JANUARY 1939

DESTINY

Single Copy 25¢



The Future ... The Kingdom Defined

... Pyramid's ... y: Light on the Crisis

The Ki... enters in Ezekiel

What We Stand For

THIS 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.

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.

Our Guide-The Bible

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. So that we may be said to stand for *the whole law of God* and *the whole Gospel of Christ.*

AN UNALTERABLE COVENANT

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.

OUR PLACE IN THE PLAN

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.

SEEKING NEGLECTED TRUTHS

THIS American nation is a Covenant Commonwealth, included in the unalterable, unconditional 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 the 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.

Published at 317 Maynard Street, Ann Arbor, Michigan, by the Anglo-Saxon Federation of America, Haverhill, Mass. Howard B. Rand, Editor. Published monthly, 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. Entered as second-class matter April, 1938, at the Post Office at Ann Arbor, Michigan, under Act of March 3, 1879. Printed in U.S.A.

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VOLUME X NUMBER 1

DESTINY

JANUARY 1939

The Nations Are Angry

THE state of indignation and resentment among nations is characteristic of international relationships today. There never has been a time when such manifestations of temper and ill-will have been so marked. Provocations that in the past would have led to immediate declaration of war today merely increase this irritation and enmity.

When the history of this era is finally written the above will be a marked characteristic of this particular period in international activities. With these facts in mind let us turn to the remarks of one who, nearly two thousand years ago, accurately described our times while in exile for his beliefs.

First it is well to remember that the prophets not only saw the actual events but also that they heard the noise and tumult accompanying the activities they were witnessing. It was as though they looked upon the very scene itself and heard the talking and the noise engendered by the strife.

A few illustrations are to the point. Isaiah watched the nations of today prepare for the coming of the Great Day of God Almighty. As he watched he listened and described for us the sound coming from these nations as, "The voice of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathering together." (Isaiah 13:4). The verbal strife and angry voices of dictators, boasting of their strength as they prepare for war, is thus indicated.

The prophet Joel witnessed the devastation of aeroplane attacks, likening them to a powerful army of horsemen as they whirled and turned and dived. He saw as some of them crashed on the mountain tops. He heard the deafening roar of their unmuffled exhausts and exclaims:

Before them a fire consumes,—
And after them bright flames are blazing!
The land like a Garden of Eden before,
And after a desolate desert!
And there is no refuge against them!—
What terrible horsemen they seem!
Like chariots onward fierce rushing
With a crash on the top of the Mountains!—
They crackle like roarings of flames,
Like fire devouring the stubble!
Like a powerful army when charging in war
The nations before them all quiver,—
All faces before them are livid!
(Joel 2:3-6, F. F. Trans.)

John on the island of Patmos says, "I saw" and "I heard." We boast today of our modern achievements, of the moving picture with its synchronized sound reproduction. But here we have John listening to and watching the unfolding of the future drama of the ages. It is as clearly portrayed as to events and sounds as we would photograph a modern scene today and reproduce it later in picture and sound upon the screen.

The apostle was privileged to attend a pre-view of events, for Revelation is the orderly record of the historical happenings of the last two thousand years, showing nations and peoples, yet unborn, as the actors. In that pre-view John watched and recorded the activities of our time. He especially noted the turmoil and anger among the nations, for he said, "And the nations were angry, and thy wrath (or judgment) is come." Thus he definitely points to this time as a period of judgment.

We have repeatedly called attention in DESTINY to the importance of this era in world history. We are now entering a New Year. 1939 is scheduled to be momentous in the intensification of these judgments. 1938 has been a year of activity and was prophetically marked as a turning point in the program of dictators. The events in and around the Munich conference have fully justified this forecast.

The fifteen years of the dictators' support of the present system is coming to a close this spring and summer, after which will follow the second or military phase of their activities. We have been witnessing the period of preparation for battle as described by Isaiah, and now we are to watch and be participants in the fulfillment of the balance of the pre-view as witnessed by John. After John recorded the anger of the nations at the time of this judgment period, he continued:

> And the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and SHOULDEST DESTROY THEM WHICH DESTROYED THE EARTH.

These things John saw and understood as in order for our generation. This being so, we surely are living in a fearful yet wonderful time.

Entangling Alliances

AT this writing our country is represented in an important conference in Lima, Peru. The ultimate result will be as disastrous for us as similar conferences upon the continent have been to the disadvantage of Great Britain. We have totally failed to learn a lesson from her experiences and are producing a condition that will be, to say the least, embarrassing to our future freedom of action.

The Anglo-Saxon nations must keep the injunction, "Thou shalt make no covenant with them, nor with their gods." The violation of this injunction is destined to cause difficulties in our relations to the na-

tions around, as Great Britain has suffered in her relations to Germany, Italy and other countries.

Even from the immediate point of view the present conference has caused loss of prestige to the U.S.A. It would be far better for our peace of mind had we heeded the above command. A covenant includes the keeping of solemn obligations on the part of the covenantors. Because this was so, Israel was admonished to remain free from such alliances.

The Bible sets forth the law of international relationships which we would do well to heed for our own good. George Washington's advice to us to remain free from foreign entanglements should apply to foreign nations in this Western Hemisphere. We can and should maintain a friendly and co-operative relationship at all times without losing our independence of action at a future time when a real crisis might arise. We are failing to do this.

The coming years will demonstrate that such foreign leagues ought never to have been undertaken by us. We can gain little and will lose much, chiefly our independence and choice of action.

The Solution

WE do not purpose to refer repeatedly to any one issue except when it becomes continuous current news. This status can practically be applied to the Jewish question. H. G. Wells and Mrs. Franklin D. Roosevelt have recently expressed their views regarding the future of the Jews in the columns of *Liberty*. Neither one is right, for it is an absolute impossibility to formulate a satisfactory explanation of this difficult and trying question without considering history and especially that history as told in the Bible.

Mr. Wells thinks otherwise, declaring there is no such thing as a Chosen People. He may have written on secular history but he does not know true history or he would never have made such a mis-statement. He might as well say that there is no God—no Christ—and no people doing the will of God. If there is a God there is a Christ, and if there is a Christ there is a people chosen for service. Had he said the Jews were not that people we would have agreed with him.

His idea of a chosen people is a boastful people. Again, had he known the Bible he would have recognized that any such attitude is foreign to the people God chose to show forth His praise in the earth—not to boast of their greatness. Yet that people must be great according to the mission that has been assigned to them.

The Jewish idea of a chosen people is to rule over others who will become their slaves. They have undertaken to usurp the place of Israel without the spirit of Israel. For this they are suffering. Israel is to be a light to lighten the Gentiles and take the knowledge of salvation to the ends of the earth. Mr. Wells surely knows current history well enough to tell us what race is doing this. Because the Jews rejected Christ they are unable to fulfill the requirements of a chosen race for they lack that spirit of humility taught by the Saviour.

Perhaps the most interesting and amusing statement is that made by Mrs. Roosevelt that the Jews are disliked because they are smarter than the others. We emphatically state that the ability to make money is not the criterion of smartness. It may mean other things but it does not mean that. There are business practices that cannot be squared by the golden rule which will bring money to those who follow them. Certain forms of trickery and dishonesty are outside of the law. Men who become rich by such methods are not smart for they lose the love and respect of their fellow-men, which are more precious than gold or silver.

The great difficulty with the Jew is his philosophy of life which makes many of them consider all outside of their particular racial group as legitimate prey and their possessions as the spoils of war. Those who have suffered and have had friends who have suffered naturally are resentful not because the Jews are smarter, but because they trusted them.

There are men of our own race who have done these things; but as a race this is not a life principle. It is a known fact that certain flourishing and prosperous business enterprises have been ruined by these racial characteristics. The fact of the case is that it is an impossibility to carry on and deal with our fellowmen in accordance with Christian principles without Christ or the acceptance of His teachings. Jewry rejected Him and is still rejecting Him and His teachings. Daniel declared as a result of that rejection, "And the Jews they shall no more be his people." Let the Jew discard the Talmud and accept Christian standards and the Jewish question will be a thing of the past. Neither Mr. Wells nor Mrs. Roosevelt recognized this fundamental fact that is responsible for the troubles of this race. Their opinions matter little if they are not in conformity with the truth.

Zionism is doomed to fail because it is trying to give to a people what they never possessed and can never have. It cannot succeed because it lacks the essential spirit of success, that is, the spirit of Christ. The blessings of Kingdom activity are promised to a nation and a company of nations and a great people, the modern Israel who is chosen to serve and have now carried the Gospel to the ends of the earth.

The future of Jewry is clear. They have been cursed because of their rejection of the Messiah, refusing to hear His words or accept His message. They must right-about-face on this major issue! Until they do, suffering and persecution that will end in death and destruction will continue. Our hope and our prayer is that their eyes may be opened before it is too late so that they may yet be blessed. Without Christ it is impossible to please God and Jewry continues in its refusal to acknowledge His Son. How, then, can they expect peace while they continue to reject the Prince of Peace?

