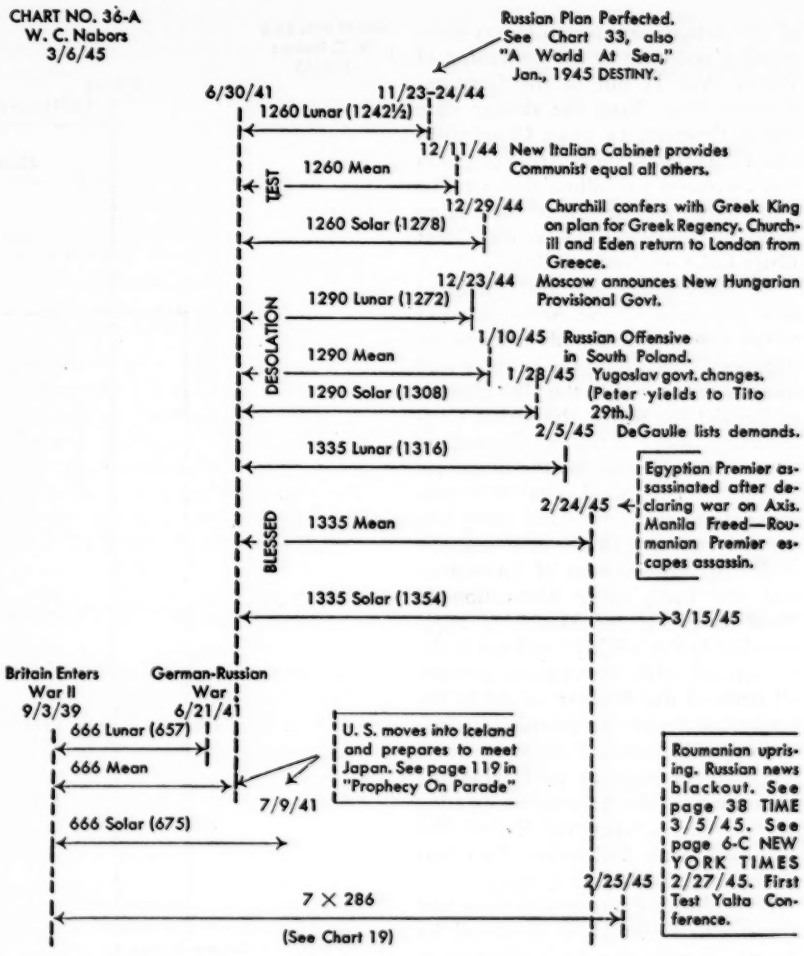
This should be viewed in the light of the French collapse due to Communistic internal trouble in 1940; De Gaulle's declaration to be permanently associated with "Dear and powerful Russia" ("Prophecy on Parade," page 266); the declaration November 21, 1944 by M. Bidault that his country would never join an exclusively Western European Bloc, followed by the Franco-Russian Pact signed in Moscow December 10, 1944.

On March 4, 1945 the Communistic plan to sabotage world security became evident.

As history rushed toward these all-important dates of March 4th, 5th and 6th the Anglo-American nations were gathered together in their attempt to avoid World War III. Note the rhythm with which the underground activity of the Communists bore fruit of discord in Greece, in Belgium, in Italy, in Hungary, in Poland, in Yugoslavia, in France, in Egypt, and in Roumania. The success of our armies and aid to Russia brought incomplete victory and our efforts served only to consolidate all Germany and her satellite countries into the orbit of Russian Communism. *It seemed as if world events ticked with clock-like precision to show the hand of God as it moved towards the hour of March 4, 1945.*

Communistic underground activity in the above countries caused a crisis on the terminal dates indicated for the fruiting period of each of the seeds sown and our leaders rushed from place to place to quell the outbreaks. These events made necessary the Yalta Conference, February 4th to 11th. There were certain results of this which should be particularly noted: 1) The United States sent her president to this conference with a foreign policy which squarely placed the United States in world affairs. 2) Notices from the Big Three at this conference caused many nations to enter the war before March 1st. 3) The plan for the United Nations Conference in San Francisco to open April 25, 1945 (the third day perfected from April 23, 1945: terminal date of the fifty-day period for a marvelous thing to be revealed before our eyes) suggests that the world question must come to a head by this date.

As if anticipating the breach between the Anglo-American world and the deceivers organized under Communistic Russia, the Inter-American Conference met in Mexico City and on March 3rd reached agreement to guarantee the territorial integrity and political independence of others against aggression. *Certainly this was no move of protection against Germany or Japan.* On March 4th the conference approved *eight* resolutions concerning economic problems of war.



Since Yalta, both Mr. Churchill and Mr. Roosevelt have been most active in their efforts to arrive at some peace formula, while not a word comes from the silent pipe smoker of Moscow.

Then on March 1st Mr. Roosevelt made his report of the Yalta Conference to Congress. Cutting through the diplomatic language this report might be summed up about as follows:

> Gentlemen, we have arrived at the only formula for peace acceptable to Russia. It is not perfect and cannot be wholly defended but there can be no middle ground here . . . take it . . . or bear the responsibility for another world conflict.

Mr. Churchill rushed to confer with Allied commanders in France and Germany and by March 4th stood on German soil as the Western Front moved up to the Rhine over a widely-held area and Germany chose not to make a sacrificial stand west of the Rhine.

On March 6th an Associated Press dispatch reported that Himmler assumed an eastern group *army* commandership and moved his headquarters to Stettin on the Eastern Front. This was his first move to identify himself in a head position in the German *Army* and, coupled with the move of headquarters, is very significant.

Chart 19 (page 189 in "Prophecy on Parade") indicated that the complete displacement of Israel's enemies into the Great Confederacy under Russia would be indicated in "moonlight view" in world events by January 27, 1945. On this date the Red Army announced that it had overrun the German Silesian war arsenal. *On the same day the War Production Board in the United States made void all conversion to civilian production.* Note the significance

of this date on completed Chart 36 in relation not only to the beginning of World War II but to the German-Russian War. Note the similar date period February 14, 1945, Chart 36-B, when the United States Army program was increased 1.6 billion dollars. The same day our president met King Saud of Saudi Arabia in the Great Bitter Lake on the Suez Canal.

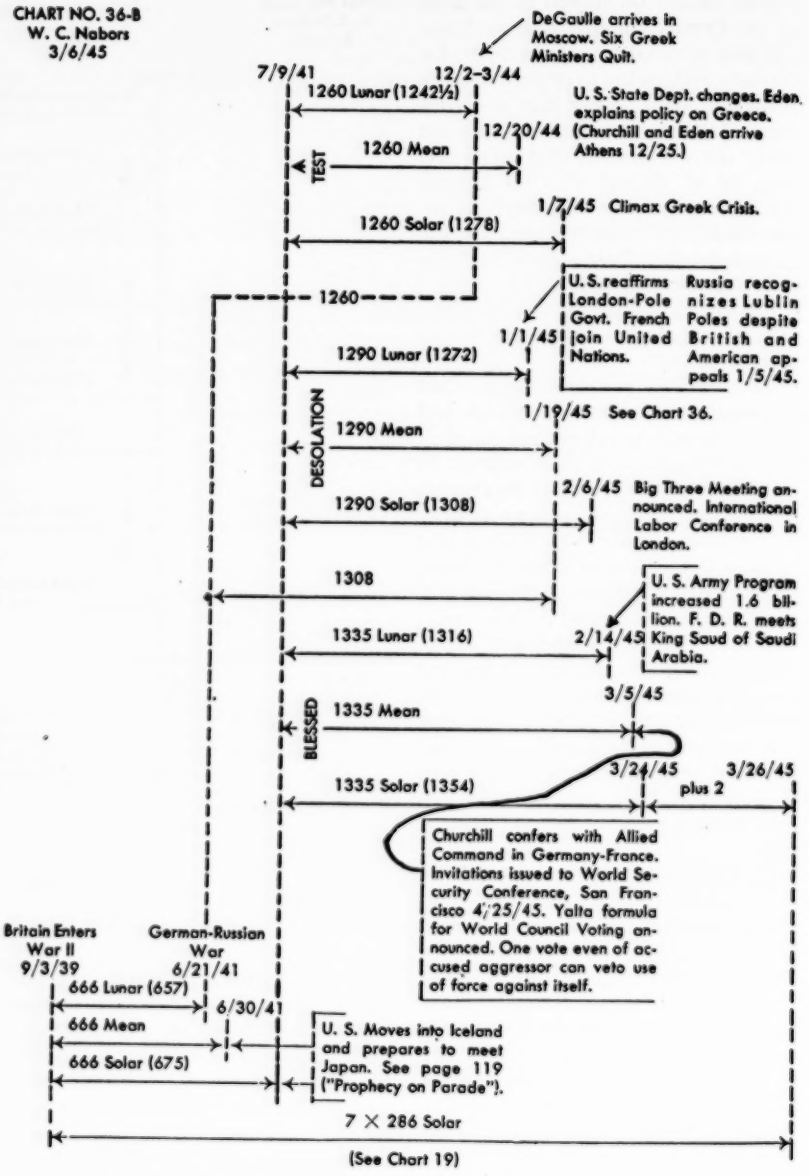
To understand why our president met this head of the Arabian world at this time one needs only to know the prophecy concerning the country and its spoil referred to in the 38th chapter of Ezekiel for which the Great Confederacy under Russian domination moves in battle against the kingdoms (mountains) of Israel, who have possessed (governed) the land since December 11, 1917. In this connection, a major accomplishment of journalism was the front cover illustration of TIME Magazine for March 5, 1945, showing Arabia's King Ibn Saud in the foreground with the vastness and the oil fields of the Arabian world in the background with the subtitled article, "World of Dynamite," on page 22 and the map on page 23 portraying the importance of the geographic location of Pan Arabia, including Egypt. The proposed Arab Federation Pact was signed in Cairo March 3, 1945.

Now, since we can see Germany and her satellites (Babylon) devoured by Russia, Russia can be addressed as Babylon. We, therefore, need to read again II Esdras 16:

> "Woe be unto thee, Babylon, and Asia! woe be unto thee, Egypt and Syria! . . . . . For your destruction is at hand."

The next major series of events will reveal fulfillment of these prophecies. This is why the news now turns to Yalta, the Dardanelles, Turkey, Syria, Egypt, the Suez Canal, Pan Arabia and its oil, Russia's interest in Suez Canal stock, and Britain's interest in a canal from Acre — through the Valley of Armageddon and the Dead Sea to the Red Sea. Zechariah, chapter 14, tells us of the outcome of these plans.

Here we reach the time, near midnight, when the foolish virgins go to sleep because the bridegroom tarried (Matthew 25: 5). There is little doubt that many are today thinking nothing happened at this moment of expectancy and will therefore relax their watch. Others will hear the cry: "Behold the bridegroom cometh," and begin to trim their lamps in preparation for the great event of His arrival.



In DESTINY for January, 1945, in the article titled "A World at Sea," dealing with the political warfare, the following statement was made:

"This political warfare will merge into an open shooting-trigger-blitz (probably undeclared) within the 100 days following November 24, 1944 and not later than its terminal date March 4, 1945."

Readers are reminded of the Greek crisis brought about through Communistic influence and activity, of the bloodshed that followed and of the fact that it was directed primarily at Britain, and of the attempt to discredit Mr. Churchill and his government. Readers are reminded that, following the assassination of Lord Moyne, there came the assassination of the Egyptian Premier February 24, 1945 (*see* Chart 36-A) and the attempted assassination the same day of the Roumanian Premier.

On February 25, 1945 (please note that this is the dawn date of the seventh cycle of displacement, Chart 19, page 189, "Prophecy on Parade") revolution and bloodshed suddenly broke out in Roumania which Russia's news blackout obscured. The Yalta Conference had agreed on a new formula for tripartite solution of internal conflicts in liberated countries. Our re-

porters and news analysts agree that the Roumanian revolution will form the first test of the Yalta Conference. Mr. Roosevelt told Congress, "It means the end of the system of unilateral action and exclusive alliances, etc." *But Mr. Stalin has invited no tripartite participation.* We shall soon see more.

Israel now has before her the moonlight (January 27, 1945) and the dawn (February 25, 1945) of the separation of the nations of the world into the sheep nations and the goat nations. We await the broad daylight view to be presented on schedule: March 26, 1945. We also have a preview of the intended program of subversive activity in the Anglo-American world to block American and British war efforts in the strikes that prevail and impend both in England and the United States as union leaders of questionable allegiance challenge the governments in this time of war and crisis.

One DESTINY reader has asked what was meant in January in "A World at Sea" (written November 30, 1944) in the statement ". . . the crisis will come next spring between March 4, 1945 and April 23, 1945 . . . *wide open break.*" The only answer to this query is to ask: How could one say more?

Conclusion

Thus, as we take our bearings at the center of the Judgment of the Nations, we find the nations of the world aligned into the two camps according to the promise. We must, therefore, conclude that the final contest will immediately follow, a contest of war on a world scale, the result of which will restore the Israel nations of the world to an unchallenged and unquestioned position of dominance in world government as they receive the promise:

"Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

According to the story of Ezekiel 39: 9 it will require seven years for the fire to burn itself out. There can be no security until the means of making war on a world scale are securely and solely *under the control of peaceful nations.* Russia is not a peaceful nation and must be destroyed from world government councils.

