AUGUST 1939

DESTINY

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SLEEPING BEAR SAND DUNES (in Michigan)

—Michigan Motor News Photo

This Issue:

Labor's Waterloo ★ Who Wants War? ★ Jurisprudence in the Kingdom ★ *Beginning* PYRAMID PROPHECY: *Judgment and the Millennium* by David Davidson

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

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

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

We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth.

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

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

That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people was called *Israel.* Selected, disciplined, and dispersed on their mission, they are as really existing and working now as they were in Bible times. In ignorance of their identity, they have been blindly fulfilling part of God's purpose, but the foretold time is come when they shall know who they are and what they came here to do. Our movement is but one sign of that awakening.

We know the divine *destiny* that Israel was commissioned to fulfill. We know that Israel left Palestine, while the Jews remained. We can trace Israel out of the East and across Europe to their new settlement in the Isles and then on to America. By what the Prophets wrote of them, what the monuments record, what the traditions preserve, and by the way-marks they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

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

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

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

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

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

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Who Wants War?

PEOPLE are blaming this government or that government or one national leader or another for desiring war. The fact is, no visible government or leader really wants to go to war. How do we know this to be so when the world is arming as never before and preparing for war?

The answer is found in prophecy as John describes present warlike activities preparing the world for the battle of the Great Day of God Almighty. The apostle in Revelation describes a hidden, or invisible, government liking their activities to three unclean spirits like frogs from the mouth of the dragon, beast and false prophet. These are called devils, working miracles, who through secrecy and deception are responsible for deceiving men by subtle activities as they disseminate evil propaganda and go forward with their planning.

Let us now quote from their written plan, "We must create unrest, dissensions, and hatred throughout Europe and through European affiliations, also on other continents. . . . We will entangle by intrigues all the threads stretched by us into all the governmental bodies by means of politics, economic treaties or financial obligations. . . . To attain these ends we will worm our way into parleys and negotiations armed with cunning, but in so-called 'Official language' we will assume the opposite tactics of seeming honest and reasonable. . . . We will be able to overcome all opposition by provoking war by the neighbor of that country which dares to oppose us. . . . We will show our power to one of them by assassination and terrorism, and should there be a possibility of all of them rising against us, we will answer them with American, Chinese or Japanese guns."

After reading this portion of the plan let us turn to the record of current history. What do we find? The best efforts of men of good-will have failed to prevent unrest or have been unable to bring about an understanding among peoples and governments. When at times it has seemed they would accomplish their purpose intangible and unseen forces intervened to prevent amiable and lasting settlements. We need not comment on the economic treaties or financial obligations to which reference is made. It is apparent to all that such have caused serious conflicts in the diplomatic field today, preventing a real accord between nations. Regarding parleys and negotiations, it is a known fact that there has been planted in international documents and treaties the seeds of future strife and war. Reference is made to assassinations. A nation was definitely picked for such activities when, many years before the coming of Bolshevism, the assassin terrorized the rulers of Russia. Then came Communism and its reign of terror. Germany, Italy and other countries rose in revolt against those responsible with the result that in accordance with the plan powerful forces are trying to bring about conditions so that American guns may be used to subdue that opposition.

Who wants war? It is certain the American people do not, nor do the peoples of the world. Yet, in spite of this fact, the world is arming for a gigantic struggle. It is of interest, in the face of the present armament race, to read what the writers of the subversive plan have to say. "The intensification of armaments, the increase of police forces—are all essential to the completion of the aforementioned plans."

John prophetically reveals that devilish forces are compelling nations, in spite of themselves, to prepare for war. Current happenings have authenticated the revealed plans of those thus responsible. Before us is a letter from which we take the following excerpt, "Spread the word that America must go to war with Germany." Naturally, as native born American citizens whose forefathers fought for our independence in 1776 we would like to know, why should our nation fight Germany? It is very apparent who wants war and why. Let us meet the issue fairly and squarely and if necessary to stop such subtle propaganda openly declare war against those responsible. The origin of such plans is from the bottomless pit. An awakened and enlightened citizenry can prevent our nation being stampeded into needless and costly conflict at the behest of those who would use us for their purposes.

Thank God the death sentence has already been pronounced against the synagogue of Satan and the men responsible for subversion of righteousness and peace. "And the nations were angry, and thy wrath is come . . . and shouldest destroy them which corrupt the earth" (Rev. 11:18).

Labor's Waterloo

RECENTLY the President said, and rightly, "You cannot strike against the government." If there can be strikes against the government then minorities and irresponsible groups can dominate the nation to the detriment of all its citizens. Lest we forget, government is that system of administration by which a community is controlled for the interest of all. Against this system no group of citizens can strike *if stable government is to continue.*

In an editorial in the February 1938 DESTINY we wrote, "When government goes into business in competition with its citizens it ceases to be an impartial judge and its administrative acts will be influenced by its business interests."

The trend at present in the United States is for government to enter more and more into business activities. This being true, will the laboring man lose his freedom to act collectively for bettering his conditions and wages? To strike is a right which he now has under private industry and ownership. Labor unions have been working for governmental regulation and control of industry and in some instances governmental ownership. They are short-sighted! Laboring men, in their desire to swap the industrial leader against whom they can now strike for the political boss against whom there can be no strike,

will ultimately lose all freedom of action. It cannot be denied that the right to strike, properly used, has brought many benefits to labor in the past. When labor loses this potential weapon it will become the slave of its employer whether that employer is the industrialist or the government.

The history of labor has been a slow but steady gain to better the conditions of the employee. Now labor hopes it can make rapid progress through governmental control and regulation. The quick but temporary relief thus gained will return as a boomerang upon them when government becomes the master of industry.

This fact should be apparent to anyone who has watched the progress of labor in Russia, Germany, and Italy where there is complete governmental control. It is treasonable for labor to strike in these countries. If administration is in the hands of benevolent men then labor will not suffer, but if it is in the control of tyrants there is no redress for the laboring man against oppression.

No government can tolerate a strike against its edicts. Labor in the totalitarian states has jumped from the frying pan of private industry into the fire of governmental control and is enslaved.

Under private industry labor has a right to petition the court for redress against an unjust employer. The government is the impartial judge in such a controversy. When the judge becomes the employer, the employee will not find the occupant of the bench favorable to his views. When these facts are fully recognized both organized labor and private industry will demand a minimum of governmental interference in enterprise and will oppose with all their combined energy the present trend toward nationalization of industry.

We are fully aware of certain fundamental evils in our present system. These must be eliminated. It will not be accomplished by putting government into business but will be brought about when employer and employee, and those responsible for administration of government, apply the principles outlined in our recent article, *The Only Way Out.**

*DESTINY for May, 1939. Reprints now available in attractively printed small folder, 5c. Write DESTINY Magazine, Haverhill, Mass.

The Pyramid

WE are publishing in this issue of DESTINY the first of a series of articles on *Pyramid Prophecy: Judgment and the Millennium* by Mr. D. Davidson. The importance of the information contained in these articles cannot be too strongly emphasized.

Mr. Davidson has thrown interesting light on the dates and periods of the immediate future, the significance of which is defined by the Great Pyramid's symbolism. It is impossible to call attention to all of the interesting facts brought out by him in these series, but we cannot refrain from quoting one fact, as the date of the beginning of the period involved is now at hand. If our readers value these articles as highly as we estimate their worth then every one will want to read and keep them.

