DECEMBER 1939

DESTINY

Yearly $2.00 (less 5 a year only) Single Copy 25c



In this issue:

The Day of the Lord!

DESTINY MAGAZINE is the official publication of the Anglo-Saxon Federation of America, set up to explain the true function of the Celto-Anglo-Saxon and kindred peoples in the plan of God as modern Israel, with special references as to their history, true identity, and responsibility as revealed by the Bible and in the light of modern archaeological and ethnological research.

We of the Anglo-Saxon Federation of America are plain Americans who have seen God's Hand in our History and for the most part we are churchmen who see God's Word in the Scriptures.

Names more often mislabel than describe the things to which they are affixed, and the name of this Federation is no exception. Anglo-Saxon is a noble name when it is clearly understood; it is also a very inclusive name. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man.

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.

We believe that in the Bible we have plain guidance for the spiritual life of the soul, the moral order of society and for the economic process based on justice and equity. In the Law we find the moral and economic order by which God intended to make obsolete the pagan order under which we live. In the History we see our forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity and correction. In the Prophets we have the Voice of God recalling us to our allegiance and *foretelling the consequences of certain courses of action.* In the Gospel we have our Lord offering to set up again the Kingdom of God in its economic and moral and spiritual elements. In the Apostles and the Church we have all this held as a precious possibility at any time we are ready for it, but at present under the phase of interior religion without larger social manifestation — in brief, but one hemisphere of the given Truth. So that we may be said to stand for *the whole Law of God and the whole Gospel of Christ.*

OUR responsibility in these matters is deepened by the fact that we, as a people — *the Celto-Anglo-Saxon and kindred peoples,* as our Federation puts it — are the people with whom God made His unalterable Covenant and upon whom He laid His Law, "Which if a man do, he shall live."

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 was called *Israel.* Selected, disciplined, and dispersed on their mission, they are as really existing and working now as they were in Bible times. In ignorance of their identity, they have been blindly fulfilling part of God's purpose, but the foretold time is come when they shall know who they are and what they came here to do. Our movement is but one sign of that awakening.

We know the divine *destiny* that Israel was commissioned to fulfill. We know that Israel left Palestine, while the Jews remained. We can trace Israel out of the East and across Europe to their new settlement in the Isles and then on to America. By what the Prophets wrote of them, what the monuments record, what the traditions preserve, and 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.

WE still live in Bible times in the truest sense. The United States and Canada are peopled with branches of Israel, the Covenant People. And being who they are, and being where they are, their responsibility as human channels through which the purpose of God is to flow to the nations is very great. This Federation is a recognition of that responsibility.

So that we stand for the Bible, for Christian truth in all its parts, and for the place of the American people in the plan of God.

Israel was not chosen for its special work by reason of any superiority to other people; their promised greatness, which has now been fulfilled, was not given for their own aggrandizement but as necessary equipment for the world work they were to do. Everywhere the notes of Israel are civil and religious liberty. The Bohemians who stood for Huss, the Italians who saved Italy from Communism, the liberty-loving and God-fearing men of Holland and Belgium, the Brittany men of France, the Saxons of Germany, the Scandinavians and Britons and North Americans all belong to the Israel stream of destiny. Even in Russia are pockets of Israel—for, through Russia and Poland in days before Christ, dispersed Israel was slowly filing across Europe to "the appointed place." So that they are, as was foretold, a multitude in the earth, and their recognition of their identity and responsibility holds mighty possibilities for the future.

THIS American nation is a Covenant Commonwealth, included in the unalterable, unconditioned covenant which God made with Israel. But on its own behalf, also, our American nation in its national documents made its own covenant with God which it is dishonoring today. We are trying to recall our people to a sense of their present position.

This, in large and general terms, defines our position. We number amongst our members and adherents clergymen of every denomination and members of all the churches. We are anti-nothing but pro-everything relating to God's revealed purpose. We have no doctrinal tests and seek to avoid controversies arising from differing doctrinal views. For the most part our membership holds the generally accepted elements of Christian truth. Taken as a whole the doctrines held within the Federation by its members would comprise the totality of present Christian belief. This we seek to complete with the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning people of God who continue today, as in Bible times—the same people with the same work —but now nearing a time of great change in the world for the fuller entry of the Rule of God amongst men.

DESTINY is published monthly by the Anglo-Saxon Federation of America, 22 Summit Avenue, Haverhill, Mass. Howard B. Rand, Editor. 25c a copy; $2.00 a year; $3.00 for two years. Your own and one gift subscription, $3.00. Life subscription, $25.00. In countries other than the United States and Canada, $3.00 a year. Address all communications to DESTINY, Haverhill, Mass. Entered as second-class matter at the Post Office at Haverhill Mass., under Act of March 3, 1879. Printed in U.S.A.

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VOLUME X NUMBER 12

DESTINY

DECEMBER 1939

The Christmas Season

CHRISTMAS is here again, but the peace and good will proclaimed two thousand years ago by an angelic chorus is far from a reality today in a world of strife. Nevertheless, in the birth of Jesus Christ there has come to men of good will a knowledge of redemption and truth that has brought peace, even in the midst of strife, into the hearts of multitudes of His followers.

In the Annunciation to Mary the Angel declared of her coming Son, "He shall be great." No national leader or potentate in the annals of history has ever attained to the position of Greatness occupied by Jesus. He fulfillled all that Isaiah prophesied of Him, "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge and of the fear of the Lord." The Angel continued by telling Mary that He would be called the Son of the Highest. Countless millions have acknowledged that He occupies this unique position among men and is at the center of redemption in the plan of God.

The Glory of the Lord shone about the shepherds on the hillside on the night of His nativity. "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord . . . and suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

With the passing of peace and the destructiveness of war, how can we say "Peace, good will toward men?" It can be said only in the knowledge that He is soon to return and take over the Throne of His father David, and reign over the house of Jacob forever. There will be no end to this Kingdom, for "The government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment even forever."

His birth is recorded in the past. His death and resurrection are facts of history. But His *Soon Return* is to become an active event of the present and is the only hope of the world and a basis for proclaiming real peace at this Christmas season.

Let us acknowledge this fact that He only can judge among many people, and rebuke strong nations, compelling them to "Beat their swords into plowshares, and their spears into pruninghooks." The result will be that "Nation shall not lift up a sword against nation, neither shall they learn war any more."

Legalizing Terrorism

WE have warned from time to time of the existence of an organized effort to involve our nation in war. Already laws have been passed which, in a national emergency, would bring America under dictatorial domination. The most disquieting feature is that there exists a definite program looking to the subjection of our people to a form of control that will destroy all personal liberty and freedom.

If you think it cannot happen here, then read the record of how it has already happened in the British Isles. Rest assured that only a miracle will prevent our nation from coming under as drastic, if not worse, control in the near future. We may condemn the Gestapo of Germany and the O.G.P.U. of Russia, yet our Congress has passed laws that make possible the creation of such supervision in our nation in a time of national emergency. We wonder if this program, in all its detail, has not already been written and its exponents are waiting only for a favorable time to put it into operation as appears to have been the case with the Emergency Powers (Defense) Act in Great Britain.

The following is from a leaflet setting forth the evils of this deliberately planned control, as quoted by the English publication *Patriot*.

"On 24 August the Emergency Powers (Defense) Act, 1939, passed in all its stages through both Houses of Parliament and received the Royal Assent.

