DESTINY

The Magazine of National Life



GOD CHANGES PRESIDENTS

As America Continues Toward Its Divine Destiny

[PAGE 189]

JU[illegible] 1945 25¢ A COPY



The Golden Gate Bridge

Conference at San Francisco

NATIONS have gathered to solve world problems, just as war weary peoples throughout the centuries have tried through association to secure peace. Yet it is never attained merely through forming a confederacy or by nations entering into a league together, nor does the signing of solemn agreements assure security and peace.

God addresses His people: "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." (Isa. 48: 18.) Today the nations are not hearkening to His commandments. Until they do, we shall but say "Peace, peace; when there is no peace."

"Thy works of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever." (Isa. 32: 17.) Is it righteous for member nations, confederating with us to preserve peace, to disregard justice for the small nations, and to destroy the liberty and freedom of people? Be assured God hears the wails of the oppressed millions and the cry of those who suffer as they are torn from their homes and deported into a foreign land. "Thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace." (Jer. 30: 5.)

Only in one way will peace come, and the Bible has contained that formula for centuries. On the opposite page, reprinted from DESTINY for May, 1939, *the only way out* is succinctly stated!

The Only Way Out

NEVER has the world been so confused as it is today. A thousand plans are proposed to bring it out of its difficulties, but still the confusion deepens. Men are beginning to doubt the ability of human wisdom to solve their problems. Even leaders are looking for someone to set a new pattern for their actions.

For centuries peace among nations and between individuals has been earnestly sought by men of good will everywhere. To this end they have worked, but so far without success.

Strife has only been accelerated. WHY?

The reason is man's failure to either comprehend or practice laws which the world must know, which it must keep and do in order to have upon earth the kind of existence that will bring peace to all mankind. Because leaders have not been acquainted with fundamental principles of government, nor with the laws which establish peace, intellectual and moral burdens have been fastened upon all peoples.

The thoughts often expressed that a change of administration in government; lowered taxes; balanced budgets; legislation to keep us out of war, etc., will jointly and severally lead the way to a new day are all of purely superficial merit. None of them are fundamental or basic. The underlying problem is not *material*, but *spiritual*.

Essentially the spiritual solution of our problems is simple. Yet because it is so simple it is so difficult. Briefly stated, it is righteous living — a conduct of our individual and national affairs based on the observance of strict honesty in our relationships with our fellow men. Greed, strife, and dishonesty in business dealings are translated into international relationships. Nations are only groups of individuals, and what is evident in relationships between individuals is manifested on a larger scale in national and international activities.

Peace, prosperity and happiness are by-products of righteous living, resulting from the observance of the principles of the golden rule. Because men have disregarded the revealed principles of eternal righteousness, they are today experiencing the culmination of their own acts — the accumulated result of what they have sown.

What do we mean by "righteous living"? *Just this — an understanding and an application of the ideals of Jesus Christ.* To the humble His life has altered the face of history and has given the certainty of power that the doctrine of might shall be dispelled. Men may therefore be assured that whatever they may lose in worldly prestige by acts of gentleness or humility to counter wrongdoing will be more than recompensed by the progressive attainment of spiritual power. The teachings of Jesus Christ put into everyday practice will change individuals and nations from conditions of selfishness and strife to unselfishness and peace, and NOTHING ELSE WILL. No statesman or clergyman, president, prime minister, dictator nor pontiff can cure the world's economic and spiritual ailments unless through him the peoples are led into ways of righteousness and nations accept and live by the ideals of Jesus Christ. Obviously His ideals were God's plan for mankind — a blueprint for the direction of human behavior — otherwise they would never have been uttered and recorded in the Bible. Just so, God created man in His own image and likeness to do His will individually and as a group, to love one another, and thereby have an ideal condition on earth. Without God's spirit and purpose, man is as useless in carrying out the Creator's plan as the automobile is without the life-giving spark of the generator. Man *must* recognize that God's plan for His will to be done on earth among men can only be accomplished by men who are actually *vitalized by His spirit*. This is THE way.

While the Ten Commandments are universally accepted as the highest moral code, there are other God-given laws which govern jurisprudence; monetary regulation; true standards of wealth; taxation; interest and debt; and all other things which have to do with the moral and economic life of nations. We are bound by these laws just as surely as we are bound by the Ten Commandments.

When as individuals men believe and accept Jesus Christ they will as *nations* know, keep and observe the laws He ratified and confirmed in His life. Then, and then only will the problems of the world be solved.

This is *THE ONLY WAY OUT!*

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.

CONTENTS

ANTI-SCRIPTURAL AND ANTI-CHRISTIAN	188
THE BREVITY OF THE BIBLE	205
DEAD AND DYING DICTATORS	186
THE WILL TO ENFORCE	187
THE FACTS OF CHRISTIAN LIFE	209
A FALL TERMINAL	196
FOREWORD	184
GOD CHANGES PRESIDENTS	189
THE GREAT CONFEDERACY	186
HIS WORK WAS FINISHED	185
THE LEOPARD'S SPOTS	187
LETTERS	214
ONE GOSPEL: TWO PHASES	197
THE ONLY WAY OUT	183
OPENING THE CONFERENCE	188
SAFE PASSAGE FOR BARUCH	191
TIME	206
THE TITLE DEEDS TO PALESTINE	192
WAS JESUS JUST A GOOD MAN?	207
WHAT IS THE NICOLAITANES' DOCTRINE?	203

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.

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

(Registered U.S. Patent Office)

Published monthly by Destiny Publishers, with offices in Haverhill, Massachusetts. Year's subscription, $3. Two years, $5. Life subscription, $35. Your own and a Gift subscription, $5 a year. Single copies, 25¢. In countries other than the United States and its possessions or Canada, $3.50 a year. Canadian Money Orders should be made payable at Toronto, Ontario. Canadian subscriptions may be entered through Destiny Publishers of Canada, 313 Sherbourne Street, Toronto; South African subscriptions through Destiny Publishers of South Africa, 65 President Street, Post Office Box 3178, Johannesburg. Entered as second-class matter at the Post Office in Haverhill, Mass., under Act of March 3, 1879; additional entry at Concord, N. H. Printed in the U. S. A. The writers are responsible for views expressed in signed articles. Changes of address must reach us by the 10th in order to be corrected for the following month's issue.

The contents are copyrighted, and must not be reproduced either in whole or in part without the written permission of the publishers. *Copyright 1945 by Destiny Publishers, Haverhill, Mass.*

VOL. XVI, NO. 6 JUNE 1945

DESTINY
The Magazine of National Life

THE MARCH OF HISTORY

HIS WORK WAS FINISHED

THE death of President Roosevelt is a tragedy for his family and for those who were committed to carrying out his policies. In his passing we have lost a leader who was internationally recognized as a tactful and accomplished diplomat. But this in no way means that his death is tragic insofar as the welfare of our nation is concerned. God has removed a national and world figure in the furtherance of His designs, for the life of a public servant is governed in accord with God's purposes.

President Harry S. Truman took office following the death of Franklin D. Roosevelt and the United States of America acquired a new leader to guide this great people during these difficult times. The change in leadership was in the plans of God.

In reviewing the events for the last twelve years Mr. Roosevelt, in the providence of God, accomplished a definite purpose. The time was at hand when, in the history of our nation and of the world, the old order was destined to pass away. Already, as the result of World War I, Continental Empires had passed away and judgment came upon great religious systems such as the Greek Orthodox Church in Russia and the Mohammedan Caliphate. Great political changes in Europe brought dictators to power who through the promulgation of the doctrine that "might makes right" gave impetus to preparations for war.

And all was not well on the economic front, for the time was also fulfilled for the Babylonian system of Mammon to come to judgment. A man was needed, in the plans of God, to wreck the system and no better way could be devised to accomplish this end than to dissipate its wealth until the weight of indebtedness would destroy its prosperity. Franklin D. Roosevelt was the man selected in the providence of God for this purpose. He was born into wealth and knew little of the value of money. As Governor of the State of New York he spent freely of the taxpayers' money and then continued such spending as President of the United States. Doing so, all preceding records for appropriating public funds were broken, even before the declaration of war. This necessitated an unprecedented increase in tax levies dangerous to a country's prosperity. To all this there was added the pledge of material and financial support to the nations around which, if carried out in full, can have but one ending, financial ruin for all.

Our national debt has pyramided until there is little likelihood of relief; in fact, prophecy indicates that the time has come when the system itself will ultimately be brought to complete judgment in conformity with God's declaration of its complete overthrow. So violent will this be that John likens its destruction to a great millstone being taken up and cast into the sea, and says:

"Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." (Rev. 18: 21.)

Under the leadership of Mr. Roosevelt the system ripened for judgment. The assigned task completed, Mr. Roosevelt was removed, a President who became the leader of this Great People and then broke every precedent in his election to a third and then a fourth term of office.

Internationally, as the head of this Great Nation, he was recognized as a world leader and as such was instrumental in bringing America, with its technical skill and mass production, into the war against Germany. In the conferences of the Big Three, according to reports, he played the part of the conciliator between Mr. Churchill and Stalin. Thus in Mr. Roosevelt's death there was removed from office one who had become committed to a policy of appeasing Stalin. And so, just as God removed Chamberlain, who undertook to appease the Assyrian (German) enemies of Israel, God removed Roosevelt, who was undertaking to appease Stalin, the leader of the nation Ezekiel designates as Gog and destined to make a treacherous move against God's people; the nation whose opposition has brought forth the declaration from God: "I am against thee, O Gog, the chief prince of Meshech [Moscow]."

Appeasement of this potential enemy of Israel has now ended and Stalin will soon move to carry out his plans leading to the Armageddon phase of world conflict. (See "Final Theater of War", DESTINY for September, 1944.)

During the interim President Truman will face ever-increasing difficulties engendered by the new situation resulting in the discard of this policy of appeasement. In his address to Congress the President quoted from Solomon's prayer and asked God for wisdom and understanding that he might be directed in handling the affairs of His people. We believe God will answer his prayer and grant to him the wisdom, knowledge and understanding so needed to rightly guide our nation through the troubled seas and tempests which lie ahead.

May God grant unto him all he has asked and give that wisdom which will enable him to choose the right and reject the evil in the momentous decisions he must make in behalf of this Great People.

THE GREAT CONFEDERACY

FOR more than a decade and a half DESTINY has warned of a coming Great Confederacy which, under the leadership of Soviet Russia, would menace the security and peace of the Anglo-Saxon world.

From time to time we have been severely criticized for taking such a stand and the source of some of this opposition has been astonishing. Some Christian men and leaders have undertaken to declare that the Soviet experiment was an attempt to institute the principles of the Kingdom of God upon earth. But Jesus declared that if it were possible the very elect would be deceived. It is certain that those who confuse the bloody rise of Bolshevism in Russia, marked by violence, torture and death on a scale hardly exceeded in the history of revolution with the establishing of the Kingdom upon earth are deceived in their lack of discernment. It is difficult to fathom the reasoning and mentality of those who can see in the past and present cold-blooded acts of the leaders of the Soviet Union even an indication of establishing the Kingdom. As stated in "An Evil Design" (DESTINY for March, 1944):

"Our purpose in setting forth the danger of dealing with the Soviet Union has not been because of anti-Russianism but because we believe God. Through his prophets He has warned of planned deception that would lead to a treacherous move which would be made against us by Gog of the land of Magog. We would that it was otherwise, but wishful thinking will not save us from the evil plans of leaders who subscribe to the doctrines of Communism."

Today it is possible to more clearly visualize the certainty of the coming treachery of which God speaks, for the Great Confederacy is now in the process of being formed as Moscow completes one pact after another with those nations she brought under her domination. The latest is the signing of a twenty-year treaty of friendship, mutual aid, and post-war collaboration by the U.S.S.R. with the Warsaw Polish provisional government.

The signing of this pact took place as Molotov was flying to meet and discuss the Polish issue with President Truman and our State Department. This Lublin government of Poland is not recognized by Great Britain or the United States of America, yet Stalin went ahead and made this twenty-year pact before Molotov arrived for his discussions.

Stalin gave an indication of the importance he attached to the treaty by a lengthy speech overflowing with praise. This pact marks the binding of three Slav governments to Moscow in a solid accord.

Thus, despite the refusal of Great Britain and the United States to recognize the Lublin government, the treaty gives this Polish provisional government new prestige.

With three Slav governments in solid accord with Moscow, bound by a treaty in years of friendship, plus the fact that Stalin has already subjugated the Baltic States and to which must be added the possibility of many other countries aligning themselves with Moscow, all shows how blind men can be as the Great Confederacy takes shape.

Moscow may temporize for the present because of world opinion and thus delay the final move for world rulership until a time when Stalin will feel confident that he can ignore public and world opinion. That move will come when the confederacy has been strengthened and its military might made sure. Thus many nations are preparing to march under the Red Banner* while God through His prophets has used Soviet Russia and this coming Great Confederacy as an event sign of major importance! Because this is so, Prof. C. A. L. Totten of Yale University could write in 1897 A.D.:

"We pronounce Russia the enemy of Great Britain and America . . . we voice the prophets in damning her policy, we warn the English-speaking race wheresoever they are colonized, and under whatsoever flag they are marshalled, that Gog, the Land of Magog, the Prince of Rosh, Meshech and Tubal, is their sworn and determined enemy *to the sword's hilt*."

If Professor Totten could see this fact so clearly from the Bible prophecy and current history in 1897 A.D., what would he say were he alive today? If Russia was a menace forty-eight years ago, under Godless Soviet direction today he has become a thousandfold more dangerous.

DEAD AND DYING DICTATORS

MUSSOLINI is dead. The reports indicate that he who was responsible for tyranny, terrorism, and the death of so many died as a coward before a firing squad. But what is of special interest to us is that it was in the city of Milan where he died, the city where Fascism was born. Thus is fulfilled Esdras' prophecy that he would die in his own bed, and he did by dying in the place that gave birth to the movement which brought him to power.

From all the reports, Hitler too is either dead or dying, and thus the end has come and is coming upon two godless and wicked men who must now face judgment before Him who will reward them according to their deeds.

Esdras informs us that the Evil Eagle has three heads. These heads are personified in the respective dictators at the head of Nazism, Fascism and Communism. The head in the center (Mussolini and Fascism) has now disappeared and the head on the left (Hitler and Nazism) is going down before the sword in the hand of the head on the right (Stalin and Communism).† Thus the stage is being set for the next phase of activity which will involve this remaining head and God's people Israel.

Because of the activities of this remaining head the Lion is shown by Esdras as challenging the Eagle for its evil ways. Soviet Russia is as evil and wicked as were either the Nazis or Fascists. Already Stalin has triumphed over Great Britain in all the Balkan states and has won in every move looking to the consummation of Soviet plans for the domination of all Europe, Asia later, and finally, the whole world.

---

*See "Marching Under the Red Banner," DESTINY, March 1945.

†See "An Eagle with Three Heads," DESTINY for November, 1943.

In the death of Mussolini and in a dying Hitler the way is opening for the next major act in which Stalin is destined to play a prominent part. Esdras has clearly outlined these moves and the ultimate result, for nothing good can be said of the regimentation and "social engineering" under Soviet tyranny. Thus Great Britain and the United States of America in opposition thereto face the most critical period in their history, a period fraught with trouble, during which we can expect violence and bloodshed.

Communism, under the leadership of Stalin, will seem to be gaining one victory after another and may attain even unto greater power and reach heights not yet foreseen by men in the bid for world supremacy. But just as Mussolini and Hitler failed so will Stalin, though he may cause untold suffering and death before Soviet power is finally destroyed.

God has decreed that His people Israel shall come into world rulership in order that justice, equity and peace may be established throughout the earth. The tyranny of dictators must pass away.

The world therefore faces a titanic struggle as these two ideologies of government meet in mortal conflict: Communism with its regimentation and tyranny, endeavoring to enslave the world; and Anglo-Saxondom with its love of liberty and freedom and the desire that justice, equity and peace be established throughout the earth under the rule of law.

Righteousness will ultimately triumph. Meanwhile, we face a time of trouble and humiliation which will compel our nation to turn to God for His blessing in order that we may be saved from final defeat.

THE WILL TO ENFORCE

JUST before the repeal of prohibition the idea was sold the American people of the impossibility of controlling the liquor traffic by prohibition. Bootlegging and lax enforcement of the law contributed to educating the public into accepting the thesis of unenforceability as an established fact. In reality financial interests desiring profit from the liquor traffic and the lack of sympathy on the part of law enforcement officers with the law plus the fact that some officials were in league with those violating the law caused the failure of prohibition in the sight of the public. But even under such conditions it was not a failure compared to conditions extant in drunkenness and debauchery.

A situation many times more complicated in comparison to the enforcement of prohibition confronts the nation in rationing the necessities of life, bringing into being black market operations. But we do not hear, as in prohibition days, of the need of doing away with the law because there are some who will violate its provisions; instead, the machinery of enforcement is strengthened and there is an official determination to punish violators as evidenced in arrests and prompt convictions. This is as it should be.

An interesting lesson should be learned. If the complicated system of rationing can be enforced, then the failure of prohibition was not due to the inability of enforcing the law but to the desire on the part of those entrusted with its enforcement to nullify its effectiveness. This desire had public approval as a result of skillfully planned and executed publicity on the part of those desiring repeal.

Every argument advanced for the repeal of prohibition *has a thousand fold more reason for being used against the continuation of rationing*. Why do we not hear such arguments now? The answer is simple. Men did not want to enforce prohibition but they intend to enforce respect for the more complex system of rationing.

Was the Eighteenth Amendment a failure except for those who wished to capitalize on the sale of liquor? U.S. Census Bureau records show that during the time of its enforcement insanity traceable to liquor decreased 66 percent; crime decreased 54 percent; the death rate decreased 20 percent; general drunkenness was off 70 percent and savings bank depositors increased 400 percent!

THE LEOPARD'S SPOTS

FOR many years we have directed attention to the prophetic warning of the need of God's people remaining free from entangling alliances with the nations around them. When Israel failed to heed such warnings and their leaders entered into foreign alliances God dealt with them and their leaders for violating His laws.

Our nation today is being urged to depart from the traditional policy of remaining free from such entanglements and to become one of many nations in a world alliance to maintain peace. The objective is good but the method proposed will not bring to pass the desired end, world peace. It is one thing to enter into close ties with the Israel nations, such as Great Britain, but quite another matter when we assume that Soviet Russia should also be one with us in international commitments.

