FEBRUARY 1939

DESTINY

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Concerning this Magazine

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.

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Blind to Realities

THERE are men who question the accuracy of prophecy because immediate fulfillment is not apparent to them. Twenty-six years ago we entered a period designated in Pyramid symbolism as "The Turning of Things Upside Down." The Great Pyramid defined this period as beginning on March 12, 1913, and extending to November 27, 1939, which is the chronological length of the Subterranean Chamber — one hundred feet under the base of this monument.

It was more than a year after the world entered this designated period before people became aware that a change of times was in process. Even then men considered the World War but an incidental disturbance after which normalcy would again be restored. But by 1913 events had been planned in the secret councils of nations which were destined to prevent such a return.

When we review these momentous years we have certainly been traversing a period that has completely fulfilled Pyramid symbolism regarding the predictive activities of these times. Only the man blind to realities would think of denying the accuracy of fulfillment in the light of these happenings.

Politically, Continental empires are a thing of the past while parliamentary governments have passed away. Dictators have come to power with a domination and form of tyranny that would put to shame the leaders responsible for the persecutions of the Dark Ages. We are witnessing men in power who are worse than gangsters controlling governments.

The freedom of the press has been destroyed, liberty of speech is gone as well as the rights of property and personal safety; for let us not forget, for our own good, that with the destruction of property rights, human rights, even to life, pass away.

During these twenty-six years we have witnessed such changes in economic stability as men would never have believed possible had they been told before. The lack of confidence and the uncertainty in business has turned what in the past would have been considered safe investments into highly speculative activities. The turning of things upside down is definitely in evidence in our whole economic troubles.

Religiously the adoration and reverence formerly given to God are now lavished upon Communism, Fascism, and Naziism by millions of their adherents. Even war has been declared upon God and His Son in the desire to destroy the Faith. In these three phases of evil activities (each swiftly following the other in its rise to power) we have manifested the three unclean spirts, like frogs, whose noisome croakings are preparing the world for the Battle of the Great Day of God Almighty.

When one seriously considers the revolutionary changes that have occurred in the political, economic and religious activities of man, the Pyramid symbolism of turning things upside down is the only expression that adequately describes these tremendous changes.

Lest we forget, these same years have witnessed the terminal of Gentile activities, the close of the treading down of Jerusalem, and the passing of the gold standard — each at the respective end of a measured period of 2,520 years. Do these things just happen?

The story of the fulfillment of prophecy in minute detail as the current happenings of the last twenty-six years rewrote these ancient predictions in world activities, would occupy the pages of a good-sized volume. The above, however, should be sufficient to demonstrate the foolishness of those who belittle prophecy and question the guiding hand of a Divine Providence in the affairs and activities of men.

This year 1939 brings to a close these twenty-six years of disturbances. But, if the subterranean shaft which follows indicates, as some seem to think it does, the beginning of the annihilation of evil, then we are about to enter an epoch of such intensive activities that it will try the stoutest heart, even those who have not been overmuch disturbed by the events of the last two decades. However, the closing scenes of the old order will bring hope to those who look for the coming of the new, when gangsters, evil men, movements and organizations will be no more.

Danger Ahead

MAY God deliver America from the evil days in which we live! They that hate us do reign over us. False propaganda and controlled publicity through the press and over the radio have prevented the representatives of the people from knowing the true temper of millions of our citizens. A popular radio commentator speaks no more and others dare not express their full convictions. Why?

Has the standard of Americanism fallen so low that there are no men of the stock of our forefathers capable of holding high positions in our land? Must we sit quietly by and acquiesce in the appointment of men to positions of power and authority over us who have no real love for our institutions and the American form of government? We are certain that a day will come when those responsible for betraying our people will have to face the aroused fury of an indignant but righteous nation.

It is with apprehension we note movements on the part of our official leaders that would provoke war; in fact, indications are not lacking that they desire war. We are well aware that for their purposes war would be

very convenient. It would give them dictatorial powers, enabling them to control the press, suppress free speech and peaceful assembly and, under bills already passed by an unsuspecting Congress, enslave this whole nation with an iron rule that would outdo Hitler.

If we thus lose our liberties the people have no one to blame but themselves. They have the power, the might and the means of changing all this before it is too late. Men and women of America, how long are you to wait before you awaken to these dangers? We are now face to face with the third and greatest crisis ever confronted by our nation. This is made especially so because of the subtlety of the program now confronting us.

What Is Americanism?

WE need a restatement of true Americanism in terms so definite that there can be no equivocation. Today we have men aspiring to public office who loudly proclaim their adherence to the principles of Americanism, who are definitely known to be in opposition to those whom they recognize as patriotic. Such but give lip service, using a term, the true definition of which they cannot accept. Patriotism is synonymous with our understanding of what is meant by real Americanism.

Any man who belittles patriotism, regardless of what he may profess, is unworthy of trust and is not a real American. True Americanism cannot be separated from the principles advocated by a patriot. Who, then, is a patriot? It is a man who loves his country and zealously supports and upholds its institutions and interests. It then follows that patriotism is love and devotion to one's country. It brings obedience to its laws and promotes its welfare.

The man who partakes of the blessings and privileges in this land of freedom and is not a patriot is dangerous, for he is a potential destroyer of the very institutions that gave him freedom. Let us check men by these qualifications of patriotism as to their standard of Americanism. When we demand three essential things in those whom we honor with place and position we will preserve its institutions and our freedom. The three can be summed up in the statement, "For God, home and country." Where the love of these three exists, there can be no tyranny within nor aggression without.

Evasion

IT is a known fact that the average American citizen fails to follow through and is prone to accept promises for performances. Hence, we have political campaign promises seldom ever carried out in practice, and the public forgets. This has been very noticeable of late in an analysis of the utterances of public men.

In this same category is the answer of questions in terms that to one person mean one thing and altogether something else to another. For instance, the modernist can and does use the same terminology as the fundamentalist and appears fundamental until he is compelled to define the meaning of his terms.

Then there is the evasive answer to a direct question. This was clearly apparent in a recent question put to a Presidential appointee to the Supreme Court. He was asked by a Senator, as reported in the press, "Do you believe in the doctrines of Karl Marx?" Though he did not answer yes or no, he was applauded because he said, "Senator, you've never taken an oath to support the government of the United States with less reservation than I have, nor do I believe that you are more attached to the theories and policies of Americanism than I am." He evaded the issue and the doctrines of Karl Marx perhaps are his idea of the theories of Americanism. The Senator failed to get an answer to his question and the public failed to see that it had been evaded. Such an evasion is an affirmation. If a candidate cannot definitely say *No* to such a question, he is unfit to sit on the bench of the highest tribunal in our land.