"On the following day, 25 August, the Defense Regulations were issued by Order in Council. As they consist of five Parts, and 105 Sections, occupying 68 pages of print, it is impossible to believe that they were drawn up during the few hours which elapsed between the passing of the Act and the Order in Council and that they could not have been presented to Parliament in the form of a Bill. It seems probable, therefore, that the procedure followed was due to nothing less than the deliberate intention of the Bureaucracy and certain politicians to make important additions to the law, increasing the powers of the Bureaucracy, without the knowledge of Parliament. This Order in Council was not seen by Members of Parliament or the public until after the outbreak of war.

"The Secretary of State (or, in practice, an unknown official) is given power to order the arrest, and detention for possibly an unlimited period, of any of His Majesty's subjects:—

"(a) Without a magistrate's warrant.

"(b) Without a formal charge being brought against the person detained.

"(c) Without the person detained being told what offence his detention purports to prevent.

"(d) Without the person detained having the right of trial in a Court of Justice.

"The Regulation is in direct conflict with the principles of *Habeas Corpus* and the Rule of Law, which are the constitutional and political basis of British freedom.

"The right, under the Regulation, of the person detained to 'make objections' to an advisory committee affords no sort of safeguard of the liberty of the sub-

ject, because (a) a number of persons to form such an advisory committee is not stated, (b) their identity is unknown, (c) they are appointed by the Secretary of State who ordered the detention, (d) their meetings need not be in public and may be held in the absence of the person detained, (e) the person detained is not entitled to be legally represented at a meeting of the advisory committee, and it is not provided in the Regulation that evidence, if called for, shall be given in the customary manner, that is to say on oath and under recognised rules, (f) the time within which the person detained may 'make objections' may be arbitrarily decided by the Secretary of State, (g) the Secretary of State is under no obligation to accept the advice of the committee.

"In brief, the Regulation, besides destroying the very basis of British constitutional freedom, provides for the forcible suppression of any expression of political or other opinion and, indeed, legalises a Reign of Terror.

"Further regulations have given power to the Secretary of State to impose a curfew order in any area, to prohibit publication of papers which he may deem prejudicial, and the possession of certain specified articles is prohibited. In the granting of such powers there is obviously the grave danger of their abuse, and in this country which is so law-abiding it is hard to see the need for the State so to protect itself."

Knowledge is power and the recognition of a peril provides the means for defense. Must we, then, experience such conditions before America awakens to the deadly peril that faces our people? We are already on the road that will destroy our freedom and enslave our nation. Must we lose all before we will realize the value of the things we have lost? God forbid! But unless this nation responds soon to the reality of the danger to our civil liberties, the rights of the individual will have become history.

Modern Armor

SOME few years ago a discussion was held with an army officer over Ezekiel's description of the coming conflict. This officer took strong exception to the prophet's declaration of the multitude of horsemen and men clothed in all sorts of armor, as described in the 38th and 39th chapters of Ezekiel. Our contention is that the prophets actually witnessed a preview of coming events in which they saw the future scenes as clearly as we may witness past events today through the projection of moving pictures upon a screen.

This being so, what the prophets described is what will occur. It is, therefore, of real interest to read in recent current news of the great number of horsemen employed by Russia in her invasion of Poland. Also, in the same news items, we are told of German soldiers dressed in armor as they went into battle. Thus the prophet is vindicated in his description of a modern battle scene.

In order that our readers may be better posted regarding the advancements made in such armament The American Society for Metals has furnished us with a picture of a soldier,



dressed in a modern suit of armor, that in appearance differs little from the armor beside which he is standing and which was worn by a knight of the medieval days. This Society has also given us information regarding the new knowledge gained in the making and use of such armor.

The experiments, begun 20 years ago as the result of lessons learned during the World War, have shown satisfactory results in the effectiveness of armor against the speed and power of machine-gun fire. The popular idea that armor was discarded because metals were unable to withstand gunfire has been proven false. The only reason that the large scale use of armor was abandoned, experts point out, was because metallurgists, while able to provide metals capable of resisting bullets, could not make metals light enough for practical use. Today new alloys, lighter and more resistant, have been discovered and the idea of armor protection for boys at the front has been revived.

The greatest difficulty encountered is the making of metals of high ballistic resistance, suitable for such manufacturing processes as pressing. American metallurgists and The American Society for Metals have been in the forefront in this experimentation through their contribution in the field of producing highly resistant steels.

Armor-clad soldiers may, therefore, inject a touch of the old crusades into the current European war, if the use of such armor becomes standard military equipment.

Freedom of Speech

MEN and women of radical and revolutionary groups misunderstand the true meaning of the constitutional provision for "freedom of speech." They are undertaking to make it a cloak for seditious utterances. The Article reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or press, or the right of the people peaceably to assemble and to petition the Government for redress of grievances."

Four important functions of a free people are covered by this article. *1st*—The unrestricted right to worship according to the dictates of their own conscience. *2nd*—The right to express their opinion regarding any subject of controversial matter without fear of arrest. *3rd*—Full, free and unhampered publication of all the news. *4th*—Complete freedom to voice objections to legislative and executive action without such opposition being construed as treason.

Officialdom sooner or later undertakes to impose its will upon the people. Because this is so it was deemed necessary to incorporate the above article into our Constitution. However, it is well to remember that the exercise of these rights cannot in any way

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The Day of the Lord!

HOWARD B. RAND

ONE of the most difficult phases in the study of prophecy is to accurately apply the predictions in their true time-period relationship to current activities. Though one may be right in ninety-nine cases out of a hundred in such a task, the skeptic will but see the failure and judges all prophecy by that failure. This is not due to any inaccuracies in prophecy, but is the result of man's limitation and his lack of knowledge regarding all the facts. Time will prove the truth of the entire prophetic forecast—for fulfillment comes—but not always in the way expected. Often the actuality far exceeds the expectation of those who have been watching current developments.

The human factor makes it impossible to pass judgment on the entire scope of prophecy and not until the event has demonstrated the correctness of the forecast can we be certain as to all the details. This should not prevent one from studying prophecy. In fact it should stimulate real and earnest study of a subject which Peter declares we do well to heed, for it is as vital to us as a light in a dark place (II Peter 1:19).

With these facts in mind let us make a few studied applications of time-periods as they relate to the day known as the "Day of the Lord." Such is worthy of serious consideration if we are of that generation which is not to pass until all the things of which Jesus spoke have taken place. There are many references in scripture to the "Day of the Lord." Revelation refers to the battle of "The Great Day of God Almighty." Joel speaks of the terribleness of that day and asks the question, "Who can abide it?"

The first thing for us to consider is this, *Are there any indications as to the time when that Day is to occur?* Yes, the Bible definitely shows that that Day will come when all the signs point to the imminence of the close of an age. All true prophetic students have agreed that the present age would terminate with events predicted to occur in a time-period known as the "Day of the Lord." Yet there are other evidences when that Day is to be, but to which little, if any, consideration has been given.

We are sure of one thing, the Day could not begin until the "Times of the Gentiles" came to its end. It is important that we know the terminal date of the period of Gentile domination. Again, the "Day of the Lord" would be in evidence when the entire system of Mammon, as well as the political activities of nations, were coming to judgment. It is therefore important that we know what constitutes judgment upon our economic and political structure. We may be certain that as the political system of Babylon preceded its economic activities so also the end of that political system of Gentile activity must precede the coming of judgment upon the economic ativities.

This brings us to the time element, or chronology, for all nations and sys items must fulfill their allotted time before judgment can be passed upon them. The lease of life granted to Gentile World activities was a period of seven times (7x360) or 2520 years. This is a great prophetic week, each day of which is 360 years long. In past issues of DESTINY we have clearly shown that the years from 1914 A.D. to 1918 A.D. brought the period of Gentile activity to its close. Therefore, not until after the end of the World War in 1918 A.D. was it possible for the Day of the Lord to come. While that Day could not come until after the close of the period of Gentile activity, yet it must precede the setting up, or establishment, of the world-wide Israel rule, that is, the Kingdom in full operation. This narrows the period for the occurrence of the Day of the Lord between the close of Gentile activity and the restoration of the Kingdom in its perfection and rule.