Attention has been directed from time to time through DESTINY to Ezekiel's prophecy regarding the great confederacy that would, in these last days, be formed under the leadership of Moscow. But because the Red Armies have done well in the past and made it possible to defeat Germany at an early date our nation has, to a large extent, been unmindful of the need of distrusting the Soviet program.

In referring to the Yalta conference (DESTINY for April, 1945) we appraised it as a diplomatic victory for Stalin, which subsequent events have confirmed. The leader of Communism secured at that conference far reaching concessions from both Prime Minister Churchill and President Roosevelt in return for his support of the world security organization.

The death of President Roosevelt has now brought into question many of his personal commitments. Lest our present leaders forget the importance of heeding the warning to remain aloof from such alliances, God asks the question and by inference answers it:

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." (Jer. 13: 23.)

Study the history of Communism from its inception under the Soviets. What a terrible spectacle! Infidel, atheist, agnostic and skeptic can well be applied to its leaders who fight against Jesus Christ and His laws, vowing they would destroy God and drive Him from His throne. Millions were murdered in order to establish godless control over the unfortunate Russian nation. The Bolsheviks murdered and burned the bodies of the Royal family of Nicholas II of Russia and the world was horrified. Those who apologize for the past misdeeds of these murderers try to tell us they have now changed and become respectable.

But when the full story is told of Soviet tyranny in countries recently occupied the picture will be far from pleasant. When the facts are fully known it will be recognized that the spirit of cruel oppression still lives in the hearts of these evil men.

At the moment, Stalin and his cohorts are endeavoring to gain their objective with the least possible trouble to themselves. It is by giving a minimum of concessions so long as their program can continue for in this way they hope to finally attain their objective. But anyone who for one moment assumes these former Bolshevik leaders are ashamed of their past deeds and have now become saints ready to help lead the world into the paths of peace are unmindful of God's appraisal of their evil acts and of the inability of such evil men to change their ways any more than the Ethiopian can change his skin or the leopard his spots!

Jesus gave us a method by which men were to be known regardless of the outward appearance. Judgment is to be based upon their fruits. He said:

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." (Matt. 7: 16–20.)

What are the fruits of Communism under its present leaders? Has that fruit been corrupt and evil in the past? If so, can this tree ever bring forth good fruit?

The long list of murders, the evil program of "social engineering" with its deportations, death and destruction are some of the evil fruits of the tyranny of Communists much in evidence today in countries under the control of the iron discipline of Stalin.

We prefer to accept Jesus' advice when He warned that a tree bearing such fruit will never be able to bring forth that which is good. Both Great Britain and the United States will awaken to the realization of all this when the folly of trying to appease Stalin becomes apparent. Our nation can avoid much future suffering and escape a great deal of trouble if we will but believe God and give heed to the instruction of His Son, Jesus Christ.

OPENING THE CONFERENCE

THE San Francisco Conference was opened without prayer, for fear of offending the pagans among us. This is an offense to God whose blessing is essential for the success of all our undertakings.

Amos asks the question: "Can two walk together, except they be agreed?" (Amos 3: 3.) While the New Testament expresses it:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (II Cor. 6: 14.)

It is impossible for us to leave God out of our deliberations and expect to attain success in this or any other conference. God was not considered or brought to mind at Versailles and we know the results which have followed its deliberations. Will San Francisco secure the blessings of Him whom they ignore and refuse to petition for His blessing upon their undertakings? How can the nations walk together when they are not even in agreement on the need of the blessing of the Almighty?

ANTI-SCRIPTURAL AND ANTI-CHRISTIAN

THESE are the days of which Amos spoke when he said of this time: "The prudent [cautious] shall keep silence in that time; for it is an evil time." And so the cautious and timid, for fear, remain silent while those who speak openly regarding truths distasteful to certain pressure groups become well aware of the evil times in which we live *because of the slanderous innuendoes of the smear mongers.*

For example, because we believe the national message of the Bible and are therefore presenting the entire truth regarding the disposition of Palestine, facts distasteful to the Zionists, we are immediately labeled anti-Semitic. But we are not anti-Semitic for, being of the House of Israel, we ourselves are Semitic. Of course, what those who are thus labeling us would like to imply is that we are anti-Jew. This also is incorrect for we are not in opposition to anyone because of race or religion, but we do find ourselves in opposition to a program sponsored by the Zionists regarding Palestine — for that program is definitely unscriptural.

We shall continue to proclaim the truth for truth's sake, letting the chips fall where they may. If, in the light of that truth, the program of the Zionists is not in conformity with the Holy Scriptures, why blame us? What the Zionists and their sponsors should do is to conform with the facts and not continue to ignore God's declared purposes. We challenge those who would silence our testimony to prove that what DESTINY presents on this question is contrary to the Scripture.* This has never been done, nor can it be shown that our statements regarding the rightful heir to Palestine are in opposition to God's Word!

There is another and serious side, however, to this issue for if the Jews wish to continue their campaign of falsification and "anti-Semitic" labeling, in the hope of suppressing the facts of Scripture, then Christians should accept the challenge. The Zionists' aspirations are anti-Scriptural and the Jews are anti-Christian. In the "hue and cry" raised by the Jews through the smear technique there is but a smokescreen to hide their own anti-Scriptural and anti-Christian attitude. It would be interesting indeed to test their anti-Christian program under such laws as they are now proposing for the purpose of making it unlawful to criticize their race or speak against their religion. Christianity is a religion and this is a Christian country, not a Jewish nation.

The evidence furnished through the utterances of many of the leaders of Jewry indicates that if it were in their power they would destroy all vestiges of Christianity. The Jew who embraces Christianity is often treated as though he were dead by his Jewish relatives. Yet, despite these facts, the Jews are securing support for their program from leading Christian churchmen who are unaware of the biblical facts regarding the disposition of Palestine.

Let us face the issue on its merits. Doing so, let both the Jew and Christian alike re-examine all the scriptural evidence regarding the title deeds to Palestine. Upon the basis of an impartial acceptance of that evidence, the issue can be settled; but if the Jews persist in labeling "anti-Semitic" those who present scriptural evidence which the Zionists wish to ignore or suppress, then it is clear that they fear the effect the truth will have upon the consummation of their plans. Such fear of the truth is in itself anti-Scriptural and anti-Christian, both in attitude and in belief.

* See "Who Shall Possess Palestine?" By Howard B. Rand. 16 pages, 15¢ postpaid. Destiny Publishers, Haverhill, Mass.

God Changes Presidents

By W. C. NABORS

April 18, 1945

PRESIDENT ROOSEVELT'S death was in the Providence of God. There is no question concerning this when the factors in this context are considered, as will be shown. Who, then, is prepared to challenge the wisdom of God's providential change of Presidents at this time; and why, therefore, not try to understand the wisdom through the effect rather than to challenge the action?

Let us attempt an evaluation of the results in the light of God's plan for world affairs, in which our late President played so great a part! The simple fact that his death was providential proves conclusively that in God's great plan during this world crisis President Roosevelt's task, in so far as it fitted into God's program, was completed. God therefore willed that another, whom He had prepared, should take up the work.

No event since Pearl Harbor has so suddenly and completely changed the course of our nation, for no two men are alike. Even though a "true-man" continues our national policy for waging war and for guaranteeing the peace, he will use different men and different methods in many places to obtain those objectives and very soon we will recognize that the Truman administration is separate and apart from the former.

The fact is that Mr. Roosevelt will go down in the history of our nation as one of the greatest presidents and will be given due credit for his strong character used to save us from the fear panic of 1933 and to lead us out of our fog of isolationism, which threatened the destruction of the nation, into preparedness and victory over the Axis. Their plans for world domination and our destruction and Mr. Roosevelt's leadership of defense causes us to stop as we glance forward to victory while we look back and wonder why it took us so long to catch up with his plan of defense.

But the facts are incomplete unless and until we admit that Mr. Roosevelt also had his faults and weaknesses. We must take into account both sides of the character of this great man. His very nature was to dominate. This trait served to pull the nation by the sheer force of his personality out of its fear and lethargy. He could not delegate authority. He worked himself to death because he would not assign tasks to others better qualified for certain *specific* duties than he. His burdens increased because he failed to get and use the counsel of men with honest convictions not willing to become subservient to his personality. To defeat deflation and depression he created inflation and a boom only to see them begin to get out of hand. A man born with the proverbial silver spoon and a life record of inflationary spending was not qualified to guide the nation through economic reconstruction. He could not cut loose from old friends and political supporters but stood by them to a fault, thus permitting infiltration into his administration of incompetence and even subversive elements until he became entwined in his own past, both in his internal policies and his foreign policies.

This one man administration revealed to the people of the United States the pattern of a dictatorship with its necessary alphabet rule and road to personal servitude and sacrifice of personal liberty. We learned what God's Word had declared — that the administration of government is given to "Israel." No *one* save Christ himself is capable of directing all the affairs of all the individual people, yet all the individual people are incapable of government except they strictly limit their activities to the administration of God's Divine Law.

The spiral of regimentation to force conformity in an ever increasing field of authority reached its climax in the secrecy of the Yalta agreements.

Like Moses of old he desired most to lead Israel into the Promised Land and peace but failed to adhere strictly to God's instructions and methods required. Clearly God's Book has told us that Israel and Israel alone is to be used as His battle-axe for this purpose and Israel and its leaders are fully warned to make no deals or agreements with their enemies but to trust in God as His servants and to fight uncompromisingly for righteousness, justice and the laws of God. The penalty of failure to observe rigidly this rule was death, short of the goal. It applied to Moses, a great leader of Israel. It applied to Roosevelt, a great leader of Israel.

What a godsend to the nation was the timeliness of his death. Can you imagine the world complications had he lingered, incapacitated for months, at this stage of the world's crisis? The very nature of his passing suggests God's consideration of both the individual and the nation.

Since Mr. Roosevelt's death made Mr. Truman the President of the United States, it follows that the result is as much an act of God as the cause. To get a preview of the Truman administration, therefore, let us appraise the outlook in the light of prophecy and the revealed plan of God. Seven is the cycle of completeness (page 59, "Prophecy on Parade" *) and it is not an accident that Mr. Truman is the *seventh* vice president to succeed to the presidency upon the death of the President. This suggests that the Truman administration shall cover the history of the nation dealing with the completion of God's promise to that nation.

Let us note the timeliness of the beginning of the Truman administration. It is as important as the *end* of the former. It comes just preceding the San Francisco Conference which is the culminating conference of all conferences of the Roosevelt administration and was to deal with the one big world question of the security of the peace, as we recognize the one great source of World War III would have to be one of the Big Three from which we must eliminate Britain and the United States as they are the peaceful multitude of II Esdras 13: 39 and 40. If you would get a preview of this conference and its result, it is revealed in II Esdras 13: 41 where, please note, this peaceful multitude "took this counsel among them-

* PROPHECY ON PARADE by W. C. Nabors. 40 chapters, 37 charts, page size 6 x 9¼, 292 pages, $3.75 postpaid. Destiny Publishers, Haverhill, Mass.

selves, that they would leave the multitude of the heathen" and further "that they might . . . keep their statutes, which they never kept in their own land." Attempt here is made to suggest that Israel will repeat in this new period of her history that covered in her past by the record here given.

Mr. Roosevelt had appeased Russia to the point where he himself admitted before his death that it was time for a showdown. Then, like Mr. Chamberlain, his mantle fell to another.

Mr. Truman has announced that he will not attend this conference, therefore more responsibility rests on the delegates and particularly on such leaders as Secretary of State Stettinius, Senator Vandenberg and others. *Now* they go to the conference released from any dominating personality, directly responsible to the people of the United States for their trusteeship.

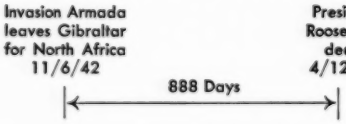
It begins to appear that the strength of Mr. Truman's administration will be his strength in the points of weakness of his predecessor. Having come up through the ranks of life the hard way and having dealt with men so hardboiled they had corns on their consciences, he is better qualified to analyze and understand their motives. Overwhelmed with the magnitude of the task before him and with the knowledge that no one man on earth could make all of the decisions and meet all the tests he will no doubt seek God's counsel and use all of the branches of government and all of the able counsel of the experienced men of our nation, living out the answer to his prayer * in his first address to Congress to occupy the rôle of the servant of God.

The Proof

God has a marvelous way of proving Himself. The key to understanding this proof is in His instructions to believe Him and *watch*. When this is done it is discovered that the story of the Bible tells in advance the origin, history, geography, government and destiny of the nations of the world. It is then noticed that these nations are living out in their history exactly the promises foretold. Certain events are then noticed which are explainable only as acts of God which serve as the main guide posts to cause these nations to follow the foretold pattern. Next it is noticed that the whole story is set to a fixed timetable, and that these events in the Providence of God are timed with a rhythmic precision conforming exactly to this fixed timetable. By watching the precision of these acts of Divine Providence and the relation each of them bears to the others and the relation and sequence that all of them bear to the original story told in God's Word, it is realized that this is God's method of proving Himself. There is no plausible explanation except that God, in His Divine Providence, is directing these affairs, hence we conclude that, by all the rules of evidence, *God is proving Himself*.

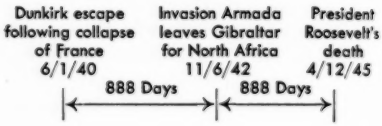
If the death of this great world leader, Mr. Roosevelt, is thought of as in the Providence of God, it immediately suggests God's intercession in world affairs and it appears that our study of chronology should bear some proof that it was of God. Let us recall God's assurance in Matthew 10: 29 that the value of two sparrows is less than a farthing, "yet one of them shall not fall on the ground without your Father," followed by the statement, "Fear ye not therefore, ye are of more value than many sparrows." It is unthinkable that the one man occupying the key position of all world leaders, representing the nation which is the balance of power in a time of the greatest crisis in world history, could fall without the knowledge and permission of The Most High God who "ruleth in the kingdom of men and giveth it to whomsoever He will." If this act of God was His intercession for a divine purpose, it should be so indicated by the number 888, which is the number to identify intercession as portrayed time and again in previous writings.

Mr. Roosevelt died April 12, 1945. Looking back 888 days we see the measure points to November 6, 1942.



Here we should recall that this was the day the great combined armada of the British Commonwealth and the United States moved from Gibraltar to French North Africa (*see* page 192, "Prophecy on Parade"; note the same measure and its application of intercession from the French-German Armistice to the scuttling of the French fleet shown on Chart 20, page 193). God had promised the world to use the tribes of Joseph — Ephraim and Manasseh — to intercede and furnish the leadership to regather Israel and destroy Israel's enemies. He would have them know, however, that He was able to do this regardless of the overwhelming forces of the enemy and the seeming plans of man to the contrary.

This is not the first time His intercession was revealed for if we go back another 888 days, it points to June 1, 1940, the initial day of the Dunkirk escape following the collapse of France.

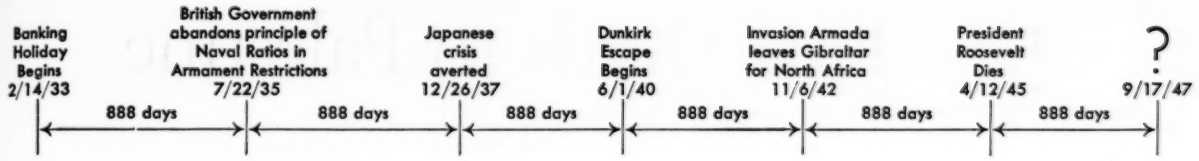


Still another intercession is revealed when we look back another 888 days and recall the Japanese action at Nanking in sinking our *Panay* and other ships of both the United States and Britain. The crisis of premature war was averted around this date of December 26, 1937.

Continuing the chain of events backward on the scale of intercession from December 26, 1937 our attention falls to the date July 22, 1935. At this stage of world events the war-like moves of Hitler and Mussolini were attracting world attention. The machinery of the League of Nations appeared inadequate. Hitler had proclaimed conscription and the remilitarization of Germany March 16, 1935 (*see* page 106, "Prophecy on Parade"). Mussolini was threatening and making demands on Ethiopia. World disarmament agreements were appearing as scraps of paper. On July 22, 1935 the British government announced in the House of Commons its decision to abandon the principle of Naval Ratios in the discussion of armament restrictions. In retrospect the value of that decision at that time appears as a lifesaver against Germany's later submarine attacks.

Looking at one more link in this chain we go back another 888 days to February 14, 1933 and find it regarded as a memorable date in the history of our nation for it was the *beginning* of the bank holiday and the fear panic of 1933 which "made Roosevelt."

* In Mr. Truman's first address to Congress he used as a closing prayer the prayer of Solomon taken from I Kings 3: 9 which is: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"



Now let's take a look at the chain. Note there are *six* intercessions revealed. *Seven* is the number of *completion!* If you are to do a little personal thinking into the future, the seventh date is September 17, 1947.

(For further, detailed information and proof under previous publication dates refer to the index of "Prophecy on Parade" under the following: Chronological Factors; North Africa; Dunkirk; Divine Intercession.)

* * *

An interesting observation comes from Senator Vandenberg's article in *The Saturday Evening Post* (March 17, 1945) titled "Let's Try to Prevent World War III." Among several other interesting statements made while discussing the two constitutional methods by which this nation can enter war (one which permits the President to take action in the national defense without consulting Congress, the other through a formal declaration of war by Congress) he then made the significant observation that the President has used our armed forces abroad 76 specific times without Congressional sanction while Congress, since the beginning of the government, has declared war *six* times. All Bible students know that the one final war to climax at Armageddon is yet to be fought and many believe Russia and her devoured satellites and confederates who form "the multitude of the heathen" comprise this final Great Confederacy which is the last enemy of Israel. If Mr. Truman, who is the *seventh* vice president to succeed to the presidency through the incumbent's death, is forced to use our armed forces abroad for the *seventy-seventh* specific time and Congress declares war for the *seventh* time, does it not suggest that "this will be it"?

Safe Passage for Baruch

THE BOOK of Jeremiah contains a short chapter — the 45th — that is highly significant. It is the prophet's special message to his scribe, Baruch. By content and context it adds important weight to the other evidence for "safe transit" of the Jeremiah party, including Baruch and the two daughters of Zedekiah, out of Egypt (where they are last reported in the biblical record) and on to any land wheresoever they might have gone.