The period of the Judgment of the Nations is the period of trouble such as never was since there was a nation.

As this truth unfolds its reality before a tired and heart-weary world, it seems God would have left some word of assurance. More assurance than many of us have ever seen is in those first three verses of the 14th chapter of John:

"Let not your heart be troubled: ye believe in God, believe also in me.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

Here we have the promised return of the Christ, but if we will let the Bible define its own terms the promise is more explanatory than most of us have yet realized. "My Father's house" is *the Kingdom of God.* In the plan for this kingdom are many houses. Let us name some of them and encourage our readers to study their full history in order to know their part in God's Kingdom. The House of God infolds the House of Israel, the House of Judah, the House of David, the House of Joseph, and others. The plans and promises of these houses unfold God's pattern for establishing *His* House: the Kingdom of God on earth.

When this writer sees the sheep nations and the goat nations take up their places in the Judgment of the Nations as prophesied, he sees *world events which reveal a major evidence of the imminence of the return of the Christ and the final conflict to perfect the Kingdom of God on earth,* both of which are to occur concurrently.

'Tis near midnight. Would that Christians throughout the land would watch through God's Holy Book until they have a working knowledge of its great truths and of every room in every house in the great plan for the Kingdom on earth for which we pray.

Our Political Cornerstone—The Bible

HOWEVER much we may be silent about it as a nation, the fact is that our American liberties and general forms of life are founded on the Bible. There is no professor of history in the United States who will not trace our beginnings to a people whose only concepts of liberty were acquired from that Book. There is no professor of constitutional history in the United States who will not trace our Constitution itself to the little congregational constitutions of humble men who were made free in souls first, by the Bible. That is a fact which no American university would attempt to controvert — indeed, it is stated in long chapters of learned works by our most eminent educators. The cornerstone of American freedom was laid in the Bible. This should mean more than ever to us now.

Men became spiritually free through the light that streamed from its pages; and becoming spiritually free they fought their way through many tribulations to ecclesiastical freedom; and becoming ecclesiastically free they rose to such intelligence and power that they were able to command political freedom.

The Bible means more to America than we have ever taken the time to declare. Let us study our American history in all its phases, so that we shall be able to see and to show how our lines as a nation follow the Divine Word, and how our story as a people is that of ongoing Israel.

Unfortunately, America does not now publicly declare that in its founding the Bible was its cornerstone. The pagans amongst us might be offended.

Let There Be Light

By THOMAS W. PLANT

A FEW of the difficulties in the first chapter of Genesis were cited and solved in "Moses Knew" (DESTINY for July, 1944). Will there ever be an end to these questions and answers, these difficulties and their solutions? But there is always a fascination in delving into these problems and finding they are not so insoluble as they appear to be on the surface.

The first paragraph in the above-mentioned article reads:

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

Genesis 1: 14–19 must be re-read to see what the Mosaic account of creation really says, *not what we think it says*. In 1898 a small pamphlet, "Genesis and Creation," was published by a writer using the nom-de-plume: "Benel." It contained these quotations in the introductory paragraphs:

"Our beloved Authorized Version of the Old Testament is a translation intended for the use of all mankind, rich and poor, educated and uneducated, that every human being may learn to know the only true God, and to walk in His ways.

"In the original Hebrew there are many minute and difficult points more fitted to be dealt with in a commentary than in a translation intended for the use of all mankind.

"These minute points are not necessary for the ordinary reader to know, . . . but they are decidedly necessary to be known by the scientific reader.

"In fact it is impossible for him to compare the discoveries of modern science unless he consults the original Hebrew text or has these minute difficult points made clear to him by some Hebrew scholar.

"I have confined my notes to the first and second chapters of Genesis, which deal with the creation of the heavens and the earth, for it is here that some people fail to see the absolute unity of agreement between the scientific knowledge of geologists regarding the present formation of the earth, and the Biblical account of it."

Of verse 16 in the A.V. which reads, "And God made two great lights" etc., "Benel" writes:

"I must here remark for the information of the general reader, that there is no particular form in the Hebrew expressing the pluperfect tense, there is only one form to express past action; it is only by the context of a passage that translators are able to judge when this tense should be used. As this verse *follows* the statement, 'and it was so,' in verse 15; that is to say, *after God's command had been carried out*, it is contrary to common sense to think that God made the two great lights, etc., etc., after they were seen in the expansion. Hence the pluperfect tense should be employed here, and we should read 'Now God *had made* the two great lights,' etc.

"He may have made them the moment before He gave the command for them to appear, but He may have made them billions and billions of years previously. What I wish to impress upon each reader is, that no definite time is mentioned when God made the luminaries in the heavens."

The Pluperfect Tense

To confirm this meaning of the word "pluperfect" here is the dictionary meaning: "expressing action, or time, prior to some other past time."

If this action, or time for the appearance of these luminaries to rule the day and the night was prior to some other past time, then it takes their existence back to "In the beginning."

"Benel" writes concerning the 17th verse:

"The pluperfect tense ought to be employed here also, 'Now God *had* set them in the expansion of the heavens'; no definite time being mentioned."

If we read carefully from verse 14, we read that the sun and moon were for the purpose of efficiently dividing day from night, and for seasons and to give light. In verse 16 we are told that God made these two great lights to rule the day and night, and in verse 18 God saw that it (this arrangement) was good. When we compare translations we at once discover possible variations of rendering which confirm the above definitions of the use of the pluperfect tense in the Hebrew.

It is interesting to read "Young's Literal Translation" and to note the improvement in the use of the punctuation marks:

"And God maketh the two great luminaries, the great luminary for the rule of the day, and the small luminary — and the stars also — for the rule of the night."

Note only two commas in this continuous sentence. No *making* in the sense of *creating* is hinted at. It was on the Fourth Day that they became visible for their marking of times and seasons.

Ferrar Fenton, as usual, goes one better in accuracy of translation, and gives us the true pluperfect rendering of the Hebrew. His translation is so interesting and so in harmony with the claim that the two luminaries were not made then, but that they became visible, that we quote all the six verses. Note that the emphasis is on what they were for, not on when they were made; therefore the past tense is used.

God further said, Let reflectors appear in the expanse of the heavens for a division between the day and the night; and let them serve to mark seasons, periods, and years; and let them also illuminate the expanse of the skies so as to reflect their light upon the earth; and that was done. God had made two large luminaries, the larger one to control the day, and the smaller one to control the night, accompanied by the stars. And God had fixed them in the heavenly expanse so as to illuminate the earth, to control the day and to control the night, and to mark the division between the light and the darkness; and God saw they were beautiful. This was the close and dawn of the fourth age. (Gen. 1: 14–19.)

This quotation, with its past tenses, takes us back to the first words of the Authorized Version, "In the beginning," and here is what "Benel" has to say about this very indefinite word:

"The Hebrew word translated 'beginning,' means, properly, 'the head' (of something), and the word 'create' means 'to cut, cut out, carve,' that it to say, 'to cut out of a shapeless primitive mass, or material.'"

"This latter word 'create' can also be translated 'made,' but if so, care must be taken to bear in mind the form of making (by cutting).

"In Exodus 20: 11 the word 'made' does not mean 'create' but it means 'to make'

(by feeling, touching, or by pressure). In Genesis 2: 3 we find both these words used with regard to the work of the Almighty. 'In it He rested from all His work, which God had *created* to *make* (by pressure).'"

"Benel" then uses the simile of the potter, forming by pressure according to plan. He then gives us this interesting definition of the first words in Genesis: "In the beginning."

"The word translated 'beginning' has no definite article (the same also as in John 1: 1), and the end of the Hebrew word points out that it is to be taken in the abstract sense.

"In English this is often done by adding the termination 'ness' to a noun or adjective, as good — goodness, bad — badness; so here, as my old Hebrew master pointed out to me, by adding the termination 'ness' to the word 'beginning' (although not used in English), it gives the *exact* meaning of the Hebrew word, 'In the beginningness (or in headships, or in former times), God created the heavens and the earth,' no definite time being mentioned."

"Benel" further writes:

"In the first verse of chapter 2, the following words are found: 'Thus the heavens and the earth were finished, and all the hosts of them.' The primary meaning of the Hebrew word translated here 'finished' is 'To make ready, prepare,' so the passage can be read, 'Thus the heavens and the earth were made ready and all their hosts.' Billions of years may have been taken to prepare the earth, before it was ready for the sojourn of man."

Here are two translations in support of the above claim to "indefiniteness":

Young's Literal Translation: "In the beginning of God's preparing the heavens and the earth — the earth hath existed waste and void, and darkness is on the face of the deep, and the Spirit of God fluttering on the face of the waters, and God saith, 'Let light be; and light is." (Gen. 1: 1–3.)

Ferrar Fenton's Translation: "By Periods God created that which produced the Suns; then that which produced the Earth. But the Earth was unorganized and empty; and darkness covered its convulsed surface; but the breath of God vibrated over its fluid face. God then said, 'Let there be light'; and light came. And God gazed upon that beautiful light; and God divided the light from the darkness. And to the light God gave the name of Day, and to the darkness He gave the name of Night. This was the close and the dawn of the first age." (Gen. 1: 1–5.)

On the word "Periods," Ferrar Fenton has this footnote:

Literally, By Headships. It is curious that all translators from the Septuagint have rendered the word '*B'reshith*,' into the singular, although it is plural in the Hebrew. So I render it accurately.

We could not have a better conception of the infinity of astronomical time-periods (timelessness) taken for preparation. We are here considering the vast time-spaces of eternity.

Primeval Darkness

The earth during its long period of cooling from its semi-molten state is described in various translations as: "without form and void; and darkness was upon the face of the deep";[1] "waste and void";[2] "the earth hath existed waste and void, and darkness is on the face of the deep";[3] "the world was void and vacant, darkness lay over the abyss";[4] "the earth was unorganized and empty, and darkness covered its convulsed surface";[5] "the earth was invisible and unfurnished and there was darkness over the abyss."[6]

These six translations give us a graphic word-picture of unrelieved gloom and impenetrable darkness.

Recently a writer remarked that the whole process of creation could be summed up in four words found in the third verse in Genesis: "Let there be light."

The problem reduces itself to the realization of the age-long periods required for the victory of Light over Darkness which was completed during the fourth "Day," or "Age." It was during these stages that "the breath [spirit] of God vibrated[7] over its fluid face";[8] or, "the spirit of God was hovering[9] over the waters."

Obviously in this period of upheaval, internal pressure, and earthquakes with water over all the surface, largely in dense masses of vapor in suspense, thrown up by the internal heat; there would be the darkness of midnight, without even the starlight. Then God said: "Let there be light," and light began its penetration of the previously unrelieved primeval gloom.

The Bible can always be relied upon to provide the necessary confirmation which may be required to explain any difficult statement. As a description of this pre-light period we cannot improve on this translation quoted by Sir. J. W. Dawson[10] in his book, "The Origin of the World."

Thou laidst the foundations of the Earth,
That it should never be removed;
Thou coveredst it with the deep as with a garment;
The waters stood above the mountains;
At thy rebuke they fled;
At the sound of thy thunder they hasted away;
Mountains ascended, valleys descended
To the place thou hast appointed for them.

(Psalm 104: 5–8.)

But we must go to the Book of Job for the best description of the cloudy envelope which originally surrounded the earth. Ferrar Fenton writes: "This Book of Job is probably the oldest in existence, except the first ten chapters of Genesis." In Chapter 38, one of the truly great chapters in the Bible, we have the well-known "Address of Jehovah," and in verse 9 we read about one of His acts during Creation. The Authorized Version:

"When I made the cloud the garment thereof, and thick darkness a swaddling-band for it."

Or, by Ferrar Fenton:

"When I gave it the fogs for a cloak, and in darkness enwrapped it around."

"Benel" gives a valuable alternative for the word "darkness," namely, "veil[11] hiding light."

These three words (veil hiding light) seem the height of accuracy, because if this "veil" was hiding the "Light," then it is implied that the light of the sun was outside the veil, which also confirms the translation quoted above concerning the pluperfect tense — "Now God *had made*."

Then God said, "Let there be light." The astronomers and geologists tell

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[1] The A.V.; [2] The R.V.; [3] Young's Literal Translation; [4] Moffatt; [5] Ferrar Fenton; [6] Thomson's Septuagint.

[7] Is this the modern theory of etheric vibrations?

[8] Ferrar Fenton.

[9] Dr. J. H. Hertz, the Chief Rabbi of the British Empire, writes on the word "moved" (in v. 2, A.V.), or "hovered"; "this Hebrew word occurs again only in Deut. 32: 11, where it is descriptive of the Eagle hovering over the young to care for them and protect them. Matter in itself is lifeless. The Spirit of God quickens it and transforms it into material for a living world. The Jerusalem Targum translates this verse: "And the earth was vacancy and desolation, solitary of the sons of men and void of every animal, and darkness was upon the face of the abyss; and the Spirit of Mercies from before. The Lord breathed upon the face of the waters."

