SEPTEMBER 1939

DESTINY

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Isaiah Predicts Tanks!
See Page 13

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This Issue:

The Kingdom and Wealth ★ Jesus Christ is a National Question ★ *Continuing* PRYAMID 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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DESTINY

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Preparedness

THE world situation is becoming very acute. Perhaps before this issue is off the press the break may come. One thing is certain, whether it comes this year or next we are hastening on to the climax of an age. The efforts of this group or of that group through man-made programs will not avail to prevent the inevitable conflict. However, there is a way that can be followed by a nation that will give assurance of full preparedness for all eventualities. Our nation will suffer with all the rest unless we take this way.

Nations are arming to the teeth, yet all hesitate to take the final step that would mean a world conflict. Though leaders are reluctant to move, circumstances are definitely drawing all to the edge of the precipice from which there will be no turning aside.

The Anglo-Saxon world is not lacking leaders who preach peace, telling the people of plans which, if adopted, would prevent war. Their plans are not in accordance with Daniel's statement that wars are determined until the consummation, that is, until the present order or age comes to its end. These modern prophets are failing to take into consideration the Biblical method by which wars will be brought to a close. Neither are they recognizing that the final conflict will come to its end with Jesus Christ on the field of battle. John said, "Behold he cometh with clouds; and every eye shall see him." But he also said that He is "Faithful and True, *and in righteousness he doth judge and make war.*" This last statement refers to His part in the climax of the coming conflict. Our pacifist friends will be shocked at this, but it is necessary at times to fight for righteousness that evil may be destroyed. This is exactly what our Lord must do.

Ezekiel speaks of the program of these modern prophets who purport to be speaking in the name of the Lord: "Have ye not seen a vain vision, whereas ye say, the Lord saith it; albeit I have not spoken." (Ez. 13:7). He then shows that in the sudden overwhelming destruction these men who have failed to prepare the House of Israel, so that they could stand victorious in the day of the Lord, will themselves be overwhelmed by that destruction.

There is only one type of preparedness which will give certain protection. Once in the history of our forefathers they were so prepared. It is for the individual in his personal living and the nation in its administrative activities to observe and keep *all* the commandments, statutes and judgments of the Lord. Joshua received instruction regarding this need as he entered the promised land. He was told the result would be, "Then thou shalt make thy way prosperous, and thou shalt have good success," and he did.

So long as this present order lasts there will be evil men and nations bent on robbery and conquest. Here, then, is the way and this is the "moral armament," *the keeping of all the law*, bringing certain victory over those who are aggressive.

We need, as did Joshua, the presence of the "Captain of the host of the Lord." When this fact is fully recognized and there comes a definite turning about and an observance and keeping of *all* the law, the advice to Joshua will apply, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Unwarranted Attitude

THE average American citizen deplores the thought of war, but at the same time feels if it comes there will be only one outcome. Of course it will cost billions and mean supreme sacrifices both in men and material, but victory, the average American citizen believes, will be assured.

Such an attitude is completely unwarranted. There are many factors that enter into modern fighting that are beyond our control. This attitude of sureness regarding the final outcome has prevented many of our people in America from being alert to the war-monger's program. It has also produced an indifference to the many moves that are being made to involve us in war.

The fact is there is no assurance at all that we will be victorious in such a conflict. Our nation is far from united in purpose today, with strong minorities so active that it would make a major conflict extremely hazardous for us. If we allow our leaders to force this nation into a war of aggression, even though we are Israel, humiliation and defeat will follow.

A fact of vital importance, though considered by most persons least necessary for victory, is our attitude towards God. When Israel sinned they were unable to stand before their enemies. The spiritual state of the nation had much to do with the final outcome of any conflict. It meant victory or defeat for the people, regardless of their state of preparedness.

We are in no position today to claim victory. Spiritual decadency is manifested on all sides. The leaders in our churches belittle God's Word, disbelieve His prophets and refuse to give heed to all His warnings. The people are bent on pleasure and do not consider the Bible necessary for instruction. The nation and its leaders do not feel the need of God's guidance in their plans, but have a spirit of self-sufficiency as to any possible future emergency. We are facing a sad awakening, for God always withdraws His protection when His people become arrogant.

Our neglected Bible definitely declares that modern Israel, the Anglo-Saxon people, will face overwhelming defeat in the coming conflict. It seems to be the lot of Israel, when they think they are strong, to reject God and He rejects them. Then in defeat they turn to Him again.

The state of spiritual decadency among our people and our national and spiritual leaders indicates defeat awaits us in order that this nation may be awakened from its present state of apathy towards God and His plans. The Book declares that defeat is inevitable until such an awakening comes. The race is not always to the swift or the battle to the strong. "Except the Lord build the house, they labor in vain that build it: ex-

cept the Lord keep the city, the watchman waketh but in vain." (Psalms 127:1).

The most dangerous attitude our nation can take is that victory awaits her regardless of her relationship towards her God and King.

Anti-Semitism a Myth

THERE is an attitude steadily growing in America. Observers have noted, this year, a somewhat startling intensification of it in many of our cities. As thought of by most people it is an attitude toward a race and is termed *anti-Semitism*. That, however, is incorrect!

Let us take an honest, sane view of this so-termed anti-Semitism. Realizing its existence, let us go farther and deeper and find the reason for it—because its very existence begs the thinking person to discover its cause. What do we find?

Palestine, and Jewish activities there, continue to appear in the headlines of our daily newspapers. Great Britain has banned (under the quota) Jewish entry into that land until next October. This is because of illegal entries by Jews.

Now the history of Palestine, as far as the Jews are concerned, has been one of turmoil and trouble. This is due to the fact that Palestine does not belong exclusively to the Jewish people. It never did, and never will, for though they are a portion of one of the Tribes of Israel, they are not the *House of Israel* who is to possess that land.

The city of Jerusalem was destroyed by Rome in 7 A.D. because of a Jewish revolt. The city was rebuilt in 130 A.D. but five years later the Jews again revolted, a revolt which was put down with great slaughter. Rome then found it necessary to forbid, on pain of death, a Jew setting foot within the city. Is history to repeat itself again in regard to this people?

It is foolish to say there is no Jewish problem. There is one. However, is it not a problem made so by the Jews themselves? *The Jewish World* of March 15, 1923, said "Fundamentally Judaism is Anti-Christian," while the *Jewish Chronicle* of April 4, 1919, declared that "Bolshevism harmonizes with the finest ideals of Judaism." We find, then, that Judaism has not changed, and that its leaders are plotting against the established world order, the same as they did in the days of Rome. The one nation in a position to help the Jewish people is not immune from such attacks. It seems no one can help, for they are not to be trusted so long as their acts are motivated by a Talmudical doctrine called Judaism. And because of the teachings of Judaism the people who adhere to its teachings will always be a menace to the nations among whom they dwell.