Jeremiah himself was promised protection early in his career (Jer. 1: 19), as a part of God's reassurance in giving him his commission of great responsibility for preservation of the nation (v. 10). This promise, plus the prophet's own record of the Egyptian journey, gives sound grounds for saying Jeremiah was one of the "small number" that escaped death in Egypt and returned to Judah (Jer. 44: 14, 28). The future tense indicates that these words were set down in Egypt before the return to Judah, and smuggled out by one of the "small number," doubtless either Baruch or the prophet.

In Jeremiah's 45th chapter, beautifully worded, we find him mediating assurance of divine protection to his faithful secretary — despite all the evil fated to fall upon the land. The inclusive words, "in all places whither thou goest" (v. 5), seem to forecast travels far from home — and the promise certainly included the perilous trip to Egypt if it meant anything at all.

In regard to both prophet and scribe, then, God's pledges would surely have failed had they perished in these Egyptian circumstances, forced on them despite Jeremiah's faithfulness in revealing God's warning against the trip (ch. 42) and Baruch's loyalty in writing the whole thing down.

By what pattern of simple justice, what form of divine dependability, could they have been permitted to suffer with their defiant captors the punishment meted out for disobedience? Obviously both of these servants of God were delivered.

But the heart of Jeremiah's life-work, for which he was sanctified before birth (1: 5) and in which he was ably aided by Baruch, was guarding the royal daughters — last survivors of David's line, to which God had promised perpetuity. This covenant implied special protection for each succeeding Davidic generation. For the prophet and scribe to have escaped Egypt without at least one of the girls is unthinkable, and our belief in God's preservation of these two wards — in fulfilment both to Jeremiah and to David (as indeed to all Israel) — is given multiplied support.

Linked with the recorded arrival in Ireland about this same time of the "great prophet," accompanied by a princess and a scribe called "Brug" as well as certain revealing articles of royal paraphernalia, these conclusions make marvelously sure God's method of keeping his word both to individuals and to his chosen nation.

— CLYDE CRUSE

The Title Deeds to Palestine

By REV. E. J. SPRINGETT

Toronto, Canada

THE question of the ownership and settlement of the land of Palestine has assumed first class importance. With ever growing momentum the Zionist organization has pressed its claims and as this is written is proclaiming its purpose of making the matter of the right of the Jewish people to the ownership of Palestine one of the major issues to be discussed at the Conference at San Francisco. Because the Zionist organization has gained the support of many well-meaning but ill-informed people, who profess and call themselves Christians, and who have allowed their names to be used as evidence of their support of the propaganda of the Zionist movement, let us examine the Palestinian question from the one point of view which cannot be gainsaid, and which, in the last analysis, will have to be accepted as the final basis of its settlement.

There is only one authoritative source from which accurate information can be derived regarding *the ownership and Title Deeds of Palestine.* I refer to the Bible, particularly to the Old Testament Scriptures of the Christian which are, of course, the Torah of the Jew. The Bible states categorically to whom Palestine belongs by right of direct gift and of heritage and portrays in unmistakable language the future of that land.

Palestine is the geographical center of the land surface of the globe and therefore occupies a most important place strategically. It is this fact which has caused its possession to be the envious concern of many European powers.

It was and is the birthplace and cradle of the three great religious systems of the world; and thus by Hebrew, Christian and Mohammedan is held in veneration. It is rightly called the Holy Land, for there the Saviour of the World and the Redeemer of Israel was born, lived, died and rose again: "for us men and for our salvation." From the Mount of Olives near Jerusalem He ascended into Heaven and to that Mount of Olives He will return at "the battle of that great day of God Almighty"; and from Jerusalem He will administer the New World Order which is verily and indeed the Kingdom of God functioning here on earth:

"For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 3-4.)

Now, before dealing with the Bible statements which alone have any basic authority, let us examine briefly certain facts of history which may be regarded as comparatively modern, inasmuch as they concern our generation.

On December 11, 1917, Jerusalem, the Holy and Eternal City, was evacuated by the Turks and occupied by British Troops under the leadership of General Allenby. The resultant liberation of Palestine was the cause of great rejoicing to Christian, Jew and Mohammedan. It was also of particular significance to all students of prophecy for it marked the beginning of the end of the great chronological period known as the "times of the Gentiles," and it was the direct fulfillment of the period specifically named by no less an authority than our Lord Jesus Christ, who declared (see Luke 21: 24): "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." The "treading down" ended with the British occupancy and "the times of the Gentiles" were thus fulfilled. Now note well, the release of Jerusalem, and thus of Palestine, cost a heavy price in blood and treasure; and on the Mount of Olives, on the very site of the camp which Titus occupied when besieging Jerusalem in A.D. 70, there is today a cemetery containing the graves of 2,584 British dead who fell in and around Jerusalem. Other facts must also be borne in mind: "the League of Nations" was not in existence when Great Britain rescued Palestine from the Turks; the League of Nations has never contributed one cent towards the rescue of Palestine, nor towards its administration since. The total cost has been borne by the British people.

Before stating other truths, let me say that I have no trace of anti-Semitism in my mind. As a matter of fact, that is a phrase that though freely used nowadays is often not understood by those who make use of it. Because of this lack of understanding, all who state facts about Jewish history are labelled as anti-Semitic, whereas, as a matter of fact, to be anti-Semitic would be to be anti-Anglo-Saxon, for we all descend from Shem, from whom the term Semite is derived. Let me repeat that I am examining the whole question realistically and objectively in order to present facts, which cannot be denied or proven false.

Now remember that Palestine has never belonged to the Jews. They have never ruled it. In the time of the Roman Empire they did occupy the province of Judea, and at the time of the division of the Kingdom of Israel into the two Kingdoms of Judah and Israel they occupied and ruled the Kingdom of Judah in the southern section of the land. That was before the Babylonian Captivity, and the territory thus occupied was only a small part of the land of Palestine.

Before examining the Title Deeds as recorded in the Land Titles Office or Section of the Bible, we must note further facts of current history. As we have seen, Palestine came into special prominence during the Great War of 1914-1918. In 1917 the British Government issued what is known as the Balfour Declaration which reads as follows:

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object; it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

Note well the specific statement that it was to be a "national home," not a

state; and that the rights of non-Jewish people, which of course included those of the Arab population, were to be protected.

The Balfour Declaration has been interpreted as being applicable to Zionist world aspirations and not merely as applying to a Jewish population in Palestine. But it must be remembered that there is a very large Arab population in that land who had certain definite rights to ownership in Palestine, which had to be safeguarded, and that further the assistance given to the British Forces, and the alliance of the Arabs with Britain against the Turks was gained as a result of definite undertakings by the British Government that Arab rights in Mesopotamia, of which Palestine is a part, should be safeguarded.

Because this condition has been disregarded by the Zionist claimants, serious disturbances and clashes causing loss of life have frequently resulted between the Arab and Jewish populations. Commenting on the Balfour Declaration, Israel Zangwill, in a letter to the London *Times*, said: "In promising Palestine to the Jews, our statesmen exhibited as reckless a disregard of the existence of the 600,000 Arabs as the Zionists themselves."

The next stage in the development of this question was the granting by the League of Nations of the Palestinian Mandate to Great Britain in December of 1919. Clause 2 of this Mandate states:

"The Mandatary shall be responsible for placing the country under such political, administrative and economic conditions as will secure the establishment of the Jewish National Home, as laid down in the preamble, and the development of self-governing institutions; and also for safeguarding the civil and religious rights of all inhabitants irrespective of race and religion."

Here again the dual obligation is clearly stated: the first positive and creative — a national home for the Jews is to be provided; the second safeguarding and conciliatory — the rights of non-Jewish people to be protected. The next event was the publication of notes regarding British Policy in connection with the Mandate: statements that were made necessary because of disturbances between Arabs and Jews and the outbreak of rioting at the Wailing Wall. From these statements four points emerge: *1*) His Majesty's Government reaffirmed the Declaration of 1917, which is not susceptible of change; *2*) they declared that a Jewish National Home will be founded in Palestine as a right and not on sufferance; *3*) but His Majesty's Government has no such aim as that Palestine should become as Jewish as England is English; nor does His Majesty's Government contemplate the disappearance of the Arab population, language or culture; and *4*) the status of all citizens of Palestine will be Palestinian, no section of the populace will have any other status in the eyes of the law.

Thus it will be seen that the mandatory obligations are not only to the inhabitants of Palestine but to Zionism all over the world to whom the original promise was made. This brings us to the crucial fact that confronts all, Jewish or otherwise, who dream of and scheme for the possibility of a Jewish Nation being set up in Palestine. This crucial fact is based upon the foundation of Bible statements.

a) Palestine-Mesopotamia is the land given to *all Israel*. It is not the Promised Land of the Jews as such, nor even of Judah, apart from Israel, and yet the members of the Zionist movement and their friends are acting exactly as God declared through Ezekiel they would. Here is the statement:

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

b) It is Israel, not the Jew as such, who will return representatively to Palestine. The breach between Judah and Israel is to be healed by Judah walking *to Israel*, see Jeremiah 3, which in the 18th verse says:

"In those days the House of Judah shall walk with [or *marginal rendering* "to"] the House of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance to your fathers."

And Judah together with Israel will possess Mesopotamia, under one administration and sovereignty (*see* Ezekiel 37 from verse 21 onward). It is because these facts and others that must now be mentioned are ignored that the Zionist leaders and their supporters find their aims failing and their mistaken hopes but a dream. It is also because these facts are disregarded that the British Government finds itself in a difficult position; a position which has not been made any easier by the Passfield Report of 1930, the suggestions regarding the partitioning of Palestine into three areas, made in 1937, or the famous White Paper of 1939 by which Jewish immigration was limited to 60,000 over a period of five years.

II

Now let us consider the true facts of the ownership of Palestine: To whom does the land belong? And the Bible is the only source of authority in these matters. First, we have the definite statement in the 25th chapter of Leviticus and the 23rd verse: "The Land shall not be sold forever: for the land is mine." That is categorical. Whatever people may think or governments may plan, the land belongs to God. Next we find stated God's disposition of it, with the boundaries as carefully delineated as those in any Title Deed any one of you may have received from a Land Titles Office.

In the Book of Genesis, chapter 12, verse 1, Abraham is commanded by God: "Get thee out of thy country . . . unto a land that I will shew thee." Then in verse 7 comes the statement: "Unto thy seed will I give this land." The promise is repeated in Chapter 13, verse 15: "All the land which thou seest, to thee will I give it, and to thy seed forever." Again in the 15th chapter and the 18th verse God repeats the same thing, but this time defines the boundaries of the territory indicated: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

In a book titled "Britain and Palestine in Prophecy," the author makes the following statement:

"The boundaries of the Promised Land have been interestingly defined by Dr. Keith. The Promised Land extends to Mount Cassius on the River Orontes as the northwest boundary — the true entering into Hamath — and on to Bir or Beroth on the Upper Euphrates as the northeast boundary. That is about 100 miles across from east to west, with the mountains of Amanus at the back shutting in the Promised Land like an enclosed garden. The southwest boundary is the River of Egypt — the Nile — and the southeast boundary is the Euphrates where it empties itself into the Persian Gulf. The southern breadth of the land from the Nile to the Euphrates is 1,100 to 1,300 miles. The western boundary is the Mediterranean Sea and the River Euphrates is the east boundary. The length of the land from north to south is about 600 miles which makes the Promised Land about 300,000 miles square. This is 12½ times as large as Britain and Ireland."

Thus the boundaries are clearly defined; and the whole territory, that of Mesopotamia including Palestine is given by deed of gift by God to the seed of Abraham, named through Isaac, *forever*. It therefore belongs to them now.

Once more this deed of gift is incorporated in the Abrahamic Covenant as recorded in Genesis 17, verse 8:

"I will give unto thee, and to thy seed after thee, the land . . . all the land of Canaan, for an everlasting possession."

Provision is also carefully made for the heritage of a portion of the land for the descendants of Ishmael, who are the Arabs of today. Let us glance for a moment at the covenant made by God with Ishmael. Read carefully Genesis, chapter 16, verses 7 to 12 for the details of the Ishmael Covenant which, in fact, insures the right of possession and occupancy to the Arabs of today who are descended from Ishmael. Note well that Ishmael's descendants are to be very numerous, and that in chapter 17, verse 20, God declares:

"And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation."

And note further that it is also declared in chapter 16, verse 12, that Ishmael and his descendants "shall dwell in the presence of . . . his brethren" which in fact means that Ishmael's descendants, having become a great people, should have the right of domicile somewhere in the presence of all their brethren, the descendants of Isaac. Thus we find in Genesis 21 in further confirmation of the covenant promises that God was with Ishmael and that he went and dwelt in Paran, which is in the south in part of the territory called Arabia today.

Now, remember, we are dealing with *basic facts* concerning the title deeds and ownership of Palestine, and that therefore the covenants made by God with the Abrahamic seed through both Isaac and Ishmael are of paramount importance. Because of these covenants the descendants of Isaac who are Israel, and today Anglo-Saxondom, are *in covenant relationship racially with Almighty God*, and the same is true of the descendants of Ishmael, the Arabs of today! As a matter of fact, this truth is recognized by Arab leaders, for some years ago when certain influential Arabs were in London in connection with the Palestinian question and the Jewish claims they stated their recognition of the fact that they were Beni-Israel, that is, brothers of Israel and based their claims to recognition upon that very fact.

Now let us examine very carefully what the Bible has to say regarding the validity of the Zionist claims to ownership of Palestine. Remember that the attitude of the Zionists is in direct accord with the prophetic statement regarding it. God stated it clearly to the prophet Ezekiel as follows:

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

Note there are two separate and distinct peoples, clearly named: "all the House of Israel wholly" and "the inhabitants of Jerusalem." "All the House of Israel wholly," as can be clearly seen by the context, is the Ten Tribed House of Israel which had been some 130 years before deported and sent out into exile and were probably even then wandering en route to "the appointed place" in the "isles of the sea." The "inhabitants of Jerusalem" were of the House of Judah, *then and now separate and distinct from the House of Israel*, and of them the prophecy is that they would eventually claim sole rights to ownership of Palestine: the very thing they are doing and have been doing ever since the deliverance of Jerusalem and the issuance of the Balfour Declaration.

While the sympathy of the British people and of Christians generally is natural, it is entirely mistaken and based on a lack of understanding. The Jewish people of today are, at the best, a remnant of Judah only. As such they cannot rightfully advance any exclusive claim to the possession of the Promised Land. The prior claim belongs to the British people who represent "all the House of Israel wholly." And Jewry must remember that the Balfour Declaration clearly stated that His Majesty's Government favored the establishment *in* (note that word "in") of a national home for the Jews, which is entirely different to transforming Palestine into the homeland of the Jewish people. There is a distinct difference between being given the right to make your home in the land and in making the whole land your home. A man may make his home in the Royal York Hotel, Toronto, or the Windsor Hotel, Montreal, or in any hotel in any city, but that is not the same thing as turning the whole hotel into his home.

Even Dr. Weizman had to admit at the Zionist Congress, Basle, 1931, that "the original Zionist Policy had not envisaged a Jewish State, but only that Zionists should be allowed to emigrate without any restraint into Palestine." "Our whole aim," he said, "has been the establishment of a Jewish home *in* Palestine with full parity between Jews and Arabs."

Now remember that the Bible specifically declares that there can never again be a Jewish nation as such. Read very carefully the statement in Jeremiah, chapter 19. There you have the story of the destruction of the nation, which is to be broken "as one breaketh a potter's vessel that cannot be made whole again"; then remember that the southern Kingdom of Judah was taken away captive into Babylon; that only a remnant of the Babylonian Captivity ultimately returned to Palestine under Ezra and Nehemiah, and formed the nation of the Jews which was in existence in the time of our Lord; and further that this nation was finally destroyed by Titus in A.D. 70, and the survivors were dispersed all over the world; in direct fulfillment of the sentence pronounced upon the Jewry of His day by our Lord who said:

"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21: 43.)

In contradistinction, the House of Israel is referred to in Jeremiah (Chapter 18) as being like a lump of clay which while at first unmalleable, finally becomes shaped into a vessel in accordance with the design in the mind of the potter. Thus the House of Israel, after centuries of manipulation by the Divine Potter, has emerged under another name as "the nation and company of nations" represented by a world wide commonwealth and having inherited in full all the covenant heritage, *including the ownership of the Promised Land*.

The sovereignty of Palestine is one and indivisible. It is part of the heritage of the British Crown or Throne of David; and this sovereignty must never be surrendered to conflicting parties.

Let our Jewish friends remember that Palestine and indeed Mesopo-

tamia is the Promised Land of *all* Israel and not the Promised Land of the Jews only, or even of the House of Judah. Let them remember too that when the official restoration of the Israel people to the land of Israel takes place it is to be a representative return, "One of a City and two of a family", and not a mass migration from the cities of Central Europe. And let them also remember that the return can only be a joint return, for God has declared:

"In those days the House of Judah shall walk with [or *to*] the House of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." (Jer. 3:18.)

If Jewish immigration into the Holy Land had been a normal immigration very little friction with the Arab inhabitants need have arisen. But the Jewish immigration since the war had the driving force of a political idea behind it. Again it has been artificially stimulated by financial support from all parts of the world which makes the whole project of transforming Palestine into a Jewish State an abnormal experiment compared with all ordinary schemes of colonization; and all this because of false ideas and because of complete indifference to the Divine Authority which has once and for all time decreed the ownership and future of Palestine, the Promised Land.

By that Divine decree Palestine will be the scene of the final battle of the great world conflict now being waged; for there "the battle of that great day of God Almighty" will be fought. By that same decree it will also become the center of the administration of the righteous system of government under the direct and personal sovereignty of Jesus Christ our Lord — and thus will function as a practical reality, the Kingdom of God on earth.

The future division of the land and its representative occupation by all Israel which includes Judah has been officially designated (see the latter part of Ezekiel). In that division, Judah gets one-twelfth in common with the rest of the tribes; and the whole land from the River of Egypt to the Euphrates as originally promised to Abraham will be occupied by his descendants; and Ishmael (the Arabs) will continue to dwell "in the presence of their brethren."