[10] The late Sir J. W. Dawson, F.R.S., Principal and Vice-Chancellor of McGill University, Montreal.

[11] Ferrar Fenton translates Isaiah 25: 7: "And remove on this Hill the Veil veiling the Tribesmen, and the Covering that covers it [them] from all the Heathen."

how, in the process of creation (some call it evolution, others call it God), light rarefied the cloudy envelope and the firmament was made ready, followed by the cooling waters condensing into seas as the uneven and heated surface of the earth became suitable for seas in the valleys, and dry land appeared.

This became covered with vast tropical vegetation in such an atmosphere of steam, and thus were formed the great coal deposits of the world during subsequent prehistoric upheavals and subsidences.

Still the dense hot moisture would "veil the light" during the first three "Days," no doubt with ever lessening gloom, and the Fourth Day (Age) was devoted to the final thinning of the cloudy envelope.

Then God said, "Let there be lights in the vaults of Heaven, to shed light on the earth; and so it was." (Moffatt.)

Ferrar Fenton's Translation:

"God *had made* two large luminaries, the larger one to control the day, and the smaller one to control the night, accompanied by the stars. And God *had fixed* them . . . to mark the division between the light and the darkness, and God saw they were beautiful. This was the close and the dawn of the fourth Age."

So the Fourth "Day" must give precedence to the First "Day," for God *had made* these luminaries, not only on the First "Day," but in the "beginningness" of astronomical time which goes back to the Nebular hypothesis, the formation of the suns, to be followed by the formation of their attendant planetary systems.

Sir J. W. Dawson quotes this translation of Job 38: 12–14 with this introduction:

"Perhaps the noblest Scripture passage relating to the blessing of *light* is one in the address of Jehovah to Job, which is unfortunately so imperfectly translated in the English Version as to be almost unintelligible."

"Hast thou in thy lifetime given law to the morning,
Or caused the dawn to know its place,
That it may enclose the horizon in its grasp,
And chase the robbers before it;
It rolls along as the seal over the clay,
Causing all things to stand forth in gorgeous apparel."

Then God said, "Let there be light."

The Bride of Joseph

THE BASIC CLAIM of racial purity for ten-tribed Israel's early leadership — that is, the Joseph-descended tribes of Ephraim and Manasseh — has been denied because Joseph married in Egypt. It is presumed that he married a native Egyptian, and that his children were thus half-caste. But certain verses inescapably refute this argument.

First note Genesis 41: 45, which identifies Joseph's bride Asenath as the daughter of a priest of On. The word for *priest* may also be rendered *prince*, signifying royal blood, and opening the dual possibility of her descent from Egypt's ancient line of devout, Shemitic "Shepherd Kings" — one of whom may have built the Great Pyramid. If so, she was — like Joseph — foreign to Egypt, and in fact of the same blood line as his Hebraic ancestry. An added point is that priests of the strictly Egyptian religions were not usually family men.

Now note also that Pharaoh himself gave her to Joseph "to wife" — and compare this verse with 43: 32 which describes a deep-seated social distinction, akin to that between white and colored races in the South. Egyptians would not condescend to eat with the foreign Hebrews; it was "an abomination" to them to do so. This would seem to exclude the possibility of Pharaoh sponsoring Joseph's marriage to the high-born Asenath if she had been Egyptian.

Joseph was clearly aware of his social limitations. Though highly honored by Pharaoh as the sustainer of Egypt's life, he did not presume even in the privacy of his own home to step across the boundary line that separated his people from those native to the land. Is it likely then that such a prominent breach of this accepted segregation as his marriage to an Egyptian princess could have occurred without wide repercussions? Yet the record contains no hint of the slightest discussion.

From Joseph's side, the same question may be asked. Could miscegenation have escaped the biblical writer's interest, detailed as he was in every important (particularly genetic) respect and aware of the Israelitic insistence — from Abraham on — that the Hebrews must always marry their own kind?

Would scrupulously honorable Joseph, remembering Abraham's care to get Isaac a wife from among his own distant kinsmen as well as his father Jacob's trek to the house of his uncle Laban to find his bride, have accepted this compromise so lightly as to rate it but one verse in the sacred record, with no mention at all that Asenath was not of his own racial strain?

The social and psychological evidence is conclusive: Asenath was not Egyptian and her union with Joseph was not a case of racial intermarriage.

— CLYDE CRUSE

Forty and Fifty Important Days

By HOWARD B. RAND

FOLLOWING the resurrection came the most interesting fifty-day period in the history of men as the disciples walked and talked with our risen Lord and listened to His instructions. The last ten days, following the ascension, prepared the disciples for the Pentecost experience when the Church of Jesus Christ was born at Jerusalem. There has never been a more important time in history than the first forty days of that fifty-day period, for during this time physical demonstration was definitely made of the fact of the resurrection: the hope of which, through Jesus Christ our Lord, takes away the fear of death for all those who believe.

Easter is passed and the Church in celebrating the forty days preceding Easter selected a time that has no marked significance in Scripture. Had Christendom only chosen the forty days following Easter it would have been worthy of solemn celebration for our Lord had come forth from the grave and spent the succeeding forty days with his disciples — at the end of which He ascended into Heaven. While Jesus was tempted in the wilderness for forty days, this time of temptation preceded the beginning of His ministry and had no connection whatever with Passover season when He was crucified. The forty days *subsequent* to Easter could be celebrated as a fitting memorial, for during these days the foundation of the work assigned to the Church was laid and the disciples made ready to receive the Holy Spirit at the coming Pentecost season. Instead of these forty days ending in the death of our Lord they would begin with His resurrection and end with the ascension and the assurance which is the hope of the Church — His triumphant Return.

Angels sat at the empty tomb that first Easter morning and announced "He has risen," and forty days later, following the ascension, two men in white said unto the disciples who stood on the Mount of Olives as He disappeared out of their sight:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 11.)

What a splendid ending this statement would furnish to the celebration of the period during which Jesus instructed His disciples regarding many things, even His coming again. Included in this memorial should be the ten days from the ascension to Pentecost and on this anniversary of the birth of the Church careful stock should be taken of the purpose for which the Church was originally organized and Christendom should set their standards of teaching in accord with the original Pentecostal spirit.

Modernists would be unable to challenge the significance of the outpouring of the Holy Spirit as Christendom scrutinized the Gospel Story of that first Pentecostal experience when the disciples of our Lord were endued with power from on high. Some may try to deny its occurrence, but it is impossible to deny the results demonstrating that it did occur. Centuries of Christian living and the experience of Christian men and women have since, through personal experience, proved the reality of what did take place at that time.

Let us follow the events as recorded, that we may know the significance of the fifty-day period following the resurrection of our Lord.

On the day of the resurrection two disciples were journeying from Jerusalem going to the village of Emmaus, some sixty furlongs from Jerusalem. They were discussing the events surrounding the crucifixion and evidently were unaware of the experiences of Mary and others who had met the Lord early that morning.

"And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him." (Luke 24:15–16.)

This lack of recognition is easily understood, for had they not witnessed His death? There would be no reason for them to be expecting to see Him on this occasion. He asked them about their conversation and why they were so sad! One of them asked Him if He was a stranger in Jerusalem and therefore did not know what had recently taken place. Jesus asked what were the things to which they referred and these disciples proceeded to tell Him all that had taken place, even reporting the account of the women who saw a vision of angels at the open Tomb which angels had declared to them that He was alive. Others had gone to the Tomb and found it empty, but had not seen Him.

Jesus then said unto them:

"O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." (Luke 24: 25–27.)

They drew near the place where they were to tarry that night and Jesus made as though He would go on, but they asked Him to partake of the evening meal with them. He took bread, brake it and gave to them and their eyes were opened and they knew it was He, then He vanished out of their sight. These two immediately returned to Jerusalem and found the eleven disciples and told them what had happened to them. As they were relating these events Jesus stood in the midst of them and said, "Peace be unto you."

Monday, March 21st, Nisan 18th. The fourth day of the feast of unleavened bread: Jesus, having entered the room just as the preceding day ended, the disciples were terrified thinking they had seen a spirit. And Jesus said unto them:

"Why are ye troubled [terrified]? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24: 38–39.)

This is a most interesting statement for Jesus had shed His blood for the remission of sins and it is not now mentioned. His resurrected body was not holden by earthly limitations and

hence He referred to it as flesh and bone — not flesh and blood. Having thus spoken, He showed His disciples His hands and feet and while they yet disbelieved He asked if they had any meat. They gave Him a piece of broiled fish and of a honeycomb, which he did eat.

In this act of eating Jesus demonstrated that He was an eternal living soul. He was not a spirit, nor in spirit form as some teach was the case after His resurrection; rather, He was in His human form, but Divine and with a glorious body of which type of body Paul could say, a spiritual body but not a spirit for His body and the body of those in the resurrection who will be like Him shall be flesh and bone.

Thomas was not present at this meeting and when the disciples informed him they had seen the Lord he said:

"Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." (John 20: 25.)

Eight days later Thomas was with the disciples together in a room and after the door was shut Jesus stood in their midst and said, "Peace be unto you."

"Then said he unto Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God."

Jesus replied that, having seen, he believed but blessed were they who having not seen yet would believe. Many other signs Jesus did in the presence of His disciples which are not written in the book (or parchment roll):

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20: 31.)

The interval of time between Passover and Pentecost was relatively short, but the people who had gathered at Jerusalem for the Passover returned to their homes between the two feasts. The disciples also lost no time in hastening back to Galilee, for there they had an appointment to keep with Jesus:

"Then the eleven disciples went away to Galilee, into a mountain where Jesus had appointed them." (Matt. 28: 16.)

The disciples no doubt left Judaea as soon as possible for we find several of them later upon the shores of the Sea of Tiberias, or Galilee. John records the events which transpired here as follows:

"There were gathered together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately; and that night they caught nothing.".

When morning came Jesus stood on the shore but the disciples did not know Him. He asked them if they had any meat and they said no. He then told them to cast the net on the right side of the ship. This they did and drew in a multitude of fishes.

"Therefore that disciple whom Jesus loved said unto Peter. It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked)* and did cast himself into the sea.

"And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes."

This account of fishes caught in the unbroken net has both a prophetic and a chronological significance.

"Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty three: and for all there were so many, yet was not the net broken." (John 21: 11.)

The importance of this number 153 cannot be overstressed. This number permeates the Bible in many of its records, yet it occurs only once upon the surface in this account as given of the number of fishes in the unbroken net. Though appearing only once as a number, it is a dominating factor in this story of the great fishes, literally pervading the entire original text as a common divisor. In the first place 153 is what is called a triangular number; it is divided by 17 and is the sum of all numbers up to and including 17. Made up of the first three odd numbers, it would require pages to relate the astonishing factors concealed in this number in its prophetic significance and as it relates to chronology. But let us closely examine the above text of the miraculous draft of 153 fishes, for in the numerical structure this 153 appears 40 times. This is because in both Hebrew and Greek each letter of the alphabet has a numerical value.

The original Greek of the words great fishes, *Ichthyes*, sums up to 1,224 or 8 x 153; The net, *to diktuon*, sums up to the same 1,224 or 8 x 153; The number given is 153 but written "one hundred fifty three of Great," and this sums up to 23 x 153, and so 153 is concealed 39 times in the text and appears but once upon the surface, making 40 times in this one account.

Even our national motto *E Pluribus Unum*, meaning "many in one," has a numerical value in Latin of 1,071 or 7 x 153. This number is an interesting chronological factor in the history of the United States as has been pointed out in past issues of DESTINY. Other interesting factors pertaining to this number are innumerable, in fact the subject is almost inexhaustible, but the above should be sufficient to indicate the significance attached to the number of the miraculous draft of great fishes.

When the disciples came to the land they saw a fire and a fish lying on it, and bread:

"Jesus said unto them, Bring of the fish which ye have now caught . . . Come and dine. And now of the disciples durst ask him, Who art thou? knowing that it was the Lord."

Do not neglect to consider the importance of the 154th fish on the coals, under the control of our Lord, for it has a marked chronological significance, a subject worthy of consideration and with which we may later deal in a separate article.

This was the third time Jesus had shown Himself to His disciples. He now asked Simon Peter, "Lovest thou me more than these?" Peter replied "Yea Lord, thou knowest that I love thee." Jesus said unto him, "Feed my lambs." The question is addressed to Peter the second and a third time, but Jesus said:

"Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst wither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God." (John 21: 18–19.)

* Peter was clothed only in his undergarments, for one was called naked who failed to have on his outer clothing.

Peter's last days were spent in prison and he died a martyr — not in Rome but at Babylon where he was ministering to the elect. (I Peter 5: 13.)

In answer to Peter's question concerning John, Jesus said: "If I will that he tarry till I come, what is that to thee? follow thou me."

John outlived all the apostles and disciples of Christ. After the death of his brethren he battled nobly for Christian truth in the Churches of Asia Minor. He was banished to Patmos in the reign of Domitian and while there was given the revelation contained in the last book of the Bible. Later he returned to Ephesus and died about the close of the first century. Now Jesus did not say he should not die, but if He willed that he tarry that was no concern of Peter's.