Let us face facts. When men undertake to expose the evils of a doctrinal teaching known as *Judaism* the Jew immediately raises the cry of anti-Semitism. But it is a *doctrine* men are opposing, *not a race*. The leaders of Judaism raise the racial issue to camouflage the true conditions. Naturally a race must suffer if a race as such holds to a doctrine that is repugnant to men. When Jewry discards the evil doctrine of Judaism and accepts the principles of Christianity as taught by Jesus Christ, *they will find there is no anti-Semitism, for it is non-existent.* But there certainly does exist ANTI-JUDAISM for its teachings are doctrines of devils. Such teachings were condemned by Jesus and later by Paul and others of the disciples. Furthermore, these teachings are at war with Jesus Christ and the doctrines of Christianity.

When the world awakens to these facts and recognizes the situation in its true light men will not be deceived any more by the raising of a racial issue. Such is now being successfully used to hide the plan for Judaizing the world and destroying Christianity and its ethical standards and principles. There can be no compromise between the doctrines of Christianity and Judaism. One or the other is destined to dominate the world, and we are certain that it is not to be Judaism.

Trichinosis

OUR attention was recently called to an interesting article in which the statement is made that nearly a third of the inhabitants of the United States are afflicted with trichinosis. This country holds the unenviable, but highest, record of such cases, with millions of its citizens suffering from a dangerous parasite caused from eating of the flesh of the pig. According to statistics Americans eat 4,500,000,000 hot-dogs a year. Ground meat, including pork, is used in preparing this food.

It is a recognized fact now that the *trichina spiralis* is responsible for many types of sickness which are constantly being diagnosed as other than trichinosis. A health doctor who recognizes the danger recently issued a warning to cook the worms well before eating them. Another doctor declares that you can never be certain that the parasites have all been destroyed.

The only safe health rule is to keep the law as set forth in the health laws of the Kingdom. The eating of swine's flesh is forbidden (Deuteronomy 14:8). This will necessitate abstaining from all dishes and preparations in which pork is used. However, isn't it worth something to have the promise of continued health? Surely God, who knew of the presence of this parasite in pigs, amply warned men when through Moses he gave a law prohibiting the eating of swine's flesh. Personally we prefer not to eat worms, alive or dead.

Unbelief

THE members of the churches of a certain city were united in a great union service. The speaker of the occasion was an eminent theologian who had been selected for this service because of his reputation as a critic and scholar.

During his address he made disparaging and derogatory remarks regarding the authenticity of the Bible and its records. His attitude merely emphasized the fact that the atheist is now dressed in the garb of the clergyman and occupies the high places in organized Christianity. When history has written the final chapter of such activities the record will show these men to have been the seducers of Christianity and their boasted scholarship just foolishness.

Moses instructed the people, "Thou shalt not seethe a kid in his mother's milk." (Exodus 23:19; 34:26). The above preacher referred to this statement with sarcasm, making fun of anyone that would believe such a thing possible. Among other things he said, "who ever heard of boiling a

(Concluded on page 14)

The Kingdom and Wealth

HOWARD B. RAND

PRIMARILY, the wealth of a nation is represented in its man power and national resources while the business of its citizens is to expend energy, time and thought in converting the national wealth into things that can be used by man. The latent resources of a nation are unusable by man until labor and energy have turned them into goods and services.

The prosperity, life and happiness of the citizens of a nation depend upon the unhampered exchange of these goods and services. This exchange not only applies to business activities confined within a nation's territory but must include the broader field of commercial intercourse between nations.

Until modern times great natural resources of power and material were in a large measure unknown and untapped. Before modern discoveries revealed this wealth the business activities of the citizens of a nation were mainly confined to agriculture and stock raising. This activity constituted the foundation of all commerce and trade. Later inventive genius and discoveries brought to light tremendous commercial possibilities in the development of natural resources. The untouched reservoirs of oil and the further development and use of minerals and metals gave man the means which enabled him to develop our modern industries with all their ramifications.

The fact cannot be overlooked, however, that in spite of this wonderful development man still depends upon the products of field and forest to supply the primary needs of life, such as food and clothing, in order that he may be happy and contented in his possessions. While these things are fundamental yet in order that man may enjoy to the fullest all that nature will supply there must be economic freedom. Also, a way must be found by which these blessings can be shared by all. This can be accomplished only by the use of a monetary standard that will not hamper the exchange of goods nor restrict their use and distribution.

In a primitive state man could exchange the surplus resulting from his labor for the increase from the labors of his neighbors. This method we call barter, but it has its limitations. This is especially apparent in any extension of trade and commerce and in the storage of potential buying power. Because of these limitations from very early times a medium was adopted for which goods could be exchanged, which medium could afterwards be used in accordance with the convenience of its holder to purchase property, goods and services. Gold and silver as well as other metals, and even precious stones, were used as mediums of exchange. When thus used such became money, for money is anything used as currency, that is, placed in circulation to be used in the buying and selling of property, goods and services.

So long as the monetary system represents only the value of goods and services it was what it purported to be, only a medium of exchange representing true wealth. The wealth of a nation is its possessions and the conversion of natural resources into usable goods through the service rendered by its citizens. The Bible always lists true wealth as man's possessions with silver and gold the least of his valuables. Today we head the list with gold and silver because of false standards of wealth. A day finally came when a percentage was charged for the use of the medium of exchange. The ancients called this usury, but in modern times we have limited the rate that can be thus charged for the use of money and have called it interest. Nevertheless, it is usury under another name. Usury impoverishes a people and perpetuates that poverty. The enormous sums involved in interest charges alone often exceed by many times the original debt and is one of the factors responsible for bringing the world to the brink of financial chaos today.

The Kingdom law requires, "Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury." (Deut. 23:19). There is one exception to this law. This is in the case of the stranger who refuses to comply with the law. Because of his refusal he is not to receive any benefits under the law. Therefore, "Unto a stranger thou mayest lend upon usury." The day that the stranger complies with the requirement of the Kingdom laws he ceases to be a stranger and becomes a brother. This exception thus penalized those who refused to comply with the Kingdom requirements of economic well-being and became a powerful weapon that would compel the dissenter to conform with the law forbidding the taking of usury.

Mr. W. J. Cameron in *The Economic Law of the Lord* has this to say, "The creation of credit without the multiplication of debt is a masterpiece of divine legislation. Another strange point is that this law which absolutely prohibits interest, or the increase which is called usury, comes from the same divine power which practices increase all the time! We make dead money artificially yield a paltry three or four or five percent—not that money yields it, the borrower does. But God's increase, did you ever count that? The Lord Christ once touched upon it; speaking of God's interest which he pays to man, Jesus said that in some instances it was 'thirtyfold, some sixty, and some an hundredfold.' And that is not 30, 60 or 100 percent, but 3,000, 6,000 and 10,000 percent. And because we reject the living system of 10,000 percent increase for our dead system of 5 percent, here we are!"

WE have shown that the true wealth of a nation is not its silver and gold, but the property in possession and the goods and increase accruing to man from his labors, regardless of the medium used in trade. The Kingdom law recognized money as merely a true weight and measure by which wealth in labor and goods may conveniently be exchanged without resorting to the cumbersome

method of barter. Through the use of money as such a medium it is possible to store up purchasing power for future needs.