Had it been officially recognized that the British people are the Israel people, as distinct from the Jews, the difficulties of the past would not have arisen. Palestine should have been made a British Crown Colony without any recognition whatever of any mandate from the League of Nations. Under such a régime Arab and Jew could have lived harmoniously in Palestine. But "because blindness in part has happened to Israel" a false policy was adopted. Zionist claims and British rights were not properly evaluated *on the basis of Biblical authority*.

The Divine bestowal of ownership has been disregarded and because of this Palestine has become the center of one of the most difficult problems encountered by the British authorities; a problem which now, like all the other problems incident to the present world chaos, will only find solution in accordance with the Divine Purpose as clearly stated in the Bible, God's Word Written.

Dangerous Days

MATTHEW'S magnificent 24th chapter, containing Jesus's Olivet discourse on the windup of this Age, gives many hints by which those who have "eyes to see" and "ears to hear" may anticipate the approaching time of His return to earth. Among its passages, several confirm the prophecies of Daniel, who is quoted by name (v. 15; see Dan. 9: 27 and 12: 11). One in particular paraphrases the prophet's awesome prediction of "a time of trouble, such as there never was since there was a nation, even to that same time" (Dan. 12: 1). The Master's words:

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be shortened, there shall no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. 24: 21, 22).

On the eve of the United Nations conference, the Scripps-Howard newspapers' able foreign editor William Philip Simms wrote from San Francisco:

"This is the most crucial gathering of its kind ever organized by civilized man. It is more important than the Vienna Congress of 1814 or the Paris Conference of 1919. For, even at the end of the First World War, weapons were still almost primitive compared with those now coming into use.

"The alternative to agreement here is a third world conflict as soon as war-weary nations have had time to recuperate. And what with robot bombs and ocean-traversing rockets big enough to demolish whole cities — such a war would spell the end of the world as we now know it."

The veteran international analyst also noted that the implied pressure of such potential power and threatened destruction "makes it possible for one or two strong powers, if ruthless enough, to have their way by threatening to walk out and wreck the show unless the others yield."

Thus we see that a world situation has all but arrived as Daniel and Jesus foresaw it. Bible students know that whatever San Francisco's surface outcome — the evil potentialities will yet remain and erupt into world devastation. They may well be thankful that the prophecy's very words also contain the promise that such destructive days shall be shortened, that at least "the elect" shall survive.

A Fall Terminal

MULTITUDES are longing for the day when wars will cease and peace will be restored. That such a day will come is clear from the prophecies of Isaiah and Micah; both look forward to a time when "nation shall not lift up a sword against nation, neither shall they learn war any more."

The Bible does not record events of the past without reflecting their significance in future world developments. Even history, as given in Scripture, has a prophetic meaning, for ancient conflicts and battles furnish a pattern of things to come. When Joab invaded the country of Ammon it is specified as "the time that kings go out to battle." In ancient times kings went forth to battle following the harvest period in order to interfere as little as possible with the gathering of the crops. The account states:

". . . it came to pass, that after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah." (I Chron. 20: 1.)

What time of year? The clue is in the statement "after the year was expired": a reference to the intercalary period between the ending of the lunar and the beginning of the solar new year. These intercalary, or extra days of scripture history are hidden in such phraseology of scriptural language as: "At the end of days"; "After two years fully expired"; "At the return of the year"; "When days were multiplied"; "In process of time, after the end of two years."

According to the above passage from Chronicles, kings go forth to battle in the early fall following the intercalary period at the close of a cycle of lunar years which corresponds with the days from about the middle of August to the middle of September, for the true solar year begins with the September equinox. World War I began in August, 1914; War II on September 3, 1939.

With the fall of the year marked as the time when kings go forth to battle, the prophets seem to point out that this season will also be the time of the year which will witness the grand finale in world conflict. Zechariah, recognizing the importance of a fall terminal to the battle of the Great Day of God Almighty, in consequence declares the Feast of Tabernacles is to become a perpetual memorial:

"And it shall come to pass, that everyone that is left of all the nations which come against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and keep the feast of tabernacles." (Zech. 14: 16.)

This statement of Zechariah follows his description of the fearful destruction of the armies of the enemy who have invaded Israel's land. We therefore feel that the pattern of the timing of the final conflict will conform with the Biblical statement as to the time of the year when kings go forth to war. When Russia moves it will be a Blitz of intensified and rapid movement and could well take place between the summer and winter seasons, for no great time need be consumed, under modern methods of warfare, to bring the northern hordes into the land of Israel. Then, too, this season of the year will simplify the problem of food as the armies of Gog will be able to live off the land.

John records the battle scene at the end of the age in terms of gathering the harvest:

"Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." (Rev. 14: 18.)

Isaiah also describes the trodding of the winepress (Isa. 63: 1–6) which again indicates a fall terminal for the day of His vengeance.

When speaking of the end of the age, Jesus referred to Noah and the Deluge as a sign. Now the Deluge swept away the antediluvian world, bringing to an end that earlier age, and this also was in the fall of the year. The world today celebrates this event in a memorial of that great disaster, the meaning of which has long been forgotten in the yearly recognition of "All Saints, or Soul's Day." (*See* "Hallowe'en," DESTINY for November, 1942.)

In the sign of the Deluge we have a fall terminal which, if the complete warning given to Noah is to be heeded by our generation, is at least significant — but when there is added to this warning the allegorical references to the harvest season and Zechariah's statement regarding the Feast of Tabernacles becoming a perpetual memorial following the end of war and carnage, doubt as to the time of the year of the occurrence of the final phase of world conflict passes while the reference to the time of year "when kings go forth to battle" would seem to settle the matter.

A study of the three major festivities of Israel, as antitypes of things to come, will also bear this out. The Feast of Passover in the spring, a memorial of the Exodus from Egypt, was fulfilled in its completeness by Jesus Christ who became our Passover when He died upon the Cross. The Feast of Pentecost in the early summer, a memorial of the giving of the law at Mount Sinai, saw the outpouring of the Holy Spirit upon the early Church. The Feast of Tabernacles in the fall, commemorating the beginning of Israel's wilderness wanderings, was also the harvest festival. Will "Tabernacles" see the celebration of the greatest of all harvests, the age's end with completion of the judgment of nations? Will there come at this time of the year the fulfillment of:

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand." (Rev. 6: 15–17.)

It is well to remember that fifteen days before the beginning of the Feast of Tabernacles Israel celebrated the Feast of Trumpets, followed five days later by the Feast of Atonement. Thus the fall of the year was markedly important in the meaning of the feasts celebrated at that time. May it be that the Feast of Trumpets is associated with the trump of God to which Paul refers in I Thess. 4: 16? Of one thing we can be certain, the harvest season is an important time in relation to the closing events of the age. Climactic dates mark other seasons of the year as important in the chronological picture depicting the end of the old and the beginning of the new, yet its fullness is indicated to be in the fall.

Both Personal Salvation and Kingdom Redemption Are Essential

One Gospel: Two Phases

By HOWARD B. RAND

UNTIL men perceive the Kingdom and its functions and recognize the individual's relationship to that Kingdom it is difficult to reach the multitudes and stir genuine interest in spiritual values. Often we have seen men who for *years* resisted all appeals of the Church and its leaders to accept Jesus Christ as their personal Saviour quickly succumb to the need of being reconciled to God through His Son as the result of listening to the proclamation of the message of the Kingdom! For it is impossible for one to become interested in the things of the Kingdom without desiring to have a part in its coming blessings; and it is impossible for any man to secure citizenship in the Kingdom apart from Jesus Christ our Lord for, as He declared, He is the door of the sheepfold:

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John 10: 9.)

Jesus accused all who came before Him to be thieves and robbers whose voice the sheep did not hear. When instructing His disciples He told them they were to proclaim the Gospel of the Kingdom to "the lost sheep of the House of Israel," while the Gospel of Salvation was to be preached to all peoples and nations.

This distinction between the two phases of the Gospel and those to whom each is to be proclaimed is never lost sight of in Scripture, and without an understanding of this distinction it is impossible to fully comprehend the significance and part each phase of the Gospel has in the plan of God for the redemption of His Kingdom people and the salvation of men.

Who are the sheep whom Jesus declares will hear His voice? God, through Ezekiel, prophesies against the shepherds of Israel for neglecting His flock and then God says of the House of Israel:

"And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God." (Ez. 34: 31.)

After the crucifixion the two disciples on the way to Emmaus said to Jesus whom they did not recognize after He had joined them:

"But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done." (Luke 24: 21.)

Speaking of Israel after the restoration of all things Isaiah declares:

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken." (Isa. 62: 11–12.)

And so the Psalmist could say of the coming deliverance of Israel, "And he shall redeem Israel from all his iniquities." (Ps. 130: 8.)

It is essential that we understand the story of the redemption of Israel and the reason why it was necessary that His people be redeemed if one is to really know the story the Bible tells. While the need of personal salvation is understood, the failure to recognize its relationship to the redemption of the nation has prevented men from fully comprehending God's plans. Also, the refusal to recognize this relationship is responsible for failing to furnish the incentive which would attract millions to Jesus Christ as their personal Saviour, many of whom today are unmindful of their spiritual needs.

Let us deal with the question in the order as given in the Bible, first the redemption of Israel and afterwards the proclamation of salvation to all peoples. The preaching of either gospel without the recognition of the need of the other is an incomplete declaration of the purposes of God.

Why did Israel of all peoples have to be redeemed? No other nation is so singled out for redemption. It is of Israel only the Lord speaks in terms of redemption. From what was it necessary to redeem them, or set them free? The answers to these questions are important and unless correctly understood much of the significance and importance of His redemptive work is entirely overlooked.

When God organized Israel into His Kingdom Nation at Mount Sinai they were charged with the responsibility of administering His commandments, statutes and judgments as the law of their land. Following the history of this people we come to the time when, under Rehoboam, the son of Solomon, the House of Israel separated from the House of Judah and the rule of the House of David. From this date and forward that separation has been a continuous fact of history. The failure to so recognize this has prevented men from understanding many things recorded by the prophets.

In the process of time the House of Israel, with its capital at Samaria, departed from the laws of God:

"And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain. . . . And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. . . . Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only." (II Kings 17: 15–18.)

This was the reason for the deportation of Israel into Assyria while Judah was left in the land. Now Jeremiah refers to this deportation in terms of God's divorcement of Israel; sending them away out of His sight. He speaks of Judah as not being divorced, though

she also played the harlot in the sight of God:

"And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also." (Jer. 3: 8.)

The Bible thus records the divorcement of Israel but not of Judah. This is important. Under the law a divorced woman ceased to be the wife of him who had given her a bill of divorcement and sent her away. This accounts for the statement made through Hosea, the prophet, when of Israel God declares: "For ye are not my people, and I will not be your God." (Hos. 1: 9.)

Because Israel found herself in this hopeless state, divorced by God and therefore not His people, Ezekiel in the vision of dry bones quotes the House of Israel as saying:

"Our bones are dried, and our hope is lost: we are cut off for our parts [i.e., as for us, we are quite cut off, or clean cut off]." (Ez. 37: 11.)

This condition of the House of Israel cannot be fully appreciated by students of Scripture until they recognize that Israel in this state of divorcement stood in relation to God like a divorced woman to her former husband. Thus, as stated through Hosea, Israel had ceased to be His wife and God her husband. Following that divorcement Hosea declares of Israel:

"And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now." (Hosea 2: 7.)

Israel found that she was unable to return because, under the law of divorcement, when the husband has put away his wife and she goes after another, even though the second husband may die she cannot return to her first husband. It is only in the death of the husband who gave her the bill of divorcement that she will be set free from the curse of the law. Paul brings this out clearly:

"For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." (Rom. 7: 2.)

Death nullifies the law and herein lies the need of the redemptive work of our Lord. Israel had been His people but because of sin He put them away, writing a bill of divorcement and the House of Israel became "not his people." From this hopeless state only the first husband could redeem them and that redemption must be accomplished by His death.

Through the prophet Isaiah God addresses Israel, setting forth a glorious future, indicating that He will deliver her and bring about the restoration of the people whom He had divorced:

"Thus saith the Lord, In an acceptable time have I heard thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth. . . . Sing, O heavens; and by joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted." (Isa. 49: 8–13.)

God now refers to His people as having forgotten Him but He will not forget them:

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands."

Moffatt renders this last sentence: "Look, Zion, I have printed your walls plain on both my hands!"

But Isaiah declares that Israel's walls are called Salvation and so graven upon the palms of His hands are the prints of the nails when He redeemed His people. To redeem is to deliver, rescue or reclaim that which originally belonged to one but which had been sold or sent away. God had divorced Israel and sent her away and for her idolatry she was sold into Assyrian captivity. Our Lord's work of redemption was for the purpose of rescuing her from this hopeless state that she might again become His people. In redeeming Israel He brought salvation to all who through Him would be reconciled to God.

The Companion Bible in a footnote refers to *graven* as denoting permanence. Resurrected and in His glorified body Jesus demonstrated to Thomas the permanency of those marks when He said to him:

"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." (John 20: 27.)

The imprints of the nails graven upon the palms of His hands demonstrated that He was willing to endure the suffering of the cross in order to redeem His people. He who thus suffered for Israel cared for them through all their troubles:

"For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye." (Zech. 2: 8.)

If the House of Israel were to receive this promise of ultimate greatness how, then, were they to be restored to favor with God under the requirement of the law? It would be impossible for them to come under blessings of the Covenant while in a divorced state.

Following the statement of the glory which would come upon His people, the Lord asked certain questions of the sons and daughters of Israel. These anticipated the divorced state of the House of Israel being raised as an issue against the possibility of fulfillment of the promises upon this people.

"Thus saith the Lord, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you?" (Isa. 50: 1.)

Then came the statement that Israel sold herself for her iniquities and because of her transgressions was put away by God. *Then this most significant query:*

"Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?"

In other words, the Lord asked if there were no way by which He could redeem Israel from the hopeless state of her present condition. Could He not devise a way to set her free from the curse of the law so that she could again become His people. The Lord then proceeded to demonstrate His might and power in the physical universe and then prophesied of the day to come when, as the Son of man and Redeemer of His people, He would come to Zion (Isa. 59: 20) and as the Messenger of the Covenant (Mal. 3: 1) set them free!

"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." (Isa. 50: 6.)

The next two chapters are calling Israel to awaken to her origin and identity and in the light of such knowledge to assume the responsibilities God requires of her: putting on the garments of righteousness. The prophet now sets forth the Messiah's propitiatory work:

"Behold, my servant [the Messiah] shall

deal prudently [prosper], he shall be exalted and extolled, and be very high."

Here is emphasized the Messiah's importance and the height He will attain, an attainment which Paul sets forth as follows:

"Wherefor God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2: 9–11.)

The prophet Isaiah goes on to declare that many will wonder when they shall see Him selected from among the sons of Adam. He is to cleanse many nations and kings will be silenced before Him. That which they have not read shall be seen and what they had not heard will be understood. The prophet now exclaims:

"Who hath believed our report? and to whom is the arm of the Lord revealed?"

He is raising the question as to who will have faith in this message he is imparting. When the Messiah actually came in fulfillment of these prophecies the Jews believed not and John cites this passage in Isaiah as a prophetic confirmation of this failure to recognize and believe Him (John 12: 38).

Speaking for Israel, the prophet continues:

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows. . . . He was wounded [pierced] and for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

The use of the possessive pronoun "our" indicates the prophet is referring to Israel and while this entire chapter has been appropriated by the Church as applicable only to the individual phase of our Lord's work the text and context does not justify such a handling of this Scripture. It is of *Israel* Isaiah is speaking, for Israel alone had to be redeemed. Primarily, our Lord's mission was in relation to Israel but in redeeming His people He also wrought salvation for all mankind and so, after the redemptive work is accomplished, the prophet declares:

"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." (Isa. 53: 11–12.)

Men have failed to recognize that when Israel turned away from His laws, broke His covenant and was divorced by God she came under the curse of the law from which she must be redeemed. Jesus Christ bore her transgressions and His chastisement brought healing to the nation so Israel could again become His people.

Isaiah now proceeds to show that through His righteousness many individuals would be justified in that He would bear their iniquities and sins, making intercession for all those who transgress the law. Thus the way was open for all, Gentiles as well as Israelites, to become partakers of the blessings of salvation through Jesus Christ our Lord. Paul refers to the fact that the wall separating the Gentiles from Israel was broken down by Jesus Christ so that those who were outside of Israel could now become fellow citizens with Israel in the Kingdom (Eph. 2: 19).

Having prophesied of the coming of the Redeemer the results flowing from the redemption of Israel are set forth in the following message to this people:

"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord." (Isa. 54: 1.)

It was divorced Israel now redeemed who was thus addressed. It can be no other. As a result of having been redeemed she was to now exceed in prosperity and children her sister Judah whom God did not divorce. Israel was to enlarge her tent and stretch forth the curtains of her habitations. She was to break forth on the right hand and on the left, while her seed would inherit the Gentiles and make the desolate cities to be inhabited. God then admonishes them:

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

The reason is given:

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

While for a small moment God had forsaken Israel yet He was to regather her in great mercy. He had sworn that He would not be angry with her or rebuke her again, then the promise:

"For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

After having set forth the promises of expansion, greatness, and Divine blessings, assurance was given of the ultimate deliverance of Israel from trouble in the surety of God's protection:

"In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee."

Here is the method by which Israel is to secure peace and prosperity: in the establishment of righteousness, *i.e.*, *in the observance of His laws*. When Israel does all this the result will be the destruction of oppression and the removal from the midst of His people of fear and terror. Meanwhile, the enemy is certain to attack His people, so God warns:

"Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake."

Ferrar Fenton renders this and the above passage as follows:

"Be steadfast in Right, and keep far from
Oppression,
To it, and Corruption, you never must
look, —
You must not bring them near you.
See! gathering, they gather against you!
Who gather against you, by you they
will fall."

Moffatt translated the last two lines:

"Should strife be stirred, 'tis not by me; whoever falls on you shall fall to ruin."

