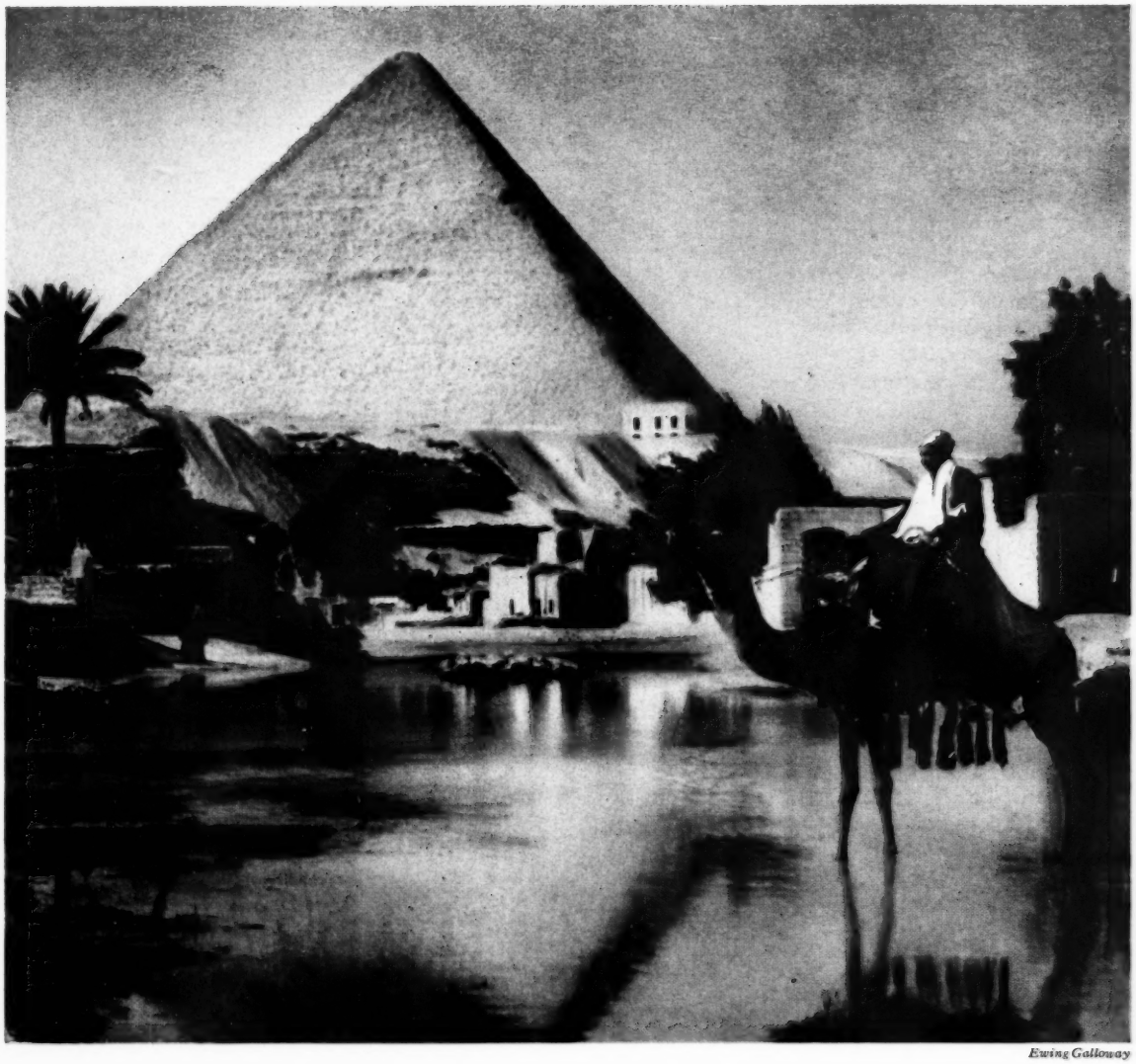
DESTINY

The Magazine of National Life



Ewing Galloway

THE CHALLENGE OF THE GREAT PYRAMID

A Scientific Revelation to a Scientific Age

[PAGE 9]

FOREWORD

As YOU READ this publication your attention is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible — and include both the purpose and the outcome of this present chaos.

Containing information we must all sometime take into account, the Bible deals mainly with the origin, history and destiny of *one* race. It is very probable that *you* are of the race of the Book, and if this is your first acquaintance with the national factors therein you may be startled to find it to be the most modern Book in the world, as well as the most valuable and vital of all books.

DESTINY identifies the Anglo-Saxon, Celtic and kindred peoples as the House of Israel in the world today, under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. It is published by Americans who have carefully studied God's Word in the Scriptures and have seen God's Hand in American and world history. 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 its truth as applied to the spiritual, economic and political life of man; and have accordingly formed a non-profit, nonsectarian organization to publish the truths concerning the information of its national message!

Our responsibility in these matters is deepened because our forefathers were the people with whom God made His unalterable Covenant; thus we accept the Scripture which describes a race appointed by God as the vehicle of His purpose for all mankind. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, by the way they have fulfilled 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, what they have done and will yet do!

To many persons the true meaning of the name Israel is lost or obscured. The fallacy persists that the Israel people were chosen by God as an object of favoritism. His choice of Israel still stands as a positive fact; but there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed His own name upon them (Is-ra-el means "ruling with God") and commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible.

Like Israel, *Anglo-Saxon* is a noble name when understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. But we emphasize the Anglo-Saxon-Israel fact, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and the plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, the moral order of society and the economic process of community and national well-being; and we find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King as soon as we are ready for it. All this, instead of mere personal religion without larger social manifestation — which is but one hemisphere of the whole of God's Truth!

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines the position of this publication, which is pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today, as in Bible times — the same people with the same work — but nearing the prophesied time for the full entry of the rule of God amongst men.

The Anglo-Saxon-Israel identity is now becoming increasingly known. It is of pressing importance, being the key-fact to an understanding of the Scriptural prophecies and the plan of God. Settle this — do so on a Scriptural basis — and a whole train of questions now confronting our nation and its citizens are answered.

DESTINY

(*Registered U. S. Patent Office*)

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DESTINY
The Magazine of National Life



THE MARCH OF HISTORY

DURATION AND END OF WAR

Labor Day, September 7

WHEN and HOW and WHERE the war will *end* is on the minds of men and women everywhere — from those occupying the highest places of authority in our nation, including business men and financiers, to the humblest citizen whose father, son or husband is with our fighting forces.

To the great majority, this time of trouble and perplexity in which we live is but confusion and chaos, and yet those who have been willing to pay the price necessary to follow the tabulation of events in accord with the Divine pattern of history clearly observe an exacting and orderly process and are able to see the end from the beginning!

Ever since June, 1940, there have appeared in DESTINY the necessary articles and chronological charts and graphs which show the pattern of this war as well as the pattern of inflation. The events of the two ensuing years to the present time have amply justified the publication of these studies, confirming at every step their correctness, and it has furnished those who have assimilated the information an understanding of the events: enabling them to see the *meaning* of current happenings and to anticipate the future with logical intelligence.

Now a vital critical period is just ahead, with events scheduled to take place on such dates as will contribute to a further understanding of the pattern of this war and the history to follow. A glance at the master chart in DESTINY for July, 1942, shows the period beginning on August 1, 1914 (when Germany began World War I) and extending to March 6, 1945, when the cleansing will have become a fact — with the enemies of the Anglo-Saxon peoples defeated!

Jerusalem's surrender and its occupation by Great Britain on December 11 of 1917 fulfilled important prophetic time periods dating in years from the past and began the present significant periods which, while running in years, are *detailed* on the day scale.

December 11, 1917, was just 1,260 days (lunar time) after Great Britain entered the war on August 5, 1914. From December 11, 1917, a period of 153 × 65 or 9,945 days later gives March 4, 1945 as the climax of Armageddon. The significance of these numbers lies in the fact that 153 is the number of the elect (see John 21: 11) and an important number in United States History: in fact, it is a number associated again and again with our nation. The number 65 applies to Ephraim-Britain (Isaiah 7: 8) and is important in her history. The combination of the two, as above used, covers the years from the taking of Jerusalem to the climax when the enemies of both Great Britain and the United States are defeated. The pattern shows these two countries united in the war effort as they oppose the armies of the Desolator.

Daniel informs us that the Desolator will be able to desolate to the extreme for a given period and states that this period of time will last for 2,300 days.

On October 10, 1938, the German army completed its investment of the Sudeten territory. This date began the 2,300 days during which Daniel was informed that the Holy Army (The Anglo-Saxon-Israel army) would be trodden down (Daniel 8: 12–14, *F. F. Trans.*), which time-period will end at the Armageddon climax date of March 4, 1945.

We cannot impress too strongly the importance of this period of 2,300 days from October 10, 1938 to March 4, 1945. It is the period of the Desolator's activities at the close of which he is brought to judgment.

In Revelation, John gives the battle line as he describes the final conflict of the ages and declares that it occupies *a space* of 1,600 furlongs. Now *space* is defined in the dictionary as a quantity of time — or interval — between two points of time, thus John uses the word "space" in this sense as the Greek word *chronos* translated "space" means a period of time.

In the death of Chamberlain [November 10, 1940] appeasement came to an end with the passing of the one who was the symbol of appeasement. On this same date a violent earthquake struck the oil fields of Rumania, foreshadowing the coming great quake at the climax of Armageddon. The importance of this date is further enhanced by the fact that it is 1,576 days (precisely 1,600 lunar days) before March 5, 1945: the central day between March 4 (climax of Armageddon) and March 6 (completion of the cleansing period). This 1,576 days is also 1,290 (the number of the beast) plus 286 (the displacement factor) indicating the complete displacement of wicked aggression by March 5, 1945. The fact that John refers to the 1,600 furlongs as *a space in time* rather than a measure in length in a book which is highly symbolic would indicate *the duration of the conflict* instead of the actual

length of the battle line. Thus from the time when appeasement ended in the death of Chamberlain to 1945 we have the duration of the conflict in the space of 1,600 furlongs.

Therefore, let us look at events as they relate to the immediate future. The attack upon Pearl Harbor occurred December 7, 1941. September 19, 1942 is 286 (displacement factor) days later. When it is remembered that Great Britain entered the war on September 3 in 1939 and that 286 days later on June 15, 1940, France was displaced — leaving Britain alone — and resulting in the coming into being of the Vichy government, this displacement-factor date after Pearl Harbor should be of vital significance to the U. S. A.! By December 11, 1941, the United States had declared war on Germany. Now December 11, 1941, is 15 × 666 days from August 5, 1914; and 286 days later is September 23, 1942. But September 19, 1942, is also 390 (a recurringly important Israel number *) days after Russia and Great Britain made their joint move into Iraq on August 25, 1941, against fifth columnists there. All this will make of September 19 to 23 a period in which and following which to watch the news closely.

Russia and Great Britain entered a 20-year pact of mutual agreement on June 11, 1942, and 65 (Ephraim's number) days later Mr. Churchill ended his conference with Stalin (Saturday, August 15, 1942), with Russia dissatisfied with conditions. The indication is, of course, that the 20-year agreement is not going to work.

Directing our attention now to the near east, we note that the situation is tense: the enemy fighting in the Caucasus and Egypt with the ultimate objective of subjugating Palestine. In this connection it is well to note Maj.-Gen. Stephen O. Fuqua's (U. S. A. retired) closing remarks in an article published in *Newsweek* for September 7th, "The happenings of the past seem convincing that the final battle of this war will be for some strip of ground. Perhaps at the moment this spot of earth has no significance. But at the fateful time the eyes of the world will rest upon it, because it marks the place where the contending field armies will be battling for victory in their final struggle."

From the prophets we know that Palestine is to become that strip of land and Jerusalem the important city in that land. Because this is to be so, the following should be of interest in watching the initial stages leading to the time when, in Biblical language, "the battle will be joined"! Meantime the nations are simply maneuvering for position.

Beginning with the return of Jerusalem to Israel-Britain's possession on December 11, 1917, the three stages of 7 × 1,290 (the Beast number) in lunar, mean and solar time terminate as follows. *March 22, 1942:* when the Vichy government went into full collaboration with Germany; *September 1, 1942:* when Rommel launched his new attack in Egypt and the Germans dented the Stalingrad lines; and the final, or solar terminal date is *January 10, 1943!* On these three time-scales, whether taken in days or years from important events of the past — and in the order as stated — watchers are given progressive revelation.†

From the end of appeasement, November 10, 1940, the lunar, mean and solar time periods of 666 days expire in the following order: *August 28, 1942*, when Russia bombed Berlin and held her lines at Stalingrad, while the Japs retreated from the Solomons; *September 7, 1942:* when Rommel was soundly beaten in first thrust while Reds rolled Germans back from their attack on Stalingrad and a United States air fleet lashed France. The solar dating is *September 15, 1942*, when headlines will again bear watching; also, the 18-day period from August 28 to September 15 will have an important bearing on events now on the agenda to occur between September 19 and 23.