In dealing with the significance of the present Armament race, Mr. Davidson says, "The first four stages in the symbolical progress of the 'Index Pyramid,' from 2nd August, 1909, define the following respective dates:—

"(1), 31st January, 1917;
(2), 1st-2nd August, 1924;
(3), 1st February, 1932; and
(4), 2nd August, 1939.

"The last date marks the end of the Renewal Period, or year of months of 30 days, from the Great Step date, in the course of which Renewal Period we have passed through the successive phases (1), of intensive Armament for the Great War; (2), of intensive attrition in the Great War; (3), of Disarmament after the Great War; and (4), of intensive Rearmament for security against a Greater War. The date, 2nd August, 1939, is therefore, indicated as beginning a new phase of development in human experience, relating *primarily* to the disastrous *economic* consequences of Rearmament for security against war."

We would like to quote from many other passages, but one must read all Mr. Davidson has to say to appreciate the value of his contribution. He has certainly brought to light truth which has made this monument a mighty witness unto us of the majesty of God's power and purpose in the world today.

Dishonesty

IT should not be necessary to use the word *dishonest* when referring to those who declare they believe implicitly all that the Bible teaches, but for the fact that they refuse to accept Scriptural evidence regarding the Kingdom and the people of that Kingdom. When a man fails to meet the evidence which refutes his objections and continues to voice those objections he is not honest.

The editor of a certain religious publication has attacked our teachings. Every one of the objections he raised has been adequately answered in Dr. Mountain's books and by others of our writers. But this editor, with others of the same caliber, continues to attack instead of presenting facts in answer to these answers. Either he has refused to read the answers or, having read, isn't interested enough in truth to either accept or give documented evidence in refutation. This was the Pharisees' attitude toward the truth, and after reading these tirades against us, we are impressed by the lack of true information which that editor has regarding what we believe and teach. Also, the attitude of many of our opponents is that of plaintiff, judge and jury all in one.

In his opening statement that editor has not only shown his ignorance of the wonderful legal documents of Scripture (that is, The *Covenants)* but he has also completely ignored the process of selection continually in evidence in Scripture. For instance, God set aside Reuben and chose Joseph. He gave the scepter to Judah but selected the House of David to be its standard bearer. Therefore the scepter will not be found in Jewry. Jacob divided the blessings of Abraham among his sons. No honest man can read the 49th chapter of Genesis without realizing that such a process of selection is going on, even within Israel. This process continued after Israel was organized into a Kingdom at Mount Sinai. The tribe of Levi was set aside for a special purpose. Later the Kingdom was divided according to the plan of God, for He declared, "This thing is of me." The Northern Kingdom became known as the House of Israel while the Southern Kingdom was called the

(Concluded on page 10)

"Let the Redeemed of the Lord Say So"

C. R. DICKEY

EXPRESSION is the law of life and growth in every realm of God's creation and in every field of human endeavor. Seeds planted in the earth serve no useful purpose until they come forth, each bearing witness of its own kind, in a harvest of grain, fruit or flowers. Soul-stirring music of the masters hidden on the printed pages remains unknown until expressed and interpreted by artists with their instruments or voices. Adorable as a baby is to normal parents it is infinitely more precious when it begins to talk and its unfolding personality responds with words of love and caresses.

No one has ever understood this principle and its potentialities better than the chief Psalmist of Israel. He knew the power of expression in its spiritual aspects. The Psalms abound in powerful exhortations for man to let his voice be heard in praise to God; in thanksgiving; in testimony for benefits received; in witnessing to gracious personal experiences with the Lord that will strengthen and comfort others.

Our love for God and our usefulness to him come to the fulness of beauty and fruitfulness only when expressed. Some one has said that our attitude to God is often similar to that of the character in Dickens' *Bleak House* who said of his wife: "She is like a fine day, which grows finer as it advances. I never knew her equal. But I never tell her so." Whatever advantage there may possibly be in such silent admiration and repression, it is not recommended in the Scriptures. Over and over again we are urged to activity and vocal expression. "Praise ye the Lord. Give thanks unto the Lord. Make a joyful noise unto the Lord, all ye lands. Sing aloud unto God our strength: make a joyful noise unto the God of Jacob."

The striking challenge—"Let the redeemed of the Lord say so"—is the central theme of Psalm 107. The failure of the redeemed to do this very thing preyed upon the Psalmist's mind and wrung from his heart a refrain filled with pathos and pleading—"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Redemption is one of the most stupendous facts in history. It was wrought not according to the worthiness of any people, but by the mercy and grace of a loving, beneficent Father, as a means of bringing light and blessings to the whole world.

What is the business of "the redeemed of the Lord?" Primarily to "say so." "All thy works shall praise Thee, O Lord; and thy saints shall bless Thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." (Ps. 145: 10-12.) Talk—tell about the mighty works and plans of the Lord. Men talk endlessly about other things which appeal to them. They talk animatedly for hours about the merits of their favorite politicians; they argue vehemently about popular prize fighters; they howl themselves hoarse at football and baseball games; they wax enthusiastic and wordy about golf and fishing and hunting—in fact about any and everything save the most vital thing of all, namely, God, and his world-changing plans to be consummated through Christ and his redeemed people.

VOCIFEROUS as many people are about a thousand lesser things, they become strangely silent when the Lord is mentioned. They excuse this reticence, and even attempt to make a virtue out of it, on the ground that spiritual matters are too deep and sacred for them to talk about. The plain truth is that they are not sufficiently interested and informed about the Lord's business to want to discuss it. What people are really interested in they talk about even when they are not well informed. However, a genuine interest along any line leads to investigation and the acquiring of knowledge on the subject. So, when men and women decline to talk of the heavenly Father and his plans they indict themselves on the charge of indifference and ignorance concerning issues which involve the gravest consequences, not only for themselves, but for all humanity. Two important results follow when people talk about God and tell of his purposes in Christ; first, they develop an interest that leads to new and deeper truths, thereby enriching their own lives; next, their witnessing becomes a saving influence to others.

The pages of the Psalms are crammed with radiant testimony to the redemption of Israel. History, prophecy, worship and music are blended into a rapturous whole to inspire the Lord's people for all time to come. These matchless chapters review the story of God's creative genius. They remind us constantly that it is he, and no other, "who stretchest out the heavens like a curtain; who laid the foundations of the earth; who sendeth the springs into the valleys, and causeth the grass to grow for the cattle, and herb for the service of man that he may bring forth food out of the earth. The trees of the Lord—where the birds make their nests; the high hills—the moon—the darkness—the sun—O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches." (From Ps. 104.)

Psalm 105 bears eloquent testimony to the continuation of that moment-

ous legal document, the unconditional, everlasting covenant with Abraham. "O ye seed of Abraham his servant, ye children of Jacob his chosen. He is the Lord our God: his judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." Then follows the story of Joseph and the sojourn in Egypt; the coming of Moses and Aaron; the plagues in Egypt and the exodus—"For he remembered his holy promise, and Abraham his servant. And he brought forth his people with joy, and his chosen with gladness: and gave them the lands of the heathen—that they might observe his statutes, and keep his laws."