The present monetary system is a sliding scale of weights and measures. Because the value of money today is based upon the value of gold or silver, rather than upon the value of property, goods and services, the producer receives little for his labors while the consumer pays dearly for that which the laborer has produced. Why should goods be of little value when in the hands of one and so dear when required by another? It is because they must be exchanged into a medium based upon the value of gold rather than into a medium based upon the value of goods. Thus we have poverty in the midst of plenty. There is food enough for all, yet thousands are on the verge of starvation. There is sufficient to clothe all, yet many are underclad. There is abundance of fuel, but many suffer with the cold. Much of this is due to a faulty system of exchange which has become wealth (rather than representing wealth), thus constituting a sliding scale of diverse weights and measures favoring the few against the many.

The law of the Kingdom requires, "But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have." (Deut. 25:15). Furthermore, "Thou shalt not have in thy bag divers weights, a great and a small." Here the whole system of modern finance is condemned. Speaking through Micah, the prophet, God said, "Shall I count them pure with the wicked balances, and with the bag of deceitful weights."

We will never have an unrestricted exchange of goods and services among the citizens of a nation, an unrestricted exchange which will bring true prosperity and peace, until property, and labor resulting in goods and services, are recognized as the basic wealth of the nation. Here alone should there be power to increase wealth in the increase of possessions and not through the taking of interest which destroys true values.

UNDER Kingdom administration the amount of the medium of exchange is regulated by the volume of goods and not the value of goods by a scarcity in the amount of the medium of exchange. Today goods fluctuate in value while the medium remains more or less at a fixed quantity and value. Kingdom law requires that goods remain more or less at a fixed value while the medium will fluctuate, increasing in volume with the increase in goods and decreasing in volume with a corresponding decrease in goods. Under such a system the listing of a man's possessions would be a true index to his wealth. Today there is little if any relationship between possessions and wealth.

The Bible lists the property of Abraham, Isaac and Jacob as evidence that they were wealthy men. Job is shown to be a wealthy man of the East because of his possessions. Thus also in the Kingdom the property, goods and increase will always denote wealth. Today, under our present system that makes gold and silver (instead of possessions) wealth, a man may be poor though he may possess in abundance the things of life. Such a situation is due to the fact that, though possessing much, he may not be able to convert it into a medium of exchange, based upon the value of gold. He must meet levies made against him in money and not in the things he possesses.

With the Kingdom system of exchange in operation, the industrious man can always increase his wealth by increasing his productions. The purchasing value of that increased production which would be represented in the medium of exchange based upon the increase in goods would enable him to acquire an increase of the production of his neighbor. Poverty will never exist in the midst of plenty in the Kingdom for with increased production will come increased consumption with a sufficient supply of the needs of life for all men.

"Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed." (Amos 9:13). The fulfillment of this prophecy today would bring consternation and spell adversity causing drastic curtailment of crops and production. This would be so because of our present faulty iniquitous economic system that rewards the shiftless, penalizes the thrifty and has debased real wealth, exalting a medium of exchange to this place of eminence among His people.

PYRAMID PROPHECY:
Judgment and the Millennium

I (Continued) THE CHRONOLOGICAL BASIS ESTABLISHED

GEOMETRICAL REVISION OF SUBTERRANEAN CHAMBER WIDTH

DAVID DAVIDSON

THE tenth and last cycle in the latter application (i. e., ending at 16th September, 1936), is represented by the geometrically defined distance of 286.1022 Pyramid inches—the Displacement Factor measurement—between the King's Chamber entrance doorway and the Subterranean Chamber entrance doorway (Plate 2): This is *logically* the true geometrical definition of the allegorical relationship between the two chambers, and, had I noticed this fifteen years ago, I would have adopted it, since, although I was satisfied that the geometrical definition of the centre of the Subterranean Chamber was correctly given, I was not satisfied, and never have been satisfied, with what I had accepted as the geometrical width of the Subterranean Chamber. The latter was derived from a *secondary* geomet-

rical measure, whereas all the other distances were derived from *primary* geometrical measures, and had I observed fifteen years ago that the resulting figure gave the horizontal distance between the two doorways as 286.28916 Pyramid inches, I would have seen, at once, that the true basis of representation was the *primary* geometrical measure, 286.102216 Pyramid inches, the Great Pyramid's Displacement Factor. The difference is just over a sixth of an inch. Those acquainted with Pyramid symbolism will realise that I am now compelled to adopt this as the intended basis, retaining the original geometrically defined position of the centre of the Subterranean Chamber. This, be it observed, is the only case in which I have found it necessary to revise any chronological detail of geometrical representation for the inch-month scale.

The resulting geometrically defined half-width and width of the Subterranean Chamber are respectively 162.414696 and 324.829392 Pyramid inches. The width is 325.19 Brit. inches, or the small fraction 0.06 less than the Edgars' steel tape measurement of 325¼ Brit. inches. The existing variations in measurements of the width are greater than this, owing to the rough dressing of the walls. The geometrical intention, however, is clear.

SUBTERRANEAN CHAMBER DATES

THE resulting date for the entrance doorway of the Subterranean Chamber is 17th-18th March (10:55 p. m. 17th March to be precise) 1913; and the resulting date for the South Wall, or chronological ending, of the Subterranean Chamber is 21st-22nd November (8:53 p. m. 21st November to be precise) 1939. (Plate 2.) The dates have hitherto been given as 12th March 1913 and 27th November 1939 respectively.

Now 9 is the number of Judgment and nine "displacement" cycles end at the date defined by the entrance doorway of the Subterranean Chamber, 17th-18th March, 1913. From 17th-18th March, 1913 onwards to 21st-22nd November, 1939 is therefore symbolised as a period during which the forces of aggression and chaos are being "rounded-up" for the harvest of God's Judgment. The whole symbolism, as represented on plan, is portrayed as comprised within a square, of length of side, 538.-289122 Pyramid inches. The East side of the square lies along the chronological line which is the centre line of the Passages; the North side of the square lies along the line of the edge of the Great Step at 2nd August, 1909; the West side of the square lies vertically over the line of the West Wall of the Subterranean Chamber, defining the limit of "rounding up," and the South side of the square lies along the line of the South Wall of the King's Chamber, at 20th August, 1953. The symbolism therefore represents the Judgment of the nations as being completed by the latter date. The geometry of the symbolism is shown on Plate 10 *The Great Pyramid's Prophecy Concerning the British Empire and America.* The representation has the appearance of a long vertical box, square in horizontal section, containing and defining the limits of the whole symbolism. "Boxing-in" and "rounding-up" are the expressed symbolical themes.