For men today to continue in ignorance of the length of the war and the time and place of its ending is an indictment of their refusal or failure to comprehend or understand *the pattern of history:* the knowledge of which God in His providence and foresight has granted those who are willing to diligently apply themselves to studying the Divine plan. Such information is not for the lazy, for it means work and study and unstinted application to the task. Those who persist in seeking this information will be well rewarded in the breadth and depth of meaning that will be theirs as they watch the nations maneuver into position as the day approaches when the battle will be joined for the final phase of the conflict of the ages — terminating at the climax of Armageddon!

FAITH OF OUR FATHERS

DUE TO STATEMENTS being made by the unthinking the question arises: Is it necessary that we keep to the faith of our fathers who forsook Judaism to follow Jesus Christ? Why did they leave a faith in which they had been nurtured from their infancy? It was because they believed the prophets who had foretold the coming of Him whom they chose to follow.

Now the Bible of the early Church was the Old Testament and through studying its message the church fathers came to the realization that Jesus was the Christ! As a result of the work of the Church, the New Testament came into being, for its writings record the fact that Jesus Christ fulfilled the Old Testament prophecies regarding the coming of the Messiah; but in no way does this record take the place of the Old Testament or relegate its teachings into discard.

Old Testament teaching sets forth the call of Abraham and the choosing of his family, the descendants of which were organized into His Kingdom at Mount Sinai — where they received the law and were given the right to administer the same. The marks are given by which this race was to be recognized, and the marks by which the Messiah was to be known. The man, however, who ends his Bible today with Malachi and who through keeping the law hopes for salvation apart from accepting the Saviourhood of Jesus the Christ has wholly failed to understand the meaning and message of the prophets regarding the Redeemer: who alone can save His people from all their sins.

The New Testament records the fact of the coming of the Redeemer and Saviour who is destined to ultimately take over the rulership of the Kingdom which was established at Mount Sinai. All individuals who desire to have a part in that Kingdom in the age to come must attain unto citizenship through Jesus the Christ: the acceptance of whom assures them a place in that Kingdom.

Christians who, having accepted Jesus the Christ, yet refuse to respect and honor even the least of the laws of His Kingdom as set forth in Old Testament teachings are (in accord with Jesus' statement, Matt. 5: 19) to become least in the Kingdom for their opposition to Kingdom laws. But the man who accepts the laws of the Kingdom and refuses to acknowledge Jesus Christ as God the Son, the Redeemer

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* Consult "Chronology's Time Measures" in DESTINY for July, 1942, for the significance of all numbers used herein.

† See "Pattern of Fulfillment," DESTINY for May, 1942.

of Israel and the Saviour of mankind will lose his right to any claim of citizenship in the Kingdom.

In Old Testament times, through the offering of the sacrifice in atonement for sins, men looked by faith to the coming of the Saviour; but now that Jesus the Christ has come and has paid the price by the sacrifice of Himself, the Israelites who refuse to look to Him as atoning for their sins (of which the sacrificial lamb was but the symbol) are still in their trespasses and sins and cannot be justified through the keeping of the law.

The faith of our fathers demands that we in true faith acknowledge the Messiahship of Jesus the Christ and His atonement. To accept part but not all of the teachings of both the Old and New Testaments is of little avail if this vital truth is neglected. To refuse to acknowledge Jesus the Christ as the Son of God crucified, yet risen from the dead, is to lose all.

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14: 6.) Let those who refuse to come unto God *this way* beware, for he who rejects His Son, him God will judge.

WRONG THEN AND WRONG NOW

Must we as a nation continue to suffer at the hands of these visionaries who have been so largely responsible in the past for holding back the program of preparedness: a program which would have made our country ready for the day of trouble and war?

Pacifism is still active within the organized church and has succeeded in preventing a whole-hearted support of our war efforts by influencing religious denominations to withhold their unstinted support. And this despite the fact that there is only one course open for us to pursue if we are to survive as a nation — *destroy evil aggression* or be destroyed.

The following is taken from an article published in Destiny for June, 1931, commenting on the "No War Campaign" of that time: when pacifists were undertaking to guarantee that there would be no more wars — by perfecting international organization for the removal of the cause of war, the settlement of disputes, the promotion of international coöperation and by developing an international sense of solidarity which would, so they thought, make war impossible.

If the pacifists would only read what we published eleven years ago and profit by the intervening events which were at that time so clearly pointed out as inevitable, there might be some hope that they would awaken to the realization of the futility of believing that we, as a people, have the choice of peace or war, and that by resolutions and internal action we can prevent war.

Quoting from the above-mentioned article, "The second phase of the great war will come in spite of all that the countries can do, by peace movements, to prevent it, and the only result which the movement can achieve will be to see to it that our nation, and the nations who are and will be associated with us, shall be as unready as possible when the tremendous hour comes."

What were the conditions when we were plunged into the war as the result of the treacherous attack at Pearl Harbor? We were unprepared and are still far behind those nations not troubled by peace movements inaugurated in Anglo-Saxon lands and which movements could not prevent those nations from preparing for aggression as they turned their thought to the ways of war and not of peace.

If, eleven years ago, we were able to publish what should have been clear to the astute student of current events and was definitely known by those who followed the teachings of the prophets (for indeed, even then, the handwriting upon the wall heralded the approach of war in a more terrible form than the world had ever before known), can the pacifists and the religious leaders who were so blind eleven years ago to the realities and the warning of the prophets be safely followed now? Certainly if they were so far from the truth then, impractical and visionary in the days preceding the present conflict; and if they still refuse to believe — is it not folly to rely upon their advice and leadership in the midst of war and trouble?

The article to which we refer closed with the following warning, unheeded it is true, but nevertheless the coming events of which it warned came as predicted, "Anglo-Saxons, beware! By justice, by truth, by equity, by the spirit of brotherhood to all, demonstrate your love of righteousness and peace. Make war against you to be war against light and truth. *But prepare for war.* For neither your righteousness nor your love of peace shall save you from the hour. It is as inevitable for you as was the cup of the suffering to your Redeemer, and as He might not avoid the cup, and still be the Saviour of men, neither can you, and be the saviour of nations. Your passion-week is before you! Gird your minds to make the sacrifice, knowing that through that bitter cross you shall indeed bring peace at last to the world, and bring in the reign of the King of kings under Whom "the nations shall . . . learn war no more."

The voice that tried to turn our Lord from the agony of the cross is represented insofar as our nation is concerned in the voice of the pacifist today that would hold back our country from doing her duty in fighting for righteousness: that through our suffering there may come the final destruction of all evil aggression and the final establishment of Universal Peace.

A DIVISION OF AUTHORITY

Women have a major part and place in the Israel commonwealth of nations. One only has to read the part sweethearts, wives and mothers have played in the destiny of the great men of our race to recognize the place the women of Israel have occupied in moulding the affairs of state. The center of our strength has been the home, and for its preservation men have been willing to fight and die, while the very tenet of Anglo-Saxon government is the protection of the home. Our people are easy-going and will endure many things, but let evil threaten the womanhood of the nation and the fury of an aroused manhood will not be abated until that danger is removed.

Divine organization of government provided that the men handle the affairs of state while the women attended to the domestic life of the people. The priesthood was forbidden to women in order that the evils so prevalent among the heathen might not have a place in Israel. A division of authority was made between men and women with their respective spheres of influence for which they were best adapted and for either to usurp the place or authority of the other leads to difficulty and trouble.

But through Isaiah, the prophet, the Lord indicated a condition that is now in evidence in our midst, a condition that has arisen through the failure on the part of men to conduct the administration of the affairs of state in conformity with His laws. He says, "As for my people, children

are their oppressors, and women rule over them." (Isa. 3: 12.)

Universal adult suffrage with the great preponderance of women voters over men have virtually fulfilled the conditions that women rule over His people. The granting of universal suffrage has not improved conditions nor has it contributed to the establishment of righteousness in government as evidenced in the fulfillment of the prediction that children (the immature and inexperienced) oppress His people.

Merely returning to the male population the right of suffrage will not improve conditions; that will come only when the nation restores the administration of the law and elects to office men of integrity, men who fear God and hate covetousness. With the institution of such a government the sense of political futility so prevalent today will give way to a spirit of trust and faith in a leadership ordained of God for conducting the affairs of state.

A CONFERENCE FOR INSTRUCTION NEEDED

In *Time Magazine* for August 17, 1942 (under "Religion") there is reported the position taken by some 87 outstanding Protestant leaders in regard to the war. While the need of halting totalitarian aggression was admitted it was also admitted that there was a lack of faith which makes men strong and fills them with a sense of a mission in the world. The entire proceedings indicated that they were expressing their own lack of such a faith, for while they were able to define *what that faith was not*, they were unable to define the faith so needed today!

Confidently and humbly they declared they were seeking God's guidance, yet in it all failed to turn to the Bible: only source where they would find the guidance they were seeking. The lost faith which they so earnestly seek merely emphasizes that a Christianity which has substituted the doctrines of Higher Criticism (in the place of the Bible) is lost and directionless in a day of calamity.

Why not call together again these same first-ranking Protestants, if they earnestly and truly are seeking that which they proclaim is lost? Let them thus meet in conference to consider the Word of God and secure from it the direction they now lack and recover the faith they seek. In that Book will be found a message of hope and a doctrine of peace in the proclamation of the Kingdom and the identity of the Kingdom people today.

Let them discard the present faith-destroying views of modernism and the fact-destroying spiritualization of the fundamentalists and accept the Bible at face value. Let them begin with Genesis and study the plan of the ages beginning with God's choice of a man and his family and the call to service of a race through whom He would work, the descendants of which race are a company of nations in the world today. Let them accept the identification of that people by the prophets through the same type of marks these prophets give by which to identify Jesus the Christ.

Chronology, a subject woefully neglected, or if used at all mishandled and misused, should be reinvestigated. It will be found that there is a true system of time measures applicable to the story and message as recorded in the Bible and told by the prophets. There are those who, having the dynamic faith, know and understand the reason for, and the ultimate outcome of, the present war in accord with the Divine Plan. They should be called to meet with these Protestant leaders in this critical hour when chronology so clearly indicates an age is coming to a close.

But perhaps that is asking too much, for so many theologians have expressed their opinions that a man who has not been cast in the same mould that shaped their own thinking (the theological Seminary) can have no valuable contribution for them regarding Biblical information. You know the Pharisees took the same attitude and were grieved because the disciples, whom they considered unlearned and ignorant men, instructed the people in a doctrine that they — the scholars — would not accept. But these same scholars who refused to hear, to believe and to act upon the message of the apostles — even the theologians of that day — perished in the siege of Jerusalem.

Already in Destiny for July, 1942, in an editorial titled "Power of a Doctrine," we have set forth what these theologians need to know and accept as well as the faith which must actuate them if they are not to go the way of the Pharisees of old.

We shall yet as a nation march on to victory in the faith of our fathers: knowing *who we are* and accepting the purpose for which God has called our nation to the sacrifices so necessary to winning the present struggle which will develop, ere victory comes, into nothing less than the Battle of the Great and Terrible Day of the Lord. It is truly Armageddon and because of the lack of faith and of an understanding of "the times and seasons" the average theologian of the modernist school does not realize nor know all this is so. Such is the folly of a "scholarship" that disputes the wisdom, message and inspiration of Scripture.

THE EVENT

Speculation as to what must occur to awaken men to the truth is but natural. Human nature is such that we often ask ourselves the question, Just what must yet occur before there will come a general awakening to the realization of the truth Destiny has been proclaiming? What must take place to compel the atheist, agnostic, modernist — and even those who proclaim they believe and yet refuse to accept all that the Scriptures teach — to awaken to realities?

Will intensification of the war accomplish this purpose? Will economic disaster compel men to acknowledge that there is a God? Will broken family circles which will yet result from total war compel such attention and acknowledgment? We doubt it.

Our doubt is the result of our knowledge of what our forefathers endured when Samaria was captured and even the whole nation was deported, for they did not turn to God under those heart-rending conditions. What must yet happen, even in the midst of physical calamities, to bring to pass such an awakening to the truth? It must be of such a nature that the rankest atheist and the most modern modernist will have to acknowledge that their doctrines are erroneous.

As so clearly shown in *Study in Revelation*,* the event and the *only* event which will bring full and undisputed realization to all, demonstrating God's Hand and Power in the midst of His people and causing them to turn from the trivial things of life to give heed to the solemn message of the hour, is the fulfillment of I Thessalonians 4: 13–18. The resurrection thus described will electrify men, and Christians will be galvanized into action. Such an event will demonstrate the truth of Scripture beyond any question, and the entire nation will be stirred as the people awaken to the realities of spiritual facts.

* 384 pages, cloth bound, completely indexed and containing a 36-page concordance, $3.50 postpaid. Destiny Publishers, Haverhill, Mass.