In Psalms 106 and 107 we find a brief resume of Israel's wilderness journey. In the main it is a sordid tale of human frailties: a succession of sins, punishments, forgiveness and new starts. Let us note an instance or two: "Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red Sea. Nevertheless he saved them for his name's sake, that he might make his mighty power to be known. . . . The waters covered their enemies: there was not one of them left. Then believed they his words; they sang his praise. They soon forgot his works; they waited not for his counsel. . . . Many times did he deliver them; but they provoked him . . . and were brought low for their inquity. Nevertheless he regarded their affliction, when he heard their cry: AND HE REMEMBERED FOR THEM HIS COVENANT." And so on, ad infinitum.

What a picture of ourselves we discover in this review! Yet in the midst of all our perverseness there is one thing we can do toward making amends—"Let the redeemed of the Lord say so." Like the Psalmist, we can tell our story. We can add many chapters where Old Testament prophets leave off; some of them familiar, others none the less true and thrilling, but not so well known to the people of our day.

MATTHEW, Mark, Luke and John have given us vivid accounts of the advent of our Lord. Here is a story we can never finish telling. The day when God in Christ came to dwell with men is the day that "Abraham rejoiced to see." It is the day of which Jesus said, "Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." May we not lose the wonder and joy from our own souls as we repeat the familiar stories of Jesus among his people. Tell of his compassion for the multitude who wandered about as sheep having no shepherd; tell again how he forgave their sins, healed their diseases, comforted their sorrowing hearts and raised their dead to life. Deal not in half truths, but let the whole truth be known. Remember that he was rejected by the Jews who were his chief enemies and persecutors. They hounded him from place to place and finally sought to crush his kingdom program by nailing him to a cross.

Then came the resurrection, supported by more evidence than any other fact in ancient history, which became the major doctrine of the disciples, including Paul, and the basis of all Christian faith. Again "the redeemed of the Lord" were commissioned to "say so." "Go ye into all the world, and preach the gospel to every creature." "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Christian work came to an abrupt end in Judea with the siege and capture of Jerusalem by the Roman Emperor, Titus, in 70 A.D. But God, knowing the end from the beginning, planned for this emergency centuries before the final crash. When the ten-tribed Israel nation, of which Judah was not a part, went into Assyrian captivity under providential guidance a movement was inaugurated which eventually changed the map of the western hemisphere. These people as a whole never returned to Palestine under Ezra and Nehemiah, nor did any considerable number of them ever return at any time and become a portion of the nation of the Jews. Furthermore, many from the two-tribed Judah nation in Babylonian captivity did not join the little band of less than fifty thousand who returned to Jerusalem. Some of them remained in Babylon and many others emigrated northward and cast their lot with the brethren of Israel. Strange to say these outstanding historical facts are not generally accepted by current writers, teachers and preachers, although they are abundantly supported by the Bible, by leading Jewish historians and by recent discoveries in archaeology.

THE history of the Jews has been told in countless volumes from that day to this, but the history of the great Israel people of the Bible who were destined to become a multitude of nations, innumerable as the sands of the sea, colonizing, civilizing, Christianizing and blessing the whole world as God's servant race, is yet to be written in its entirety.

History and archaeology have already established some major facts concerning the movements of ten-tribed Israel following their evacuation of Palestine. It is certain that even in captivity they developed sufficient military strength to subdue their captors, the Assyrians. Later they began a mass migration northward and westward from Assyria. Esdras records this trek:

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

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

"And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, for a year and a half: and the same region is called Arsareth.

"Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that

they may go through: therefore sawest thou the multitude with peace." (Apocrypha, II Esdras 13:40-47.)

Herodotus, writing of the same migration at much greater length, says they went beyond the Araxes, and gives a detailed description of the people and the places where they settled. It will be profitable at this point to study a few paragraphs from *The Post-Captivity Names of Israel,*"* by Dr. William Pascoe Goard:

"They went to a land where never man had dwelt. Such being the case, they went north of the Caucasus Mountains into Europe. We know sufficient of the history of all the territory south of the Caucasus to be able to say that they could find no such unsettled land there. But plains, forests and river valleys of Europe still remained which had not even been explored in the days of Herodotus, three and a half centuries later. To that country they took their way.

"The fourth century B. C. Israel had now been in Captivity for three and a half centuries. They were now known as Sakai, Cimmerians, Kimmerians, Scythians, and by many other names. There was the older Israel colony in Greece, and the already established colonies in Spain, Brittainy and the British Isles.

"We now with the aid of our key (i. e. the various names of Israel) take a survey of Israel about the fourth century B. C. when Herodotus wrote. There were still settlements of the people in Media, Armenia, in Lydia, on the slopes of the Caucasus south and north and elsewhere. There were Greeks (Danaoi) in Greece, in Ionia, and the Ionian Isles. That is to say there were important bodies of Israel people scattered throughout the Middle East.

"The Scythians were a pioneering body of Israel people who were busily engaged in settling the lands of Europe, proceeding up the rivers which flow into the Caspian and Black Seas, and down the rivers which flow into the Baltic. What the Anglo-Saxons have been busy doing for centuries in America, Canada, Australia, New Zealand, the Africas, and so on, the Scythians—our forefathers —were doing then and in much the same manner.

"In Greece another branch of the same people had achieved a culture the memory of which has shone with classic brilliance down through the ages to the present day. They were then busy doing what Grecian history shows they accomplished in that tremendous age.

"In Britain the Hebrew colonists were then established, and had been for ages. Evidently migrations had come into Britain from Israel about 700 B. C. They were refugees from the Assyrian invasion. It is said by tradition that the religious establishment which for centuries before Christ occupied the site of St. Paul's Cathedral, was founded and perpetuated by such a band of refugees.

"In Palestine the nation of the Jews had returned, and had just about finished restoring the City of Jerusalem, the Temple, and the National administration, preparatory to fighting a back to the wall fight for the preservation of 'the oracles of God,' which had been committed to their care.

"The British Isles in the meantime had undergone a great revival in religion and law. . . . King Malmutius had come to the throne in Britain and had recodified the Common Law. . . . Forty university centers of learning were then to be found in Britain alone, at which it took a man twenty years to carry away the final diploma. The Druid faith was in the ascendant. This was a singularly pure form of worship of God, the Unity in Trinity. . . . In spirit and basic truth the Druid faith was nearer to the true Israel faith of the prophets than was the Jewish Talmudistic faith of the time of Christ, against which our Lord strove so mightily.

"Britain was the seat of culture and religion. Greece was the seat of culture, art and philosophy. Scythia was the field of colonizing activity, where hard-handed men and women strove with nature and with hostile foes to lay the foundation of civilized communities. Jerusalem was the place of ritual and Temple worship, and the repository of 'the oracles of God.' Thus was constituted the world-wide Israel of the day in its main divisions. Other colonies were thrusting out in ceaseless adventure all along the way. These were the 'diaspora' of the New Testament. . . .

"Scythian Israel continued to dwell on the rivers of South Russia till the eruption of the Huns from the Far East, in the third century A. D., uprooted them, and drove them pell-mell over the Danube, into the Roman Empire. Gibbon shows that these people, under the name of Goths—a modernization of Getae—being uprooted by the Huns, passed in their three streams—Goths, Visigoths, Ostrogoths—down through the Roman Empire, and their passing was written deeply on the pages of Roman history. . . .

"One must always guard against the fallacy that all Israel came to the British Isles. All the RACE of Israel have never been together at one time in the official territory of Israel, since the migration from Egypt. There have always been colonies going out in advance. There always has been a remnant left behind, as the official nation has moved on.