We live in a day of evil propaganda and dishonesty. Evasion and trickery for the purpose of deceiving have materially contributed to the chaos afflicting our nation and the world.

Prophecy

THE question is often asked, Did any one know from prophecy that the event was to occur prior to its happening? While it is a fact that prophecy is given for the purpose of identifying events, yet there are many cases on record where accurate details of coming activities have been clearly understood by prophetic students.

The following is a published statement in the September, 1910, issue of *The Our Race Quarterly*, page 41, quoting a previous statement by Professor Totten published by him in his News Leaflet for April, 1907, page 11.

"The expiration of the 2520 solar years of the expatriation of the Jews, and the treading down of their city, runs out in 5926 A.M., or 1928 A.D., and this will be 12 years beyond the 1335 of the Hegira, the era of the Mohammedans, who now are in active possession of the Holy City (Dan. 12:12), and are doomed to lose it when the times of Edom end. It seems to me to be inevitable that they will have ended by October 28, 1916-October 17, 1917, the 1335 Mohammedan year of activity. Truly is "Edom" the "sick man of Europe." . . . All nations forget that "the Controversy of Zion" is one that God Himself is to solve, with all the nations, in the coming final conflict; and that the title deeds will be turned over to the rightful heirs—the whole House of Israel, Our Race! with the Jews in established recognition in Palestine!"

The fall of 1916 to that of 1917 was the final year of Edom's activity made inevitable by the events of the World War. It resulted in Jerusalem falling to Our Race and today the return of the Jews in sufficient numbers to justify Professor Totten in his clear analysis of prophecy. Not only that, but we are fast approaching the final and last great conflict, now in evidence as nations prepare for war, which conflict will once and for all settle the issue, "The Controversy of Zion."

The Throne in the Kingdom

HOWARD B. RAND

IN our last issue of DESTINY the Kingdom was defined. We saw that it was formed at Mount Sinai and is none other than the house of Jacob. The Angel in the annunciation to Mary declared that this is the Kingdom over which Jesus is to reign. These facts are so clearly set forth in Scripture that only one who refuses to accept Biblical evidence will oppose this fundamental teaching of the Word.

It is also definitely taught by all the prophets that the Kingdom will ultimately become fully controlled in all its operations by the power of the Spirit. Then will be fulfilled Isaiah's remarkable prophecy addressed to the Kingdom, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." (Isaiah 60:1).

Before that day can come Jesus Christ will have taken over the Throne of His father David. That Throne must of necessity be a seat of authority and power in a Kingdom. At present it must be functioning with a man of the line of David sitting upon the Throne. Let it be definitely understood that no throne can exist apart from a Kingdom. It ought not to be necessary to make such a statement, but because men have declared that the kingdom is spiritual they also have taught that the Throne of David is something apart and separate from a Kingdom. This leads to the erroneous declaration that Jesus Christ will bring the Throne with Him. He is not coming to bring a throne, for a throne cannot exist apart from the Kingdom, but to take a throne already in an existing kingdom. When he ultimately takes that throne He will occupy the highest seat of authority in the Israel Kingdom.

Wherever the House of Jacob is located there must be the Throne of David. It is as ridiculous to declare that the Throne is in heaven, as some do, as it would be to declare the House of Jacob is there because it is His Kingdom. The Throne of David was first established over all Israel, then over the House of Judah and afterwards transferred to the House of Israel forever. At the present time that Throne must be found where the House of Israel is functioning as a Kingdom.

When Israel was organized into a Kingdom at Mount Sinai God Himself became their King. The people of the House of Jacob were the citizens of that Kingdom. The commandments, statutes and judgments became the constitution and laws of the Kingdom which the people were admonished to administer in justice and equity that it might be well with them always. Geographically, at that time, the Kingdom was located in the wilderness around Mount Sinai.

A DAY came when Israel clamored for a King in Palestine like unto the nations around them. Now God had promised that through Judah would come a line of rulers and kings. "The sceptre shall not depart from Judah, nor a law giver between his feet, until Shiloh come; and unto him shall be the gathering of the people." (Genesis 49:10). This prophetic forecast was to be fulfilled in the line of Judah. It looked forward to the final triumphant return of Jesus Christ when peace would be established throughout the world.

These facts were known to all Israel. In the days of Samuel the people demanded a king. It was impossible as yet for God to fulfill this promise made to Judah for He could not violate His law. The reason that a king could not yet be chosen of the line of Judah was because Judah's two sons, Pharez and Zarah, were born out of wedlock. Because of this ten generations must pass before the promise could be fulfilled (See Deuteronomy 23:2).

Israel had rejected God in their refusal to wait and their impatience brought them a king from the tribe of Benjamin which resulted in increased, rather than diminished, suffering during his reign.

David, the tenth in generation from Pharez and of the tribe of Judah, was the first chosen of God in fulfillment of the promise made to Judah (See Ruth 4:18-22 as to the number of generations).

During David's reign the prophet Nathan was sent to the King to establish through his house the promise that had been made to Judah (II Samuel 7:16). Three unconditional promises were made to David:

1st. The Continuity of his House.

2nd. The Endurance of his Kingdom.

3rd. The Perpetuity of his Throne.

The very fact that a throne is a seat of authority in a kingdom to be occupied by a king means there can be no perpetuity to a throne unless there be an enduring kingdom. In order that David might be assured of continuous reign over the kingdom God promised the continuity of his house, or else there could be no Throne of David for Jesus Christ to receive at His coming.

While David and his sons occupied the Throne in Israel it was a recognized fact that that Throne was the Lord's. Just before David's death he reiterates the facts, "Howbeit the Lord God of Israel chose me before all the house of my fathers to be over Israel forever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel." (I Chronicles 28:4).

David certainly knew of what he spoke regardless of the disbelief of those who hold that God failed in His promises. God never fails but men have failed to recognize facts and accept the truth. David's house

is in existence, his Kingdom is functioning and his Throne is established over that Kingdom today, as promised.

When Solomon, David's son, came to the Throne the account declares, "Then Solomon sat on the Throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him." (I Chronicles 29:23). It then follows that the Throne of the Lord is the seat of authority in Israel at present occupied by a king of the line of David.

A part of the kingdom was taken from Solomon's son because Solomon had sinned. But it was not all taken away for David, His servant's sake. The Throne of David continued to function. In the dark days of trouble, when it seemed to many that God had forsaken them, the Lord said through Jeremiah, "David shall never want (or be wanting) a man to sit upon the throne of the House of Israel." Note carefully the transfer is now being made from the House of Judah to the House of Israel. In order to make this assurance doubly certain to those addressed through Jeremiah, God declared, "If ye can break my covenant of the night, and that there shall not be day and night in their season. . . . Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob." (Jeremiah 33:17-26).