An impossible event? Jesus Christ arose from the dead and in His resurrection, we are told, is the earnest of the resurrection to come! It is on the agenda and is chronologically timed with the climax of the ages when the nations are angry, so John states in Revelation. Daniel confirms this by dating the event to occur when there is a time of trouble such as there was not since there was a nation — even as it is now. We are *that* generation: during the lifetime of which all these things will come to pass. Surely there is nothing else which could produce the spiritual awakening within Israel as that which will result from the actuality of the fulfillment of an event, in itself, the greatest of all miracles.

RELIGIOUS FREEDOM IN GERMANY

A RADIO PROGRAM named "Our Secret Weapon" (the truth) exposing lying Axis propaganda comes over *CBS* Sundays at 7 P.M., E.W.T. The lie detector is Rex Stout, author chairman of the Writers War Board.

On Sunday, August 9, the following German-short-wave broadcast was repeated on this program, "There is complete religious freedom here in Germany for all who wish to worship God. There is but one taboo. That taboo is that the church confine itself to the spiritual dominion."

In other words, you may have religious liberty so long as you do not believe and act upon the literal, positive teachings of Scripture. You mustn't even believe that Jesus Christ is in reality the Son of God. Thus the Germany which gave birth to the destructive teaching of Higher Criticism is now undertaking, by governmental edict, to declare against truth by ruling that Bible facts are only spiritual and lack material actuality.

Are you inclined to question our above statement regarding the Nazi attitude towards Jesus Christ? Then listen to the blasphemous utterance of Dr. Engelke, a high German goose-stepper, who on July 15, 1938, said, "God has manifested himself not in Jesus Christ but in Adolf Hitler." Listen to Theodor Fritsch, another topflight heel-clicker, "The teaching of mercy and love of one's neighbor is foreign to the German race, and the Sermon on the Mount is, according to Nordic sentiment, an ethic for cowards and idiots."

And now, listen to a statement made by the man who Julius Streicher said at Munich was too big a man to be compared with one so petty and contemptible as Christ. The man is Adolf Hitler, who said: "We are not against the hundred and one kinds of Christianity, but against Christianity itself. You can't make an Aryan of Jesus, that's nonsense. One is either a German or a Christian. You cannot be both."

Rex Stout says, "Our enemies are spending over half a billion dollars a year spreading such lies."

"There is complete religious freedom here in Germany for all who . . ." will spiritualize the Bible, disbelieve all its truths, trample under foot its teachings and refuse to accept Jesus Christ as the Son of God — the crucified Lord who has risen from the grave.

BAFFLED SCHOLARS

CONFUSION was front-paged in *The New York Times* [September 1, 1942] in a long story, the headline of which read, "Scholars Confess They are Confused."

It was a report of the findings of a hundred scholars in conference at Columbia University in behalf of Democracy. The gathering was composed of men of science, philosophy, theology and representatives of arts and letters. Such were unable to arrive at any conclusions or to agree among themselves as to the solution of problems now confronting civilization and so they decided to add to their list by calling in "men of affairs" to meet with them another year.

Reading the report of the meeting of these scholars whose known religious positions range all the way from orthodoxy to agnosticism but lends emphasis to the statement of Paul, "For it is written: I will destroy the philosophy of the philosophers, and upset the cleverness of the clever. Where is the philosopher? Where is the professor? Where is the investigator of this age? Has not God made folly of the philosophy of this world?" (I Cor. 1: 19–20 *F. F. Trans.*)

Isaiah, the prophet, records the following message from the Lord: "Behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (The Fenton Translation renders this: "Destroying its scientists' science, and baffling its scholars' researches.") (Isaiah 29: 14.)

And so they are now going to turn to men of affairs for help. How interesting! These men of affairs to whom they are going to turn are so hopelessly entangled in a maze of conflicting currents that they know not which way to turn to extricate themselves from trouble, let alone assist these confused scholars.

It all reminds us of a certain King who in his troubles turned to the "magicians, and the astrologers, and the sorcerers, and the Chaldeans" to show him the answer to his problems. It was not until Daniel, a prophet of the Lord, was presented before the King that he had the answer to his difficulties; and Daniel said, "There is a God in heaven that revealeth secrets."

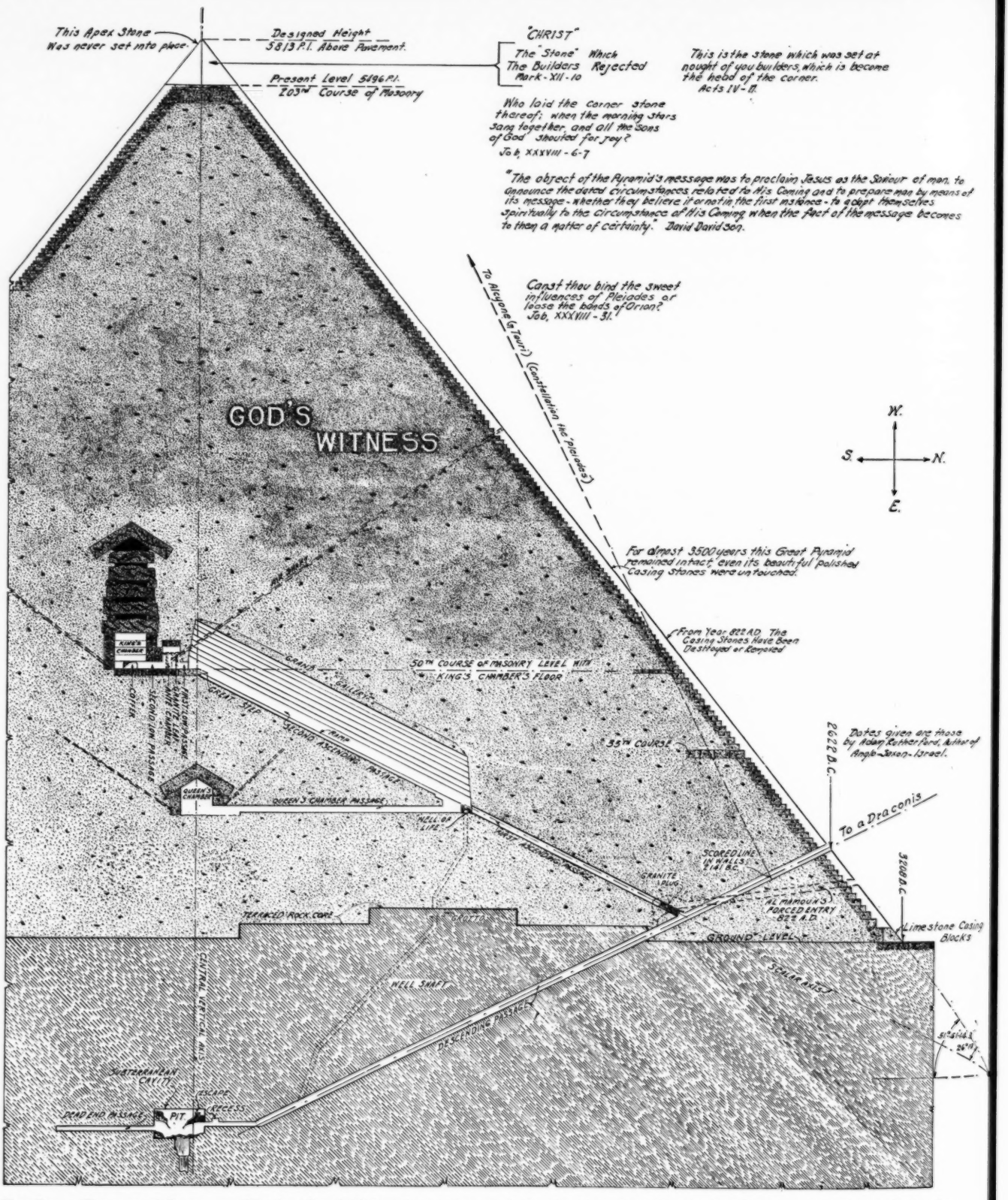
Until these scholars come to the realization that "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding"; the problems they would solve will be unsolved and the wisdom to which they lay claim will continue to be foolishness in a time of trouble.

Let them recognize that the God of heaven set up a Kingdom at Mount Sinai; to that Kingdom He gave perfect laws of conduct and administration; and let them recognize that not until the nation returns to this administration will any of the problems under discussion in their conference be solved. Even the democracy in whose behalf they claim to be meeting will go into the discard when as a nation we acknowledge God and return to His Administration.

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Back Cover Illustration from Canadian Pacific Railway.



THE GREAT PYRAMID OF PROPHECY: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord, and it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt." (Isaiah 19: 19, 20.) Herein is a revelation of the future (these latter days: the present) which is corroborative evidence both in its chronological and astronomical implications of the truth of the story the Bible tells; becoming an additional proof also of the Anglo-Saxon-Israel identity, and scientific confirmation of the correctness of the chronological pattern contained in the Bible. [Drawing by H. R. Culmer.]

The Challenge of the Great Pyramid

A Scientific Revelation to a Scientific Age

By HOWARD B. RAND

MANY AUTHORS have written regarding the Great Pyramid in Egypt — for it has fascinated men who have been attracted to it through the discovery that its architectural construction and passage systems have a symbolic meaning with a prophetic message for our day and time.

Sincere scholars have endeavored to make clear the message monumentalized in this mountain of stone. Unfortunately, however, certain occult groups and visionary individuals have seized upon the information prepared by others, distorting it for the purpose of contributing to and making desirable their own particular brand of misinformation. Many and varied have been the misuses to which these would-be Pyramid experts have applied the findings of the true experts regarding the meaning of the message of this literal Pillar of Stone unto the Lord of Hosts in the land of Egypt which testifies to the impregnable truths of God. But as is so often the case, fools rush in where angels fear to tread and such have but fallen upon the truth — the mishandling of which will break them — while the verdict of time will see that truth grinding these foolish ones to powder. Such is to be the inevitable end of all those who try to make personal gain and profit at the expense of truth.

This mishandling of vital truth would be impossible and the deception of multitudes inconceivable but for the fact that few men will spend the necessary time to investigate for themselves. It makes a demand of their intellect, and so they find it easier to accept sensational material regardless of source or truth!

Now in order to keep the record clear and that DESTINY readers may have a simple, fundamental, accurate, clear presentation of evidence regarding the prophecy of the Great Pyramid, together with the underlying principles of science built into this magnificent monument, the following is being presented as the conclusions of the profound scientists and scholars who have studied seriously the precision measurements. It is always best to follow the findings of these genuine experts who have qualified as students of the marvels of revelation concealed in the Great Pyramid rather than follow those who but use the findings of others for their own ulterior motives. We therefore quote and follow closely the findings of eminent scholars and scientists who have made this monument a life study and who are recognized as the authorities!

Pyramid Always Famous

As an architectural achievement alone, this mysterious pillar — from the time of Alexander the Great — has held its place at the head of the list of "The Seven Wonders of the World." There is no known time in history when this Pyramid was not famous. Herodotus, the so-called Father of History, made a personal examination of it as early as 445 B.C., and devoted some most interesting paragraphs to it. It was even then considered very ancient. He secured information from an Egyptian priest regarding the building of it and tells us that 100,000 men, relayed every three months, were employed for twenty years in its construction and that ten years had been spent previously in quarrying the stones and conveying them to the site. But though the Great Pyramid has been standing for over 4,000 years it is only within recent times that there has been a real appreciation of it.

Al Mamoun

It was not until 825 A.D. that a medieval Caliph, Al Mamoun, cut a passage into the Great Pyramid in search of hidden treasures and broke into the Pyramid passage system where the descending and ascending passages join. That was the first time that men had penetrated its upper chambers since its construction. The coveted gold and treasure was not found, nor a single shred of evidence that it ever was used as a tomb — there was nothing but black and solemn emptiness and the only furnishing was an empty, lidless coffer in the King's Chamber. Apart from the mere fact of this forced entrance by Al Mamoun, which led to the discovery of the upper passage system of the Great Pyramid, nothing further was learned and for centuries it still remained a great mystery. There was truly treasure there, but not the kind that Al Mamoun and his courtiers were seeking.

John Taylor

The history of the present information regarding the Great Pyramid prophecy is not a long one, for knowledge of its real meaning only began to dawn in the second half of the 18th century. During the latter half of that century and at the beginning of the 19th several works were published containing the theory that the Pyramid's base measurements were an intentional representation of the number of days in a year. Then, in the year 1859, a considerable advance in Pyramid theory was made when Mr. John Taylor, a London publisher of some repute as a literary man and mathematician, published a book advancing the hypothesis that the proportion of the Pyramid's height to its base circuit was that of a circle to its circumference; that the Great Pyramid was built to convey a divine revelation; and that its unit of measure was the Polar Diameter inch. In his book *The Great Pyramid: Why Was It Built? and Who Built It?* Taylor opened up for archaeology a pathway of light and study of the monument which has since led to an understanding of its marvelous message. He held that in the Great Pyramid the world possesses a Building of inspiration, as it has long possessed a Book of inspiration; one dating altogether, and the other partly, from primeval times.