"We now for a moment take up the story of the prophets. In the prophets we find official Israel described as dwelling in 'the Isles of the sea.' (Isaiah 41&49) We find Israel transplanted from Palestine to 'the appointed place' of which God made mention to David in II Samuel 7:10, Israel should be planted therein to move no more. In Ezekiel is 'a high mountain, and eminent, even the mountain of the height of Israel.' This mountain to which the 'tender twig' of the House of David was transplanted, was not in Palestine, not in Egypt, not in Babylon, not in the territory in Europe and Asia which was granted to Nebuchadnezzar and his successors. It was in the Sea. It was in 'the Isles of the sea.' It was at 'the uttermost parts of the earth,' therefore, beyond the Pillars of Hercules or Straits of Gibraltar. It was 'north' and 'west' from Jerusalem. Therefore by elimination and indication we know that it was in the British Isles.

"From thence the nation should carry on its colonizing. 'The Circle of the earth' should be the foundation of the throne of God in Israel. The story is sequent, logical, continuous, and gives to history an unity and meaning which God has executed in accordance with the plan prepared and published by the prophets ages ago."

*Price $1.25, Anglo-Saxon Federation of America, Haverhill, Mass.

SO the Lord's apostles found Israel scattered in their day. James opens his epistle with this sentence: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." Peter's first letter begins: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, elect according to the foreknowledge of God, the Father—." Paul, in his missionary journeys, as Dr. Goard says, "moved consistently among the 'ethnos' of Israel. He went to those in Asia. He passed to those in Europe on the Black Sea. He went to Greece. He passed to Spain. It is not so recorded, but there is, perhaps, no reason to doubt that he went to Britain. We know that he was in intimate relationship with King Caradoc — or Caractacus as the Latins called him, with Linus, Gladys—renamed Claudia — and Pudens, her husband. St. Paul sent the greetings of these to Timothy as we see in the last chapter of the second epistle of Paul to Timothy (verse 21). This was the greeting of the British Royal family sent by Paul."

Dispersed, gentilized, ten-tribed Israel were the chief concern of the early Christian missionaries who followed them to their various habitations with the Gospel of Christ. Backsliding, outcast Israel, almost wholly blind to her identity by this time, accepted the Messiah which Judah had rejected and became the Christian nations of modern history. They are the people of the Protestant Reformation visualized by St. John in Revelation 10, who unchained the Bible from monastic altars, made it into a "little book" and sent it across land and sea since that day translated into a thousand languages. Thus we have the beginning of the fulfillment of Habakkuk's prophecy, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. 2:14.)

This is merely a fleeting glimpse of the many fascinating truths which "the redeemed of the Lord" ought to be telling and publishing for the benefit of humanity. God's guidance and preservation of our forefathers in ancient Egypt and Palestine were no more remarkable than his presence with them on those later journeys from Assyria through Europe, the British Isles and the North American continent. The providential dealings, wonderful as they are, which elicited so much rapturous praise from the Psalmist, are only a foretaste of the greater events which the Lord has guided and shared with the ten-tribed house of Israel since 700 B. C. All these centuries "HE REMEMBERED FOR THEM HIS COVENANT."

When Christian nations awaken to these great truths and recognize in themselves the Lord's covenant people, they will begin to call upon him to set both church and state in order. National repentance will lead to the overthrow of all man made systems that impoverish and enslave our people. Then we shall see a greater realization of the Psalmist's words:

"He brought forth his people with joy, and his chosen with gladness: and gave them the lands of the heathen—THAT THEY MIGHT OBSERVE HIS STATUTES, AND KEEP HIS LAWS."

"LET THE REDEEMED OF THE LORD SAY SO."

Jurisprudence in the Kingdom

HOWARD B. RAND

WE have already dealt with the national administration of law. Let us not forget, however, that individuals in the Kingdom have certain inalienable rights and these rights are protected and guarded by laws that establish man's relations with his fellow man. Provision is made for enforcing the law and compelling men to deal justly one with another. Jurisprudence is the knowledge of the laws, customs, and rights of man in a state or community. In the affairs of the Kingdom it is the philosophy of positive law and its administration.

God organized Israel into a Kingdom at Mount Sinai in order that there might be established upon earth a government of peace. There can be no peace unless individuals can live a happy, normal and contented life. Such a life is impossible without the administration of perfect laws of righteousness. Abraham, Isaac, Jacob and their descendants were subject to laws administered by the nations among whom they lived. This had often resulted in trouble and strife and it ultimately led to bondage and slavery in Egypt.

God's Kingdom was organized at Mount Sinai to the end that His people might be delivered from the bondage of maladministration. There the people received their constitution. For the first time in human history a nation received laws which, in operation, would establish justice and insure domestic tranquility with all the other blessings so successfully set forth in the preamble of our own Constitution.

The right attitude of man towards his Maker is absolutely essential for human happiness. Next in order is his proper relationship towards his fellow man. When men reach a state of perfection in these two relationships all the ills to which the human race has been so long subjected will have passed away. This fact is evident from a study of Scripture. When the question was put to Jesus as to which is the great commandment in the law He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thy self. On these two commandments hang all the law and the prophets" (Matt. 22:37-40).

JESUS confirms what Moses had previously declared, "Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: That thou

mightest fear the Lord thy God, to keep all his statutes and his commandments, which I commanded thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. . . . Hear, O Israel: The Lord our God is one Lord: *And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.* And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:1-7). When Jesus gave the second commandment which He likened unto the first He evidently had in mind Moses' summary of the laws covering individual relationships which is punctuated by the statement, "But thou shalt love thy neighbor as thyself" (Lev. 19:18).

Our Lord's statement that "In these two commandments are comprised the whole law and the prophets" (Ferrar Fenton Trans.) is a clear and concise statement of what the law declares and the prophets teach. The law comprehends all the rules, customs and regulations of the perfect life, while the prophets picture the contentment and peace that will fill the earth when the keeping and observing of all these laws have become an actuality.

Again, the fact is often overlooked that the statement of the greatest commandment, and the second which is like unto it, comprehends the entire scope of man's relationship to God as given in the first four commandments, and his attitude towards his fellow man, as set forth in the remaining six.

In the first four commandments God requires undivided allegiance to Him and prohibits all forms of idolatry. His name is to be reverenced while time is to be set aside for rest and worship. The remaining six commandments cover the attitude of man to man. As the first commandment required allegiance to God so the fifth commandment refers to the family and the need of honoring father and mother. This is followed by prohibiting the taking of life and immorality. Next in order, stealing is forbidden because a man's goods and possessions are to be held inviolate. Following the respect a man must show for the life, the wife and the possessions of his fellow man is the demand that he protect the reputation of his neighbor and refuse to bear false witness against him. The final and last commandment is that thou shalt not covet anything that is thy neighbor's. Jesus placed emphasis on this when he said, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

The attributes of citizenship, as set forth in the beatitudes (Matt. 5:1-10), are a clear presentation of the type and character of the men and women who have followed the instructions given in the Ten Commandments and have also kept the spirit of that law. It may be well to elucidate further regarding these laws and their application. Their observance and operation is absolutely essential for the establishment of perfection and peace among the citizens of any community.