Until the secular publications and writers recognize these facts, they are in no position to intelligently discuss the issue.

Facing the Future

C. R. DICKEY

WE HAVE been celebrating the first advent of the Son of God. While, as is usually the case, many aspects of the celebration have been more or less pagan, the heart-warming appeal of the season is an annual witness to the influence and power of Christ in the minds and hearts of mankind.

Notwithstanding the pride of intellect and crass materialism of our day we are a generation of sentimentalists. And nowhere is this sentimentalism more in evidence, or more detrimental, than in our ideas of Jesus Christ. Because the Christmas festival commemorates the birth of Jesus, quite naturally our thoughts turn to the sacred pageantry of a starlit night, wondering shepherds, angel choruses, oriental sages, and a Holy Babe in a manger. Emotions are stirred and sentiment runs high in both young and old.

All can understand the feelings of a dear little girl whose mother told her the Christmas story at bedtime, emphasizing the fact that there was no room in the inn for the baby and its mother. The little one was tucked into bed and a few moments later her mother was surprised by an outburst of sobs. Inquiry brought the explanation: "Mother, I wish the Baby Jesus would come now, so I could give him my little bed."

Sweet as this is, coming from the heart of a child, it represents all too well the attitude of the adult mind. We still think of Jesus as a baby in a manger. After the parties, the feasting and the New Year's Eve festivities we take down the decorations, send thanks for gifts and sigh —"Well, that's all over for another year." The danger is that we may go on our busy way and leave Jesus in the cradle, perhaps remembering Him less vividly than the gaiety of the Christmas dinner. In the minds of many nominal Christians the personality and high calling of the Lord Jesus are as vague and mythical as Santa Claus.

LET us put away childish things and become acquainted with the living Christ of today who holds the destiny of earth and heaven in His hands. Examine anew Isaiah 9:6–7 and grasp the prophet's concept of the coming King. "For unto us a child is born, unto us a son is given:" There is the Babe in Bethlehem's manger. But does Isaiah leave him there? Hardly—not even for the space of a whole sentence. Feel the mighty sweep of the centuries as he continues: "and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Contemplation of Christ's natal day amounts to little if it ends with mushy mother and babe eulogies. Unless it leads on to comprehension of the nature and scope of His activities; unless it stirs Christian men and women to herald the new day when the governments of the world "shall be upon his shoulder," then the Christmas carols have been sung in vain.

Let us face the days ahead with the program of the Mighty God—our Christ. Study Isaiah's next statements: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

Millions of people are heart-hungry for peace. Men write about peace, talk peace, form endless committees for peace, make peace pacts between nations—and still there is no peace. Men do not want the only plan which God has provided for peace and safety. Feeble, short-lived man feels certain that he can work out his own salvation, that all he needs is just more time to think up more propaganda to confuse more people, and then will come peace, perfect peace.

Multitudes yearn with anguished souls for economic security, for righteousness and happiness. But instead of turning to their only hope of attaining these divine rights they permit thieving minorities to liquidate them by vicious methods advocated falsely as sound economics. It is incredible that intelligent people will stupidly and blindly submit to such practices when they hold the solution to their problems in their own hands and the practical realization can be had for the asking. "Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them." (Ezekiel 36:37).

Will the nations accept God's plan, or continue on their self-made course to ruin and annihilation? How will the nations of modern Anglo-Saxon-

Songs of Joy

A DAILY newspaper published an interesting editorial during Christmas week in which the editor contrasted the spirit of hatred and war now afflicting Europe with the spirit of good-will and joy manifested in our land.

This reminds one of an ancient prophecy of Isaiah in which he speaks of the confusion and lack of joy and mirth in the earth. He says, "When thus it shall be in the midst of the land among the people . . . They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the Isles of the sea" (Isa. 24:14).

We have been thus glorifying the name of Jesus Christ in the songs of joy that have been heard throughout the Israel lands. Isaiah does not confine this joy to the Isles alone (Great Britain), but he says, "From the uttermost parts of the earth have we heard songs, even glory to the righteous." This takes us beyond the Isles and across the sea to the Great People of America who have joined with their brethren across the water in songs unto Him (Our Righteousness) who was born in a manger in Bethlehem.

Israel answer the pleading of God's voice through the prophet Ezekiel? "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" (Ezekiel 18:30–31).

IT is ordained in the statutes of God that stability and security will come to mankind when, and only when, The Prince of Peace takes the throne of David as the administrative head of the kingdom of God on earth, and from that throne establishes the governments of the nations and orders the affairs of all humanity with judgment and justice. This truth was confirmed by the angel in his message to Mary: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1:32–33).

Note another significant truth in the words of Isaiah. After men exhaust themselves and their resources to the point of death and destruction in their efforts to thwart God's beneficent plan through Christ they are doomed to utter defeat and disillusionment. Hear the ultimatum regarding the increase and permanency of Christ's coming government: "The zeal of the Lord of hosts will perform this." In God's own time Christ will take over the affairs of all men and nations, regardless of what potentates decree. Even the stars in their orbits will fight against all who dare oppose His authority. No combination of men and demons can stop the course which God has charted for the creatures of His universe.

One may conclude that if the Lord will eventually take dominion over the world it is of little importance what attitude men have toward Him and His plans. On the contrary it matters tremendously how men react to the purpose of God. If all people could be induced to turn from evil ambitions and call upon the Lord in faith, humility and love the transition from the present tragic order of human misgovernment to the perfect kingdom of our Lord would be made automatically without confusion or bloodshed. But if men persist in uniting with the synagogue of Satan to fight against Christ they will drag multitudes through unprecedented suffering and despair.

The call to the people of Christian-Israel nations throughout the world, collectively and individually, is to separate themselves from all leagues, covenants and fellowship with nations and people who are arrayed against God. Then join themselves to Christ, acknowledging Him as King of Kings, and with Him face a glorious future when His will shall be done on earth as it is in heaven. "Come out from among them, and be ye separate" is as necessary for the Christian nation as it is for the individual Christian.

The Kingdom Defined

HOWARD B. RAND

PERHAPS no other subject is more confusing than that pertaining to the Kingdom. The traditional teachings of Christianity leave the average person with the feeling that, of all Biblical subjects, this is the one he understands the best. This attitude of mind makes it difficult to secure a hearing when presenting scriptural facts which are contrary to traditional doctrines.

Because the issue has been settled to the satisfaction of many, the mind closes to the reception of conflicting testimony. While this attitude is not conducive to mental and spiritual growth it has to be taken into consideration when presenting evidence contrary to commonly accepted beliefs.

The Bible is not ambiguous and the teachings of the Old and New Testament are not contradictory. The New Testament in no way invalidates the doctrines of the Scripture of the early Church for their Word of God consisted of the Old Testament only. Even Paul in writing to Timothy reminds him of the need of putting the brethren in remembrance of these things (Old Testament teachings) if he would be a good minister of Jesus Christ. Yet today we hear the heretical doctrine that the Old Testament is not essential, nor needed; neither are Christians bound by its doctrines. Most emphatically that was not the teaching of the Church of the first century. It is, however, the fundamental doctrine of modernism, so called; and those who accept it, rejecting the Old Testament, are propagating error and acting in accordance with those who would destroy the authority of His Word. There are men who call themselves Fundamentalists who also hold such views.

It is the belief of those who recognize the Kingdom that it is to be ruled over by Jesus Christ. Beyond this premise opinions differ as to the form and place of that Kingdom. The only real authority on the Kingdom must be scriptural. It is the Bible that first gave us information regarding the Kingdom and it must be the Bible that settled the form, type and manner of that Kingdom.

WHAT does the word Kingdom mean? There are many who teach that it refers to the Church. But a Kingdom means a governmental organization over which there is a king. Now there is no king over

the Church for Jesus Christ in His relation to the Church is a High Priest after the order of Melchisedec. Again, a kingdom has civil and administrative authority with power to enforce its rule. It functions under laws and occupies a geographical location with bounds to its dominion.

The Church has no civil authority nor power to enforce its decisions and it needs no geographical location for there are no boundaries to its activities. While the Church functions in its priestly aspect, the Kingdom functions administratively. A kingdom must, therefore, consist of a king with people subject to the Laws of his kingdom. Its administrative activities are confined within certain definite geographical bounds.

When Jesus spoke in parables regarding the Kingdom He said to His disciples, "Have ye understood all these things?" Remember, His disciples were well schooled in Kingdom teaching as given in Scripture and they replied, "Yea Lord." Their understanding was in conformity with Old Testament teachings regarding that Kingdom. The parables were not in opposition to that teaching, and the Christian who does not know what the disciples understood cannot thus reply in the affirmative. The disciples knew and understood that the Kingdom had been organized hundreds of years before their time. It was hidden yet growing, possessed of both good and evil, to be cleansed at a future time of all of that evil. The parables conformed with the teachings of the Old Testament regarding the Kingdom, hence the disciples could understand them.