Piazzi Smyth

Strong confirmation of Taylor's theories was furnished by the survey undertaken by Professor Piazzi Smyth in 1864–5. The interior of the Pyramid was carefully measured, and angular measurements were taken of the casing

stones *in situ*, and of the slope of the passages. These measurements indicated the probability that the polar diameter inch was the unit of measure employed; that the base circuit was a representation of the solar year; and confirmed Taylor's theory relating to the proportion of the height to the base.

In his book, *Our Inheritance in the Great Pyramid*, Piazzi Smyth wrote "that it was never even remotely understood, either by the Egyptian, or any other branch of the Cainite and anti-Israelite family of nations. But that it is able, nevertheless, to explain its grand, even Messianic mission, most unmistakably. Not, indeed, in the usual manner of less ancient monuments, by the use of any written language, whether hieroglyphic or vulgar, but by aid of the mathematical and physical science of modern times applied to show the significance residing in the exact amount of its ancient length, breadth and angles; a means most efficacious both for preventing the parable being read too soon in the history of an, at first, unlearned world; but for insuring its being correctly read, and by all nations, when the fulness of prophetic time, in a science age, has at last arrived."

Robert Menzies

In 1865 Mr. Robert Menzies advanced the theory that the passage system was a chronological representation of prophecy; that the scale of the chronology was one polar diameter inch to a solar year, and that the Great Gallery symbolized the Christian dispensation. Subsequent development of this theory indicated that the entrance doorway to the Ante Chamber symbolized the beginning of the final period of great wars and tribulations prophesied in the Bible. It should be noted that these identifications were made long before any evidence had been obtained from Egyptian texts to show that this interpretation was correct, and before anything was known about the ancient Egyptian Messianic prophecy.

Menzies' theory was adopted by Piazzi Smyth but, unfortunately, he also adopted Menzies' idea that the Christian dispensation began at the birth of Christ, and accepted the date of the Nativity as 1 A.D. The Christian dispensation did not begin until the Resurrection, or until Pentecost of the Crucifixion year. Had this been realized by Smyth and his followers, and had they adopted a perpendicular co-ordinate instead of a vertical co-ordinate for the end of the Grand Gallery, they would have defined, years ago, the precise date of the beginning of World War I.

Since the time of Taylor, Smyth and Menzies many able intellectualists, mathematicians and others have contributed to the sum total of the knowledge we now possess regarding Pyramid prophecy.

David Davidson

In modern times Mr. David Davidson, a structural engineer of Leeds, England, in his book, *The Great Pyramid; Its Divine Message*, has presented and co-ordinated scientific data which establishes beyond dispute the Divine origin of this monument and its Revelation Measures. Mr. Davidson, himself an agnostic at the time, began his investigation of the claims made regarding this monument by his predecessors with the purpose in mind of proving them to be in error in assigning a Divine origin to the Great Pyramid and in declaring that it contained prophetic revelation. The thoroughness of his investigation changed him from being an agnostic seeking to invalidate the work of others in their findings regarding Pyramid Revelation to an earnest student of the facts; resulting in his becoming the outstanding expert in our day on the Great Pyramid. Mr. Davidson, in introducing us to his book, says, "My elucidation of the various phases of the Great Pyramid's design has led me to perceive that it is an expression of the Truth in structural form. I proclaim, with humility and yet with confidence, that when the Pyramid's Message is clearly understood it will be seen to establish the Bible as the Inspired Word of God, and to testify that Jesus Christ, *by His displacement*, paid the purchase price of mankind's Redemption, and effected the Salvation of all who truly believe in Him."

Accuracy of Detail

If the Great Pyramid is a God-given Monument of Revelation for a scientific age, then it should — in itself — be a perfect example of precision in accuracy of detail and construction. It could not be otherwise if it be of God and this is exactly what investigators have found it to be. The other pyramids have the same general form copied after the great one, but the accuracies and mathematical proportions and the signs of high intellectuality appear nowhere but in the Great Pyramid.

The Geographical Location

Its very location accomplishes the fulfillment of a seemingly impossible mathematical prediction by being at both the border and center of the land of Egypt. This position fulfills a prophecy in Isaiah, "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt." (Isaiah 19: 19–20.)

No other building other than the Great Pyramid fulfills these requirements for it is located at the central point of the mutual borders of both upper and lower Egypts and therefore is at the center of all Egypt. It is at the border of the cultivated land of the Nile valley, stands at the edge of the Libyan Desert, and is at the corner of a sector formed by the Nile Delta — which is also the center of a circle whose circumference follows the curvature of the shore line of the delta.

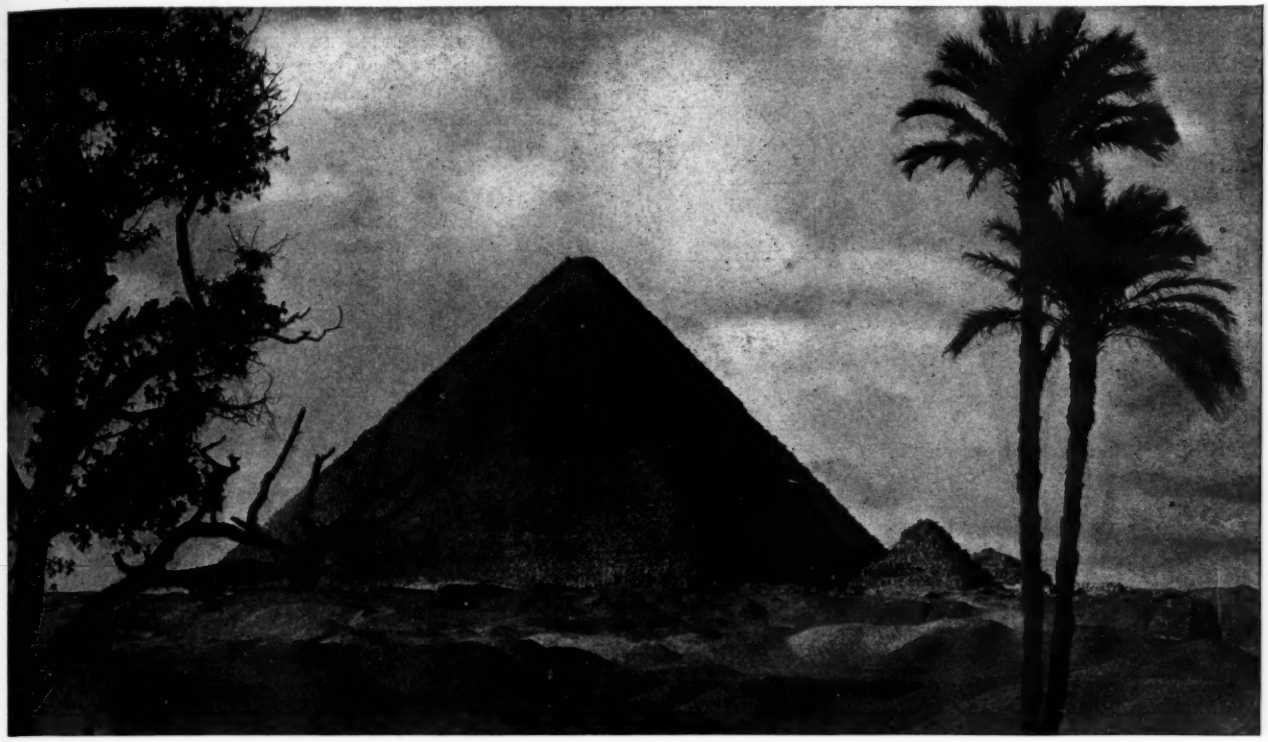
Standing near the 31st Meridian east of Greenwich and upon the 30th Parallel in longitude, the Great Pyramid occupies the central position of the inhabitable portion of the earth.

In listing the Great Pyramid as one of the seven wonders of the world, men have unwittingly confirmed the prophetic estimate by Jeremiah, who said of the Mighty God, "Which has set signs and wonders in the land of Egypt, even unto this day." (Jer. 32: 20.)

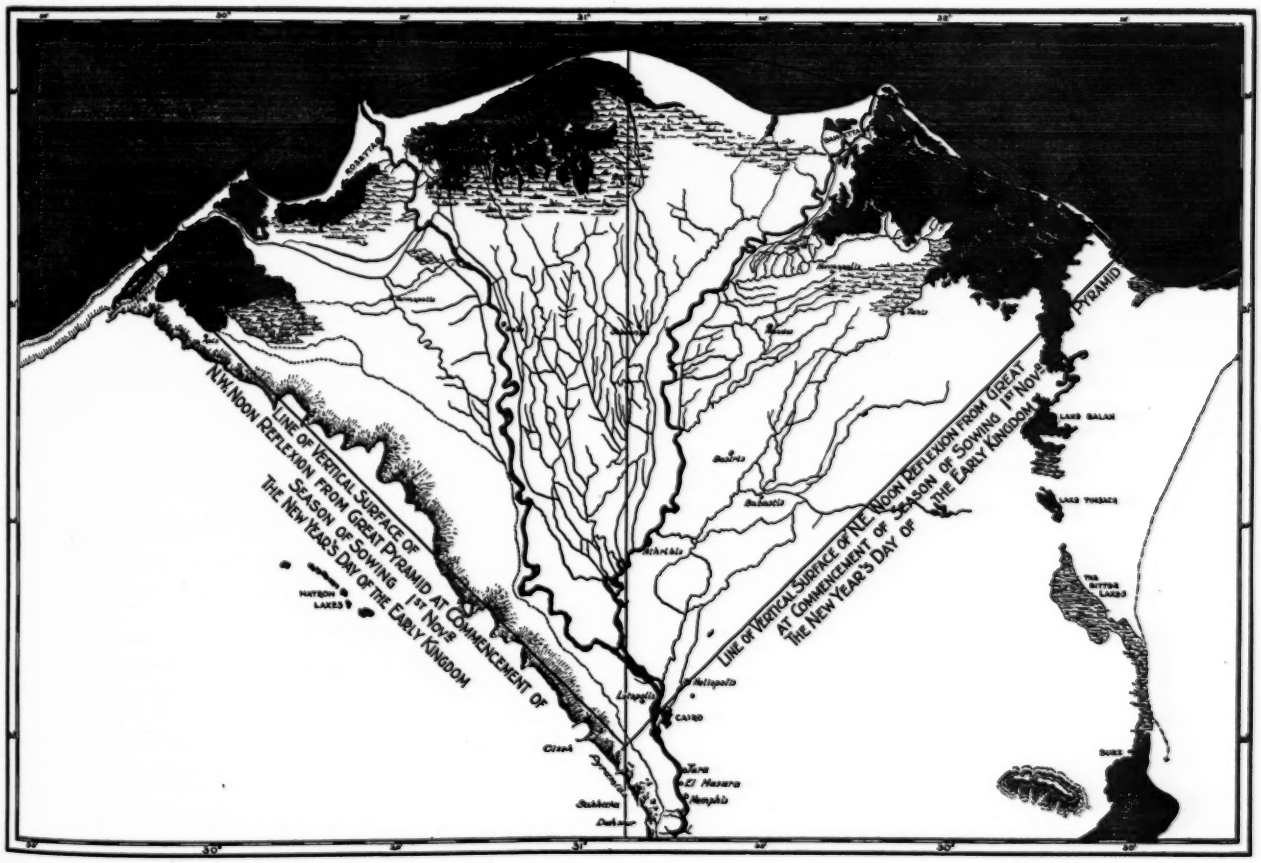
The position of the Pyramid in relation to the giving of the law and the birth of Christ is also important: for a line drawn northeast from the apex of the Pyramid, making an angle of 20°–18′–9.63″ (the degree of inclination of the passage system) to a line running east and west through the apex, terminates at Bethlehem where Christ was born; while another line drawn southeast — at precisely the same meaningful angle — terminates at Mount Sinai where Israel received the law. The northeast line passes directly through the Sea of Reeds where the waters were divided for Israel as they crossed at the time of the Exodus.

Shape, Size, Name

In mass, it is the biggest building ever built. Its base covers about 13½ acres of land, with a circuit of nearly two-thirds of a mile. The corners of the square base are marked by socket stones sunk into the solid rock. Its sides slope upward to the top where a pyramid-shaped capstone would complete the edifice, but because of an intentional displacement error in design, this stone was never placed in position. The Pyramid's mass comprises *90 million cubic*



THE GREAT PYRAMID, showing its massiveness and the "absence of the capstone." BELOW: Its location in relation to the Nile Delta.



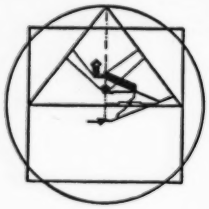
feet. And despite its immense size, it was perfectly finished: stones weighing 16 tons being cemented together with cement of less than tissue paper thickness. In the King's Chamber the joints between the stones are so fine as to be almost invisible.