BOTH the individual and the nation must not forget the Lord when they have prosperity. Moses said, "Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day." Then he reminds us that when we have eaten to our fill, and have built fine houses and multiplied our herds and increased our silver and gold, not to forget the Lord, to serve Him. We are not to say in our hearts, that because of our prosperity, "My power and the might of mine hand hath gotten me this wealth." We are to remember "The Lord thy God; for it is he that giveth thee power to get wealth" (Deut. 8:11-18).

The sanctity of life and the freedom of possession and enjoyment of property are rigidly guarded under the Kingdom laws of administration. Regarding life, the law makes a careful distinction between those who have accidentally killed another and the murderer who has deliberately taken a life. Yet life was held so sacred under Kingdom administration that accidental killing deprived a man of his freedom. He had to remain in a City of Refuge until the death of the High Priest. This would amount to life imprisonment in some cases. With such a law in operation today a man would be very careful of the life of his neighbor. Thus a safeguard was placed around life that it might be highly valued by men.

When a murder had been committed within the bounds of a city the community was adjudged guilty of blood until the criminal was apprehended and punished. Civic pride would thus work to the end that the criminal be brought to justice.

Judgments for murder were not confined to acts of personal violence alone. If a man kept an animal which he knew to be vicious, and it killed a man, the owner was guilty of murder. This principle would apply whenever men by acts of omission or commission brought about conditions that caused the death of another.

We hear much today regarding the rights of property. The discussion ranges from the sanctity of private property to the abolition of private ownership. Next to life, however, kingdom laws recognize as inviolate private possessions. Under the law the land was the Lord's. Every family had an inheritance in that land and from the productiveness of the land received his living and profit.

Possessions were untaxable. Men could built and plant and thus reap a reward for their labors. Their tax to the state was a percentage (one tenth) of their increase. When there was no increase then there was no tax to pay. Land-marks were not to be removed. These bounds were set that the people might possess the land in their inheritance.

The laws regarding personal prosperity were just as rigid. A thief was not only punished but he had to make restitution so that the owner would not suffer loss. In many cases that restitution had to be double or triple that which the thief had taken. Stealing was very expensive for the thief while the would-be victim was protected. If the thief could not make restitution then he must work out the cost and reimburse the owner to the full amount required by law to be restored. Thus kingdom laws in operation penalized the criminal and rewarded the righteous.

The law is very emphatic in regard

to a man bearing false witness or slandering his neighbor. "Thou shalt not go up and down as a talebearer among thy people" (Lev. 19:16). It is interesting to note that the truth or falsity of the matter is not in question. To love your neighbor as yourself will keep one from privately bearing witness against him to his harm, be that witness true or false. Jesus warns thus, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). "Whoso privily slandereth his neighbour, him will I cut off" (Ps. 101:5).

The tenth and last commandment sums up the cause of the violation of all of the rest of the commandments. Covetuousness brings murder, adultery, stealing, even slander and the bearing of false testimony. The Lord has declared, "Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practice it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage" (Micah 2:1-2). Here we have a picture of the oppression practiced in our so-called enlightened or modern civilization.

THERE are many and sundry laws covering the rights of citizens to life and the pursuit of happiness as well as the protection of their property and possessions. These laws in operation establish justice and equity for the citizens of the Kingdom. A man could not refuse to assist his neighbor when that neighbor was in trouble. If he refused, and that refusal resulted in loss of property or injury to his neighbor, the man would be adjudged guilty. Under Kingdom laws he would have to make good his neighbor's loss. The spirit of cooperation and love within the family, under Kingdom administration, is broadened and extended to include all the citizens of the Kingdom.

Righteous decisions rest upon the type of evidence admitted. The establishment of justice or oppression depends upon the way such matters are handled. In the admissability of evidence one witness was insufficient to establish a matter. It required two or three witnesses for this purpose. The witnesses were not examined in each other's presence, but alone, so that discrepancies might be readily detected. If a man testified falsely he was to be punished in accordance with the punishment of the defendant, had he been found guilty. Few men would perjure themselves under such conditions.

Judges were not to receive gifts of any kind. Both poor and rich were to be treated alike. In our courts today a rich and a poor man may be sentenced by a judge as follows, "Fifty dollars or thirty days." The rich man pays his fifty dollars and goes free. The poor man, lacking fifty dollars, goes to jail. The rich man was not freed because he was innocent, but because he had fifty dollars. The poor man did not go to jail for his offense, but because he failed to have fifty dollars. Under Kingdom administration both would have received forty stripes. Thus the wealthy man would not escape because of his wealth and the poor man would not be penalized because of his poverty.

The Psalmist declares, "The law of the Lord is perfect." This is true. It is time that we, as a nation, give serious consideration to laws so perfect that Moses said, "Behold, I set before you this day a blessing and a curse; A blessing, if you obey the commandments of the Lord your God . . . and a curse if you will not obey (Deut. 11:26-28).

Isaiah the prophet describes the cumulative effect upon us of the curse that our generation is experiencing today because of disobedience. He says, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate (Isaiah 24:5,6).

When we heed the proverb, "Keep my commandments, and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart. Say unto wisdom, Thou are my sister; and call understanding thy kinswoman" (Proverbs 7:2-4) then, and *then only*, will we be on the way to solving our national problems.

Editorials

(Continued from page 4)

House of Judah. The history and activities of these two Houses are never confused in Scripture. From that day and forward they are separate and distinct and this separation is clearly depicted by the prophets.

The above editor in his second paragraph says, "We are bravely told that 'the ten tribes were physically lost.' We will offer a nice reward to anyone who will show chapter and verse to sustain such a statement."

We would like to know who so bravely told him the ten tribes were *physically* lost. We have said repeatedly they have been lost many years now as to their identity (not lost physically). Why not quote us rightly? In no other sense could a people who were destined to become a nation, a company of nations and a great people be lost except to their origin and identity. It is in that very sense that Isaiah refers to a portion of the seed of Abraham who have lost the knowledge that Abraham was their father (Isaiah 51:1,2). The prophet reminds this people that they are to look to Abraham as their father. This cannot be Jewry for the Jews never lost that knowledge. This people to whom Isaiah is speaking are following after righteousness and seeking the Lord, therefore, a Christian people. Certainly this is not the Jews. Though Christian, they are failing to recognize Sarah who bore them or Abraham their father.

Hosea is addressing this same people (Hosea 1:10) of whom he declares it was to be said they are not God's people Israel (as this editor is saying of the Anglo-Saxons) and at the same time, and in the same place, it is being said of them, "Ye are the sons of the living God." Thus, they are to be a people who have accepted the principles of Christianity and many among them become Christians.

The editor failed to state what that "nice reward" might be, perhaps for fear some one might try to collect. However, we say to him as Daniel said to Belshazzar, "Let thy gifts be to thyself, and give thy rewards to another" for, as for us, we will declare the truth, not for any reward, but for the sake of truth only.