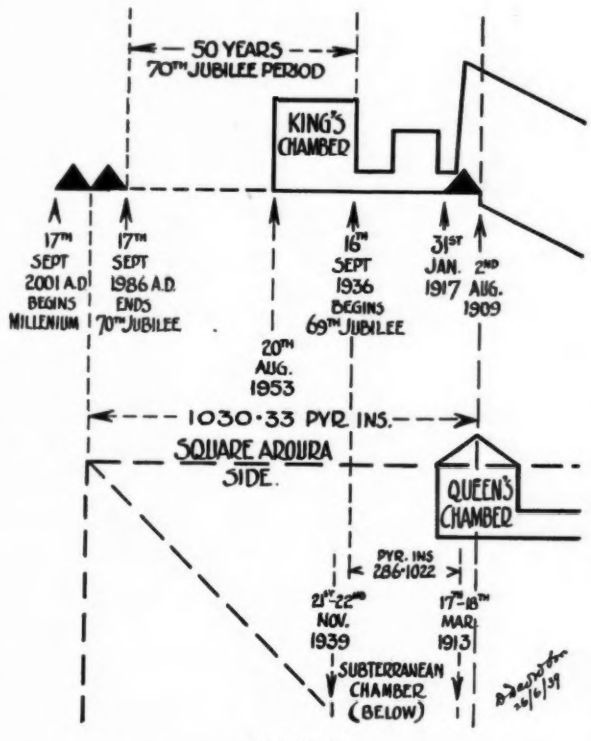


PLATE 2.

The Implied Symbolical Movement of the "Index Pyramid." The Jubilee Cycle is an interval of 49 years, and the 50 years' period above shown includes both the 69th and the 70th Jubilee Years. For the complete aroura (shown in part above) refer to PLATE 1 (DESTINY for August, 1939).

Here it should be explained that the Subterranean Chamber has not moved more than an inch to an inch and a quarter North, South, East or West of its original position *in plan.* Some writers give it a position about 14½ inches South of the position it now occupies *in plan,* and at the same time state that everything must be taken exactly as it is found. How this can be declared to be an all-important principle which cannot be violated I am unable to understand. For a full technical consideration of this question the reader is referred to *The Great Pyramid: Its Divine Message* (July 1924), Plate xxx, and page 179 (par. 206).

A LONG-PERIOD CONNECTION

NOW the circuit of the geometrical base square of the Great Pyramid is 36,-524.2 Pyramid inches. This, to the inch-month scale, symbolises 3000 solar years, the half period of the Pyramid's scalar chronology ending at the Autumnal Equinox of 1000 B.C. The astronomical new moon of *Tisri* for the latter year fell on 21st September (Julian which was 12th September (Gregorian), 1000 B.C. A period of eight cycles of 365.2425 solar years from the latter date ends precisely at 20th August 1923 A.D., which date is defined by the centre of the Antechamber. Now 8 is the number of Christ, and the centre of the Antechamber is the centre of the year-circle of 365.242 Pyramid inches in circumference, which symbolises the Orbit of the Sun of Righteousness. Hence a distance of 365.242 Pyramid inches, symbolising 365.242 months of 30 days, extends from the centre of the Antechamber to the South Wall

of the King's Chamber, defining the date 20th August, 1953 A.D. as the end of the Judgment Cycle of Renewal.

ESSENTIALLY BRITISH AND AMERICAN CONNECTIONS

WHEN we consider the inch-month scale backwards we find that the Judgment Cycle is the last of a series of six cycles of Renewal, or 6 times 30 years, beginning at 19th August (Gregorian) 1773 A.D., exactly at a point vertically over the geometrically and structurally defined point giving the date of the Birth of our Lord on the inch-year scale. This is shown on Plate 4, *The Great Pyramid's Prophecy Concerning the British Empire and America,* (September 1932). The interval thus defined is 180 solar years or half the prophetic period of the "time" of 360 solar years, and therefore indicates an application of the 3½ times of Revelation xii, 14 (Moffat's translation being "a time, two times, and half a time"). The total interval is 7 times the period of 180 solar years, or 42 cycles of the Renewal Period of 30 years, equalling 1260 years. Ending at 20th August 1953, the interval of 1260 years began at *Sunday* 20th August (Gregorian) 693 A.D. This was *Sunday* 17th August (Julian) 693 A. D., 7 weeks—the Pentecostal period—after the Consecration of Archbishop Berthwald on *Sunday* 29th June (Julian) and 2 weeks before his enthronement on *Sunday,* 31st August (Julian) 693 A.D., according to the Venerable Bede. Now Berthwald was the eighth Archbishop of Canterbury, and the first English Archbishop, since Bede states that "Before this the Bishops had been Romans, but from this time they were English."

Here then we have discovered a chronological connection revealing a definite period (the prophetic period of 1260 solar years) of the Church in Britain, as in our other consideration we have discovered chronological connections revealing definite periods of the Kingship in Britain. This confirms that the inch-month scale applies specifically to the British race, and that the "Dragon" of Revelation xii will cease "to make war" upon Church and State in the British race by 20th August 1953, at which date the King's Chamber period ends, together with the period of 1260 solar years of Church government under English Archbishops. By the final half "time" of 180 years beginning at 19th August 1773, America is clearly intended to be included as is proved to demonstration in Chapter V and Plates 5 and 6 of *The Great Pyramid's Prophecy Concerning the British Empire and America.*

The Renewal of Israel-Britain

NOW the ancient Festival of Renewal which terminates each 30 years' cycle of Renewal was also called the Festival of the End, and as such, and in connection with the Kingship, it embodied a ceremony of trial and judgment of the government of the ruling dynasty. Thus as the annual festival at the end of the agricultural year of sowing, decay, germination, growing and harvest, related primarily to the assessing and judging of the fruits of the harvest, so in the Cycle of Renewal—the year of months—the effects of good and bad government were weighed in the balance. If the judgment was favourable the dynastic mandate to rule was renewed; if the judgment was unfavourable the dynasty or the particular reign of the dynasty was ended. The Ceremony of the Renewal of the Kingship therefore had a spiritual application, and the King was represented as going through a ceremony of death, burial and resurrection typifying in the old Adamic ceremony the Passion of the Promised Master. The annual vegetation cycle therefore typified the Renewal Cycle of the year of months, and the old Egyptian Osirian ritual therefore proclaimed that "a day stands for a month."

In the Great Pyramid's symbolism the year of months of the Renewal Cycle is therefore "the year of the Sun of Righteousness," and the final representation of this cycle, in the Pyramid, ends at 20th August 1953. Here ends the allegory of the harvesting of the fruits of the good seed from the "field of mixed seed." (See Plate 1.) Those who have passed through the harvesting and threshing (or wine-pressing) processes in the King's Chamber period are accepted as the spiritual fruits of the earth. The structural symbolism of the Divine protection of this precious crop therefore ends at 20th August, 1953. The allegory of the Divine Guidance and Protection of Israel-Britain is closed then and it is absurd to seek—as some do—a structural continuation of the allegory by making the chronology climb up a wall or proceed along a wall at right angles to the line of chronology hitherto followed. To do so would be analogous to measuring the hours up the temperature scale on a patient's temperature chart. It is equally absurd to imagine, as some do, another scale beginning in the course of the representation of the inch-month scale.

I have therefore been at some pains to prove that the inch-month scale *geometrically* continues to the date of the beginning of the Millennium. Accompanying this continuation of the scale of chronology is the allegory of the Subterranean "dead-end" passage, signifying the period of the burning of the tares, the weeding out of the roots thereof, and the cleansing of the earth for the Millennial sowing, growing, and harvest.