The presence of Jesus in Galilee was announced to His disciples by this incident of the draft of great fishes as He stood on the shore of the Sea of Galilee. This was on Tuesday, Zif 10th, April 12th, and the twenty-fourth day of the true count to Pentecost. The modern Jews celebrate the Transfiguration of Elijah upon this day with a fast. It was also the day for those who had been ceremonially unclean at the regular feast of the Passover to select a lamb, keep it until the 14th of the month, slay it, and eat it on the 15th, and thus be free from the penalty of violating the first Passover.

The 14th of Zif was preparation day for the Second, or Little Passover. If any of the disciples were under its ceremonial requirements, they were too far away from Jerusalem to comply with the requirements, as the selection of the lamb had to be made at Jerusalem. But the disciples were in Galilee by direct command of Him who had kept the passover for them in fulfillment of the law.

It is very probable that upon the feast day of this Little Passover Jesus made His appearance to upward of five hundred brethren at one time. Paul refers in Corinthians to this event, declaring that of this number the greater part of them were still alive, though some had fallen asleep. (I Cor. 15: 6.)

The eleven disciples met Jesus in Galilee, in a Mount appointed by him for that meeting:

"And when they saw him, they worshipped him: but some doubted." (Matt. 28: 17.)

This manifestation was probably with power and transfiguration, and those who doubted may have hesitated at recognizing the same Jesus in so new a light. He therefore came near to show them that it was indeed He. Jesus now spoke unto them:

"All power is given unto me in heaven and in earth. Go ye therefore, and teach [i.e., make disciples of] all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28: 18–20.)

The time was approaching when the disciples were to return to Jerusalem and which return had been so ordered. Jesus was soon to leave, that the Comforter might come, and so the disciples began their journey back. There is no question but that in the teachings and experiences at the Little Passover season all doubt as to the Messiahship of Jesus was removed.

Friday, Zif 27th, April 29th came completing the forty days when Jesus was seen of His disciples. The disciples were at Jerusalem where Jesus met with them on this last day when the ascension took place.

"He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24: 44–49.)

Luke resumes the account in Acts as he records the ascension itself, introducing the subject as follows:

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen. To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

Following this conference at Jerusalem, Luke states: "And he led them out as far as to Bethany." It must have been a most interesting procession as Jesus went ahead of His disciples over those familiar roads to the Mount of Olives on what was to be His last walk with them over this route. Reaching the Mount of Olives:

"And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." (Acts 1: 1–5.)

The disciples then asked Him the question:

"Lord wilt thou at this time restore again the kingdom unto Israel?"

The disciples were informed by Jesus that it was not for them to know the times and seasons which the Father had fixed by His own authority. Note that the restoration of the Kingdom itself was not questioned, merely the time when the knowledge of that restoration would become known to His disciples and followers. Meantime, Jesus declared:

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and unto the uttermost part of the earth." (Acts 1: 8.)

In this statement of Jesus there is prophetically proclaimed the order in which the gospel would spread until it reached the remotest corners of the earth, but first beginning with Jerusalem.

And having said these things "he lifted up his hands and blessed them." And it came to pass as He was blessing them and while they were beholding Him "he was parted from them and carried away into Heaven and a cloud received Him out of their sight." As the disciples stood gazing upward:

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

Thus the ascension of our Lord ended the most momentous forty-day period in the history of mankind. During these forty days He demonstrated

the actuality of the resurrection and Paul could say:

"But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all died, even so in Christ shall all be made alive."

If Christendom had chosen to celebrate the forty days following Easter instead of the forty days preceding it, how much more appropriate it would have been! These forty days ended on a high note *with the risen Lord ascending into Heaven*, followed by the statement of two witnesses to the certainty of His return again:

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Physically He ascended, and He shall return in body again. Now these events witnessed by the disciples, and the certainty of the resurrection, are the only means to account for the turning of a disappointed group of men and women, fearful of the Jews, into a band of courageous leaders who became a dynamic force that could not be overcome. They had seen the Lord die on the cross, but now they knew He was alive again and in their hearts there had been planted a burning desire to witness to these truths! They were willing and even eager to face every type of opposition and stand against every move to silence their testimony. Torture and death could not change that determination, nor destroy their spirit, for they knew in whom they believed and were fully persuaded of the truth and thus remained loyal to Him and His cause to the very end.

How far Christians today have fallen from this high calling is clearly illustrated in modern Church teachings which deny the virgin birth of Jesus and His Deity, refusing to accept the facts of the resurrection and ascension while belittling the idea of His coming again.

The second advent of our Lord is not only definitely assured as a positive fact, and a coming event toward which every Christian should be looking in a spirit of great expectancy, but Jesus, Himself, verifies its certainty by asserting that He would so come. The Christian who denies that Coming actually accuses Jesus of practicing deception upon His followers and is taking the position that the Word of God misrepresents the truth. In doing so they are but bringing upon themselves the condemnation pronounced for unbelief.

Jesus declared through John, in Revelation, that he who overcometh shall inherit all things and "I will be his God, and he shall be my son." Then follows the list of those who will have no part in such blessings and heading that list (and this should make every Christian pause and consider) are the fearful and unbelieving. Now the attitude of millions of professing Christians toward the Bible and the utterances of the prophets as well as many of Jesus' own statements is that of unbelief. We are living in the day of the great falling away and many have turned from the truth.

Sunset ended the day of ascension and began the Sabbath. It was Zif 28th, April 30th. The disciples returned with great joy to Jerusalem and upon entering the city they went into the upper room:

"Where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James." (Acts 1: 13.)

They were all continuing with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. What a contrast this meeting is to many being held in the Church today for innumerable congregations and churches cannot maintain a midweek service. The old fashioned prayer meeting is so rare that few Christians of the present generation have experienced the power of the Spirit present in such a session. In place of intercessory prayer, the Church has substituted for its enlivenment suppers and entertainments. Because the state of spirituality is so low many Christians are unaware that the Spirit of the Lord is not present among them.

The Apostolic age began with the ascension and when Pentecost had fully come (Sunday Sivan 7, May 8th, fifty days after that first Easter season) the disciples of Jesus were baptized with the Holy Spirit and the Church of God, born at Jerusalem, was endued with power from on high.

Much could be written concerning this first Pentecostal experience of the Church, and its significance, but it will have to be left for a later article. Suffice to say, this event closed the most interesting fifty-day period in the life of the Apostles, which days and the events which took place should never be forgotten by anyone professing to be a follower of our Lord. The disciples themselves were changed from a feeling of frustration and despair, resulting from the death of Jesus, into men endued with such power that from the small beginnings at Jerusalem the Gospel has gone out in every increasing volume until that message has been proclaimed unto the uttermost parts of the earth.

And the answer is now being given as to the times and seasons which Jesus informed His disciples was not for them to know at the time they asked the question. The day of the restitution of all things is now at hand as the triumphant return of our Lord draws near. Jesus' statement to the High Priest is soon to see complete fulfillment:

"Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Matt. 26: 64.)

And so John's exclamation, "Behold he cometh with clouds," will bring the fulfillment of the restitution of those things spoken of by His servants, the prophets, since the world began.

An Apology

In DESTINY for February, in the article titled "Zionism: A Stupendous Fallacy," the author thereof referred to Mr. A. R. Heaver as "the late A. R. Heaver."

We owe an apology to our readers in general and to Mr. Heaver in particular. Our author erred in thus referring to him, for we have since learned that he is very much alive and has recently returned to London from a special mission in Egypt and Palestine. — ED.

Is the Bible the Word of God from Cover to Cover?

EDITOR'S NOTE: From time to time the above question is asked, and has been raised again by some readers of "The Word of God" by R. H. Sawyer (DESTINY for April). We accordingly republish (from our issue of November, 1934) the response written by our former Editor to the Michigan reader who wrote: "Would you say, without reservation, that the Bible from Genesis to Revelation is the Word of God? My motive in putting the question is solely to get the answer of one whom I believe has a keen and wide knowledge of the Scriptures."

THIS question reminds me of George Fox, the great Quaker, on his trial at Worcester Sessions in 1674. Someone taunted him with the Bible statement that God "chargeth his angels with folly, and the heavens are not clean in his sight," and old George said that it was not the Bible or God that said that, but Eliphaz, who contended with Job. The Bible is often used as the enemies of George Fox tried to use it, without reference to its parts and elements.

Now, this question is usually answered in one of two ways — that is, when it is not evaded. Some will say, "I believe the Bible is true from cover to cover," and others will say, "I believe the Bible is the Word of God from cover to cover," and it will be difficult to discover just what either of these answers means. I am going to look at them a moment before I give my own answer.

And to begin with, the terms of the above question should be explained: What do you mean by the Bible being from Genesis to Revelation the Word of God? Do you mean that every word in it was revealed by God, or inspired by God, or spoken by God, or approved by God? You should be clear about that. In what sense do you mean this relation of the terms "Bible" and "Word of God"? For if you mean that the Bible contains nothing but words spoken by or approved by God, then the Volume itself rises up to contradict that meaning. Everywhere throughout the Bible are the words of men, and many of them are exceeding wicked words, and many of them are ignorant, faithless words, and many of them are deliberate lies. If it were worth while, five pages or more of DESTINY could be filled with words taken from the Bible — chapter and verse given — which would be instantly condemned by both man and God. Think of all that the false prophets said; think of how the Serpent beguiled Eve, and how Jacob said, "I am Esau," and how Aaron explained the golden calf. Think of Joshua's attempt to influence Moses to prohibit the free course of the prophetic spirit among the people; think of the first chapter of Esther; think of the writer of the 89th Psalm who, in his darkness and grief, charged God with having broken His covenant with Israel. If your question is, do I or does anyone else regard *these* as *the spoken Words of God*, or as words uttered under the inspiration of the Holy Spirit, the answer is most certainly, No.

And yet I am able to say without the slightest degree of mental reservation that I believe the Bible to be the Word of God and true in all its parts, and that its preservation has been the sole work of the Providence of God, not only in outward events, but in the inner living character of the Bible itself, and that all these things were written, as the Apostle Paul says, "for our learning, that we through the patience and comfort of the scriptures might have hope," although Paul, when he wrote this, was speaking of what we call the Old Testament, and probably had no notion at all that the letters he was writing to the churches were themselves destined by the Holy Spirit to become scripture.

It would be a very good exercise for anyone faced with this question to take his Bible and spend hours going over it again, turning page after page and recalling to mind the various persons and incidents inscribed there, and ask himself in the face of all the pageant that flows before him, In what sense do I believe this to be the Word of God? Or, if the seeker be a skeptic, to ask himself candidly, if he can discover on what ground thoroughly sane and sensible people *can* believe the Bible.

Now, please don't ask me how I reconcile the various contents of the Bible, some of which I have noted above, with my belief that the Bible is true. *For no reconciliation is necessary; the two things are not antagonistic.* The Bible would not, could not, be true *without* these things. God did not speak through false prophets; He did not approve the ignorant utterances of men which are preserved in the Bible; He did not sanction the lies and lechery that are there; but it is evident that the Word of God, and the Message which God sends to mankind, could hardly have been given us without these elements. Why? Because the Bible lays before us the whole of human life and national life as it appears when the light of divine revelation plays upon it. It shows us sin — why? That we may sin? No. It never shows us sin by itself; it shows us sin as seen in the light of God. The sin that is actually enacted before us is not the Word of God even though in all its details it is recorded in the Bible — it is the *Light* that is the Word of God in that particular instance. In other instances God reveals Himself in another phase of His glorious Being by just letting us observe the workings of the law of moral retribution or reward in the life of some man or woman who goes walking through some part of one of these Bible books. There may be no utterance at all directly attributed to God, but nevertheless God is speaking in the moral scene laid out for our observation; there is a very real Word of God, and it strikes in upon us silently. In other instances the Word of God speaks most directly — and there is never any doubt about *that;* when God *speaks*, no critic cavils; the Voice is unmistakable.

So, if you understand what you are saying when you say "the Bible is true from cover to cover," you may discover that you are not saying the great thing about the Bible at all. You are merely saying that it is a reliable record of the matters with which it deals. But if you say "the Bible is the Word

of God," then you are confessing the divine quality of the total Message which God has sent to us through the various facets of this ever-wonderful scripture. And you may not be as greatly concerned as you were before with certain minute details. I have long suspected that people who spend their lives trying to reconcile the so-called "errors" of statement, which are simply errors of recopying or translation, such as the number of men killed, have not found much of the Word of God in the Bible. I long ago discovered that the "errors" took care of themselves, but the precious Word of God had to be sought after.

I trust I shall be pardoned if I suggest that too many of those who affirm their belief in the Bible from cover to cover, don't know what they are talking about. I would like to see their Bibles for a moment. I think it would be easy to discover that they live in a tiny corner of the Book and pay no attention whatever to the rest of the Volume. And if that is what they call believing that the whole Bible is the whole Word of God, then I should crave liberty to call it something else. People who believe this Bible to be the Word of God treat it better than that. They spend days and nights with it. They do not despise any field of study that will throw light on it. They tunnel ever deeper into its treasures. It is the chief man of their counsel. They escape from the wilderness of theories which have been built around the Bible. And they do not make loud proclamations of belief a screen for ignorance of the Book itself. Ignorance of the Bible is a rather terrible thing, it seems to me.