The side slopes of the Pyramid, each about 5½ acres in area, were originally covered with casing stones (the Moslems removed these and used them to build and ornament the mosques and houses of Cairo) which were polished to reflect the sun's ray, like a mirror. These reflections had a highly scientific (as well as spiritual) purpose, and gave to the Great Pyramid the name by which it was known to the Egyptians, that is, "Kuti" — *The Lights*. In Hebrew, "Urim" is used almost exclusively to denote *revelation*. Hence the Divine Oracle, "Urim and Thummim," the Hebrew meaning of communication with Jehovah in the Holy of Holies of the Temple. The origin of the name "Pyramid" is the Chaldee "Urim-middin," literally "Revelation-Measures," thus defining that the Great Pyramid is "The Metrological or Geometrical Expression of Divine Revelation." This agrees with the statements and traditions relating to the Pyramid in ancient Egyptian literature, and also accounts for the use of the Pyramid symbolism in the allegorical language of the Old and New Testaments concerning Christ (the Head Corner-Stone) and His Body (the Church).

Scientific Features

The units of measure of the Great Pyramid are the Pyramid inch and the sacred cubit containing 25 Pyramid inches. This Pyramid inch is shown by the "Boss" on the granite leaf in the Ante Chamber. The "Boss" projects exactly one Pyramid inch and is five Pyramid inches in width. The Pyramid inch is exactly 1/500 millionth part of the earth's polar diameter. The Pyramid's base plan gives an accurate representation of the earth and its orbit. This representation gives the mean Sun distance, the number of days in the solar year, the law of the precession of the Equinoxes, and all the principal values and variations in connection with the year and the earth's orbit, as well as a true geometrical definition of the law of gravitation. The square circuit of the Pyramid's base square gives the solar year, 365.242 days, to the scale of 100 Pyramid inches to a day.

Accurately oriented, the four faces of the Great Pyramid face exactly towards the true north, west, south and east respectively. The *pi* ratio is defined in the base, being the square of a circle whose radius is the height of the Pyramid. This *pi* relationship extends to all the features of the Pyramid, internally as well as externally. All the passages and chambers are set out within the Pyramid to accord with this relationship. All their distances are given in inch-measurements of the solar year geometry. The manner in which this is accomplished shows that the Pyramid's passage system geometrically expresses the principal great cycles of astronomy in such a clear and definite manner as to mark off years, months and days as precisely as any modern astronomical ephemeris does. This remarkable discovery establishes that the Pyramid's passage system comprises a grand chronological scale, by which the principal allegorical features of the passages are defined to the day, month and year of true astronomical time, and this chronological system is fixed in relation to the present day by the definition of astronomical occurrences of our own times, given to the year and day. It has also been found that the ancient Egyptian Messianic prophecies relating to the Great Pyramid give the historical meaning of the various allegorical features of the passages and chambers, and that the Pyramid's astronomical dates from those features show that the prophecies have been fulfilled to the year and day. By this identity the Pyramid's passage chronology system is found to agree with the chronology of the Bible in every case.



Pyramid's Astronomical Year

About a century ago it was proved by Sir John Herschel that the Great Pyramid's entrance passage pointed to the Pole star (the Alpha Draconis) about the year 2160 B.C. Piazzi Smyth later gave the date 2170 B.C. for the coincidence. The date by different calculations lies between 2140 and 2170 B.C. Prof. Smyth then observed that the "score line" in the entrance passage, at right angles to the Pole Star line, pointed to the star Alcyone of the Pleiades just above the Autumnal Equinox at the same date. The date and the intention of the dating are now confirmed by the Pyramid's astronomical chronology — giving the date for the "score line" as 2144 B.C., which agrees with Mr. Richard Proctor's calculation for the Alcyone dating. Thus is indicated that the Pyramid's astronomical year is reckoned as beginning at the Autumnal Equinox, and its day at midnight. (Great Pyramid meridian.)

True Weights and Measures

Can we now find any specific indications in the Great Pyramid which seem to corroborate the Anglo-Israel identification? Let us consider the measurement unit which led to the interpretation of the Pyramid's symbolism. The INCH! It is essentially the *national unit of linear measure of the Anglo-Saxon Race*. This measure is of remote antiquity and has survived, during the past century, many efforts made to force the adoption of the metric system, otherwise in universal use. Without this inch *the Pyramid could never have been interpreted*.

Let us quote the words of Charles Latimer, Civil Engineer, and one of the pioneers in Pyramid interpretation on this question: "It is true indeed that our weights and measures in the present day require some remodelling; but how shall it be done? Not by uprooting all our traditions — cutting ourselves loose from the past. No, we must come back to the perfection of olden sacred history; of that religion which proves that our race is not the result of a spontaneous natural development, but that man came from his Maker a living soul.

"But where shall we find such perfection? I answer, in the Great Pyramid of Gizeh, for within that grand primeval pillar of stone have been found the standards of weights and measures, so earth and heaven commensurable, and so assimilated to our own ancient and hereditary system that it does seem as if the Almighty Himself had given them to us as an inheritance to keep precisely for the emergency of the present day and hour. And I beg that our American fellow-citizens will most carefully examine into this subject, deeply worthy of their attention.

"Shall we indeed find our units as well as our standards of weights and measures there? I can confidently answer," says this descendant of the martyred Hugh Latimer, "that they are there. The inch is there; the yard is there; the cubit, an arm of twenty-five inches, is there; our year is there; our Sabbath is there; Christ is there; our past, our present, yea, perhaps our future too."

To this can be added that the pint, the pound and measures of capacity are also found there. The volume of the Granite Leaf in the Ante Chamber is equal to the British capacity measure,

the *quarter*. But whence comes this Anglo-Saxon term "quarter"? Four times the quarter was the chaldron and this is the capacity of the coffer in the King's Chamber. Thus, while this coffer symbolizes the "open tomb," it also gives us the perfect capacity measure — exactly four times the British wheat quarter.

The cubic inch volume of the Boss is 28.8 Anglo-Saxon cubic inches. The old English Winchester pint was 28.8+ cubic inches in capacity, or 16 fluid ounces, and this volume of water at a temperature of 62 degrees Fahrenheit weighs one pound. Hence the statement, "A pint's a pound the world around."

Here we have in this remarkable building, built over 4,000 years ago, standards of weights and measures setting forth the inch, the twelve inch rule, the two foot rule, the sacred cubit of twenty-five pyramid inches, the ten inch decimal foot, the pint and pound, as well as larger measures of capacity. The Anglo-Saxons today possess these very measurements in the Anglo-Saxon inch which has lost a fraction only of its original length through usage and wear. These measures were monumentalized in the Great Pyramid by men of our race in ancient times.

Temperatures

As the Great Pyramid stands on the line which equally divides the surface of the northern hemisphere, there is at once a close approach of its climate to the mean temperature of all the earth's surface. This temperature is about 68 degrees Fahrenheit.

A permanent and unvarying record of this temperature is maintained in the Pyramid's granite chamber. It is so buried in masonry as not to be affected by external changes. Two ventilating tubes keep this chamber at the normal, or mean temperature, which temperature is exactly one fifth of the distance which mercury rises in the tube between the freezing and boiling points of water. Now these two standard temperatures — the freezing and boiling points of water — are universally used in graduating a thermometer. Centigrade takes the freezing point of water as 0 and the boiling point as 100 degrees, while Fahrenheit sets the freezing point as 32 degrees and the boiling point as 212 degrees. British and American metrologists prefer the Fahrenheit scale because its degrees are smaller and it is a more delicate instrument. As will be seen, 0 to 100 or 32 to 212 are arbitrarily selected — between which figures the graduation of degrees are made. If we take 0 as the freezing point of water and 250 as the boiling point of water, then 50 is the mean temperature of the earth, and is the temperature of the granite room which is on the fiftieth course of masonry. The boiling point of water (250) is thus seen to be five times the mean temperature of the earth. And on this scale, four times the boiling point of water equals 1,000 and is the point at which heat reddens iron. Four times 1,000 equals the temperature when wrought iron melts and five times 1,000 equals the temperature at which heat shows whiteness and at which platinum, the densest and most refractory of metals, melts. Such a graduated thermometer would be perfectly balanced with a degree of accuracy not now possible!

Here is a system of metrology, the most ancient and most self-consistent in the world — and one in most profound accord with nature as God made it, if not communicated by the Great God of nature by direct inspiration from His eternal wisdom. It is a perfect scale of related temperatures.

There is not an instance in all the vast structure in which the Great Pyramid "Architect" miscalculated or failed.

Mathematics and Astronomy

Not only is the height of the Great Pyramid the radius of a circle, the squaring of which is the base of the Pyramid, but fifty times the length of the Ante Chamber equals the height of the Pyramid. Also, the square of the granite floor length (103.033 inches) of the Ante Chamber equals the circle whose diameter is the whole length of the Ante Chamber (116.26 inches) and whose circumference is the number of days in a solar year (365.242 inches).

The area of a circle whose diameter is the length of the King's Chamber in inches equals the area in cubits of the Pyramid's base, or a square whose sides are 365.242.

The Boss inscribed in a Pyramid with a base twice the length of the straight edge base of the Boss, or one half cubit in length, gives a Pyramid triangle, the dimensions of which are an exact proportion to those of the Pyramid itself.

The builders of the Great Pyramid knew astronomy as well if not better than we moderns know it today. Modern science ascribes the discovery that the earth is a sphere, thicker through at the equator than at the poles, to Thales — 600 years before Christ. But here in the Pyramid it is more perfectly represented than Thales ever knew, 1,500 years before he was born.

A fixed axis implies the idea of rotary motion. The builders made the sides of the Pyramid record an even fraction of the earth's axis of rotation just as many times as there were days in the year. This proves they knew both the motion of the earth and the knowledge of the number of times it revolves on its own axis to its yearly course around the sun.

The ancient architects knew where to find the poles of the earth since they were able to determine latitude and what degree of latitude makes the halfway of the world's surface between the equator and the poles. This is proved to us by their having built the Pyramid on that line of latitude, the 30th parallel north. It is in fact a slight fraction south of that line as now estimated, but obviously intended to indicate that degree, since they built as closely to the northern brink of the hill as it was possible to go and yet secure a foundation for their work, nor is it much further from that line than the ranges of probable error in the best scientific calculations.

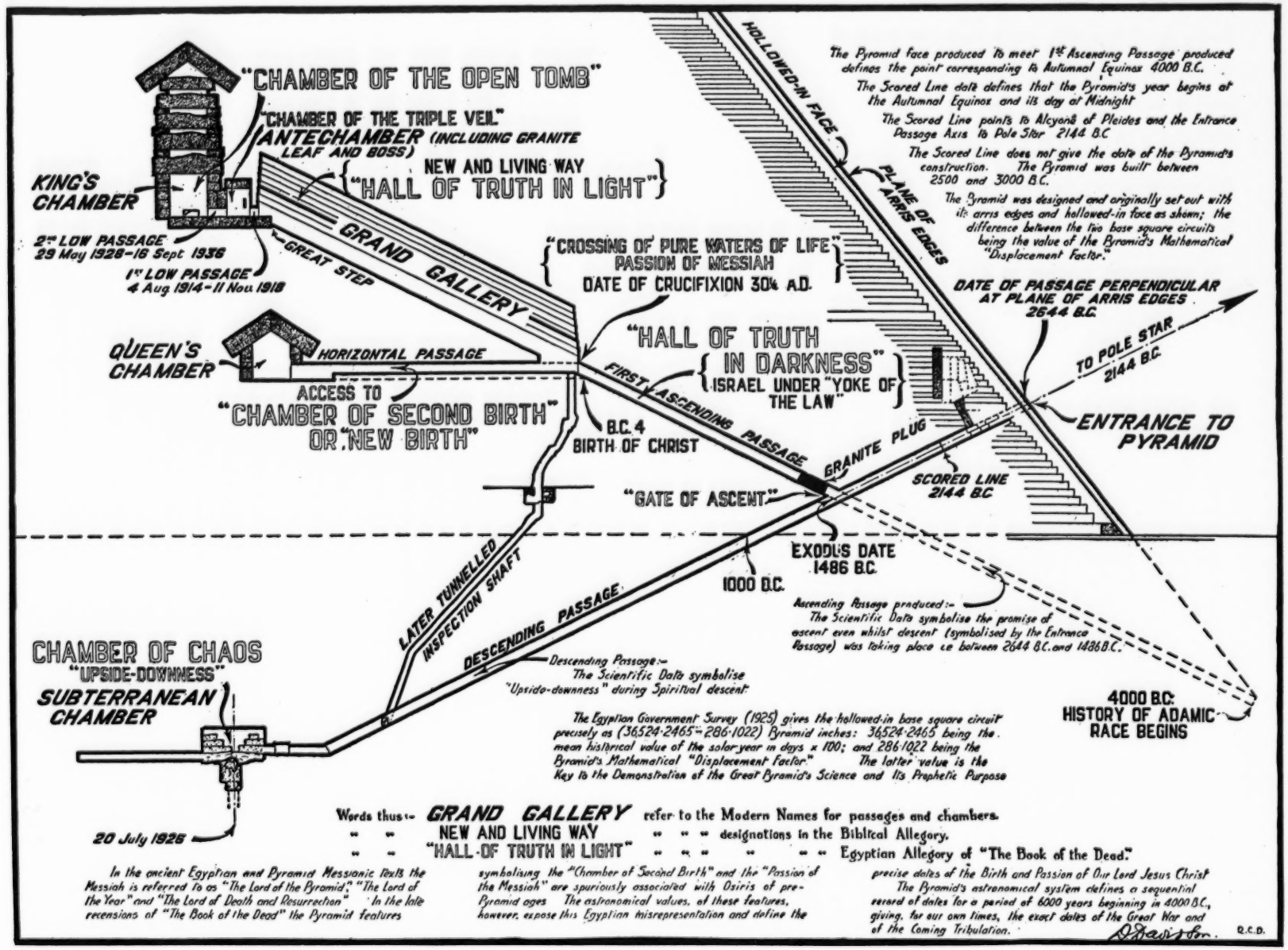
The builders placed this monument on the pivotal balance point of the entire land distribution over the face of the entire earth.