What about it? Do we still have day and night? You must then accept the facts of which the continuation of day and night is a sign. The original covenant with day and night was, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Genesis 8:22). Because this is still in force the House of David is at this very writing occupying a throne which is a place of authority over the house of Israel in the earth today. *Find Israel and there you will have a Throne occupied by an unbroken line of Kings from David to the present ruler sitting upon that Throne.*

IN the process of time the Saviour was born of the House of David. This was David's Greater Son who in the fullness of time will take over the Throne from the earthly sons of David who have kept it in perpetuity until the present day. Without this continuity of the line of David, active and ruling upon the Throne of David, it would be impossible for God to keep the promise to give unto His Son the Throne of His father David. As surely as there can be no throne without a kingdom there can likewise be no Davidic Throne without a line of David occupying this seat of authority in a kingdom.

We have, and can follow, the history of the House of David moving from Palestine via Egypt to the Isles of the Sea. Here in the Emerald Isle Tea Tephi, the ward of Jeremiah, married Heremon or Arch-King Eochaidh. She is called the daughter of Lughaidh, an Irish equivalent of Beth-el. Here in *Bethel* we have a reference to the stone of Destiny, or Lia Fail, now resting in the Coronation chair at Westminster.

From this marriage comes the present Royal House of Great Britain. We know also that the Anglo-Saxon peoples are the House of Israel. Here, then, in the Isles over that house was established the Throne of David. Israel, or the Anglo-Saxon peoples, have been a light to the world bringing peace and justice to the oppressed and down-trodden under equitable laws of administration. They have ever held high the torch of true liberty and are yet to be used by God to bring about universal peace when His Son comes to take over the Throne of His father David and reign over the House of Jacob forever. Then will come the spiritual birth of a people, who, blind to their identity and origin, are yet being used to fulfill a God-given mission in the earth today.

"Now endless order and Peace shall spread
O'er David's Kingdom and Throne;
To build and secure by Justice and Right,
From now to eternal Time!
This, the power of the Lord of Hosts will do!"

(Isaiah 9:6, F.F. Translation)

What Think Ye of Christ?

H. PERCY BLANCHARD

THE scene is that of Jesus in the Temple. Surrounding Him, a group of scribes and Pharisees ply Him with questions, seeking to entrap Him, to encompass his death. These men are the leading dignitaries of the Jewish church, men who have studied closely and diligently the Scriptures. But their pride and sordid mental bias have woefully warped their judgment and colored their expectations. Uppermost then in the mind of the whole nation was the expectation of the Coming One, the "Messiah," or, in the Greek word, the "Christ."

This question by Jesus in reply was not hurled at his persecutors as a missile to confound them. It comes from a heart of tenderness, a question worthy of their profound meditation; for it is fundamental to a true interpretation of the "Hope of Israel."

If the Prince of Wales* and his brother came on a visit to America, and an ignorant stranger asked, "Who is this Prince of Wales?" it would not be sufficient to tell of his winning manners, his horsemanship, his exploits as a hunter, a fine fellow and a good sport. It would not be a proper reply even to say that he was son of the king, for this fact also

*NOTE:—This was written before King Edward VIII came to the throne.

applied to his royal brother. All these statements might be true, and yet would not answer the real question. One must turn to British history. There he discovers that a "Prince of Wales" as such is heir to the British throne, and upon the death of the reigning monarch will become king.

The looseness of definition frequently attached to the term "Jesus Christ" is unfortunate. To many, this is merely a double name, like Simon Peter. But a moment's reflection will show that "Jesus" is the name designation given to this God-man, while "Christ" is a definite title that refers, and refers only, to the Coming One as promised in the Old Testament, the *Messiah*.

"What think ye of Christ?" was then an impersonal question. Totally different would it have been: "What think ye of Jesus?" The Gospels tell us much of Jesus, but comparatively little of Christ. On the other hand, Paul gives us but few details of Jesus; his whole message is concerning "Christ," or, for definiteness, of Jesus Christ. One must go to the Old Testament to study in detail "Christ" the *Messiah*. Painted upon the background of Israel, Christ the Messiah is the prominent portrait of the ancient Scriptures. All these old prophecies, literally construed yet ambitiously contorted, fed the vanity and cupidity and enmity of the rulers of the Jews, who in the anticipated event visualized themselves then lording it over their present masters, the hated Romans. Equally literally appeared their Messiah as despised and rejected of men, giving His cheek to the smiter, the sacrificial Lamb slain for the sins of the world. This portion, however, they spiritualized as typifying their own downtrodden Jewish nation. Unfortunately, the present-day reaction to this interpretation has been to completely reverse the situation.

Now, Jesus evidently made no effort to combat or deny the literal interpretation of Scriptures — the glorious reign on earth of a visible Messiah, the King in a particular sense of Israel. So the angel Gabriel understood it when he stated to the virgin: "The Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever." It is distinctly not the throne of Caesar Augustus, emperor of the known world, but the throne of David, the throne then over Israel.

The Disciples cherished these same anticipations; and Jesus, instead of suppressing them, added to their expectations. Jesus does not deny this literal interpretation of Scripture, the vision of the glorious reign on earth of a visible Messiah, King of Israel and paramount Ruler of the nations. Not only does He refer to Himself on this throne, but He promises to His apostles that they also shall sit upon twelve thrones judging the Twelve Tribes of Israel, in the "regeneration," in the age to come. But Jesus puts in orderly sequence the events foretold first, it is "ought not Christ to have suffered," and then this is followed by, "to enter into His glory."

So vivid was the expectation of the Apostles, that, at the Last Supper, they actually quarreled as to their relative precedence on these thrones. To them it was supposedly but a matter of hours till their thrones would appear. True, Jesus in His parable of the nobleman going away to receive a kingdom and return, hinted at a postponement of this manifestation. The crucifixion worked an evident postponement; and this postponement was part of the lament of the disciples on their way to Emmaus. So, with the Disciples, it was not a loss of their expectations, but the date of their materialization that now held their thought. Hence their last question to Jesus on earth:—"Lord, will thou AT THIS TIME restore the kingdom of Israel?" In consequence, the reply is confined to the time factor of the query.

The Apostle Peter also cherished this hope. At Pentecost, speaking of the Messiah, Peter says, quoting God's promise to David, that of the fruit of his (David's) loins, *according to the flesh*, He would raise up Christ to sit on his (David's) throne. And again:—"And He shall send Jesus Christ *which before was preached unto you*, whom the heaven must receive until the times of Restitution of all things which God hath spoken by the mouth of all His holy prophets." Peter thus does not repudiate nor "spiritualize" the Messianic prophecies.