PYRAMID PROPHECY:
Judgment and the Millennium

I—The Chronological Basis Established

WHEN I first took up the study of the Great Pyramid over 35 years ago, I was struck by what seemed to me a very astonishing fact. This was that no one had attempted to show that the Great Pyramid demonstrates its own chronological system, and the actuality of its Divine Revelation, by defining each year in that system as each current year is defined in our modern *Nautical Almanac*. It had hitherto been assumed that the Great Pyramid contained a chronological Revelation, and assumed further that the beginning of the Grand Gallery marked either the date of the birth of our Lord, or the date of His Crucifixion—the stated dates varying for the former from 4 B.C. to A.D. 1, and for the latter from A.D. 29 to A.D.33. The scored mark in the Entrance Passage, associated with the *Alpha Draconis* and *Alcyone* of *Pleiades* alignments, was not, and is not, sufficiently definitive to constitute a basis for astronomical datings.* Over half a century ago, various astronomers obtained dates 30 to 40 years apart, and even at this time, the data upon which to calculate back are not sufficiently reliable to guarantee a smaller range of possible error than 2 or 3 years on either side of the true date.

The Essential Requirement

I REASONED therefore that if the Great Pyramid enshrined a chronological Revelation to be unfolded in our modern times it should give astronomical data for successive years *of our own times*, so that an identity could be established by correlation with the comparative astronomical data in current use among modern astronomers. By the spring of 1921, I was in possession of the facts showing that the Great Pyramid thus precisely

*As I have shown in *The Great Pyramid: Its Divine Message* (July, 1924), pages 213-216, attention is directed to the phenomena of these alignments for the sole purpose of defining that, in the chronological representation, the day begins at midnight and the year at the Autumnal Equinox.

Addresses by
DAVID DAVIDSON
at 6 Buckingham Gate, London, S.W. 1, England, on Thursday, June 15,

established its own chronological system in terms of modern astronomy, and by the summer of 1923 I was able to give a complete mathematical formulation of the Pyramid's astronomical data. The Great Pyramid's chronology was therefore established by reference to definite things of the present and not by reference to indefinite things of the past. The complete result was published in July 1924, and shows that the Great Pyramid portrays a Scalar System of 6000 years of chronology extending from midnight Autumnal Equinox 4000 B.C. to the Autumnal Equinox of 2001 A.D.; midnight being at the Great Pyramid. The central date of the Scalar Chronology is structurally and geometrically defined at Autumnal Equinox 1000 B.C. The chronology is to the scale of 1 Pyramid inch to a solar year, the Pyramid inch being of the established value of Sir John Herschel's "geometrical inch," 1.0011 British inch, which is the 1/500 millionth part of the earth's Polar diameter.

I do not propose on this occasion to deal with the chronology thus established, since it has been proved true and will stand for all time. I have been asked to deal with a separate matter which concerns an enlarged scale detail of Pyramid chronology applicable to our own life and times. This relates to the period of time represented by the horizontal floor distance extending from the Great Step in the Grand Gallery to the South Wall of the King's Chamber, and, *I may add emphatically*, horizontally beyond that to the end of the complete geometrical representation which begins at the Great Step. This representation covers the periods of the Great War, the Antechamber "Truce in Chaos," the Economic Tribulation, and the King's Chamber time of Divine Assessment and Judgment, and, following the last named period, the final time of the cleansing of the earth and mankind for the New World Order.

The Evolution of an Idea

LET me give you a brief outline of the history of this matter. It was proposed by John Reeve of Toronto in 1904 that the horizontal floor under consideration represented time to the scale of 1 month to the Pyramid inch. When the late Dr. H. Aldersmith proposed the adoption of this scale in 1911 I rejected it, because at that time there were as many false theories being tagged on to the Great Pyramid as there are at the present time. After the Great War the theory was resuscitated by the late Rev. Commander L. G. A. Roberts and others, and by 1921 the theory became so clamorous for a fair hearing that, in spite of my opposition to it, I was compelled to give some attention to the study of the claims made on its behalf.

At the time, Commander Roberts knew the main facts relating to my derivation of the Pyramid's Scalar chronology to the scale of 1 Pyramid inch to a Solar year. He showed that a line drawn from the floor point at the Entrance to the 1st Low Passage perpendicularly to the floor line, produced, of the Grand Gallery defined on the latter floor line and, according to my chronology, the date 4th-5th August, 1914 A.D.—the date of Britain's entry in the Great War. He then showed that by taking the taped measurement of the 1st Low Passage in Pyramid inches for months, as in Reeve's theory, the date for the end of the passage was 11th November, 1918.

Annoyed at what I supposed to be the result of a mere coincidence, I set out to demolish the whole theory. I supposed that by employing the methods I had adopted in elucidating the inch-year chronology system, I could prove the falsity of the assumptions made by developing the whole representation to what I thought

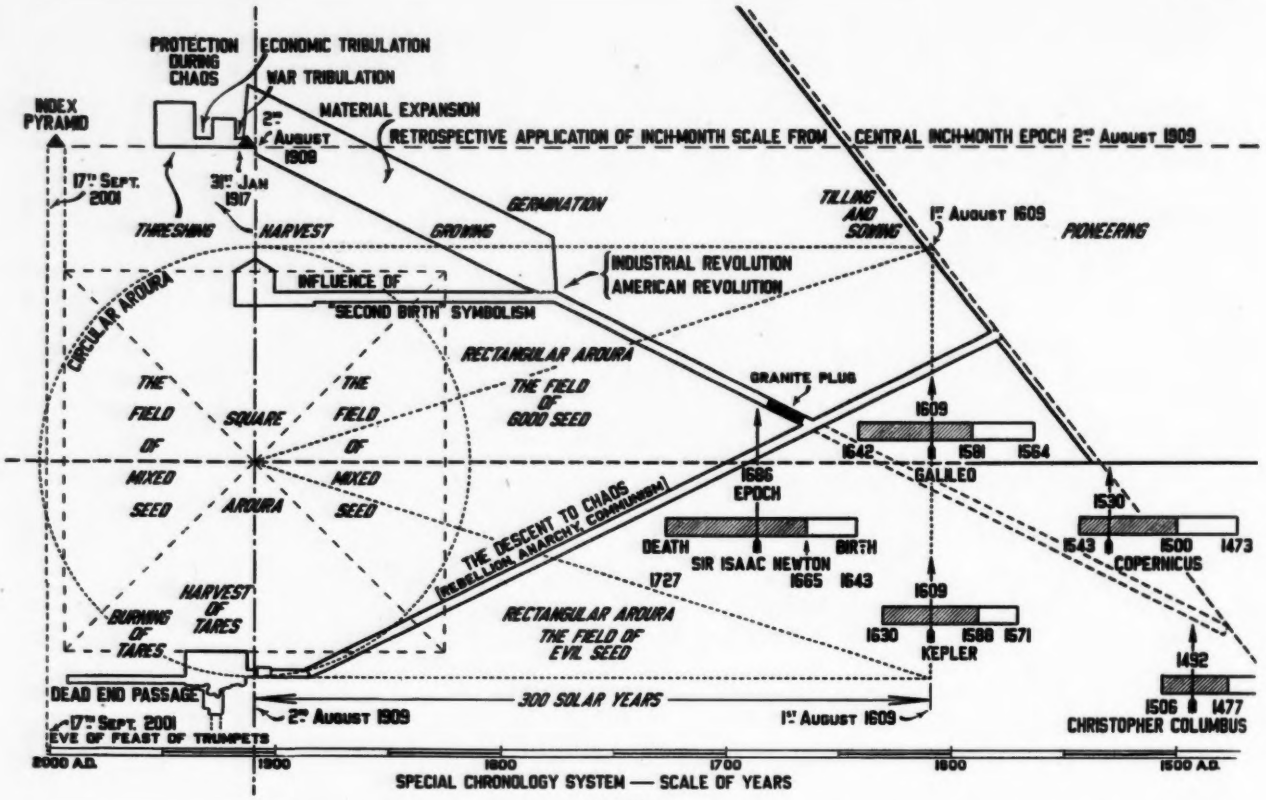


PLATE 1.