Perhaps there is no better test of sound practical astronomy than to be able to determine truly the four cardinal points, not such a simple matter as most people think. The compass alone can never be depended on except in a general way.

Churches used to be built exactly east and west, but of all so intended scarcely one has been found that does not incline either to the north or south of the line meant to be followed. Tycho Brahe's celebrated Urambourg Observatory is faulty in orientation to five minutes of a degree. The Greeks in the height of their glory could not find the cardinal points astronomically within eight degrees.

Out on the Libyan Desert, with no other guide or landmarks but the naked stars, the builders of the Great Pyramid were able to orient their structure so exactly that the science of the Athenian sages 1800 years afterwards were seventy times and the Observatory of Urambourg nearly four times further out of the way than it is.

Half of the diagonal of the base of the Pyramid bears a ratio of 10 to 9 to the height of the Pyramid. It is also of interest to note that for every nine feet which the corners of the Pyramid rise they recede ten feet. If the height of



KING'S CHAMBER, QUEEN'S CHAMBER and SUBTERRANEAN CHAMBER showing passage systems to each, together with the designations in Biblical Allegory as well as the designations in the Egyptian Allegory of "The Book of the Dead." Refer to the large-scale diagram of the vitally important Upper Chambers (opposite page 19) for the chronological detail concerning the present and future.

the Pyramid be multiplied by 10 raised to the 9th power, it equals 91,837,484 miles: within a fraction of the mean of the best calculation by astronomers of the distance of the earth from the sun.

The sum of the diagonals of the Pyramid's base is 25,827 inches. The precession of the equinoxes, as calculated by various astronomers, all lie around this number. Now at the level of the King's Chamber floor, on the 50th course of masonry above the base of the Pyramid, the perimeter of the building in its completed state was 25,827 pyramid inches. The distance from the floor of the King's Chamber to the apex of the Pyramid is 4,110 and this figure is the radius in years of the precessional circle of the equinox.

Three-score years and ten plus a little less than nine months equals 70.71 years and this multiplied by 365.242 gives 25,827 years. Thus, man's life by hard astronomical facts is of but a day's duration in this great year of equinoctial precession, as related in the 90th Psalm.

Outline of Biblical Facts

In the Bible we have the record of man created perfect and in the image of God, but through disobedience being driven out of the garden and headed for death and the grave. Then came the promise of a Saviour to rescue him from the curse of sin and the power of the grave. The world which existed before the Flood perished and only Noah and his family escaped the destruction. Later, God called Abraham and blessed him and his seed who received the administration of the Law at Mount Sinai. Israel, united for a time in Palestine, finally divided into two kingdoms — followed later by the captivity and dispersion, first of the House of Israel (the Ten Tribes, or Northern Kingdom) and then of Judah (the Southern Kingdom). A remnant of Judah returned from the Babylonian captivity and with a part of the tribe of Benjamin constituted the Nation of the Jews until the coming of the promised One — the Saviour, Jesus Christ. The rejection of Him by the Jews led to their loss of the Kingdom and inaugurated the beginning of the Christian dispensation, which was destined to end in a period of trouble and distress, with perplexity among all nations. Then will come the end of the age when the Lord will return and establish His Kingdom in righteousness, taking over the throne of His father David, and reigning over the House of Jacob forever. These, briefly, are the high lights as given in the historic and prophetic message of the story the Bible tells.

Symbolism of Passages and Chambers

Turning to the Great Pyramid we find that the following symbolism is obtained from the Scripture identification and from the direct identity given by ancient Egyptian texts referring to the passages and chambers of the Great Pyramid. The measure of height in the passages and chambers is the measure of spiritual opportunity; *positive* (good) for the ascending passages, but *negative* (evil) for the descending passage.

Entrance Passage

The entrance passage signifies the spiritual degeneration of Adamic civilization, the beginning of which dates just 300 years previous to the Deluge (when that civilization had reached a high state of development) and runs to giving of the Law to Israel with the beginning of the ascending passage. Further descent in this passage represents spiritual degeneration and degradation of "natural man" in the Adamic race from the epoch of the giving of the law to Israel to the arresting of the process of degeneration by the power of Christ. The sloping descent ends at the Reformation. The primary chronological line — symbolizing "upside-downness," the roof line being symbolically the floor.

Subterranean Chamber

From the end of the descending passage the horizontal passage into the subterranean chamber is the period during which spiritual degradation is arrested and evil spiritual opportunity is curtailed by the releasing of the Scriptures and the extended preaching of the Gospel — from the Reformation to the beginning of European chaos. The Subterranean Chamber, or Pit, beginning March 12, 1913, indicates the spiritual state towards which natural man has been accelerating for ages — perplexity, negation, chaos, madness and destruction — from which leads the dead-end passage beginning November 27, 1939, symbolizing the halting or suspension of the forces of annihilation. The roof of this chamber is smooth, as for a floor; while the floor has the appearance of the natural roof of a cave upside down; confirming the geometrical and chronological indication of "upside-downness" in the Descending Passage. This chamber is the equivalent of the roofed pit of fire or destruction of the ancient Egyptian text, in which pit madmen walk like flies inverted on the ceiling and beat in their brains with axes, the blades towards them — all symbols of negation. The symbolism denotes the influence of spiritual evil in the civilization of natural man, and the epoch of this influence as the epoch of the European crisis which began to develop during the Balkan wars. The symbolism of Divine "Division" indicates the termination of this evil spiritual power on August 20, 1953 A.D., the terminal date of the King's Chamber, or cleansing of the Sanctuary.

Here is the startling symbolism of the downward trend of mankind as the result of sin. Originally this downward passage was in direct line with the Polar Star Draconis, the chief star in the ancient constellation Dragon, or the great Serpent. Thus mankind, since the fall, was marching hellward under the domination and sign of the Dragon. It answers to the Bible in saying that there is a devil who has obtained an awful potency over the human race and that mankind under him is on the way to destruction.

Significant in this connection is that in the construction of all the other pyramids in Egypt the builders copied this downward passage and subterranean chamber only, in which chamber they buried their dead kings. Ezekiel comments on the burying of the Pharaohs in these subterranean pits by saying, "They are all delivered unto death, to the nether parts of the earth in the midst of the children of men, with them that go down to the pit. . . . This is Pharaoh and all his multitude, saith the Lord." (Ezekiel 31: 14–18.)

Pyramid Chronology

Before progressing further with a study of the Pyramid passage system let us establish the method used to designate the time factor involved, which gives us the chronological dating of the passages and chambers. Mr. Davidson discovered that by projecting the line of the north face of the Great Pyramid downward until it intersected the downward projection of the floor line of the ascending passage, that that intersection gave the zero hour for Pyramid chronology. This point corresponded with 0 A.M. (Anno Mundi) or beginning of the Adamic civilization and corresponded with the Biblical date for the start of the Adamic civilization after the fall of Adam. With the Pyramid inch for a year, the passage system and chambers correspond with the record of the Bible and the facts of history and prophecy.

The Deluge

Over the entrance passage are two angle stones typical of the archway of waters over the firmament before the Deluge. A line from their intersection along the southern edge of the third large block, roofing the entrance passage, strikes the floor of the descending passage at 1656 Pyramid inches from 0 A.M., which is the A.M. year of the Deluge. A similar projection from the north edge of the first stone roofing the entrance passage gives us 1536 A.M., or the year Noah received warning of the coming Deluge, 120 years before it happened.

The Call of Abraham

Coming up on the time line to the point where it cuts the base of the Pyramid, this gives 2083.5 A.M., the year of the call of Abraham. It is significant that the point where the Pyramid is first entered at the base on the time line should coincide with the selection of Abraham, through whose seed God was to witness to mankind. Surely this is an indication that the building was intended in a special manner to epitomize the history of the Chosen Race. "This people have I formed for myself, they shall show forth my praise." (Isa. 43: 21.)

The Exodus

Still further along the time line we come to the point where it crosses the center axis of the downward passage 430 inches after it enters the Pyramid, and giving the year 2513.5 A.M., which is the date of the Exodus of the children of Israel from Egypt. Here in the Pyramid is symbolized the beginning of the Mosaic dispensation as an upward movement in human history founded upon direct supernatural interference of the Almighty. This first upward passage is the same angle heavenward as that of the entrance passage is hellward. It represents the progress of Israel under the yoke of the law. The extent of the passage is from the date of the giving of the law to Israel to the date of the crucifixion of our Lord Jesus Christ. The shallow depth compels a stooped attitude in ascent. The ancient Egyptian texts called this passage "The Hall of Truth in Darkness," the Granite Plug at its entrance sealing up the knowledge contained in the chambers above which were accessible, according to the Egyptian text, only by guidance and initiation. It was called the Gate of Ascent. Only the initiated were able to pass and enter the chambers above.

Meaning of Granite

Professor Piazzi Smyth remarked that the granite in the Great Pyramid typifies both Houses of Israel united under Divine approval and recognition. The period of history chronologically covered by the Granite Plug is associated with the occupation of the Promised Land by God's witness nation from the time of the conquests by Joshua. The length of this Granite Plug (206.066 inches) is the width of the granite floor of the King's Chamber.

Birth of Christ

Ascending this upward passage, we come to the place where the floor line of the Queen's chamber cuts the time line of the floor of the ascending passage, and gives us 3996 A.M. — which is our 4 B.C., and the year of the Nativity. This explains why the ancient Egyptian texts called the Queen's Chamber the Chamber of Second Birth.

The Pyramid and the Jews

At the end of this first ascending passage and the beginning of the Grand Gallery is the horizontal passage leading to the Queen's Chamber. This passage symbolizes the Jewish people remaining under the law, but without ascent. The prophecies of the Old Testament depict the purpose of Christ to bring salvation to mankind, redeem Israel and establish His Kingdom in righteousness. The establishment of His Kingdom was to be effected by means of redemption and salvation. The Talmud tells of an abortive self-planned Exodus of men of Ephraim thirty years before the actual Exodus was effected at the time appointed of God. Analogy suggests that the epoch defined by the Step Down in the Horizontal Passage relates to a similar self-planned scheme of Judaism to rule the world and its being foredoomed to failure by its running counter to the will of God as expressed in the person of our Lord and contrary to the plan which gave the Kingdom to the House of Israel when it was taken from Judah (Matt. 21: 43). The date of this depression is 1485½ A.D. The symbolism represents the Jews remaining under the spiritual conditions by which they measured our Lord's work and life, and in which they condemned Him to death. This is the significance of their remaining "depressed" as the symbolism indicates, under the plane of the epoch of the New Birth, "His blood be on us and on our children."

The Pyramid's general chronological dating for the entrance doorway into the Queen's Chamber is February 18, 1729 A.D. The sudden increase in vertical height should symbolize increased opportunity for the ideal of materialistic Judaism at this date. 1729 A.D. is the year of the birth of Moses Mendelssohn, the foremost Jewish figure of the 18th century and to whom is attributed the renaissance of the Jews. Mendelssohn was the first great champion of Jewish emancipation in the 18th century. Toward the middle of the 18th century, a limited number of wealthy Jews had been tolerated as Schutz-Juden outside the ghettos, and their sons, educated as Germans under the influence of Moses Mendelssohn and his school, supplied a majority of the leading spirits of the revolutionary agitation. The list of names includes that of Karl Marx, the founder of the Communist League.