The fundamental principles of the Kingdom have, in a large measure, been set aside by the use of one lone statement in the King James version of the Bible. It is a translation that indicates to some that the Kingdom of God is in your hearts. This, however, is not true to facts, nor does it conform with the rendering of the Greek as given in the margin of our Bible.

The Pharisees had asked Jesus when the Kingdom would come. His reply was that it would not come in the way they thought but—and we give the true rendering as relegated to the margin—"For the kingdom of God is among you." It was. They were the people of the Kingdom. They possessed the oracles of God containing its constitution and now their King had come to them and was standing in their midst and yet they failed completely in recognizing that the Kingdom had come nigh unto them. The result was a rejection of the King and a refusal to obey His Kingdom laws. Now Jesus nowhere taught that the Kingdom of God was in your hearts, though today it has become an accepted teaching of the great majority of Christendom. When He said, "Violent men have taken the kingdom," "They shall sit down with Abraham, Isaac and Jacob in the kingdom" and "They shall gather out of his kingdom all things that offend, and them which do iniquity" it is utter nonsense to apply these expressions to a kingdom in the heart. The very meaning of the word *kingdom* precludes such a use. It is also as foolish to apply these expressions to the Church, for in the true body of Our Lord, the spirit-filled men and women, the real Church of which the Bible speaks, such conditions of evil cannot exist. What, then, is the Kingdom, the Gospel (Glad Tidings) of which was preached by John and afterwards by Jesus?

It is an accepted fact that Jesus Christ is to rule over the Kingdom. The disciples, recognizing this, asked Him prior to His ascension, "Wilt thou at this time restore again the kingdom to Israel?"

The disciples had listened to Jesus' statement to the Jews after their rejection of Him, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The Kingdom, then, was functioning among the Jews but their rejection of Him lost them the privilege of Kingdom blessings. A nation other than Jewry was to receive these blessings. The disciples knew that the House of Israel was not in Palestine. Because they had been commissioned to go to "The lost sheep of the house of Israel" the restoration of the Kingdom of Israel would be uppermost in their minds.

Jesus' reply did not indicate that their question was at all out of place as to facts but that the time of its fulfillment was hidden from them. His statement indicates that it was to be restored to Israel. In fact, at that very moment with the beginning of a new dispensation, the Glad Tidings of the Gospel were to be preached to Israel in the Isles, to which place the Gospel went within a very short time (not more than a few years) after His resurrection.

The whole teaching of the Kingdom clarifies when we read the Angel's annunciation to Mary. The first part of that annunciation is totally accepted by Christendom—why not the entire statement? It is because men do not understand Kingdom teaching as the disciples understood the parables.

As stated by the Angel, Mary did conceive and bring forth a Son, calling His name Jesus. He has become great and is called the Son of the Highest. He is yet to receive the Throne of His father David. But that throne is not a thing apart from the Kingdom. It is a seat or place of authority in a Kingdom, therefore, there must be a Kingdom where that throne is now. The very next statement declares, "And he shall reign over the house of Jacob forever." Why not teach what the Angel has declared? The Kingdom over which Jesus is to reign is THE HOUSE OF JACOB and of that Kingdom—the House of Jacob—the Angel said, "there shall be no end."

Immediately in mind we go back to a statement God made to Moses, "Thus shalt thou say to the House of Jacob, and tell the Children of Israel." Read the rest of the 19th and 20th chapters of Exodus. Here we have the formation of the Kingdom with the Laws God set forth for them to administer. These laws cover personal conduct, governmental activities and economic well-being.

The objection is often raised that Jesus said to Pilate, "My kingdom is not of this world" therefore it is not an earthly organization. The Greek word translated "World" is *kosmos* and refers to a world order.

His Kingdom certainly is not of this world order which is founded upon violence and blood whose doctrine is "might makes right." The distinction is clear regarding the Kingdom as established by God at Mt. Sinai and the Continental order of empire activities resting upon the power of the sword. Ferrar Fenton translates this passage, "My Kingdom is not from this world" and it is not, for it was organized from Heaven by God when He made the House of Jacob His Kingdom.

The Kingdom has been hidden all these centuries through the failure to understand Jesus' teachings and to accept the Angel's annunciation to Mary. When that Kingdom is revealed to the world it will be a mighty power that has grown from the small beginnings at Mt. Sinai. Believe and accept the full facts as stated by the Angel to Mary and then study the history and greatness of the House of Jacob as they have grown and expanded into the company of nations and great people of modern times—yet to be cleansed of their evil and function in fact and in name as His Kingdom people.

We have reached the time of the harvest. The restoration is about to be completed and Israel will then, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." (Isaiah 60:1) Jesus Christ will return and take over the throne of His father David and reign over the House of Jacob of which Kingdom there will be no end. (Luke 1:32–33).

The Russian Chapters In Ezekiel

THOS. W. PLANT

F. R. E. S.

READERS of my December article probably wondered why no reference was made to those five most interesting names towards the North-East of the Map of Israel's Wanderings: *Rosh, Meshech, Tubal, Magog and Tojarmah.* These names, and their present-day equivalents, sound so very modern, that the mere mention of *Russia, Moscow and Tobolsk* in biblical prophecy is enough to arrest the attention of everyone. It was no omission on my part, the December article was about our Westward migrations, and was as long as space would allow. However, we can now turn our attention to what is predicted about Russia's Great Raid from the North, on re-peopled Palestine in The Latter Days!

In our 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, about 60 years ago, an Oxford undergraduate on his return home for the summer vacation—but I had better let him tell the incident in his own words. He was one of the three who, years later, designed the Map of Israel's Wanderings which appeared in the December issue of DESTINY, the right-hand half of which has been altered to illustrate this article by the insertion of some modern names. I refer to the late Rev. W. M. H. Milner, M.A. ("Oxonian"). Incidentally this relates how he became a British-Israelite. I have somewhat curtailed these quotations:

"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, entitled: *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 by 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 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 'aggrandisement' — 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'Etat 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 over-run 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 Rôsh—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 place 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 *Rôsh* in this passage *'undoubtedly Russia'* is meant, and so our new English Bibles read in the text, no 'chief,' but 'Rôsh,' that is, Russ or Russia.

"(5) Meshech—the name which follows Rôsh. The sound of this word in Hebrew is more nearly Musc or *Mosc,* and there can be no doubt that Moscow and Muscovy 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 cooperating 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. (1) Abyssinia, (2) 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 Eze-

kiel'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 role 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."

—*"Oxonian"*

PERHAPS, at this stage, it might be advisable to break off and read over, very carefully, chapters 38 and 39. We can 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 "Oxonian" in his fourth paragraph quoted above.

When we compare translations, we discover some very interesting variations.

For example the Septuagint, Ferrar Fenton and Moffatt differ considerably in verses 7, 8 and 9.

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 our 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* that must not be overlooked.

Our newspapers inform us almost daily, that they have *not yet* settled down, they are *not yet* dwelling peacefully, and 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 a 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 the reinhabited ruins, and 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 a perfectly 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, and also at the map of the Eastern Hemispheres in your Atlas and realize how accurately the position of Palestine is here described.

SHEBA AND DEDAN

THIS plundering rail by Russia from the North calls forth a strong protest from some peoples mentioned in verse 13. "Sheba and Dedan, and the mechants 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-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 centre, and its trade extended over Arabia." Note the idea of commercial activity.

THE MERCHANTS OF TARSHISH

The Universal Bible Dictionary describes this as "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."

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 AND 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 us up with the British Isles, the Danites and the Phoenicians of ancient times.

Refer to my article in December regarding the name "Cassiterides."

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 fufill these prophetic details. It was a *surmise,* an attempt to fit a *future* event into *long-past* history. Note that the Dictionary informed us that Tarshish was one of the "most remote" of the Phoenician settlements, and we know they came as far as Britain and exported those very metals from Britain.



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 1938

SPECIALLY DRAWN FOR "DESTINY" BY J.J.HALL, GT YARMOUTH, ENG.

"All the Young Lions thereof."

There is still another suggestion to quote regarding Tarshish from "Oxonian," written in 1901. "If Tarshish means (as many not British-Israelite writers hold) Britain, then how naturally the "Young Lions" fit into their place as our 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 this verse 13 gives us still another present-day identification.

It predicts that this group of Kindred Nations and Peoples will be *taken unawares* by Russia's action, and tells that 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. "Oxonian's" notes 7 and 8 definitely place Gomer in the Caucasus district, between the Black and the Caspian Seas.

There are many Anglo-Israel writers who hold that "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 where this view leads us. It means that 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 hold that 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.

Bearing in mind Germany's present-day antipathy to everything Russian, I cannot see Germany placing her vast Army under 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 our 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.

Here are a few queries:

Will Germany reoccupy her ancestral district round about Nineveh in Asia Minor?

Will her "push to the East" be successful?

Why has she so recently developed



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this racial desire to go down the Eastern corridor to the Black Sea?