So Paul, the Apostle to the Gentiles, cherishes this same hope. Not only so, but he bluntly tells the Ephesian Gentiles that by birth they were "aliens from the commonwealth of Israel, and strangers from the promise, having no hope." Nationally, being outside of Israel, they had neither claim nor rights upon and to the promises given to Abraham and so repeated time and again and confined to Israel the nation. But the door was not now closed. Christ had opened a way of entry into the favored-for-service family of Abraham; for Paul hastens to add that when the Gospel was offered to the Gentiles under the new dispensation, these Gentiles accepting Christ thus became joint heirs with Christ, became nigh, were adopted, and became fellow citizens, and shared in the Covenant promises made to Israel. As one studies Paul, it was not a question of the fulfillment literally of the Messianic Promises,—of this he had no doubt. It was the "waiting" in earnest expectation, the "henceforth" at His appearing. Paul in anticipation sees Christ eventually ruling in person upon the earth, taking over the earthly kingdom even in its corrupt state, and finally eradicating evil; "for He must reign till He hath put all enemies under His feet." *This, the Messiah, is the Coming Dictator.* He comes as promised, not a great Hebrew replica of Imperial Caesar, not a Mussolini however benevolent he might be; but the promised Messiah comes not only as the Prince of Peace, but as the Son of Man—the Son of God. The dominant question which to the Pharisees held in its right answer the solution to all their difficulties was decidedly not what was their opinion as to JESUS, of His life, of His example, His miracles, His sayings; but it was that searching interrogation: — *"What think ye of the Christ?"*

An Interview with Leon Trotsky

ERIC B. de PENDLETON

"*AND I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.*"—REVELATION 16: 13, 14.

It is significant that the pouring of the vial by the sixth angel took place at the time of the Armistice, which marked the entire collapse of the Babylonian succession of empires. It began with Nebuchadnezzar, king of Babylon, with whom Almighty God vested the right of world administration for 2,520 years, which corresponds with Israel's displacement for seven times on account of national rebellion and apostasy.

Our Lord declared that the treading down of Jerusalem would be the mark identifying this particular period in history. It began in 604 B.C. and ended in 1917 A.D. In the year 1889 Dr. Aldersmith, who collaborated with Mr. Davidson in producing that monumental work on the Great Pyramid of Gizeh, wrote in a book entitled *The Fulness of the Nations,* these remarkable words: "Those who now laugh at us will have their eyes opened when they see Britain as the lost house of Joseph delivering Jerusalem from the Turks in 1917." The deliverance of Jerusalem marked the end of the times of the Gentiles, for on the eleventh hour of the eleventh day of the eleventh month the Armistice was declared. The drying up of the Ottoman (Turkish) empire, symbolized in Revelation 16: 12 as the Euphrates River, is the fulfillment of the pouring of the sixth vial.

As a direct result of the world-wide upheaval and the chaos produced by the great war, three evil, alien, devilish forces were liberated from the dead body of European imperialism, to engage the whole world in strife, which will culminate in the final battle of the Great Day of God Almighty, erroneously called Armageddon. It was in those days that Communism, Fascism, and Naziism were born. Conceived in iniquity, born in blood, nourished by revolution and mass murder, these forces are also operating in the United States of America to plunge this country into an orgy of revolution without precedent in history.

The writer was in Mexico City recently and had the unique opportunity of conferring with Leon Trotsky, exiled Russian leader, one-time master of the Soviet Union, and some of his remarks are very illuminating from a Biblical point of view.

The interview was arranged partly by chance, and partly through the co-operation of the *Toronto Daily Star* and the *British-Israel World Federation.* The great exile was dressed in a dark gray suit, and his mass of snow-white hair and thin goatee beard made him appear somewhat bizarre, while his deep magnetic eyes glowing like coals of fire made me realize that I stood in the presence of one of the world's most remarkable men, whose giant intellect and genius were behind the downfall of Czarist Russia and the rise of Bolshevism.

In answer to my questions he said that Japan had taken a suicidal position, and it was but a question of time before she would collapse in much the same way that imperial Russia fell in 1917, and that both Italy and Germany were doomed.

"Mr. Trotsky, when do you think war will break out?" I asked.

He quickly replied, "I do not know. There is not a statesman in the world who can answer that question, but war is inevitable."

Asked his opinion of Stalin, he said that Stalin represented capitalism but so far had managed to control the masses, while all outbursts of revolution had been, and are being, ruthlessly suppressed by military tribunals and the O.G.P.U.

"Will Stalin join with Hitler?"

"At the moment there are no signs nor indications," said Mr. Trotsky, "but I would remind you that in 1932 Germany signed a secret treaty with the U.S.S.R. at Rapallo. Early in 1933, soon after Hitler came to power, Stalin offered a pact with Hitler, which was rejected by Hitler." He added that in the event of a major war Russia would go down.

Now Ezekiel in the 38th and 39th chapters clearly states that Germany and Russia will go together in the final drive on Jerusalem. Prior to 1933 all the master technicians and military commanders in Russia were Prussian Germans. Although in 1937 Stalin and Hitler were hurling diatribes and denunciations at each other during military maneuvers, it is significant that Moscow was ominously silent during the Czecho-Slovakian crisis. If she were sincere she would have shown her boasted strength, which leads to one of two conclusions—either the Soviet is too weak, or else there is a secret understanding between the two powers. As a result of the Austrian and the Czecho-Slovakian crisis, the way is now open for Hitler to go east and south. The other day the writer had an interview with a former Russian count, a field marshal in the White army who knew both Lenin and Trotsky in the old days, and he stated that the Ukraine is in a state of revolt and is in the main pro-Fascist.

Mr. Trotsky is guarded day and night by the Mexican police, who are Fascist practically to a man. The Fascist and Nazi organizations control the government, police force, and the army. It may be that Trotsky is secretly working with Fascist organizations to wreck Stalin's regime, and that the only way Stalin can prevent that, short of a war, which according to Trotsky would be suicidal, would be to make an alliance with Hitler against the British empire.

Rachel's Tomb

A Reverie

By THOS. W. PLANT
F. R. E. S.



This illustration of the Tomb of Rachel, the grandmother of Manasseh, should be exceptionally interesting to the "People" of the U. S. A. In DESTINY *for October, 1937, on page 16, Mr. Plant gave the geographical and historical evidences that the early settlers in America, the Virginians and the Pilgrim Fathers, were the two halves of the divided Tribe of Manasseh. Two localities in Palestine, two in England, and two in America, and always in the same relation to each other—the one southwest and the other northeast.*

WHEN editing *The British-Israel Herald* it was my custom each month to have what I called "Our Jewish Page." Naturally the subjects were quoted from Jewish sources, and what delightful "texts" were ever ready at hand, never was there any scarcity of suitable matter. These quotations dealt with ancient and modern Jewish history, their Talmudic traditions, and their attempted expositions of prophecy in relation to Palestine in these Latter Days—but always without Northern Israel of the Ten Tribes.