There were two ventilating tubes in this chamber cut to within five inches of the wall surface of the chamber. It was only by accident these scales were broken. Prior to the opening of these air shafts the room was noted for its foul air. Most strikingly would these serve to signify the blindness of the Jews and their deadness in unbelief. The Jews reached their highest point when in their midst Christ was born. They rejected Him then and continue to reject Him now. The scales of unbelief need only to be broken that the Spirit may enter and give life to them. The day is coming in which the Jews will behold Him whom they pierced. A general conversion after the type of Paul will open their eyes and they will recognize their Messiah at the time of His second advent.

The central date of the Queen's Chamber — with the symbol of maximum opportunity in the maximum height of the Chamber at this point — signifies maximum opportunity for the Jews. The date in the general chronological system is January 25–26, 1844 A.D. — and in the special chronological system, August 2, 1909. The maximum opportunity should remain constant between these dates. 1844 is the central epoch of Jewish emancipation, while 1909 defines the revolution of the Young Turk party as the principal factor in the rapid series of events which led up to World War I. It is, therefore, significant when an unbiased historian, Dr. Lane-Poole, in his work on Turkey, states that this revolution was "supported, if not led, by the Jews of Salonika." The interval between the two epochs, 1844 and 1909, which is also the two datings of the Great Step in the Grand Gallery, is

the period during which the Jews became a power in the States and Councils of Europe and America.

Bolshevism Became Supreme

On January 18, 1918 A.D., the South Wall of the Queen's Chamber was reached. This symbolizes a turning point in Jewish destiny. On this date the Bolsheviks, after demanding a Republic of Soviets, dissolved the Russian Constituent Assembly 38 days after Jerusalem was delivered from Gentile domination. Bolshevik Autocracy became supreme in Russia. The connection between Communism and the political intrigues of certain powerful Jewish elements is undeniable.

The Grand Gallery

At the end of the first ascending passage and at the beginning of the horizontal passage leading to the Queen's Chamber is the beginning of the Grand Gallery. This is emblematical of the Gospel Age during which high spiritual opportunity is offered as the means of fulfillment of the promises to Abraham concerning the blessing to all mankind and the fruitfulness of Abraham's seed throughout all the world. It is the age of the scattering abroad of "the power of the Holy people" for the purpose of preaching the Gospel of Salvation and the Gospel of the Kingdom throughout all the earth. The symbolism is the equivalent of "the New and Living Way" of St. Paul. It is the period during which the House of Israel accepts the Saviour whom the Jews rejected and crucified. The roof line of the Grand Gallery is 286.1 (displacement factor) Pyramid inches higher than the continued line of the first ascending passage roof. It symbolizes in terms of the Pyramid's geometrical representation of creative law that Jesus Christ "will raise us up by his power."

Chronologically, the Grand Gallery begins with 30 A.D. and ends at the date of Britain's entry into World War I on August 4–5, 1914 A.D. The ancient Egyptian text called the Grand Gallery, "The Hall of Truth in Light"; and its entrance threshold, "The Crossing of the Pure Waters of Life."

Built into this passage are the main symbols of the Christian dispensation. Man in his ingenuity is incompetent to devise a simpler and more complete chart of it were he to labor for ages, yet here it is in all its great facts, characteristics and relations; in its beginning and end; in what went before and what comes after: all built into an edifice of mighty rock more than 4,000 years ago.

At the beginning of the Grand Gallery is the startling symbol of the death, burial, descent into hell, and resurrection from the dead of our Saviour in the Well with its heavy stone covering broken out by an upward force which tore away a part of the wall itself. "For it was not possible that he should be holden of death." Thus, for those who never knew of Israel's worship and sacred books, there is a word of hope. From the lowest depths of apostasy the Great Pyramid still indicates a way up through the atoning death of Christ. It is steep, tortuous, difficult, dangerous and an uncertain way not likely to be found and safely travelled by many, but it is there. It is a symbol of what the inspired Apostle declared so long ago, "in every nation he that feareth God and worketh righteousness is acceptable of him."

Along each side of the Grand Gallery are cut 28 miniature graves, every one of which is open. These are called the rampart stones, and are emblematical that, as Christ was raised from the dead by the glory of the Father, even so we also shall walk in newness of life through Christ, our resurrection.

The Bible pictures the Christian Dispensation as made up of "seven churches" headed by "seven stars," which are the "angels of the seven churches." Seven courses of overlapping stone run the whole length of the Grand Gallery, forming both sides. This is the Gallery of seven courses — which gallery is seven times higher than the entrance passage.

The Great Step

Just before we reach the end of the Grand Gallery there is a Great Step, the base dating of which is January 25–26, 1844 A.D. The top dating of the step, in retrospective, is August 2, 1909 A.D. Now the year 1844 is defined by the Pyramid as an epoch relating to modern astronomical development. Prior to 1844 the dynamical and observational branches of modern astronomy were not sufficiently advanced to enable the Pyramid's chronology to be discovered and its gravitational astronomy and prophetic symbolism to be interpreted and co-ordinated in relation. All the refinements in astronomy necessary for the interpretation of the Pyramid's message belong to the period from 1844 to 1909, defined in the two epochs of the Great Step dating. The date 1844 is important in relation to Second Advent expectations and saw the beginning of the increase in knowledge concerning the identification of Israel today. It also is the beginning of an important epoch in Turkish history. (See *Study in Revelation*, page 239.)

It was after 1844 that Charles Darwin startled the world with his theory of evolution. Nietzsche took it a step further and gave Germany the philosophy of soul hardness, force and supermen. Karl Marx introduced atheistic socialism, and science handed unregenerated mankind the secrets, inventions and chemical forces that make possible the unparalleled violence and destruction during the epoch of 1909 to 1953.

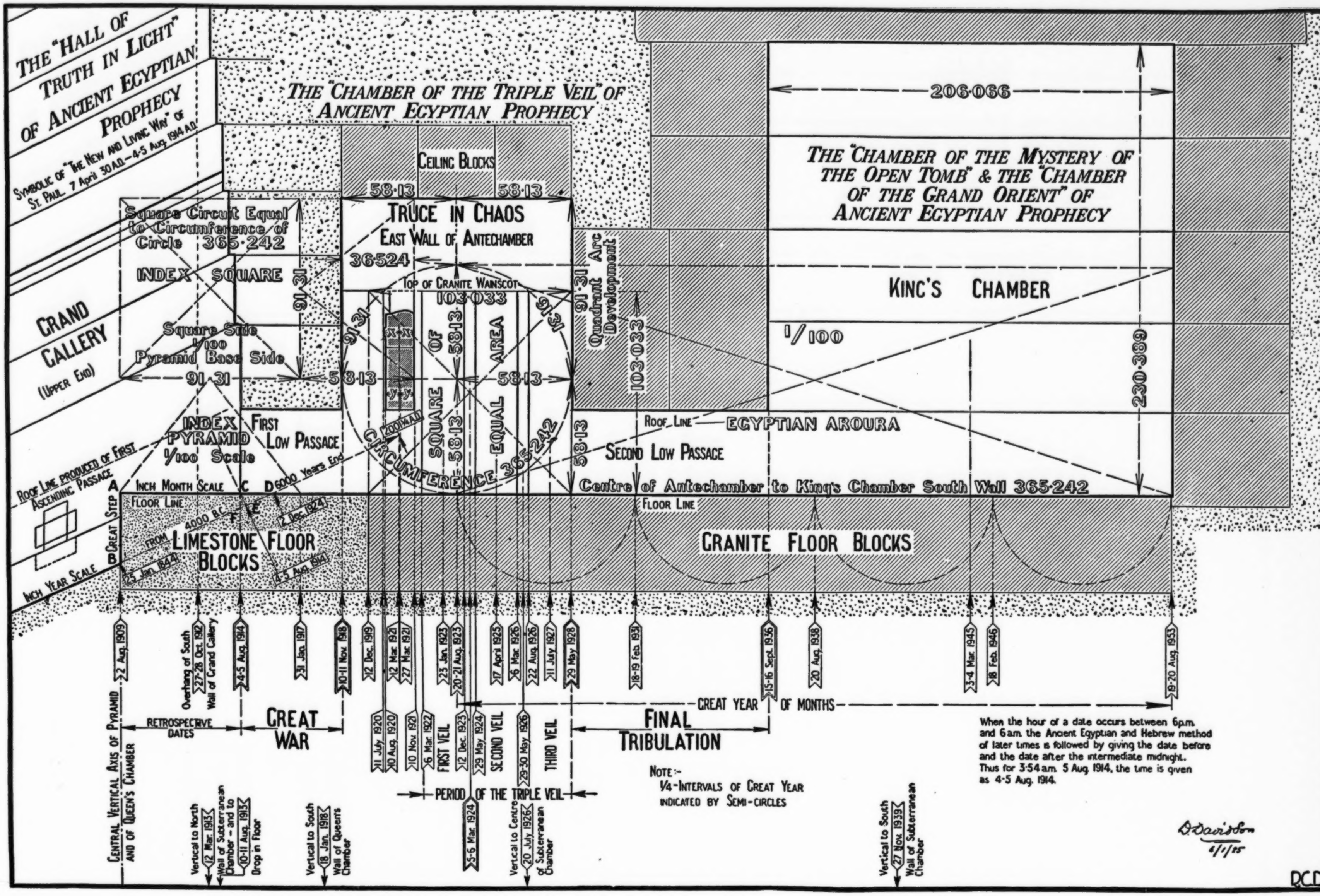
Historically this period, 1844 to 1909, is the period of unconscious preparation for World War I, in the development of forces and systems — financial, scientific, industrial, democratic, military — and of the gradual concentration of the power of these forces and systems under the control of a few groups of individuals in part acting on behalf of one or another European or American State, in part acting in the interests of International Commerce. 1844 is the epoch of British organized National Finance. This date began the age of modern transport, railway and shipping, as 1909 began the age of widespread motor car transportation through mass production. A volume could be written on the importance of the period between 1844 and 1909: which epoch is so strongly marked in Pyramid symbolism.

Upper Passages

Thus, beginning its message with the Great Step, the upper chambers of the Pyramid proclaim the epoch of Anglo-Saxon greatness in a world which was preparing unconsciously for violence and rebirth, and 1909 introduced us to the beginning of the Consummation of the Age in the intensified convulsions and woes preceding the Millennial Age.

The retrospective dating for the top of the Great Step from August 4–5, 1914, when the Grand Gallery ends, is August 2, 1909 for the face of the Great Step and the central vertical axis of the Great Pyramid, as is also its base dating of 1844. It is impossible to overestimate the importance of events in eastern Europe between the summer of 1908 and the spring of 1909. World War I was quickened in the womb of that period. The events of these years (1909–14) made the war of 1914 inevitable.

The Grand Gallery ends abruptly with the date of Britain's entry into World War I on August 4–5, 1914. Two low passages, separated by what is known as the Ante Chamber, lead to



THE GREAT PYRAMID PASSAGE SYSTEM is on the scale of 1 Pyramid inch to a solar year. The above chart gives the chronological detail of the Upper Chambers, which is enlarged to a scale of 1 Pyramid inch to a month of 30 days. The purpose is to give warning and guidance to a perplexed and suffering humanity during these eventful days.

the King's Chamber. Because this Ante Chamber has shortened what would have otherwise been a continuous low passage from the end of the Grand Gallery to the King's Chamber, the total length of the two low passages is 153 Pyramid inches — the number symbolizing the elect. (John 21: 11.)

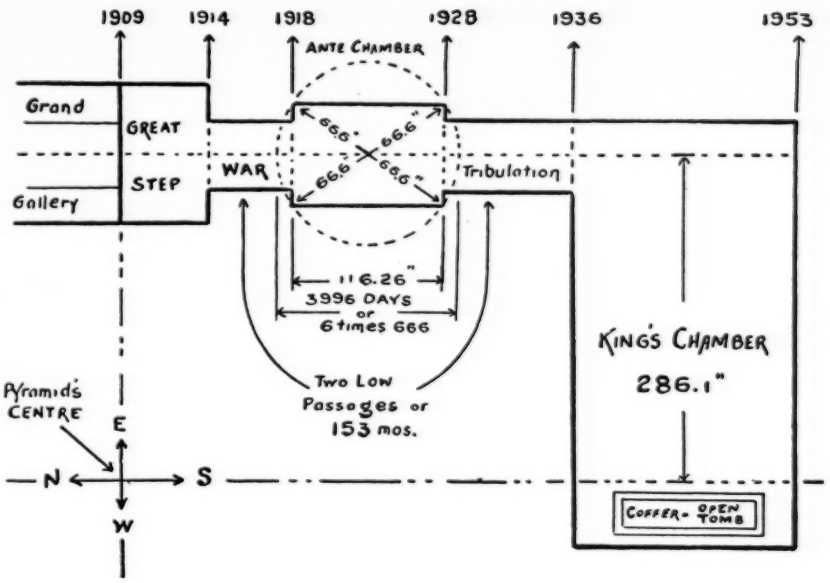
Demonstration of Israel

As the beginning of the first low passage gives the date of Israel Britain's entry into World War I, the Great Pyramid demonstrates that the Israel people, whose chronology and history are recorded in the monument, are none other than the Anglo-Saxon people and in which race only, of all the people on the face of the whole earth, God is, through events, demonstrating their Israelitish origin.