Israel is not promised immunity from attack but is assured victory over her enemies and in the keeping of righteousness secures strength and protection which will come in no other way. Men have overlooked a fundamental principle that evil aggression has as its ultimate objective the destruction of Israel that she may be denied her place and position in the earth. Isaiah issues a call to Israel to awaken and put on her strength, and

that strength is *the righteousness of the law.*

Knowing that the enemies of His people will attack them and in planning those attacks will devise every conceivable method and weapon for their destruction, God declares through Isaiah:

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

Israel is now admonished to turn from her evil ways and cease spending money and labor to acquire that which does not satisfy when by turning to God and His righteousness she will eat and be satisfied. For when the law of the Lord is in operation she will secure the needs of life without money and without price. Jesus had this thought in mind when, referring to the needs of life, He declared they need not be acquired through worry and labor in the service of Mammon. Instead, He said:

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6: 33.)

Isaiah assures Israel God will make an everlasting covenant with her promising the sure mercies of David if His people will hear and come unto Him. The call is to seek the Lord while he may be found and to call upon Him while He is near. This admonition has *a national and a personal application* and so the prophet declares:

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Isaiah stressed both phases of the Gospel, the call to the nation to restore righteousness in the administration of His laws and to the individual to turn from wickedness. To the nation he declared: "Keep ye judgment, and do justice" for His salvation is near and His righteousness will soon be revealed. To the individual he said:

"Blessed is the man that doeth this; and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing evil."

Those who are called to declare God's purposes and admonish His people are advised:

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." (Isa. 58: 1.)

What is their transgression and what are their sins? It is the refusal to keep His Covenant and to observe and administer all His laws. The call to Israel should go out unrestrained as the sound of a trumpet that the cause of her troubles may become known to His people:

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out [afflicted] to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

Only one way is open for Israel to actually accomplish all this and that is through the administration of His laws. When Israel restores His righteousness *then will come the fulfillment of the prophet's prediction:*

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward [or rearguard; see Exodus 14: 19]." (Isa. 58: 8.)

Isaiah now states that God's hand is not shortened that it cannot save; neither His ear heavy, that it cannot hear:

"But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

Lack of justice and judgment with violence and blood, and with lying and evil of all kinds, is given by Isaiah as the cause of Israel's disfavor with God and responsible for her troubles. In order that God's people may ultimately be delivered and the Kingdom administration restored the prophet promises that the Redeemer will come to Zion and unto them that turn from transgression in Jacob. At that time the prophet informs us:

"So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isa. 59: 19.)

This is the day when Israel will be delivered. The prophet declares to her:

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. . . . And Gentiles shall come to thy light, and kings to the brightness of thy rising."

Isaiah now paints a picture of the wonderful Kingdom Age when Israel has been delivered from evil and the law of the Lord has become the law of the land. To this end God is working and for this purpose Jesus Christ died that Israel might be redeemed. So God declares:

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory." (Isa. 62: 1–2.)

Since Isaiah centuries ago in vision beheld the march of events which would ultimately lead to the establishment of the perfection of His Kingdom the march of history has completed much of that which in the prophet's day was yet future. Israel has been redeemed and in the act of redemption there was wrought salvation for all those who would come to God through His Son Jesus Christ as their personal Saviour. And in His death Jesus also sealed the terms of the New Covenant, for in the blood shed for the remission of sins that Covenant was ratified.

Malachi prophesied:

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant." (Mal. 3: 1.)

John the Baptist came preaching the Gospel of the Kingdom, a voice crying in the wilderness, saying: "Repent ye: for the kingdom of heaven is at hand" (Matt. 3: 2). In the spirit and power of Elijah John directed the people to restore the law and in the words of Isaiah to "keep judgment and do justice." This was the call to the nation:

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." (Mal. 4:4.)

John was the forerunner of the coming of Jesus Christ who as the Messenger of the Covenant confirmed its terms to Israel. This was the Covenant of which Jeremiah was speaking when he said a day would come when the Lord would make "A New Covenant with the House of Israel, and with the House of Judah." The House of Judah

is left out in the second clause of this covenant for *a part* of this House (the Jews) refused to be recovenanted with God through Jesus Christ. The terms of this New Covenant are set forth as follows:

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. (Jer. 31:33.)

As the Messenger of the Covenant, Jesus Christ came and demonstrated how the law was to be written into the hearts of His people (see Matt. 5: 27–28). Jesus came proclaiming the Kingdom and the need of restoring its laws and declared that the righteousness of His disciples (i.e., their keeping of the law) must exceed that of the Scribes and Pharisees, else they would in no case enter the Kingdom of Heaven (Matt. 5: 20).

During the time of our Lord's ministry He stressed *the Kingdom message.* His parables were illustrations applicable to the Kingdom and its continuous growth. In fact, contrary to generally accepted Christian conceptions, Jesus did not preach the message of personal salvation apart from the gospel of the Kingdom and not until He was rejected as King by the Jews and had risen from the grave did He instruct His disciples to proclaim the gospel of salvation unto all people. The reason for this is clear. Not until He had made the required sacrifice would the way be open for the Gentiles to partake of the blessing of the Kingdom and secure citizenship through Him who became the way, the truth and the life.

The importance of the Kingdom cannot be overstressed and it is therefore with the objective of securing citizenship in that Kingdom that individuals must comply with the requirements of citizenship which are obtained only through Jesus Christ our Lord. Under the Old Covenant citizenship was secured in His Kingdom through complying with the terms as evidenced in circumcision of the flesh. But Moses declared that the day would come when:

"The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." (Deut. 30: 6.)

Thus Moses gives the requirement of Christian circumcision as that which would be practised by Israel in the last days. This is the type of circumcision stressed in the New Testament as essential for all those who accept Jesus Christ as their Saviour. The requirements of the law of circumcision have never been set aside. The form only was changed, the letter gave way to the spirit. Circumcision is still required but of the heart and not of the flesh.

"And circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Rom. 2: 29.)

In former times provision was made for all those who desired to become Israelites that, complying with the requirements of the covenant, they could become members of the Commonwealth of Israel. Likewise under the terms of the New Covenant all who would be grafted into the Israel stock and partake of Kingdom benefits must accept the Lord Jesus Christ as their personal Saviour, allowing Him to circumcise their hearts.

Every Israelite must comply with this provision of the law in order to be recovenanted to God through His Son that Israel might again become His people. The Israelite who refuses to conform with this requirement of the New Covenant will be cut off from among His people. In the acceptance of Jesus Christ as their personal Saviour the individuals in Israel become in fact, as well as in name, citizens of His Kingdom along with those of any race who are grafted into the Israel stock through faith in Him who died for all.

Because there would be Israelites who through descent were of the seed of Abraham but because of their refusal to comply with the conditions of the New Covenant would lose their citizenship, Jesus said:

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." (Luke 13: 28–29.)

During our Lord's ministry He sent His disciples out on Kingdom work, saying: "And as ye go, preach, saying, The kingdom of heaven is at hand." (Matt. 10: 7.) A special curse is pronounced upon the city, town or house which refuses to give heed to the Kingdom message, though no such curse is pronounced upon anyone who refuses to accept personal salvation if they but finally repent and believe. This same thought of the seriousness of opposing the Kingdom is carried in the statements of Jesus regarding opposition to the laws of that Kingdom. He said:

"Whosoever therefore shall break one of the least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Every true Christian will agree that only those who accept Jesus Christ as their personal Saviour will enter the Kingdom. Jesus is here declaring that there are those who will enter the Kingdom but because they have opposed its laws and have taught men to ignore their requirements will occupy a place of obscurity there.

Because many Christians are treating personal salvation as the end rather than a means to the end they have neglected the Kingdom message. To accept personal salvation without Kingdom restoration means physical suffering, hardship and trouble; to accept Kingdom restoration without personal salvation means failure to attain unto citizenship in that Kingdom. With the first there will be physical suffering for all; with the second personal loss of all.

It is necessary to partake of the sincere milk of the Word. But it is also necessary after thus being nourished, according to St. Paul, to go forward:

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." (Heb. 6: 1–2.)

Unfortunately Christians have seen only these principles as all important, but we are here told to leave these doctrines and go on — or *forward* — to perfection. This perfection can be obtained only by becoming an expert in righteousness or the knowledge of the laws of the Kingdom and their administration:

"For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (Heb. 5: 13–14.)

It is impossible to make this discernment between good and evil without a working knowledge of the law. When men acquire a knowledge of the righteousness of the law of the Lord as it pertains to Kingdom administration and personal conduct there will come an understanding of justice, equity and truth. Solomon counsels all to acquire wisdom, which is the gift of God, and the knowledge of Him is the beginning of wisdom. Solomon said:

"Then shalt thou understand righteousness, and judgment, and equity; yea, every good path." (Prov. 2: 9.)

All men suffer today, both saved and unsaved, because as a nation we refuse to recognize the need of the Kingdom and its administration of the righteous laws of God. The proper administration of the laws of the Kingdom will bring peace, prosperity and an abundance of the needs of life to all of its citizens. If the Kingdom is non-essential or subordinate to personal salvation, then Jesus and all the prophets were mistaken to stress the doctrines of the Kingdom and the blessings that would accrue to men when it is administered in perfection; rather, they should have stressed the personal phase of the gospel only in line with the teachings and doctrines of many today.

But those who claim that personal salvation is the only thing that matters belie their words in their very actions. Let their wages be withheld. Will they say it doesn't matter? Let famine come, will the fact of personal salvation prevent them from suffering the pangs of hunger? Let them be destitute of clothing and shelter in the cold and the storm, will they be warm and safe from the tempest? Let the thief and murderer walk in their midst, will they escape all this trouble? Let bribery and graft deprive them of their possessions and comforts, will they be contented? Let poverty and destitution be their lot, will they rejoice and be glad? Let sickness lay them upon the bed of suffering and pain, will they be at ease and rest? If we preach to them personal salvation without relieving physical suffering and troubles will they still say, "It does not matter"? *No*, rather they will ask that we also administer to their physical needs. This is the purpose of the Kingdom and its functions. Its laws, when properly administered, will bring freedom from want and destitution, will remove all sickness from our midst and bring such prosperity that Amos' prediction will come to pass:

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed" (Amos 9: 13).

Until the Kingdom is restored in its full perfection personal salvation will not guarantee freedom from trouble, but even now physical suffering will not separate us from the love of Christ:

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us." (Rom. 8: 35–37.)

The restoration of Kingdom administration would remove such suffering and bring into everyday life physical comforts beyond man's fondest dreams. Personal salvation is preparing men for citizenship in that Kingdom, but of itself it will not bring the blessings of physical well-being. This is clear from our Lord's instruction to His disciples when He said, "In the world ye shall have tribulation." (John 16: 33.)

When the present world order gives way to the order of the Kingdom the days of tribulation will have ended. To what end, then, is the need of personal salvation? It is through the acceptance of Jesus Christ as their personal Saviour that men will be able to secure citizenship in the Kingdom and be assured of a right to any and all of the benefits of Kingdom administration and its continued life of prosperity and peace. For those who obtain personal salvation and go on to perfection, having become truly overcomers, the promise is that they shall rule with Him in the Kingdom. In other words, the objective of the overcomer is to obtain a place of authority and power in the Kingdom while the purpose of the Kingdom is the ultimate administration of peace throughout the earth — bringing to all men everywhere promised security as the expanding Kingdom becomes universal under the rulership of our Lord and His followers. And so Daniel speaks of that day yet to come:

"Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7: 22, 27.)

Individuals, in order to have a part in these blessings, must give heed to Peter's message if they would be assured of a place in the Kingdom:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 19–21.)

Isaiah, commenting on the perfection of the Kingdom in operation, declares men will build and inhabit, plant and reap and that they will not build for another to inhabit or plant for another to reap. Continuing, he says:

"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: 22–23.)

Let men recognize the essentialness of proclaiming the Gospel of the Kingdom as well as that of personal salvation, for the restored perfection of the Kingdom and its laws of administration will provide a place in which those who have attained unto personal salvation will be able to live free from destitution, want and all the tribulations of the present world order.

The New World Coming

By HENRY D. HOUGHTON

A SCRIPTURAL view of the future, looking *through* the present disturbance to a world where men will be unafraid — wherein politicians will have a small share and the Golden Rule a large share: a world ruled by truth and with justice!

Says the author: "There are things in the Book of Books which are never taught in the Christian Churches! Things pointed, plain, decisive, and which . . . will yet change the face of the world! . . . it is of the utmost importance that they should be made known and understood."

208 pages, cloth bound, $1.50 postpaid. Destiny Publishers, Haverhill, Mass.

What Is The Nicolaitanes' Doctrine?

By REV. J. H. ALLEN

WHEN our Lord Jesus Christ, "The Lord of glory," walked among men He taught His disciples to beware of the leaven of the Pharisees, whom He denounced as hypocrites. With them he classed the scribes, chief priests and officials of the temple, together with the recognized teachers of the Synagogues. He declared they had so corrupted the truth of God, which they were supposed to preach, with the doctrines and ordinances of men that the truth, as originally given, was no longer with them. That which these blind leaders of the blind were giving forth as the truth of God was making their converts two-fold more the children of hell than they were before accepting the *ism* by these corrupt leaders.

Therefore as a warning to those who were joining themselves to Him, the Lord said that these non-spiritual men made long prayers for a "pretense", a public "show" — which, while having a form of humility, was for the purpose only of being seen of men. What these men really loved were the highest seats in the Synagogues; the uppermost rooms at the public feasts; the greeting they received in the market places from truly humble and sincere men, whom they hoped would esteem them as superiors, and who addressed them as Rabbi, Rabbi, — my master, my master. But our Lord commanded:

"Be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren. . . . Neither be ye called Master, for one is your Master, even Christ. But he that is *Greatest* among you shall be your servant," *i.e.*, a double command for a double purpose. *1*) Do not allow men who are your brethren in Christ, and who compose the assembly of God, to call you Master, for *one* is your Master, and you cannot be He. *2*) Do not allow yourself to become possessed with such a carnal spirit that you want men who belong to the body of Christ to call you "Master."

Also, added to the desire and carnal love of being "Uppermost" in the eyes of the Lord's people, these leaders are charged with extortion and accused of devouring the homes of widows, and of excess. Jesus accuses them of being hypocrites who desire to be regarded as dignitaries of the congregations of the Most High God. Such conditions as described exist only in the assemblies across whose ethical portals, before the God of holiness, has been written the name "*Ichabod*" — the glory of the Lord has departed.

The word "excess" as used above means the carnal abuse of lawful things; things lawful and right carried to extremes. For it is true that there is a legal and God-approved honor given to:

"Them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake."

"Let the elders that rule — guide: lead; preside well, be counted worthy of double honor, especially they who labor in the Word and doctrine."

Why *guide* and *lead* instead of *rule?* Because those who are over us in the Lord are shepherds who must lead and guide, but not dominate. Rule is arbitrary government, and the Church may be "subject to Christ" only. "One is your Master, even Christ." The following divine instruction is from one of the inspired Spirit-filled elders:

"The elders which are among you I exhort, who am also an elder, and a witness of the suffering of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight [not rulership] thereof, not by constraint, but willingly: nor for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being examples to the flock."

The "blind guides" would *say*, but not do. The divinely-anointed elder will both say and do, and thus be an example to the flock whom the people will love and esteem very highly for his work's sake, and who in his heart will never desire to be lord over the heritage of his Master.

It is this desire on the part of men to become lords over God's heritage which is the thing God hates — "The doctrine of the Nicolaitanes" is just what the word Nicolaitanes itself declares. *Proof: 1*) In the book of the Revelation of Jesus Christ, it is both "*the deeds*" and "the doctrine" of those in the two churches specified, which the Lord designates by the proper name Nicolaitanes, that He hates, and for which He demands repentance of those who hold and practice these things, whom He also threatens with drastic punishment unless they shall "repent."

2) The name is a compound word which is composed of three Greek words, and which because of being a proper noun is transferred instead of being translated into English. As thus transferred, it is subject to the laws of Greek construction in regard to ellipsis, contraction and phonetics.

3) The Greek words used in its construction are first, "*Nikos*," of which we use the English equivalents instead of the Greek letters, as we shall also of the other two. *Nikos* is defined as "A conquest; victory; triumph, the conquered; and by implication, dominancy over the defeated." Another transferred name in which this term is used is "Nico-polis," *i.e.*, Niko — conquest; polis — city. Hence the city of conquest, or city of victory. Also Andro — "nikos"; a man of conquest, of victory. The second term used in the name under consideration is "laos," — people, another use of which is Nicolas, which is also transferred and is composed of *Nikos*-laos and means one which is "victorious over the people," the letter *s* being in both words the nominative case ending, which is retained only at the end of the word to denote the case, while *a* short and *o* short are contracted into *a* long. Also, a still further transferred use of "Laos" is found in the name Lao(s)diceans, compounded with dike or dice as the Greek *k* is the equivalent English *c*. Thus in the name Laodiceans we have *Laos* — "people" and *dice* — judgment, or vengeance, *i.e.*, the people of my judgment, or of my vengeance. Also the Greek word *La(ic)os* means layman, of which *la-os* is the root and stem, which selfsame word with the *o* short contracted to *i*, to which root

and stem the plural definite article *Ton* is joined to form Laiton — is a Greek phrase meaning "the laity."

The third and last word entering into the construction of the proper name Nicolaitanes is Ton, in which omega, the long *o* is contracted into long *a* thus making the word "tan," which is the genitive case plural in all the genders of the definite article *the*. Therefore we have without the legal Greek construction the English hyphenated word Nickos-laos-ton, but which with its lawful elisions and contractions becomes the English name, Nicolaitanes; the full meaning of which in its native tongue and in its ecclesiastical setting is that the bishops and prelates of the Church have gained a triumphant victory or conquest over the Laiton — the laity —, until they have been compelled to submit to the arbitrary dominion of men who have become that thing which God hates: "*Lords* over God's heritage."

The evidence of this is found in all our common school dictionaries, among which we find the following definition of the term "Hierarchy, the power of dominion; government by ecclesiastical rulers," to which the following is introduced in evidence:

"If anyone shall say that there is not in the Catholic church a hierarchy established by the divine ordination, consisting of bishops, presbyters and ministers, let him be anathema. Council of Trent (trans.) XXIII 6." Century Dic., etc.

That is, let any one who will have the timidity to say there is not a hierarchy, not a collection of human beings, who have been given the power by other men of dominion as ecclesiastical rulers over churchmen, who are declaredly God's heritage, let that man be accursed; *i.e.*, let death and hell and the devil get him. Surely, the thing in which that ecclesiastical company is glorying is their *shame*.

