DESTINY

The Magazine of National Life

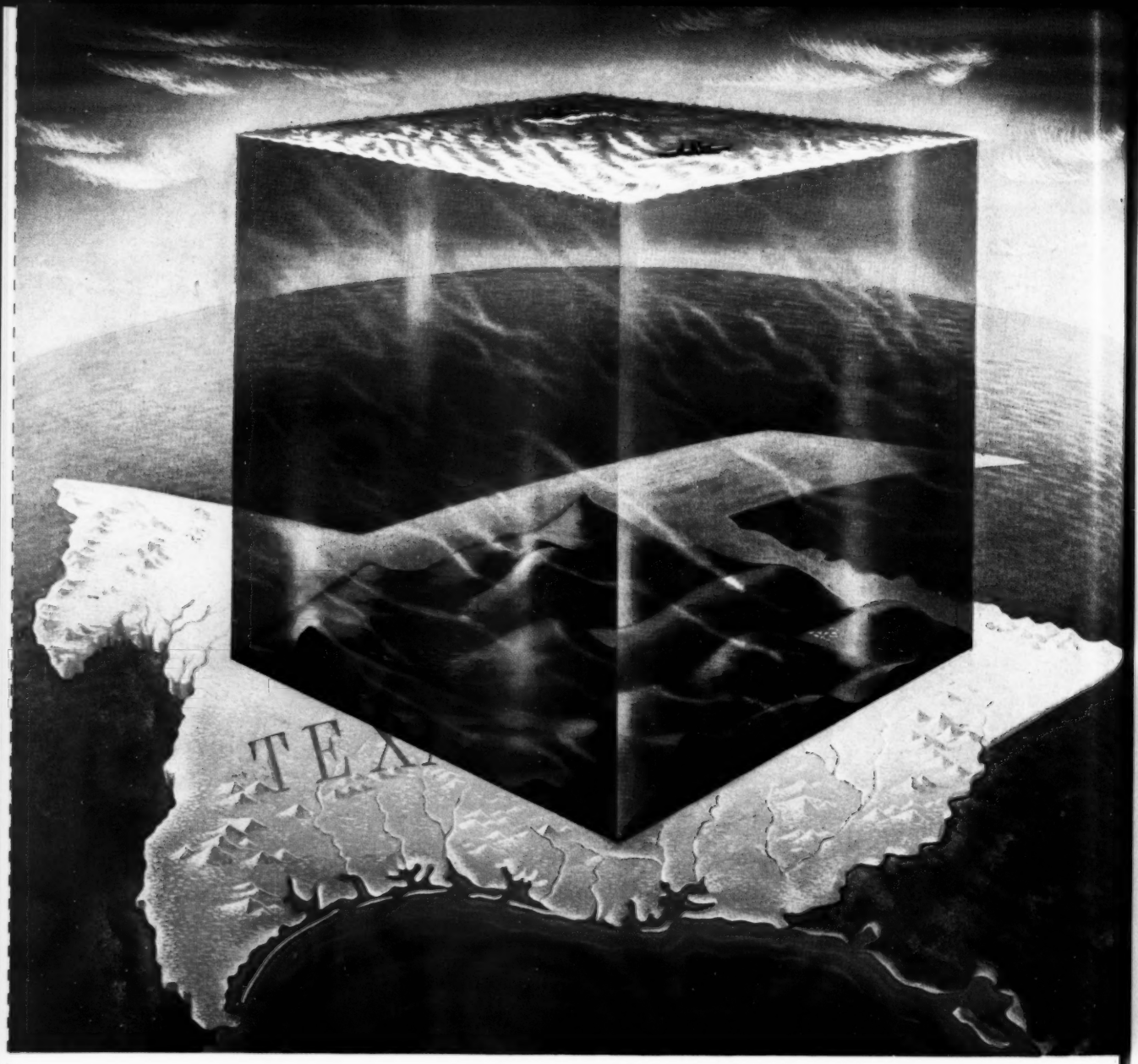


THE LAND IS THE LORD'S

And He Told Man How To Use It

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The Abundance of the Sea Shall be Converted unto Thee

PRESAGING complete fulfillment of a prediction in the Book of the Prophet Isaiah, there has come during World War II an occurrence almost totally unrecognized in relationship to the prophecy. A harbinger of greater things to come, it deserves attention now.

In Isaiah's sixtieth chapter the fifth verse reads: "The abundance of the sea shall be converted unto thee [Israel]." Foretold within the context of a predictive message detailing events which still remain future, at least partial fulfillment of this prophecy is already in evidence.

A little more than four years ago the startling announcement was made that the Dow Chemical Company of Midland, Michigan, had solved the unique engineering problem of extracting magnesium — the lightest of all practical metals — from the inexhaustible waters of the sea. A great plant was put into operation in Texas and from it have poured *millions of pounds of this metal so vital to the production of our fighting aircraft!* And since then, Dow has extended this achievement to include the production of numerous other basic chemical products as well.

The abundance of the sea shall be converted unto thee — what a blessing it has been to the forces of Israel. Largely because of this notable industrial achievement America's Air Force has been victoriously superior to those of the enemies of His people; and America has been made safer and richer. Here we see a magnificent example of America's preparatory, protective Providence at work. It is, in miniature, a present demonstration of Israel's God *in action!*

THE LAND IS THE LORD'S

POSSESSION of an inheritance in the land is the foundation of freedom and liberty. Men will never be truly free until the principle is fully recognized that all men have an inherent right to an inheritance in the land and that it must be unimpaired by any form of tax levies or other assessments, which are destroyers of freedom and independence for the individual. This is fundamental, therefore God declared the land was His (Lev. 25: 23) and assigned it as an inheritance to His people, forbidding men to tax or levy assessments against it.

Man would not long survive if he had no access to the land. From the soil comes his food, clothing and shelter. Even the raw material processed in industrial centers is, in a major degree, from the land in the form of minerals, chemicals and crops. Our dependence on the products of forest, field and mountains cannot be overemphasized.

And because individual ownership of the land is essential to insure independence and freedom, God decreed — under the Divine law — that every man shall have, in perpetuity, possession of such an inheritance. Not only was this inheritance to be free from taxation but it could not be sold forever. Though leased for a time (a duration limited by law), the inheritance always reverted to the original owner or his family.

What would such a condition mean today? The institution of these homestead rights would mean freedom and independence to our people, and eliminate the need of social security and governmental doles: devices made necessary through failure to observe the righteousness of God's laws. The yield of the land and the returns from the flocks and herds would bring complete independence of governmental supervision, eliminating the need of bureaucratic regulations and rationing. It would also make centralized control unnecessary. Men tend to centralize authority, but God decentralizes, and makes the family independent — with governments established for the sole purpose of protecting the right of the individual and family to freedom and independence.

"Nothing that the socialists can conceive nor the Communists desire can be compared to the institution of the God-given system which will out-capital capitalism in that all men will become capitalists and 'sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it.' In this statement is the assurance of food and drink, to replace the fear and want which is ever present with men under our present economy." (*Digest of the Divine Law*, page 94.)

There is, in present-day capitalism, destructive competition — with poverty in the midst of plenty; in socialism, state control and the destruction of private industry; in communism, community of goods and destruction of private ownership. Surpassing all these, under the perfect God-given system of economy and when the land is restored to the people, there will come *genuine security and the assurance of freedom from fear and want.* God declares:

"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." (Ps. 50: 10–12.)

All this, and more also, God has given as a heritage to His people, but Micah addresses the oppressors of His people:

"They covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage." (Micah 2: 2.)

This oppression is to cease, for the time of restitution is now at hand. Following the present transition period men are to return to the land. In this return, they will possess again *their God-given heritage* — bringing in perfection that can be acquired only through the observance of all Divine requirements for the independence and freedom of His people!

FOREWORD

YOUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

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

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

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

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

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

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

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DESTINY

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THE MARCH OF HISTORY

PEACE EXPECTATIONS

THE San Francisco Conference has ended and the nations are hopeful that peace will result from this international agreement to which the confederated nations have placed their signatures. It now remains for the Senate of the United States to ratify this agreement and no doubt this will be done. It will be accepted if for no other reason than that it is a possible program for world peace in the minds of those who as yet do not know that God has already given us the program by which peace will be made sure for the Anglo-Saxon world.* In our national blindness and unbelief we must suffer and, through our suffering, learn the ways of righteousness.

Men are thus placing their hope for world peace on this United Nations agreement, trusting that it will remove the cause of war. It is hoped in this way to settle vexatious problems that may arise between nations without resorting to the force of arms. The desire is laudable, but the attainment impossible of achievement at the present time because of the spirit of unregeneration evident in the acts of men and nations.

What of the Arab world? Will the Arabs willingly submit to domination by the Jews in Palestine? They know the exclusiveness of the Jew. They know his presumption to be the sole inheritor of the Israel promises. Knowing these and many more things far better than does the average Anglo-Saxon, is it likely the Mohammedan world will submit to the rule of the Jews?

What of the Jews? Will they be satisfied to accept anything less than a national home in Palestine? Is it within the power of a peace organization to convert the Jew from his faith, and the Mohammedan from his creed, thus preventing future clashes in the middle east between these two?

Turning from these religious issues to the political, can a major nation at San Francisco be trusted to carry out the terms of world peace in righteousness when, in Poland, the following conditions under Soviet rule are extant?

"Every means is used to make the Polish people believe that the new state of affairs will last and that no outside interference can possibly bring about any change in this state of affairs. For this purpose the power of the U.S.S.R. is magnified and the 'weakness' of the Western Allies is constantly stressed.

"The physical extermination of the political and social leaders and of all the people who are suspected of opposing the regime is proceeding apace at the same time. In the first stage the Polish Underground State with its army and administration has been almost liquidated. Tens of thousands of officers and soldiers of the Polish Home Army as well as members of the Underground Administration have been imprisoned in concentration camps in Poland or deported to the interior of Russia, and many of them have been shot. Subsequently the leaders and local officers of the political parties, still alive, and the patriotic Polish youth have been victims of the same reign of terror.

". . . Thus the situation which has now arisen in Poland is not merely objectively horrible, but also psychologically unbearable; it is a shock which no one had foreseen. The Polish people, completely isolated from the rest of the world, are feeling deserted by the Western Allies and embittered by a feeling of unjust and undeserved wrong. . . . It is becoming ever more clear that Moscow is determined to destroy everyone and everything that can prevent or postpone the complete Sovietization of Poland." (From a report by the Polish State Group on Current Affairs, dated June 3, 1945.)

This covers a mere fraction of what could be reported of the evil and oppression being suffered by the small nations dominated by Soviet Russia. A kind of peace may, for a time, be imposed by the sword — but there always ensues a day when revolt and war destroys the oppressor. Can the nation responsible for these evils be trusted and expected to contribute to lasting peace in any league or federation of which it may be a member?

It is well to remember God has already appraised such a league, declaring it is a covenant with death and an agreement with hell (Isaiah 28: 15 & 18). Certainly Soviet Russia is bringing death to many and making life a virtual hell on earth for multitudes who are unfortunate enough to be under her power. Ezekiel the prophet calls this

*See "The Bible Speaks to America," 25¢ postpaid. Destiny Publishers, Haverhill, Mass.

agreement for peace with such nations a wall built of untempered mortar, and a vain vision (chapter 13).

The Anglo-Saxon world should beware of such entanglements with unrighteous nations. Only by establishing justice, truth and equity can righteous peace come. Russia is obviously, in her handling of subjected peoples, in no mood to even consider all this. And neither our love of righteousness and peace, or solemn covenants with the nations around us, will save us from the hour when we shall again face a relentless foe. We have yet to learn the bitter lesson that *apart from God and the keeping of the covenant of peace He made with our forefathers there is no hope*. Peace will not come to troubled peoples, as evidenced in the persecution of the Poles, through world federation. It will come only in the reign of Him who is King of kings. But His name was not mentioned in San Francisco. Even in the writing of the date, *in the year of our Lord* was omitted, which in such an important document would ordinarily identify the calendar used.

"We look for judgment, but there is none; for salvation, but it is far from us" because we continue to refuse to walk in the way of the Lord. Instead, we are putting our trust in the god of force when we enter into covenant relationship with unrighteous nations.

THE LION'S CHALLENGE

GERMANY is defeated and the nations expect to establish peace as a result of the destruction of aggression represented in Nazism and Fascism. Instead of peace, however, there remains *one more great conflict* before evil aggression will be finally eradicated.

It is useless to ignore the evidence and gloss over the fact that in the Soviet Government at Moscow the leadership is as evil and aggressive as ever existed under Hitler or Mussolini. In this connection, the mistreatment of men and women in countries subject to Soviet authority is sufficient to stamp Communism as on a par with Nazism and Fascism. Not only is this deduction accurate and clear from current world activities, but both John in Revelation and Esdras in his description of the three-headed eagle link these three totalitarian states with the forces of darkness.

Ezekiel in his 38th and 39th chapters addresses a message to both Soviet Russia and Israel in these latter days. It is well to read and ponder this prophetic message, for the time is at hand for its fulfillment. The prophet is describing the final great battle of the ages which will begin in a treacherous move to be made against Israel and will end in the complete destruction of all the forces of evil aggression. The conflict is to be between a great northern confederacy and His people, and the time of its occurrence is in these latter days.

Esdras informs us it is not until two heads of the three-headed eagle are gone that Israel will face the final foe as represented in the eagle with the remaining head. Israel is depicted as a lion coming out of the forest, who challenges the eagle for its evil works. Esdras says:

"I beheld and lo, as it were a lion roused out of the wood roaring: and I heard how that he sent out a man's voice unto the eagle, and spake, saying, Hear thou, I will talk with thee, the Most High shall say unto thee, Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of my times might come through them? And the fourth came, and overcame all the beasts that were past, and held the world in governance with great trembling, and the whole compass of the earth with grievous oppression: and so long time dwelt he upon the earth with deceit.

"And thou hast judged the earth, but not in truth. For thou hast afflicted the meek, thou hast hurt the peaceful, thou hast hated them that speak the truth, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and cast down the walls of such as did thee no harm." (II Esdras 11: 37–42.)

Soviet aggression in such countries as Lithuania, Latvia, Estonia, Poland and other nations and even the rumor of a proposed move by the Reds into Denmark fulfills this prophesied rôle. Because of it the following judgment is pronounced upon her:

"Therefore is thy insolent dealing come up unto the Most High, and thy pride unto the Mighty. The Most High also hath looked upon his times, and, behold, they are ended, and his ages are fulfilled. And therefore appear no more, thou eagle, nor thy horrible wings, nor thy evil little wings, nor thy cruel heads, nor thy hurtful talons, nor all thy vain body: that all the earth may be refreshed, and be eased, being delivered from thy violence, and that she may hope for the judgment and mercy of him that made her."

Thus, in the day Israel challenges the eagle with its remaining head, judgment will come upon it for its evil acts and all for which this eagle has stood will pass away as righteousness is restored to the earth. Ezekiel declares of the nation of which the remaining head of the eagle is the symbol:

"And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken." (Ez. 38: 18–19.)

This is followed by a description of great destruction wrought by seismic disturbances, and then the Lord says:

"And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." (Ez. 38: 21–23.)

Soviet Russia has challenged God in making a bid for world power which is to rest upon the might of her sword. God has accepted that challenge and will go forth and fight as He fought in the day of battle. Certain, sure, *overwhelming defeat* will then come to all evil aggression with the destruction of Gog and all his hosts. Then will come the fulfillment of the promise: "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." (Zech. 14: 9.)

BAPTISM FOR THE DEAD?

MISTAKES made regarding a text can cause serious misunderstanding, such as the primitive idea that Christians practised post-mortem baptism. The passage cited to sustain this belief is as follows:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (I Cor. 15: 29.)

Previous to this verse Paul is discussing death and the resurrection:

"Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is your preaching vain, and your faith is also vain . . . And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which fell asleep in Christ are perished."

With this background of discussion it is very clear as to why the question is discussed regarding baptism for the dead if death ends all and there is no resurrection. In a footnote in the Companion Bible is the following statement:

"Read, why are they baptized also? [It is] for the dead. It is to remain dead, as Christ remained, if there be no resurrection, v. 13. The argument is, What is the use of being baptized if it is only to remain dead? No suggestion here of the vicarious baptism which sprang up later among the Marcionites and others."

If Christ then is not risen it is vain to be immersed in His name for under such conditions it is but to be baptized to remain dead if there is no life after death through the resurrection.

THE PACIFISTS ARE WORKING

WE are fighting a desperate, cruel war against an unscrupulous enemy who, if victorious, would make life hardly worth living. Victory is beginning to be in sight *if we do not falter, and continue to press the battle to a decisive finish!* But the pacifists never seem to learn from the experiences of the past and the lessons history should have taught them. They are active again. They are trying to help our enemies to save them from the just rewards of their treacherous dealings with us. The pacifists would thus compromise with evil aggressors and prevent their total defeat, which would in turn place them in a position to renew the conflict later under more auspicious conditions which might assure victory.

A printed petition addressed to the President of the United States is being circulated. Those to whom it is being mailed are instructed to retype and secure the signature of their friends, suggesting that the Church and other organizations would be fertile ground where such signatures might be obtained. The petition reads, in part:

"The undersigned believe that this needless and inexcusable sacrifice of American youth and of innocent women and children in Japan's cities should be stopped immediately. Japan can no longer win a military victory, and plans of the Japanese militarists cannot possibly be realized.

"In the name of common sense and humanity we are therefore urging you, Mr. President, to take the lead in a movement for the proclamation of specific terms of settlement with Japan. The terms should be such as to make it possible for the Chinese and Japanese, and all other Oriental peoples, to participate in orderly, democratic world society. On acceptance of these terms by the Japanese there should be an immediate cessation of hostilities in the Orient. Such statesmanlike action, Mr. President, will be of immeasurable benefit to our country and to the whole world."

Beneficial to our country? God help us if we do not carry the war against Japan to a successful conclusion and impose a hard but just peace which will prevent the instigation of future war by these oriental war lords who desire world domination. No quarter must be asked or given to a treacherous enemy. Japan's only hope, to avert complete national disaster, is unconditional surrender. Moses recognized this principle and so instructed Israel after Amalek made a treacherous attack upon them. He told the nation, "Thou shalt not forget it." In DESTINY for February 1942 we said editorially:

"We cannot forget or forgive the criminal in our midst but relentlessly pursue him until he is brought to justice or destroyed. We cannot forget or forgive the aggressive nations who come against us and they must be brought to justice and made to pay to the last farthing for their deliberately planned treachery."