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

Germany cannot be both Gomer and Assyria, and that is why the name of "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 predominently Russian, and this view seems to agree with Ezekiel's prophecy. But there are many who hold that "Gomer" may be Germany, and they see in present-day events the foreshadowing of a combined movement on Palestine, which will include Germany and Italy, — with Libya and Ethiopia through Egypt, as detailed in Daniel, chapters 11 and 12.

THE BADGES OF THE POWERS

The subject certainly lends itself to this interpretation, and Mr. Hall is issuing a small folder* containing a photo of the Russian Stamps illustrating this article and a specially drawn map giving this point of view. It is so dramatic in the use he makes of the well-known Emblematic Badges of the European Powers that I asked his permission to reproduce his map as an additional illustration to this article. Readers can now study these rival problems and expositions for themselves.

RUSSIAN POSTAGE STAMPS

MR. HALL recently acquired a set of six stamps issued during the last few years by Russia.

The idea came to him to have them photographed on a background of a few verses from Ezekiel 38. It is 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 "Oxonian."

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 war-

* Four-page illustrated folder, published by Gt. Yarmouth B.-I. Assn.: 10 copies, 50c; 24 copies, $1.00; 100 copies, $3.00. Postpaid. Obtainable from DESTINY, Haverhill, Mass.

fare in operation. It will not be all one-sided, for in verse 22 we have a description of 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 Revised Version reads:—

"For all the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of 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 their origin.

In the September 1938 issue of *Youth Message* (published monthly by Covenant Publishing Co., London), there appeared an article by S. L. Frost on this same subject of "Russian Stamps and Ezekiel." It deals with the four side stamps, and the last paragraph, which is here quoted, described the meaning and the prophetic significance of these four letters.

C.C.C.P.

"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 Stigma, 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."

"666"

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 in this prophecy.

"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 St. John is the "man" who is to lead Russia, this takes me 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?

Considerable interest may be aroused by the study of all these evidences. They are not to be brushed aside as mere coincidences. They are too 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 Genealogies of Jesus

H. PERCY BLANCHARD

THERE are two lines of descent given in the Bible to Jesus; the one in the first chapter of Matthew, and the other in the third chapter of Luke. And neither of these is devoid of difficulties. Matthew, in writing principally to the Jews, would like to stress Jesus as the son of Abraham, the promised "Seed," the Messiah. The natural objection to this genealogy is that it leads down to Joseph, who was not the father, but the father-in-law of Jesus, and so useless to prove the fact in issue.

Contemporary records in Apostolic times, "The Gospel of Mary" and the "Protevangelicon" tells us some circumstances; and from these we glean that a worthy couple of the Royal lineage, a man named JOACHIM and his wife ANNA, born about 70 B.C., were childless. As this couple journeyed towards Jerusalem to offer sacrifices, one Reuben, a Levite, reproaches them for their childlessness, and seems mainly aggrieved against Joachim; for Reuben evidently is a cousin of Anna. Anna and Reuben are both of the tribe of Levi, Joachim of the House of David.

In answer to prayer, a child is given them in their old age, and she is named MARY. In pursuance of their vow, this child (like Samuel) is dedicated to God, and when yet a child, is taken to the Temple. Here she remains until womanhood, possibly fifteen years of age; for *marriageable* women were not allowed within the Temple's sacred interior. All these girls on leaving the Temple service must be provided with husbands; and so, failing a special claim the nearest relative, who happens to be a cousin, Joseph of Nazareth, is betrothed to Mary at the Temple gate. In process of time a SON is born and is named JESUS.

Anna, the mother of Mary, was the oldest of the family; then Elizabeth, the mother of John the Baptist; then Joseph of Aramathaea, the youngest.

Note the seventeenth verse of Matthew 1. The generations are stated as fourteen from Abraham to David: from David to the carrying away into Babylon, fourteen generations; and from this to Christ, fourteen generations. This statement evidently was true at the time or it would not have been inserted. But the count does not justify this statement, so the error is some omission of a name in the list. Compare it. From Abraham to David is fourteen. So from David to Jeconias in Babylon is fourteen. But from Babylon to Jesus is one short at the best. Then we have the relative ages of the persons involved, which gives a hint. Suppose a name and a fact is inserted, and read the sixteenth verse thus: "And Jacob begat *Joachim, the father of Mary,* and *begat also Joseph who begat Joseph,* the husband of Mary, of whom was born Jesus who is called Christ." A confusion of the copyist might be from a succession of the names Joseph; and the omission might be just one line of manuscript. The amendment gives the proper tally of fourteen generations. And also we have the actual genealogy of Jesus by blood, down from Abraham; not by any step-father's affinity.

LUKE'S RECORD

IN A fragment of ancient manuscript, Jerome met the statement that Mary was of the Tribe of Levi; which allegation gave him and the learned Faustus much concern, for the Scripture said the Christ was to come from the Tribe of Judah.

But if Elizabeth was the aunt (properly the cousin) of the Virgin, they certainly would be of the same tribe. When Joseph of Aramathaea begged the body of Jesus from Pilate, he would have to disclose his relationship ere he got the body. This relationship was as stated. The history of ancient Wales gives the clue. Thus Anna, Elizabeth and Joseph of Aramathaea were children of Heli, the last name in Luke's list. John the Baptist and Jesus were first cousins as the statement in Luke explains.

Now go back to the Annals of Wales. Joseph of Aramathaea had a daughter Anna (named after her aunt, the Virgin's mother). Anna married a British Prince. They had a son Amalek who is the ancestor of our present Royal family through the Tudor line. Princess Anna had another son Heli (named after her grandfather Heli, in Luke). Heli's son is Josue (which is Jesus), named after the Christ. He is the ancestor of King Arthur.

Now let us try to fill in the facts stated and read Luke's record, properly punctuated; but first, pause to note that Luke has been telling the story of John the Baptist. Verse 23 begins with the words, "And Jesus HIMSELF, began," etc. This "Himself" by inference carries John into the story. So we write and punctuate the verse. *John was the son of Elizabeth, who was the daughter of Heli.* And Jesus Himself began to be about thirty years of age (being, as was supposed, the son of Joseph) *the son of Mary, the daughter of Anna, as was also Elizabeth, the daughter of Heli.*

NATHAN, THE PROPHET

SO FAR the records may stand corrected. But what of the tribe of Levi? Scripture is conclusive that both Zecharias and Elizabeth were of the Tribe of Levi. When one goes back on the list to Nathan, then the statement is made that Nathan was the son of King David. The names Salathiel and Zerobabel are not a difficulty. They were indeed the names of Princes of the Royal line, then also captives in Babylon, but hundreds of children would have that name. Look at the names of Grant and Garfield in America. No one would dream of claiming consanguinity with a President suppose he carried such a name. The list narrows down to this ancestral list going back to Nathan. What precedes is superfluous. Nathan of the time of David is sufficient.

The Lord gave the Prophet Nathan a message to King David. David should have a *House,* that is, a Family apart. Thereafter we meet the term "The House of David." But may not the Lord have made the same promise to Nathan, the prophet? Turn to Zechariah, chapter 12, verse 12. "The House of David apart: the House of Nathan apart." The House of Nathan could not include that Prince Nathan, for he would belong to his father's House.

This throws one back to the book of First Samuel, chapter 2, verse 35. God has denounced Eli for his son's wickedness, and now the judgment concludes with disinheritance and a successor. The verse reads, "And I will raise me up a faithful priest that shall do according to that is in my heart and in my mind; and I will build him a sure *House;* and he shall walk before *Mine Anointed* for ever. While the People of Israel and Judah were disobedient, God let their priesthood remain of the descendants of Eli. But they were under a ban. Note Solomon's treatment of Abiathar (of the line of Eli), First Kings, chapter 1, verse 27. It is submitted that Nathan, the prophet, was indeed this faithful priest for whom was established a "House." So Luke traces the family descent from Nathan to the time when there would be mourning in the House of Nathan. The direct descendant then is John the Baptist

who was to walk before "Mine Anointed."

In the list of Matthew appears Jeconias. Jeremiah prophesied that he was to be "childless," that is, without seed on the Throne of David. From the father Josiah, the throne descended to Zedekiah, and thence to Tea-Tephi, a daughter of Zedekiah, and later Queen in Ireland. So we trace in our line the royal family of Great Britain—down from King David.

A WOMAN'S INHERITANCE

IN Eden, our judgment would be that Eve was as much to blame as Adam. But Scripture definitely places the transgression on Adam, the *man*. Paul says, "As in *Adam* all sinned." Not in Eve. Original sin then is passed down, not through the woman but the man. This thought is the corollary of the statement that Christ was without sin. Even "original" sin would have tainted the child Jesus. But He was not tainted. Responsibility for the parent's sin is not inherited through the mother. But while curses do not follow down the female line, there are occasions in God's plan when blessings do descend. The case laid before Moses is an instance; the inheritance of the daughters of Zelophehad, see Numbers 27:8.