Furthermore, Webster defines the word episcopal as "the power of government, belonging to, or vested in, bishops or prelates. Government of the church by Bishops." Also, "In episcopacy, the order of bishops is superior to the other clergy, and has exclusive power to confer orders." In this definition it is affirmed that a certain portion of presbyters (elders) were even "in apostolic times superior in authority to ordinary presbyters," and also mentions the fact that episcopacy recognizes "Episcopal rank" which is created by the institution thus governed; all of which affirms that any church in which episcopal government obtains is practicing the very carnal and fleshly iniquity of creating "Superiors" in what should be a holy brotherhood. The use of this appellation makes "inferiors" out of "brethren" who are in the selfsame clergy.

The approbation of "ordinary elders" demands a "set" or elders who are super-ordinary, thus creating "rank" (caste) in the otherwise divine brotherhood, all of which destroys holy fellowship, creates division and strife, and fosters envy. No marvel that our Lord should hate a thing like that, condemn it, and demand that those who are guilty shall *repent*. But will they? Yes, some will when the tribulation is on. Others, however, will stick to their ecclesiastical crowd, vainly imagining that their boasted "superiority" will carry them through that time of the greatest trouble which the world has ever known or will know. They must go down with the rest of the hosts of *anti*-Christ.

And yet, one of the most unfortunate features of all this is that there are those in the Church who do not hold the doctrine of the Nicolaitanes, but who practice "their deeds" of dominating the laity by lording it over the Church of Jesus Christ, which should be subject only to one divine Master. It is often true that these have assumed this lordship because they are esteemed very highly *in love* for their work's sake, but have become vainly puffed up in their fleshly mind. Beloved, "BEWARE *of the leaven of* THE PHARISEES."

Ezekiel and the World Map

Two things worthy of careful consideration and study by every thoughtful Bible student are the statements made by Ezekiel in the 38th and 39th chapters of his book and, at the same time, a world map showing the territory now dominated by Russia. The map alone reveals the rapid consummation of events leading to the fulfillment of Ezekiel's prophecy.

Never before in the history of the world has a nation occupied such a dominating position in the affairs of the nations as that which is now occupied by Russia. Her territory stretches from the Pacific to the Atlantic and from the Arctic to the Mediterranean Sea. If anyone in the past had doubts as to the identification of the Gog of Ezekiel, whom the prophet declares will come out of the north with a great confederacy of nations, the present rapid changes on the map of the world should settle the question for all time.

We are able to secure a graphic picture of the seriousness of having a godless leadership over such a large portion of the globe by shading the territory on a map of the world which is now under the domination of Stalin. This will also indicate adjacent nations who cannot, by the very nature of things to come, remain long apart from the sphere of Soviet influence.

Ezekiel speaks of the enormous multitudes in this great confederacy calling them "even a great company" and "many people." Already Stalin has complete domination over some three hundred millions of people in the vast territory now under his control. If, and it is very possible, all China comes under Soviet influence it will increase this multitude to nearly eight hundred millions.

Here is leadership over millions vested in men who know no God and with whom the Anglo-Saxon world must reckon. The issues that are bound to arise and affect the relationships between our people and the Slavic races, under the godless leadership of the Soviets, cannot always be settled by peaceful means, for already Stalin has demonstrated he will insist upon having his way as he recognizes no power other than the might of force.

The Ezekiel phase of world conflict hastens on to its final consummation while the Anglo-Saxon world, as a whole, is blissfully ignorant of the purport and meaning of what is taking place around us.

The Brevity of the Bible

By C. M. CADWALLADER

BESIDES being the royal law of God, the most valuable thing that this world affords, the epitome of wisdom and virtue and the world's best seller, the Bible is the very perfection of simplicity and brevity of statement!

The story of creation is in two chapters of 56 verses, then from creation to the millennium the Bible gives the history and destiny of the Adamic Race in a one inch shelf of 66 thin pamphlets.

And still, despite its simplicity and brevity, the Bible is the authentic history and destiny of our race. This is proven by the prophecies already fulfilled. Not a single prophecy has failed on the "already expired" schedule; nor will the unfulfilled prophecies fail — for the Word of God is reliable. Moreover, it is an understandable Book, as stated so well in the Church of England Book of Homilies:

"Let us reverently hear and read Holy Scriptures, which is the food of the soul. Let us diligently search for the well of life in the books of the New and Old Testament and not run to the stinking puddles of men's traditions, devised by man's imagination for our justification and salvation. For in Holy Scripture is fully contained what we ought to do and what we ought to eschew, what to believe, what to love and what to look for at God's hands at length. The humble man may search any truth boldly in the Scripture without any danger of error, and if he be ignorant he ought the more to read and to search Holy Scripture to bring him out of his ignorance."

Consider this example of the Bible's superb simplicity and brevity. In just 27 words there is stated the story of God's noblest creation — *Man:*

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2: 7.)

Chemists confirm that man was made of the dust of the earth. No chemist, however, nor any evolutionist or other theorist has been able to throw any more light on *the action of how man became a living soul* than the plain statement of fact which the Bible records.

And consider the miracles. Despite volumes without end designed to disprove the miracles of God from a scientific point of view, critics have produced no proof contrary to the brief, clear statements of the Bible — a knowledge any person of ordinary intelligence may possess. Can any savant tell us more about the virgin birth, the resurrection, the feeding of the 5,000 or the several instantaneous healings than does the Bible? Nothing. The matter rests upon God's Word.

Why This Hell On Earth?

One of this continent's most noted preachers recently gave pulpit utterance to the following: "No one, not even the sages, can solve the problem that is facing the governments of the world today as to why hell should be let loose upon earth."

This statement reveals that theologians in high places are sometimes confounded by simple gospel facts! Understandably, the mind of this learned Doctor of Divinity was perplexed and distressed by the destruction and misery caused by the war, yet the conditions under which we might have peace are so simple that the formula could be summed up in a mere five words: *Obedience to the Divine Laws.* In the scripture the solution is stated with telegrammatic brevity:

"And it shall come to pass if thou shalt hearken diligently unto the voice of the Lord thy God to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all the nations of the earth." (Deut. 28: 1.)

Now certainly there are a great number of problems facing the governments of the world today. Take the question of war. God gives this assurance:

"The Lord shall cause thine enemies that rise up against thee [Israel] to be smitten before thy face; they shall come out against thee one way and flee before thee seven ways . . . *if* thou shalt keep the commandments of the Lord thy God and walk in his ways. And all the people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee." (Deut. 28: 7–10.)

This is tantamount to *a guarantee of perpetual peace.* Surely no nation would war against such overwhelming odds. We are informed (Lev. 26: 7 & 8) that five of the nation practising the divine laws could chase 100, and 100 put 10,000 to flight! This is incredible to anyone these days except a believer in God's Word with trust in His omnipotence, but in this connection it is well to read the Book of Joshua which bears witness to God's faithfulness in fulfilling His promises:

"Not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." (Josh. 23: 14.)

Remember the Dust Bowl?

Some think the Bible in many respects is obscure, ambiguous, and lacks simplicity. For instance: "The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee until thou be destroyed." But as many now know, this is a prophetic description of the great sand storms that have created deserts throughout the centuries. *And it has happened here!* Excerpts from an article prepared by the Soil Conservation Service, United States Department of Agriculture, give the history:

"The first of the great dust storms in the Southern Plains occurred on May 12, 1934. This was the storm that blotted out the sun over Washington, D. C., and other cities on the Atlantic Coast. . . . Measurements and surveys showed that an estimated 300 million tons of soil material was swept out of the fields of Southern Plains farmers by that dust storm.

"DUST BOWL: This is a colloquial term applied to the semi-arid region of the Southern Great Plains which gave rise to increasingly damaging dust storms following [note the reason] overgrazing and plowing of grasslands during and after World War I. In 1934, the year of the 'black blizzards,' the Dust Bowl included 31 western counties of Kansas, the Oklahoma Panhandle, 43 counties of the Texas Panhandle, the eastern tier of the counties of New Mexico and 21 of the eastern counties of Colorado with a total acreage of approximately 96 million acres. In 1935 when the Soil Conservation Service began setting up demonstration projects in the

region, portions of all these counties were characterized by crop failures resulting from erosion by wind, drifting grazing land, abandoned farms and ranches with drifted soil piled to the eaves of many houses, and a high percentage of tax delinquency and severe human suffering. . . . Many farms that had been cultivated only ten to fifteen years were seriously damaged by wind erosion. . . . In 1935–36 the territory subject to serious blowing hazards amounted to 49,100,000 acres, with 4,808,000 acres exposed to actual blowing. . . . A reconnaissance survey of the region revealed that of the 32 million acres under the plow for crop production, over 5½ million acres were so seriously damaged by erosion as to be unsafe and totally unprofitable for further use as farmland. Much of the remaining 26½ million acres of cultivated land was in a hazardous condition because of erosion and soil depletion, and particularly because of the proximity of blowing land."

Well, there's the story of how we hurt the land. This disaster was the result of violating the sabbatical law of the land, a law clearly and succinctly expressed in only 82 words:

"Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land." (Lev. 25: 3–5.)

Brief, and simple, isn't it?

Peace!

The subject of peace has now become a perpetual one in press, radio and debate, and Anglo-Saxondom's finest orators pour forth their eloquence from various angles on this topic. According to scripture, however, the Conferences of Bretton Woods, Dumbarton Oaks, San Francisco are all — like the ill-starred League of Nations — bound to be abortive in the final reckoning for a lasting peace.

But as the world flounders in a morass of perplexity about the meaning of this war and the troubled state of the world and the absence of social security, we who are aware of our identity as the Israel People are in no such uncertainty. Instead, we can go forward confident in the knowledge that this tumult will soon come to an end; that our redemption draweth nigh, very nigh; for the Saviour of the world is coming this time as King of kings to establish in full fruition His Kingdom upon the earth. The Prince of Peace will dictate the terms of peace to the nations and will administer those terms, for the government shall be upon His shoulders:

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth and for ever. The zeal of the Lord of hosts will perform this." (Isa. 9: 7.)

That is the peace which is coming. "Then will be the perfection, when He delivers up the Kingdom to the God and Father, after He has destroyed every dominion, and every authority and power: for He must reign until He can put all these enemies under His feet." (I Cor. 15: 24–26, *Ferrar Fenton Translation.*)

"Thy Kingdom come; Thy will be done on earth." Here in a nutshell is the simple statement of the only way world peace will be attained. Even now the real Christian looks forward with joy and gladness to the day of emancipation from this false, pagan, Babylonian jungle system of confusion and trouble under which we still live — looks forward uninfluenced by the fears that grip and haunt the minds of unbelievers obsessed with the magnitude of the world's problems instead of the simple solution!

Time

WHY should people always think of time as something intangible — permeating all being — flowing from the beginning to when time shall be no more and God is All in All?

Look at it as fixed. It is certainly measured. It is a jelly in which all the world events take place. God has made it fluid for the future where man and God can yet set events and shape things. It solidifies as we pass over it in the "present." Afterward events and people in them are held in most rigid place by it. The hills and valleys, trends and precedents, all will have their effect on the people solidifying the time of the present. But God has His pattern for time, and one man or another or group must rise to each new peak event. The major shaping of the world areas of time is done by people chosen to go over this stationary medium to fix it in the form for which it was destined.

Historians go back and distort only the jelly of time over an event and thereby make it look bigger or smaller from one or another aspect. But when time is no more the events will scintillate in their own true relation and size, properly placed and recorded for the inspection of all — for the reliving of any. Each event is a building block, set on those held in time of the past, built on by those of the future.

It can be thought of in many dimensions. It is the substance that God uses to hold His building together until He gets His Keystone in place. Then He can melt this aid-to-building when it is all done and the glorious, cosmic creation will gleam forth, a perpetual thing.

ROGER L. STREM
United States Army Air Corps

Was Jesus Just a Good Man?

By OLIVE S. FORD

AMONG sophisticated people of presumed intelligence there is an increasing tendency to consider Jesus a good man with an excellent philosophy of life: just one of several world teachers. But careful consideration reveals that avatars such as Buddha, Confucius and Mohammed were but flickering candles of light compared to the Light of the World — the Sun of Righteousness:

"The Father loveth the Son, and hath given all things into his hand" (John 3: 35) "and hath set him at his own right hand . . . far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; . . . and hath put *all* things under his feet, and gave him to be the head over all things . . . the fulness of him that filleth all in all" (Eph. 1: 21–23.) "In whom are hid the treasures of wisdom and knowledge . . . for it pleased the Father that in him should *all fulness dwell*." (Col. 2: 3; 1: 19.)

Does that seem as if He were "just a good man"?

Now even if one does not accept the divine authority of the Bible, the signs in the world establishing His preëminence above all human leaders should be considered. Every time a date is mentioned, for example, the world acknowledges Jesus Christ because history is dated by that greatest event of all time, the birth of Jesus: B.C. — *Before Christ;* A.D. — *Anno Domini*, "the year of our Lord."

And though most every nation worships God it is readily apparent that only those who worship Jesus are advanced, and the United States of America and Great Britain, with their foundations on Bible *Christ*ianity, are farthest advanced of all. The common people of Russia and China, despite vast natural resources, live in abject poverty, while the citizens of the United States and Britain, where Jesus Christ is most honored, are the happiest, freest, best-cared-for in the world. In countries where Jesus Christ is not worshipped life is shamefully cheap; women are almost slaves, frequently receiving less consideration than their husbands' cattle, and *only where Christianity reigns* are the weak, aged and helpless given greatest care; only there are women honored, and life held sacred.

Do those who think the ancient wisdom of Buddha or Confucius "deeper" than the teachings of Jesus Christ want to live in the countries which have those philosophies as their religions? To ask the question is to receive the negative answer, thus the supposed intelligentsia have a mere academic interest in these ancient philosophies and Christianity is shown to be the only soil in which individual freedom can be enjoyed. Jesus Christ, then, was He just "a good man"?

No other world teacher conquered death and returned from the grave in resurrected life! *Jesus: the only one whose life, death and resurrection were foretold* hundreds of years before in detail and with accuracy by different writers in different eras of time; surely this alone should be ample proof that He was no ordinary man who happened to be the first to "think right" and thus attain perfection.

Jesus: the only world teacher who gave His life for mankind! Thousands have been slain for the cause of Christianity but only One — the perfect One — could pay for the sins of man. Human blood makes martyrs; but only Divine blood can give victory over the world, death and the devil.

Fool, or Knave, or Son?

Surely all will agree that He must be in one of the following classifications: *1*) a man of good intentions, but impractical and under delusions of grandeur; *2*) a deceiver and a fraud; or *3*) the Son of God, as the Scriptures insistently proclaim.

The first supposition may be dismissed because when we find Him meeting the cleverest men of His day, sent purposely to catch Him by His words He silenced them so that "no man was able to answer him a word, neither durst any man ask him any more questions" (Matt. 22: 46). Any Bible student knows the excellence of His wisdom!

Was He, then, a deceiver who used His great knowledge to fool people? Indeed, millions of followers could not possibly have been ennobled, uplifted and regenerated into new life, century after century, by a swindler. All the world agrees that He was a good man; *then He must have been honest* and, if honest, have been what He claimed to be — the Son of God, sent to lay down His sinless life in place of your life and mine!

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." (I Peter 3: 18.)

Jesus Christ in History

In "A Manual of Church History," A. H. Newman draws this word portrait of the world's greatest success emerging from conditions which the world would consider the earmarks of failure:

"Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village, and worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher.

"He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put His foot inside a big city. He had no credentials but Himself. He had nothing to do with this world except by the naked power of His divine manhood. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth when He was dying, and that was His robe. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen centuries have come and gone and today He is the centerpiece of the human race and the leader of the column of progress. All the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth so powerfully as that one solitary life."

And we are reminded that Jesus of Nazareth, without money or arms,

conquered more millions than Alexander, Caesar, Mohammed and Napoleon; without science and learning, He shed more light on things human and divine than all philosophers and scholars combined. Without the eloquence of schools, He spoke words of life such as never were spoken before nor since, and produced effects which lie beyond the reach of orator or poet. Without writing a single line, He has set more pens in motion and furnished themes for more sermons, orations, discussions, learned volumes, works of art and sweet songs of praise than the whole army of great men of ancient and modern times.

Born in a manger, and crucified as a malefactor, He now controls the destinies of the civilized world, and rules a spiritual realm. There never was in this world a life so unpretending and modest in its outward form and condition, and yet producing such extraordinary effects upon all ages, nations and classes of men. The annals of history produce no other example of such complete and astonishing success despite the absence of those material, social, literary and artistic powers which are indispensable for a mere man.

In the Great Pyramid

The Great Pyramid, whose marvelous architecture, gigantic dimensions and imposing mien have made it known as one of the seven wonders of the world, has in recent years revealed such hidden-for-centuries scientific knowledge and exact correspondence with Biblical history that it is now known as The Bible in Stone.

Graphically it portrays the spiritual path of God's people in mathematical design and here again *Jesus Christ is the central theme!* The exact dates of His birth and resurrection are indicated and at the date of His resurrection the tunnel, previously so low one has to stoop to walk through it, rises to *seven times its former height* to indicate the freedom, elevation and eminence which Christ alone can give to man. And as one approaches the terminal of this pathway (calculated as the year 1953 A.D.) there stands an open tomb, a sad disappointment indeed it must have been to the robbers who looked for earthly treasure, but to the wise who can interpret its glorious message it speaks eloquently of the risen Son of God, the hope of the world, *the power of God unto salvation for the nations as well as individuals!* *

In the Stars

Not only is Jesus Christ the main theme of the Bible, of the Great Pyramid and the outstanding figure of all secular history, but *the story of His life is written in the stars.*

From Virgo (virgin birth) to Leo (king of beasts, indicative of the Lion of the tribe of Judah) there is portrayed through the meanings of the different star groupings, individual stars and conjunctions the entire purpose for which the Son of God came to earth. Here are just some of the literal translations of the star names (which God Himself gave; *see* Psalms 147: 4): "sin offering," "the pierced one," "one who separates" (wheat from tares), "redemption," "lamb," "the price which covers," "who saves or delivers," "he who cometh to rule," "the son who cometh," "who shall have dominion," and many others equally meaningful and indicative! Nor is the Adversary forgotten, for he is included under such descriptive names which mean literally "dragon," "deceiver," "reptile," "the subtle one," "the fraudful," and "the enemy." Could it be by blind chance that such names were given the stars? Has any other world celebrity ever been designated by the above names which so vividly and specifically picture the life of the Son of God and the evil one whom He overcame by His death on the cross? †

The Light of the World

All about us are signs proclaiming Jesus as the Light of the World and the Savior of His people, yet many cannot see the forest because they are so close to the trees. Blessings which no other except Christian countries enjoy they accept blindly as they thoughtlessly toy with Christless religions, social cults, and atheistic ideologies.