Pacifism is un-Scriptural, anti-God and anti-Christian (see *Digest of the Divine Law*, Chapter XII: "When Thou Goest Forth to War"). We are to fight evil in whatever form it may appear, and it is just as necessary to suppress international crime by force as to suppress murder and robbery within our borders. It is just as essential that we bring the leaders of aggressive nations to judgment as to bring to justice the criminal who preys upon society.

Wars are inevitable so long as there are criminal nations bent upon aggression under leaders who care little for justice and peace, taking spoils by warring with their neighbors. Pacifists have contributed to war rather than peace. In their moves to disarm peace-loving peoples the aggressors have seen their opportunity to strike, hoping to bring to fruition carefully-laid plans for world domination. *All history does not provide one iota of evidence that a disarmed nation prevents war* nor does it show that evil aggression has been prevented through agreement or solemnly-signed treaties. Evil men, bent on aggression, do not respect their signatures when it is to their advantage to ignore them.

Only in one way can war be prevented: by the coming of the Prince of Peace. Meantime we must be alert, prepared to fight evil in all its forms, and must not waver in bringing to justice those responsible for aggressive warfare.

We hate war and are opposed to all the suffering and misery which follows in its wake; but we detest and hate oppression and slavery more. Rather than see those we love become the prey of the aggressor we shall advocate the law of the Lord which declares every man twenty years old and upwards shall be trained for defense. *This is God's instruction, to safeguard the peace of Israel until He comes.*

God also forbade His people to enter into treaty obligations with the nations around them. The pacifists who would have us enter into covenant relations with a treacherous enemy, in order to save that enemy from the results of his folly in attacking us, are advocating the violation of God's command to His people! Such a violation of His law will not bring peace. If war is forced upon us, then we must fight until those reponsible for evil aggression are destroyed or brought to justice. Japan can end the war today if she will but hand over to us the criminal leaders responsible for making war and, in an unconditional surrender, put her trust in us that we shall deal righteously though justly with her as a nation.

Unprepared China has witnessed the violent death of her people and the killing of women and children. Treaties were no protection against this evil aggression by the Japanese who found plausible means for breaking their word. Does America want to experience such conditions? If we do, then let us follow the leadings of the pacifists, but if we do not we must continue to fight until our enemy surrenders unconditionally.

Instead of preventing war pacifism engenders strife. Evil men see in pacifist propaganda a means of preventing a nation from becoming prepared to resist aggression when evil nations are themselves ready for warfare.

POPULAR SONG SERMON TOPICS

In our January 1933 issue we commented editorially on a minister's yearly manual for busy pastors; we termed it "Canned Services." The publishers of the book had stated in their commendation: "Every regular and special service thoroughly provided for." In the criticism made over twelve years ago we said in part:

"Are we to believe that the ministry has come down so low that it no longer is guided by the Spirit, but must needs buy preserved utterances, canned for their use? Where is the enduing power of the Holy Spirit that uses even unlearned men to shake empires and attract multitudes? Is He not still active?

"Need we wonder at the appalling ignorance of Scripture, even among ministers today? Ought the pastors to be surprised that thousands are failing to attend their services? After all, no man has the power to attract men except the Spirit constrains them.

"The use of 'canned' sermons, 'canned' services, 'canned' prayers with the administration of anaesthetics in ritual and form, has turned the true worship of the House of God into a mockery. Back to the Bible men must go. Back to its teaching, its power and life-giving energy, for here is our hope. Only in the strength of the Spirit will come the animating force that will enable men to give forth a real message that will compel others to listen, to repent, and to turn to Him who is the Saviour of the world.

"Instead of a book of 'canned' services the ministry needs the Baptism of the Holy Spirit. Any other substitute for this is a counterfeit and sham, making of those who are thus beguiled false prophets, blindly leading the blind."

We would like to know if to the above printed yearly sermons there has now been added a mailing service of some kind for topical and sermon releases to busy pastors? A recent letter from an Indiana subscriber enclosed a newspaper clipping announcing that the Pastor of the Universalist Church there would give a series of sermons, beginning the following Sunday, based on popular songs and ballads. The songs on which he would preach sermons were listed as follows: "Don't Fence Me In," "Ol' Man River," "Sweet Mystery of Life" and "The World is Waiting for the Sunrise."

Our correspondent writes:

"Apparently the Bible is no longer the chief source of enlightenment, since 'Ol' Man River' and 'Sweet Mystery of Life' outrank its prominence in the pulpit. God save us!"

But what made this of more than passing interest was the announcement by the minister of a Baptist Church in Boston following the receipt of the clipping that he, too, would preach on the topic: "Don't Fence Me In." How many other pastors are choosing this same type of sermon? Can it be that there is a clearing house sending out such suggested sermon topics, perhaps with outlined notes for each sermon? It is a source of inspiration, but hardly Scriptural — and when two ministers within the same week, one in Indiana and the other in Massachusetts, announce a series of sermons based upon popular songs it is but natural to question the origin of this mutual inspiration.

What is the matter with using the Bible — the most wonderful Book in existence as the basis for sermons and the source of inspiration and truth? It is the proclamation of its message that gives authority for any man to minister to his congregation. *God intended men to preach that Word and proclaim its truth!*

The hour has come when from every pulpit in our land there should go forth a solemn warning of the significance of this day in which we are living. The coming of the Lord is at hand and yet, instead of proclaiming the message of the prophets, popular songs and other secular topics are being selected by ministers as sermon topics. What is sorely needed today is *expository preaching* that men may know what the Bible teaches and God requires of them: a proclamation of the great truths of Scripture to which Jesus admonished us to give heed. What of the resurrection and the need for individuals to prepare for the return of Him who is coming to take over the Throne of His father David? Why not proclaim the location of His Kingdom over which He is to reign forever: the Kingdom named by the Angel in the annunciation to Mary? Should all these fundamental truths be neglected?

The Pentecostal message of Peter is germane today, for we are that generation upon whom the end of the age has come. That message should now be going forth in ever-increasing volume, with consecrated Christian leaders calling attention to the significance of these days, for the time of which Peter was speaking is now at hand:

"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.)

This is the day of restitution of all things, yet there are ministers of the Gospel who can find no more interesting subjects on which to preach than popular songs, many of which are set to swing and jazz music which Amos declares is but "howlings." Thus it is prophetically significant that in the day of this type of song and music the prophet states there would be a famine of hearing the word of the Lord. The famine is already in evidence. Sermons are being preached upon every conceivable topic having little or nothing to do with the Bible. This unbelief in the pulpit has affected those in the pews until today it is difficult to find many Church members who truly believe the Bible to be the Word of God Written. Skepticism enhanced by the doctrines of the modernists has done its work and so Jesus could question the faith that would be extant in the earth when He came again. He said:

"When the Son of man cometh, shall he find faith on the earth?" (Luke 18: 8). The Greek word translated *faith* should be emphasized by "the" and read "*the* faith." And He will not find *the faith* generally preached when He comes as these are the days of the great falling away, evidenced in the type of sermon being presented from many pulpits in our land.

God has declared: "My people are destroyed for lack of knowledge" — but such conditions will not always be so. Isaiah points to a day when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." In that day, God will raise up pastors after His own heart who will feed His flock the words of *truth*.

The present apostasy is, in itself, indicative that the day is at hand when God's people are to be thus delivered. Then, in the proclamation of the truths of Scripture, they shall know: "I the Lord their God am with them, and that they, even the house of Israel, are my people."

"What I Saw in Europe *and What We Must Do About It*"

By MALCOLM W. BINGAY
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A CONDENSATION from this article is appearing simultaneously in the August issue of *The Reader's Digest.*

WE WENT to Europe at the request of General Eisenhower — 18 American editors. He had seen one of the Nazi slave labor prison camps, and could not believe his own eyes. So he felt that older men in the newspaper business, this group of editors, should go over there to support the reports of the war correspondents.

He wanted us to testify to the world that conditions were not exaggerated, and so I testify to you today.

There could be no exaggeration; any stories written of the Nazi atrocities must needs be understatements.

I was frankly skeptical about atrocity charges. Having lived through the first World War, I realized that too many of them had been exploded as myths and I went over in the attitude of "being from Missouri."

We found, however, that these reports were not propaganda. Rather they were inadequate in telling the full horror.

Statistics are utterly impossible.

We went into camps with men dying all around us, men mad with starvation and the tortures they had suffered.

We flew back and forth over Europe to see a nation in ruins, a continent wrecked. Practically every leading city of Germany today is in ashes, some partially destroyed, some devastated, others utterly obliterated.

They flew us at about 500 feet over Cologne, around and around the great cathedral. The old Spire of Christ still stands against the sky; but you cannot tell a street in that city that once held a million people; just a pile of dust and twisted steel.

There are anywhere from twenty million to forty million people — and again I say that statistics mean nothing, these figures are all conjectural — somewhere between twenty million and forty million people of all nationalities, displaced, dispossessed, freed prisoners, walking along the highways of Europe today, hungry and diseased. The Four Horsemen of the Apocalypse sweep over the whole continent.

All because a little group of gangsters were allowed to seize power, and a so-called civilization lacked the courage and the vision to stop them. I hope to touch on that later.

I have been asked to talk of the prison camps. Our first was at Buchenwald, about six miles out of Weimar, the old hunting lodge of Bismarck, in the most glorious, bountiful agricultural country I have ever driven through. At Weimar the people are well fed because of that agricultural wealth — big, buxom women, fat, happy children, well clothed — the women with silk hose.

Then six miles out, into Buchenwald, and there between 20,000 and 30,000 human skeletons crawled along the ground, or hung helplessly in their bunks or laid on the floor. Even as we came, they were carrying bodies out. From fifty to two hundred a day died.

These prisoners were not prisoners of war. They were political prisoners. Their only crime was that they disagreed with the Nazi philosophy. They had refused to accept the totalitarianism of Hitler and his gang.

The thing that tore my heart most was the little children. There had been about a thousand of them. When we arrived, there were about six hundred from three and a half years old up to twelve. They were fairly well fed, because there was a prospect of manpowering them. But their hands were like birds' claws and their eyes were like those of frightened animals. If a G.I. Joe tried to give one of them a piece of chocolate, they would snarl and run away. The Red Cross nurses tried to take them in their arms. They would scream in terror — children frightened by mere acts of kindness. If they had beaten them or kicked them, they would have taken it as a matter of course, and would not have been afraid.

At Buchenwald we looked for one of the gas chambers which we had heard so much about, and which I frankly doubted when reading of Lublin. There was none there, but they had a strangulation room. When a man was too sick, too starved, too broken to work any longer, he was strangled to death, or hit over the head with a club. His body was thrown into these great crematories. No religious ceremony, no identification.

All over the camps of Europe they had the technique of even pulling the gold out of their teeth before they were cremated.

These victims were scientists, college professors, doctors, lawyers, editors, priests, clergymen. They were not just the mere ordinary people of Germany. They were the men with the courage and the vision to defy the totalitarianism.

When we got there, we found a pile of their bodies, oh, maybe two hundred or three hundred; piled up like cordwood. The S.S. guards had not had time to cremate them before the Yanks arrived. Here they had a hospital, set aside for vivisection on living human beings.

The Elite Guard commandant of the camp had a prostitute wife who was clever in handicraft. They would bring these new prisoners in from all over Europe. They would watch, and if they had unusual tattoo marks, that skin would be cut off and given to her to be tanned, while the victim still lived; or, if he struggled, they killed him and then worked more effectively. Out of this skin lampshades and novelties were made.

The average death rate by starvation, by disease and by extermination, was six thousand a month.

These poor creatures slept in bunks three and four tiers high; in bunks that might have comfortably fitted three, or possibly four men. There would be eight and ten piled on top of each other. In the morning when the roll call came, part of their job was to drag out of these bunks their companions who had died through the night.

The hospital was just a vast series of rooms without beds. The dying were laid in rows on the bare floors. As one died, the guards would hit him on the head and drag him out.

The crematories took care of some four hundred bodies every ten hours. They worked night and day. Then they ran short of coal. The Army Intelligence has records of the complaints of the S.S. commandants on the inefficiency of the Nazi Government, because they had not supplied sufficient coal to burn all those bodies.

To solve the problem they gathered together in one heap something like two thousand dead. Prisoners were taken out into the countryside and made to dig great holes in the ground. These bodies were just dumped in, in a heap. The camp officials knew the Americans were advancing. They wanted to destroy all evidence.

Himmler had given absolute orders that no prisoner in any of these political prison camps was to be left alive to be turned over to the American Command; they were all to be killed. The Yanks moved so fast that they could not carry out his orders.

Four thousand of these people were packed into box cars, some of them open, some of them closed, in mid-winter, with no clothing except their prison uniforms, lighter than our summer pajamas, made of cotton. It took several weeks for this horrible cargo of humanity, in freezing weather, to go from Buchenwald, near Weimar, to the murder factory at Dachau, about eighteen miles out of Munich.

So they flew us to Dachau, three days behind the tactical army.

Again, figures are impossible. They estimated somewhere between forty and fifty thousand prisoners at Dachau. Again you got a sense of pastoral loveliness, driving through those wonderful Bavarian farms.

G.I. Joe, driving our jeep, as we came into Dachau along a railroad track, cried out: "God! There is a human body in that ditch!"

We drove along, and he yelled again: "There are four or five more!" Naked bodies scattered along the tracks.

Then as we drew nearer to Dachau, we began to understand. All along the railroad siding were these bodies, indescribable bodies. They had ceased to look human: skeletons with nothing but a covering of skin.

At the railroad station itself we saw the box cars, between thirty or forty of them. Dead bodies were still piled in them. Of that four thousand that had been shipped from Buchenwald to escape from the Yank advance, somewhere between fifteen hundred and two thousand had died in transit.

G.I. Joe and the American Army nurses, digging down among those piles of corpses, found men still living. Those who still could breathe were rushed into a specially organized hospital inside of Dachau.

Here was the glory of the American nurses: with typhus everywhere, disease everywhere, to see them cleaning out this filth and making decent the death of these poor victims of the Nazi terror.

When the American troops broke into this camp and saw the conditions, G.I. Joe forgot all military protocol. First they shot the great wolfhounds the Nazis had at night to guard the prisoners. If any man escaped, he was torn to pieces by these dogs.

G.I. Joe shot those dogs. The S.S. guards had camouflaged uniforms on, so they were very readily picked out. They, too, were shot without questions being asked. Soldiers broke the electric current in the barbed wire fences, and let the prisoners loose. Not outside the gates of hell was there ever such a sight.

Scattered all around that railroad yard, all over the camp itself when we got there, were these bodies of prisoners, and S.S. Elite Guards, twisted into horrible shapes as death came to them from American bullets and from the clubs and the sticks of the persecuted that they had tortured for years.

The gas chamber which I had read about and heard about, as I have said, was not at Buchenwald. At Dachau we found one. It was nothing that was just thrown together for temporary use. That, to me, is one of the most hideous facts in the investigation.

It was a solidly built building. The cornerstone was cut to the year 1937; a great, brick structure; and over the top of it the words "Brause Bad," Shower Bath. Prisoners were told that they were to be taken to the bath. They had the idea that a bath, a shower, meant that they were to be liberated. They were given a little piece of soap and rag for a towel. They were put through these doors from which no man ever returned alive. The lobby looked very much like an American bath house with a mosaic floor and wicker furniture. At the center was a big desk, and there were flowers on it — faded flowers.

These victims, fifty at a time, were told to strip. They were ushered into what they thought were showers. There were what looked like shower sprays, but no water ever came out. When they were all under these "showers," the great iron door clanged shut. A heavy glass-covered peephole was there for the guards to watch. The gas was turned on. All were dead within three or four minutes. Then great ventilators were turned on to cleanse the air of the poison, and other prisoners were moved in. The bodies were dragged to the crematories. It is estimated that these crematories burned as high as a thousand bodies a day.

All here, too, were political prisoners — no war prisoners.

We found here around three thousand Roman Catholic priests. They were segregated. Pastor Niemoeller, the great Lutheran who had challenged Hitler from the beginning, had been there three weeks before the Yanks arrived. They had rushed him out, but the priests were still there. They used these priests, as they did the rest, for slave labor. They had to work in the fields or the factories. But they also used these priests for experimental purposes in medicine.

I talked to Father Peter Van Gestel, a Dutch Jesuit, who had been thrown into this prison in September of 1941. His only crime was getting up in his pulpit and urging his people not to become contaminated by the atheistic doctrines of the Nazis, to have faith in God, and to believe in their individual souls. That was all he had ever done.

I spent an hour with him. He had the most saintly face, the gentlest voice, I have ever encountered. There was no bitterness in him.

I said to him, "Father, how in God's Name could you have stood this for four years?"

He said, "I had faith in God. I was sustained in my belief that the Master ordained that I should be here that I might help the suffering and soothe the dying."

They took these men of God and inoculated them with malaria to experiment on various cures that they thought they had. Of the two hundred, thirty-seven died. Three hundred more were inoculated with phlegmon — bringing on hideous ulcers and sores all over the body, a disease of malnutrition.

Three or four hundred more of those priests were given water treatments. They were submerged under various temperatures to see how long they could live under certain conditions, were given various chemicals, and then submerged again. They were given salt water at sea temperature, and then colder. All this, to determine how long Nazi flyers, if they fell in the ocean, could live in it.

Dachau was the training quarters, the barracks of the S.S. Elite Guard. Here they hardened recruits by having them practice tortures on their victims.

They would hang a prisoner up by his thumbs, just high enough off the ground so that the dogs would have to jump at his writhing body.

The prisoners were forced to watch all these tortures as a warning to them.

There were camps like this for women, which we did not see. But other correspondents had seen them and the American Intelligence had photographs of them, where 10, 20 and 30 thousand women were given even worse treatment. Strangely enough, they tell me that the women guards and the women commandants of those camps were even more brutal to their own sex than the men were to the men.

At Dachau they furnished agricultural laborers and put men to work in the factories. Those who wanted them were supplied with prostitutes. Thousands of women — mothers, wives, young girls — were dragged from their homes in Russia, in Poland and the other nations of Europe, dragged there for prostitution. When they became too sick, too hungry, too starved and too diseased to be further used for that purpose, they were released from their agonies by the gas chambers.

On one of our tours we went through Rheims. We saw the ancient Cathedral — again the façade blown to pieces. That night in Paris I said to Captain David Rockefeller, who had been at Rheims, "I suppose your father will have to rebuild it again." He said, "I do not know what the Foundation will do about that, but I know one spot in Europe they will never rebuild."

I said, "And what is that?"

He said, "That is the village of Oradour."