Preceding the establishment of the Kingdom and following the ending of the Gentile succession of empires, dictators were destined to come to power. John describes the activity of ten such dictators (Rev. 17:12). He says they were to rule one hour with the Beast, after which they were to turn and destroy the system represented by the woman who rode the Beast. It is very clear from many passages of Scripture that dictators were to be active in the Day of the Lord and during the occurrence of the end-time events described by the prophets. The outstanding phase of that day of activity is the Battle of the Great Day of God Almighty, with dictators and leaders terrified because they recognize it as the Great Day of His Wrath (Rev. 6:17).

With these Bibilical facts in mind let us now turn to the information regarding chronology as supplied for us by the Great Pyramid. The first Low Passage, leading from the end of the Grand Gallery to the Ante-Chamber, definitely indicates the period covered by the World War, i.e., August 4, 1914 to November 11, 1918. The War came to a close with the signing of the Armistice, followed later by the reconstruction and post-war depression period.

Beginning with August 20, 1923 and extending to August 20, 1953 (the south wall date of the King's Chamber) the Great Pyramid defines a Great Year of months of 30 days to the month. This great year of months is but two prophetic hours in duration. A prophetic hour is 1/24 part of the cycle of 360 which, on the great year cycle in which each day is a year in duration, makes each hour 15 years in duration. The terminal date of this great year of months is also the end of the consummation of the present order according to the Pyramid, in so far as God's people are concerned. If, then, as the Great Pyramid indicates, August 20, 1953 A.D. is the end of the consummation, then dictators should have come into power two hours, or thirty years previous, for they are to be active during the final two hours of this present age. Two distinct phases in the dictatorial program are definitely indicated in that the first hour is given to political activities while the second hour is devoted to military moves.

With the above facts in mind what do we find? In an editorial in DES-

TINY for October 1938 the following statement was made, "The Fascist council became supreme over the Italian parliament in the Summer of 1923. The previous year Mussolini marched against Rome. Stalin became supreme in Russia in the fall of 1923. The previous year Lenin was stricken, which paved the way for Stalin's rise to power. On November 8, 1923 Hitler, surrounded by storm troops, made his famous demonstration in Munich. Here we might mention the fact that the two dictators in Persia and Turkey came to power in the year 1923. They are prophetically destined to line up with the military forces in the coming conflict. The year 1923 marks the beginning of dictators."

Thus five years after the close of the long 2520 years of Gentile activity dictators begin to rise and in the very year that marks the beginning of the Great Year of months and the start of the final two hours of dictatorial domination. Is it possible that the Great Pyramid has thus defined the chronological bounds of the Day of the Lord which beginning and ending coincide with the final two prophetic hours of the present age during which period the dictators prepare for the Battle of the Great Day of God Almighty?

With the end of Continental nations in 1918 A.D. and the close of the long succession of Babylonian Empires it became apparent, soon after the Armistice, that there would be no return to pre-war conditions. Economically the world was face to face with a serious crisis. It is not necessary that we go into detail for the economic history of this period is well known to most of our readers.

Mr. David Davidson points out the importance of August 20-21, 1923 in the Franco-British crisis regarding the Ruhr question and Reparation. Thus, on the date of the beginning of the Great Year of months, economic conditions resulting from the world war were troubling the nations.

The 18th chapter of Revelation clearly depicts, in the symbol of the fall of "Babylon the Great, "nations coming to judgment through ultimate desolation upon their economic activities. There are three distinct stages in this process of judgment. They are as follows:

1st. Judgment upon the System.
2nd. The Destruction of Wealth.
3rd. The Coming of Desolation.

While the Great Year of months is divided into two distinct phases of one prophetic hour each in the program of dictators, the same period of time is divided into three parts in the judgment of nations. This division is no doubt the chronological counterpart of the actual division spoken of in Revelation 16:19.

If we divide the Great Year of months into three periods of ten years each we are certain that the first ten years, from 1923 to 1933, did witness judgment upon the economic structure. During this first period the crash came in speculation in the fall of 1929. Great Britain was forced off the Gold Standard in 1931. The United States faced a crisis in 1933 and was compelled to close the banks followed later by the confiscation of all our gold by the government. Judgment had certainly come upon our economic activities.

The next step in the process of disintegration was to be the destruction of wealth. Space will not permit our detailing the events which since 1933 clearly indicate such destruction. The reader can readily fill in the detail of the process of destruction from personal knowledge and experiences of the last few years. We are now entering an intensified phase in that destructive process through the war moves being made in Europe today. The United States is slowly, but surely, being drawn into this vortex and by the end of this second ten-year period (1943 A.D.) the wealth of the present system which survived the economic pressures of the last decade will face destruction or become useless through force and violence which has now been let loose upon the earth.

The final and last decade will witness desolation in the complete overthrow of the present economic system of Babylon so that by the end of the third ten-year period (1953 A.D.) will come the fulfillment of John's prophecy, "Rejoice over her, thou heaven, and ye holy apostles and prophets: for God hath avenged you on her." (Rev. 18:20).

Let us now turn again to the dictators whose activities coincide with this period of judgment, destruction and desolation upon the economic life of the nations. The time factor for these dictators is two hours and 15 years each. The first hour they support the system represented by the beast and its rider and make war against Jesus Christ, but are finally overcome by Him. They, also, hate the woman that rides the beast and make her desolate and naked, eating her flesh and burning her with fire. The statement is then made that God hath put it into their hearts (the dictators) to fulfill His will, and to agree, and give their kingdom unto the beast, until the word of God shall be fulfilled. (Rev. 17:13-17). Thus the dictators are to be a scourge in the hands of God to bring to desolation the woman that rides the beast.

The beast, as previously described in Revelation 13, is symbolic of the commercial and political activities of the Babylonian succession of empires. Dictators came to power with the ending of the Time of the Gentiles and gave support to the system represented by the beast and by so doing prevented political chaos from overwhelming the kingdom of the beast.

John tells us that the woman who rides the beast is a great city that reigns over the kings of the earth. Here we have the picture of the ecclesiastical system of Babylon whose seat today is at Rome. The present Pope is in strong opposition to the dictators. He came to power after the close of the first hour, or 15 years of dictatorial domination. The following is taken from an editorial entitled "Impending Judgment," DESTINY for March 1939, "The coming in of a new Pope at this very date is, therefore, not without meaning, especially so when we are within a year of a date that is destined to be momentous in the history of the Papacy and ominous for the religious system the Pope represents."

Already Hitler and Stalin have moved against the church. The question is, Will Italy follow later in such moves? Time only will give the verdict, but of this we are sure—the dictators are entering upon the second and final phase of their activity, during this Day of the Lord, which will come to its climax with the battle of the Great Day of God Almighty as is so clearly described by John.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war . . . And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." (Rev. 19:19-21).

With the end of the two hours al-

Great Pyramid Prophecy and "Jacob's Trouble"

DAVID DAVIDSON

AT the time of writing (25th September, 1939) my addresses, *Pyramid Prophecy: Judgment and the Millennium*, delivered in the forenoon and afternoon of 15th June, 1939, are still being published in serial form. The series of articles comprises a Table I, which may or may not be published when this appears. The outstanding date for the origin of the sequence of current events is given, in that Table I, as the 10th of Tisri, beginning sunset 25th September, and ending sunset 26th September, 1936. The date, as an epoch in Biblical and Pyramid prophecy, was first given in *The National Message*, 29th May, 1937, and the significance of the date, as an epoch in Biblical prophecy, was emphasized. The original series of 1937 articles has been reprinted, May 1939, and entitled, *The Dominion of Babylon: Literal and Symbolic.** (particular reference, Table VI).