The conclusion then is that original sin, moral responsibility, is not transmitted through, but is blocked at the mother parent. Nevertheless, blessings can be inherited and are transmitted through either or both parents.

The "curse" pronounced upon Coniah (who is Jeconias of Matthew) that no son should sit on the throne of David (see Jeremiah 22:30) was blocked when the female, the Virgin, intervened before Jesus. But the lawful title to the Throne itself continued on to the Son of Mary.

Similarly, when the title to the throne and Promises reached King Zedekiah, the blessings and promises continued through Tea-Tephi, and so on down through the Irish Kings to our present sovereign; but the inheritance of wickedness and responsibility therefor from the wicked Kings of Judah were blocked in the female line, at Tea-Tephi. So too, John the Baptist, from his mother Elizabeth, inherited nothing but good; and the evil deeds of the possibly wicked priests back through Heli are stayed.

To come to modern times, notice how the Tudor tendencies are neutralized in Queen Elizabeth. And still more how the same fact is evident in Queen Victoria. King George, the Third, was personally responsible for much of the American Revolution, urged by him against the protest of many of his Ministers, including Pitt, Earl of Chatham. But while the glories of England pass down through the Royal line, with the Promises and Covenants, the burdens of responsibility for wickedness are dissolved and obliterated in the female line of Victoria. That being the case in God's mind, is it not well that any remnant of bitterness in the hearts of the American people should disappear because of the acts of King George, the Third, of England?

EDITOR'S NOTE: *There perhaps has been no one issue subject to so much controversy as has centered around the genealogy of Jesus Christ. Mr. Blanchard has raised some interesting questions in this article which are worthy of consideration.*

The Great Pyramid's Prophecy

Light on the Crisis

DAVID DAVIDSON

I WONDER whether many have considered what a perfect and peaceful place this world would be were there no such thing as the expression of the individuality of man. In this relation Oswald Chambers, in *The Psychology of Redemption,* states that "Individuality is a right characteristic in a child, but in a man or woman it is not only objectionable but dangerous, because it means *independence of God as well as other people,* and independence of God is of the very nature of sin." It is therefore an axiom of psychology that "Excessive individualism destroys the moral fibre of the individual." Those who are strongly individualistic come to realise this sooner or later in themselves—often too late! But this truth applies not only to men but also to nations which follow a nationalistic ideal, and to those who, in mass, conform to a strongly individualistic financial, economic or industrial creed. It is due to this excessive individualism in mass-expression that the moral fibre of civilisation has so rapidly deteriorated, and it is because of mass-deterioration that the world is the madly suicidal and chaotic place it is today.

SCIENCE AND THE UNIVERSE

In this connection even scientists cannot be excluded from the charge of excessive individualism in mass-expression by affecting an "independence of God" in their interpretation of physical phenomena. In their view of the universe the Rt. Rev. Lord Bishop of Birmingham emphatically refuses to acquiesce. In a recent statement he (Dr. Barnes) declared: "I refuse to separate things and events in the universe into two classes of natural and supernatural, as though there was one realm subject to God's control and another which

escaped from His direction." Owing to the theory to which Dr. Barnes refers, and for which modern science is largely responsible, recent studies of successive crises in international affairs have failed *specifically* to portray the operation of God's judgments upon the earth as a consequence of mankind's general "independence of God."

Scientific analyses of international affairs have generally appeared too late to have been of service in suggesting a cure by material means, but have nevertheless been helpful as partial diagnoses indicating the catastrophic collapse towards which world economy is heading. These partial diagnoses, published generally two years or more after the events with which they deal, confirm the modern interpretations of Biblical prophecy and Great Pyramid prophecy, given in my various works *published from one to fourteen years before the events*. Both systems of prophecy revealed that the events which are now transpiring are the initial events of Divine Assessment preceding the full Judgment of God upon the aggressive world powers, and upon the present iniquitous system, or systems, of world economy. There is surely something Divinely ironic in the fact that the Great Pyramid's prophecy is expressed in terms of modern science!

Modern scientists, generally disbelieving in a Divinely designed universe of physical measures and ordered movements, and disbelieving in a system of Divine prophecy appertaining to events on our planet, consequently refuse to believe that the latter can be expressed in terms of the former. They state further that there is no such unit as the Great Pyramid inch. In a booklet recently published I have completely and comprehensively disproved the arguments against the representation of physical measures and movements, and against the Great Pyramid inch. I have shown that the latter value, as the 500-millionth part of the Earth's polar diameter, was proposed by Sir John Herschel about 70 years ago as a truly earth-commensurate unit which he termed the "geometrical inch"; that the principal geodetic and astronomical constants such as the Earth's major and minor axes, the Gravitational Constant, the mean sun-distance, and the velocity of light are all accurately expressed in the Great Pyramid in terms of Herschel's "geometrical inch" or the Pyramid inch; and that the same inch-value is the ancient metrological unit from which originated the common geometrical pattern of the ancient Mediterranean and Egyptian systems of measures. My recent publication is termed "Herschel's Geometrical Inch: The Natural Unit-measure of Astronomy, Geodesy, and Rational Metrology."

THE CHRONOLOGY OF PROPHECY

Another statement uncritically made by authorities on ancient chronology is that one of the vital dates in my chronology of Biblical history and prophecy is *two years too late*. They therefore declare that my interpretation of prophecy cannot be correct. The vital date referred to is that of the destruction of Jerusalem by Nebuchadnezzar. In a booklet published last month—and entitled "Nebuchadnezzar's Siege of Jerusalem"—I have proved to demonstration from every available ancient source — Biblical, Assyrian, Babylonian, Medo-Persian and Egyptian —that the accredited authorities on ancient chronology are *two years too early*. My original statement of chronology was published fourteen years ago, and still stands intact in the light of all subsequently acquired facts. In the first half of last year, I published in *The National Message* an outline of the interpretation of Biblical prophecy in the light of that chronology, showing that aggressive militarism would begin from the summer of 1937, onwards for thirteen years, to destroy the existing system of world economy, and would itself suffer extinction by 1953. Fulfilment of the interpretation began with Japan's undeclared war of aggression against China. I leave subsequent events down to the latest crisis to speak for themselves.

In the same series of articles, I stated that the Great Pyramid's prophecy portrays that the *intensive* period of God's judgment upon the aggressive military powers, and through them upon the existing system of world economy, extends from November 27th, 1939, to August 20th, 1953. These dates were published in 1924. Here it should be emphasized that the dates primarily define a period. The initial date may, or may not, be that of a definitely ascertained physical act, since so much that is vital in these days remains hidden until the juggernaut of aggression has gained momentum.

Here I will repeat what I stated from this platform on October 7th last year.

"The symbolism attached to the dated interval — November 27th, 1939, to August 20th, 1953—represents the *intensive* process of judgment as analogous to a great 'round-up' of cattle for sorting out and tallying, and separating into herds for ownership and classes for value. The dated symbolism portrays the 'people of God' being gradually separated from the chaotic 'milling' mass during God's 'judgment on the earth,' and withdrawing themselves under Divine Guidance to become the nucleus of mankind for the new world order—the Kingdom of Heaven on the earth. This is indicated by the symbolism of a field of spiritual attraction or of inner spiritual compulsion extending generally from June 25th, 1941, to November 10th, 1948, or *intensively* from December 20th, 1941, to May 16th, 1948. The symbolism applies to the time to which the prophet Isaiah referred when he said:—

" 'When Thy judgments are on the earth the inhabitants thereof shall learn righteousness.' "

I subsequently showed from Biblical prophecy that the peoples of the New World-order are at first to be drawn from the non-aggressive nations under the leadership of the English-speaking peoples — cleansed and purified by affliction. Here I feel that the whole of my last year's address could be repeated with advantage, since it has proved truer in application than might have been deemed possible a year ago, and

needs no revision in the light of events which have since transpired.

CRISES AND TRAVAIL

Now in every age of spiritual change, peoples widely apart in interest and distance have felt the need of spiritual change and have felt within themselves the certainty of its imminence. Paul, indeed, in the words of Dr. Moffat's translation, says "To this day, we know, the entire creation sighs and throbs with pain; and not only so, but even we ourselves, who have the foretaste of the future, even we sigh deeply to ourselves as we wait for the redemption of the body that means our full sonship." How much more is this travail felt at such times of crisis as that through which we are now passing! Do we not all experience in these days of fear and trembling and distress of nations the intensification of the travail within ourselves, and at the same time derive hope and assurance by realising the part that has been allotted to our race in breaking for other races the shock which otherwise would be unbearable. In times such as these, as Plato realised, the travail of all mankind is intensified, and, as Tacitus has recorded of the years around our Lord's First Advent, wild rumours are rife and many false leaders appear. It would seem, indeed, that many first misinterpret the urge within them, feel vaguely the nature of the coming change, and seek to anticipate the purpose of God by endeavoring to attain that purpose themselves. The present need of our age is the promised righteous *spiritual* Dictatorship of our Lord Jesus Christ, and therefore we have to be made to realise the unrighteous nature of the spurious Dictatorships set up over the aggressive military powers and over world economy. Under the righteous spiritual Dictatorship of our Lord Jesus Christ and *His* Spiritual Church, there is to appear a League of Free Nations. We therefore had first to be made to realise the futility of the man-made League of Nations. What we are to be taught is the futility of everything individualistic in men and nations and that nothing will succeed unless by complete surrender to God of all that is individualistic in men and nations. When this surrender has been made, then, in the words of Dr. Moffat's translation of Isaiah xxv, 7, "shall He strip away the mourning shroud from all mankind, the veil of sorrow from all nations."