Now, this little village of some four hundred people was in the southern agricultural area of France. There was no military reason for taking that town. The Nazis moved in. They were not brutal, not even rough to these villagers. The French merely shrugged their shoulders, and said as they always do, "Another war." They are used to it.

But about four o'clock in the afternoon an order cracked forth. All the men in that village were taken to one side of the town, and all the women and children to another. Every man was machine gunned to death. Then all the women and children were piled into the village church. This had been soaked with gasoline. They set fire to it. As the flames roared, the machine guns poured in upon them through the open doors. Only eight people escaped.

One poor woman, with a three-months-old baby in her arms, climbed a ladder to the upper window of the church, and held the poor little thing out to give it a last breath of air. They shot the mother. The baby dropped to the ground. A Nazi soldier took it by its feet and dashed its brains out against the church.

And the Nazi explanation of that was quite logical — to them.

"Very sorry!" They had made a mistake! It was the wrong town! It was another village that had been causing trouble, and to teach the French a lesson, they had orders to destroy that town. But the orders had been confused.

So the farm people of that area ask that nothing be built there. They with their own hands are going to build a great wall of stone around the ruin, and leave it there for all eternity as a symbol of man's inhumanity to man.

These are just incidents, highlights. As I came out of Iceland across the ocean, on our way home, I began thinking of this nightmare, this ten years' reign of terror.

At Munich we had found the key to how it all started, how a little gang of criminals were able to dominate eighty million people and almost conquer the world with their doctrine of hate.

The entire philosophy of Nazism can be sized up in just three words — "No moral law."

If you set aside the moral law, then you can understand everything that has happened in Europe.

Let us go back to the prisons for political prisoners. The sight of them still haunts me at night.

All over Germany these camps — and we have checked and rechecked — followed a given pattern. It was no happenstance, no accident; it cannot be said that some sadistic madman plotted this thing in one sector and it was not so in others.

The political prison camps varied little in any part of Germany. All of them had gas chambers or strangulation rooms. All of them had crematories.

The thing that started this coldly calculated mass murder system was revealed to us on that last horrible day in Munich.

Here we stood in the ruins in the beer hall where the Nazi party was born.

In this saloon there gathered back in 1921, little groups of police court characters, petty thieves, racketeers, perverts, the scum of Munich. They were held together under the hypnotic genius of Adolf Hitler. From there they launched their campaign of hate which almost conquered the world.

The whole Nazi movement is a combination of three elements, three forces, that we all are vividly aware of in the United States. By mentioning them we can understand what happened in Germany.

First, you find in the Nazi movement the hate and the bigotry which dominates our Ku Klux Klan.

Second, the gangster technique of Al Capone's, which made him master in Chicago.

And third, you find a political, rabble-rousing genius, such as Huey Long.

Those three factors went to make up this Nazi terror. They began under the evil genius of Hitler by first bringing about a nationwide wave of anti-Semitism. By the horrible power of Hitler, they were able to convince all too many Germans that the Jews were to blame for everything that ever happened that was wrong in Germany.

The Jews were the first victims of these gas chambers. Then the industrialist, Hermann Goering, saw a manpower waste there.

First, it was agreed, make them slave labor. Take all their property away from them, confiscate everything they have, and make them slaves and after that, when too sick and too starved to work, then kill them!

That set the pattern. After the Jews, there came every other person in Germany — man or woman or child — who did not conform to the orders from Hitler and his gang. And so I say that the finest culture of Germany, the best scholars, the great, courageous lovers of liberty, the scientists, the real character of Germany, followed the Jews.

We could not find one Jew in all Germany. At least somewhere between five and six million have been slaughtered. How many others, there is no way of estimating. Every man who opposed Hitler went to the torture, to slave labor, and to death — except those who were saved by the advancing armies of freedom.

This pattern followed through as the Nazis conquered other countries. Every man who in any way opposed the Nazi regime was dragged into Germany to supply this slave labor.

It is estimated by Army Intelligence that somewhere around fifteen million of these conquered people were sent to these labor camps.

Thinking of these things, I could see my own beloved America through that hideous nightmare that was once Germany. I could see Governor Dick Lesche at Baton Rouge in Louisiana sneeringly telling of "The Second Louisiana Purchase" — meaning by that the action by which he and 18 other gangsters of Louisiana had tax indictments nol prossed, following the assassination of Huey Long. And with the nol prossing of these indictments, they all supported the New Deal. That was his idea of "the Louisiana Purchase."

If a Huey Long had had a nation the size of Germany, smaller than the State of Texas, Huey might have been "Der Fuehrer" of America, as he was of Louisiana.

I could see Frank Hague, boss of New Jersey, who proclaims publicly, "I am the law." I could see him lolling on the beach at the Surf Club in Miami, accepted by respectable society because he has money and is willing to spend it — and they don't ask him where it comes from.

I could see the big political bosses of our American cities who determine our national elections.

I could see the rise of the Ku Klux Klan, which after the first World War totaled something like 5,100,000 people; who, for the privilege of hating their fellow men, were willing to pay ten dollars for a bed sheet to hide behind.

I could see the rising tide of bigotry, of racial and religious hatred sweeping over America. And I could readily understand how Hitler and his gang conquered first the German people, then conquered Europe and almost conquered the world.

Are the German people to blame? Are they guilty? Yes! Just in the same sense that we are guilty, we of America, for tolerating such men as Huey Long and the Frank Hagues and the political bosses, failing to live up to our responsibility as citizens of a free democracy. The rabble rouser Hitler and his alter ego Goebbels, I can see them, too, nascently, in America, and I am not unaware of the fact that some of these rabble rousers have been financed by American business.

Big business, big financiers, the Monarchical Party, the Junker Party, the military caste, financed Hitler, saying, "He is a fool and we can handle him."

Their ashes mingle now in the soil of Germany with the martyrs who refused to accept the philosophy of hate.

I can see in America, along with big business also, the union racketeer, using the same technique by which the Nazis rose to power, the gangsters' ultimatum — "*or else*."

We talked to scholars, we talked to industrial leaders, we talked to scientists, we talked to the little people of Germany, and always it was the same story: "No, we didn't believe in the Nazi principles, but we had to join up — *or else*." They were afraid!

A neighbor would say something, and he would disappear through the night. They never knew where he went. This reign of terror kept growing. Frequently they would let prisoners escape from camps to go back and tell people what was happening to them — as a warning.

The businessman said, "I would have lost everything I had if I had not gone along."

You can no more find a Nazi in Germany than you can find a respectable American who will ever admit having been a member of the Ku Klux Klan. Those Germans who confess they were members of the party insist they "had to — or else."

The pages of history are made bright by the names of men and women who have died, gladly, as martyrs to ideals and principles rather than surrender their convictions. But there are now no Nazi martyrs because there never were any principles or ideals. Always the "or else" as their only excuse for membership.

And so in America, I have heard big businessmen say, "You have got to play ball with them."

I have heard big businessmen and little businessmen justify paying money to union racketeers because it was the only way, they said, they could keep in business. So too they had paid politicians and corrupted each other.

Graft, bribery, extortion, intimidation — all under the jungle law of "or else."

All over America you can find that "or else" spirit in a people too tired to live up to their responsibility as citizens, people too timid and fearful that something might happen. They might lose their money, they might lose their social position, they might lose their political opportunity. The same spirit that I find in my beloved America, I found in the hell that was once a great and prosperous Germany.

And so I say to you in closing, any one among us who has hate in his heart for his fellow mortal, to the extent of that hate he has accepted the philosophy of Nazism.

Any man who is afraid to speak his mind; any man who is afraid to declare himself an American citizen, standing on the fundamental principles that gave this nation its birth; any man who for cowardice or for mere gain, or prestige of position, will prostitute his faith, he, too, at heart is a Nazi.

If he lets this poison of blind hate, this poison of selfish ambition, this fear of the future, this insane desire for security and comfort master him, he, too marches down, down, and down the road to serfdom — down to the hell of Nazism.

Huey Long was once asked whether Fascism would ever take hold in America, and he said, "Yes, but they will call it anti-Fascism."

So, we of America today, let's look into our own hearts and our own souls.

If we have hate for a man because he is a Jew or a Catholic or a Protestant or whatever his religion; because he is a Republican or a Democrat, a radical or a conservative, if we have hate for any man for any reason, we are opening the doors to what has happened in Europe.

If we lack the courage to speak our minds and stand on our feet and to be an American, we are bending our necks to the yoke.

The whole world is beset with the philosophy of the hate made manifest by Hitler. Until the human race can recapture the age-old message of Isaiah and of Christ, can bring back a faith and trust in the goodness of people; until we have recaptured that, this civilization of ours is crumbling. And it was crumbling, or else no such gang as began at Munich in 1921 could have pushed it over. That is our indictment.

There must come to America a restoration of our faith, the courage of our fathers, the age-old lessons of the Sermon on the Mount and of Calvary. Until that time we are in danger. The guilt of Germany shall be our guilt. The Moral Law alone can save us. That is what the Nazis first threw away to launch their crime of the ages.

The Price of Unrighteousness

IT would be well if, as a nation, we take inventory of the price being paid for our refusal to walk in the paths of righteousness. We have forgotten that "Whatsoever a man soweth, that shall he also reap" applies to nations as well as individuals, while "to him that soweth righteousness shall be a sure reward."

Slowly but surely we are moving towards victory over the Japanese, but it is a hard, bloody war — with our losses mounting as the fighting progresses. And there is every reason to expect an increase in the price we must yet pay in blood and tears before the Japanese are completely conquered. The recent releases of casualty lists and news of damage to many of our ships in the Pacific theater emphasize the high cost of our national failure to observe the laws of righteousness. Ultimate triumph is promised to Israel, but we have chosen the hard way — we have chosen suffering, and death for thousands of our young men, before attaining victory.

Joshua recognized that God was not with Israel's armies when men of Israel perished in battle, and it was not until he cleansed the camp of evil that the enemy was overwhelmingly defeated (Joshua, chapter 7).

The need of righteousness is clearly seen in God's instruction to His people when they go forth to war.

"Let it be noted here that Israel's enemies are never victorious over her because they are righteous but *because Israel is sinning*, while Israel's enemies are never defeated because they are evil but because Israel is righteous. In other words, the defeat or victory of Israel's enemies depends upon the spiritual condition of Israel. By this spiritual condition we are not referring to the individual as such, though his relationship to God is important, but rather to the nation in its administration and observance of all His laws. In instructing the nation, Moses said, 'Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live. . . . Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?'" (Deut. 4: 1–8.)

"The reason that the enemies of Israel will flee before them, so that 'Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword' (Lev. 26: 8) is God's fulfillment of the promise that when His people are doing all He requires of them, 'Then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee.'" (Ex. 23: 22–23.) *Digest of the Divine Law*, page 166.

Moses instructed Israel that as they approached the battle the priests, the ministers of the Lord, were to address the people:

"And say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you." (Deut. 20: 3–4.)

Not only has America, as a nation, failed to recognize the need of giving such instruction in time of war but as a people we have failed to cleanse our land of evil that God may bless us and spare our nation all this anguish which has already come into the homes of hundreds of thousands of our citizens. What a pity that loved ones have had to die on the field of battle because of our national unrighteousness!

God may be using Japan to bring home to us a needed lesson: *that suffering and a long list of dead upon the field of battle are the direct results of disobedience to God's laws.*

What a day it will be when — through righteousness — we can claim the full protection God has promised to Israel. Then the Angel of the Lord will go before us into battle against our enemies. This will bring assurance of the defeat of our enemies, without suffering the heavy casualties now being inflicted upon our forces. America is paying a terrible price for unrighteousness.

The Kingdom-Nation and Her Enemies

By HOWARD B. RAND

THIS article was originally published June 2, 1928 in *The National Message*, London, England. When written, seventeen years ago, fulfillment seemed far away but already we have witnessed the overthrow of the first group of nations and the second group is now forming for the final phase of world conflict. It is well to recognize the part Amalek is to take in this end-time Confederacy.

TO BE able to clearly understand the present world activities in national affairs it is necessary that we should locate the Kingdom, and the nations who are the enemies of that Kingdom.

Israel was led from Egypt into the wilderness by Moses and there formed into the Kingdom-nation. From its very beginning this Kingdom was beset by enemies whose desire was to usurp its power, or annihilate it.

The Bible clearly records two antagonistic groups of enemy nations through the ages fighting against this Kingdom-nation. Just prior to the King's return to rule from the Throne of David, these two will be found fighting against her, one to gain its ancient dominion and rule, the other to blot out for ever the Throne of David and the name Israel. That there are two lines of enemy powers the prophecies clearly show. Failure to distinguish between these two groups, which God through His prophets has kept separate, has led to the same confusion in understanding prophetic fulfillment in the final scenes of world conflict, as failure to distinguish between Israel and Judah has led to misunderstanding of Kingdom promises.

We will first deal with the enemy power whose desire has been world rule and dominion, which power was established by Nebuchadnezzar and was to continue during the years of Israel's and Judah's punishment. Daniel gives this line of succession. Its aim and desire is to rule. That it would so rule God decrees, but only during the years of Israel's punishment. We have a record of a remarkable dream of Nebuchadnezzar's in the second chapter of Daniel. That dream, as interpreted by Daniel, gives what is known as the Babylonian Succession of Empires, beginning with the head of gold, the Babylonian; followed by the breast and arms of silver, the Medo-Persian; then the belly and thighs of brass, the Grecian; and after that the iron legs, the Roman world Empire, which becomes divided into the European Kingdoms as signified in the emblem by the toes, but as they are part of iron and part of clay, though still Roman, they are a mixture of weakness and strength and fail to cling one to another. By this vision the Lord gave Nebuchadnezzar the history of the rule of Gentile power during the seven times' punishment of Israel, known in the Bible as the Times of the Gentiles.

The vision shows the Stone Kingdom, cut out without hands in the days of these Kings. This is the Kingdom-nation Israel, founded by God, schooled in the wilderness, led into captivity, and during the seven times of punishment gathered into the Isles — the appointed place. From this place they have expanded until their power, as Daniel tells us, is widened or spread out — after which will follow the closing scenes of this age.

Britain-Israel, as the Stone Kingdom, has been smashing at the Image. First one nation, then another, of these Roman divisions have felt the impact of her power, each impact hastening the day of its disintegration. The last impact terminated in the overthrow of Germany. As yet the Image has not been scattered, as the chaff of the summer threshing floor. It began with ancient Babylon, and must close with the destruction of modern Babylon; hence the feverish activity at the seat of the Roman world, which dreams of ancient splendor and its revival, but which in reality is preparing for the final crash when it shall be smitten by the Stone Kingdom and consumed, thus making way for the growth of the Stone into the great mountain.

Some look for a revival of the Roman Empire, but the prophets give no place for it. What we see is the preparation for their final stand against the onward march of the Kingdom. One nation after another has gone down before the onward march of His Kingdom, so it is fitting that the final phase of that war is about to descend upon the once mighty seat of the Roman Empire. This is the task assigned to Israel, as God's battle-axe and weapons of war to subdue nations. It is the conflict between the Kingdom and that succession of world Empires whose desire has been world rule and dominion.

That there is another line of Kingdom enemies who are not content to contend for world power, but desire the complete blotting out of the Israel nation, is testified to by the Lord in no uncertain tones through the mouth of all His holy prophets. The final end of these enemies will be brought about by the intervention of God Himself, on behalf of His people Israel.

While the overthrow of the Babylonian succession was national destruction, this second combine, whose desire is Israel's annihilation, will perish when, in His wrath, God goes forth to war in the final struggle.

That the final phase of that struggle against Israel is recorded in Ezekiel 38 and 39 is true, but that this combine and desire is of old is less understood.

"Thus saith the Lord God; Art thou he of whom I have spoken in the old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?" (Ezek. 38: 17.)

This is a remarkable statement, calling attention to a long list of prophecies against this final combination which in the latter days would seek to destroy His people Israel.

We find a most remarkable prayer

offered by the Throne of David against this enemy who has combined to overthrow that Throne and the Kingdom. The prayer is made by David and is recorded in the 83rd Psalm. First David calls upon God for protection against an enemy who is the enemy of God, of His Throne, and of His people:

"Keep not thou silence, O God: hold not thy peace, and be not still, O God.

"For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

"They have taken crafty counsel against thy people, and consulted against thy hidden ones." (Verses 1–3).

The Psalmist then reminds God in his prayer that their desire is to blot out entirely the name of Israel:

"They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance."

Then David enumerates the great confederacy formed for this purpose:

"For they have consulted together with one consent: they are confederate against thee:

"The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

"Gebal, and Ammon, and Amalek; the Philistines with the inhabitant of Tyre;

"Assur also is joined with them: they have holpen the children of Lot." (Verses 5–8.)

Then David asks the Lord to do unto them as He had done to those whom David mentions in the next verses:

"Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison:

"Which perished at En-dor; they became as dung for the earth.

"Make their nobles like Oreb, and like Zeeb; yea, all their princes as Zebah, and as Zalmunna." (Verses 9–11.)

David now reminds God of how they desired to desecrate His House, and asks God to break their power:

"Who said, Let us take to ourselves the houses of God in possession.

"O my God, make them like a wheel; as the stubble before the wind.

"As the fire burneth in a wood, and as the flame setteth the mountains on fire." (Verses 12–14.)

Then, as in the overthrow of Gog, David prays that this confederacy be destroyed by God's power, bringing confusion upon them:

"So persecute them with thy tempest, and make them afraid with thy storm.

"Fill their faces with shame; that they may seek thy name, O Lord.

"Let them be confounded and troubled for ever; yea, let them be put to shame, and perish." (Verses 15–17.)

Closing with these words:

"That men may know that thou, whose name alone is Jehovah, art the most high over all the earth." (Verse 18.)

How strikingly similar to the closing verse of Ezekiel 38 (after the overthrow of Gog):

"Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

That Ezekiel 38 and 39 is God's answer to David's prayer a careful comparison of the two will clearly show. Today, that a confederacy is being formed by Russia is clear in David's prayer and God's answer.

But who is the outstanding nation that David reminds God hated him and lifted up its head against him and his House, and of whom the prophets prophesied during many years of its coming against Israel to destroy her? In the history of Israel we find she had such an enemy. The very first organized military attack upon her was made without provocation, to which attack Moses calls Israel's attention in the following words:

"Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt:

"How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

"Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." (Deut. 25: 17–19.)

That war was to be the order between Israel and Amalek down through the ages Moses clearly shows in Exodus 17: 16:

"For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation." The margin renders it "Because the hand of Amalek is against the Throne of the Lord, therefore the Lord [this is God's controversy] will have war with Amalek from generation to generation."