Reproduced from *The Great Pyramid's Prophecy Concerning the British Empire and America*. The retrospective application of the inch-month chronology is explained in the latter work.

would be an absurd conclusion. The result, however, so conclusively proved otherwise that I was compelled to adopt the inch-month scale as an enlarged scale representation of the chronology applicable to our own time.

The result of my investigation was published in *The Covenant People* during the second half of 1921. The entirely new features established then were that the month was a month of 30 days, and that the geometrical framework for the chronology throughout was the geometry of the year-circle of 365.242 days. One day therefore stands for a month of 30 days which is the statement made in the ancient Egyptian ritual which applies to this feature of the Great Pyramid's structural allegory. Commander Roberts had originally taken the month as being the twelfth part of the solar year, and had been somewhat arbitrary in selecting from the known taped measurements. Here I would emphasize that in no case do I ever accept a taped measurement until it has been confirmed by the Great Pyramid's geometrical definition of that measurement. *The Great Pyramid has therefore to demonstrate everything geometrically before it is accepted, whether referring to measurements, dates or astronomical values.*

The Inch-Month Scale Confirmed

NOW let us see—because this is important—how the relations between the inch-year system of chronology and the inch-month system of chronology confirm each other.

From this it will be seen, without reference to the astronomical method of demonstration, that both the inch-year and the inch-month systems of chronology have been correctly established; that the King's Chamber period of Divine Protection and Guidance afforded Israel-Britain during the time of Divine Assessment and Judgment is definitely represented as ending at 20th August, 1953 A.D.; that the Millennium is definitely dated as beginning at the Hebrew New Year, commencing at Sunset 17th September 2001 A.D.; and that the interval between 20th August 1953 and 17th September 2001 A.D. is represented as the period during which the world is being cleansed and prepared for the Millennial "Sabbath of rest for the people of God."

In the first place, the date defined in the inch-month scale by the entrance doorway of the King's Chamber is 16th September 1936. This is the day of the astronomical new moon of *Tisri* and the day upon which the Jewish *New Year* began at Sunset with 1st *Tisri*, the day of the *Feast of Trumpets*. This provides our first *confirmatory* connection with the inch-year system of chronology. For, as I pointed out in 1921, the interval between the latter date and the new moon of *Tisri* in 2001 A.D. is 65 years; 2001 A.D. being the date of the Millennial "Sabbath of rest" beginning at the end of 6000 years of the Pyramid's inch-year system of chronology, and the interval of 65 years being not only a prophetical period in Biblical chronology, but also a luni-solar cycle of 67 lunar years, and twice the duration of our Lord's life, 32½ luni-solar years—33½ lunar years. "Within 65 years" says Isaiah vii, 8, "shall Ephraim be broken that it is not a people." The breaking of Judah covered the same interval, from the destruction of Jerusalem in

A.D. 70, to the end of Bar Cochab's rebellion in A.D. 135, when the Jews were finally forbidden to enter Jerusalem on penalty of death. The final period of 65 years, from 16th September 1936 to 17th September 2001 A.D. (the date of the new moon of *Tisri*), therefore appropriately defines the period during which the restoration of Israel is to be effected.

This interval, as I have just said, provided, in 1921, our first essential *confirmatory* connection with the inch-year chronology. I was disappointed, nevertheless, that I could not find a geometrical definition of this connection. The geometrical definition, however, existed, but eleven years were due to elapse before I realized that the geometrical method published in 1921 defined the connection. I should have seen that this was indicated since the "dead-end" passage of the Subterranean system below the Pyramid extends nearly 500 inches, chronologically on the inch-month scale, beyond the King's Chamber.

The demonstration which I failed to find in 1921, is illustrated on Plate 1, *The Great Pyramid's Prophecy concerning the British Empire and America,* published in 1932, and now reproduced as Plate 1 of the present exposition.

The Essential Geometrical Connection

THE scalar basis of the demonstration is provided by the square *aroura,*—the ancient Egyptian unit of area—which symbolises the "field of mixed seed," and forms the geometrical framework for the inclined passage system, and for the Queen's Chamber and Subterranean Chamber. (Plate 1). The square is central to the base of the Great Pyramid and the upper side of the square extends 1030.33 Pyramid inches north and 1030.33 Pyramid inches south of the vertical line through the Great Step. Now in my demonstration published in 1921, the geometry of the inch-month scale was shown to imply the movement of an Index Pyramid—"the head and chief corner stone" symbolising our Lord Jesus Christ—along the chronological line from the Great Step date, 2nd August, 1909. The base-circuit of the Index Pyramid is 365.242 Pyramid inches, (symbolising 30 years on the inch-month scale) so that its base side is 91.3106 Pyramid inches, symbolising 7½ years. The initial position of the Index Pyramid therefore extended from 2nd August 1909 to 31st January, 1917. On the latter date, Germany announced her policy of unrestricted submarine sinkings, the operation of which brought America into the War, 65 days later on 6th April, 1917, on the anniversary of our Lord's *sabbath* in the grave.* A movement of the Index Pyramid over the *aroura* distance, 1030.33 Pyramid inches from the initial position defining 31st January, 1917, brings the corresponding point of the Index Pyramid to a point defining the date 17th September, 2001 A.D. This is the date of the new moon of *Tisri,* and the day upon which at sunset, the Jewish *New Year* will begin with 1st *Tisri,* the Feast of Trumpets, heralding the dawn of the Millennium. *The Great Pyramid therefore geometrically defines the beginning of the Millennium on the inch-year scale and on the inch-month scale of chronology, and thereby confirms the clear intention of both scales of chronology.*

The Renewal of Kingship

HOW the square-*aroura* which thus geometrically defines the beginning of the Millennium is derived from the rectangular-*aroura,* of length 3652.42 Pyramid inches and breadth (or height) 1162.6 Pyramid inches, these two measurements being respectively the circumference and diameter of a year-circle symbolising the number of days in the year to the scale of 10 Pyramid inches to a day. The rectangular *aroura* is defined above the Pyramid's base as the symbolical "field of good seed" and below the Pyramid's base as the symbolical "field of evil seed." The length of the rectangular *aroura* symbolises on the inch-month scale, an interval of 3652.42 months of 30 days, or 300 solar years. An interval of this duration, taken as ending at the Millennial date 17th September 2001 A. D., began at 17th September (Gregorian) 1701 A.D., which is the date of the death of James II, the last monarch of the Stuart Dynasty.

The identity here is significant since the interval of 300 years consists of ten periods of the 30 years' cycle of renewal—365.242 months of 30 days—at the end of which was observed the ancient Festival of the Renewal of the Kingship, the ceremony of which is the central theme of the symbolism of the inch-month scale of chronology in the Great Pyramid. The date 17th September 1701 A.D. is 190 cycles of Renewal of Kingship from the beginning of Scriptural and Pyramid chronology at 4000 B.C.