So I say to my correspondent "without reservation" that the entire Bible, from Genesis to Revelation, is to me the Divine Message of God to man — that Message sometimes coming through the history, sometimes through the biography, sometimes through the ritual or the politics of the nations therein mentioned, sometimes through prophetic foretelling, sometimes through direct revelation and personal instruction that was really expressed in terms understood by the recipient's intelligence — the form of direct Teaching Revelation which the Lord Jesus Christ used when He was with us in the flesh. I have not found a single corner of the Holy Bible — even the parts which many readers and believers "skip" — to be without its value. Personally I need no "Shorter Bible." I am only conscious of the all too great shortness of life for searching out its wonders. But though life is short, eternity is long, and it will surely be a great thing to be on "the other side" whence the light comes that makes the Bible the Word.

They Will Not Learn

SINCE ancient times the world has been plagued with dictators and would-be conquerors. Not a single one of them succeeded in establishing an enduring empire because he ignored the lessons of history. If Mussolini, Hitler, and Hirohito had been familiar with the greatest of all books, the Bible, it is very doubtful whether they would have brought on this war. Conquest by brute force is never enduring. Alexander the Great, Genghis Kahn, Kublai Khan, Charlemagne, and Napoleon could testify to the mutability of empires so created.

The Bible states that whosoever soweth the wind shall reap the whirlwind. Mussolini ignored that Biblical precept when he went into Ethiopia. Hitler was equally blind. His blindness was inexcusable because he chose to ignore recent history. By turning back a page or two he would have learned that Napoleon brought about his own downfall when he marched on Moscow. Hirohito, the blindest of the three, struck at Pearl Harbor and challenged the might and wrath of the strongest nation on earth.

Mussolini has already reaped the whirlwind. Hitler and Hirohito are about to learn the truth of that great prophecy found in the book of Hosea: "For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up."

Perhaps it would be well for the future peace of the world if the books of the Prophets were incorporated in the curricula of all schools the world over.

— Congressman N. M. Mason (Ill.) in
American Wool and Cotton Reporter

Did Our Lord Visit Britain

As They Say in Cornwall and Somerset?

SINCE the publication of "Did Our Lord Visit Britain?" by Rev. C. C. Dobson, M.A. (DESTINY for December, 1944), the requests for its re-publication in booklet form have been numerous. Destiny Publishers is accordingly pleased to announce that it is now available as a beautifully designed booklet of 32 pages and cover (page size 5½ x 8") with Blake's "Jerusalem" as the frontispiece and with the cover title reversed in color. It is 25¢ postpaid.

This scholarly study of the four separate traditions which suggest that our Lord visited Britain as a boy or young man is powerful; it is powerful because of the devoted research which has gone into these pages — powerful, too, because it is the work of one who takes natural pride in the care with which he writes. The many readers of this study when it appeared as an article in the December DESTINY must have observed also that there is no reflection of dogmatism here; rather, it is an exhaustive investigation of a subject which, by its very suggestion, proves an inspiration to all who love the Lord, and love England.

By Special Cable from London

Review of World Affairs

By KENNETH DE COURCY

With the Help of an Advisory Committee Under the Chairmanship of Lord Phillimore

THIS is the latest issue of the highly regarded "De Courcy Letters" which are released monthly in London, England and simultaneously in Toronto, Canada. It is presented in DESTINY this month by special arrangements with the publishers.

Being long-time subscribers to "Review of World Affairs" ourselves, it is our opinion that every issue is of genuine value toward being well informed as one views the approaching climax of the great drama of history now on the world's stage. The attention of those who desire to receive the "Review of World Affairs" regularly is directed to page 175 in this issue of DESTINY.

— THE EDITORS

A Moment in History

March 28, 1945

THE reports leave one in no doubt it is a distinctly historic point in time. Those who last summer, and again in the autumn, said that the enemy could not resist beyond the year's end, and who have indeed again and again expounded the same or similar opinions ever since 1939, have now been finally disposed of. Their thesis has been disproved historically. The continuance of the war to the spring of 1945 settles them. But we are now in a new context, and the great question is — how much longer will the European struggle last?

Is the end really now at last in sight? The weekend of March 24th–26th brought affairs to a new point. Once again great issues were balanced upon a razor's edge. A decision — that was the prize. The drama could scarcely have been a greater one, and with his sense for big news Mr. Churchill realized it perhaps more than anyone else in all the vast affair. Thus it was he determined to be at the Front.

The sum of all the best intelligence in the world allowed of no more than that there was the need for, and the chance of, final success. Yet when all was reduced to the conclusive point it was impossible to get beyond three things: 1) *The enemy was not in a position to avert a large scale Rhine crossing. The weather and our resources were against him.* 2) *Thereafter, a moment of danger for the Allies would come, especially if the weather should not hold, and air cover should therefore be reduced.* 3) *If at that moment the enemy were able to counterattack on a large scale, the war might be very distinctly prolonged.*

If, on the other hand, he couldn't, and our bridgehead were built up and expanded rapidly, the war might be finished off in a very short time. These were the three elementary conclusions to which the whole weight of reliable Intelligence pointed. And as nearly always in war, they left Statesman and strategist faced with a razor-edge issue once more.

This, however, was not all. The latter part of Point 3 needed qualification. What if the Allies were entirely successful in joining up with the Russians, and thus gaining complete mastery of the northern half of Germany? *Would this really mean the end? Would Hitler and his men withdraw into the mountains, and there with Mussolini build an altar to Satan, and having worshipped, raise the flag of anti-Christ? And more, how would Occupied Germany divide itself in such a madness?*

Some would lean towards the West, others to Russia, while the devils fighting away in the high mountain districts would undoubtedly have their partisans down in the plains. Seldom in the long history of Europe were the possibilities so sharply different, seldom the exact course of future events more hidden.

Nevertheless we have reached a point when, if we could crack morale, the war might end within a few weeks. The ball is with us. Shall we play it well?

History will undoubtedly say that, humanly speaking, our vast achievements produced by April, 1945, conditions in which wise Statesmanship could bring peace. Let us hope it will not say, "Could have brought the enemy crashing to the ground in ruin without much more ado." It will also say that this was the moment in which, by unwise policies, the war could have been prolonged so that civilization received an almost mortal blow.

Germany is, as we know, divided about the highest strategic and political questions. These divisions are made more difficult to keep up with as the tide of war ebbs and flows, sweeping many a theorist away in its force. But they offer many opportunities for exploitation. Nothing has been more striking in these years than the way in which the German leaders have become more and more stupefied by their own crimes.

Up to 1939 they possessed ice-cold brains. Their appreciations of the situation abroad were amazingly accurate. Slowly their judgment became worse and worse. Here they overrated an enemy, and there hopelessly underrated another. Countries which were doing their utmost to avert war, they believed were preparing for one. And thus it was, over one issue after another.

At one time the Germans prided themselves upon their foreign services. Now they are the worst informed Great Power in the world. Although technically their military organization and scientific achievements have been of a very high order right through the whole business, in the sphere of imponderables they have gone from bad to worse. Since 1941 not a plan has worked, not a calculation has come out right. Sometimes they were very, very near success, but always they made a fatal mistake. It has been as if some higher power had twisted the enemy's judgment so that he made just the fatal mistake which deprived him of success, and so all the vast forces of which he disposed, and all his great technical achievements came to naught, and

less than naught. He has reached an indescribable and almost formless chaos.

The Nazis still argue that if only the struggle can be prolonged until the autumn or winter, the reaction will then favor them. And so the whole policy is to drag the catastrophe out, and to stir desires for peace all over non-German Europe until a growing hatred of the war creates the right conditions for compromise.

Four Elementary Facts

1) In the last chapter it was stressed that the balance of Allied military influence had not yet been struck at that time, and events have since demonstrated this. At one moment it seemed as if Soviet forces were breaking through in a final and decisive onrush, while those of the Western Allies were held up before heavy defenses. Then suddenly the headlines changed. The emphasis was upon the Anglo-Saxon offensive, and speculators were talking of a Western break-through, with the Russians held, and the scales remain quite unsettled.

2) The political balance is still more uncertain. It is, therefore, a time for careful watching but not for irrevocable decisions. *Much of Europe is a heap of rubble, with a dispossessed mass of a hurt, despairing humanity aimlessly picking over the ruins.* Here and there the suspicion of a clear-cut political trend can be seen, but even then it is often under the influence of military force, and may therefore prove false.

So chaotic is Continental Europe that it is uncertain whether any of the great political forces now in existence will succeed in controlling the hungry, homeless, and exhausted masses when the men from the Front eventually join them. That will be another of the really big events in contemporary affairs. What treachery to civilization it was when Germany let loose the forces of war! And how supremely important it is that the disaster should swiftly be brought to its end if anything at all is to be saved!

The whole Continental situation is electric with powerful forces trying to gain, but by no means possessing control. Consequently it is a time for great restraint in policy. *It is the worst possible time for final decisions. It is more a time for humanitarian efforts to restore normality in food and transport.* This will itself help to create favorable political trends which can later be guided. The present situation is hyper-abnormal.

Some people want to persuade us that here or there is an historic development with deep roots likely to grow into a lasting order. *But in fact nothing is more impressive than to see how utterly unrepresentative most of the present political movements really are. Something very different from what we now see struggling for or clinging to power is likely to emerge.* The closest observers foresee a decline in every Continental regime. There is not a country upon the platform of Continental Europe the present regime of which is likely to survive the next ten years in anything approaching its present form.

Changes of the most remarkable kind, sweeping much away, are being born in the chaos of Europe and Asia.

3) In this confused situation the peoples of many countries hope, and indeed pray, that Britain and America will come to their rescue, first with supplies, and then moderate politics. It is vital that we should not disappoint them, *particularly in our tendency to give way to those whose methods and forms are about 300 years or more behind ours.* In a situation like this the chief need is to make more solid and secure what is still strong. It is therefore vital *to take every precaution to make the U. S. and Britain politically, socially, and economically more secure than ever,* in order first that we may withstand the violent reactionary shocks which will inevitably follow the war, and secondly that we may be in a position to heal the wounds of other nations which have suffered the full scourge of these destroying years.

If Britain and America succumb to inner political and social strife in the hour their healing influence is most needed abroad, it will be one of the greatest disasters in history.

4) However well-handled the post-war administrative problems of Europe, the broad masses are certain to feel great discontent. They will blame authority for everything. Although Britain and America must, in fact, take the real initiative, because they alone possess the needed supplies and shipping, it would be very foolish if we did not insist upon indigenous governments taking local responsibility. If we don't do this, we shall get all the kicks, and instead of becoming the healing influence shall end up by being loathed. This might adversely affect our policy for a generation.

These, then, are four elementary things arising from the mass of Intelligence now streaming in from the Continent.

The Causal Ally

If in 1939 anyone had said that Poland would not be represented at the preliminary Peace Conference, he would have been called a traitor to the Allies. Yet such is now the danger. All this is due to the fact that so far the new Government which the Committee of Three was to appoint, has not been formed.

Why? The answer is this: *1*) The Moscow talks about it have not proved so easy as the Anglo-American Delegation at Yalta hoped. It has all proved more complicated, and it has taken far longer to fix up than expected. *2*) So far not a single Polish leader has come forward to support the Yalta decision, except on terms which have not yet gained the support of Russia. Britain on her part has agreed to Mikolajczyk's views, which are very reasonable.

Mr. Eden promised a worried House of Commons that Britain would not recognize the Lublin Committee as it stands, and would not withdraw recognition from the legal Polish Government in London until a new one had been found in strict conformity with the Yalta pledges. This has led to the impasse over the San Francisco Conference. That Poland, the causal Ally of the war, should not be represented is incredible. *It has caused the severest shock throughout Europe.* It may do incalculable harm.

The Polish question is not one of frontiers, but of Poland's existence, a country, the integrity of which was guaranteed. The dishonesty of some Lublin supporters is astonishing. The other day a meeting was held in London to make propaganda for Lublin as now constituted. At the end, a long resolution was proposed. To this there was noisy and considerable opposition. It came to a vote. Some supported the proposal, a considerable number voted against it. Then the Chairman got up, and calmly announced the resolution to have been carried unanimously, and as such it was sent off to the world.

One of the experts in foreign affairs present distinguished himself by talking of Mozart as a great Polish musician.

Some very hard things are being said about the Polish Government. In fact, it is behaving with great restraint. It is only publishing about 2 per cent. of what it receives from home, *where the situation is a most unhappy one under the Dictatorship of the Lublin group.*

The present Government in London will probably soon resign. If the Moscow talks do not produce a satisfactory result, it is probable that Mikolajczyk will again head a properly constituted government in London, thus greatly strengthening Poland's position amongst the Allies.