Consider then Dr. Moffat's translation of Isaiah v, 7:—

"The Eternal's vineyard is the house of Israel, the men of Judah are His dear plantation: He looked for justice—and lo, bloodshed!"

The Chronology of the Jubilees

IN all the allegories, Scriptural and Pyramid, and in the allegory of the ancient Adamic Festival of Renewal, the literal cycle of vegetation is adopted as the basis of the theme of scriptural regeneration, and, connecting both, as relating cause and effect, is the economic aspect relating to the considerate treatment of the soil and to righteous dealing in the productions of the soil, and in such other commodities as are purchasable by fair sale and barter in terms of the productions of the soil. All this is implied by the Law relating to the observance of the Sabbatical years and Jubilees as laid down in the 25th Chapter of Leviticus. The Sabbatical year was to give the land a Sabbath of rest, and the Jubilee year to give man liberty and freedom from debt and usury, and to restore to man what was his by right of the gift of God. Thereby was to be avoided the continuous accumulation of debt. In our own times all such accumulations of debt have been valued in the standard terms of gold, and the gold standard has therefore become the basal symbol of our modern iniquitous economic system.

Consider then the significance of the following newly discovered chronological identities, significant in that they confirm not only our two Pyramid chronological scales and our statement of Biblical chronology, but also that they confirm our general interpretation of prophecy. The law relating to the Sabbatical years and Jubilee years was to be observed when Israel entered the promised land. The observance therefore began from the 1st of *Tisri* beginning the Civil and agricultural year with the season of sowing in the year in which Israel passed over Jordan, which was 1446 B.C. according to our Pyramid and Biblical statements of chronology. From 1st *Tisri,* 1446 B.C., an interval of 69 Jubilee periods of 49 years, totalling 3381 years, ends at 1st Tisri, 1936 A.D., when 1st *Tisri* began at sunset of 16th *September,* 1936 *the date of entry into the King's Chamber period of Divine Assessment and Judgment.* Sunset 16th September 1936 therefore began the 69th Jubilee year, precisely 2520 solar years after the last Civil year of the rule of the Kings of Judah at Jerusalem. The latter year witnessed the passing of Zedekiah, and the 69th Jubilee year saw the abdication of King Edward VIII. Ironically, 15th September, 1936, was observed as the Golden Jubilee of the City of Gold at the opening of the Empire Exhibition at Johannesburg. The President of the Transvaal Chamber of Mines proclaimed "All's well with gold," and referred to the significant fact "that a certain feature of the 'Chamber of Mines' exhibit is symbolical: a column of gold supporting the world."

Economics and the Jubilee

NOW liberty and debt redemption were proclaimed in each Jubilee year by a trumpet blast on the day of the Feast of Atonement, (Expiation), on the 10th of *Tisri,* which in 1936, extended from sunset 25th September to sunset 26th September. On 26th September, the *Tripartite Monetary Agreement* was proclaimed between Great Britain, the U.S.A. and France. France went off the Gold Standard, and the whole world followed. This was precisely 2520 solar years after the exact mid-date of the siege of Jerusalem at 10th *Tisri* (Feast of Atonement) 585 B.C.

Professor N. F. Hall stated in *The Times Annual Financial and Commercial Review,* 9th February, 1937, that, "By common consent, the declarations on monetary policy which were made on the 26th September, 1936, by the United States, French and British Governments as a prelude to the devaluation of the franc constitute the greatest economic event of 1936."

The 1st of *Tisri,* beginning at sunset, 16th September, 1936, began significantly the 70th and last Jubilee cycle of 49 years. This 70th cycle ends at 16th September, 1985 A.D., on the 1st of *Tisri,* which began the 70th Jubilee year. Here the final position of the Index Pyramid, before it leaves the square-*aroura* "field of mixed seed" in its cleansing movement, indicates the date 17th September, 1986 A.D., at the solar year termination of the 70th Jubilee year. Now the latter date is 285 years exactly after 17th September 1701 A.D., when James II died, and the latter date is precisely 20 periods of the same interval of 285 years from the beginning of Pyramid and Biblical chronology in 4000 B.C.

It should be stated in this connection that, in Old Testament times—and before the return from the Babylonian captivity — no chronological use was made of Sabbatical years and Jubilees, and that there is not, therefore, a single chronological reference to them, apart from the dated reference to their institution. The Rabbinical Jews, however, after the return, instituted a chronological reckoning of Sabbatical years and Jubilees from an Epoch in their own times.

Now in *The Great Pyramid: Its Divine Message,* pp. 352 and 353 and Table XXVIII, I have shown that from the 2nd Century B.C. to the 2nd Century A.D., the Jews dated all their theories of prophecy-interpretation from the founding of the Second Temple. In accordance with this practice we find that they began a new series of Sabbatical and Jubilee periods from the date of the founding of the Second Temple in 520 B.C. This is proved by the recorded Sabbatical years in *Maccabees* and *Josephus.* Fifty Jubilee cycles end at 1st *Tisri,* 1931, which therefore began the 50th Jubilee year from the Second Temple. The date of the debt-redemption proclamation was 10th *Tisri,* which, in 1931, fell on 21st September, when Britain went off the Gold Standard. The date of the Millennium beginning is 70 years later.

I have now given eighteen independent connections between the inch-year chronology and the inch-month chronology confirming in each case the accuracy of both precisely to the day, month, and year. Here it must be remembered that these identities were discovered after—in most cases several years after—the two chronological scales were established. Such being the case, can there be any doubt remaining as to the accuracy of these two scales? In my determination of the dates of astronomical new moons I have used the late Professor J. K. Fotheringham's reliable Lunar Tables in *The Venus Tablets of Ammi-Zaduga* by Langdon and Fotheringham (1928).

Addendum on Re-armament and Security, Economic Attrition and the Epoch, 2nd August, 1939

IN *The Great Pyramid: Its Divine Message,* (July, 1924), page 399, the Great Step date, 2nd August, 1909 was defined as "the date of the epoch of the consummation of modern industrial development and mass-production," and of "the modern disastrous epoch of armaments." 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* consequence of Rearmament for security against war. Accordingly, the Great Pyramid's symbolism indicates that the next or 5th stage in the symbolical progress

of the "Index Pyramid,'" ending at 31st January, 1947, is for the purpose of bringing Israel-Britain out of the existing economic world order to prepare her to become the nucleus of the Theocentric State for the New World Order.

The date, 31st January, 1947, is therefore the Renewal Period of 365.2425 months of 30 days after 31st January, 1917, marked by the 1st stage in the progress of the "Index Pyramid," at which date, Germany announced to America her policy of unrestricted submarine warfare. The date, 31st January, 1947, is independently given by the Apex Pyramid symbolism, as is illustrated on Plate 3 following.

(To be continued)

The Three Woes

THE *Book of Revelation* purports to give the history of the Christian Dispensation. John saw the events and heard the noise accompanying the tumult of the scenes he witnessed. The major portion of these events has since become history. Yet this Book has been almost entirely neglected by Christians, though it is a personal letter from Jesus Christ to his followers. Through John He reveals information which He has received from His Father since His Ascension.