The necessity for our Anglo-Saxon-Israel dissection of Bible prophecy and history was apparent every time.

Twelve years ago, in January 1927, my choice of a subject fell upon this graphic description of a visit to the Tomb of Rachel, from the pen of Julian L. Meltzer, which appeared in *The Jewish Chronicle* of October 15. It was a delight to read it in its entirety, but it is too long for full quotation.

We arrive at the tomb, which our narrator described as "a typical domed cottage of the East," and, entering with him, we will let him describe the interior, and listen to his own personal reflections on the death of Rachel, and the prophecies that cluster around her name, made from his personal and Jewish standpoint:

"The dim interior of the Tomb is seen through a low-arched doorway. Investigation proves that ventilation and lighting are provided by a dusty skylight and a small lattice window. The walls of the interior are covered with carpets, notices, tablets placed by the pious in memory of their lost ones. A perpetual lamp burns high over the huge stone that covers the grave; a chandelier contains flickering nightlights that are replenished and never fail; shabby sofas line the wall; slots built into the brick invite alms for the needy; a *parochas* covers a wall niche containing Scrolls of the Law; a gilt cushion supports the head of the warden, reclining at ease upon a sofa and expounding the inner mysteries of the Tomb with one hand only.

"Musty the interior may seem, but there is that sanctity hovering over it that the dim light serves to enhance. One pauses here to reflect: 'And Rachel died, and was buried in the way to Ephrath, which is near Bethlehem . . . And Jacob set a pillar upon her grave; that is the pillar of Rachel's grave unto this day.' Unto this day! There indeed stands the pillar, the huge stone over the resting place of the Mother of Israel, who begat sons to found mighty nations. 'And God appeared unto Jacob again . . . and said unto him, be fruitful and multiply . . . a nation and a company of nations shall be of thee, and kings shall come out of thy loins.' Here indeed it is the true site for a lasting memorial to a great woman, to the woman whose 'voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not; thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded; saith the Lord; and they shall come again from the land of the enemy . . . thy children shall come again to their own border.'

"They have come and they are coming. No longer shall Rachel lament. And here, in the quiet sanctuary which is worshiped in homage to a great woman, a redeemer, re-

poses the eternal spirit of Israel—that Israel for whom Jeremiah promised a new coming to their land, a prophecy that nigh forty centuries have outlived.

"Reflections such as these occupy us in that lonely peaceful retreat near Ephrath."

HAVING, in imagination, remained with our Jewish pilgrim while he pondered on these prophecies, surely we may in the same spirit of reverence to this sacred past be permitted to indulge in *our Anglo-Saxon-Israel reverie* on what he calls to mind.

Let us consider the events of her life and death, and then we will examine the prophecy that Jeremiah spoke, and to which he refers.

THE MUSINGS OF MELTZER

In these Jewish musings in Rachel's tomb we have an excellent example of "the blindness in part which was to happen unto Israel (Judah-Israel) until the fullness of the Gentiles (Ephraim-Israel) (Genesis XLVIII) be come in." Why should a Jewish gentleman meditate in this wise in the tomb of Rachel?

RACHEL WAS NOT HIS ANCESTRESS!

His ancestor was Judah, the son of Leah, who was the sister of Rachel, so he could not be descended from Rachel (the sister of his mother)! Rachel's two children were Joseph and Benjamin. Ephraim and Manasseh were the sons of Joseph, inherited their father's double portion, and were given full tribal equality with the descendants of their eleven uncles, among whom were Judah and Levi, two of the six sons of Leah.

When Solomon's united empire was divided into Northern Israel and Southern Judah, Benjamin was *lent* to Judah and Levi, because Jerusalem was in their territory, and Benjamin escaped later (according to prophecy) and joined the migrations of Ephraim who "*followed* an east wind" and therefore traveled west.

We are told it was Rachel "who begat sons to found mighty nations" and we ask: Where are they? Certainly they are not to be found in Jewry! This ever-present Divinely-inspired dissection in prophecy totally prevents them from being Jews. We press for an answer to our question: When and where have the Jews evolved into "a nation and a company of nations"? And in addition it is necessary to find "the Great People" promised to Manasseh, the nephew of Judah, in Genesis 48:19.

GOI—PLURAL, GOYIM

This Hebrew word for nations is *Goyim*, which implies *outside* Palestine, and *not* under Mosaic law, and therefore *not* Jews.

A few weeks ago in conversation with a Jew and his daughter, I used the word "Goi," and asked if that were their Hebrew word to describe me, and if its plural "Goyim" would refer to the English.

"That is so," they assented.

Therefore, a nation (Goi) and a company of nations (Goyim) cannot under any circumstances refer to the Jews from Judah and Levi, nor can it be expected to evolve in their history. But this promise of multitudinous seed (Goyim) was definitely given to the two grandsons of Rachel, namely Ephraim and Manasseh —the sons of Joseph.

RACHEL

"The mother of Israel, who begat sons to found mighty nations."

Logically, this remark can only mean that it was Rachel's children who were to be the ancestors of mighty nations. The sons of Rachel were Joseph and Benjamin, and Joseph's two "tribal" sons were Ephraim and Manasseh.

But history does not record any such expansion into a group or company of national units from these three Tribes while in Palestine.

There was not room in Palestine for the residence of mighty nations. The word "nations" is plural, and although, after the death of Solomon, there were two nations in Palestine for 230 years, they could not be called "mighty" when compared with the far mightier nations of later ages and of these "latter days." But why and how do we try to discover these children of Rachel in present-day history?

WHY?

To the first question "Why?" the answer is simplicity itself, namely, we have a great desire to find out if there is any real predictive value in these prophecies. May we—dare we —expect to find them being literally fulfilled?

If they are, then Jehovah is in control of the history of Rachel's sons and grandsons down to the present day.

Ferrar Fenton translates Isaiah 44:8—

"You are My proof
no God exists but Me."

This means that the separate histories of Israel and Judah are the proof of the control of events by God.

HOW?

THE next question is *"How?"* How do we skip the intervening centuries dividing Old Testament times from present-day history? Can we give any reason for this jump of 2,500 years?

The Tribes from Rachel, under the leadership of the Tribe of her grandson Ephraim, were made to sin the great sin of idolatry. It was the state policy of the kings of the northern ten Tribes of Israel. Because of their idolatry they went into their Assyrian captivity 130 years before the Jews went to Babylon.

They were to be punished for 2,520 years, reckoned from 721 B.C., the date of their leaving Palestine, which brings us to 1800 A.D. These are the *seven times of prophecy and punishment.*

Since that date we have witnessed the colonial expansion of the English-speaking peoples. But prophecy stated that this would happen "after we (Israel) had lost that other." So we could not—and did not—expand until after we had lost the U.S.A., which also had its sea-to-sea expansion contemporaneously with the British colonial growth.