Some of our servicemen, returning from the hell holes of war in heathen countries, appreciate for the first time the marvelous blessings of our own nation. It is not an uncommon sight to see them arrive at the airport from foreign fields and kneel to kiss the soil of their native land, perhaps little realizing it is Jesus Christ that makes the difference. He is the one determining factor between heaven or hell on earth!

How heart-rending, therefore, to see sincere but mistaken Christians coddling those whose affiliations are with anti-Christian groups with the avowed purpose of the destruction of Christianity; and how foolish to put in power those whose loyalty is to an untried economic system which relies solely upon man instead of Jesus Christ, without whom no nation can prosper.

"For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (Isa. 60: 12.)

* * *

After wandering for many years in the labyrinth of liberal religions with their beautiful philosophies, but dead as dead men's bones without the blood of Christ, I now have a dependable measuring rod for any religion which may be presented. My evaluating yardstick is simply this: *Does it acknowledge Jesus as the only begotten Son of God, and does it acknowledge His vicarious atonement?* All else, without this, is as chaff before the wind.

"This is the stone . . . which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 11 and 12.)

Let us pray God that as a nation we shall acknowledge our only hope for salvation: Jesus Christ, because, despite the elaborate plans for lasting peace being considered now, lasting peace will never be realized until the Prince of Peace himself comes to rule.

Fortunately, many contemporary signs indicate that the time for His coming is no longer distant; in fact, it is at the very door.

Jesus Christ, a "good man"? Yes, a good man of course, but *infinitely more as this generation is destined to see when He is manifested as King of kings* and Lord of lords!

---

* For the facts, in detail, concerning the Great Pyramid, read "The Challenge of the Great Pyramid" by Howard B. Rand. 9 x 12" format, 12 illustrations, cover illustration in full color, 24 pages, 50¢ postpaid. Destiny Publishers, Haverhill, Mass.

† "The Stars Declare God's Handiwork" by Howard B. Rand (complete with forty-one illustrations including a large illustration of the entire zodiac across the heavens) is a clear depiction of this most graphic and grand of illustrations on the great vault of the heavens, which coordinates and substantiates all that the Bible teaches. DESTINY format, 16 pages, 50¢ postpaid. Destiny Publishers, Haverhill, Mass.

The Facts of Christian Life

By WILLIAM O. LAY, JR.

I

The Twin Foundation-Stones

A TRAVELER who makes a wrong turn may be temporarily inconvenienced, but seldom does he fail to reach his destination because of the error. Before he has gone very far he sees a signpost indicating the right direction, or senses his mistake and retraces his steps to get back on the right road.

Travelers in the world of ideas are sometimes not so fortunate. Too often they go astray and never discover their error. Losing their sense of direction, they become convinced their way is the right way and pursue it in blind ignorance all their days. Perhaps they had only a hazy idea of where they were going in the first place, stumbled onto a path that seemed to lead somewhere, and kept going.

What is worse, these lost wayfarers may pass their ideas on to their children, who then continue in the same path. Thus generation after generation may go its errant way until some crisis arises and the wanderers pull up in confusion without the vaguest idea where they are, how they got there, or when they made the wrong turn which started them toward disaster.

In a recent address Dr. Henry P. Van Dusen, President-elect of Union Theological Seminary, stated that the great peril to the church is death from internal sterility, and that only an intensive spiritual revival can save Protestantism in this country from disintegration and futility. Similar fears have been voiced by others as Christian leaders discover their organizations are failing to provide the vital, enlightened guidance the nation requires in the present crisis. Having discovered this, they grope about, wondering what caused the sorry situation and what may be done to remedy it.

Of course, much more than a "revival" is needed. The simple fact is that those charged with leadership in religious thought long ago left the highroad of truth, and for decades and even centuries have been wandering among the byways. Now, suddenly discovering their organizations are futile and sterile, they talk of revivals and new programs without realizing that the situation is the inevitable result of the course they have been following.

Where did they lose their way? At what point did religious thought get off the track? *At the precise point where one fundamental error originated — that of making Holy Scripture secondary in importance to theological tradition.* When the authority which belongs to the Word of God was transferred to a gradually-accumulated mass of belief "about" the Word of God, then men left the well-marked highway of truth with its divinely-established signposts and set off on a by-path through the wilderness without guide, chart, or compass.

Some of those who support this shift in emphasis justify their action by the argument that the Bible was not completed until well after Pentecost, so the church came first. However, it could be argued with equal success that the Bible was completed long before the church settled the matters of its doctrine, creeds, and ritual. Actually, the whole argument is immaterial. While the Bible wasn't complete during the lifetime of Christ, a considerable body of Holy Scripture was then extant, and it should not be too difficult to determine whether He assigned greater weight to the Word itself or to the traditions men had built up concerning that Word.

Even a superficial examination is sufficient. There is not one recorded instance in which Christ cited theological tradition as authority for His ministry. Always the appeal is to the Scriptures. Shortly after His ministry began He read Isaiah 61: 1–2 in the synagogue at Nazareth, then stated, "This day is this scripture fulfilled in your ears." In the black hour of His betrayal he showed His followers that He had power to escape the trial ahead.

"Do you imagine," He asked them, "that I am not able to call upon My Father, and He would even now provide Me with more than twelve armies of angels? How, then, could the Scriptures be fulfilled, that it must come about in this way?" (Matt. 26: 53–54, *F. F.*)

In fact, so frequent are these references that the entire course of Christ's life on earth might be summed up in the words, "For these things were done, that the scripture should be fulfilled."

Conversely, we find Him many times denouncing theological tradition in the strongest words. He charged His opponents with making the Word of God of no effect through their traditions, and stated:

> "In vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15: 9.)

Had those who became His followers borne these facts in mind, much trouble would have been averted. Unfortunately, as the years passed, the touchstone became not "What saith the scripture?" but rather what interpretation this or that group placed upon the scripture. This had the effect of removing Christian teaching from the sure basis established by God in His Word, and building it instead on the uncertain foundation of human opinion.

Today we have the inevitable result of this faulty construction. At a time when the full message of Christ is needed as never before, utter chaos prevails among those who are supposed to be teaching Christian doctrine.

Last year there was published a book called "Contemporary Thinking About Jesus." This was an anthology containing fifty-five "modern opinions" about Jesus, and it reveals the wretched state to which present-day scholarship has sunk through following too long the conceit of its own infallibility. Only a woefully small minority of the scholars represented here believe Jesus was the Messiah. As for the majority, some considered Him to be only a wandering rabbi or prophet. Others believe He claimed to be the Messiah, but wasn't. Some believe He was expecting a new world order, while others state that He talked as if He did, but didn't really.

Now, there is no point in mincing

words about this. The Christian can have only one opinion about Christ. Either he can affirm with Martha, "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world" — or he had better have no opinion at all about the matter. Either he can affirm with Simon Peter, "Thou art the Christ, the Son of the living God" — or he is no Christian. You have that belief, that conviction, that certainty — or you have nothing!

Perhaps the chief stumbling-block for these scholars is the new order for which Jesus told His followers to watch. Concluding that He looked for it to come shortly after His ministry — an assumption which close study of the records proves incorrect — they feel they must explain why it didn't, and are led into the deadly error of denying His Divinity, or into others equally perilous.

Of course, these expectations of a new order which the scholars glibly lump under the term "eschatology" did not originate in the Gospels. They are the central theme in the great prophecies of the Old Testament. Jesus called one of these to the Jews' attention when He quoted part of the 118th Psalm:

"Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?"

Isaiah was referring to the same event when he wrote:

"The HIGH LORD Who dwells up above,
Will fill Zion with Justice and Right.
Make Truth her honor;
Salvation, Wisdom, and Knowledge her strength,
And her Treasure, — the fear of the LORD."
(Isa. 33: 5–6, *F. F. Trans.*)

Far more than the dreams of a wandering rabbi are these prophecies of a new world order. The whole Bible story points to the period it calls the "times of restitution" when the earth will be freed from the curse human disobedience brought upon it, and men may once more live the kind of life their Creator intended they should. All this will come to pass:

"When the LORD is our Judge,
And the LORD is our Ruler,
And the LORD is our LEADER,
And also our SAVIOR."
(Isa. 33: 22, *F. F.*)

Another favorite method of disposing of these troublesome prophecies is to say that they don't apply to the earth at all, but to heaven. In the words of a hymn:

"Ah! then my spirit faints
To reach the land I love,
The bright inheritance of saints,
Jerusalem above!"

A little thought should quickly dispel this fallacy. Surely it would be quite senseless for Isaiah to prophesy that the Lord will fill heaven with justice and right. Nor were Christians instructed to pray that God's will be done in heaven. "Thy will be done on earth" is the prayer the Master gave His followers, and it is on the earth that the fulfillment of these glorious promises and predictions must be looked for. As the Apostle Peter wrote:

"Yet according to His promise, we look for new skies and a new earth, in which righteousness will dwell." (II Peter 3: 13, *F. F.*)

Passing this and similar statements off as the vision of a Galilean dreamer, or applying them only to some vague land far beyond the starry sky certainly betrays frightening ignorance of the great theme of the Bible.

Little discussion would be called for if the scholars who thus mishandle the prophetic Word were the only ones to suffer from their mistakes. The Apostles warned us of their presence and activities.

"You should first recognize this," Peter wrote, "that during the latter times deceivers will come with deception, gratifying their own passions, and asking, 'Where is the promise of His appearing? for since the forefathers went to sleep, everything continues the same from the beginning of the creation.' " (II Peter 3: 3–4, *F. F.*) Or again, "But false prophets also came among the people, just as there will be false teachers among yourselves, who will shuffle in destructive errors, even denying the Master who bought them, bringing speedy destruction upon themselves." (II Peter 2: 1, *F. F.*)

Unfortunately, these scholars are not the only ones affected. The great majority of those supposedly teaching Christian doctrine are influenced in whole or in part by their theories, and as a result the faith of millions is undermined or destroyed altogether. It is mainly through their activities that the love of many has waxed cold, and the ardent faith of true Christianity almost vanished.

No revival can save the tottering edifice of religious belief and practice. Erected on a crumbling foundation of accumulated error, the structure must be rebuilt from the ground up on a solid basis. Religious leaders must *relearn the facts of Christian life*. For unless they accept the Divinity of Christ, unless they look for His Kingdom as a living reality in the world, their religion is vain and unsubstantial: the veriest matchwood-house, doomed to vanish at the first breath of any trial by fire.

This widespread apostasy among Christian leaders makes the lot of the true believer extremely difficult, since he must be constantly alert lest he be contaminated by their poisonous doctrines. He must keep the words of St. John ever in mind:

"Friends, do not believe every thinker; but test the teachings, whether they emanate from God: because many false teachers have gone out into the world. By this you can recognize the teacher from God: every teacher acknowledging that Jesus Christ came bodily is from God; and every teacher who does not acknowledge Jesus is not from God." (I John 4: 1–2, *F. F.*)

Consistent application of this rule will go far to eliminate unsound doctrine and preserve one from the scourge of modernist unbelief. Unequivocal acceptance of Christ as the Son of God would automatically clear up the difficulties scholars have with His promises of a regenerated world, for acceptance of Him stamps His words with the seal of authority. Add to that the authority of Holy Scripture, with which He backed His words, and one has laid the twin foundation-stones of an unshakable Christian faith, a faith that will stand immovable against every blast the enemies of Christ can hurl against it.

II

The Strait Gate

BELIEF in the Divinity of Christ and acceptance of His salvation is not, however, the end of Christian experience but only the beginning. This fact has certainly not been sufficiently emphasized in religious teaching. The preaching of salvation, while a vital work, is only the ABC's of the subject. A child who merely learned the alphabet would be amused for a while by reciting the letters, but he would soon tire of his accomplishment and

seek a more exciting pastime. So with those who never look beyond salvation. Their faith soon languishes, their ardor cools, and they remain in a state of religious adolescence, unwilling or unable to advance into Christian maturity.

It has been thus since apostolic times. In the words of Paul:

"Yet, brothers, I am not able to speak to you as to spiritual men; but as to animal — as to infants in Christ. I gave you milk to drink: not solid food, for you were not able, nor are you yet able, to eat it; for you are animal still. For when there is rage and strife and dissensions among you, are you not rather like animals, than conducting yourselves like men? While one declares, 'I am for Paul,' and another, 'I am for Apollos,' are you not merely man-followers? What, then, is Apollos? and what is Paul? — ministers by whom you believed, and each endowed as the Lord decided." (I Cor. 3: 1–5, *F. F.*)

And what is the present sectarianism among Christians except one group saying, "We are for John Wesley," another group saying, "We are for Martin Luther," while a third says, "We are for Mary Baker Eddy." We still have divisions and dissensions today, so it is clear that two thousand years have made little change in the situation Paul confronted.

This state of religious immaturity is a perilous thing, since it provides a fertile breeding-ground for the deadly blight of formalism and ritualism. When men hear the message of salvation without comprehending the vistas which open beyond it, they are all too prone to lapse into a state of ritualistic automatism. How many thousands of nominal Christians are today living in a religious fool's paradise, convinced they are fulfilling the obligations of Christianity by attending certain services, reciting certain prayers, and taking part in various church activities? How many are Sunday-morning Christians, donning the mantle of faith only during church hours, and following their own devices the rest of the week?

This blight of formalism is deadly because it leads to complacency, complacency to stagnation, and stagnation to spiritual death. It leads men to reject innovation, fight change, and scoff at such further unfolding of divine revelation as may from time to time take place. In short, while professing devotion to Christ, they actually become His opponents through resisting the onward march of the Kingdom.

A fearful thing is this hard encrustation with which men surround themselves, completely barring any glimmer of truth from penetrating their consciousness. Even the plainest proofs leave no impression. "For they considered not the miracle of the loaves," Mark wrote of the generation to which Christ ministered, "for their heart was hardened." (Mark 6: 52.) Even the apostles were not entirely blameless;

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." (Mark 16:14.)

Once this heart-hardening afflicts men, it becomes almost impossible to teach them anything. It is even difficult in the preliminary stage — that stage of religious immaturity from which this state arises. On another occasion Paul wrote:

"Of Whom [Christ] we have to express much thought and difficult to explain, since you have become sluggish to the sounds. For at the time when you ought to be teachers, you have need again for some one to teach you the rudiments of the first principles of God's purposes; and you have come to have need of milk, and not of solid food. For every one who uses milk is ignorant of a reason for righteousness; for he is an infant. But solid food is for the matured, for those who through their disciplined faculties are exercised to decide between good and evil." (Hebrews 5: 11–14, *F. F.*)

"Much thought and difficult to explain." What are these matters which are so difficult to get across to those who have attained only the rudiments of Christian doctrine? What are these subjects which provide a "reason for righteousness" — a basis for the full, rich life of Christian maturity?

A great deal lies concealed beneath the oft-repeated warning of the Master that "Many are called, but few are chosen." It is so easy to become a formal Christian, seeking salvation through ritual without circumcising one's heart and letting the message take root inside. It is easy to become a hearer of the word, but difficult to become a doer, putting the precepts into practice so that one may attain the Kingdom. Difficult — but the only way. For the Master made it very plain that lip-service to Him is not enough. He stated, quoting Isaiah:

"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

"But in vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15: 8–9.)

Tragically, many more fall short than follow through to the victory. In the parable of the sower, many hear the words, but in only a few does it take root, flourish, and produce fruit. So the Christian must be constantly alert against lapsing into the easy way — the way chosen by the multitude.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7: 13–14.)

The gospel of salvation brings one to this gate, but the believer must cross the threshold himself. No one can help him here. He must make the decision and take the step himself. And on his decision depends whether he grows into Christian maturity or remains a babe in understanding. In short, salvation is not an end but an opportunity.

Just what is this gateway which means so much to those who pass through it? The master pointed it out in these words:

"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18: 3.)

In other words, a certain attitude of mind is necessary for entrance into the Kingdom. Call it humility, meekness, teachableness, or circumcision of the heart, it simply means that one is willing to surrender any or all preconceived opinions he may have and be led of the spirit. Only when one has done this — only when he has passed through this narrow gateway — is he able to deal with the solid "meat" of Christian doctrine. Only then is he prepared to comprehend the "first principles of God's purposes."

And even then it demands study and application. For so wide is the scope of this subject, so majestic the sweep of the Divine plan as it unfolds through the centuries and millennia, that the unregenerated mind simply cannot comprehend it. Those who lack understanding are constantly endeavoring to whittle the omnipotence and foresight of God down to the point where their limited vision can enfold it, instead of seeking to grow until they are capable of fathoming the wonders of His re-

vealed plans for the earth. In their blindness they often go so far as to deny that God has any plan. Or perhaps to state that He had a plan in the first place, but found it unworkable and had to abandon it. There is no more graphic answer to all such nonsense than the following verses from II Esdras:

"In the beginning, when the earth was made, before the borders of the world stood, or ever the winds blew,

"Before it thundered and lightened, or ever the foundations of paradise were laid,

"Before the fair flowers were seen, or ever the moveable powers were established, before the innumerable multitude of angels were gathered together,

"Or ever the heights of air were lifted up, before the measures of the firmament were named, or ever the chimneys in Sion were hot,

"And ere the present years were sought out, and or ever the inventions of them that now sin were turned, before they were sealed that have gathered faith for a treasure:

"Then did I consider all these things, and they all were made through me alone, and through none other: by me they shall be ended, and by none other." (II Esdras 6: 1–6.)

Others of feeble understanding are willing to admit that God has a plan, but they deny that He has revealed it to men so that they may conform to His wishes. Of the latter group, the following is typical: "The fulfillment of the ancient prophecies is not to be found in certain specific happenings which the prophets miraculously foresaw, but in the proving of the spiritual principles which they enunciated."