In the Great Pyramid's prophecy —as I pointed out fourteen years ago in *The Great Pyramid: Its Divine Message*—there is an allegory which deals with "the mourning shroud over all mankind" and "the veil of sorrow over all nations." This is the geometrically represented and scientifically revealed allegory of man's Displacement from the harmony of God's Creation. Because of this Displacement "the entire creation," as Paul says, "sighs and throbs with pain," and by reason of this obvious "travail," scientists have concluded they can, in the words of Dr. Barnes, "separate things and events in the universe into two classes of natural and supernatural, as though there was one realm subject to God's control and another which escaped from His direction."

MAN'S LOST INHERITANCE REGAINED

The Pyramid's allegory of Displacement, however, foreshows that the promised Christ was elected in the beginning of things, as God's own sacrifice, "the cutting off" from Himself of His Son, to bridge the gap of displacement in the harmony of creation, and to restore to man his lost inheritance, dominion over the earth. Paul refers to the immediate effect of this Divine Displacement as "the foretaste of the future" which he himself possessed, and to the ultimate effect as "the redemption of the body that means our full sonship" through Christ with God. God therefore did not meet us halfway. By His own special sacrifice He bridged the gap between us, and came to us. Many have been the examples since, down to quite recent days, of His example being followed by His chosen people whereby they themselves have bridged the gap in a materialistic way, to effect reconciliation between righteousness and unrighteousness in world affairs.

How few there are who understand the great example that Jesus Christ has been even to those who are not His spiritual followers. His example has altered the whole face of history and has given the certainty of power to the humble that the doctrines of might may be dispelled.

In the words of Robert Bridges:

"They who understand not cannot forget, and they who keep not His commandments call Him Master and Lord."

We may therefore be assured that however we may lose in worldly prestige by an act of meekness or humility to counter wrongdoing, we will be more than recompensed by the gradual and progressive attainment of the certainty of spiritual power. For, as we must ever remember, both Biblical prophecy, and Great Pyramid prophecy show that *the struggle now approaching is not our War with aggression, but God's War,* "the battle of that Great Day of God Almighty —Armageddon," figuratively signifying God's judgment of the nations. Both prophecies show that we are to be saved out of it, that the time is closely at hand, and that our task is not to meet aggression with aggression unless and until God guides or compels us to do so. I have no political opinion in this matter but speak merely from the standpoint of my reading of prophecy. Were it not for this my private opinion might be altogether different. Events will follow the course of God's plan of operations, and not according to majority opinion. Let that be clearly understood!

CHURCH AND STATE AGREE

Let me therefore reiterate what I have stated in all my works and articles and from this platform during the past seventeen years. Both the Bible and the Great Pyramid show that God has appointed the English-speaking peoples to form the nucleus of the Kingdom of Heaven on the earth, that He is now finally preparing them for that great work, and that they will therefore be the first of all peoples to "learn righteous-

ness" "when God's judgments are on the earth." That we are confirmed in this belief let me quote two high authorities in Church and State, who, although not of us, are yet with us in this belief.

My first quotation is from the late Archbishop Lord Davidson:

"Do we realize," he said, "that we alone today are those whom God has chosen in the world's history as a people to whom is given incomparably the greatest trust and decision for the world's safety that has been laid upon a great company of people? This is a trust laid upon the English-speaking peoples, but primarily upon Britain and America."

My second quotation is from a speech by Lord Baldwin (when Prime Minister), reported in *The Times*, August 16th, 1932:

"The (British) Empire," he said, "was not built up on trade agreements, nor could it be maintained solely by tariffs and preferences. It could only be maintained permanently by a clear conviction of its ultimate goal—the spiritual unity of the whole British Empire — THE KINGDOM OF HEAVEN ON EARTH."

". . . failure to realize the wider heritage growing out of the Imperial connection involved a betrayal of a profound spiritual trust."

". . . our life on earth was an opportunity to take part in the work of Creation."

When two such men in Church and State thus add their testimony—and so emphatically—from their own joint experience of life to the joint testimony from the past given by the Bible and the Great Pyramid, surely it is time that the English-speaking peoples awakened to a realization of their high destiny. Let them, therefore, rely on the sure promises of God and the Truth of His Revelation and learn not to put their trust in human promises or pacts, or their faith in the soothing cry of "Peace," when there has been no peace, is no peace, and never can be any peace until our Lord Jesus Christ has put the world in order. What pact or promise can you think of between ourselves and aggressor nations which has never been broken? Did not we once, to our sorrow and that of the world, rely upon a certain "scrap of paper"? And do we not live in times when agreements may be ended and peace instantaneously shattered without warning as soon as an aggressor nation thinks herself sufficiently powerful?

Pacts today have a twofold purpose: (1) to lull a non-aggressor into a state of false security, and (2) to permit an aggressor to gather strength for a sudden and demoralizing blow. Armaments are therefore necessary for us until God's judgments upon the earth have taught us righteousness. When that happens—and according to prophecy it is to happen soon—we shall be God's people in every sense, and shall have no need of armaments. Indeed, as I pointed out from the Great Pyramid's prophecy in July, 1930, and July, 1931, the period from 15th September, 1936, to 20th August, 1953, is a period of Divine Protection for the English-speaking peoples, beginning with a gradual change from material power to spiritual power. There are already signs that this change is imminent, particularly in the national appeal to our Heavenly Father in the recent crisis.

THE CHANGE OF SPIRIT

Many of you will remember a series of articles I wrote in May, 1928. In the concluding article I dealt with the nature of the circumstances which could compel a change of spirit.

"The greatest of all wars," I said, "failed to make our nation a spiritually discerning nation. War alone cannot do this, although its aftermath, by making us mostly a nation of middlemen and receivers of 'the dole,' between harassed industry and a neurotic demand, contains all the elements necessary for the development of the circumstances of a spiritual change. For man in the mass only draws near to God when all the human joys of life and living are turned to 'wormwood and gall.'"

Or as Lamentations 3:18–20, expresses the experience and its consequences:

"Remembering mine affliction and my misery, the wormwood and the gall, my soul hath them in remembrance and is humbled in me. This I recall to my mind, therefore have I hope."

The like experience had its consequences in helping to keep us from another war in the West. Not yet being in that condition humbly to submit ourselves to be spiritually guided, we recalled to mind our former affliction and misery in war and its aftermath and therefore had we hope. That hope brought the nation nearer to God than it has been for a long time. Therefore we hope that further crises and fears and perplexities concerning not only war, but concerning our very survival in a world of declining trade and commerce, may bring us as a nation into His everlasting arms.

Professor Arnold J. Toynbee, in the *Survey of International Affairs*, 1931, has a very interesting comment on a similar situation. "In the face of an external menace," he says, "the human spirit can find relief in either endeavor or action. The onslaught of an overwhelmingly stronger human enemy can be resisted to the death; an act of God (by which he means the legally defined 'act of God') can be accepted with resignation; but when we feel that 'we are betrayed by what is false within,' we are apt to find ourselves spiritually paralyzed in face of the most deadly peril with which humanity is ever confronted."

Professor Toynbee was here dealing with the financial collapse of 1931, following the resignation of the British Labor Government on August 23, 1931, as officially declared by the Prime Minister. The latter date, you will remember, was published by me from Biblical and Great Pyramid prophecy thirteen months before, and the circumstances were defined from the same source. I also showed that the number 666, in Revelation 13: 16–18, symbolizes the ruthless domination of the power of money based on gold—and therefore relates to our present financial system and to our present world economy based on that system. Now, as I have stated, the Pyramid date for the beginning of *the period* of *intensive* judgment is

November 27, 1939. An interval of 666 days prior to that date began on January 30, 1938, when Hitler celebrated the fifth anniversary of his accession to power, and no doubt the termination of his own "five years' plan" of preparation. There followed the annexation of Austria, and recently what was undoubtedly an attempt to annex Czecho-Slovakia.

AN ACT OF GOD

Now there is a peculiar statement in Ezekiel 38:4, which refers to the leader of the Northern or European power at the time of the final world war, and of a real act of God, which precedes the conflict, and which compels the leader to alter his plan of operations. The statement is:

"And I (the Lord) will turn thee back, and put hooks in thy jaws, and I will bring thee forth, and all thine army . . ."