Striving With God

In the current series of articles, *Pyramid Prophecy: Judgment and the Millennium*, Table I, above referred to, constitutes the basis of our present theme. Since that comprehensive Table was sent to press, the world has been plunged into the most Satanic form of warfare which this planet has witnessed in the present age of civilization. The new world war of nerves, finance, economics, munitions, mechanism, mass-robotism, and of Machiavellian diplomacy and propaganda and, indeed, of every conceivable form of Satanic frightfulness, has, at the time of writing, been three weeks in operation. In that brief interval I have learned proportionately more concerning the meaning of prophecy —and I hope to continue rapidly learning more—than I have learned in over a generation of study and interpretation.

We are now, obviously, at the beginning of the period of prophecy known as the time of "Jacob's trouble" (Jer. 30). The best guide to the significance of that "trouble," in relation to our own history, is the life of Jacob, particularly when "mystically" interpreted under the helpful guidance of the annotations and headings in *The Holy Bible*: with *Schofield References*. (Genesis Chs. 32 to 35).

Jacob, "Supplanter," has to wrestle with the Will of God, to have his thigh broken, and himself rendered lame and halting before he can become truly *Israel*, "a prince with God," or, as Dr. James Moffat's translation renders, "striver with God," seeking, as our race has sought, to demand a blessing from God, with one foot reaching out for the Kingdom of Heaven, and the other firmly fixed in the Kingdom of Mammon. Is it a wonder that the financial sinew in the economic thigh based on Mammon has been broken, and modern Jacob rendered lame and halting?

It is indeed strange that the truth of prophecy is constantly before us, and yet that we cannot fully see that truth until living history discloses it. Yet it is the purpose of prophecy that, for us, the sequence of things should be thus only partially disclosed in progressive stages as history unfolds itself. I dealt with this aspect of prophecy in *"The Great Pyramid: Its Divine Message,"* (July 1924), pages 459 and 460. Nevertheless, in realizing a principle, one too frequently misapplies it. "Pundits" alone fail to admit that this is possible in the case of their prognostications.

World War—3rd September, 1939

NOW in the Great Pyramid's prophecy, the outstanding theme is that of displacement—self-willed displacement from God, as was the case with *Jacob* before he earned the right to be called *Israel*. In all my works since 1924, I have reiterated that the Great Pyramid's prophecy proves to demonstration that Anglo-Saxon civilization in the British Empire and America is the civilization which is specifically referred to as Divinely chosen to lead by learning, as Jacob learned, the errors of its self-willed ways. In the building allegory of the Great Pyramid,—the allegory of the builders' errors—this is illustrated by the base circuit being built 286.1022 Pyr. inches short of the designed circuit, so that each built face slope of the Pyramid fell 35.7625 Pyr. inches short of each intended face slope. The value 286.1022 is the Pyramid's Displacement Factor, and 35.7625 is one-eighth of that value.

What I have said in the preceding paragraphs of this article, when read in relation with my addresses of 15th June, 1939, precisely defines the date, circumstances, and significance of Britain's declaration of war on 3rd September, 1939. Table I (above referred to) supplies the date of origin, and the displacement element 35.7625, supplies the interval. The time-scale was shown to be a month of 30 days in the Pyramid scale for current times, and the date of origin for all forms of "Debt Redemption," including redemption of "building errors" in civilization, was shown to be 10th *Tisri*, The *Feast of Atonement*, beginning at sunset, 25th September, 1936. (Table I and the related addresses). Now 35.7625 months of 30 days total 1072.875 days, and the latter interval beginning at sunset 25th

*75c—Anglo-Saxon Federation, Haverhill, Mass.

(*Continued from page 6*)

lotted to dictators and the close of the Great Year, present evil things will have passed away. By that time the defeat of dictators is assured and those systems, movements and men that have brought corruption to the earth will have all been destroyed.

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him." (Rev. 22:3).

September, 1936 ends on 3rd September, 1939, when Britain at 11 A.M. and France at 5 P.M declared war on Germany. Interpreting the Pyramid symbolism in terms of Biblical phraseology this signifies that "Jacob reaps the harvest of his evil years." For the significance of the Great Pyramid's symbolism in this relation the reader should refer to chapter III *"The Great Pyramid's Prophecy Concerning the British Empire and America."* (September, 1932).

AMERICA is included in this reaping, since on the date of origin, 10th *Tisri,* 1936, America, jointly with Britain and France, signed the *Tripartite Monetary Agreement* which brought the whole world off the Gold Standard* (Table I). Nevertheless, as I have pointed out in my second address of 15th June last, the Book of Revelation, and the King's Chamber symbolism represent the whole process as an ascension into the Kingdom of God. Truly we are living in the most epic days of human history, and viewing our experience in this light we should take heart and rejoice that we have lived to see the beginning of the end of the tragic age of self-willed building without God. Jacob (materially) dies that Israel (spiritually) may live!

The Stricken Builder's Walk

HERE, in our racial crisis, I take the risk of being greatly daring, and yet, withal, cryptical. Powers, under the hand of Almighty God, have lain latent for centuries awaiting the present crisis. The time for the releasing of those powers is now approaching. What has lain potentially powerful must now become dynamically active.

Consider the nature of Jacob's infirmity. The injury was in "the hollow of Jacob's thigh in the sinew, that shrank," so that in taking each step Jacob "halted upon his thigh" (A.V.). Here I find an excellent example of the adage that men interpret much more than they know. I refer not only to my own work but to Craft symbolism as a whole.

In *The Domination of Babylon: Literal and Symbolic* there is an addendum dated 12th December, 1938, pages 47 to 49. On plate 2 (page 48), is given a geometrical illustration of the humbled stricken builder, after advancing with halting gait, standing with squared feet aligned on the plane of the Divine Centre before the Open Tomb. Each foot is a fifth part of the radius of the year-circle, which is the symbol of the Risen "Sun of Righteousness." The measure of the Radius is therefore 5 builder's feet, and, as is shown on plate 2 referred to, the Open Tomb is externally 5 builder's feet from the West Wall, 5 builder's feet from the North Wall, and 5 builder's feet from the South Wall respectively of the King's Chamber. The Open Tomb of the Risen Master is therefore defined as to position, on the East by the builder's squared feet, and on the North, South, and West by the "triune" 5, 5, 5.

The numerical and symbolical bases of this allegorical representation I dealt with in *The Date of the Crucifixion and the Era of New Birth* (September, 1933)—pages 48 and 49, from which the following is quoted:—

"The number 5 is invariably, as in Genesis I, 20-22, associated with the beginning of life, and the fruitfulness of life; or with the out-breathing of the Holy Spirit and the free outpouring of Divine Grace.. In Hebrew, the number is signified by the fifth letter of the Hebrew alphabet,—which is the letter *He,* the aspirate (or breath letter). From this standpoint, and in relation to the reputed "tri-une" form —5, 5, 5—the symbolism is of importance as applied to the aspect of spiritual building presented by the Great Pyramid's masonic allegory."

"One outstanding example of the *hidden* use of the symbolism occurs in the narrative concerning the renewal of God's Covenant with Abram (Gen. xvii, 1-8). On this occasion, the name *Abram,* 'a high father,' was changed to *Abraham,* 'father of a great multitude' by the simple insertion of *He,* the 5th letter of the alphabet."