Amalek was called by Balaam the first of the Goyim (heathen) to attack Israel — "And when he looked on Amalek he took up his parable and said, Amalek was the first of the nations, but his latter end shall be that he perish for ever." (Numbers 24: 20). That is, in the last days, or latter days, he shall be — as the marginal rendering — even to destruction.

Through Israel's early history we find her at war with the Amalekites, these wars being recorded in Judges, in I and II Samuel, in the Book of Kings, and the Chronicles. David includes them in his prayer as one of those confederated against God and Israel, which prayer the Lord answers through Ezekiel, giving the details of their latter day gathering and final overthrow.

Outside the mention of Haman's descent in Esther, the Amalekites are not again mentioned by name. It is well to note that here also the desire on the part of Haman was to annihilate God's people. The failure to find the Amalekites again mentioned by name has led some to assume that they had perished, but God's prophetic Word speaks otherwise. Of no other people than the Amalekites do we find God Himself from His Throne, and for His Kingdom Israel, declaring He would wage war against them from generation to generation.

Beginning with Moses, on through the prophets, there is prophesied the final overthrow of a people whose hand is against the Throne of God.

That the Amalekites are not mentioned after the captivity and removal of the Throne of David from Palestine is not at all strange. The conflict was from generation to generation between the Throne, in its earthly representative, and the descendants of the ancient Amalekites. The conflict continued, but its record, after the removal of the House of David, is outside of Bible history, though mentioned in prophecy.

Briefly, let us outline this conflict between Israel and Amalek. They were the first to war upon Israel by treacherous attack in the wilderness, when she was hard pressed by the difficulties of the way. Because of this, Balaam prophesies in the latter days their end would be destruction. David prays against a confederacy formed to destroy Israel, naming Amalek among them, and God answers through Ezekiel the prophet 500 years later, who indicates another treacherous attack upon his people in the latter days, the

time specified when the Amalekites will meet their destruction.

David tells us that Amalek and the confederacy are to perish by God's tempest and storm, and Ezekiel tells us this is the manner of Gog's destruction:

"And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face.

"And I will plead against him with pestilence and with blood, and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain and great hailstones, fire, and brimstone." (Ezekiel 38: 18 & 22.)

David tells us this confederacy, of which Amalek is a member, will conspire to cut Israel off from being a nation, and this is the desire of Meshech, or Moscow, today.

David prays that their discomfiture will magnify God. Ezekiel tells us Gog's overthrow will make God known in the eyes of all nations.

The first attack against Israel was treacherous, and the closing troubles of this age will again see Israel the subject of another treacherous attack by a Northern confederacy — Israel's ancient enemy, now modern Russia.

The Psalmist records laughter from Heaven that will be far from pleasant to the ears of those who are in the enemy ranks:

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision." (Psalm 2:4.)

Thank God, Israel's defense is from Him against the great confederacy now forming. Upon the Amalekites and all those allied with him the Great Day of the Lord will bring destruction when, because of their treacherous attack, God intervenes to save His people.

Israel, as God's battle-axe, is breaking in pieces the Babylonian Succession of Empires, but God Himself fights as in the day of battle against Gog and all his bands, in the day they come into the land.

To the Friends of Our Enemies:

MANY individuals within the confines of the United States, citizens of this nation, are friends of Soviet Russia. Among these are citizens who are disloyal to our government, for they are working to Sovietize America. Some aliens in our midst, who have accepted our hospitality and benefited by the freedom and liberty accorded them under our flag, would even remove the Stars and Stripes and raise the banner of the Hammer and Sickle over the White House.

God, through His prophet Ezekiel, has declared in no uncertain terms that He is against Gog, the chief prince of Meshech (or Moscow) and against all those who are confederated with him and who are therefore in reality God's enemies and the enemies of His Kingdom people.

Whoever you are, and wherever you are, if you are working in the interest of Soviet Russia in furthering their propaganda for the purpose of bringing to pass the Sovietization of our government, you are an enemy of God and His people. The ultimate destruction of Gog and all those confederated with him (including you who are working for the establishment of this anti-God doctrine of the frog-like croakings of Communism) is foreordained of God, for the Soviet regime is one of the three unclean spirits of Revelation 16. Its purpose is clearly defined by John who declares it to be the mustering of the whole inhabitable world for the war of the Great Day of God Almighty.

You who are working either directly or indirectly to establish Communism on this continent in conjunction with Soviet planning have, by adoption, become one with this evil spirit whom John declares is that of demons. Can you hope to escape the wrath of God when, having assisted His Kingdom enemies to prepare for the battle of that Great Day, God moves to destroy the forces of evil aggression? No, *never*, and "It is a fearful thing to fall into the hands of the living God."

Perhaps you excuse yourself by thinking you can reject the evil and accept only the good as you see it in the Communist program, but in so doing you are forgetting that the Reds have rejected God and His Son Jesus Christ. How, then, can you hope to be blessed of God when through John we are forbidden to even say "God Speed" to those who abide not in the doctrine of Christ, for if we thus give support he declares we are partakers of their evil work (II John 9–11).

In helping spread the evil doctrines of Communism you cannot escape the responsibility of partaking of the evil deeds of those whose propaganda you support, for in doing this you become responsible for their program.

Divine scheduled time is related to the Day of the Lord. "That Day" is the day when Jehovah will destroy Russia with all allied nations and peoples. They are specified as being the enemies of God and of Israel, for Israel is today represented in the Anglo-Saxon-Celtic peoples.

If you insist on holding hate towards this Kingdom people and their institutions and way of life at the command of your teachers and masters, then you will surely be joined with the enemies of God and come under the Divine wrath so clearly set forth by the prophets.

Bear in mind your destiny is in your own hands, and not in the hands of any other mortal sinful man. You are impersonal to us but you are very many, millions in number, and when controlled by masters your voting power, your physical power, your personal influence must be great. However, you will not be successful in your opposition to Him and His Kingdom. It would be well with you if you would study afresh the facts pertaining to His Kingdom and the people who upon earth today represent that Kingdom. Your future state, happiness and peace depend upon knowing the truth, then aligning yourself with the forces of righteousness rather than following the doctrines of demons who have declared war against God and whose desire is the destruction of His Kingdom. Whether conscious of it or not you, in your present attitude, are contributing to the furtherance of their plans. May your eyes be opened that you may turn from the evil course now being followed before it is too late, for Gog is soon to move and the fate of those who assist him will by that time be fully sealed.

God made the country
and man made the town

This Babylonian Confusion

By REV. E. J. SPRINGETT

Toronto, Canada

THERE is in the early part of the book of Genesis an ancient story which, as all Bible statements are, is replete with instruction for the generation in which we are now living. It concerns the history of a civilization which is often referred to as primitive, but which modern archaeological discovery, as for example that of Professor Wooley in his excavation of Ur of the Chaldees, has proved not to have been so primitive after all; instead, the possessor of skill and knowledge in the arts and sciences in many ways comparable with these so-called enlightened days. I present a running paraphrase of the story in modern guise in order to apply to present-day conditions some of the lessons to be learned.

The story dates back to about 2000 B.C., between three or four centuries after the flood. The Biblical story declares that only the family of Noah was saved from the destruction wrought by the flood — eight persons in all; and that the three sons of Noah were the progenitors of the three main branches of the human race. The statement is terse and direct:

"And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: . . . these are the three sons of Noah: and of them was the whole earth overspread." (Gen. 9: 18, 19.)

In the course of some three or four centuries the descendants of Ham, Shem and Japheth had increased tremendously and had gradually trekked westward until they reached the plain of Shinar, which apparently seemed to provide an ideal location for permanent settlement. Here, then, they decided to stay and expressed their intention as follows:

"And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." (Gen. 11: 4.)

At first glance this would appear a natural and laudable aspiration. Man is a social animal; he desires to live in and become part of a community and this characterization was as clearly defined in the early days of the Adamic Race as it is today. "God made the country, and man made the town" — and an awful mess has sometimes resulted, as witness the slum conditions in modern cities.

But these designers and builders of the City of Babel left something out of their reckoning. They forgot that they were not the masters of their own fate nor the arbiters of their destiny. They forgot that they were charged with the responsibility of peopling the earth. They did not remember that there was for them a Divine purpose, so they exalted themselves against their Maker and determined to seek their own self-glorification without any reference to any will but their own. And today, nearly five thousand years later, there is a similar state of mind.

As has been said by a noted Scottish Presbyterian:

"Independence of God, rivalry of God, the direct challenge to the authority of God, are these things not flaring abominations in our midst today? Sometimes the attempt is cultured and dignified, sometimes it is blatant and noisy. . . . And the effort of a man to work out a scheme of life for himself, apart from God, is no less amazing in its impious madness than attempting to erect a skyscraper that will land its builders at the door of heaven. Whatever the tower we propose to build, which will lift us to heaven, whether it be called worldly success, or a reorganized society, or red revolution: whatsoever it may be, insofar as God is left out of the plan, still more, insulted in its inception — if God be ignored in our building, they labor in vain that build it."

These words were written in 1922, in the period immediately after World War I, as it is called, when there was so much talk about building a new world order; when the League of Nations was being planned as the international tower of world peace, and when we declared we would make a new world safe for democracy. In those days, twenty years ago, God was left out of human planning, and the measure of man's failure, *our* failure, is the measure of the suffering, the misery, the destruction and devastation of the last six years, to say nothing of the years of the great depression previous to 1939.

But to return to our story. Man's attempt to ignore God and defy His purpose failed, as such attempts will always fail. The City of Babel was not completed. The tower remained unfinished, because God intervened; and by the Divine intervention we are taught that "Rebellion against God is the true source of human discord and misunderstanding." And further, that it is a fundamental mistake to suppose that any scheme for the betterment of society can be reared upon a material foundation.

The name Babel is akin to Babylon, and both terms in their basic meanings illustrate truths that we do well to consider today. Babel actually means "the gate of God," the entrance of Divine intervention and control. Babylon means "confusion," the chaos which inevitably results from neglecting the Divine purpose and ignoring the will of God. Babylon is the city of man's devising, based upon the type of self-assertion proclaimed by Nebuchadnezzar of old:

"Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" (Dan. 4: 30.)

Babylon was the birthplace of the cult of the worship of gold as the standard of power and domination. Babylon is described in the book of the Revelation as "the great whore that sitteth upon many waters, with

whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication"; Babylon, whose decreed destruction is rapidly drawing near and will come by Divine intervention.

Babylon, from which God's people are commanded to withdraw by the voice from Heaven which proclaims:

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Babylon, "*confusion*" — from which the chaos of today is derived and in which we are floundering in the sphere of international power politics, in the realm of economics, in our national and domestic social order.

Think for a moment of the confusion of the present, the dark cloud of uncertainty overshadowing Europe; the apparent impossibility of a satisfactory settlement of the peace in Europe as manifest in the diversity of opinions expressed as to the future attitude of the Soviet régime, and the seeming lack of a settled policy on the part of the British Empire and the United States. Think again of the growing possibilities of further complications in the Middle East, as exemplified by the trouble in Syria and Lebanon. Think once more of the Leftist trend in nearly all of Europe; and then think again of the position in our own Dominion of Canada, where the strident voices of political partisans recently did their utmost to proclaim their own special panaceas for national and provincial ills to a bewildered electorate, whose confusion of mind thereby became worse confounded.

Nine hundred and sixty-five claimants to political office, practically four times the number that could be elected, sought election in the Dominion. They represented five or six political parties, each with its own program of political, economic and social reform; and because of the multiplicity of parties the result will almost certainly be that the person elected will be the representative of the minority of the citizens in the constituency which elects him.

All this means a continuation of confusion. I would, therefore, once more remind you of certain basic truths.

There is available for our administration and use a Divine economic system which, based upon the commandments, statutes and judgments of God, constitutes a moral, economic, political and spiritual system which is perfect. In it the basic principles of taxation, the monetary and financial structure, governmental functions, court procedure, relations between capital and labor, and the means by which poverty and privation can be eliminated are all clearly stated. The Divine economic system is capable of meeting the requirements of any age, at any time, under all circumstances and in any place.

It expresses clearly a system of social justice based upon eternal principles, *viz.* the sanctity of human life, the sanctity of the home, the purity of the race, the sanctity of private property, the sanctity of character, and it provides for an equitable adjustment of all social services and releases the individual citizen from all fear of an uncertain economic future.

It is backed not by human promises but by the sacred, inviolable and irrevocable promises of God in the following terms:

"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 . . . that the Lord thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God." (Deut. 28: 1, 2.)

What are the guaranteed blessings, you ask? Well, read the 28th chapter of Deuteronomy; better still, read the whole book and you will find that they comprise success in all undertakings, whether in the city or on the farm; the well-being of the family; plentiful crops; seasonable weather; immunity from sickness and disease; long life, happiness, well-being and social security; and *peace!*

The things you long for are yours on the absolute promise of God, confirmed and ratified as to every jot and tittle by Jesus Christ, if, and it's a mighty big "if" — *if* you will keep, observe and put into operation the Divine economic system.

And the Bible provides rules governing the selection and kind of men that should be put in office. Here are its words:

"Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties and rulers of tens."

Note the graduated responsibility in accordance with the ability, and note the outstanding characteristics: *1*) "*able men*" — that is, men of proven ability; not mere office seekers. Men who have made a success of their own undertakings and who recognize the paramount importance of order and good government; *2*) "*such as fear God*" — men who recognize that "the fear of the Lord is the beginning of wisdom" and know that to fear God and keep His commandments is the whole duty of man. Such men recognize that good government, social security, stability, peace, freedom and justice depend upon practical obedience to the Divine Law; *3*) "*men of truth, hating covetousness*" — that is, men of absolute honesty and rectitude; men who will not compromise with evil from motives of political expediency; men whose loyalty to God inspires loyalty to King and country; men who cannot be bribed, who put honor above party favor and private interest and who serve from a sense of duty — duty to God and duty to neighbor.

Humanly speaking, we are far from achieving these ideals; but their practical application will yet be made, and a great deal sooner than the majority of people imagine. That application can be made the moment we are ready to put God first, to study and apply His law, and ready to meet the King Who is coming!

Yes, Babel means the gate of God, the entrance of Divine intervention. Well, Babylon, the confusion of the present, will be overcome, through the entrance of God. Man's extremity is God's opportunity. The Babylon we have created will fall, indeed its fall is imminent, and the Kingdom of God, the City which hath foundations, whose builder and maker is God, will take its place. Then the blessings of peace and social security for which we all long will be enjoyed here on earth *literally* under the beneficent reign of Christ, the coming King.

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The Final Answer to Anti-Semitism

By CLYDE CRUSE

THE GREAT FALLACY of western religion is a persistent assumption which sees present-day continuation of biblical Israelites only in the people known as Jews.

This mistaken concept is held commonly, and all too casually, by Jewish and Christian religious leaders alike — whereas both groups should know enough at least to view it critically.

The failure of these specialists to see its historical significance — and so be alert to today's startling substantiation of Scripture — leaves their millions of followers everywhere ignorant of the most tremendous fact of modern times.

Moreover, the error is tragic for Jews themselves — and until corrected will continue its steady undoing of the Christian world as well. It is, in fact, the root cause of most anti-Jewish prejudice, and by believing and teaching it Christendom unknowingly adds to the racial and religious persecution of Jews.

To their eventual disappointment and chagrin, it misleads many sincere Jews toward political aspirations their people can never realize. Its attendant exclusiveness, long a causative factor in so-called anti-Semitism, raises social and economic barriers beyond the racial or even the more basic religious cleavage.

BECAUSE OF INHERENT Jewish financial acumen, exclusiveness works to the individual Jew's economic advantage more often than not; yet his seeming success only serves, through others' unrighteous envy, to enlarge his load of unpopularity.

This unchecked trend reached its unspeakably evil extreme in Nazi Germany; on its European rise Hitler rode to engulf the world in ideological cataclysm.

Not just Jews but other "non-Aryans," and even "Aryans" themselves, have been victims of Nazi excesses — and nothing the Jews alone could have done would have stopped them. Thus, to blame "world Jewry" for World War II is to advertise twisted mentality; but the fact remains that German Jews first drew the fanatics' fire.

This could not have happened if Jewry, with Christian acquiescence, had not since World War I set itself apart, indulging in unscriptural claims as "God's Chosen People." Political clamor, in particular, began with the reopening of Palestine to Jewish repopulation after England's 1917 victory there over the occupant Turks.

With more than poetic justice in bombs which have wrecked the Reich, in armies which overran "sacred" German soil, the awful results of error have come home at last to the German nation wherein it first was cynically spawned — in the so-called "higher critical" schools of Bible interpretation.

But the non-German world which gleefully aped these pretensions to super-sophistication has paid its price, too — and that includes Jews who were not reluctant to see Christianity's scriptural foundations under attack.

German treatment of Jews made a sickened world aware of fascism's fatal formula. But the world has yet to discover and destroy the poisoned springs which polluted German thought and laid the groundwork for Hitler's all-but-successful war.

LATELY, SOME EFFORT to offset this fiasco has come from awakening Jewish quarters — and awakening Christendom is meeting it more than halfway. Persuasive mediums from movies to mass meetings are being employed, doubtless with some success: for innate in most Anglo-Saxons is a sense of justice for their fellow men.

But these studied salients, however salutary, cannot achieve their goal. They by-pass so much of the problem it rises in their rear to plague them. And meanwhile their spearhead is blunted by Zionism's often divisive propaganda — with more and more of its organ-stops opened as embarrassed friends drop their eyes and sincere opponents flinch before accusations of "anti-Semitism!"

What is Zionism? What is anti-Semitism? On forthright answers to these questions hinges the final end of today's mounting anti-Jewish tide.

That the tide is mounting in America, the Zionists themselves are well aware. Dutch-born author Pierre Van Paassen (*Days of Our Years*) tells his audiences in Zionist-sponsored speeches: "There is more anti-Semitism in the United States today than there was in Germany when Hitler came to power."

But his address contributes nothing to curbing it. In Alabama he went to such extremes in damning the British government's policy of curtailing Jewish refugee influx into its Palestine protectorate (calling it "Britain against the conscience of humanity") that the pro-Zionist Birmingham *News* warned editorially:

". . . Zionism is not helped in this country by the one-sided zealotry which is perhaps unavoidable in the Near East. [It] will please Anglophobes but . . . stir resentment among those who remember that England is our ally in this war."

This same newspaper reported that Van Paassen's fervid words moved his predominantly Jewish audience to standing applause. So imbued has much of American Jewry become with the ultimately nationalistic aims underlying Zionism's current cry of sanctuary for unsettled Jews, that their champions' untempered outbursts pass with them for prophetic fire and inflamed altruistic passion.