Such an important letter should have been the subject of continuous study and discussion in the churches at all times. What are the facts? We have heard ministers of the Gospel advise Christians to leave this book alone. Think of it! A minister of Jesus Christ admonishing the followers of our Lord not to read a personal letter written directly to them for their enlightenment. Because of the almost universal neglect of Revelation on the part of church members it is as though one were talking in a foreign language to try to discuss even the simple things recorded in this wonderful letter from our Lord.

Revelation, being exactly what it purports to be, cannot be excelled in its information and knowledge regarding the events of the present age. Most of its forecasts, as outlined by John, have become history. We have reached the stage now in human activity when evil forces are marshalling their strength for the final onslaught upon His Kingdom.

The eighth chapter of *Revelation* refers to judgments under the symbolism of seven angels with trumpets. The blowing of the trumpets by each angel prefigures a definite space of time during the period of his trumpeting.

Because of the type of judgments during the time when the last three angels are to sound the announcement is made, "Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are to sound." Space will not permit other than a very brief outline of the historical fulfillment of the judgments as the angels sounded their trumpets.

CHRONOLOGICALLY, the trumpets began to sound during the period of the decline of the Roman Empire. The first four cover the history of the scourges of God upon the Roman World. They were fulfilled in the following order, as one invasion after another swept over that unfortunate Empire: (1) The Goths under Alaric. (2) The Vandals led by Gaiseric. (3) Attila the Hun. (4) The period of Puppet Emperors under military rulers, ending with the passing of a once mighty kingdom.

The remaining trumpets become three woes falling with especial severity upon an apostatize Christendom. The First Woe gives the detail of the rise of Mohammedanism, with the Saracens riding forth from the land of the locust, the Arabian Peninsula, and over-running Palestine. The Second Woe began with the seige of Constantinople by Mohammed II on the 6th of March 1453, which city fell to him on May 29th of that year.

"An hour, a day, a month and a year" was the time allotted for the unrestricted activities of the Second Woe. This is 391 years on the year-day scale. This number of years from 1453 A.D. gives 1844 A.D., which date is also the 1260th year of the Hegira, or Mohammedan calendar. This year began the gradual diminishing of the power of Turkish supremacy until by 1917 A.D., the 1335th year of the Hegira, Jerusalem passed into the hands of Israel-Britain in fulfillment of Ezekiel's prophecy, "I will lay my vengeance upon Edom by the hand of my people Israel" (Ez. 24:14).

It is during the period of this Second Woe that John describes the Reformation as taking place (Rev. 10). Also, during this same time, and the period covered by the First Woe, the Two Witnesses of Relevation xi are active. The Second Woe does not end until after the death of the witnesses, their resurrection and ascension. As these witnesses, called the two olive trees and the two candle sticks, are emblematical of the Spirit-filled in the Church, or the called-out ones in Israel and Judah, it is signicant that while we at present are in the period of their death we now approach the end of that period when the resurrection is to occur. The truth will then be heard bringing conviction as these witnesses testify again in the power of the Word and the Spirit.

Following the summons to the witnesses to ascend comes the statement, "The second woe is past; and behold, the third woe cometh quickly." Here is a terse statement, indicating the rapidity with which the Third Woe will develop. The First Woe was the Saracen invasions. The Second Woe covered the period of the power of the Ottoman Empire, while the Third Woe indicates the speed with which orderly governments would succumb to Red activity and other methods of terrorism.

IT would be impossible for a sane man to believe the rapid changes that have occurred since the close of the World War but for the fact they have actually taken place. Russia went Red when Bolshevism took over that unfortunate country in 1918 A.D. Since then, Godless leaders have carried on their campaigns of extermination. From the date of the inception of the rise of the Soviet Power evil propaganda has filtered

into every country. Even America has not escaped such devilish influences. Before us is an Industrial Report carrying the following statement, "Hundreds of 'must' new deal measures passed by Congress are almost identical with laws enacted under Communist promotion in Russia, Hungary, Italy, Germany, Spain and other countries."

In the July 15th issue of *Liberty* Comrade X states "It is coming soon," referring to the Fascist-Communist revolution here. He then goes on to show that the bankrupting of nations is Moscow-inspired. Then he states that they are ready to paralyze all transportation and communication systems in this country. Along with this is set forth other plans by which it is hoped to deliver America over to Soviet Russia in a short time. Then the statement, "And we will do it by the method counseled by Lenin and practiced by Stalin—the wholesale shedding of blood."

Read the rest of what this Comrade has to say and then note that the Third Woe is soon to break (in accordance with prophecy) upon the world in all its destructive fury. Also read what John has declared will occur at that time. When the powers of evil think they have gained all, then will come their greatest loss. With the sounding of the trumpet by the seventh angel a great voice in heaven says, "The kingdoms of this world are become the kingdoms of our Lord, and his Christ; and he shall reign for ever and ever."

It is a time when the nations are angry, but instead of Stalin, Hitler, Mussolini or any other man taking over world rule, in part or in whole; His servants, prophets and saints are to receive a reward for their faithfulness. This event will have been preceded by the resurrection.

Those who have failed to stand for righteousness will meet the full force of indignation and wrath as they come to judgment for having destroyed the earth. —*H. B. R.*

The "Great Divide" in Isaiah's Prophecies

Continued from the August Issue

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

Think of the wars of the Maccabees after the return from Babylon, the siege and sack of Jerusalem by the Romans in A. D. 70, then the Crusades followed by Turkish domination of Palestine. Then ask yourselves if "her warfare was accomplished" immediately after Cyrus gave permission for about 42,000 Jews to return to Judea at the end of their 70 years of captivity?

The whole Higher Critical position falls to the ground when we put it to this crucial test of fulfilment or non-fulfilment. Once you realize the futurity of this prophecy, the higher critics are routed, there is no necessity to invent a second Isaiah in B. C. 540 to describe something which did not happen. With such a long jump forward in time, of more than 2500 years, to a period that has not even yet arrived, why not give the only known Isaiah full credit for having received and recorded this glorious prediction of restoration and forgiveness?

"With a Fresh Eye"

Let us now attempt to follow the suggestion of Mr. Courtney, namely to "read Isaiah with a fresh eye," we may then get the "proper perspective and clearer light." Let us attempt something unusual, and do so in a way which will induce us to think along unexpected paths, and begin by reading the first five verses once more.

(1) Comfort ye, comfort ye, my people, saith your God.

(2) Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

(3) The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God.

(4) Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain.

(5) And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.

Handel's "Messiah"

USUALLY about Christmas we read the announcement that this "Oratorio" will be given in the city auditorium in the grand manner. There will be the usual quartette of principals, a band of 100 performers, and a massed choir of 1,000 voices.

The overture is finished, and we are listening to the first recitative, the words of which are taken from the opening words of Isaiah 40. Who is not thrilled as the tenor sings, "Comfort Ye, Comfort Ye, My People." We may remember that the word "comfortably" is printed in the margin of our Bibles (Heb. — "to the heart") giving the idea of speaking very tenderly to the heart of Jerusalem. We listen to the words and the music, "and cry unto her that her warfare is accomplish-ed, that her iniquity is pardon-ed," and the singer continues without a break—"The voice of him that crieth in the wilderness," etc.