Jacob Raised as Israel

"The Lord sent a word into Jacob and it hath lighted upon Israel."
Isaiah ix, 8.

JACOB, too, had a change of name, and in the process thereof received his infirmity. Yet he had to learn the meaning of his humiliation before he could advance as Israel, knowing to what purpose he had "striven with God." Modern "Jacob," maimed and blind as to his destiny, and in the dark as to what is happening, has entered the King's Chamber period of Divine Assessment and Judgment—which for "Jacob" is a period of Divine Guidance and Protection, during his moulding, and perfecting to become "My People, Israel." Here I must refer the reader to Plate 1 (page 45), *The Domination of Babylon* — first published in *The National Message* July 24th, and 31st, 1937—to call to remembrance the fact that the Great Pyramid's prophecy indicates the spiritual change from "Jacob" to "Israel" as taking place progressively between 25th June, 1941, and 10th November, 1948—the time-field of spiritual compulsion symbolized by the dated symbolism of the "Open Tomb." During that period "Jacob" has to put away all his strange gods, be deprived of all his treasured worldly possessions and adornments, and advance stage by stage—in three stages of spiritual advancement symbolized by the "triune" 5—before he can truly become the Theocentric "Israel."

Dr. Schofield's marginal annotations to Gen. ch. 33 are instructive as to the successive steps of Jacob. He says (a) "Not all at once does 'Jacob' cease to dominate the walk of 'Israel.' cf. Gen. 35, 1-10, where the walk becomes according to the new name."

(d) *re* "He (Jacob) erected an altar and called it El-elohe-Israel." i.e. God, the *God of Israel.* Jacob's act of faith, appropriating his new name, but also claiming Elohim in this new sense as the God through whom alone he could walk according to his new name. See Gen. 14, 18-23, *note,* for a similar appropriation by Abraham."

Dr. Schofield's heading to this *second step* of Jacob is "Jacob's worship in self-will." The *first step* was Jacob's wrestling with the Will of God, when Jacob was maimed, and compelled to walk with caution. The *third step* was the *materialistic* death of Jacob and his *mystical* re-birth as Israel (Gen. 35. 1-10). The last step is to happen, according to the Great Pyramid's prophecy, to our own race, as "Jacob," in the British Empire, and

*Mr. H. V. Hodson, in *The Survey of International Affairs* 1936, edited by Professor Arnold J. Toynbee, states: "Late on the 25th September the French, British and United States Governments issued statements in similar terms, mutatis mutandis, announcing the devaluation of the franc, and their agreement to use the appropriate available resources' in order to avoid as far as possible any resultant disturbance of the basis of international exchange." (p. 175.)

the United States of America — and among many scattered elements in the world, particularly in the Scandinavian countries, and in Holland, Belgium and France—between 25th June, 1941, and 10th November, 1948.

War, destruction, and pestilence do not therefore constitute the theme of the King's Chamber symbolism. The symbolic theme of that austere chamber relates to the protection, and moulding of Israel and to the guiding of Israel into the paths of the Most High during the period of God's Assessment and Judgment of civilization. Many have written to me asking why the Pyramid has not given a structural point defining the date of the new world war. In this article I have shown that the date is rhythmically defined by previously stated elements of Biblical and Pyramid prophecy. The conclusive answer is however as I have given it above. *The one thing which matters in the world today is the redemption of Israel.* With that definite statement I must leave the essence of what I have written to be diluted by others more capable than I am of writing week by week for the daily guidance of Israel in this our present and greatest trouble. I must, however, emphasize that the King's Chamber symbolism deals solely with spiritual essentials. Should not this remind us of our Lord's words concerning the events which we are now beginning to witness:

> "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

ADDENDUM

Many correspondents have written concerning a difference between the present Jewish reckoning of Jubilees and the reckoning I have given in my 15th June addresses cf. Table I referred to in the above article. Those puzzled by this difference in dating will find the explanation in my tabulation and annotations on Rabbinical Chronological forgeries in *The Great Pyramid: Its Divine Message* (July, 1924), Table xxviii, and pages 348 to 353.

The "Great Divide" in Isaiah's Prophecies

THOS. W. PLANT

F.R.E.S.

THIS series of articles on "The Great Divide" must not be unduly prolonged. They are not intended to be a detailed exposition of Isaiah's later prophecies, but rather an examination of the claims made by the Higher Critics respecting the Double or Triple authorship of the Book bearing his name.

Bearing in mind what I have already written, and suggesting that you re-read this series as a whole (it began in the July issue), let us get a clear, but perhaps an unusual viewpoint, of Isaiah's mentality during the period after Hezekiah's death. I have already partly covered this ground, but let us again follow Mr. Courtney's advice and try to visualize Isaiah's personality from a different angle. We read his prophecies far too frequently from a purely religious standpoint, they have become too much a part of our worship—of our order of Church Service.

Isaiah's Personality

We forget both the man and the times in which he lived. Do we not almost forget that he was a man? Has he not become only and solely a Prophet? A Prophet who may be spiritualized and symbolized out of all recognition, out of national life and everyday life, according to the fancy of the pulpits and the theological colleges.

Isaiah—prophet, statesman and historian for 40 years—was now between 60 and 70 years of age. His life's work was crashing in ruins after the death of Hezekiah. Idolatry in its grossest forms was becoming fashionable under Court favor and patronage. His personal safety was threatened and tradition says that his life ended in martyrdom. Were not these altered conditions calculated to produce something unusual in his later writings?

He was already familiar with the mental reception of inspired foreknowledge of future events, his earlier prophecies teem with examples of this unique gift of communion with the Eternal. To borrow a well-known phrase, he was "In tune with the Infinite."

We suggest that Isaiah was inspired to receive and to record this unique series of prophecies—these foreshadowings of the histories of Israel AND Judah, not only in these Latter Days but also at several intermediate stages in their strangely divergent destinies.

Idolatry

Isaiah was now living in ever-growing unpopularity, the decline of Judah into idolatry was overclouding the closing years of his life. Therefore there is in his later prophecies the ever-recurring protests against this sin.

Idol making—idol worship—idol inability to hear, to act and to protect —idol inability to foretell the future, these were the underlying themes of his messages, even when he was painting the far-distant future in glowing colors. There were some nearer events —still 100 to 170 years distant—to be foretold, so we get sections dealing with Babylon the victorious and Babylon the defeated. Isaiah even mentions Cyrus by name, as the liberator of the Jews in their coming captivity in Babylon, 170 years before the event.

But the protests against idolatry continue to appear, they have now become the permanent background of his life. What a varied program of

the future he had to tell, how world-wide and age-long, how widely separated in time and place!

The Kaleidoscope of Prophecy

Here are a few facts to look up—and to *find*—when you are reading the second section of Isaiah's prophecies. In the first article (July-Sept.) we began with the world-wide travel facilities during and after the Armageddon period, when all shall make religious pilgrimages to Palestine to join in the worship of Jehovah. This recurs in chapter 66:20, where the words "swift beasts," sometimes translated "on camels," is in the Hebrew "Car-car-oth," or lines of cars, railway trains, so "Oxonian" renders it.

We read of Israel in the isles grumbling that their migrations across Europe are unknown to God, but that is promptly contradicted, and the promise of "Tanks" and divine help in war is given. We read of the separation of the U.S.A. from Great Britain, to be followed by the world-wide expansion of the Homeland into the British "Company of Nations."

The present-day afforestation of Palestine is coupled with another protest against idolatry.

Cyrus is mentioned, but is followed by a prediction of the mission of Christ, "until He fix right on the Earth, for the Islesmen afar await Him." (F.F.) What a timeless and rapid transition from Cyrus to Christianity in the Western Isles in the Latter Days!