"How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning? and fools hate knowledge?"

Not only has the Divine plan been revealed to men through the prophecies, but God has even made prophecy fulfillment a test of true religion.

"I have even from the beginning declared it to thee; before it came to pass I showed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them." (Isa. 48: 5.)

So the plan revealed to the prophets has been unfolding through the centuries. Adamic civilization perished in the flood, but Noah and his family remained as the basis of a new one. Abraham, Isaac, and Jacob appeared and then *the Israel nation which God had selected as the means whereby the world would be led back to righteousness.* The nation received its constitution at Sinai, moved into Palestine, and flourished for a while before it lapsed into idolatry, went into captivity, and apparently disappeared. "God's plans failed," explain the scoffers when they compare that fact with the promises of national greatness made to Israel. Or else they teach that the promises are to be fulfilled only in a "spiritual" Israel. But neither explanation is correct. Israel, lost from view, underwent a continuing process of winnowing and correction in preparation for its destined task. In time it reappeared on the world-stage, doing Israel's work, and bearing the marks of Israel for all to read — all who have disciplined themselves to the comprehension of mature Christian doctrine.

Moreover, the plan operates on a marvelously accurate time schedule. As Esdras was told:

"For like as all that is made in the world hath a beginning and an end, and the end is manifest: Even so the times also of the Highest have plain beginnings in wonders and powerful works, and endings in effects and signs."

The study of these times, through the subject of Biblical chronology, awakens ever-increasing awe and fascination in the student as he contemplates the precision of the Divine timetable and the wonders of God's power.

Truly awe-inspiring is the panorama of past history — civilizations obliterated, nations uprooted, violence, cruelty, hardship. "How can such things be?" cry the undisciplined. But the answer is on record:

"And now when I prepared the world which was not yet made, even for them to dwell in that now live, no man spake against me.

"For then every one obeyed: but now the manners of them which are created in this world that is made are corrupted by a perpetual seed, and by a law which is unsearchable rid themselves.

"So I considered the world, and behold, there was peril because of the devices that were come into it.

"And I saw, and spared it greatly, and have kept me a grape of a cluster, and a plant of a great people.

"Let the multitude perish then, which was born in vain; and let my grape be kept, and my plant; for with great labour have I made it perfect." (II Esdras 9: 18–22.)

All the tremendous sweep of world history to date must be seen as steps preliminary to the consummation of the Divine plan. And what a glorious consummation it must be! Small wonder the great prophets have burst into paeans of rapture when they foresaw it! Tragically, countless multitudes will never see it. But this is one phase we are told not to ponder over:

"And therefore be thou not curious how the ungodly shall be punished, and when: but inquire how the righteous shall be saved, whose the world is, and for whom the world is created." (II Esdras 9: 13.)

Truly, this is strong doctrine, difficult to comprehend. And the measure of its difficulty is the reaction of undisciplined minds when confronted with it. Show them the part present-day Israel is playing in the unfolding plan, and they say, "I can't see it." Point out to them the precise time-patterns which mark the stages of history, and they complain, "It's beyond me." But the mature Christian accepts these with joy, since they provide additional evidence of the immutability of God's purpose and of the certain glories yet to be revealed.

Is the "game worth the candle"? Is the stern effort it takes to cross the threshold into Christian maturity worth while? Nothing is more certain than that it is. But each believer must discover this for himself, for he must make the crossing unaided.

A beautiful description of the relationship holding between Christ and the true believers is contained in the fifteenth chapter of St. John. "I am the true vine," Jesus said, "and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." In the full Christian life there is no time for complacency, no time for resting on one's oars. One must be ever alert and watchful, lest he fall short of what the Master expects of him:

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." (John 15: 6.)

What an overpowering feeling of humility comes over one when he realizes the meaning of the Lord's statement:

"It was not you who chose Me, but I have chosen you. And I planted you in order that you might take root, and become fruitful, and your fruit continue." (John 15: 16, *F. F.*)

Destiny Publications of Importance *NOW!*

If Calmly You Listen

By **L. BUXTON GRESTY**

A presentation of the Bible's *national* outline in simple question and answer form! Through its unique dialogue, here is a book which *clarifies* as it proceeds to point out the greatest outline of history and destiny ever written — that which is contained in the Bible. The questions are those naturally raised as one reads the Bible, and they are answered convincingly, clearly, and concisely. *241 pages, $2.00 postpaid.*

•

The Heritage *of the* Anglo-Saxon Race

By **M. H. GAYER**

A depiction in a book and with an accompanying large chart in colors showing the thrilling history of the Anglo-Saxon race up through the centuries. Here, in simple graphic form is the origin, migrations and genealogies of the race o the Book. The history of the Anglo-Saxons in America — the tribe of Manasseh — is also included. The book has 142 pages; the chart measures 40 x 30 inches. *Both book and chart, $1.75 postpaid.*

•

Judah's Sceptre *and* Joseph's Birthright

By **REV. J. H. ALLEN**

An analysis of the prophecies of Scripture in regard to the royal family of Judah and the many nations of Israel. This book stands in the very front rank of books written on the identity of Israel, is based squarely on the Scriptures and history, and presents facts and considerations which everyone must soon take into account because they are now the important, determinative factors in world affairs. *377 pages, $2.00 postpaid.*

No man may know the purpose of his life; but once he understands that God does, and that God planned beforehand the part he was to take in the design, then he must needs feel overwhelming joy and thankfulness at the privilege of having even the tiniest part in so stupendous an undertaking as the Divine scheme of things is revealed to be. And he must humbly and prayerfully seek to carry out his part faithfully, that he may not lose out at the last moment.

The clock of the ages is even now pointing to the midnight hour marking the close of the times past and the beginning of the new age to come. In the critical period of change, much that has passed for religion will wither and fade away as the fires of tribulation sweep against it. But those who have outgrown their religious childhood and learned to exercise their faculties on the solid food of Christian doctrine will not waver. Knowing the reason for those things coming to pass, and cognizant of what lies beyond the turmoil and confusion, they will look forward to the new day with eager anticipation, confident that the Lord is amply able to bring to pass that which He has proclaimed through His prophets.

"The fierce anger of the LORD shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it." (Jer. 30: 24.)



Canadian purchasers of Destiny publications, please notice:

The prices of our Books and Booklets are slightly higher in Canada due to Customs. The price of the Magazine, however, is the same as in the United States despite higher cost to the publishers.

All Canadian orders may be sent to:

Destiny Publishers of Canada
313 Sherbourne Street
TORONTO

The

Russian Chapters of Ezekiel

By Rev. W. M. H. Milner. An extensive study of these important chapters which are receiving more attention today than ever before. The author has marshalled a formidable array of evidence for his conclusions. A highly readable and important booklet, particularly at this stage of history. Contains a fascinating reproduction of part of a booklet on the same subject published in 1879. *64 pages, 35¢ postpaid.*

•

The Japanese —Who Are They?

Many have been the recent inquiries as to the origin and destiny of the Japanese. The author of this booklet, Thos. W. Plant, came to the accurate conclusion after decades of interest and research on this question and the care with which he unravelled contributing evidence. It was a thrilling discovery. Said he: "What wonderful present-day history one can find in prophecy when it is rightly read." *25 pages, 25¢ postpaid.*

•

Isaiah: A Study

By Wm. Pascoe Goard, LL.D. A thorough study of the Isaiah literature which, in these vital days, needs to be read again. The vast scope of the documents of Isaiah is shown, the various messages are tabulated, there is a masterful discussion of the chronological focus and geographic perspective; then, picking up the theme of this majestic book of prophecy, the author sweeps forward to the great oratorio with all the profound meaning Isaiah has for us this generation. *54 pages, 35¢ postpaid.*

•

The Bible Speaks to America

A series of three articles from DESTINY outlining the fundamental bases for lasting peace and individual security. Written by the Editor, the articles are: 1) *Peace, The Terms Have Already Been Written,* 2) *From the Cradle to the Grave,* and 3) *The Bible Perspective of the Profit Motive.* Here is a work containing the Bible factors America must yet consider — for they are *the Divine bases for Peace! 16 pages, 25¢ postpaid.*

•

Destiny Publishers
HAVERHILL, MASS.

LETTERS

I have been in service for a little over three years now, and can say that subscribing to DESTINY and reading all the issues I have received has been the most real tie I have managed to keep while in the Army concerning spiritual things, and thoughts. It has bolstered my faith immensely at times when it needed it very much. Although I was raised in the Protestant faith, I have been rather disappointed in the church, and consequently have not attended services regularly while in service. But my faith is still real to me, and I have had many truths revealed to me, credit for which must go to your publication. Thanks for the prompt delivery of DESTINY, and may God continue to bless your good work.

SGT. (Serviceman's Name Withheld)

•

Your most noteworthy and estimable publication has given me a fund of inspiration and satisfaction during the past three years, and I have been calling DESTINY to the attention of friends and acquaintances.

C. F. LANDSHEFT
W. Orange, N. J.

•

We read every issue of DESTINY Magazine with great pleasure; in fact we devour every word in it and can hardly wait for the next issue. C. R. Dickey's piece, "A Mandatory New World," in the January issue was especially good.

JOS. L. BUNCH
Phoenix, Arizona

•

I have been delighted in my reading of DESTINY and am anticipating more enjoyment each month as my copy arrives.

REV. R. DAVIS MOHLER
Valdosta, Georgia

Just a note to let you know I was particularly appreciative of your one page article in the March issue of DESTINY entitled "That the World Might Be Saved." I have realized all along that you believed in personal salvation and that you did realize the importance of the individual accepting Christ but this latest article made it so clear. It makes me so much more willing to read all you have to say on the national aspect of the gospel.

DR. JOHN W. PARRISH
Chicago, Illinois

•

A correction is due in connection with your editorial titled "Sudden Destruction" in the May issue. On page 150 you say "the Hebrew word *aiphnidios*," whereas this is a Greek original; and your reference to Luke 21: 24 is not accurate.

REV. E. J. SPRINGETT
Toronto, Canada

DESTINY endeavors to be error-free and regrets these errors. The reference, correctly, is Luke 21: 34. — ED.

•

I have been a reader of DESTINY for some time and, although I have always refused to believe the Anglo-Saxon-Celtic Israel identity, DESTINY has been sending out such a steady stream of Biblical proof that I am thoroughly convinced your message is a message of truth.

L. A. PRINCE
Beauharnois, Quebec

There are two things I feel I do not want to be without in these days of stress and strain. The first and foremost is my Bible; the other DESTINY.

The wonderful promises of Scripture have a far deeper, fuller meaning to me since my only son made the supreme sacrifice in Belgium last September. The Supreme Sacrifice of Calvary is more wonderful than ever, for I know that because of it, and the glorious resurrection on Easter morning, my son will live again some day. I can earnestly say with deep conviction the lovely words in the creed, "I believe in the resurrection of the dead, and the life of the world to come."

I humbly thank God that my son knew what he was fighting for. He knew the glorious destiny of our race and was proud to belong to it. His DESTINY will go to another. In that way I shall keep his memory alive.

It would do your hearts good if you could see the eagerness with which DESTINY is awaited in this small town in Nova Scotia. We can hardly wait from one issue to another. All articles are read with keenest interest and many an interesting conversation takes place between issues.

MRS. E. A. THORNTON
Amherst, N. S., Canada

•

DESTINY's message is an explanation of the past; a comfort and remedy for the present; a hope and shining light for the future. Next to my Bible comes DESTINY. Indeed, there is much Scripture I would not have understood had it not been for DESTINY. I would not be without it; in a lifetime spent in the church and Sabbath schools, with their many periodicals, I have not found one publication that can even compare to DESTINY. May God continue to bless its work.

MRS. MORRIS L. SNOW
Inskip, Tennessee

•

This number [March] seems to us an outstanding one and we were especially pleased with "The Great Prophecy — A Sermon." It is a perfect introduction to the subject of prophecy, and as such we plan to pass it on to several friends.

MRS. ROGER C. RICE
Los Banos, Calif.

•

I would not want to be without DESTINY in these last days. It has become of immense value to me as it makes clear the Bible plan for the establishment of the Kingdom of God on earth.

T. STANLEY MURPHY
Waukegan, Illinois

•

For your article, "Valley of the Shadow of Death," a hearty amen!

MRS. EVA TEMPLE
Winslow, Wash.

•

I find much food for thought in the various copies of DESTINY that I have read, but I have yet to label any of them imaginative. Let those who have doubts prove that these things are not true.

J. W. CONNOR
Kingston, Ontario

•

May I commend you on your splendid articles in DESTINY Magazine.

A. FREDERICKSON
Thatcher, Arizona

GIFT ORDER FORM



Gift Subscription Rates: One Yearly Subscription, $3; Two Yearly Subscriptions, $5; Additional Yearly Subscriptions, $2.50 each; Your Own and a Gift Subscription, $5. Remittance must accompany orders. For Foreign and Life Subscription Rates, consult page 184 of this issue.

START SENDING DESTINY

To.....

Address.....

City and State.....

To.....

Address.....

City and State.....

Remittance of $..... is enclosed.

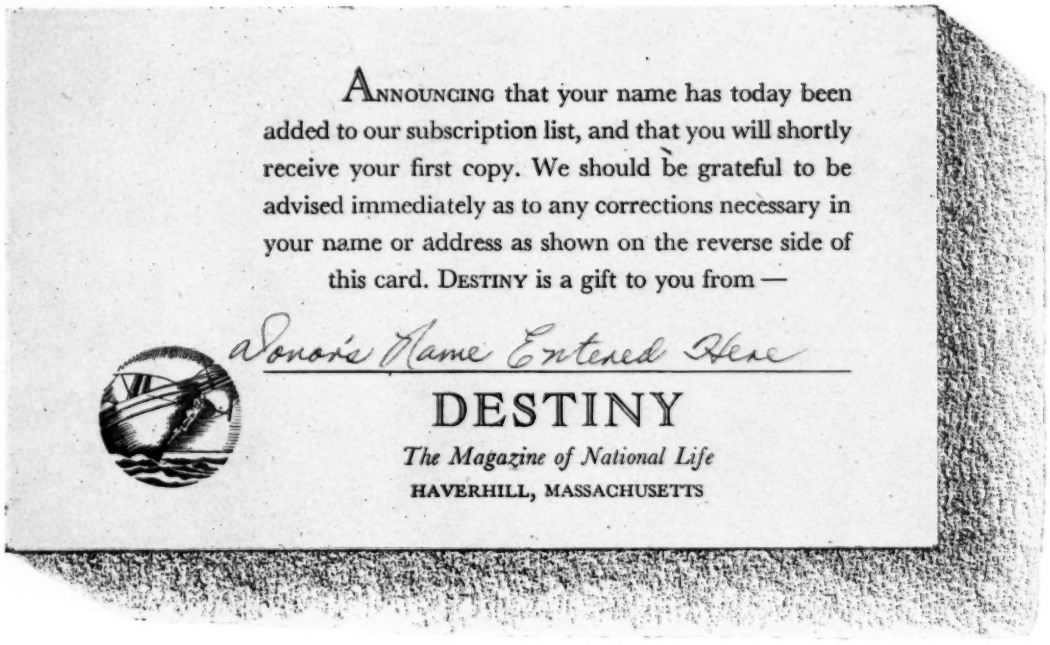
Mail to
DESTINY
PUBLISHERS
HAVERHILL, MASS.

My Name.....

Address.....

City and State.....

A DESTINY REPORT ON SUBSCRIPTIONS



FROM a great number of regular readers there have come orders for Gift Subscriptions to *others*. The Announcement Card illustrated above has accordingly introduced this publication to many new Gift Subscription readers, most of whom have in turn become regular readers. These Gift Subscription recipients once numbered in the hundreds every year, but now they number in the thousands.

Here in the Editorial Offices of DESTINY we have naturally observed with interest the growing number of regular readers who have ordered Gift Subscriptions for friends and relatives. This introducing of DESTINY to others by its regular readers has been one of the most significant ways in which the national message of the Bible has become known to residents in every state and city in our land, every province in Canada; in England, South Africa, Rhodesia, Hawaii, Palestine, New Zealand, Alaska, Australia and in remote places of the globe — as well as members of the Armed Services.

And in addition to the single Gift Subscription orders received from different readers there have come multiple orders from many, some so substantial that we wish to report on them here. For instance, in August of 1943 we received an order from one reader for 41 Gift Subscriptions. A few months later there came an order from this same reader for 51 more; the month after that he ordered another 34, then there came an order for 114. His orders continue to come. To date they total 613!

As another example, one day last month there arrived a single order for 932 Gift Subscriptions.

Such substantial orders added to the many and always highly valued individual Gift Subscription orders will indicate the enlarging scope of the extension of the national message of the Bible through DESTINY.

We hope we shall be able to continue accepting Gift Subscription orders. They are important toward an ever-widening acquaintance with DESTINY and hence with the Bible's message so needed now. There is, however, unfortunately a limit to the number of copies which can be published under present paper rationing restrictions. This limit has been raised this year by the slightly reduced page size and lighter weight paper and thus subscriptions are still available, but we urge those who contemplate sending Gift Subscriptions to do so at their earliest convenience.

* * * * *

DESTINY is $3.00 a Year. Your own and a Gift Subscription, $5.00 a Year; additional Gift Subscriptions, $2.50 each. DESTINY PUBLISHERS, Haverhill, Mass.

RUMFORD PRESS
CONCORD, N. H.



THE SCENE SHIFTS

For centuries the center of world government was the Babylonian Succession of Empires. It has now gone down under the impact of Israel, and world government is shifting to "the people of the Book." And it is *this generation of ours* that is now on the verge of the crucial, climactic, closing scene of the Age. There can be no other information so important, therefore, as that contained in the Bible. With such information available as *God's Plan for the World* it becomes our business and our nation's business to *know it* so that the state of things as they are is understood, the future anticipated intelligently, and faith and hope and loyalty placed *where faith and hope and loyalty belong*.

To this end, DESTINY is published. It is a medium for the transmission of the vital national message of the Bible. As we move steadily across the remaining pages of history toward the close of this Age and the opening of the New, may we remind you that thousands of others must still be apprised of God's Plan? There is much yet to be done, and it is a task for both publishers and readers — *a task for all who already know the Gospel of the Kingdom*.