ESSENTIALLY, that is what Zionism is — the resurgent nationalist ambitions of a people long ago stripped of nationhood. Properly channeled and ethically directed, such aims are entirely legitimate — especially in Jews who sincerely believe that they *are* a people apart.

For centuries the feeling lay latent while conqueror after conqueror controlled the land. After an army under Britain's General Allenby took it in 1917, Jews got their chance to gradually repeople Israel's ancient home.

Even this slow-paced immigration, however, provoked enough resistance among the Arabs whose people had been there for centuries, with consequent Jewish retaliation, to give Great Britain a perpetual Palestine headache. But the Jewish immigrants' rights were protected!

The British government's prewar decision to halt immigration in 1944

was the signal for Zionism's outraged upsurge, and Jewry's sad plight in Europe gave the movement much Christian support. Even unChristian Americans, increasingly deafened by Zionism's drums, are all but unanimous in wishing the movement success.

All of which makes it more unfortunate that nationalistic Zionism hasn't a chance — and particularly unfortunate for the Jew. The fondest hopes and dreams of many misguided sons and daughters of Judah are doomed to frustration. All the power represented by millions being poured into the current campaign is fated to defeat.

Will no more Jews go to Palestine, then? Some will. But it isn't important except to the individual Jew. Already enough are there to achieve eventually, by peaceful growth and the progress which has accomplished much, a national rebirth such as Zionists desire — if it were in the cards; or rather, if it were in the Book.

But it isn't — and wise Jews know it isn't. It is the unwise Jew, whether innocently or wilfully ignorant, who defies his own Scriptures while advertising them as the basis of his claim.

THE LAND of Palestine was promised to Abraham of old, they say. But Abraham wasn't a Jew. Moses and Joshua led "our forefathers" to the conquest of Canaan, they correctly declare. But still there were no Jews, by national name, until more than nine centuries after Moses. Millions of Israelites who never were Jews lived in that length of time.

Moses headed the thirteen Israel tribes in delivery from bondage in Egypt about 1500 B.C. — tribes descended from eleven of Jacob's sons and two grandsons (the sons of Joseph). In the wilderness where they camped and tramped for 40 years, God gave Moses the Law which made Israel a nation. Then the warrior-genius Joshua took command for Israel's campaign to possess what is Palestine today.

When the tribes got their first king in 1095 — after centuries of alternate subjection and rescue — they became united like other nations, rising within a hundred years to preëminence and power under David and his son Solomon. But internal trouble split the people about 975, and all but three tribes seceded to form a separate kingdom.

After 250 years this rebellious Ten-Tribed group — which the Bible designates by the national name Israel (or House of Israel) to distinguish it from the loyal group headed by Judah (called the House of Judah) — was conquered and its people deported by a powerful neighboring nation, Assyria.

(Much misunderstanding of the Bible has resulted from misapplication of the name Israel. Only when used in its racial sense does it include Judah, as in the phrase "all Israel." Other names for Ten-Tribed Israel are 1) "Joseph" and 2) "Ephraim," son of Joseph whose tribe led the seceding group and in whose tribal territory lay the rebel capital, Samaria.)

After Israel's fall another 130 years went by; then the original Davidic kingdom too was overrun and its people deported. Along with the leadership tribe of Judah (which held the loyalist capital, Jerusalem) fell the other two tribes: adjacent Benjamin and the priesthood tribe of Levi, which had no tribal territory but lived by tithes paid to the Temple at Jerusalem.

Judah's conqueror was Babylonia, *not* Assyria (which by this time was decadent). And the captives were *not* united with their Israel brethren, who by now were making good their escape northwestward away from both Babylonia and Palestine.

By a remnant made up of only the three Judah-led tribes, returning after 70 captive years, the nation known as the Jews was established. Judah never did gain all of Israel's heritage, the heart of which was held by hated "Samaritans" (from the word "Samaria") — alien colonists sent in by Assyria — thus cleaving the country in twain.

The Jewish nation lasted about 500 years, ruled by religious authorities and not by kings, its land successively occupied by Greek and Roman armies. National Judah's last king, Zedekiah, had been killed by the Babylonians, as had his sons.

But Zedekiah was of David's royal line, to which the Scriptures guarantee the same perpetuity they do to all of the Israel tribes. If, as promised, the royal "seed" was preserved, it may have been through one of Zedekiah's two daughters, who left their occupied homeland in the care of the prophet Jeremiah. In the record written by Jeremiah's scribe, Baruch, Bible history drops their story.

BIBLE HISTORY leaves the Ten Tribes in Media, where Assyria placed the Israel captives near the Caspian Sea. But Esdras in the *Apocrypha* (who is Ezra of the Old Testament) relates their departure and destination:

"Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea [Hoshea] the king [721 B.C.], whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so they came into another land.

"But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land.

"And they entered into Euphrates by the narrow passages of the river. For the most High then shewed signs for them, and held still the flood, till they were passed over.

"For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth. Then dwelt they there until the latter time." (II Esdras 13: 40–46.)

Arsareth is now known to be the region of the Roumanian river Sereth, flowing into the Black Sea. The tribes must have reached it by crossing the Crimea — the name of which is explained as derived from Khumri, meaning House of Omri. Omri was one of Ten-Tribed Israel's kings.

Through short-sighted study and destructive "higher criticism," these tribes' preservation has lost historical importance and even religious meaning for most Bible readers today. But devout Jews, sustained by these Scriptures through nineteen hundred troubled years, never ceased to cling to their continuation. Says the *Jewish Encyclopedia:*

"If the ten tribes have disappeared the literal fulfilment of the prophecies would be impossible; if they have not disappeared, obviously they must exist under a different name."

A certain segment of Bible defenders have another explanation: that because Babylonia finally conquered and annexed Assyria, the two sets of captives had opportunity to intermingle. Hence, they say, the 50,000 or so Jews who returned included some of all tribes.

But this ignores both the long time-lapse between the two captivities and contrary Bible statements, as well as passages which state that the separation itself was divinely planned and not to end until the climax of prophetic fulfilment. If the returning remnant included all tribes, centuries of Jewish

lamentation over the "lost" has been pointless.

Since World War I, Jewish scholarship concerning the Ten Tribes has kept strangely silent. But in 1918 the Chief Rabbi of London stated:

"The people known at the present as Jews are descendants of the tribes of Judah and Benjamin, with a certain number of . . . Levi. So far as is known, there is not any further admixture of other tribes. The ten tribes have been absorbed among the nations of the world. The Jews look forward to the gathering of all the tribes at some future date."

Thus Jewish scholars realize the truth that their people are not all of Israel, though the fact of an Israel body distinct from the Jews has been obscured. One needs to go clear back to 1879 for the *Jewish Chronicle's* forthright statement (May 2):

"The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim. The problem, then, is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them."

VOLUMINOUS EVIDENCE now supports the widely-accepted link between national Israel in Palestine and in England. Admittedly most of it is circumstantial, but its cumulative effect cannot escape an unprejudiced jury.

Prophecy required that Israel lose its identity and be called by other names. Obscurity marks the tribes' long trek across southern Russia and central Europe — as obscurity marks the origins of tribal bodies which settled the British Isles. But British historians trace England's early clans back to exactly where Israel disappeared!

The migrating tribes preserved no known records on their way, but of some significance are unconscious "marks" which remain today. Among these are the Caucasus pass still known as the "Gate of Israel," the gravestones bearing tribal names (with Judah and Benjamin notably absent).

One tribe — Dan — had a bent for naming places for its founder (spelled in Hebrew without the vowel: *Dn*). Along Israel's probable trail we find rivers named Danube, Don, Dneiper and Dneister — and on Europe's west coast is the country of Denmark (Dan's mark?). These names may have no connection at all with Dan. But who knows? There is a long list of such possible clues.

To another Jewish authority we are indebted for proof that the tribes were not absorbed in Assyria (as claimed because of their evil-doing) — that multitudes of them remained in that area even to Jesus's time. The historian Josephus referred to the ten tribes in countless numbers "beyond Euphrates" in 70 A.D., unaffected by Jerusalem's bloody siege and destruction.

But piecemeal pursuit of Israel's course also jibes with English history — in that the Isles' early population expanded with successive invasions by more of the same racial stock, each clan being soon absorbed when its foothold was won. Some of these delayed their crossing long after reaching the western seas, so that the last to invade were the Normans in 1066 — the earlier Norsemen of the Scandinavian region. Hence Sweden, Norway, the Danes and the Dutch are Anglo-Saxon today.

Since William the Conqueror no invasion-bent power has been able to set foot on Britain's "tight little isle," though Spain, France and Germany have tried. This checks with the Bible promise of a safe new national home from which Israel would move no more as it was moved from Palestine — a promise applying also to Israel's Davidic throne. It accounts, too, for Isaiah's many messages to "the isles."

BUT WHERE WAS the exiled heir of David's throne all this time? If Ten-Tribed Israel reached a predestined place, did the king's daughter reach there too?

British royalty traces its lineage back through Scotland to ancient Ireland, where tradition ties it in with a shipwrecked party composed of a majestic prophetic figure, an eastern princess and an accomplished scribe called "Brug" (in pronunciation close to "Baruch"). This trio, with their royal paraphernalia, are celebrated in Irish folklore.

Minstrels sang of the princess's marriage to Ireland's chosen ruler, and of their coronation on a rough old stone brought ashore with the party. From then on Ireland's kings, and later Scotland's and England's, were crowned on the same rock — long known as the "Stone of Jacob" and imbedded in Britain's coronation chair.

Official Britain has said nothing on this subject in recent decades. But good Queen Victoria devoutly believed that she was of David's line. In the British Museum is the ancestral chart she kept in Buckingham Palace, tracing her lineage unbroken back to *all Israel's* beloved king. Her belief, widely held, is the only serious suggestion supporting literal fulfilment of God's guarantee to David: that his throne with his "seed" upon it would continue to rule over Israel people "for ever."

The terms of this Covenant allow for no break during Israel's decline. So if the Queen was right, Israel people must have reached the Isles long before Judah's fall. Isaiah's "islands" passages were written around 712 B.C.; Jerusalem fell in 586. Rewarding research on this question has developed the fact that seafaring families of coastal Dan ranged as far as southern Spain; around the Gibraltar bend was no great further step. The Queen's chart shows links, predating even this, between the earliest known Irish and offshoots of Jacob who may never have gone with him and his family into Egypt!

On the other hand Jewry itself falls far short of fulfilling the Abrahamic Covenant which it now claims as a charter of national rebirth. Under this Covenant's unconditional and eternal pledges, Israel was to become "many nations." By dividing, biblical Israel did become two — but since Bible times Israel's only acknowledged descendants — the Jews — have been no nation at all. Conversely, Anglo- Saxon powers today have exactly Israel's predicted form: a "great nation" (the United States) and "a company of nations" (the British Commonwealth).

Among 70 such identifying marks — *all* true of Anglo-Saxondom only, all *untrue* of Jewry — are these: exceeding fruitfulness, world expansion, uninvadable land, undefeated armies, sea power, natural wealth, numerous colonies, international creditors, ruling other nations, subjugating tyranny, possessing earth's gateways (Gibraltar, Suez, Panama, etc.), having a new language, a new name, a new religion.

Britain's Coat of Arms bears the unicorn (Ephraim's symbol) and the crowned Lion of Judah. The name *B'rith-ish* itself is Hebrew for "covenant man." *Angle* means bullock (John Bull!) in Hebrew and *Saxons* has been explained as a contraction of "Isaac's Sons."

Striking language traits are common to English and Hebrew, making English the easiest tongue for Old Testament translation. The Welsh dialect,

particularly, offers numerous parallel expressions and spellings.

No one knows the why of Ireland's fondness for naming children Jeremiah, unless a national figure like St. Patrick once bore that name. Exact origin of various relics in Ireland, popularly linked with the prophet, is lost in antiquity. But still closely guarded by Ireland's government is the tomb of the princess at Tara.

IF ENGLAND INDEED is Israel and Britain's George VI is Israel's Davidic king, then Judah (the Jews) should not rail against Britain for withholding recognition of their exclusive scriptural claims. Already Judah, more than other Israel tribes, has benefited by Britain's protective possession of Palestine — a possession so fitting that Yale's then professor C. A. L. Totten prophesied it a decade before Britain's 1917 capture of Jerusalem, correctly predicting the year.

Van Paassen calls on American Jews to "fight, fight, fight!" against Britain, with marshalled public opinion as one weapon. In fighting Britain, Jewry faces the nation described thus by Wilhelm Dibelius, the late German English professor:

"England's rise to world dominion cost her relatively few wars. England's legendary pacific character is based solely upon the fact that it never went in for arming to the teeth, like Prussia or Russia, but always contrived to keep the whole of its population peacefully at work. This made the world forget that practically every war between 1700 and 1918 ended with a victory for Britain which, in most cases, was not the power which had done most of the fighting."

He had in mind Britain's vanquished enemies. But also, in 1776, Britain gave birth to an unfailing ally which ever since has done a lot of Britain's fighting. Thus England even won — in the long run — the American revolution! Certainly Britain did not lose by it.

Wrote France's noted author Victor Hugo:

". . . Dare I murmur that the mists will clear for me? That I shall hear the rumbling wheels of the chariot of the hour of Britain. . . . The whole world, aroused as if by some mighty galvanism, suddenly raises a wild cry of love and admiration, and throws itself into the bounteous bosom of Britain. . . ."

With less flourish America's Ralph Waldo Emerson noted:

"I happened to arrive in England in a moment of crisis. But it was evident that, let who will fail, England will not. These people have sat here a thousand years, and here will continue to sit. . . ."

Poland's author Vincenty Luboslawshi:

"A World Empire such as the British is a work of God. The British Empire was not created by human plans. No other nation on earth can destroy the British Empire, for it is necessary for the defense of liberty in the world."

A calculated tribute, whose author now has had reason to rue its truth:

"The Anglo-Saxon people has, without doubt, performed for the world an immeasurable work of colonizing. To this work I give genuine admiration. Thoughts of destroying this work seem to me . . . from the loftier standpoint of humanity, only the offspring of human vandalism. . . . The British nation can be counted upon to carry through to victory any struggle that it once enters upon, no matter how long such a struggle may last, or however great the sacrifice that may be necessary, or whatever the means that have to be employed." — *Adolf Hitler* (*before 1939*).

Famed editor William Allen White said in his Emporia *Gazette* in 1899:

". . . Self-government is the most difficult thing in the world for a people to accomplish. Only the Anglo-Saxons can govern themselves. . . . It is the Anglo-Saxon's manifest destiny to go forth in the world as a world conqueror. He will take possession of the islands of the seas. He will exterminate all the people he cannot subjugate. That is what fate holds for the chosen people. It is so written. It is to be."

The "Sage of Emporia" was not paying compliments, nor was he writing of England alone; in fact his piece was provoked by U. S. domination of Cuba. But who deplores Anglo-Saxondom's rôle of exterminator if necessary to stamp out Axis savagery? Like Israel's of old, Anglo-American might is a just God's "battle-ax and weapons of war" — "for with thee [He said] will I break in pieces the nations, and with thee will I destroy kingdoms" (Jer. 51: 20). Anglo-Saxon conquests — like the spiritual spearheads of Anglo-Saxon world-wide missions — fit biblical specifications for the chosen *servant* nation.

Britishers know it, too. Said Lord Beaconsfield toward the end of the last century:

"History will recognize the destiny of the British race, but history will never record its decline or fall. History will say, 'This is *the* great, the understanding people.'"

Lord Baldwin, as Britain's Prime Minister, went a step further — at the Ottowa Conference of 1932:

"The Empire is not built up on trade agreements, nor can it be maintained solely by tariffs and preferences. It can only be maintained permanently by a clear conviction of its ultimate goal — the spiritual unity of the whole British Empire — the Kingdom of God on earth."

IF JEWRY DENIES fulfilment of the Davidic Covenant through current continuation of Israel's kings — regardless of whether Britain and her Anglo-Saxon offshoots are Ten-Tribed Israel today — Jewry rebukes in effect its own political claims based on the very same Book. It even destroys its tribal title to *part* of Palestine.

Jewry would be wiser, and rejoice in gratitude to Jehovah, to realize that in Judah first of all the tribes — through British beneficence — the promised regathering of Twelve-Tribed Israel has begun. In such realization, for Jewry and Christendom alike, lies the final answer to anti-Semitism.

For the term *anti-Semitism* itself may be a misnomer when applied to the United States or the United Kingdom. Anglo-Saxons can't be anti-Semitic if they know they are Semites themselves — blood brothers with Judah and sharers in the Covenant promises made to their common forefather Abraham.

The Covenant was repeated with amplifications to Abraham's son Isaac and grandson Jacob (renamed "Israel"), then divided into the two Israelitic "Houses" of Joseph and Judah. To Judah's tribe went the great Covenant privilege of producing the eternal line of Davidic kings — with the Messiah (whom Christians identify with Jesus) as the last.

The Messiah's national rôle as Israel's king and redeemer has been confused by Christians with Christ's personal rôle as Saviour to "whosoever will" acknowledge Him, regardless of nationality or race. But it is as Israel's king that He will rule.

To Joseph's house went the great Covenant responsibility of developing vast numbers and power, of possessing world gateways and pushing peoples "to the ends of the earth."

Joseph's rebellious separation in 975 B.C. was caused by unbearable tax policies of Judah's bad king Rehoboam — just as America's revolution in the 1770's resulted from "taxation without representation" under England's bad king George III. Were both divisions

part of the same divine plan for Joseph's outreach to world prominence?

Today Jews still are abused and sometimes slaughtered in many lands but not those predominantly Anglo-Saxon; there their own talents, manners and tastes, mainly, determine their social state.

The good Jewish lot in America, as elsewhere in Anglo-Saxondom, is underscored by two Jewish facts: *1*) regardless of Zionism's success, comparatively few U. S. Jews intend to take up residence in Palestine; and *2*) of Europe's refugee Jews now in this country and Canada, almost all of them fervently hope to remain.

This attitude is to Anglo-Saxon credit, as is the fact that more Jews are coming here. It goes far toward fulfilling, if Anglo-Saxons are Israel, the promised final reunion of the two Houses.

For Jews the gladsome realization of God's unfailing guidance through the centuries already has been signaled in persecuted, scattered Judah's return to Canaan's ancient land. The number there now is about 600,000.

The British-imposed limitation, though politically it may indeed be "Arab appeasement" as Zionists charge, is holding the trend down to Judah's true tribal proportion. But it is nevertheless an awaited sign — "ensign" is Isaiah's word. And today's descendants, wherever they are, of once-captive, long-lost Israel might share Judah's joy if they only could know who they are.