We are not then in a critical mood, Handel's music has cast a spell over us, and we never notice that, when writing this, he omitted the concluding words of verse 2—"for she hath received of the Lord's hand double for all her sins."

What a jarring note these omitted words would have struck in such a

message of tenderness and forgiveness! No wonder Handel omitted them!

Oh! the vindictiveness of the theologians, with the Jew and the Crucifixion ever present in a background of punishment. Read what Dr. Cheyne writes on these words:—"that the demands, not merely of justice, but of wrath, have been satisfied."

An Error in Translation

But suppose there was a blunder in the translation of the A. V. in A. D. 1611. Suppose that other translators have caught the spirit of the message in the original Hebrew, and have harmonized the thought that Isaiah intended to convey.

Verses 1 and 2. (Ferrar Fenton):
"Comfort! O! comfort My people,"
Your God has commanded,
"Speak to Jerusalem's heart,
And to her proclaim,—
That her warfare is finished,
Her sin has been pardoned,
And twice more than her loss
She will have from the Lord."

With a start, we realize that this prophecy does not refer to Calvary, it refers to the final blessings on the metropolis of all Israel after Armageddon. On looking up this verse in the Septuagint, we find that Ferrar Fenton was justified in translating it "twice more than her loss." Here are the words for comparison:—"for she hath received from the hand of the Lord (blessings) double to the punishment of her sins."

Comparing translations is a fascinating hobby, it solves so many difficulties. Handel was right, when he omitted those jarring words.

Another Comparing

The recitative proceeds: "The voice of him that crieth in the wilderness," and the gaunt figure of John the Baptist arises before our minds.

It is now the turn of the translators of the Septuagint to blunder, this time it is only a slip in punctuation, but it makes all the difference. We must remember that the writers of the Four Gospels used the Septuagint (Greek) version of the O. T., and very naturally assumed that John was here referred to. It reads:—"A voice of one crying in the wilderness, Prepare the way of the Lord;" my copy of the Septuagint is the translation into English by Charles Thomson, late Secretary to the Congress of the United States, and on the cover it reads:

The Septuagint
The Bible used by our Savior
and the Apostles.
Used in the Churches of England
for a thousand years.

We refer back to Mr. Courtney's remark that "the Revised Version is, alas! a much duller affair, though doubtless more accurate." So we will compare the accuracy of the R. V. with the Septuagint and we read:—"The voice of one that crieth, Prepare ye in the wilderness the way of the Lord, make straight (level) in the desert a highway for our God."

The American Standard Version confirms this correction. It reads:—"The voice of one that crieth, 'Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God."

This error in punctuation (just a comma) is known and acknowledged in all theological colleges; so, with this "comma" inserted, the A. V. would have read:—"The voice of him that crieth,—in the wilderness prepare ye the way of the Lord."

Still another confirmation of this correction is found in Moffatt's translation. His language is at once arresting, vigorous and highly descriptive.

Hark! there is one calling, "Clear the way for the Eternal through the waste, level a highroad for our God across the desert: every valley must be filled up, every mountain and hill lowered, rough places smoothed, and ridges turned into a plain, and the Eternal's glory shall be revealed before the eyes of all": such are the orders of the Eternal.

Armageddon—And After

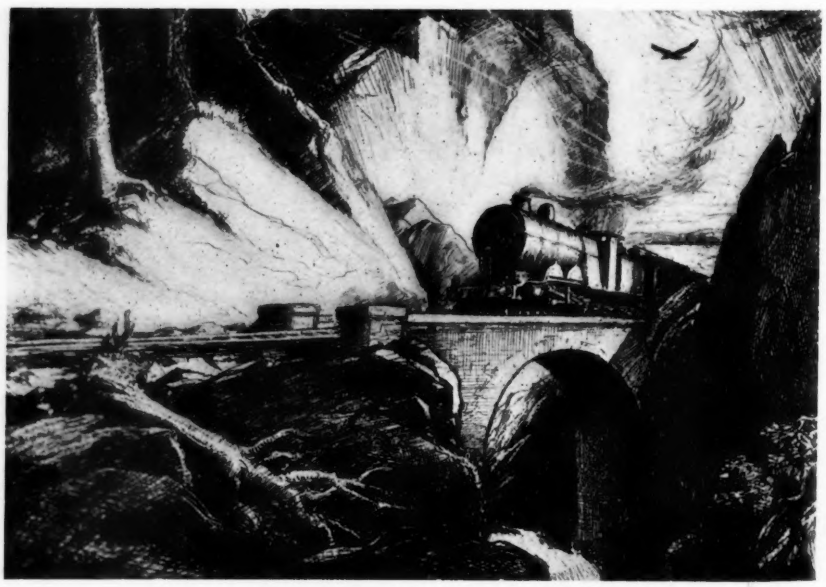
So then, this latter-day increase of traveling facilities (Daniel 12:4) will be used to promote the worship of the glory of the Lord in Jerusalem, when that city becomes the Religious Metropolis of the World, after Armageddon. This is the period here referred to by Isaiah, all the prophets refer to it, perhaps one of the best known passages is in the last six verses of Zechariah, ch. 14: "And it shall come to pass, that everyone that is left of all the nations which come against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of Tabernacles."

Note that it is *the defeated nations* after Armageddon who are to make these pilgrimages for the purpose of worshipping the Lord in Jerusalem. This remark dates the fulfilment as still in the future.

"Every Valley"

We have listened to the recitative, and now the solo follows.

"Every valley shall be exalted, every mountain and hill made low, the crooked straight, and the rough places plain."



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Do we ever think of these phrases as descriptions of actual facts? We have had so much symbolizing in sermons, that we are unable to grasp the idea that these words may be a description of modern engineering marvels.

"The Conqueror's Way"

The Centenary of Railways in Britain was celebrated in 1925, and on July 1st our national humorist, *Punch,* issued a centenary number containing examples of his witticisms at the expense of the traveling public during the past 100 years. The chief features of that issue was a double-page drawing by Raven Hill, entitled "The Conqueror's Way."

Ever since its publication I have been waiting for a suitable opportunity to use this drawing as the illustration in an article on these verses from Isaiah 40. Having obtained permission from the publishers of *Punch* to reproduce this drawing, I am now able to use it. It would be impossible to sketch a more perfect description of the words of this prophecy!

Note the bridging of the valley, the cutting through the mountains, the straightening and leveling of the way. Every word finds its counterpart in each detail of the picture. The several versions quoted above only serve to emphasize its pictorial accuracy.

"Oxonian" writes: *"Car-car-oth,* lines of cars, i. e. railway trains, are the "swift beasts" of Isaiah 66:20."

The Great Divide at chapter 40 is like A MAGNIFICENT GATEWAY which Isaiah throws wide open, so that all may view the glories of the Latter Days. Isaiah was allowed to see them, he therefore turned completely 'round from the dark and disastrous present of his own times, to describe the long-distant future of Israel.