The crisis in Polish affairs is not eased by the disquieting news from Roumania and Finland, where an unhappy atmosphere exists. Moreover, Marshal Tito's attacks on Turkey, and Russia's coldness towards her have also created much discomfort. *Here, too, a grave crisis threatens.*

News of the degree of hostility which Tito is facing both in Serbia and Croatia adds to the confusion of affairs in all this vast zone. To add more fuel to the fire is news that revolutionary forces are trying hard to stir up Greek tempers again. *All this makes ordinary people throughout Poland and other parts of Europe extremely suspicious of groups like that of Lublin.* If similar governments are set up in Persia, Greece, Turkey, Roumania, Finland, and Russian-occupied Germany, the independence and confidence of Europe will be much disturbed. *We already have them in Yugoslavia and Poland.*

The temperature would drop, and a great measure of confidence would be restored if a proper Polish Government could be formed, a Government which had the clear support of its people, and which could eventually hold free elections without any foreign intervention whatever. Europe is waiting for such news with growing anxiety.

Towards An Election

Amongst the politicians domestic affairs are slowly warming up. The Leftists have more or less forced the issue. We shall, therefore, soon be in the rough and tumble. The public doesn't particularly wish it, but the publicists and the politicians evidently do.

The Socialist program is likely to frighten very many non-party men and women, and even anti-Conservatives into support of another National Government (as Mr. Churchill seems inclined to form) when the present Coalition dissolves. If, however, Labor modifies its policy, many people will ask its leaders why, then, it is necessary to plunge the country into a General Election at all.

The sound Labor Men know quite well that they are in a difficult situation. If they win on a program of radical change, it would be possible to put them into practice. Half measures will create chaos, and there may then be a reaction which would put the Conservatives back in power for years. If on the other hand they lose the Election, the effect will be very demoralizing. To go from 1929 to 1945 as a minority is very depressing, especially for the rank and file.

The Conservative Conference, with the evident approval of Mr. Churchill, declared its dislike of controls, regulations, and restriction. This will no doubt be one of the Election cries, and one which will appeal to a very large section of public opinion. The country is heartily sick of being restricted, and when the reaction reaches its fullness, it will be very strong, indeed, stronger perhaps than even a Conservative Government may wish for.

Nothing can stop that, and upon the whole it is a good thing. A policy based upon controls inevitably leads to restriction of Parliamentary Government, and the next thing is a form of Dictatorship. *Britain has only once in history put up with that, and then only for ten years.* We may therefore expect great pressure for a relaxation of restraint in all its forms, with the Conservative Chiefs leading the resistance movement. There is not complete agreement about all this within the ranks, and it will be interesting to see how things develop.

The Tory reformers, or at least their leaders, are rather inclined towards planning and controls. They say all this talk of individualism and freedom is old-fashioned Whig doctrine. This group has just issued a new booklet called "Tools for the next job". It is very well done, first-class in fact as a propaganda production. However much one may disagree with its policy, the group knows how to produce attractive and very well-written political pamphlets. The author of this latest one is Captain Peter. His theme is expansion, and that is attractive. He gives alarming statistics of how Britain has lagged behind in production. *Here is one of his tables.*

If the physical output per head of the worker in certain manufacturing industries and mining in the United Kingdom is put at the basic index figure of 100, the figures for U.S.A. are as follows:

(1935–1937)	U.K.	U.S.A.
(a) Mainly capital goods industries —		
Mining coal, etc. (1936)	100	263
Blast furnaces products	100	361
Smelting and rolling of iron and steel	100	168
Iron and steel foundries	100	186
Iron and steel products (wire, cutlery, iron stoves, tools and implements)	100	400
Machinery	100	280
Cement	100	106
Coke	100	221
Printing ink	100	186
(b) Mainly consumption goods industries —		
Motor cars	100	419
Radio sets	100	482
Cotton spinning	100	120
Cotton weaving	100	130
Rayon and silk	100	160
Jute trade	100	130
Hosiery	100	140
Boots and shoes	100	165
Rubber tires	100	266
Breweries	100	164
Tobacco manufacturing	100	171
Soap	100	279
Margarine	100	168
Beetsugar manufacturing	100	162
Preserved food and vegetables	100	145
Wheat milling	100	160
Total (a) Average weighted with British net output	100	256
Total (b) Average weighted with British net output	100	217
Grand total average weighted with British net output	100	238

His solution is less impressive than his propaganda. It is, indeed, naïve. He wants to raise £8,000,000,000 through National savings, and thus to re-equip industry. But is the

working man prepared to lend his savings at 2½ per cent. or 3 per cent. in order enormously to improve the financial position of industrial shareholders?

It is true that the prosperity of industry helps everyone, but can we ever persuade the working man to finance private enterprise at low fixed rates of interest, and without the incentive of considerable capital appreciation, or a share in expanding profits beyond his fixed interest? The Reformers say this method of finance is possible without the rigid controls used in Russia. But the issue there (and soon it would be here) is not that of control, but ownership.

If a landowner could no longer finance his estate, and the resources of private enterprise were not available, would his villagers lend him the money to put his affairs in order without normal participation in the resulting profits, or raising the whole question of ownership? The Tory Reformer offers neither profits nor ownership. Moreover, the scheme probably represents a dangerous over-capitalization.

A great deal of fresh capital must, of course, be raised in order to re-equip industry, but if private enterprise is to continue, this can most suitably be done by the banks, etc. *They have the necessary machinery and experience, and they also command immense resources.* But much should be done by the ploughing in of profits. This will only be possible if taxation is modified.

For example a strong case could be made out for immediate removal of Excess Profits Tax on all profits from ordinary exports. This would be sound finance, and encourage business men to concentrate more upon plans for the overseas market.

If the Tory Reformers are going to continue their propaganda for the State financing of industry on such terms, they will find themselves in pretty deep water quite soon. The Left will make mincemeat of such a case. It is so easy to do so. In fact it is about the easiest thing a politician could be given to do. The Left will say private enterprise has got itself into a hopeless technical and financial mess, and now it wants £8,000,000,000 of public money to save it. You will get nothing in return for your loan beyond a tiny percentage. If the plan succeeds, the capitalist will get the profits. If it fails you will lose your money through inflation.

Another weakness among the Reformers is their apparent ignorance of foreign affairs and higher strategy. However much the public may now wish it could turn its back upon these problems, events won't allow it to do so for very many years. The Reformers themselves admit this, yet so far they have made no important contribution of any kind.

Captain Thorneycroft, Mr. Hogg, and their friends, are powerful advocates and have much energy. Peter Thorneycroft is next to Alan Lennox-Boyd, probably the best young House of Commons speaker in this Parliament. Mr. Hogg unfortunately gets too hot. It is astonishing how short a time and slight a cause it takes to put him into a state of fever. His passion and legalistic solemnity, plus a fundamental toughness, make him quite a figure.

If these men, and there are several more of them, were fully in sympathy with the Party policy and leadership, the Conservatives would go into the fight with a stronger team than for some time. *But luckily for the Opposition the division is a real one.* They would make an excellent intellectual General Staff in a United Party, their facility for high level propaganda would greatly attract the younger voters at the higher educational levels.

If, then, the Conservatives also had a good popular salesman who could reduce their policy to a few understandable phrases for the great masses, things would look well for them. It is clear that if possible Mr. Churchill will form a new National Government, and go to the country on those lines. This is, of course, most wise. Only a handful of extreme critics object. The gravity of the world situation encompasses any British Statesman with the slightest sense of responsibility to preserve the widest possible National political front. It is hard to know how anyone can oppose this elementary wisdom.

There is a great question of personalities to be considered in all this context. Mr. Churchill, although amazingly vigorous considering his serious illnesses and age, is nevertheless up and down. He has been buoyed up by the war drama. At any time he may have to take things much more easily. When he goes the National Front Parties will face an entirely new situation.

Mr. Eden is still the heir, but he is not quite unchallenged. Contemporaries seldom judge Statesmen by a meticulous assessment of their policies. It is by the large, broad and often inaccurate impressions they create that they are judged. Mr. Chamberlain may have suspected Germany of evil plans and have been playing for time, unbluffed by Hitler, but he gave the impression to the masses of believing Hitler. Events consequently destroyed his leadership.

Mr. Eden has been and will continue to be judged in like manner. The masses formed the broad impression that he was a man who wanted to stand up against the bullying Dictators, and that he once resigned on that issue. Consequently he became popular, the English mass being on the whole generous in its sentiments.

The historian will examine Mr. Eden's policy much more carefully. His share in breaking the Stresa Front, his miscalculation of French strength, and his misjudgment of the value of the *Little Entente* (Czechoslovakia; Yugoslavia and Roumania) will be set against his correct judgment of Germany's aggressive plans.

History will also show that he did not resign from Chamberlain's Government on the question of Appeasement at all. *His quarrel was of another kind. He objected to the Prime Minister's interference in the Foreign Office, and personal contacts abroad through unofficial and non-diplomatic friends.* That was the lesser issue, and the one most of his colleagues accepted as the explanation. Not even the Cabinet knew of the real reason. It was a powerful one, and perhaps represents Mr. Eden's biggest claim to distinction.

He had long worked for American diplomatic help in averting world war. He believed that American influence, if exerted, could avert the swiftly approaching catastrophe. His efforts were great, his success not spectacular. Then came a point when, tired to the point of exhaustion, he left for the South of France on a short holiday. While there a communication arrived in London which gave the first real hope of effective American diplomatic action. Encouraged and helped it might have given Europe another chance. *Mr. Eden was not told.* Chamberlain handled it himself without full consultation with the Cabinet. *It was this which made Eden resign.* The true story of resignation is very seldom told at the time, *and this one has not been published before.*

It really represents Eden's biggest claim to distinction. His fortunes, however, probably depend more upon the well-known broad outlines of his policies. The masses believe him to be a man committed to the success of Anglo-Russian collaboration, as Mr. Chamberlain was to Anglo-German. In fact both impressions are far too broad to be fair, but that is what people think. Eden's future is therefore bound up to some extent with the course of Anglo-Russian relations.

He is a much greater Parliamentarian than Chamberlain was. He has a remarkable facility for soothing the House. His phrases and clichés please the country. Above all, he has great personal charm which he exerts when necessary with much effect. Chamberlain, although called an Appeaser, in fact found it very difficult to be civil to his opponents. Eden can handle an enemy with amazing skill and great pleasantness. He can also, when it does not seem to matter much, be icy-cold or crushingly supercilious.

He is the oddest mixture of the undergraduate arrogance and smooth ambassadorial ease. Philosophically he gives the impression of being a kind of beau-ideal of the old French Radical Socialists. He used to seem most at home with men of the Benes, Titlescue, Herriot school. Perhaps this was only a game. If so, it was played with the appearance of much conviction. An outsider would put Eden down as a Rationalist par excellence.

A minority in the Conservative Party would give their boots to stop Eden from getting the leadership. They would swallow almost any alternative. They desperately play with Sir John Anderson, and even sometimes think of creating another Baldwin, a supposedly blunt plain outsider, a man to represent the small individualist. Short of a large failure in Eden's broad policy, however, such plans are illusory.

Presently Mr. Hore-Belisha is coming back. He will nevertheless probably remain an Independent, so far as Party affairs are concerned. For some time now his position has steadily improved. This is due to a number of things: *1*) the fact that some distinguished soldiers have gone out of their way to demonstrate and speak of their friendship for him; this has rather smashed up the belief that he had quarrelled with all the soldiers, *2*) the success of his Welfare Scheme recently much applauded by the Prime Minister, and *3*) his Parliamentary performances which have been skilled.

Moreover, the true causes of his resignation have become more widely known in political circles. There were several reasons for it: *1*) his drastic methods, which much upset some of the older soldiers who made persistent complaints in very high quarters, *2*) the new appointments he made upon the advice given him which did not wholly satisfy the younger soldiers who were his potential supporters, *3*) the enmity of certain Conservatives, who didn't like his form, and who to break him launched personal attacks, and *4*) his reports upon the military situation in France in December, 1939, and January, 1940.

Despite the bitter personal attacks made upon him, however, Chamberlain pressed him most strongly to accept the Presidency of the Board of Trade. It was the Prime Minister's refusal to accept seriously Hore-Belisha's warning of impending disaster on the Western Front which made it impossible for him to accept alternative office in any Department of the Government. History will fully reveal, with important evidence, that Hore-Belisha, as Secretary of State for War, was the one man who after his famous visit to France warned Chamberlain that complete military disaster on that Front was imminent if vigorous measures were longer delayed.

This infuriated the complacent and the hysterically pro-French, who believed nothing could ever overcome the French Army. Belisha's letter to Chamberlain, and warnings to the Government and others, form a record which can't be ignored. At present he is on very friendly terms with Eden, and improved ones with the Prime Minister. In fact they are now all pretty comfortable, and if normality persists in the quite near future, the last step of reconciliation will be taken.

Hore-Belisha is marked for very high office in a National Government. In high places the other side of the stories told against him have been heard and are accepted. He now has the support of men of such unquestionable integrity that exalted political quarters have become impressed.