AN ANTIQUE PHRASE

Then God "brought back the captivity of His People Israel." We are indebted to the higher critics for the more correct rendering of this antique phrase, which, frankly, means nothing to us as we hear it read from the pulpit. It first occurs in Deuteronomy 30:3, and means "change your (nation) fortunes into prosperity."

The nineteenth century has witnessed this promise being fulfilled in

both British and American history.

We have no right to look for the latter-day blessings on Israel until after the expiration of their period of punishment. Therefore about and after 1800 A.D. the descendants of the two grandsons of Rachel should fulfill Genesis 48:19.

One section should become "a multitude (margin: fullness) of nations," and the other should become "a great people." This is "Why" and "How" we skip the intervening centuries and identify Great Britain and her commonwealth of nations and the United States of America as the lost ten Tribes of the Northern Kingdom of Israel.

JEREMIAH 31:15–17

In his reverie our Jewish friend quotes from Jeremiah's great prophecy of the future restoration and reunion of Israel and Judah in Palestine. But, most unfortunately for him, he quotes from Ephraim's section of this chapter. He should have quoted verses 23, 24, and 25. Dr. Driver headlines these verses as follows: "Judah, also, will be restored, as well as Ephraim."

Only these three verses in chapter 31 refer exclusively to Judah (the Jews) but they do share with Israel in all from verse 27 to the end of the chapter, including "The Prophecy of the New Covenant" as given in verses 31 to 34.

Verses 27 and 31 specifically mention

THE HOUSE OF ISRAEL
(27) and—with (31)
THE HOUSE OF JUDAH

So then there are two sections of the Twelve Tribes comprising all Israel to be taken into account, and we can see the necessity for the careful dissection of prophecy—we should never confuse Israel with Judah.

RACHEL LAMENTING

This passage, quoted by our Jewish friend, is one of those pathetic passages which are unforgettable. We wonder how many, *and varied*, sermons have been preached on it. We wonder how many, *if any*, had any reference to the two children and the two grandchildren of Rachel.

There is no better guide to the right dissection of this unique chapter than Dr. Driver, the great higher critic, and Professor of Hebrew at Oxford. Note how the destiny of the Northern Kingdom overshadows everything else. Here are Dr. Driver's sectional headlines—they should be memorized by every Anglo-Israelite:

CHAPTER 31

"A promise of restoration to the Israelites of the Northern Kingdom. The prophecy of the New Covenant."

VERSES 1 TO 6

"The territory of Ephraim to be again re-peopled and cultivated."

VERSES 7 TO 14

"Ephraim's happy return from exile."

Now we come to the gem of his headlines; it describes the verses quoted by our Jewish friend in his reverie:

VERSES 15 TO 17

"The prophet hears in imagination Rachel, the mother of Joseph and Benjamin, bewailing from her grave near Ramah the exile of her sons: but Jehovah bids her stay her grief; there is still hope for her sons' return."

VERSES 18 TO 20

"The ground of this hope is Ephraim's penitence, which enables Jehovah to welcome his prodigal home with affection."

VERSES 21 TO 22

"Let exiled Ephraim, then, bethink himself of his journey homewards."

THE PRODIGAL SON

HERE we have the true, *and national*, interpretation of the parable of the Prodigal Son. It is somewhat startling to come across the solution in this prophecy by Jeremiah, and to have it pointed out by a higher critic. Christ hereby showed His knowledge of Old Testament prophecy to be far more profound than that of our modern theologians.

He spoke the parable nationally, He intended it to be applied nationally. Read it once more in Luke 15: 11-32.

Now turn to the maps of Israel's wanderings in recent issues of DESTINY to see where the Prodigal wandered.

We read in Hosea 14:8, "Ephraim shall say, 'What have I to do any more with idols?' " Try to fit this parable into Jewish history, and you will soon discover that there are two brothers in the parable and two Houses in the prophecy.

The House of Israel is always described as "wanderers" and "outcasts," and endless agreements with other prophecies might be quoted to show that the national interpretation of Jeremiah's prophecy and St. Luke's parable is the correct one.

Now, at long last, we reach the Jew:

VERSES 23 TO 25

"Judah, also, will be restored, as well as Ephraim." From verse 27 onwards, the prophecies refer to Israel *and* Judah combined, as I stated above, and they are not yet fulfilled.

To account for Jeremiah introducing Rachel into this prophecy, we must note the date of it, namely, 606 B.C. The Jews had not then gone to Babylon, they were still in residence.

The Rachel Tribes of Ephraim and Manasseh had been deported to Assyria 130 years previously, and it was their absence that was the cause of Rachel's lamentation and of Jeremiah's prophecy of the return of her children.

THE IDEAL FUTURE

Dr. Driver's description of life under the New Covenant, as yet to be promulgated from Jerusalem when it becomes "The Religious Metropolis of the World," is a thrilling one.

JEREMIAH 31:31-34

"Israel, in the ideal future, is to be ruled, not by a system of observances imposed from without, but by a law written in the heart, a principle operative from within, filling all with the knowledge of Jehovah, and prompting all to ready and perfect obedience."

This refers to ALL ISRAEL, not only to Judah, the son of Leah, but also to Joseph and Benjamin, Ephraim and Manasseh, the descendants of Rachel.

Our Jewish friend dates this prophecy as "nigh forty centuries" ago, and this would take us back to Jacob's lifetime. But let us listen to Moses, 3,390 years ago, when he was blessing the Twelve Tribes of Israel:

DEUTERONOMY 33:7

"Hear, Lord, the voice (cry) of Judah,
And bring him unto his people:
Let his hands be sufficient for him;
And be thou an help to him from his enemies."

Ever since the Assyrian captivity of the Northern Kingdom of Israel, Judah has been separated from his people—the two sections have never been reunited. Jeremiah here predicts the reunion of Israel with Judah (see also Jeremiah 3:18). The English-speaking peoples, the world over, are the only ones who are offering the Jews a refuge from Continental anti-Semitism. Thus the cry of Judah is being heard and they are being brought unto their "lost" relatives of the House of Israel.

Our task is to point the way to the finding of the children and grandchildren of this great mother of Israel—Rachel—namely, Joseph and Benjamin, Ephraim and Manasseh. Judah was never lost.

Archaeological Accomplishments In the Biblical Field

J. O. KINNAMAN

THE "finds in the Biblical archaeological field for 1938 have been satisfactory, gratifying, and enlightening. There has *not* been found "the greatest artifact of all time," yet some wonderful things have been brought to light. We shall examine just a few.