The Bible is at pains to keep the two Houses and their respective rôles distinct — but superficial study has confused them. Hence in the purblind popular view, Israel and the Jews are the same. But what says the prophet Isaiah? —

"And [the Lord] shall set up an ensign for the nations, and he shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth.

"The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." (Isaiah 11: 12, 13)

When that time comes the world will see an end to "anti-Semitism." Anti-Americanism and anti-Britishism likewise will be no more.

Changing Definitions

A WORD can become associated with a mode of life or a movement until it loses its original meaning. Communism, for example, is defined in the dictionary as a system of social organization in which goods are held in common.

Since this word has of recent years been used to define the particular social experiment we have been witnessing in Soviet Russia it has taken on a far different meaning than was associated with it before the Bolshevists took over the Russian Government. The dictionary definition is no longer equivalent to what is now observable in Soviet activities. Under these practices the term has come to mean more than just community of goods, for it now sets forth a way of life under which the people are subordinated to the state. We see this as a system which regiments the people and impoverishes the nation. It is therefore stupid to define what is taking place under Soviet rule by the dictionary definition of Communism. The following from a religious publication shows how, on such a basis, reasoning is faulty:

"All you need to do is to turn to the dictionary to find that a communist is 'one that believes in communism,' and that communism is 'a state of social organization in which goods are held in common.'

"The modern church denounces communism seemingly oblivious of the fact that the primitive Christian Church practiced it, for in Acts IV: 32, we read: 'And the multitude of them that believed were of one heart, and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things in common.' The foregoing testimony is borne out by several succeeding verses."

Of course the Church should denounce Communism, for it defines what today is being practiced in Russia with its anti-God and anti-Christ doctrines. It would be well for Christian writers to remember that in the early Church the practice of communism was a voluntary requirement and that even in this best of Christian organizations, with the Apostles present, the practice of communism in its purity had an Ananias and a Sapphira who undertook to sabotage its operation.

The early Church finally gave it up for it is not Scriptural. It was instituted for a time in order to bring relief in a difficult situation. Instead, for His people, God has decreed a system under which ownership of property is vested in the individual in accord with the requirements of the Divine law.

The Church is justified and so is every Christian in being in opposition to Communism as taught and practiced today in the Soviet Union where the leaders compel men, against their will, to become a part of their organization or be destroyed for opposing it.

We should define our terms, remembering that contemporary usage can radically change the original meaning when such terms are universally applied to certain activities such as the Soviet form of government.

Provoking the Wrath of God

THE trend of the times is towards judgment, and the decline in morality is perhaps the largest contributing factor, in God's sight, which will bring the inevitable day of judgment. This is a time of great apostasy. At first the departure from truth and the ways of righteousness was gradual, beginning with small, seemingly insignificant offenses. Suddenly, then, we became aware that our nation was marching along the broadway which Jesus declared leads to destruction.

General profanity and lewdness in jokes and literature have ever been a barometer of approaching judgment, particularly so when the latter evils are in evidence among those groups selected of God to uphold the standards of righteousness, such as the Christian Church. Today many Christians are manifesting a spirit of ungodliness and a lack of reverence.

Even worldly men are admittedly aware that a new low has been reached in moral and spiritual standards. Few, however, are conscious of the fact that it is such conditions as these which presage the judgments of God and bring forth the declaration as recorded in the Bible: "The Lord was very angry with Israel."

Without exception, all the prophets unite in declaring the present age will end in overwhelming disaster due to the evil men are doing. The Antedeluvian world perished in a flood because of its immorality and filthiness and when, in the history of man, such evils are again in evidence disaster is sure to follow. Of the Antedeluvian world the record states:

"And God saw that the wickedness [lewdness, or moral depravity; *Companion Bible* footnote] of man was great in the earth, and that every imagination of the thoughts of his heart [all his heart's desires] was only evil continually [*i.e.*, every day]."

The Antedeluvian world perished in the days of Noah because of these conditions and only he and his family were saved. In the days of Abraham the moral wickedness of Sodom and Gomorrah were great and Peter states that Lot was vexed with the filthy conversation of the wicked (II Peter 2: 7). His attitude towards their lasciviousness may have accounted for the hostility of the Sodomites towards him (Gen. 19: 9), but these two cities with all their inhabitants perished for their evil ways and only Lot and his two daughters were saved.

But it is not necessary to turn to the past for evidence of God's wrath; there are modern examples of God's judgment upon cities and people for immorality which finally reached a point beyond which there seemed to be no turning back into the paths of righteousness. The evidence from the excavation of the ruins of the city of Pompeii clearly indicates that prior to its destruction there existed a condition of lewdness and depravity which made judgment inevitable. This judgment was accomplished through the eruption of Mount Vesuvius: an act of God to wipe out a place given over to license and evil.

In more recent times, the destruction of St. Pierre on the island of Martinique by the eruption of the volcanic Mount Pelee, when all the inhabitants were destroyed, is clear evidence that God is still moving to bring evil to justice when it comes to fruition. An outstanding fact in connection with this disaster is described in "The Destruction of St. Pierre" by Charles Morris, LL.D.:

"There had been constant and heavy rains. Then a small peak of the mountain fell in and covered the crater from which the hot mud had been pouring. I am convinced that that fall of earth, stones and water (a pretty lake filled the old crater, which lake disappeared) closed up the vent, and when the pressure on the inside became sufficient it forced out the side of the mountain.

"It is a fact that a new crater formed, and it pointed in the exact direction of St. Pierre. That crater is in the mountain side, and I refer to it when I said that the explosion was like that of a cannon. It was aimed at St. Pierre, and the result was that the hot gas, the stones and the boiling mud was forced down upon the city, just as the gas is forced from the mouth of a cannon."

Why was St. Pierre singled out for such destruction? It was a city of lasciviousness and thus judgment had come on this gay and worldly center as it had come to the inhabitants of evil cities in the past.

God was ever moving to cleanse Israel from time to time of such evils and in doing so many an Israelite perished. Right after the giving of the law Moses went up into the mountain to receive the tables of stone and because he failed to return when the people expected him they demanded that Aaron make the golden calf. The record states that Israel sat down to eat and drink and rose up to play. This reference "to play," is to make sport in lascivious dancing — for such was a part of idolatrous worship. Three thousand men died for this sin.

The Bible very clearly indicates that God looks with no degree of favor upon such evils among His people, often bringing swift judgment upon individuals responsible for causing Israel to thus sin. Beginning with Moses and throughout all the writings of the prophets we find uncompromising denunciations of the sins of lasciviousness whether manifested in speech, in act or through images which would include pictured illustrations. If Israel of old could not escape just retribution for such evils, will modern Israel?

Israel was continually forsaking the Lord and turning to the worship of Baal. Now the worship of Baal-peor was accompanied with lasciviousness. When Ezekiel therefore told of seeing women at the door of the Lord's house weeping for Tammuz (Ez. 8: 14), he was describing the lewd and idolatrous manner of lamenting the death of Adonis, supposed to be Baal-peor.

Ezekiel was instructed to inform Jerusalem of its depravities and in recounting her sins declared:

"You also took your beautiful jewels, — My gold, and My silver, — which I had given you, and made yourself forms like males, and fornicated with them" (Ez. 16: 17, *F. F. Trans.*).

The Companion Bible note on this passage states: "Of men-of the male: i.e. the *Phallus*, referring to the *Asherah*." Turning to appendix 42 in the same Bible it is stated that the word *Asherah* is from the root *Ashar*, to be straight, erect, or upright. The following is quoted from the same appendix:

"Like every form of 'religion' it had to do with 'flesh'; and hence, by the law of evolution (which is seen operating only in human affairs) it soon became corrupted. Evolution is seen in the process of man's works, because he begins from ignorance,

and goes on learning by his mistakes and failures. From the moment he ends his works devolution at once sets in and deterioration begins. This is specially true in the 'religious' sphere. All religions have become corrupt.

"So with the *Asherah*. Originally a tree, symbolical of the 'tree of life', it was an object of reverence and veneration. Then came the perversion of the earlier idea which simply honored the origin of life; and it was corrupted and debased into the organ of procreation, which was symbolized by the form and shape given to the Asherah. It was the *Phallus* image of Isa. 57: 8 and the image of the male of Ez. 16: 17."

It is this evil and lascivious worship God so condemned and therefore He admonished Israel when they entered Palestine:

"Ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou art an holy people unto the Lord thy God: for the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." (Deut. 7: 5–6.)

If Isarel failed to do this, God declared it would turn their sons from following after Him. Thus we are admonished in the susceptibility of youth to evil suggestions. Can God be any more pleased with the filthiness of today, which is destroying the spiritual perception of multitudes? Moral depravity is not confined to the worldly. Just as Ezekiel saw the women sitting at the door of the Lord's house, so today many of those who claim membership in His Church are guilty.

Because of such evils Moses declared: "The anger of the Lord will be kindled against you and destroy thee suddenly." Israel refused to heed this warning and their children departed from the Lord and built themselves groves and images, worshipping detestable things.

This apostasy, which anciently was manifested as much in depraved thinking as in physical acts, is again raising its head to plague Israel as it plagued Israel of old. If we can judge aright from the type of entertainment that pleases and the conversation of multitudes, the day is at hand when the anger of the Lord will again be kindled against His people and all those who, as individuals, are responsible for furthering the cause of unrighteousness.

Solomon said of an evil man, "For as he thinketh in his heart, so.is he." The conversation of such men reveals their inward thoughts. Jesus recognized this fact, and said:

"A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." (Matt. 12: 35.)

What must be the type of treasure stored in the hearts of those who revel in lewd, evil jokes? Unfortunately, many who claim church membership delight themselves in such things and in the reading of popular novels and literature, parts of which they most certainly would be ashamed to read aloud in the presence of their Lord.

Paul declared the Christian should have no part in such things, which he labels as filthiness, foolish talking and jesting, meaning in the original Greek "obscene, coarse and offensive language." Paul then declared that those who do these things will have no inheritance (rulership) in the Kingdom. We are advised not to be deceived:

"For because of these things cometh the wrath of God upon the children of disobedience." (Eph. 5: 6.)

Then follows the admonition:

"Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as the children of light."

The Psalmist declares that those who order their conversation (way) aright will be shown the salvation of God (Ps. 50: 23) and Jesus declares the certainty of judgment for careless speaking:

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12: 36.)

The mental barrage of uncleanness can upset the best of men. The early Christians living in licentious Rome found it necessary to move to remote places in order to escape the blighting, degrading influences of these evils. Every man therefore should give serious consideration to the instruction God has given His people and remember also the words of Jesus regarding careless talk. The spirit of evil in jest and conversation has permeated society until even Christian men and women have become callous to the suggestive, lascivious remarks of evil men. Solomon could well be speaking of our generation when he said:

"There is a generation that are pure in their own eyes, and yet are not washed from their filthiness." (Prov. 30: 12, American Standard Version.)

A characteristic of our generation is the present attitude of self-righteousness, and how difficult it is to escape listening to its conversation and jest, the origin of which is from the bottomless pit with the purpose of stirring up lustful emotions. That which is fine and pure, born of love, has been degraded into an ugly and evil thing, born of lust. No man who thinks on such things can be holy as God requires holiness for His people. The very demons who revel in such lewdness must shout with delight over the increased indifference on the part of even Christians to such uncleanness. Truly this is a day of the great apostasy and this evidence of ungodliness presages the nearness of coming judgment.

Peter admonished us to be holy in all manner of conversation (I Peter 1: 15) and such holiness is in a large degree lacking in the conversation of many who would be shocked if their spirituality were to be questioned. Lest we forget, one of the outstanding signs of the age ending is the very condition of looseness in present-day conversation and because, prophetically, we are living in the day of expectation it will be well to heed the warning of Peter who, speaking of imminent changes, said:

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation [behavior] and godliness, Looking for and hasting unto the coming of the day of God?" (II Peter 3: 11–12.)

God addressed a message to the nation declaring in the days to come He will cleanse His people of these evils:

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

This national awakening and cleansing according to the prophets is coming as the result of pressure through disaster. As for the individual, places of rulership in the restored and perfected Kingdom will be given only to those who are pure in heart, for they shall

see God (Matt. 5: 8). A message is addressed by Jesus through John in Revelation to those who are overcomers:

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

Then follows the list of those who are under condemnation and among these are the lascivious who are to have no part in Kingdom blessings if they have not repented and turned from their evil ways and thoughts before He comes, for at that time the finality of their position and that of the righteous will have become fixed:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev. 22: 11–12.)

Unfortunately, when that day comes, there will be many who could have attained unto the high calling but who through carelessness and indifference sold their heritage, as Esau sold his, for a mess of pottage. What a pity! No wonder Jesus said, "There will be wailing and gnashing of teeth." How trivial, then, will seem the conversation and jest for the love of which men have forfeited the blessings of an heavenly inheritance and a place in His Kingdom.

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be glorified together." (Rom. 8: 13–17.)

It is a lonely way. One must often walk alone, for the world will not walk with him: "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7: 14.)

— THE EDITOR

Aftermath of War

OVER the years DESTINY has warned that the world would ultimately face famine conditions. Such warning has been based upon the message of the prophets, and until now there has been no harbinger of such a period of scarcity. Drastic changes from previous conditions were necessary to produce the threat of world-wide famine. The following is from DESTINY for June, 1940:

"It seems almost impossible that famine can again afflict the entire world. In fact it is hard to visualize actual want and starvation involving all in a world where modern civilization has solved so many problems with which men in the earlier ages had to contend. Then, too, have we not found it necessary to kill livestock, plow under crops, restrict planting acreage in order to increase prices and reduce a so-called surplus? No thought has been given to the possibility that all such apparent surplus might be sorely needed in the near future to combat a coming famine."

Now, five years later, there has developed a scarcity in food which would not have been believed possible in 1940. We have been rationed on the homefront in a land that produced so abundantly a few years ago that it was thought necessary to destroy God's bounties so unrestrainedly poured out upon us. And now warning is being given of grave conditions in Europe and other lands presaging severe famine which may become acute in the near future unless relief is forthcoming.

Esdras looked forward to these years of ours and wrote of *plenty to be followed by famine:*

"Behold, victuals shall be so good cheap upon earth, that they shall think themselves to be in good case, and even then shall evil grow upon earth, sword, famine, and great confusion."

The sword has come, resulting in great slaughter, and while the European phase of world conflict has ended the results which follow war are now in evidence on the continent. No thoughtful man will today deny the possibility of the coming famine conditions so clearly foretold by Esdras. There are, also, accelerating indications of future confusion which, according to this prophet, is to become great. The verdict then follows:

"For many of them that dwell upon earth shall perish of famine; and the other, that escape the hunger, shall the sword destroy. And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast down." (II Esdras 16: 21; 23.)

In the light of such unprecedented destruction as we have witnessed during the past few years this passage hardly needs comment other than to say we have not yet reached the end of such judgment. Because the present world conflict and confusion reaches into every part of the globe the three specters — hunger, famine and pestilence — are destined to ride triumphantly behind the armed forces of all nations and will afflict the entire world.

Only the coming of Him who is Prince of Peace will bring a change in this evil situation. In His return to earth He will fight to establish justice and peace, freeing earth and its inhabitants from these terrible scourges.

The Souldier's Pocket Bible

DURING the English Civil War, three hundred years ago, The Souldier's Pocket Bible was issued by Oliver Cromwell to the men of the Commonwealth Army of England. Two hundred and fifty years afterwards, Field-Marshall Viscount Wolseley is credited with issuing The Souldier's Pocket Bible to the British Army. From the Royal Hospital in Dublin on July 26, 1894 he wrote the following Preface to the Victorian facsimile of the Cromwellian manual:

"In my humble opinion, the soldier who carries this Bible in his pack possesses what is of higher value to him than the proverbial marshal's baton; for if he carries its teaching in his head and lets it rule his heart and conduct, he will certainly be happy and most probably eminently successful."

Reproduced here is a facsimile of the pertinent, interesting title page and most of the text from "The Souldier's Pocket Bible":

THE
SOULDIERS
Pocket Bible:

Containing the most (if not all) those places contained in holy Scripture, which doe shew the qualifications of his inner man, that is a fit Souldier to fight the Lords Battels, both before the fight, in the fight, and after the fight;

Which Scriptures are reduced to severall heads, and fitly applyed to the Souldiers severall occasions, and so may supply the want of the whole Bible, which a Souldier cannot conveniently carry about him:

And may bee also usefull for any Christian to meditate upon, now in this miserable time of Warre.

Imprimatur, *Edm. Calamy.*

Jos. 1.8 This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou maist observe to doe according to all that is written therein, for then thou shalt make thy way prosperous, and have good successe.

Printed at *London* by *G. B.* and *R. W.* for *G. C.* 1643

The Souldiers pocket-Bible

A Souldier must not doe wickedly.

When thou goest out with the host against thine enemies, keepe thee then from all wickednesse (Deut. 23.9).

The souldiers likewise demanded of him, saying, and what shall we doe? And he said unto them, doe violence to no man, neither accuse any falsly, and be content with your wages (Luke 3.14).

And if you will not for this obey me, you shall not be able to stand before your enemies (Levit. 26.27.37).

And the Lord shall cause thee to fall before thine enemies, thou shalt come out one way against them, and fly seven wayes before them (Deut. 28.25).

A Souldier must be valiant for Gods Cause.

Be valiant and fight the Lords battells (1 Sam. 18.17).

Be strong, and let us be valiant for our people, and for the Cities of our God, and let the Lord doe that which is good in his eyes (2 Sam. 10.12).

For the battell is the Lords, and hee will give you into our hands (1 Sam. 17.47).

A Souldier must denie his owne wisedome, his own strength, & all provision for war.

Leane not to thine owne wisdome (Prov. 3.5).

In his own might shall no man be strong (1 Sam. 2.9).

I doe not trust in my Bow, neither can my Sword save me (Psal. 44.6).

A King is not saved by the multitude of an Hoste, neither is the mighty man delivered by much strength (Psal. 33.16).

A horse is a vaine helpe, and shall not deliver in the day of battle. Man hath not power over death, nor deliverance in battel (17 Eccle. 8.8).

There is no power in us to stand against this great multitude, neither doe we know what to doe, but our eyes are towards thee (2 Chro. 20.12).

A Souldier must put his confidence in Gods Wisedome and strength.

Be strong in the Lord, and in the power of his might (Ephe. 6.10).

For with him is wisedome and strength, he hath Counsell and understanding (Job. 12.13).