Does not this clearly mean that the original plans of the Northern Power would have led in one direction, and that an act of God compels the adoption of fresh plans which will lead in another direction? Since arriving at this interpretation I have confirmed it by referring to Professor F. Gardiner's annotation to this clause: "I will turn thee back." Professor Gardiner states that it is to be understood as meaning "turning away the wild beast from his natural inclination to the fulfillment of God's purpose," or as meaning "I will lead thee astray." Ezekiel shows what the new direction is. The new plan of operations eventually adopted leads to an invasion of Palestine, and Northern Africa. It is not therefore until Palestine is threatened that "the merchants of Tarshish and all the young lions thereof" are mentioned (verse 13) in opposition to the Northern Power. A war at the present time would have been another war in the West, whereas it is the purpose of God to have the inevitable final conflict settled in the Middle East. Putting "hooks in the jaws" of the aggressor, God forcibly compels the aggressor to finish the final war as God wills it should be finished. Professor Gardiner's annotation states that "hooks in thy jaws" is "an allusion to the ancient way of taking and destroying the crocodile, otherwise invulnerable to their arms." The allusion is apt as applying to current history.

THE FUNCTION OF THE AGGRESSOR POWERS

Now there is one declared purpose of God which is seldom mentioned in this connection, and that is that the chief function in God's plans for the aggressor powers is the destruction of the existing economic system and of the ruthless domination of the power of money, based on gold, in order to cleanse the earth in preparation for the Kingdom of Heaven on the earth. This would explain the significance of the 666 days' interval I have mentioned as preceding the beginning of the *intensive* period of Judgment. The 666 indication is merely symbolic of the significance of the events which occur during the 666 days' interval and does not signify that money-power or commerce will be destroyed during that interval. The people of God are commanded by Him to come out of the existing economic world order between June 25, 1941, and November 10, 1948, according to the Great Pyramid's prophetic indications. This implies a withdrawal from the Old World Order. Now the world number in Biblical Symbolism is 444, and an interval of 444 days ending at November 27, 1939, when the period of *intensive* judgment is indicated as beginning, commenced on September 9, 1938, when the British Government's attitude to Hitler's declared purpose was communicated to the German Foreign Minister. The declaration of this attitude prevented another war in the West. That would explain the significance of Ezekiel's statement, "I (the Lord) will turn thee back." We have yet to see in events as they develop how "the hooks in the jaws" are to operate. Many unexpectedly strange and sudden changes and realignments have taken place in history—particularly in our own generation—and here I am reminded that it is Dr. W. R. Inge's opinion that Germany and Soviet Russia will yet be united in purpose. This would be entirely in agreement with the prophecy of the 38th chapter of Ezekiel, and would serve to show that we can only begin to understand the trend of current events when we study them in the light of prophecy.

All that I have said this evening in relation to the development of current events, particularly regarding the latest crisis, is fully in accord with what I said from this platform a year ago. It was emphasized then that the final world conflict, in so far as it concerned the English-speaking peoples, was to be concentrated mainly upon the Middle East and not in the West, and statements were made which now, as an interpretation of prophecy, throw light upon the nature of the terms of future discussion recently hinted at by Herr Hitler.

COLONIES AND AGGRESSOR POWERS

May I therefore quote the essential paragraphs I had in mind when referring to my last year's address, as bearing upon the latest crisis, and as throwing light upon the future line of development. The paragraphs appear on pages 9 and 10, under the sub-heading "THE IN-GATHERING OF ISRAEL," in the reprint of the address. The text reads as follows:

"Now the ingathering of dispersed Israel and their restoration under a Theocentric form of government, which is to extend eventually to all nations of the earth, are events which constitute the outstanding theme of the Old Testament prophecies. This does not relate in any way whatsoever to the present conditions in Palestine, to the Jews there, to the problem of the Arabs, or to the British Mandate. These conditions are merely preliminary to and for the eventual purpose of concentrating the conflicting forces in the world mainly upon the Middle East, as, during the recent Great War, the conflicting forces were concentrated mainly upon the Western Front."

"In Old Testament prophecy, the time immediately preceding the final phase of the ingathering and restoration of Israel is the time during which Palestine, Libya, Egypt and the Sou-

dan (which is ancient Kush or Ethiopia) come under the influence or sway of the group or allied groups of aggressive world powers. The present year, 1937, with June 18–21 comprising the zero date, is defined as the date at which the resolution of world forces begins for the eventual consummation of God's purpose. That consummation comprises not only the ingathering and restoration of Israel, but also the extinction of the world forces of aggression and disorder, and the establishing of a new and righteous world dominion spiritually under our Lord Jesus Christ, with its political administration centered upon Jerusalem as the earthly counterpart of the Jerusalem Above. I purposely refrain from discussing the debatable details relating to the nature of our Lord's Second Advent."

"It is clear, however, that the time of the ingathering of dispersed Israel, according to Biblical prophecy, is identical with the time indicated in the Great Pyramid's prophecy for the ingathering of 'the people of God,' which ingathering, in the Pyramid's prophecy, is mainly associated with the destiny of the English-speaking people in the British Commonwealth of nations and the United States of America. It is equally clear that the British race must be vitally affected by Palestine, Egypt, and the Soudan coming under the influence or sway of any aggressive world power or combination of powers, and that the whole resources of the British Empire will be devoted to the emancipation of the territories affected."

"With the Soudan affected, the natural area for the concentration of those resources of the Empire would be in the dominion, colonial, and mandated territories of Africa south of the Equator, that is, below the southern limit of Italian Somaliland. From the geographical viewpoint of the Old Testament prophets these territories of concentration were beyond, or south of, the rivers of ancient Kush, or Ethiopia, that is, beyond the modern Soudan. The prophets therefore refer to the ingathering of dispersed Israel as taking place, and their return to Palestine from, 'beyond the rivers of Kush (or Ethiopia).'"

"Thus Zephaniah 3:10 states: 'From beyond the rivers of Ethiopia My suppliants, even the daughter of My dispersed, shall bring Mine offering.'"

"The difficult and imperfectly translated eighteenth chapter of Isaiah makes it clear that the call for the ingathering of the dispersed people Israel goes forth from 'the land . . . which is beyond the waters of Ethiopia,' inviting them to concentrate there for the re-occupation of Palestine. Isaiah here portrays swift vessels skimming rapidly over the waters, like the light papyrus boats of the Nile in his own day, taking off for every quarter of the earth carrying swift messengers to the dispersed people of Israel. In the concluding verse of the Chapter Isaiah makes it clear that the offering which is brought by dispersed Israel is the 'offering' or 'present' of *themselves* to 'the Lord of Hosts—to the place of the name of the Lord of Hosts, the Mount Zion.' The Great Pyramid's prophecy defines the period during which the call goes forth and the spiritual offering of dispersed Israel is made as the period of spiritual compulsion which extends from June 25, 1941, to November 10, 1948."

FLYING MESSENGERS TO DISPERSED ISRAEL

In the paragraphs quoted, I have referred to the difficult and imperfectly translated eighteenth chapter of Isaiah. The Rev. Dr. E. H. Plumptre, in his annotations to this chapter, states that "the phrase, 'beyond the rivers,' points, as in Zephaniah 3:10, to the region of the White and Blue Nile, south of Meroe or *Sennar*, and not far from Lake Nyanza." This is precisely where I have placed the land referred to. Dr. Plumptre further states that "The rivers are literally the affluents of the Nile that *intersect* and fertilize (not 'spoil' as in the Authorized Version) the hills and valleys of Nubia." Then again he states that the people referred to in the *Authorized Version* as "scattered and peeled" are, in a literal reading, "tall and polished." Both renderings "scattered" and "tall" are derived from the idea of "distribution" being conveyed. "Dispersed" satisfies the context. Similarly with the alternative renderings "peeled" and "polished," as the smooth surface of a peeled sapling, convey, in the light of the context "smooth of skin." "They were," Dr. Plumptre continues, "terrible then as they had ever been, a nation *that treadeth down its foes.*"

All this identifies the people referred to as *dispersed* Israel, and the prophecy itself as referring to the future. This is confirmed by Dr. Plumptre equating the place and circumstances of this chapter with those mentioned in Zephaniah 3:10: "From beyond the rivers of Ethiopia My suppliants even the daughter of My dispersed shall bring My offering."

Presuming, however, that the prophecy of the eighteenth chapter of Isaiah refers to events of Isaiah's own day, modern commentators and translators assume that the Message conveyed by the ambassadors or envoys from the land South of Nubia, is a message which they convey on their return to their own land from their mission overseas. Their difficulty in this case is due to the fact that they fail to see that the people to whom the message is sent are of the same race as the people who send the message. This further shows that the land which the rivers intersect and fertilize is not the land from which the envoys are sent but the land to which they are sent, "a green and pleasant land," which is the recognized native land of the race at the time to which the prophecy refers.