As I come in contact with audiences to which I lecture, I am impressed by the one and universal query in their mind: "How did the ancient sities get so deeply buried?" This seems almost beyond the comprehension of the lay student of archaeology.

The selection of the site for the erection of a "city" or more properly a fort, in ancient times, depended mainly upon: (1) Military advantage, (2) Water supply and (3) Trade route.

When such a site was once selected its natural advantages, as cited above, rarely ever ceased. If changes ever occurred, it might apply to the caravan route. But the routes of today are right where they were long before the curtain of history arose in Palestine. This being true, these sites were priceless and seldom abandoned. To illustrate: Jericho was, for untold thousands of years, to Palestine just what Istanbul, Constantinople, Byzantium was and is to the Black and Aegean seas; or what Atlanta was to the Confederacy during the War between the States in the U.S.A. Our modern cities rise and flourish because of advantage of location, just as did the ancient "cities" which the archaeologist excavates.

Thus it is easy to see that the points of vantage were never deserted for long. The "city" might be destroyed by some convulsion of nature, or by military force, but it would almost at once be rebuilt either by the conqueror or by the remnant of the former inhabitants. They would simply level the site roughly, and rebuild. The higher the site the better for military and defensive purposes. Thus at Homeric Troy there were nine cities (forts) built upon the same spot. A cross-section view of this mound (or hill) carries us through more than 3,000 years of history. Thus with all the principal cities of these ancient cities. They were destroyed and rebuilt again and again, until today they stand as mere "Tells" marking the spot where archaeologists may find great things. But sometimes this is not the case in that the original robbers left nothing of value even to the archaeologist. Some of the "Tells" prove utterly barren.

An example of utter change is found in Mesopotamia, the one-time rival of Egypt. Today it is a desert in the real meaning of the word. This is due not to the change of caravan route but to the filling up of canals which at one time made this land a veritable Eden, and may have been the site of the Garden of Eden; at least so tradition affirms. Water did not fail but man failed to keep up the canals and as a result the country became desert.

A locus of great interest has always been that which is called Armageddon, or Megiddo in the Plain of Esdraelon, where some Christians think will be fought the last battle of "a war to end war." The place where sin and unrighteousness will be finally overthrown. However that may be, the archaeologists have been working upon this site with vigor and concentration, and their efforts have been rewarded beyond their wildest dreams. The mound of Megiddo has yielded up its secrets in full, as it were.

A cross-section view of the mound as excavated reveals the fact that *twenty cities* had been built there,—one above the other. Not only are the strata revealed, but the scientist can read the economic history of these cities. It can easily be told when the inhabitants experienced a "depression," and when they enjoyed a "boom." History extends considerably over 3,000 years on this spot. Here can be read the rise and fall of kingdoms, the rise and fall of dynasties, the development, and, in turn, the decay of art, literature, military science, and culture in general. This site had been a center of culture 1,000 years before Abraham made his famous journey to Palestine. Yes, several cultures had risen and fallen during that thousand years. Neither time nor space permit us to enter into detail here concerning this site. Soon we shall devote a whole article to the subject. But when we come down to the era of Solomon, the Queen of Sheba had it correct when

she said, "The half has not been told me." The stables that Solomon erected for his race horses are worthy of contemplation, yet he did not keep them for racing purposes, for he had no one with whom to race them.

To further our chronological data, and add something to that which has been tentatively established, we must go to Egypt, the handmaiden to Palestinian archaeology.

Dr. Flinders Petrie has maintained that Menes, or Mena was the king who first united Upper and Lower Egypt into one kingdom, and thus established the double crown of Egypt. The Egyptologists have widely differed as to the tentative date of Mena's reign. This difference being more than 1,000 years. There were some archaeologists who maintained that Mena was the name of a Dynasty, and not that of a man at all. This, of course, is an old "trick" used to cover ignorance of real facts.

BENEATH pits that have been excavated this year are tombs that were not even guessed to exist before the pick of the excavator laid them bare. One of these tombs is spacious and well preserved; the artifacts, in the main, are still there, even to the bones of the oxen offered as sacrifice. This tomb is that of a high official of Menes, or Mena. Thus it nullifies the idea that Mena was a *Dynasty*. An individual could not be a high official to a Dynasty. There are inscriptions in connection with these tombs, but they have not been, as yet, fully translated. It seems to the writer that we shall comparatively soon know whether Petrie or the others are correct in dating the reign of this now famous monarch. If the date of the reign of Mena can be established, then the tangled skein of Egyptian Chronology will be well on the way to disentanglement. If Egyptian chronology can once be established, then Biblical Chronology may be *intelligently* established. Petrie has done more than any other to establish Biblical Chronology, and did it through the proper classification, or perhaps more properly, the stratification of pottery. Now if by actual inscriptions some point in time may be established definitely, the question of chronology in general will begin to clear up.

In Sumeria (southern Babylonia) have been found artifacts that throw great light upon that country and civilization 5,000 B.C. We sometimes think that we modern people can invent something new in costume design, etc., but we are utterly mistaken. Anything that we "moderns" wear or have worn, has been designed and worn thousands of years ago. The finest piece of Sumerian art that has ever been unearthed was found this year. The statue is life-sized, and the sculpture is extraordinary, and exceedingly life-like in every detail. It is a perfect likeness of the Old Sumerian race. It is a great study in Anthropology. We now know how the Old Sumerian looked. We also know how he dressed. The statue is that of a dignitary, some official, not a priest. He has a dress that comes down to his ankles, and it is glorified with escalloped ruffles all the way around, and extends in rows to within a foot of the bottom of the dress, but from there down it is pleated in very fine pleats. It seems to be the ancestor of the priestly type of dress among the Hebrews.

Then we come down 2,000 years to 3,000 B.C. and have a statue of either a Sumerian king or a Sumerian priest, perhaps the Chief Priest, if it is the statue of a priest rather than a king. Just which it may be has not yet been determined. But whichever it may be, we behold some change in features from those of the Dignitary of 2,000 years earlier. The eyes and nose are exceedingly large, but the head is more or less still of the "round-head" type. It is likely that we have here the ancestral type of the historic Hittite. The shoulders are large and very square, and the chest rather narrow. The hair is probably false, and is arranged in regular and carefully matched curls, or waves. There is no doubt but that we have here the prototype of the Hittite who ruled part of the Near East for 1,100 years and put the peculiar mark upon the people now popularly known as Jews.