Truly "The Great Divide" became ever more apparent as we read Isaiah's later prophecies. In the first two verses of chapter 43 we have his prophecy of the divinely guided escape of Israel from Assyria, across the rivers of Northern Armenia and through "the land of fires," the oil region of the Caucasus, and onwards via the Crimea to Arsareth, as detailed in the Apocrypha. This to be followed by the ingathering and reunion of All Israel from the four points of the Compass as His Witnesses.

In the next chapter we have the Doom of Babylon, coupled with the promise of abundant blessings on Israel in the Latter Days, but Isaiah could not forget his immediate surroundings, so from verse 9 we have another long protest against Idolatry. What a glimpse into his mentality! How quickly he changes his theme, for at verse 23 his words can only be descriptive of the final great earthquake which splits the Mount of Olives.

Soon he is again speaking of Cyrus and the overthrow of Babylon at the end of the 70 years of Jewish Captivity. Remonstrances, Blessings and Protests follow, the protests showing that Isaiah was the author, that he was still pouring forth his scorn and sarcasm against idolatry,—Isaiah was a truly great Protestant!

Captivity Cured Jewish Idolatry

In passing it is just as well to remember that the Jews went to Babylon because of idolatry, and also to note that their residence in Babylon completely cured them of that sin. There they finally and irrevocably adopted the Monotheism of Abraham and Moses, the First and Second Commandments became their Golden Rules.

In chapter 49 Isaiah's prophecies change over to Israel, and we have the events in the Great War, when The Mandate was given to the Covenant People "to apportion the wasted estates" (F.F.) and we had the victorious campaign in Palestine by the British Army and the Australian Contingent,—from Terra Australi,—the Land of the Sinim,—The Bushland. So Israel's armies not only came from the North-West (F.F.) of Palestine, but also from the opposite point of the compass, namely from the South-East.

Look Up Your Ancestry

Two chapters later Israel is requested to look up their ancestry, and is assured that such studies will lead them back to Abraham and Sarah. These Israel people who have to go to this school, the school of prophecy, history and migrations, will be living in the Isles and will be seeking after righteousness. It is certainly not necessary to ask the Jew to look up his ancestry—he knows it! The world-wide expansion of Israel is foretold by Prof. Box in very descriptive and appropriate language, in his translation of a passage which he describes as:—

The Ingathering of the Dispersion

From the Orient bring I thy seed,
And from Westering Lands
will I gather thee;
I say to the North: Give up!
And to the South: Keep not back!
Bring my sons from far
And my daughters from the ends
of the Earth;
All who are called by my name
Whom for my glory I have formed
and made.

Sabbath Observance is mentioned as a condition of Israel's successful administration of Palestine, strange that this point should be mentioned 2600 years ago by Isaiah; and this is followed by a list of reasons stating "why Israel is not helped by God." (F.F.)

We have scarcely finished reading through this before we find ourselves reading that wonderful 60th chapter of Isaiah, described by F.F. as "The Return of Light to Israel." This chapter carries its own dating, its own time-mark, because in verse 8 Isaiah describes the present and future age of Aeroplanes. Basil Matthews writes:—"The whole of Isaiah 60-62 presents a stirring and immortal vision of God in human life as no mortal has ever surpassed. The legacy of the prophets of Israel to us is that at last we see the meaning of history through the mind of the Creator."

A Hopeless Task

But why continue this variegated patchwork of the "mental perceptions" which passed through the troubled and protesting mentality of Isaiah in his later years.

Is it not a hopeless task to expect the professional religious expositors of the Bible to see all this in the second section of Isaiah, if they leave out of account the subsequent history of the Ten Northern Tribes of Israel and think only of Jewish history? It is a sheer impossibility for Bible expositors to find fulfillments of prophecies such as these in Jewish history, and especially so if the fulfillments are to be looked for in the 200 to 300 years after Isaiah's death. In their latest attempts to suggest a Second and a Third Isaiah as the authors of these later chapters, the Higher Critics fall back on their anonymity, and describe the second half of Isaiah's prophecies as "The Rhapsodies of the Unknown Prophet." But surely the Modernists should have been more careful when they selected the word "Rhapsodies" as descriptive of these writings of the Unknown Prophet. Here is the dictionary meaning of the word:—"any number of pieces or passages gathered together without nat-

ural connection or coherence; a wild, rambling composition or discourse."

Now read the 53rd chapter of Isaiah as a wild rambling discourse, ignoring its natural and obvious reference to Gethsemane and Calvary, for this chapter is one of the pieces gathered together by the unknown one "without coherence." Is it merely "a wild rambling discourse?" But why go to the trouble of inventing another Isaiah (or two), when the only known Isaiah was also capable of writing chapters 9 and 11?

All these three chapters describe, or refer to, the same Messiah. There is no need to invent mythical Isaiahs just because the Modernist exposition of the prophecies is bankrupt. While giving lip-service to the Messianic prophecies, the Higher Critics have no use for prophetic descriptions of long-distant national events in the national histories of BOTH Israel and Judah.

Long Lost Israel Must be Found

To the Higher Critics and Modernists Northern Israel does not exist. They only see The Jew since Babylon, they ignore the promised continuity of the Northern Tribes of Israel. They do not know when nor how the Ten Tribes of Israel escaped from "The Cities of the Medes," south-west of the Caspian. How is it possible to interpret correctly prophecies relating to a race in its national existence in the Latter Days, when ignorant of the whereabouts of ten-twelfths of that Race?

Our appeal is from prophecy to its obvious fulfillment in the history of the English-speaking peoples, as distinct from The Jews,—we are Israel, they are Judah.

Turning the Tables

Re-reading the above resumé of the second half of Isaiah's prophecies, how is it possible to expect a modern Professor of Theology to explain it along National lines? To turn the tables we may also ask, how is it possible to expect Isaiah to prophesy National events and to write from the standpoint of a modern Professor of Theology? At once there is a clash between Prophecy and its Interpretation. The Prophets were patriotic Nationalists, they were inspired to describe a religiously-minded Israel playing a predominant part in the World in The Latter Days. Therefore it is always the National destiny which is stressed, with the Religious evolution and education of Israel ever present, and co-existent through all ages.

A Panorama of Peaks

As I write this I have before me a picture of a wonderful panorama of Alpine peaks as seen from the Swiss holiday center of Zermatt. May I venture to liken this panorama to the mentality of Isaiah during the period when he was writing the second half of his prophecies?

Have you noticed that from chapter 40 onwards it is all prophecy? No history of his own times, only history foretold by prophecy—anything relating to his own times coming under the head of denunciation of Idolatry.

There are several "high-lights" in this panorama—this range of peaks—which could be labelled by giving these peaks the numbers of the various chapters instead of their usual names. The valleys and crevasses in the foreground can represent Isaiah's depressed moods, when he is making his protests against idolatry. Do they not cluster around the bases of all his soaring flights into the future?

But in whatever way we "chapter" these peaks we must quite definitely reserve "The Matterhorn" for Isaiah 60, it symbolizes so perfectly "The Return of Light to Israel," to quote Ferrar Fenton's headline.

The Matterhorn

"Oxonian" pointed out years ago that the pronouns in the opening verses of chapter 60 are emphatic in the Hebrew. Let us print them in capitals so that we give them the necessary emphasis when reading them in Ferrar Fenton's thrilling translation.