French Complexities

General De Gaulle is not very easy to get on with. But he has difficulties at home which explain much. Then, on top of his domestic worries, comes this Indo-China fighting. *Why didn't De Gaulle order Indo-China to declare war upon Japan? Because the French were so weak out there, and because more could be done on the quiet. Exactly so. Just the pre-1943 Vichy argument.* But such is the way of politics.

Until Japan forced the issue, De Gaulle followed in Asia almost exactly the policy of Vichy in Europe between 1940 and 1942. Probably De Gaulle doesn't realize that. The French out in Asia were convinced that in view of their shortage of arms, etc., the best thing they could do was quietly to run Indo-China as efficiently as possible, while resisting Japan in secret and underground ways when it could be done with profit.

Surrounded by hostile forces, occupied by enemy troops, and during the lowest ebb of Allied fortunes, they managed to preserve more than one could have believed possible. It was quite clever. Suddenly, however, the Japanese became aware that the French were not so innocent as they looked, and now there is fighting. It all bears a remarkable likeness to what happened.

France and Russia have not succeeded in coming so close together as was expected. Many weeks have passed since the famous trip to Moscow without much happening. Moscow banquets, at which many toasts are drunk, and a thousand little acts of politeness (in which the Russians can excel) occur, do not always lead to political results. Russia persuaded De Gaulle to enter into relations with Lublin, but apart from that really very little has come of it.

France is now attempting to become Leader of the small nations which are not in agreement with the policy of International control by the Big Three. *De Gaulle finds it very hard to accept a fourth place amongst the Great Powers, even for a moment.* This is partly temperamental and partly because admission of the facts rebounds upon him in home politics. He is, therefore, trying for first place amongst the rest. *Broadly, however, despite lack of any great success in the new Alliance the prestige of the Soviets has increased in France, and that of America has declined. British prestige remains more or less stationary.*

The trouble between France and America is chiefly over food. Since his return from Moscow, Thorez, the Communist Leader, has made a vast propaganda. In doing this,

however, he continues to offend some of the Fundamentalists who are outraged by his Stalinism. The split between the old and new Communists continues, and must be watched closely.

The Vichy Question

A sensation was caused in France by Flandin's statement to the Judge. This is what he said: "When I served beside Petain, I contributed to the policy of French Resistance, and also indirectly served the cause of the Allies. Indeed, by succeeding Pierre Laval who was dismissed on the 13th of December, I rendered possible a policy which helped to gain time for our country and to prevent the Germans from setting foot as they wished to do in the French Empire."

Our special observer says that to back up his thesis, Flandin made a sensational revelation. *He mentioned the existence of secret agreements concluded between Petain and the British Government in November and December, 1940, a sort of accepted neutrality which after the crisis of July and August regulated Franco-British relations.* Flandin also mentioned other agreements by which Vichy undertook not to let the Fleet fall into German hands, and to do everything possible to stop the enemy from gaining a foothold in French overseas possessions. *All this is making Frenchmen wonder what history will finally reveal about Vichy up to November, 1942.*

After that, of course, there really wasn't any French Government at all, and everyone agrees that Petain made a great mistake in not leaving or attempting to leave. He told his friends, however, that he could never desert his people. If he had been bolder, some of the worst internal disputes France has ever known would have been averted.

Another event in connection with the Gaullist-Vichy quarrel has caused uneasiness, viz., the arrest of Lemery, an old Senator, who was much liked and admired before the war. Although now released on health grounds he is still liable for trial.

His story is well known to everyone in French politics. He was only Vichy Colonial Minister from July 12th to September 5th, 1940. He had no contact of any kind with the Germans. The Armistice left France complete sovereignty over Colonies. His time as Minister was before the Declarations of Montoise on Collaboration with Germany. He resigned over French policy towards Japan because it was not a strong enough policy in his view. Before the war he was noted exponent of French collaboration with Britain and the U. S. He warned everyone about Germany. He implored Britain to rearm. And then he was thrown into jail. It makes a very bad impression on French internal affairs.

Arabia

The recent talks about an Arab League must not be confused with earlier suggestions that a Federation should be made. The two things are quite different. This League is intended to strengthen Arab unity and diplomacy at a critical time.

Three things have particularly encouraged it: *1*) Fear that the present individualist Mandatory system may be replaced by a Three Power one, in which Russia predominates. This is much feared for inner political reasons. Events in Eastern Europe have increased the fear.

2) The fact that the Palestinian problem will shortly re-emerge in acute form.

3) The imminence of the Peace Conferences, at which great Middle Eastern economic, political and strategic questions will arise, besides the elementary ones of the Mandatory system and Palestine.

For these three powerful reasons therefore the Arab Nations thought it wise to create the widest common front they possibly could in the time available.

Reactions and the Aftermath

When the cease fire sounds, and the heavy, ugly war smoke lifts from the ruins of Europe, the world will stand aghast. Six years of slaughter and breaking . . . and upon an almost unimaginable scale! The only conceivable relief from the shock of it all will be the healing mission. A mission indeed! *Beyond that the reaction will be very strong, perhaps more powerful than that of any previous aftermath.* Herein lies danger.

Throughout modern history the seeds of new wars have flourished in the reactionary conditions following an old one. Suddenly the peace loving Powers, Powers which never wanted war at all, and which prosecuted it with secret loathing become revolted by everything to do with it. The defeated aggressor, although also often for a time genuinely appalled at his own madness, nevertheless has the smouldering feeling of bitter failure which slowly creates the thought of, and presently the desire for revenge. Or if this does not happen, if the foe has been so soundly thrashed that he cannot rise again, the way is made plain for the next ambitious Power to fill the place of the broken tyranny. And one or the other danger usually reaches its pitch at approximately the moment of our greatest weakness, a weakness arising from a reactionary pacificism or a long period of seeming security. That is why for Nations like America and Britain, victory so often proves dangerous and even illusory. This time it will be the same unless we control our natural reactions, *and at last learn to retain in peace what we have created in war, viz., the power necessary to support our foreign policy.*

It is the extreme degree of madness to destroy defenses when a war is won, nor is it wise only to rely upon other Nations or a collective system. These may cheat or fail. If they prove reliable, then it is something to be thankful for. *But the chances of success of any Alliance or system are enormously increased by independent strength.* No plea for the retention of strong, efficient British and American forces can be too strong. This lesson of history is heavily supported by every contemporary tendency.

World Organization

The proposers say Germany and Japan will not only be utterly defeated, but controlled and never allowed to rise again as military Powers. The critics — well why, then, is a world security organization necessary? Against whom do we need protection, if we assume Germany and Japan will cease to exist? If either were allowed to recover as a military Power it could be because the world organization had become sleepy, and if that happened its value would have become nil.

The only other conceivable danger would be from a member of the new League, one of the Great Powers. But if that is the danger, won't each member of the League vote and act according to its own immediate position and interest, in relation to the

threatening aggressor? Indeed, won't all the factors which made each country excuse itself from acting under the old League operate again in exactly the same way?

If, then, aggression threatens from a revived Germany or Japan, it would mean the world organization had already decayed; or if it threatened from a powerful member of the organization itself, each Nation would consider its own position in that relationship unless the remaining Great Power members were indisputably so strong and united in an independent sense that it payed the smaller nations to back them.

Everything, therefore, resolves itself into the simplest proposition. *Forms of voting, types of membership, and all such academic questions, have no meaning* whatever in a real crisis in which world war threatens. Humanly speaking the only thing which then deters an aggressor and attracts collective resistance, is the independent power of the leading anti-aggressor nations. If Britain and America base their policies upon illusory theses, instead of upon the blunt lessons of history and elementary common sense, it will be crazy in the last degree of madness.

Greek Turmoil

Earlier in these pages there was a passing reference to renewed difficulties in Greece. *These are likely to increase considerably.* There is at work in Britain an organization called the Federation of Greek Maritime Unions, which is pro-Eam and Elas.

Since the Athens Settlement it has set up a press office, under the Secretaryship of a Mr. Pym. This office bodes ill. Ostensibly its function is to answer questions about Greece and to make material available for journalists. The Editorial Office is run by a Mr. R. G. Browne, who before joining this organization was in the United Nations Information Office. It is interesting to notice that he left that job, so we may assume that the new one is worth more than that, which suggests that there are substantial sums of money behind all this.

The other day the Press Office called a meeting of journalists, and the reason given was this. Recent developments in Greece now show a rapid worsening of the situation. Greece is not developing quietly towards the normal conditions that were expected following the Eam Agreement of February 12th, and the Crimea Conference. The significance of all this is very great. New trouble is brewing. There may be further bloodshed. And this time it is the intention of Extremists to flood Britain and America with much more effective E.A.M. propaganda, *and this time it is likely to have powerful backing*. It is well to be forewarned.

The average Greek is sick of the whole bloodthirsty business, and wants a peaceful Government, friendly relations with Britain and America, and no revolutions. But the ordinary man hardly ever decides these things. It is the passionate Extremists who cause trouble, often backed by outside Powers. This had been true of nearly all modern revolutions, from the Russian to the Spanish, and from the Spanish to the Greek.

Always the revolutionaries try to set up groups of sympathizers in Britain and America, in order to make things more confused still, and to keep the real facts from being known. The real facts are that the Greek people want a Moderate Government, peace, and food.

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Reviewing the Critics

IT IS a simple and convenient matter, though hardly ethical, to carefully erect a dummy and then proceed to knock it down; but the man doing so is certainly self-deceived when he proclaims that by such a procedure he has gained a victory. Yet this method of attack is being pursued by opponents of the Anglo-Israel thesis and is used as evidence in literature we have recently been reading. It is a type of literature we have been conversant with for the past quarter of a century. The purpose is to lead the uninformed into believing our teaching to be unscriptural. With practically no exception these writers have lifted from the context a few statements seemingly easy for them to refute and in using a small fraction of what has been set forth in our literature have carefully avoided the factual with its sustaining evidence. Even words and phrases are put into our mouths which have never been uttered or written by us, nor by any reliable and accurate student of the Israel truth. Half truths have also been used by some of these writers to convey false impressions to their audiences. Far from being honest in handling the Scripture regarding the Israel truth such procedure demonstrates a prejudice and an unfamiliarity with many phases of our teaching.

These men, however, having set themselves up as critics have attempted to speak and write about Anglo-Saxon-Israel truth without knowing what it is, if we are to judge by their utterances. A few books and a number of pamphlets as well as magazine articles have been written in opposition to the subject known as Anglo-Israelism. This would be welcome news had these authors first taken the time to discover what it was which they had undertaken to write about. No matter what an author's purpose, if he has failed in a knowledge of his subject his exegesis is worthless.

Many who write favorably for "Anglo-Israelism" are as deficient in knowledge as are many of our opponents. And it is always a pity when either of these classes of unprepared writers are quoted by anyone as an authority — and especially when quoted by each other. Men opposed to the Israel truth are no more representatives of the truth acknowledged and proclaimed by the Church of Christ, than are some "Anglo-Israel" writers of the truth held by us. In both instances it is a case of otherwise good men having become bogged in the morass of "isms."

It is not so surprising that misstatements are made about what we stand for as it is that misstatements of the plain contents of the Scriptures are also made. Now, a man may not be blamable for not *understanding* the Scriptures, but surely he is not entirely blameless when he says that this or that plainly Scriptural statement is not in the Scriptures at all. Opponents plainly desire us to understand that they have read the Scriptures. And as they quote rather largely in places from "Anglo-Israel" literature, we can only compare their reading of the one with their reading of the other. And the irresistible conclusion is that they have read neither of them with their eye on the text. When men read the Scriptures to support a system of theology which sucks the soul dry of spiritual sustenance, and then read "Anglo-Israel" books with an eye to their effect on that precious system, their conclusions will not lead to understanding truth.

★ ★ ★ ★ ★

THERE are many critics of the great truth that the Anglo-Saxon-Celtic and kindred peoples comprise the House of Israel on the stage of history at the present time. Such opposition becomes understandable when it is realized that the acceptance of this truth makes it necessary to change views once held. As one clergyman put it, "What you say is true, but it is too late for me to turn a theological somersault." Few wish to admit previous error; *change* is always difficult, and sometimes uncomfortable.

DESTINY does not as a rule devote space to an examination of its critics. To logical thinkers and careful Bible students the fallacies of their reasoning and the weakness of their conclusions are so obvious that it has been deemed unnecessary. DESTINY's positive approach to the subject of the Anglo-Saxon-Israel identity has furnished full and uncontroversial refutation of the contentions the critics have voiced — yet they continue, with monotonous regularity, to cite the same arguments answered long ago! Of course, the evidence already given makes their position untenable — so they go blissfully on "quoting each other" and refusing to concede that their premise has been effectively destroyed.

The methods these critics employ are always interesting. New readers who may have only recently acquired the knowledge that Anglo-Saxons are Israel will, we believe, be interested in the observations contained in "Reviewing the Critics." — ED.

★ ★ ★ ★ ★

Confusion of Writers

A few instances will suffice to illustrate this confusion. An opponent begins by telling his readers what "Anglo-Israelism" is. He says:

"Very briefly we state this theory: Jeremiah, the prophet, is supposed to have taken away Tea Tephi, the daughter of Zedekiah, the last king of Judah, first to Spain, then to Ireland where she married," etc., etc., etc.