Did Isaiah describe mechanized warfare in action in these Latter Days? Did he even describe TANKS? Read Part 2 of "The Great Divide" in Isaiah's Prophecies"—*to appear in* DESTINY. *In Mr. Plant's type of exposition and interpretation there is gained a new conception of the real significance of Isaiah's prophecies—and it becomes clear that Isaiah was divinely inspired to receive, and to record, the foreknowledge of Jehovah—the foreshadowings of history!*

Jesus Christ is a National Question

THE fearful fact which somehow we must realize—for it is part of this judgment that has fallen upon our people—is the fact that thus far we have rejected Jesus Christ.

In all his offices we have voted against Him.

Jesus Christ is a prophet: we will not have His foretellings as part of our outlook on the future; we will not make it a part of our general informative plan of education that our people should even know what Jesus foretold. What He has said regarding the future is simply of no account amongst us. No one reckons on it. And yet of all people we are the most insistent on demanding to know what is going to happen.

Jesus Christ is a philosopher. Every reader of the Memoirs of the Lord, the four Gospels, is aware that a philosophy of life interweaves itself with the special personal Gospel pertaining to the Lord himself. It was not a "pep" philosophy which Jesus uttered, not the efforts of a Plato or a Seneca to reduce the experiences of life to formula or law. Jesus gave us glints of the basic principle of life and plain directions how to link ourselves with it by means of personal attitude and conduct. All that this frustated and disillusioned generation unconsciously lacks is to be found in Jesus. Yet who calls Him Master today in the sense that Stalin is master, or Mussolini, or Roosevelt? In the conscious fealty of the American people today it is quite possible that as a master of national life Roosevelt would win over Jesus Christ in a popularity voting contest.

Jesus Christ is a law-giver: In times of stress our people show ability and willingness to bow themselves under the yoke of the most stringent law to overcome a great difficulty. We recognize the need of doing this, as long as it is not Jesus' law. We instantly reject the notion that any such subordination to Jesus' law is necessary or desirable—we often add, or possible. And yet we know beforehand that all our human laws will falsify their promises. We know beforehand that all our national programs will fall short of their intended good. We publicly say, in the utter collapse of our wisdom, if this scheme does not work we will try something else. All this, while the world lacks a single instance of failure on the part of Jesus' law which we reject. He came to bring the moral, economic and spiritual law of God into human affairs again. We have built him churches; we indite hymns to His praise; we quarrel about the interpretation of some of His words; we have erected a whole ecclesiastical world for Him to occupy—with the understanding that He must not trespass in the world which we value more highly. Into none of our executive sessions may He come.

Jesus Christ is the Redeemer. Men are willing to be saved, but they do not want to be redeemed. Anyone who will halt and neutralize the evil consequences of our course, is very welcome; we will exalt him to the highest honor within our gift. But to redeem us, to lift us out of that evil course into a righteous one, not only rescue us but also regenerate us —no, we don't want that. We need a physician, that we admit, but we do not wish him to change our course, we want him to patch us up so that we can return to our revels. If we may pray to Jesus, and if He will graciously counteract the effects of our mistakes, that will be very pleasant; but if He insists on taking our old nature and making us over anew so that we shall not desire the things that now comprise our life—no, we will not have that. In this, the greatest of His offices, our rejection of Him is more absolute than in any other. For it matters little what Jesus may be as Prophet, Philosopher, Law-Giver—if we will not have Him as

Redeemer, we will not have Him at all.

It was never Christ's intention that we should live His type of life in this present world; it was His intention that by living His type of life we should introduce a new world in which His type of life will be natural. Christ's life cannot be lived in harmony with this world, but it can be lived so that *this world will give way to one we have been praying for* whenever we use the prayer Jesus taught us. We pray "Thy kingdom come; Thy will be done on earth"—for it is *on earth* the new world is to come. Christ's world is to *shove this present world off the earth* and occupy its place. Yet we reject the new world; we prefer this jungle world, this dog-eat-dog world, this every-man-for-himself world of poverty and crime and utter confusion.

The total rejection of Jesus Christ nationally is one of the most terrible facts of our times. It is not that we omit to say: "Lord, Lord"; but we omit to do the things He says. And we shall continue to do that nationally *until we cease to do it individually*. When Jesus saw Himself nationally rejected He turned to individuals and said, "Come you to me; be seedlings of the Kingdom," and such as received Him, he endued with life; because He had redeemed them. He regenerated them and saw in them the beginnings of His Kingdom.

This bears heavily on those of us who claim to be of Israel. He said it was to us He was sent and through us to the nations. We have accepted His name and we have transmitted that to the nations, but what else? We transmitted all that we accepted —for it is an unvarying rule, not that a man cannot transmit more of Christ than he has; but that he will transmit all of Christ that he has. We may measure how little we have of Christ, nationally, by what we have transmitted. We do acknowledge God. We do acknowledge Christ. But to make Him the lord and ruler of life—we have not done that yet, *and Israel must yet do it*. Otherwise there remains that judgment on those who say "Lord, Lord" and "do not."

It is a great pity that the sight of those printed words "Jesus Christ" induces the American mind to think that something esoterically religious is being spoken of. A terrible twist was given our mind when it was turned in that way. *From now on Jesus Christ is a national question.* He is not a matter of theology or doctrine or church or religion. He is challenger and judge of the United States of America. . . . And first of us who know ourselves to be of Israel, to whom the Lord Christ was "sent." Let Israel be known to this land, not merely as proponents of the identity of the Ten Tribes, but as the visible human earthly kingdom of Jesus Christ.

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Editorials—Continued from Page 4

kid in his mother's milk?" It is easy to ridicule. Because some men can handle the English language well and entertain an audience it does not mean that they are real scholars, regardless of their reputation to that effect. Let us look at the facts in the above case.

The reference to boiling a kid in his mother's milk is used in connection with offering sacrifices. Sir Chas. Marston in *The Bible Comes True*, page 74, tells of the discovery of tablets written in alphabetical script. The inscriptions of some indicated they were recording ceremonial rituals. He says, "There is a ritual for offering on the housetops to the sun, moon and stars, a practice which is forbidden in the Old Testament. There is also a ceremony of boiling a kid in its mother's milk—for a milk charm —which is expressly forbidden in Exodus 23:19 and Deuteronomy 14:21."

It may be that the Deuteronomy reference is to the premature killing and eating of young before weaned from the mother's milk for this passage is in connection with the food laws. Certainly the above theologian's failure to know these facts made him publicly declare his ignorance by making fun of this passage. He certainly forfeited any right to the claim of being a real scholar.

Thus it is with the frocked atheists whose offensive criticism has destroyed *the* faith, emptied churches, and brought about a state of spiritual decadency until men today doubt the Word and express unbelief in its solemn declarations and promises. No wonder John said we are not to give such men any support, not even saying God Speed unto them: "For he that biddeth him God speed is partaker of his evil deed." (II John 10:11). What condemnation awaits the church member who contributes financially to the support of such men, enabling them to continue their evil work?

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