The Return of Light to Israel

Arise to the light for YOUR dawn has arrived;
The Lord's splendour above YOU has sprung;
For though darkness may cover the Earth,
And black gloom the Peoples,
The Life shines over YOU,
And His splendor on YOU,
And Nations shall walk by YOUR light,
And Kings come to YOUR sun-rise!
Lift YOUR eyes round and look!
All collecting come to YOU;
YOUR sons come from afar
And YOUR daughters are carried in panniers,
YOU will see it and run,
And shall fear with a galloping heart,
When rolls up to YOU
All the wealth of the Sea,
And Nations come dancing to YOU!

What a glorious National Ode describing re-united Israel, when Jerusalem is the Religious Metropolis of the World! It was written by the First and Only Isaiah, the patriot-statesman and prophet-historian of All Israel.

The Great Divide in his prophecies is THE MAGNIFICENT GATEWAY into These Latter Days now approaching their Consummation.

FREEDOM OF SPEECH (Continued from page 4)

be construed as granting a license to violate fundamental principles of decency and law. For instance, while congress cannot interfere with religious freedom yet, under the law of moral conduct, any sect whose form of worship violates moral principles is subject to suppression. The same facts apply to a free press which is not allowed to publish obscene, libelous or slanderous material, nor use its columns to incite men to riot. No one would say that in these cases the free exercise of religion was suppressed or that the freedom of the press was destroyed. People have a right to assemble and denounce legislative enactments or condemn the action of their government, and petition that government for relief from oppressive measures. If they resort to violence in such a gathering the police would take immediate action to preserve order. However, no sane man would think that the right of the people to assemble freely was jeopardized by such action.

When we come to the provision for freedom of speech, we find an attitude that would make this a license for vicious attacks. But let us remember, a man is never free to slander his neighbor nor must he assume that

freedom of speech is a license that gives him a right to excite men to disorderly acts or to advocate violent overthrow of the government. Every man is duty-bound to exercise his freedom of speech in conformity with the laws of equity, justice and truth.

The Constitution that has guaranteed freedom of speech also provides penalties for seditious acts.

There are aliens in our midst who refuse to recognize the principles of government that made this country a free nation. Many are not only in opposition to our form of government and the Constitution, but are also advocating the use of violence in the overthrow of our political economy. The alien who desires to bring the United States into subjection to any one of the types of government now active in Europe should be immediately deported to a country where he can live under the government of his choice. Our desire is to live in a land of liberty and freedom. Those of our citizens who are giving support to the program of these aliens are giving aid and comfort to the enemies of our country.

If we are to continue as a nation of free men and women, let us preserve our Constitutional liberties. The principles laid down in that document have brought into being a government under whose flag there has been established a type of freedom which has made this Republic the hope of those who have come to us to share in our blessings and not for the purpose of overthrowing our government.

The Casing Stones of the Great Pyramid

DR. J. O. KINNAMAN

THE Casing Stones of the Great Pyramid of Gizeh have been an unsolved problem ever since scientists began to take an interest in the monument and attempt to solve the mystery of its purpose.

For centuries mystery covered the disposition of the stones *after* they were stripped from the face of the monument. It was not until Sir William Flinders Petrie dug a trench in the more than thirty feet of sand that concealed the base of the structure that the casing stones still *in situ* were exposed to view for the first time since 1301 A.D.

The Great Pyramid was faced with white stones so perfectly laid or placed on the four faces that there was neither outward nor curving inward towards the core of the structure. This was a great engineering feat when it is considered that each face of the monument contains more than five acres of surface. This surface was perfectly smooth, and perfectly white, not a grayish or cream color; but *white*. The joints between the stones were so perfect that they could not be detected by the naked eye. Such is also true of the joints of the stones *within* the monument. These joints can be detected only by the use of some sharp instrument, like the blade of a knife, being run over the stones diagonally to the joints.

The joints of the casing stones were cemented with a layer of cement less than the thickness of an ordinary calling card. This cement is so tenacious that the stone will break before the cement will. What is this cement? We shall attempt to answer the question a little later. To be exact this cement is less than 1/50th of an inch, even between the vertical stones, and the edge could not be thinned by any known process of thinning, or rubbing the edges.

There were 144,000 casing stones covering the surface of the Pyramid, and not one of them weighed less than one ton. In some manner these stones were so polished that they, in the sunlight, were as white as the driven snow. They perfectly reflected the light of the sun. Not only did they reflect the light, but the great mass shot it into the atmosphere so that the reflection could be seen practically all over Egypt. It was a great sun-dial that not only told the time of day, but the season of the year. Strabo, the great writer of antiquity, said, "It seemed like a building let down from heaven, untouched by human hands." Herodotus, the Greek historian, was full of admiration for the beauty of the structure. None ever failed to praise who saw it in its pristine beauty. The matter of fact is that the faces of the Great Pyramid had all the qualities of a great and perfect mirror. From its ability to reflect the sunlight, it received its name by the Egyptians — KHUTI— "The Lights." The word "Pyramid" is derived from the Chaldean "Urim —middin," literally meaning "The Lights." There seems also to be the idea "fire" in the root meaning. This idea may have originated from the reflecting qualities of the monument.

In the Egyptian Vestibule of the British Museum are three very small casing stones of the Great Pyramid. I have very serious doubt if these stones were ever actually set on the monument. It is my personal opinion that they were rejects of the original builders instead of being the rejects of the Arabs who stripped the monument about the year 1301 A.D. The place of their discovery would lead one to believe that they were left beneath the paved court that surrounded the building when it was completed. This court was also white and formed the dial of the immense sun-dial. If these stones were ever a part of the structure, then the praise bestowed by ancient writers was propaganda to induce tourists to the Land of the Nile.

It is said by all writers that these casing stones were polished lime-stone. This statement has been accepted as the absolute truth through the centuries. But by what process can lime-stone be polished to the smoothness and reflecting capacity of a mirror? The fact is that these stones were polished and ground to such degree of accuracy that in modern

times it could only be accomplished by the instruments employed by opticians. Just imagine working those surfaces of more than 22 acres to accuracy by the opticians' instruments! Yet so far as we know, at the present time, that is the manner in which it would have to be done. Take into consideration that each of these stones weighed at least one ton, and was very thick. Then the stones were so accurately joined that the joints could not be detected by the naked eye, and the whole surface appeared as one unified plane.

At the base of the monument is a knife-edge line running the full length of each face. This line was discovered by Sir Flinders Petrie when he removed the sand to lay bare the bottom of the monument. The edge of the facing, i.e. the outer edge, just exactly met this line. This line is so accurately a straight line, that no deviation could be detected with the most delicate instrument. If the core of the building had been built upon the exactly straight line, the placing of the casing would not have been so difficult; but such is not the situation. The core of the monument is not built upon the straight line, but has what is denominated as the "Displacement Factor," or the "Recession of the circuit." This Displacement Factor is the total deviation from a straight line relative to the base of the Pyramid. It is a known fact that the structure has in the *plan* of construction three bases, viz; the base as actually built, the base of the original design, and the base of the core masonry. The curvature *inwards* from a straight line is 286 Pyramid inches. The curvature is not triangular in form, but of even tenure the full 755¾ feet on each face of the base. It cannot be detected by the unaided eye. It was originally discovered by an aerial photograph. This Displacement Factor was not an error on the part of the architect, but a deliberate deviation from the blueprint of the structure as originally designed. However, we shall not go into a discussion of that subject in this article.

If the faces of the core had not this displacement, the casing stones would have been of uniform thickness throughout, i.e. 71½ inches. Because of this inward curve the casing stones were thinnest at the very places that they should have been normal, the four corners where they joined. When the casing stones were in place the distance around all four sides of the Pyramid was 36,278 British inches. This is exactly what the knife edge lines measure, within a very small fraction. That was the blueprint specifications. Now let us be perfectly clear in understanding the situation here. When the casing stones were in place there was no Displacement Factor as far as the *outside* of the facing was concerned. This was all covered up by the art of the architect. But it is necessary to understand this in order to realize the cause for the varying thickness of the casing stones.