Now, this is something entirely new. To commence the story of Israel with Jeremiah is a brand-new triumph of polemic literature. It probably has no parallel in the whole history of criticism. It is like beginning the history of the United States with President Warren G. Harding. It is perfectly plain that with such a beginning a reader will never gain a clear idea of what is being attacked. Actually the "theory" begins with God's unconditional covenant with Abraham concerning a people, which covenant has not and cannot be annulled. Let our opponents and their constituents read the covenants pertaining to a literal people, and let them follow that people through the Bible and — by their unmistakable signs — out of it, and they will not go astray as to the "theory."

It is true that the Scriptures assert that Jeremiah fled with the "king's daughters," and that they went to Egypt. And thereafter they appear no more in Scripture history. Jeremiah's story had an ending, but that ending is not given in the Bible. Even those who do not believe as we do so strongly feel that it must have an ending that they supply one. "Jeremiah," so we are told, "was an old man at this time, *probably* seventy or eighty years of age. *And in all probability* he died in Egypt. *Tradition*, which is as good as *any other*

tradition, so states." It is in this way that men draw on probability and tradition to finish the tale. What tradition? They do not say, but do they also know that no scholar or historian, Jewish or Christian, has ever attributed to it a scintilla of value? A great deal depends on this and it should not be dismissed so lightly by our opponents because it tends to convict them of ignoring material for no other reason than that they cannot fit it into their preconceived position. Even Baruch's life was promised him as a prize into whatever events he should come, and he was only Jeremiah's secretary. Jeremiah himself had God's promise to "deliver him" — see him through — the two parts of his prophetic work, one of which was "pulling down" and the other of which was "planting." But our opponent kills Jeremiah before the second part of Jeremiah's work was even begun, and so annuls (or so it would seem) God's given word.

One Tradition or Another

It is not true that one tradition is as good as another, as some would seem to believe. The tradition — which no one quotes, and which it would be interesting to see an opponent attempt to quote — that Jeremiah died in Egypt (by stoning), has not even the measure of value that is possessed by the tradition sometimes quoted, about Isaiah being sawn in twain by King Mannesses. No scholar holds *that* to be true, but at least there is some reason for referring to it as a tradition.

There are, however, notable traditions about Jeremiah which entwine themselves about the most ancient extra-Scriptural writings, and which have persisted from times before the Christian era. We are told Jeremiah was killed in Egypt. But just about the time Scripture history falls silent about Jeremiah in Egypt, secular history becomes vocal about him at the other end of the Mediterranean Sea, beyond the Gates of Hercules, and on one of the Ultimate Isles. There came one day, to a colony that had been there long before him, in the island now known as Ireland, an old man, with a learned secretary, and some young women of an Eastern nobility, who there made their home and were immediately received as kindred. The most ancient and well-preserved Irish history — based on tradition, if you will, nevertheless a tradition which you can find and read and weigh its value — keeps telling over and over again of this arrival, and other history tells how education and laws flowed from that man's residence in Ireland, and still other history shows how the course he took to the West became the course of many of his nation and finally became the course which Christianity took to the West also — until even the historian (who knows that tradition often unfolds true history) wonders at the fullness and explanatory value of it all. But, if opponents care for something simpler, they may reflect for a moment on the fact that "Jeremiah" is so common a name in Ireland that it is known as "the land of the Jerrys," and on the further fact that they never in all their lives knew a Jew by the name of Jeremiah.

Like so many Bible readers, such authors are unable to understand that any part of the earth existed in Bible times besides Palestine, or that the eyes of the Lord were on any land but that. They think it extremely absurd that anyone should say that when our Lord commanded: "Go rather to the lost sheep of the House of Israel," He may have meant Scotland or Ireland. We do not recall at the moment any who have said that, but if they had, it would not have been a bit more absurd than the fact that *that was exactly the direction in which the Apostles started*, though one of them went to the East. Our opponents are doubtless familiar with the records of the early Church Councils which unanimously tell us that St. Paul preached in the "Britannic Isles" and that the reason he preached there was that there were Christians who needed his ministry. They are also doubtless familiar with the fact that when Augustine (Austin) came to England from Rome, Christianity had been planted in the isles so long that he found a long line of Bishops of London and nearby Canterbury a church that he could repair. A worn-out church in need of repairs denotes some length of history, so that it may not be so absurd to think that our Lord knew something about Ireland and Britain, since a large number of sea-captains and sailors also did. Certainly there was great ship traffic between Palestine and Britain long before His day and afterward; and if one tradition is as good as another, for 1908 years there has been a living tradition in Britain that Jesus in His boyhood visited there with His uncle Joseph who was in the Cornwall tin trade. It is only a tradition, but it has lived, a people believe it, and it serves to illumine rather than do violence to the history. Indeed, this tradition shows a deeper knowledge of history and the conditions of those times than is likely to be possessed by one who will say "absurd" of these things.

Judah and Israel

Perhaps the climax of opposition is reached when attempts are made to deny that the Bible makes any distinction between "Judah" and "Israel." We never knew of any defender of the old half-truths to do that before, even in the most extreme necessity. It is a new evidence of the desperate devices a man is driven to adopt when he willfully insists that the Bible shall agree with him, before he will admit himself to be in agreement with the Bible. Unwittingly such men had touched the point by which their position stands or falls. Not one of many points but *the* point. When a man gets there, his position is precarious. No man can deny that the point is not in the Bible. If there is a book on the Bible in which Judah and Joseph, Judah and Israel, are not distinctly marked as separate, let that book be named. A glance at the columns of a concordance will establish the fact.

But a reading of the prophets will indicate how deep a *meaning* the fact has. The prophets plainly recognized the distinction between Judah and Israel. God recognized the difference in sending the prophets and in equipping them with their message. It was a prophet who uttered the word that the division between Judah and Israel was of divine origin and intention. *The entire failure of the prophetic interpretation which our opponents teach is due to the fact that this plain distinction is willfully overlooked by them.* By refusing to see that the word spoken to Israel was spoken to Israel and not to Judah or the Church, they have not only made prophecy a source of confusion and danger in the Church, but they have made it to be a refutation of the reliability of the prophetic Word of God. For the things foretold of Israel have not been fulfilled in the Jews, nor have they been fulfilled in the Church, and the system which they represent takes its place, therefore, with the atheists and condemners of Scripture who say these things have not been fulfilled at all. But the things spoken of Israel have been or are being fulfilled in Israel; the

things spoken of Judah have been or are being fulfilled in Judah; the things spoken of the Church have been or are being fulfilled in the Church. In fact the purpose of God goes on, but religious knowledge does not go on with it where the Word of God has been shut away from the people by such special pleading as our opponents display.

Thank God we have no system or no theory to uphold. We are never embarrassed by the Bible, because it differs from what we may have said — we simply know that the Bible is reliable and we adjust ourselves to its content. It must be a terrible thing to have a Bible that you must twist, or explain away, or even ignore in part, because it embarrasses some theological system to which you are pledged. That is not even Bibliolatry, it is a condition several degrees less desirable.

— THE EDITORS

God's Country

WHENEVER I think of my native land as "God's Country" my thoughts divide into separate, entirely different viewpoints — the good side, and the bad side. I was born in England and am therefore better acquainted with the Isles than with the great North American Continent, although Canada is now my residence. So if I seem to base my thoughts on England, my American and Canadian readers will, I hope, understand and merely substitute places of their own choosing in their own country to draw a parallel.

In all of us who are of the Israel strain there is that inherent love of what we are pleased to call God's Country — of which we so proudly sing as the land of hope and glory, the land of the free. In doing so we are at once both right and wrong because our respective countries both affirm and contradict all that we claim for them.

We believe in God, yet we deny Him; we accept and thank Him for His blessings and the abundance of our harvests, yet we deny a great percentage of our fellowmen the fruits of these abundant harvests. We allow freedom of almost everything to the few, and condemn the many to the slavery of political and financial systems which deny them freedom from fear of want and the social security which is every man's God-given birthright.

But looking first at the brighter side of the picture, my thoughts are of my country as the poet saw it when he penned the line, "Oh to be in England, now that Spring is here"; *Spring*, the time of blue skies and fleecy white clouds, of balmy breezes and gentle showers. It is the time of the song of the lark as it wings its way heavenward, the song of the thrush and the not unfriendly cawing of the crows. It is Spring, in *England*.

What Englishman can ever forget the wonderful green of the countryside, fields white as snow with daisies or yellow with tens of thousands of buttercups; masses of hawthorne blossoms in the hedgerows: the scent of modest violets and bluebells in the dells, or the gamboling of the young lambs in the meadows.

And the English Summertime with long, warm days and extended twilight enchanted by the song of the nightingale and the occasional hooting of an owl; Summertime — when every garden is a riot of color with roses everywhere whose perfume is rivalled only by that of the night scented stocks pervading a fragrance hard to describe! England with its rolling countryside, hills and dales; England with its silver lakes and murmuring brooks, hillsides and moorlands ablaze with purple and white heather.

Surrounded on every side by boundless sea, it has coastlines of shimmering white chalk; or blood red, brown or yellow stone; towering cliffs and jagged rocks; pebbly beaches or low, sandy dunes with glorious sands gleaming in the sun. That is England. It is the land so rich in history; land of castles and abbeys; land rich in folklore and legends; land of Robin Hood and his men of the Sherwood Forest, of King Arthur and his Knights of the Round Table, of St. George and the dragon. It is the land of valiant men: Drake, Sir Walter Raleigh, Nelson, Wellington, King Harold, Richard the Lion Hearted and hundreds of others.

England! It is the land of quaint old churches and sleepy villages, untouched by the passing of the centuries; land of a hundred thousand bells calling all and sundry to rest from the labors of the week and to enjoy with humble and thankful hearts the blessings of a peaceful Sabbath day. It is the land of the Mother of Parliaments, where an Englishman's word is his bond and the voice of Big Ben reverberates 'round the whole world. This, then, is God's Country, the land of hope and glory of my thoughts, where a man can proudly say, "This is my own, my native land," or, "Who lives if England dies?"

And yet, this land of mine has another side to which, try as we may, we cannot close our eyes. For it is likewise the land of great cities with slums and squalor, filth and crime, affluence and dire poverty. My heart bleeds when I think that such conditions can and do exist in my beloved England. Children, dirty and uncared for, play in the gutters of dirty streets, sleep in their ragged street clothes on bare cold floors, and never see the beauties of the countryside, nor do they fish in the brooks or wade in the health-giving waters of the sea. England, with its great industrial cities and towns — black, sooty, dismal — with small hovels called houses in long ugly rows where not even a blade of grass will grow. Then there are great coal mines where men and boys toil long hours in the bowels of the earth, toiling waist deep in water with constant fear of death from deadly gases, cave-ins or explosions. They are slaving for a mere existence. It is my beloved country where multitudes of human beings have to endure comparative drudgery from the cradle to the grave and lack all the finer things of life, merely existing — in poverty and want.

Before God I am ashamed; I never raised my hand to help or my voice in protest.

— JAMES L. DUFFY



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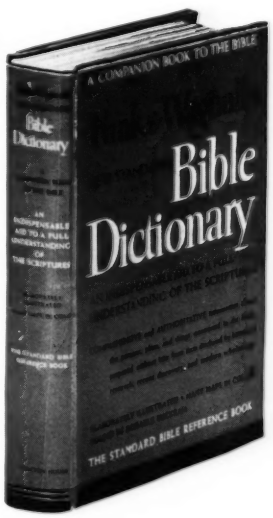
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At the end of Nebuchadnezzar's insanity he arrived at this belated realization:

"And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation.

"And all the inhabitants of the earth are reputed as nothing: and he does according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

"At the same time my reason returned unto me. . . . Now I . . . praise and extol the King of Heaven . . . whose works are truth, and his ways judgment: and those that walk in pride he is able to abase." (Daniel 4: 34–36.)

Nebuchadnezzar was the archetype of the Nebuchadnezzian or Babylonian Succession of Empires now approaching its end on the stage of world history. It will soon be realized by *all*, therefore, as it was by Nebuchadnezzar, that *God is in supreme command*. Even now a steadily enlarging circle of people — thousands and thousands of Christians — are gaining comprehension of the global plan of God through discriminative study of the Bible's great national information and see His hand in history. The correct identification of the Anglo-Saxons as the House of Israel, the identification of the enemies of Israel, and a grasp of the biblical chronology which serves as the framework of history — these are the factors which combine to provide the information needed now!

For as this great drama of human history moves toward its inevitable climax the Supreme Commander has not left in the dark those who desire to know the meaning of things as they are, and who desire also an intelligent anticipation of the future. More and more light is falling on His Book these days to roll away the darkness and the mists of confusion.

The quiet, sure Book is the lodestar, the guide, the *Truth*. That is why Destiny Magazine is being increasingly read and respected, because it is an invaluable ally to the study of the Bible and the observation of the continuously unfolding plan of God in action. Unique in the field of journalism, this publication helps keep the mountaintop view of the present transition from one age to another always unobscured.