Along with the last mentioned statue were found some very fine and exquisite ivory carvings. Among them is what appears to be a four-leaved clover; also that which seems to be the handle of a sword. These are purely ornaments for the ladies, it has been judged. Then follows a box that may have been a cosmetic box. It is of Assyrian manufacture and therefore of late date, comparatively speaking. The sides of the box are ornamented with the typical winged bull of Assyria. Then follows a perfect head of a bull. This piece seems to be of Cretean workmanship. It is of very fine workmanship, and displays expert ability in carving. Then comes the head of a Pharaoh of Egypt in full head-dress. The workmanship is more than skillful. Which of the Pharaohs it is has not yet been determined. These artifacts show that the diplomatic, political, and trade relations of the ancient world were far closer than ever dreamed by our older historians. There was no more "National Isolation" in antiquity than there is today among the "modern" nations.

Additional carvings are those of a perfect duck head. I would say that it is a mallard. There is one that is rather puzzling of interpretation: the figure is something like the head of a doe. Then again it might be the head of the ancestor of the German police dog; while again it might be the head of a kangaroo in the pouch. Later, probably, it will be possible to determine the matter. Another is what the writer would call "A Lady in her Boudoir." She has on a dressing-gown, a cap that might be taken for a "dust-cap," and is arranging the hair on the back of her head with her left hand, while she gazes into a mirror held in her right hand. As these were wall ornaments on the outside of the house, or building, is it possible that here we have the plaque of an ancient "Beauty Shoppe?" But one that cannot be mistaken is that of The Sumerian Wrestlers. This is a splendid work of art, and we readily learn that the art of wrestling is as old as man, and that no new *holds* have been developed through the ages that are historical.

Referring again to Armageddon the finds there prove one thing conclusively, that the sacrifice of in-

fants was an established form of religious sacrifice. As beneath the altar at Carthage where more than 1,200 infants were found, so here, the bones were placed in earthen jars and buried within a certain and restricted area. But on the civic side, Armageddon displays the finest example of drainage and water supply pipes to be found anywhere in the ancient world. It is far superior to Knossos, even if Knossos was more than 1,500 years later.

On what might be termed the "Classical" side of archaeology, Corinth, the once-home of St. Paul, contributes its part. This year's excavation gives us a cross-section view of that city from its first foundation. Paul's words concerning it are not in the least exaggerated.

At Ostia, Italy, additional work has been carried on. One thing found is the fact that Ostia in the time of Augustus did not differ materially from any modern city in Italy. Among the statuary uncovered was a head of Nero dating about the time of the persecution of the Christians. It is among the most perfect ever discovered. It is not the face of the Nero portrayed in the movies of today.

In Jerusalem the Church of the Holy Sepulchre has been closed against all comers, including tourists. The writer was scheduled to spend last Easter in the Church; but no pilgrim was allowed to enter. The church is very unsafe, and liable to collapse any moment despite the reinforcements that were placed to keep the dome from spreading the walls and thus crumbling into ruins with a crash. The church will not be re-opened until it has been practically rebuilt, which task will require more than $500,000. England does not seem inclined at present to bear the expense of rebuilding that famous and historic church.

The writer only wishes that he had the space to detail the discoveries for 1938; but such is not the case, and we must be content for the present.

Coming—in the March DESTINY

THE ROMAN EMPIRE

A timely and significant article written by Howard B. Rand. Citing the many prophecies and history, it is an illuminating challenge to the whole futuristic view regarding the revival of the Roman Empire—showing clearly that such a view rests upon a false premise.

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A Protest

To the Editor of DESTINY

SIR—You will agree that I have been long-suffering *in re* many authors who have utilized my Pyramid data to bolster up their own preconceived beliefs which the Great Pyramid fails to endorse. I think it is time that I registered a protest. A good example of sincere misapplication of Pyramid data has just come to hand, and it is unfortunate that the author is one I admire and whose sincerity is beyond question. His trouble is that he does not understand the scientific basis of the Pyramid data he employs. The pamphlet to which I refer is published in California, U.S.A. For obvious reasons I do not give the name of the author or the title of the pamphlet. But the pamphlet claims that it presents Biblical Chronology "compared with" Pyramid Chronology—the comparison, it is claimed, showing that the author's interpretation of Pyramid Chronology agrees with my demonstration of the Great Pyramid's Chronology. This claim is not true, but the author of the pamphlet is unfortunately unable to appreciate this.

As you know, I have shown that there is a period of 6,088 years, *astronomically defined* by the Great Pyramid's data, as beginning in 4044 B.C. and ending in A.D. 2045. *Modern astronomy agrees and the period of 6,088 years, therefore, has no definition in time otherwise than as beginning and ending at the dates stated.* The author of the pamphlet referred to, however, gives the period of 6,088 years as ending in A.D. 1941, and refers to me as apparently supporting this distortion of the truth.

Now that I have broken my 14 years of silent protest may I ask why so many popular writers on the Great Pyramid write as pundits when they are merely copyists? The author above referred to can be forgiven and forgotten, but the "pundits," although they can be forgiven, cannot be forgotten, since they do more harm than good.

Yours sincerely,

D. DAVIDSON.

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. . . I prefer my simpler, rational belief rather than three impossible miracles

IF I WERE required to abandon my belief in the continuance of God's Messenger and Servant People down to this day, it would not leave a void in my life. When a belief is abandoned, its place is taken by some other belief. So that in place of my sure belief in the identity of God's ancient people with the most progressive up-and-coming people of today, I would simply have to substitute some other belief dealing with the same state of facts. For facts, of course, cannot be changed in the least; I should only be compelled to adopt another method of explaining them.

I am told that my belief in the Identity implies a miracle. But my abandoning that belief would imply three miracles. Three colossal miracles, so utterly improbable and unnecessary that I should be unable to accept them myself, and would not dare propose them to the belief of my friends.

The first miracle is the complete vanishment of a great people (the People of the Book) from sight and knowledge after they had persisted in public view right into the report, completely disappeared in a day.
Christian era, and then, without trace or

The second miracle is the sudden appearance on earth of the Anglo-Saxon, without ancestry, without beginnings or history, yet with disciplined character and national wisdom unrivaled by people with a lengthy history and a varied experience.

The third miracle is that, the people who so suddenly vanished, and the people who so suddenly appeared, are *just alike,* and the new people took up the *same tasks* at precisely the same point geographically and historically and in precisely the same manner intellectually and spiritually as the old people had left off.

Anyone who could accept such miracles should have no difficulty in accepting the natural Biblical explanation that these two people are one, and that it is a matter of continuity and identity as the Bible declared it would be.

Yet, whoso denies that the People of the Book in ancient times and the Anglo-Saxon in modern times are one and the same people, must of necessity believe that Israel disappeared and Anglo-Saxons appeared at the same spot, at the same time, and that Anglo-Saxons assumed Israel's work without a moment's loss of time, and that all this occurred —these three great miracles were performed —without anyone prophesying it beforehand, observing it when it occurred, or recording it afterwards.

I prefer my simpler, more rational belief that Anglo-Saxons are Israel. —W. J. C.