The God of Israel is hee that giveth strength and power unto his people (Psal. 68.35).

God is our hope and strength, and help, in trouble ready to be found (Psal. 46.4).

God hath power to helpe, and to cast downe (2 Chro. 25.8).

I will goe forward in the strength of the Lord (Psal. 67.16).

Then *David* said unto the Philistine, thou commest to me with a sword, and with a speare, and with a shield, but I come unto thee in the name of the Lord of hoasts, the God of Israel (1 Sam. 17.45).

A Souldier must pray before he goe to fight.

Then we prayed unto our God, and set Watch-men by them day and night because of them (Neh. 4.9).

And *David* said, O lord I pray thee turne the Counsell of *Ahitophill* into foolishnesse (2 Sam. 15.31).

If any of you lacke wisedome let him aske it of God (Sam. 1.5).

Give me understanding, and I shall keepe thy Law: ye I

shall observe it with my whole heart (Psa. 119.34).

Give strength unto thy servant and save the sonne of thine hand-maide (Psa. 86.12).

Plead thou my cause O Lord with them that strive with me, fight thou against them, that fight against me (Psa. 35.12).

A Souldier must consider and beleeve Gods gracious promises.

And when they arose early in the morning they went forth to the wilderness of Tekoa: and as they departed Jehoshaphat stood and said, hear ye me O Judah, and ye inhabitants of Jerusalem, put your trust in the Lord your God, and ye shall be assured; beleeve his prophets and ye shall prosper (Chro. 20.20).

For the Lord your God goeth with you, to fight for you against your enemies and to save you (Deut. 20.4).

The Lord shall fight for you (Exo. 14.14).

Fear the Lord your God and he shall deliver you out of the hands of all your enemies (2 Kin. 17.39).

Behold our God whom we serve is able to deliver us from the hot fiery furnice, and he will deliver us out of thine hand O King (Dan. 3.17).

And I will subdue all thine enemies (1 Chro. 17.10).

No weapon made against thee shall prosper (Isa. 54.17).

A Souldier must not feare his enemies.

When thou shalt go forth to War against thine enemies, and shalt see horses and Chariots moe then thou, be not afraid of them for the Lord thy God is with thee (Dut. 20.1).

Ye shall not fear them, for the Lord your God shall fight for you fear them not for I heve given them into thine hand (Dut. 3.32).

Be strong and couragious, fear not, neither be afraid for the king of Ashur, neither for all the multitude that is with him, for there be moe with us then with him, with him is an arme of flesh, but with us is the Lord our God for to helpe us and to fight our battells (2 Chro. 32.78).

Feare not neither, be faint hearted, for the two tailes of the smoking fire brands (Isa. 7.4).

And fear ye not them which kill the body (Mat. 10.28).

A Souldier must love his enemies as they are his enemies, and hate them as they are Gods enemies.

But I say unto you love your enemies (Mat. 5.44).

Wouldest thou help the wicked, and love them that hate the Lord (2 Chro. 15.2).

Doe not I hate them O Lord that hate thee, and do not I earnestly contend with them that rise up against thee? I hate them with an unfained hatred, as they were mine utter enemies (Psa. 139.21.22).

A Souldier must crie unto God in his heart in the very instant of the battell.

Then Judah looked, and behold the battell was before and behinde them, and they cryed unto the Lord (2 Chro. 13.14).

And Asa cryed unto the Lord his God, and said, Lord it is nothing with thee to help with many, or with no power (2 Chro. 14.11).

And when the Captaines of the Chariots saw Jehoshaphat, they said, it is the King of Israel and they compassed about him to fight but Jehoshaphat cryed, and the Lord helped him and moved them to depart from him (2 Chro. 18.31).

A Souldier must consider that sometimes Gods people have the worst in battell as well as Gods enemies.

The sword devoureth one as well as another (1 Sam. 11.25).

All things come alike to all: there is one event to the righteous and to the wicked, to the good and to the cleane, and to the uncleane, to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner: and he that sweareth, as he that feareth an oath (Ecles. 9.2).

So there went up thither of the people about three thousand men and they fled before the men of Ai (Jos. 7.4).

But when Moses let his hand go downe, Amalek prevailed (Exo. 17.11).

Souldiers and all of us must consider that though Gods people have the worst yet it cometh of the Lord.

Who gave Jacob to the spoile and Israel to the Robbers did not I the Lord (Esa. 42.24).

Shall there be evil in a City and the Lord hath not done it (Amos 3.6).

And the Lord sold them into the hands of Jabin king of Canaan (Judg. 42).

The Lord hath delivered me into their hands neither am I able to rise up (Lam. 1.14).

For the iniquities of Gods people are delivered into the hands of their enemies.

Then shall all nations say, wherefore hath the Lord done this unto this land, how fierce is his great wrath (Deut. 29.24.25).

And they shall answer because they have forsaken the Covenant of the Lord God of their fathers.

And the Lord said unto Joshua get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have transgressed my Covenant which I commanded them (Jos. 7.10.11).

The Lord thy God hath pronounced this plague upon this place now the Lord hath brought it and done according as he hath said, because ye have sinned against the Lord (Jer. 40.2.3).

Wherefore then is the living man sorrowfull; man suffereth for his sinne (Lam. 3.39).

Therefore both Souldiers and all Gods people upon such occasions must search out their sinnes.

Let us search and try our wayes and turne againe unto the Lord (Lam. 3.40).

Up therefore Sanctifie your selves against to morrow, for thus saith the Lord God of Israel, there is an execrable thing amongst you therefore you cannot stand against your enemies untill ye have put the execrable thing from among you (Jos. 7.13).

Especially let Souldiers and all of us upon such occasions search whether we have not put two little confidence in the Arme of the Lord, and too much in the arme of flesh.

For my people have committed two evils, they have forsaken me the fountaine of living waters, to dig them pits, even broken pits that will hold no water (Jer. 2.13).

Therefore saith the Lord they shall goe forth from thence with their hands upon their heads, because the Lord hath rejected their confidence they shall not prosper thereby (Jer. 2.37).

Therefore thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his Arme and withdraweth his heart from the Lord (Jer. 175).

And let Souldiers and all of us consider, that to prevent this sin, and for the committing of this sinne the Lord hath ever beene accustomed to give the victory to a few.

And Abijah set the battell in aray with the Army of valiant men of War even four hundred thousand chosen men, Jeroboam also set the battell in aray against him with eight hundred thousand chosen men, which were strong and valiant (2 Chron. 13.3).

And Abijah stood upon the mount Zemeraim, and said O Jereboam and all Israel heare ye me (2 Chron. 13.4).

Ye thinke that he be able to resist against the Kingdome of the Lord which is in the hands of the Sonnes of David; and ye see a great multitude, and the golden calves are with you, which Jeroboam hath made you for Gods (2 Chron. 13.8).

But we belong to the Lord our God and have not forsaken him (2 Chron. 13.10).

And behold this God is with us as a Captaine, O ye children of Israel fight not against the Lord God of your fathers, for ye shall not prosper (2 Chron. 13.12).

But Jeroboam caused an Ambushment to compasse and come behinde them (2 Chron. 13.13).

Then Judah looked and behold the battell was before and behinde them, and they cried unto the Lord (2 Chron. 13.14).

And the men of Judah gave a shout, and as the men of Judah shouted God smote Jeroboam, and also Israel before Abijah and Judah (2 Chron. 13.15).

And Abijah and his people slew a great slaughter of them, so that there fell of them down wounded five hundred thousand chosen men (2 Chron. 13.17).

And Asa had an Army of Judah that bare shields and speares, three hundred thousand, and of Benjamin that bare shields and drew bowes four hundred and fourscore thousand, all these were valiant men of war (2 Chro. 14.8).

And there came out against them Zerah of Ethiopia with an hoste of ten hundred thousand, and three hundred Chariots (2 Chro. 14.9).

Then Asa went out before him and they set the battell in aray in the valley of Zephathah besides Mareshah (2 Chro. 14.10).

And Asa cryed unto the Lord his God, and said, Lord it is nothing with thee to help with many or with no power, helpe us O Lord our God for we rest on thee, and in thy name are we come against this multitude O Lord thou art our God let not man prevaile against thee (2 Chro. 14.11).

And let Souldiers, and all of us know, that the very nicke of time that God hath promised us helpe, is when we see no helpe in man.

In the mount will the Lord be seene (Gen. 22.14).

Then Moses said unto the people, fear ye not stand still and behold the Salvation of the Lord, which he will shew to you this day the Lord shall fight for you therefore hold you your peace (Exo. 14.13).

O our God wilt thou not judge them, for there is no strength in us to stand against this great multitude, neither doe wee know what to doe, but our eyes are towards thee (2 Chro. 20.11).

Ye shall not need to fight in this battell, stand still, move not, and behold the salvation of the Lord towards you (2 Chro. 20.17).

Vengeance and recompence are mine, their feet shall slide in due time for the day of their calamities is at hand, and all things that shall come upon you make haste (Deut. 32.35, 36).

For my power is made perfect through weaknesse (2 Cor. 12.11).

For neither by an Army, nor strength but by my spirit, saith the Lord of Hosts (Zack. 4.6).

Now for the opression of the needy and for the sighes of the poor, I will up saith the Lord I will set him in safety from him that puffeth at him (Psa. 12.5).

Now will I arise saith the Lord, now will I be exalted, now will I lift up my selfe (Esa. 33.10).

Wherefore if our Forces be weakned, and the enemy strengthened, then let Souldiers and all of us know that now we have a promise of Gods helpe which we had not when we were strangers, and therefore let us pray more confidently.

O Lord have mercie on us, wee have waited for thee, be thou which was their arme in the morning, our helpe also in time of trouble (Esa. 33.2).

Heare, O Lord the voyce of *Judah*, and bring him unto his people, his hands shall be sufficient for him if thou help him against his enemies (Deut. 33.7).

I looked upon my right hand and beheld, but there was none that would know me, all refuge failed mee, and none cared for my soule, then cried I unto the Lord, and said, thou art my hope (Psa. 142.45).

Be not farre from me, because trouble is neere, and there is none to helpe (Psa. 22.11).

Remember not against us our former iniquities, but make hast, and let thy tender mercies prevent us, for we are brought very low (Psa. 97.8).

Lay hand upon the sword and buckler, and stand up for my helpe (Psa. 35.2).

Helpe us O God of our salvation, for the glory of thy name (Psa. 79.9).

And let Souldiers, and all of us know, that if we obtaine any victory over our enemies, it is our dutie to give all the glory to the Lord, and say

The Lord is a man of warre, his name is *Jehovah* (Exo. 15.3).

Thy right hand, O Lord is glorious in power, thy right hand O Lord hath bruised the enemies (Exo. 15.6).

And in thy great glory, thou hast overthrowne them that rose up against thee (Exo. 15.7).

This was the Lords doing, and it is marvellous in our eyes (Psa. 118.23).

For the Lord fought for Israel (Josha. 10.14).

Therefore will we looke unto the Lord (Mica. 7.7).

Who delivered us from so great a death (2 Cor. 1.10).

Now therefore our God we thanke thee, and praise thy glorious name (1 Cor. 29.15).

And seeing that thou our God hast staid us from being beneath for our iniquities, and hast given us such a deliverance, should wee returne to breake thy Commandements (Esra. 9.13.14).

I will walke before the Lord in the Land of the living (Psa. 116.9).

I have vowed, and I will performe it, that I will keepe thy righteous judgements (Psa. 119.109).

This is Licensed according to order:

FINIS.

The Russian Chapters in Ezekiel

By THOMAS W. PLANT

ROSH, Meshech, Tubal, Magog and Tojarmah. These names, due to their present-day equivalents sound so modern that the mere mention of *Russia, Moscow and Tobolsk* in Biblical prophecy is enough to arrest the attention of everyone. Let us turn our attention to what is predicted about Russia's great raid from the north on repeopled Palestine in the latter days!

In the identification of Russia as the one mentioned by Ezekiel, it is just as well to quote the considered opinion of an acknowledged expert. In 1879 an Oxford undergraduate, W. M. H. Milner, on his return home for summer vacation — but let him tell the incident in his own words:

"I well remember the day in the late summer of 1879 (as fresh in my memory after fifty-four years, as I write now in 1933) when I saw on my father's study table a pamphlet titled: '*The Coming Collision Between England and Russia, Foretold by Ezekiel.*'

"I had traveled through the night from Oxford, the early train home had brought me in before my father came down to breakfast, and the study table was bare, except for that one pamphlet.

"Naturally, it riveted my attention, and I sat down and read it through.

"From that moment I knew who we were — we British, whose interests rival those of Russia at every turn.

"But I must not anticipate.

"Let us look at the 'Russian Chapters' of Ezekiel.

"Modern Russia is a composite nation, more Asiatic than European. It is described in its entirety as a system, and in its several racial divisions, in the 'Russian Chapters' of Ezekiel.

"The very name of Russia figures in the sacred text. This was, as we shall see, obscured in the older English version, but it has been brought to light in the 'Revised,' published in 1885.

"But, even without the name, the reference is so plain that it cannot be mistaken.

"The 'Russian Chapters' of Ezekiel are the 38th and 39th.

"They begin with a Divine decree: 'Behold me against thee.'

"*1*) The symbolic designation Gôg (pronounced Gogue) is akin to the dynastic title Agag, and denotes 'aggrandizement' — the power of a great 'Colossus.' Russia is called 'the Colossus of the North.'

"*2*) Gôg, the Ruler, is addressed as Himself the Land, denoting an Autocracy which says, 'L'État c'est Moi.'

"*3*) 'Land of Magôg' is Ezekiel's definition of the domain of Gôg, Magôg is understood by all the authorities to represent the Mongolian people.

"Twice over in the Middle Ages, Russia was overrun by Mongolian hordes, and even European Russia has been more than half Mongol in blood ever since. This is what is meant by the phrase, 'Scratch a Russian, and you will find a Tartar.'

"Not only so, but at least 2,000,000 of the inhabitants of Asiatic Russia are of Mongolian origin; while now (1904) Russia has had designs on Mongolia proper, and the Mongolian province of Manchuria.

"This comprises a great deal of the Chinese Empire including some part of Tibet.

"*4*) Prince of Rosh — this is the next item in Ezekiel's catalog of titles — as read in the Revised Bible.

"In the old Bibles, which, as a rule, are all we have, these words read: 'Chief prince of' the countries whose names follow next in order.

"King James I's translators had an older English version to go by, and they tried to alter it as little as they honestly could, because the English of the Bible was already becoming familiar and precious to English readers.

"But often it happened that they preferred a rendering without thinking it important enough to insert in the text. These renderings they placed in the margin. And in the margin here they placed the rendering they preferred, for 'Chief prince' — 'Prince of the Chief.'

"They preferred it, not because it made very good sense, but because it accorded better with the *grammar of the Hebrew* original, in which words, *Nashia Rôsh*, would mean literally 'prince of the chief of,' and not as the A.V. text, 'chief prince of.'

"It never occurred to them that the word for 'chief' might be the *proper name* for a *nation*. But the Hebrew Lexicons tell us now that by the word *Rosh* in this passage '*undoubtedly Russia*' is meant, and so our new English Bibles read in the text, not 'chief,' but 'Rosh,' that is, Russ or Russia.

"*5*) Meshech — the name which follows Rosh. The sound of this word in Hebrew is more nearly Musc or *Mosc*, and there can be no doubt that Moscow and Moscovy are intended — the old metropolis and center of European Russia.

"*6*) Tubal follows. Tobol is nearer the sound of the original. Tobol is the river from which is taken the name of the city of Tobol-sk, the old metropolis of Siberia.

"Siberia is an integral part of the dominions of the Tsars (Bolshevists now, 1933).

"So both Meshech and Tubal are under Gôg, as the prophet foresaw.

"Let us pause for a moment to consider the miracle of this prophecy. Details of history and geography, belonging to the present age, accurately foreseen 2,500 years ago! Such details we shall find multiplying themselves as one of the chapters proceeds.

"*7*) Gomer is described as being 'with' Gôg. Gomer is marked on the old maps as having settled in the region bordering on the Black and Caspian Seas. His race is divided, in Gen. X, into *three sections*, of which one is called Togarmah. This last, as we shall see, represents the Turkomans. And *they* are one of three divisions of the Cossacks, whose hordes occupy the Southern and Central portions of the Russian Empire, about the Black and Caspian Seas. *Gomer* was *threefold*, and so are the Cossacks, and both occupy the same area, and must therefore be identical.

"*8*) The word 'horde' is used in the Revised Version, where the older version has 'band.'

" 'Horde' is a recognized expression in modern usage for an armed barbarian multitude. But it happens that it has a technical use, as applied to the different division of the Cossacks, so that the use of the word confirms our identification of the Gomer of Ezekiel.

"*9*) Togarmah is next singled out of the three families of Gomer for special mention, as coöperating with the Russian Ruler.

"The Steppes of Turkestan are the great rearing-ground of the Russian cavalry horses. The Turki people are proved to be the Togarmah of Ezekiel by an old Jewish missionary, Dr. Woolff, who, about a century ago, penetrated into their country and found them asserting that particular origin for themselves. They are almost all included in the Russian Empire as it is today (1904). Chinese Turkistan is peopled by the same race, and will fall to Russia.

"*10*) Horses and horsemen, Ezekiel says. Russia has more cavalry than any other Power — another significant identification.

"*11*) Among the allies of Russia, Persia is mentioned. How could a man living 600 years B.C. know anything of the international politics of the nineteenth and twentieth centuries A.D.? He couldn't, unless he

was inspired. Yet here we have this colossal Power, which so far we have found ten distinct reasons for identifying with Russia, named as including Persia in its confederacy. Persia is bound to Russia, ready to join her at the right moment.

"*12*) Next 'Ethiopia' is named. There have always been two Ethiopias — *Cush* in the Hebrew — a Western and an Eastern: *a*) Abyssinia, *b*) Afghanistan, in the mountains of the Hindu *Kush*. Afghanistan has long been a center of Russian intrigue, and now (1933) still more so.

"*13*) Phut or Put — rendered 'Libya,' a guess. Possibly Tibet, with its capital, *Pot-a-la* — which could provide the way for a flank attack in case of a Russian invasion of India.

"With all these detailed correspondences between the forecast and the fulfillment, it might have been thought that there was no need of further proof. But further proof is supplied, to make assurance doubly sure. For —

"*14*) The quarter of the world in which this colossal Empire has its home is thrice spoken of as the North.

"*15*) The object of its ambition is stated to be to acquire possession of the Holy Land.

"*16*) The *time* when this great invasion southward *will take place* is said to be 'in the latter years,' which so many symptoms identify with our own times.