Again, one great initial difficulty has always been the initial word "Woe" of the prophecy, in the *Authorized Version*, this seeming to imply disaster for the people addressed. Here Dr. James Moffatt comes to our aid by translating the initial words thus: "Ah, land of wingèd fleets where the Great Nile flows, that sends its envoys overseas in light skiffs down the stream." These "light skiffs" are literally "vessels of bulrushes," being as Isaiah saw them similar in gliding action to the papyrus boats of the Nile in his own day.

These are clearly the units of "the wingèd fleets" mentioned by the prophet. We may therefore in the light of the newly recognized prophetic setting of the prophecy, and with a composite rendering from all the translations and commentaries which suit this setting, freely translate the eighteenth chapter of Isaiah as follows:

Ah! Land of winged fleets, south of the rivers of Nubia, that sends its envoys overseas taking off from the waters in the light winged craft of the fleets. Go! Swift messengers to your people overseas, a dispersed people and smooth of skin, a nation terrible from its beginning, which draws the line of conquest and treadeth down its foes, whose land is intersected by fertilizing rivers!

All inhabitants of the world, and dwellers on the earth, watch when an ensign is set up on the mountains, and listen when a trumpet is sounded.

For this is the word of the Lord to me.

"I will dwell in my resting-place, and will watch from there, calm as the clear heat in sunshine, still as dew in harvest-tide." For before the harvest, when the blossom is over, and the fruit becomes the full-ripe grape, He comes as the Lord of the vine-yard, lopping off the branches with a pruning-hook, and cutting away the tendrils. The foe which they represent shall be left as unburied carcasses to vultures in the hills, and wild beasts of the land. All summer, vultures will devour them and wild beasts all the winter batten on them.

Then shall a present be brought to the Lord of Hosts—a dispersed people, smooth of skin, a nation terrible from its beginning, which draws the line of conquest and treadeth down its foes, whose land is intersected by fertilizing rivers, a people brought as a present to the Lord of Hosts at the place where He is revealed, at Mount Zion.

Now consider again the parallel passages in Zephaniah 3:

Verse 9. "For then will I turn to the people a pure lip, that they may all call upon the Name of the Lord, to serve Him with one consent."

Verse 10: "From beyond the rivers of Ethiopia My suppliants, the daughter of My dispersed, shall bring Mine offering."

Verse 11. "In that day shalt thou not be ashamed for all your doings, wherein thou hast transgressed against Me: for then I will take away out of the midst of thee them that rejoice in thy pride, and then thou shalt no more be haughty in My holy mountain."

Verse 13. "The remnant of Israel shall not do iniquity nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid."

Then passing to Verse 20:

"At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

THE RETURN OF ALL-ISRAEL

The prophecy of Zephaniah is primarily addressed to the House of Judah at Jerusalem at the time of the prophecy in the reign of Josiah. But innumerable prophecies in the Old Testament describe All-Israel as returning—at least representatively—at the same time. Thus Jeremiah 3:18 (R.V.) states:

"In those days the House of Judah shall walk to the House of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."

Some authorities have therefore rendered Zephaniah 3:10 as follows:

"From beyond the rivers of Ethiopia shall men bring My suppliants, even My dispersed people, as My offering."

The "men" who bring the House of Judah, are the men of the House of Israel as has been made clear by our study of the eighteenth chapter of Isaiah, and the House of Israel comprises the dominant stock of the British Empire and the United States of America. That is why the mixed stock of that remnant of the House of Judah, known as the Jews, "walk to," as Jeremiah has phrased it, the home country, dominions, colonies, and mandated territories of the British Empire and to the United States of America, when they are driven out of the territories of the totalitarian states. Such have the assurance of the prophecy of Zechariah 3, in verse 19: "Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and *gather her that was driven out;* and I will get them their praise and fame in every land where they have been put to shame." In this connection, I am compelled to add that I am not forgetting the prophecy of "the basket of good figs" and "the basket of bad figs" (in the twenty-fourth chapter of Jeremiah). Of the evil figs of Judah, in verses 9 and 10, it is stated:

"And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whether I drive them."

"And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers."

RETURNING TREMBLING FROM THE WEST

Now whereas Jeremiah describes the return of Israel as *"from the north,"* Hosea says it is to be "from the west," and Jeremiah again directs that his prophecy concerning the restoration of Israel is to be "declared in the Isles afar off." Isaiah states that the return is to be from "the isles" in "the ships of Tarshish," and the eminent German commentator, Dr. Delitzsch, identifies Tarshish with the British Isles. Now the British Isles lie northwest of Palestine, the northern limit of Scotland being directly northwest of the southern limit of Palestine. In Hebrew, however, there is no equivalent for northwest, and a location northwest can only be described as in "the north" and in "the west," as the location of dispersed Israel is defined in the Old Testament. Let us examine our identification in detail.

Jeremiah, who, in Chapter 3:18, describes the return of Israel as "out of the land of the north," neverthe-

less in Chapter 21:10 says: "Hear the word of the Lord, O ye nations, and declare it in the *isles afar off;* and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." Hosea 11:10 then states: "They (Israel) shall walk after the Lord, who shall roar like a Lion; for He shall roar, and the children shall come trembling from the West." Isaiah 18:1, again, describes "winged fleets," as we have seen, in the days immediately preceding Israel's return. Flight in the air is also the theme in Isaiah's prophecy concerning the return. In Chapter 60:8, 9, he says:

"Who are these that fly as a cloud, and as the doves to their windows (or cotes)? Surely the isles shall wait for me, and the ships of Tarshish first, to bring Thy sons from far, their silver and their gold with them, unto the Name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee."

TARSHISH AND THE YOUNG LIONS

Here it is remarkable that, in the thirty-eighth chapter of Ezekiel, when the Northern Power invades Palestine at the time of the end, the land is inhabited, the cities are rebuilt, and yet unprotected, and "the merchants of Tarshish and all the young lions thereof" challenge the invader. This is where Dr. Delitzsch's unbiased identification is so helpful, having regard to the fact that "Tarshish" and "all the young lions thereof" in Ezekiel already provide a sufficient identification. As for Delitzsch's identification, it should be remembered that he wrote at a time when mechanical flight was unknown. Regarding Isaiah 60:8 and 9, he states:

"The prophet here turns his eye to the sea . . . The faith of *the distant lands of the West* is now beginning to work. These things thus flying along like clouds and doves are ships, with those of Tarshish *from the farthest extremities of the European insular quarters of the globe at their head—i.e.,* acting as the leaders of the fleet which is sailing to Zion, and *bringing Zion's children from afar.*"

There can be no doubt as to the meaning here. The return of Israel is from the West of Europe, and in particular from those islands which lie off the Western seaboard of Europe, namely the British Isles, which are thereby identified as the "isles of the West" and "the isles afar off" mentioned by the Old Testament prophets as the new homeland of dispersed Israel.

To understand this vital identification gives one the ability to understand the plain meaning and intention of all the Old Testament prophecies and promises concerning Israel, and to understand how during current times, as Archbishop Lord Davidson and Lord Baldwin have realized from the experience of their own responsibilities, God is guiding our race to be His servants during the current times of crises. We may therefore rest assured that through all the times of fear and trembling that lie before us, until we racially submit ourselves to God, we are afforded His protection, and are guided by Him, not to effect our will but to carry out His purpose. We must therefore be resilient in trouble and steadfast, and continue to act, in the words of Lord Baldwin, as "the shock-absorber of the world." This message of the Old Testament is also the message of the Great Pyramid's prophecy. In the latter our race is represented as under Divine Protection from 15th September, 1936, to 20th August, 1953, during which period, it is indicated, is to occur those things of which our Lord spoke:

". . . distress of nations, with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth . . ."

And the symbolic instruction of the Great Pyramid for this time is identical with that of our Lord's words:

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

* * *

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The Loyalty of the Membership of the Federation is pledged to Jesus Christ, the Incarnate Word, the Redeemer of Israel, the Saviour of Men, the King of Kings, Lord of Lords and the only Ruler of Princes; and to the Bible, as the everliving written Word.

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1—"To make known to the sons of men God's mighty acts and the glorious majesty of his Kingdom." Psalms 145:12.
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3—To proclaim the truth regarding the origin and early history of the Covenant Race and Celto-Saxon people, whether within the English-speaking countries or elsewhere; and to prove their identity with Israel.
4—To show that God Almighty has placed upon the before-mentioned peoples an unchanging and irrevocable charge and responsibility, in that they are called to act as His servants and His instruments in preparing the way for the establishment of the Kingdom of God on earth. To show that the only solution to the world's unrest and distress is to be found in the Divinely-given Constitution, and that this restoration is a necessary preliminary to disarmament, Universal Peace, and to all the manifold blessings of the Reign of Christ.
5—To establish as a fact that the said belief is supported and confirmed by the Holy Scriptures and in particular by the prophetical portions thereof and by historical events.
6—To co-ordinate and strengthen the work of believers in the Israel truth.
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