We shall not deny that the substance of the casing stones was limestone. We cannot deny that fact, for they are LIMESTONE. How then did they receive the polish of a mirror? We cannot question the witness of men of antiquity whose works have come down to us. There must be some answer. The usual answer to the query has always been that this particular limestone had the peculiar quality of becoming very hard when exposed to the atmosphere, and also the quality of becoming very white. Such answer seems to me to merely cloak ignorance.

Mr. E. W. Mitchel, an outstanding chemist of Detroit, Michigan, had heard the Author several times lecture upon the Great Pyramid of Gizeh. The description given the casing stones aroused his curiosity to such a degree that he began experimenting in his laboratory. On the 15th of September of this year (1939) he reported to me that he believed he had found something regarding the casing stones of the Pyramid. He submitted for my consideration two pieces of stone. The first piece was a soft stone of greenish color, and very smooth; the other was of exactly the same shape, but it was very hard, so hard, in fact, as to defy cutting with a very sharp instrument, and it was as white as marble. You will recall that at one time it was thought that the casing stones were Parian Marble; but someone by-and-by figured out that there was not sufficient of that product in the world to face the Great Pyramid. Then no savant had anything to offer further.

The first piece of stone offered the writer by Mr. Mitchel was easily identified as "soapstone"; but what was the other? After some study it was very easy to see that the second was the same as the first. What had happened to the second piece of stone?

"Soapstone" is scientifiically named Steatite. Commercially it is called "Talc." This is a stone widely known in Antiquity. Theophrastes, the Greek writer, calls it maguntis Liegs. The word Talc seems to be of Arabic origin, having the form of Talq. It is not of Swedish origin in spite of the fact that some are inclined to think of it as having such origin, because the knowledge of it dates back to ages before a Swede or Sweden came into existence. The substance is not Mica, though it was confused with Mica by ancient writers.

The rock occurs in all parts of the world. In the ancient world its source of supply came from Rodesia in Africe, Cornwall in the British Isles, Ireland, the Shetland Island, the Hebrides, and Shiness. Of course, there is a great supply of it in North America. It also occurs in Norway, and there is one Cathedral in that country that is constructed of that sort of stone.

"Soapstone" is a non-metallic mineral. It is number 1 in the Mohr scale of hardness.. The specific gravity of the mineral is 2.6 to 2.8, making it average 2.7. In color it is grey, white, yellow, and green. It is a magnesium silicate, the chemical formula for which is $H_2 Mg_3 Si_4 O_{12}$. This means that it is also a hydrous silicate. The water can be expelled by heating the metal to 2,000 degrees Fahrenheit, and as the heat, or temperature rises, the hardness increases. The chemical alteration that takes place is the alteration of ferro-magnesium silicate, and the elimination of the birefringence, and axial angle of the original metal. This seems to be accomplished by the combinations of SiO_2 and metallic basic oxides. Somewhere in the process, salts of silicic acid gets in its work.

The result of all this is a rock that is *white,* and as hard as marble; but perfectly resistant to all weathering.

Reader, you are going to ask: Were these 144,000 facing stones each weighing not less than one ton "soapstone"? I shall answer you very quickly, NO. Then if the *face* of the casing stones consist of the mineral we call "soapstone," what is the answer?

Mr. Mitchel suggested that I communicate with the D. M. Steward Mfg. Co. of Chattanooga, Tennessee,

experts in ceramics. I have done so, and Mr. C. S. Steward, the President of the company, has absolutely confirmed the suspicion that led to the conclusion that follows. There is one Talc deposit in the world, which when subjected to 2,000 degrees F. will turn perfectly white.

When the steatite (soapstone) is pulverized and combined with certain other elements, and subjected to a very high degree of heat, the product is very dense, mechanically strong and of a very high ivory white. This is a synthetic material the hardness of which is 7 on the Mohr scale. This raises its hardness from 2.7 to 7. This product is impervious to weather, heat, and electricity.

What the Egyptians seem to have done is that they knew all this chemistry, and they *faced* the casing stones with this synthetic product. I suggest that this is the solution of the mystery of the casing stones of the Great Pyramid.

The Reader naturally asks, and wonders concerning the scientific knowledge of the Ancient Egyptians . . . were they capable of such chemistry? My answer must be a very emphatic YES.

They were the greatest chemists that the world has ever known. They had forgotten more chemistry than we at the present day know, in spite of the vaunted estimate that we have of ourselves. I wish I had time and space to tell of some of the wonders they performed in chemistry that we cannot duplicate today. While we are speaking of their knowledge of science, especially regarding chemistry, allow me to remark that scientists have wondered what sort of cutting tools the builders of the Great Pyramid employed. Up to a very short time ago, no tool of any sort, or relic of a tool, was ever found *in* the Great Pyramid, or *around* it any place. But some short time ago a piece of a broken tool was found *in* the structure . . . the cutting edge was alloy of copper and beryllium, or less than 2½%. This gives the tool the qualities of steel, only greater.

After the destruction of the city of Cairo in 1301 A.D. by an earthquake, the city was of course, rebuilt. In this rebuilding process, the facing stones were stripped from the pyramid, and taken to Cairo. There they were used to build a mosque, one of the most beautiful structures of its kind in all the Mohemmedan world. The outer appearance of the building is that of alabaster. The next time, Reader, that you are in the city of Cairo give it careful attention.

As the Great Pyramid stands today, it lacks an apex. It is a truncated pyramid towering in the sky exactly 454 British feet. If the apex was ever there, it was taken down stone by stone when the casing stones were stripped off. When the workmen reached the platform, they were unable to further destroy the structure. The reason for this is because this "cap-stone" is itself a pyramid weighing 50,000 tons with apex just above the King's Chamber. The Great Pyramid, as it stands today, cannot be torn down stone by stone.

A Year of Fortnights

F. M. LAWSON

THE information which Mr. Chamberlain received on Sunday, August 20, made him decide to return immediately to London from Scotland. Speaking on the following Thursday, he said "at the beginning of this week we had word that German troops are *beginning to move* toward the Polish frontier."

This date (August 20, 1939) must therefore be looked upon as a starting date, for, if Germany had not started to move troops towards the Polish frontier, Britain would not have entered the war on September 3. From August 20 to September 3 is a period of 14 days or a fortnight.

If now we measure *one year for each day* of this fortnight from August 20, 1939, we come to August 20, 1953, which is the terminal date in the King's Chamber.

Those interested in the Law of Terminals will realize that there may be many prophetic periods terminating on August 20, 1953, and, if we know the initial circumstances of these periods, we shall be able to throw light on the events of this future date:—for the law of Terminals* states that *"all prophetic periods, when completed are marked by a similar 'circumstance' at each end."*

To specify the initial "circumstance" of the first fortnight of this year of fortnights, which has just started, presents many difficulties. One very important "circumstance" however is that Britain and the Dominions have been *chosen* at this time of the end to suppress aggression.

If this is the initial "circumstance," then we shall find Britain and the Dominions *chosen* during the last fortnight of this year of fortnights for some big purpose, such as policing the world to prevent wars from starting again.

August 20 1939	September 3 1939	August 6 1953	August 20 1953
1st fortnight		last fortnight	
a year of fortnights			

*Just published, *The Law of Terminals,* by F. M. Lawson, three articles in which Daniel xii, the Great Pyramid, the 1938 crisis, and various past and future events are connected together by this possible law. 30 pages. Price 20c postpaid. *Anglo-Saxon Federation, Haverhill, Mass.*

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