In the case of James II, the theme relates to displacement, and the same is true of the reign of Edward VIII, as I have shown in *The Domination of Babylon: Literal and Symbolic,* pp. 54-56. Now the Great Pyramid's Displacement Factor is 286.1022 Pyramid inches and an interval of ten times 286.1022 months of 30 days extends from the death of James II, on 17th September, 1701, to 16th September, 1936, the date of entry into the King's Chamber period. Ten is the number of periods in both applications from 17th September, 1701, and ten signifies the number of *human* governmental protection.

(To be continued)

By Harold Norris

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*"The Lord of the Sabbath" (Mark ii, 28). Our Lord was buried towards the end of the sixth day of the week and rose again, on "the third day," in the early morning of the first day of the week, being in the grave during the Sabbath. In *The Orbit of Messianic Civilization and Our Lord's Life,* (March 1925) it was shown that our Lord was born "The Lord of the Sabbath." He was resurrected on the first day of the week, instituting the new day of rest of the Christian—the eighth day.

The "Great Divide" in Isaiah's Prophecies

Continued from the July Issue

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

Bearing these dates in mind, we now quote from Dr. Whitehouse in *The Century Bible*: "Chapters 40-55, or the Deutero Isaiah, is a collection of oracles, intended to be a message of comfort and awakening hope to the Jewish exiles in Babylonia, composed 542-538 B. C."

"Chapters 40 and 41 describe the advent of the new and happier time. Yahweh is portrayed in majestic language as standing alone and incomparable, far above and beyond human estimate and conception, supreme in wisdom and might, the hope and strength of all the weak who trust in Him. He will display His might by raising up Israel's deliverer (Cyrus), through whom the people's foes shall be destroyed and Israel's restoration shall be effected."

"Chapter 40:1-11: God commands that a message of comfort and pardon shall be given to His people (vs. 1 and 2). Heraldic voices are raised to prepare the path of God's advent through the desert (2, 3 to 6). Another voice declares that while everything human perishes, God's word is eternal (vs. 7 and 8). An exhortation is addressed to inhabitants of Zion to bring this good news to the towns of Judah, bedding them not to fear, since God is at hand, armed with might, to render a true recompense and to lead His flock like a faithful shepherd."

Professor Cheyne

W. L. Courtney also mentions the writings of Dr. Cheyne on Isaiah. Here is a quotation from *The Polychrome Bible,* published by Paul Haupt, professor in Johns Hopkins University, Baltimore, from the Isaiah volume by Dr. Cheyne. After dealing with the military campaigns in Asia Minor, Assyria, Babylonia and Egypt, culminating in the capture of Babylon by Cyrus, Dr. Cheyne continues:

"It was probably at intervals during this period, but before the march on Babylon, that the second Isaiah wrote his book, which says so much of the *far countries* (i. e., those on the coasts of the Mediterranean), and of the *nations,* and so clearly implies that they were deeply interested in the movements of Cyrus. The *large designs* attributed to Cyrus by Herodotus naturally produced a wide-spread excitement in the East, in which the Jews participated, and to this, combined with an intense belief in prophecy (see Jer. 29:10) we owe the splendid composition of the second Isaiah."

From these quotations, readers will see how everything has to be made to fit into less than 200 years after the first Isaiah; and thus the higher critics select a period in which they "place" the second Isaiah. His prophecies thus become "intelligent anticipations of coming events." Events which were due to happen, because the period of the predicted Seventy Years of Capitivity was just ending, and Jewish hopes of a near return were running high. Therefore the higher critics have invented an unknown and un-named prophet to account for this sudden outburst of prophetic "anticipations," and have labeled him the Second, or Dentero, Isaiah. They have dated his prophecies so near to the events due to happen, that he could not possibly make many mistakes,—but he did!

Prophecy Unfulfilled

We now turn to the history of the period of the Return from Babylon, and—in company with the higher critics and the professors—we are compelled to admit that the reality fell far, far short of the glowing descriptions in these prophecies. So, after 100 years of disappointed hopes and disillusionment, we must find:

Who will write from the standpoint of one who is living in Palestine, and who realizes that the conditions and problems—together with the lives and characters of the returned exiles—are by no means ideal. Therefore in the final eleven chapters of Isaiah (Chs. 56-66) the higher critics detect a note of disappointment and reproof, coupled with hopeful promises and ideal anticipations, and they label the writer of this concluding section "The Third Isaiah" and date him 100 years later.

The conception that these second and third sections of Isaiah's prophecies enshrine divine foreknowledge of long-distant events—*many of which are still awaiting fulfillment* — does not seem to enter into present-day interpretation of Holy Scripture.

What a remarkable comment on these guesses by the higher critics is given in Ferrar Fenton's translation of Isaiah 29:13, 14:

Denunciation of Hypocrisy

Now the Almighty demands,
"Why do this people approach
With their mouth and their lips,
To pay honor to Me,
While their heart is far off?
Their reverence is worthless to Me:—
It teaches the doctrines of men!
So on this race I lay wonders,
Add wonders to wonders,
Destroying its scientists' science,
And baffling its scholars' researches."

Some Direct Questions

Is it quite impossible that the first Isaiah also wrote the second and third sections? Did something extraordinary happen in his life history which would account for this unmistakable change of style and message? Who can ever forget those matchless words with which he opens the fortieth chapter? Can Bible history give us any clues to account for this "Great Divide"?

We read II Kings, chapters 18 to 20, for the record of Hezekiah's reign and death. In chapter 21, his son Manasseh, aged 12, began his long reign of 55 years, the character of which is recorded in verse 2: "And

he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel."

Isaiah's Later Life

Isaiah naturally in these altered circumstances fell from his high position at court. Various traditions hint that he was banished from Jerusalem as the idolatrous party gained the upper hand. Ultimately he became a fugitive from his persecutors, and some authorities hint that he was martyred in a barbarous manner. Between the death of Hezekiah and his martyrdom by Manasseh, Isaiah evidently lived long enough to see the swift and ever-increasing descent of the nation into gross idolatry, no doubt not without faithful protests from him—protests which would not increase his popularity. As things went from bad to worse, with no hope of reformation, he would become increasingly distressed at the idolatries of the Kingdom of Judah.

Northern Israel had gone into their Assyrian activity some 10 or 15 years previously, and he knew that a similar fate would overtake Judah, sooner or later, unless they returned to the worship of Jehovah, and no doubt he warned them in no uncertain terms, but without avail.

In these circumstances Isaiah would become "mentally conscious" of receiving messages of divine foreknowledge (see my article in DESTINY for May). Is it an altogether improbable suggestion that the first Isaiah, after his banishment from court, should be favored with a double measure of Divine Inspiration, and was permitted *to see far hence* into the future? To see Israel and Judah in the Latter Days after the Seven Times of Punishment had run out?

If This Were So

There is no necessity to invent either a second or a third Isaiah, both of whom are entirely unknown to history.

Let us put this suggestion to the test by examining, still more closely, this "Great Divide" at chapter 40. Let us assume, greatly daring, that it is Inspired Foreknowledge, this assumption carrying with it the claim that the message *means what it says!*

Is the Prophecy Dated?

ITS very familiarity is a danger to correct exposition, it is so often spiritualized to mean anything but its own clear statement:

"Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned."

Need We Go Any Further?

Jerusalem's warfare—her final warfare at Armageddon — is still unaccomplished. "Her iniquity IS pardoned," not *will be* pardoned.

These two phrases introduce us to the period after Armageddon. We cannot fit this into B. C. times, nor into early A. D. times.

(To be continued)

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