"*17*) The people of whom Ezekiel's Russia is so jealous are the descendants of the Israel of Scripture.

"Now the descendants of the Israel of Scripture are the *Israel of today.*

"I mean by this, that if there be a nation in the modern world filling the rôle of Israel, that nation is more than likely to be Israel's actual flesh and blood descendant.

"The position and mission of Britain in the world are sufficient proofs of her Hebrew origin."

PERHAPS, at this stage, it is advisable to pause and read again, carefully, chapters 38 and 39; then go over the various remarkable statements together and realize their full significance. They are not pleasant reading.

Comparing eight or nine translations, I find complete agreement that verse 2 in the A.V. should read "prince of Rosh, Meshech and Tubal," or slight variants of these three names, thus confirming Rev. Milner in his discussion of this (*4*) quoted above.

When we compare translations, we discover interesting variations. The Septuagint, Ferrar Fenton and Moffatt differ considerably in verses 7, 8 and 9 (ch. 38):

Septuagint: "Be prepared and make thyself ready, thou and thy multitude assembled with thee; for thou shalt be to me for a vanguard. After many days he will be in a state of preparation, and in the last years he will begin his march, and come into the land which is withdrawn from the sword — the land of them who have been collected from many nations, to the land of Israel, which had been made an entire desert — When he from nations hath begun his march, they will be all dwelling in peace. Then thou wilt come up like rain, and advance like a cloud to cover the land."

Ferrar Fenton: "drilled and disciplined by yourself; — you and all your host, — and their hosts with you, — and you yourself shall be their Commander. Prepared by yourself for a long time, — shall come at the end of the years to the country restored from its ruins; with your recruits from many Peoples, against the Mountains of Israel that were a continuous waste, but who have been brought out of the nations and all of them dwelling in security, — until you ascend like a storm! Coming on like a cloud to cover the land, — you and all your hordes, and many Peoples with you."

Moffatt (*8 and 9*): "You shall be summoned after many a day, and after many a year you shall attack the land that has been restored from desolation, the nation that has been gathered home from many a people, the uplands of Israel, once a perpetual waste but now held by a nation gathered home from the peoples and living all undisturbed. You shall sweep up like a storm, covering the country like a storm cloud, you and all your hordes and all the nations in your train."

The removal of the age-long desolation of Palestine under the Turkish "sword," followed by Britain's offer of a home for the Jews, and their ingathering from many nations has fulfilled much that is foretold in these quotations, but there is an important *time-mark* which must not be overlooked.

The newspapers inform us almost daily that they have *not yet* settled down, that they are *not yet* dwelling peacefully, and that they are *not yet* very busy commercially, as described in verses 11 and 12; *therefore* this attack by Russia is still future, and it will be when the land and its peoples are as described.

The description dates the event! Note the prophet's word-picture of a modern aerial attack combined with the rapid advance of a mechanized army.

For sheer dramatic force Ferrar Fenton surpasses all other translators in his rendering of verses 10, 11 and 12:

"Then," thus says the Mighty Lord; "at that time thoughts will come into your mind, and you will conceive a vile idea, and will say, I will attack a country of unwalled villages, — I will advance to a quiet, secure population, — all of them without walls, or bars, and having no gates! to plunder and to loot, — to turn your hand against a People collected from the heathen, — practising commerce and trade, and residing on the top of the earth."

But even his last paragraph can be improved by comparing translations.

"On the top of the earth" (*F.F.*)
"In the midst of the land" (*A.V.*)
"In the middle of the earth" (*R.V.*)
"At the centre of the earth" (*Moffatt*)

What an accurate description of the geographical position of Palestine. It was the meeting place of all the old trade routes of the world in Old Testament times. It is the center of the land surface of the world, where the three great continents of Europe, Asia and Africa join.

Look at the map illustrating this article (page 292), also at the map of the Eastern Hemisphere in any good Atlas and realize how accurately the position of Palestine is here described.

Sheba and Dedan

THIS plundering raid by Russia from the north calls forth a strong protest from some peoples mentioned in verse 13:

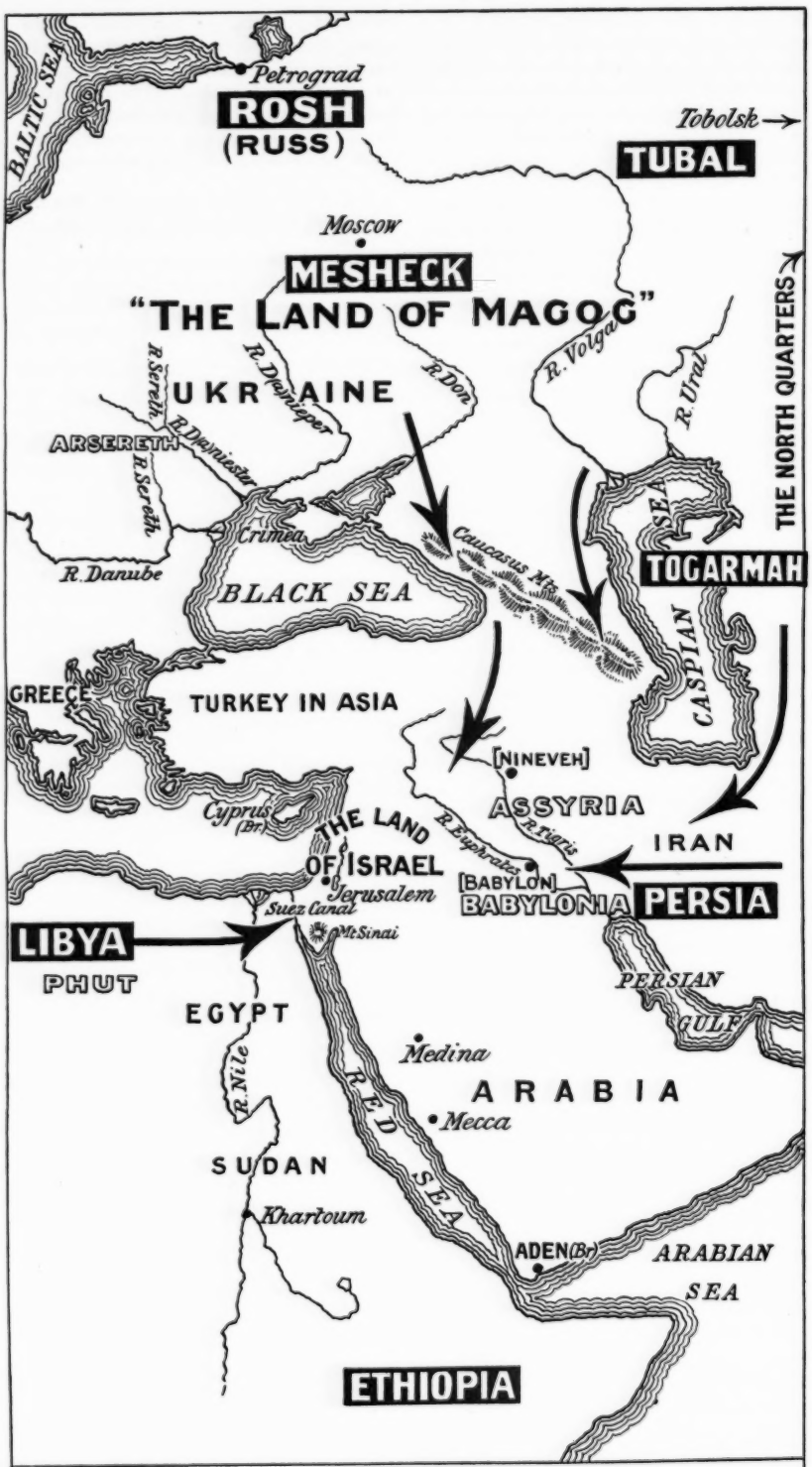
"Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof shall say to thee, 'Art thou come to take a spoil? Hast thou gathered thy company to take a prey? To carry away silver and gold, to take away cattle and goods, to take a great spoil?' "

"Sheba" can be seen on our map, and indicates, I think, the Arab Peoples descended from Ishmael, the elder son of Abraham, and therefore in alliance with Anglo-Saxon-Israel. "Dedan": the Dedanim "were an Arab tribe, acting as caravan merchants between East and West." Another authority writes: "Dedan seems to have been a great commercial center and its trade extended over Arabia." Note the idea of commercial activity.

The Merchants of Tarshish

The Universal Bible Dictionary describes this:

"An emporium of commerce, probably the same as Tartesses, in Spain; . . . and one of the chief *and most remote* settlements of the Phoenicians. Silver, iron, tin and lead were brought from Tarshish. The phrase 'Ships of Tarshish' came to mean large vessels bound for other ports."



MAP OF THE NEAR EAST
ILLUSTRATING THE INVASIONS OF THE LAND OF ISRAEL IN THE "LATTER DAYS"
AS PROPHETICALLY RECORDED IN **EZEKIEL**, CHAPTERS **38** & **39**,
KNOWN AS "THE RUSSIAN CHAPTERS OF EZEKIEL".

J.J. HALL

Compare this with Isaiah 60: 9. "Surely the isles shall wait for me, and the Ships of Tarshish first, to bring . . . etc." But Ferrar Fenton gives a still better word-picture of the coming age of travel by air and sea. This 60th chapter deals with the final repeopling of the Holy Land, when Jerusalem becomes the Religious Metropolis of the World. Isaiah 60: 8 & 9 (*F.F.*) —

"Who are these flying up like a cloud?
And like doves on long wings?
Why turn the Islesmen to Me?
And the best of the shipping of Tarshish?
To bring your sons from afar,
With their silver and gold,
To the Name, Ever-Living, — Your God,
And Israel's Holy, — Your Honour."

This, and the above-quoted "blind" evidence from the dictionary regarding Tarshish, and the Phoenicians importing those metals to Palestine, links it up with the British Isles, the Danites and the Phoenicians of ancient times.

Surely it is not difficult to see here prophetic references to Israel in the Isles. The prophecy is about Israel at a still future period of its history, and, if so, then Tarshish is Great Britain.

Tartesses in Spain can be ruled out, it is not an Island and it is not likely to fulfill these prophetic details. It was a surmise, an attempt to fit a future event into long-past history. Recall that the dictionary informed us that Tarshish was one of the "most remote" of the Phoenician settlements, and we know they went as far as Britain and exported those very metals from Britain.

All the Young Lions Thereof

There is still another suggestion to quote regarding Tarshish from Rev. Milner, written in 1901:

"If Tarshish means Britain, then how naturally the 'Young Lions' fit into their place as her colonies, and depicted by *Punch* not so long ago under this very image."

Is this still another biblical phrase used to camouflage a description of Great Britain and her "Company of Nations"? Note how the word "thereof" significantly implies that these Young Lions are from Tarshish, which we claim is Britain. But verse 13 gives still another present-day identification.

It predicts that this group of kindred nations and peoples will be *taken unawares* by Russia's action, and states

they will do exactly what Great Britain and America would be expected to do today. Are not the governments of both these sections of present-day Israel becoming "experts" in the sending of notes of protest?

These Russian Chapters in Ezekiel are prompting many and varied identifications of present-day Peoples and their reactions!

Gomer

There is one omission from the map which will be noticed by readers, the name of "Gomer." This is not accidental. Rev. Milner's notes 7 and 8 definitely place Gomer in the Caucasus district between the Black and the Caspian Seas.

Many writers believe "Gomer" refers to Germany, but I have always suspected this identification to be chiefly based on a similarity of names rather than on any racial proof. Consider, however, where this view leads. It means Germany will join forces with Russia in this future raid on Palestine. Ezekiel definitely gives this "Prince" of Russia the leadership, and all the others as his allies. Some think these attacks on Palestine will be simultaneous but independent. This is not what Ezekiel predicts.

Gôg's "vile idea," his sudden decision to "plunder a great plunder," and the statement that "you, yourself shall be their commander" all point to the leadership of Russia.

Germany-Assyria

Others identify Germany (or the Prussian section of Germany) with the ancient Assyrians, a much more probable suggestion. The Assyrian Kingdom was overthrown by the rising power of Babylon. This not only liberated the captive Ten Tribes to begin their "trek" to Arsareth, but the medley of the "broken nations" of that district and period would also be moving into Europe along the same well-defined route during the next 500 years.

The sorting out was the task of Jehovah, according to prophecy, and our sections filtered through into the Isles of the West. Thus if Assyria has become Germany in these latter days, then this necessitates a study of those prophecies relating to Assyria at the end of this age.

The prophecy in Isaiah 19: 23–25, becomes very important. It implies great changes of policy, character and deeds by Germany, if she is to fulfill her share of this prediction.

Germany cannot be both Gomer and Assyria; that is why the name "Gomer" was omitted from the map. I did not know just where to place it.

Pro and Con

Neither of these rival identifications should be held to the entire exclusion of the other. By placing Gomer in the Caucasus district we keep the Russian raid on Palestine predominantly Russian, and this view seems to agree with Ezekiel's prophecy.

The subject certainly lends itself to this interpretation. In this connection, note the illustration of Russian stamps (page 294) and the specially-drawn map (below) giving this point of view. The stamps seem a remarkable self-identification of Russia as described by Ezekiel, so let us continue our comments on what the inspired prophet foretold of Russia in the latter days as told by these stamps.

Verse 15 informs us that they come from "the north parts," and the top stamp of 14 Kopecs gives a map of the northern extent of Russia, — across Europe and Asia — "the Colossus of the North."

Verse 15 also describes "all of them riding upon horses," and the four stamps on the two sides illustrate the Cossack Cavalry as described by Rev. Milner.

The 10 Kopec stamp shows they receive a check, as mentioned in verse 4, they were not to come too far westward.

The 2 Kopec stamp shows them looking at the enormous number of the slain.



The date of this Russian raid is given in verse 16, "it shall be in the latter days," and verse 17 reads:

"You are the one of whom I spoke in former times by means of my servants the prophets of Israel! who proclaimed in the period of their life, that I would bring you upon them." (*F.F.*)

There is no evading this claim for the Divine foreknowledge of these future world-shaking events. In verses 18 and 19 the Lord God of Israel takes charge in this crisis, and in verses 19 and 20 we have a reference to the great earthquake, as foretold by the prophet Zechariah in chapter 14, and described in Psalm 46.

The long stamp in the center is quite remarkable in its significance.



It not only illustrates verse 9, "like a cloud, — like a storm to cover the land," but we see modern aerial warfare in operation. It will not be one-sided, for verse 22 describes its effect on the attacker, plus the other methods of divine punishment.

Ezekiel 39

This chapter continues the terrible recital of the complete defeat of Gôg, Prince of Rôsh, Meshech and Tubal; only a sixth part will escape destruction (v. 2). Seven years will it take to burn the army equipment (verses 9 and 10), and Ezekiel is not the only prophet who mentions this "burning," for in Isaiah 9: 5 (*F.F.*) we read:

"When every Warrior's striding boot
And his garments rolled in gore
Were burnt in devouring fire."

The great burial of Gôg in Palestine is told in verses 11 to 16, and further details of Gôg's defeat continue to verse 22. As I remarked at the beginning, it is not pleasant reading, but it is history told in advance.

Russia's Self-Identification

You will have noticed that each of these six stamps has the letters "C.C.C.P." on it, to indicate the country of its origin. The meaning and prophetic significance of these four letters are interesting, and significant.

All the stamps bear the name (mark) of the "Red" Russian Republic. The initials of the confederated Russian Soviet Republics are C.C.C.P., in our letters, S.S.S.R. In the Greek (Russia uses the Greek characters), 6 is expressed by a sign called Sigma, written "S." The last letter, which looks like our "P" is the Greek "Rho," — our "R," hence each stamp is marked, for "the wise shall understand" (Daniel 12: 10).

The "666 Republic" is the Republic of the anti-Christ of anti-God Russia. Thus wonderfully does the spirit of God search out and doth know all things, making His enemies declare themselves "out of their own mouths."

This, then, is still one more explanation of that mystic number "666," foretold in Revelation 13: 18, and about which so much speculation has been advanced by expositors of every school of thought in their efforts to identify the one referred to:

"for it is the number of a man" (A.V.)

"for it indicates a certain man" (Weymouth)

"for the number forms a man's name" (20th Century N.T.)

"As in both Greek and Hebrew, letters were used to express numbers, it was possible to express a name by them, its separate letters being added together to form the number. The appropriateness of 666 is seen in the fact that each digit falls one short of the number which represents perfection: we have thus the number of 'sin.' " (From Dr. Gore's *New Commentary*, — Revelation article by T. W. Craper, D.D., Professor of Theology, London.)

If the "man" referred to by John is the "man" who is to lead Russia, this takes us back to Ezekiel 38: 3 (R.V.) "Gôg, Prince of Rôsh, Meshech and Tubal." We then wonder if the head of the Soviet Republic will take, or have conferred on him, the royal title of "Prince," or will there be another Czar as "Prince" of All the Russias?

Genuine interest should be aroused by these evidences. They are precise in their agreement with the known histories and characteristics of the chief actors in the events foretold.

The *American Standard Version* of the Bible has these seven headlines as descriptive of the contents of chapters 38 and 39. They form a fitting conclusion to this article:

Prophecy concerning Gôg.
He is to invade Israel.
Jehovah's wrath against him.
Overthrow of Gôg.
Burial of his Hordes.
Jehovah's Great Sacrifice.
Israel to be Restored.



The Challenge *of the* Great Pyramid

A Pyramid presentation of significance is the booklet titled *The Challenge of the Great Pyramid* by Howard B. Rand. It is no product of a "magnificent imagination" — the unfortunate characteristic of so many Great Pyramid books and booklets — and that is not needed as the true facts themselves concerning this famed "Bible in stone" are quite sufficient; anyway, the seeker for truth does not wish discoloration of facts. Here, then, are the *facts* about the Pyramid, sanely presented.

In *The Challenge of the Great Pyramid* there is the history of discovery and the discoverers, the scientific and mathematical factors which comprise the background, the relating history which the Pyramid parallels — and note taken throughout of the story of the Book which the Pyramid witnesses and without which, today, it would be meaningless!

The world's present position in Pyramid prophecy is shown clearly and the projection of the factors into the future is sane, cautious, and sure. Readers will read with interest, too, an entire chapter titled "The United States of America in Pyramid Prophecy."

Beautifully printed, 24 pages in 9 x 12″ format, twelve illustrations and with cover illustration in full color, *The Challenge of the Great Pyramid* is only 50¢ postpaid. Destiny Publishers, Haverhill, Mass.

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THE OPEN BOOK

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