The Ante Chamber

With the signing of the Armistice on November 11, 1918, the first low passage ends and the Ante Chamber begins. It is the Chamber of the "Triple Veil" of the Egyptian texts, derived from Pyramid prophecy, and symbolizes a period of Divine intervention provided between November 11, 1918, and May 29, 1928, for *1*) the revealing of God's immediate purpose; *2*) the guidance of those looking for the coming of our Lord and the revealing of the Kingdom and its laws of administration; and *3*) the intensification of the preaching of the Gospel of the Kingdom. The Ante Chamber period is indicated as the shortening of an otherwise unbroken low passage of Tribulation.

This Chamber of the "Triple Veil" is divided into three equal intervals in the three grooves in the east wall wainscot and by a corresponding three grooves in the west wall wainscot. Slabs could be dropped into these grooves to form a triple-slab portcullis across the Ante Chamber, closing access to the King's Chamber. The passing through of the space that would be occupied by this triple portcullis is indicated as the transit of the "Triple Veil." Now this transit relates to the passage of time, and in religious symbolism, passing through a veil signifies *an advancement in revelation*. The events that occur on the "Triple Veil" datings relate to such dominant happenings of the Ante Chamber period, or "Truce in Chaos," as foreshadowed, to those who were watching, imminence of the final tribulation and Judgment. Three successive series of events of a pestilential and revolutionary nature, upsetting the world generally but without seriously



disturbing the Anglo-Saxon race till the middle of 1928, arranged themselves under the following series: *a*) Turkish, Egyptian and Moslem questions; *b*) French (Poincaré) policy and international economic instability; *c*) Communism and communist propaganda utilizing international rivalry, racial suspicion and religious differences — in their relation to the future of the Anglo-Saxon race in the United States and Great Britain.

Mathematically, the Ante Chamber proclaims itself as the chamber of revelation. Within this Chamber we find the co-ordination of cycles which proclaim the certainty of Messianic Supremacy within the King's Chamber Epoch ending in 1953. We note in passing that the change from limestone construction to that of granite begins within this chamber. The latter gives protection against fire and water (the symbols of Divine Judgment), while limestone does not. Within the King's Chamber, granite alone is used — indicating Divine Security for the Anglo-Saxon-Israel race and Kingdom in the midst of God's purging and refining judgments which fall upon the world because of sin and evil. The corners of the Ante Chamber are set by a circle whose radius is 66.6 inches. But the length, width and height are fixed by a circle whose circumference is 365.24 inches. The prophetic significance of all this in world affairs is apparent, for 66.6 circle is symbolical of the Babylonian-Beast Civilization spoken of in the thirteenth and eighteenth chapters of Revelation, while the 365.24 circle represents the Messianic or Israel Kingdom type of world order. The reason for this interpretation of the 365.24 circle is the fact that the whole Pyramid design, in every detail, depends absolutely upon the use of the year cycle and its functions, just as the whole of creation depends upon God.

Supremacy of Christ

Study of these circles will show further the limiting, controlling, overmastering effects of the Messianic Circle over that of the Beast. Recalling Daniel's famous prophecy concerning the sovereign power of the Stone Kingdom over the Babylonian-Beast Empire, is the handwriting of the circles plain? It is as in the days of Belshazzar, "God hath numbered thy Kingdom and finished it."

The Second Low Passage

Nearly ten years after the signing of the Armistice, or Truce, the Ante Chamber terminates with the beginning of the Second Low Passage on May 29–30, 1928. The tribulation affecting the nations outside of Anglo-Saxondom spread and began to include them in this period of tribulation as evil forces prepared to challenge their might and power during the coming Judgment period. The entrance into this Second Low Passage began, for the Anglo-Saxons, with economic troubles. A war of attrition developed rapidly from that date on until men everywhere began to recognize that a World Crisis was in the making. This second Low Passage ended September 16, 1936, and from May, 1928 to September, 1936 the pestilential and revolutionary ideals afflicting the nations outside of the Anglo-Saxon peoples during the Ante

Chamber epoch spread their deadly venom among the Israel nations.

The King's Chamber

September 16, 1936 is the threshold of the entrance into the King's Chamber. It is the Chamber of the "Open Tomb" of ancient Egyptian Pyramid symbolism and the Hall of the Judgment of the Nations, during which period will be settled once and for all time the question of world rulership, with the destruction of evil forces and the establishment of the righteous rule of His Kingdom. It is the time of the cleansing of the earth of the rule of evil nations. The Great Pyramid indicates it to be a period of terrible world suspense as titanic forces meet in mortal combat in this final judgment period. The special engineering features of the chambers of construction over the King's Chamber indicate that these were designed to protect that chamber from violent shock. The symbolism signifies special protection of the Elect People of the Kingdom of our Lord during a period of drastic alteration in world conditions.

What is the literal significance of the epoch beginning with September, 1936 and closing with August 20, 1953? As predicted, a period of heavy economic trouble ended in 1936 with the gold standard abandoned and the capitalistic system, of which it was the foundation, hopelessly weakened! The foundation had also been laid, through evil propaganda, for subversive activities.

It was on this date (September 16, 1936) that the Duke of Windsor notified Mr. Baldwin, prime minister of Great Britain, of his determination to marry Mrs. Simpson. This precipitated a crisis which rocked the whole British Empire and compelled the abdication of Edward. It was likewise on September 16th that England demanded that Mussolini pay his obligations in gold. The Vatican met the crisis by advancing the gold and France became alarmed and went off the gold standard.

Hitler marched into the Rhineland in 1936 and the war in Spain was the prelude to the greater conflict that followed in 1939. It is interesting to note that on September 16, 1936 the world awoke to the fact that the Spanish Revolution packed the power of another continental catastrophe. Sanctions were applied to Italy on December 5, 1935, just 286 days before September 16, 1936, while exactly 286 days after this date brought us to June 28, 1937, the anniversary of the assassination which led to World War I.

Previous to 1936 the conviction persisted among ranking Pyramidologists that the King's Chamber Epoch, 1936–1953, would be the most decisive and appalling the world had yet known. A careful co-ordination of all the factors involved warrants the statement that the period of the most intense world pressure would come between 1941 and 1948 and that by 1953 the present Babylonian-Beast type of civilization; the capitalistic system of exploitation for profit and usury; the Armageddon phase of the conflict; the resurrection and translation of those who are to become the administrators in the new social order; the overthrow of dictatorships; the transformation of the Anglo-Saxon Nations into the world-wide Kingdom of God and the literal return of Jesus Christ as King of kings to perpetuate the Millennial Age will all have come to pass.

Displacement Factor

Now in the Great Pyramid's prophecy the outstanding theme is that of displacement — self-willed displacement from God — as was the case with Jacob before he earned the right to be called Israel. In the building allegory of the Great Pyramid — the allegory of the builder's error — this is illustrated by the base circuit being built 286.1022 Pyramid inches short of the designed circuit. This factor (286.1022) also defines the displacement of the axis plane of the Passage System 286.1022 Pyramid inches east of the central vertical north to south plane of the Great Pyramid. For the first time in the King's Chamber we are able to move west into line with the Pyramid's central axis plane in approaching the Open Tomb. It is during the epoch defined by this Chamber (1936–1953) that mankind is to be compelled to return and submit to Kingdom rule and become subject to the Administration of Jesus Christ, the Resurrected One.

This is the first of two articles on the Great Pyramid. The next is titled "The United States of America in Pyramid Prophecy" and will appear in DESTINY *for November.*

GREAT PYRAMID PROOF OF GOD

By GEORGE R. RIFFERT

ONE of the most popular Pyramid books published. Now in its seventh edition, it is a book which contains in simple form the vital truth of the Pyramid, its significance, and the related but scattered evidence. Ideal for those who wish to know what the Pyramid has been found to contain, but without the time, training or scientific turn of mind necessary to grasp many of the other Pyramid books. It illustrates the Great Pyramid, the original seal of the United States, the discovery of the King's Chamber, base circuits showing astronomical years, the geometry of the chronograph, modern events and their geometry, and the geometry of the Ante Chamber. Thrillingly written, here are the chapter titles: "The World's Greatest Wonder," "The Marvel of Masonic Perfection," "God's Bible in Stone," "When, by Whom, and Why Built," "The Modern Science of the Great Pyramid," "The Christ and Salvation of the Great Pyramid," "The Astronomical Timing of the Great Pyramid," "God's Chronograph of the Universe and History," "The Great Pyramid Versus Evolution," "The Great Pyramid and the Ten Lost Tribes of Israel," "Great Pyramid Prophecy in Current Events and the Consummation," and "What the Great Pyramid Proves."

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A Code for Dangerous Days

By C. R. DICKEY

We are living in days that try men's souls. Menacing shadows of dread and uncertainty hover over us, threatening the stability of our homes, our businesses and our jobs. Even the stouthearted quail at the thought that almost any conceivable disaster might happen to us, either from within or without our national borders.

Yet we must live in this disturbed world. Most of us feel the urge to carry on — not as usual — but better than usual. We want to do our part with chins up, but the way is not clear; we do not know just how or where to begin. We need something to live by — something fixed — like the polestar. Adjustments can be made more readily if one can find a code that meets his need; some brief statement of fundamentals that serves to guide him and steady him day by day.

Out of extraordinary knowledge and experiences Israel's King David formulated such a code. It served him well in perilous times; therefore he wisely recorded it for his beloved subjects and for the benefit of all succeeding generations. Its vital points cannot be stated more succinctly than we find them in the two short sentences of Psalm 4: 4–5.

"Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Offer the sacrifices of righteousness, and put your trust in the Lord."

"Stand in awe." First on the agenda is a call to reverence God. It is the Voice of Wisdom speaking to her children: "Unto you, O men, I call; and my voice is unto the sons of man!" (Prov. 8: 4.) "Our Father who art in heaven, hallowed be Thy Name!" We are taught that fear of God is "a fruitful garden" and "the beginning of wisdom."

Irreverence is the distinctive mark of this age and stems from our lost sense of God. Lack of reverence for God is not confined to the irreligious; it is prevalent also among churchmen, both leaders and laymen. Persons who are wholly materialistic simply ignore God; they do not recognize a need of any power outside themselves. On the other hand, many avowed Christians go to the opposite extreme and, as Bishop Quayle expressed it, "are trying to get too chummy with God." As they vision God, He is a sort of indulgent grandfather to the human race, too soft to administer even sorely needed chastisement.

Men need a wholesome fear of God that engenders respect and obedience. Moses, you will recall, stood in awe at the Lord's approach and was commanded to remove his shoes because the very ground on which he stood was holy. God's love does not annul His principles of justice. It is futile to hope that divine love and mercy can be used as a license to escape divine commands and judgments. Every man's supreme need is due reverence for God; a reverence born of such deep humility that it will develop within the innermost recesses of his soul a restraining fear of God. Over the grave of Sir Henry Havelock are these significant words: "He feared men so little because he feared God so much."

"Sin not." A few years ago sin was a laughing matter. Cultured ecclesiastics and suave cult leaders consigned the subject of sin to the category of old wives' tales. It was no longer considered a fact in our modern social order. Objectors were politely informed that people had become too educated and refined to regard sin seriously.

Then suddenly the infamous Leopold-Loeb murder was committed. Leopold and Loeb were university students. Their wealth and brilliant mental attainments were widely publicized at the time; yet according to their own confession, they murdered a fine young boy for no reason at all except for the thrill of the killing. The deed was so horrible that many of the details were unprintable, although it was revealed that the killers ate some of their victim's flesh. That dastardly crime was a real shock to the smug intelligentsia who had agreed to remove the word "sin" from their vocabulary. It demonstrated beyond a doubt that wealth and education are no barriers to evil. Events since that time have heaped up evidence to substantiate the truth. Now men and women are not quite so sure that sin and Satan are nonexistent. Daily they are having to confront facts that belie their idle words. They can't listen to radio news without having to face the reality of sin, and the inevitable sentence, "sin, when it is finished, bringeth forth death." (James 1: 15.)

In his book *Twice Thirty*, Edward Bok tells a story which illustrates the way sin works. When he was a lad in school he saw a beautiful scarf in the window of a men's store. He had never wanted anything so much in all his life, but the price was $2.50. A few days later his mother gave him $2.50 and sent him to the grocer's to buy a barrel of apples. As Edward held in his hands the exact price of the scarf, temptation lured him on to a reckless decision; he had the grocer charge the apples and used the money to buy the scarf. Then he learned the pain of deception and disillusionment. He had to hide the scarf to keep his mother from finding it. And what pleasure was to be gained from the coveted treasure when it could not be displayed and admired? He hadn't thought of that. Soon he faced the problem of explaining to his mother why a bill came for the apples; he wriggled out of that dilemma by borrowing money from a friend to pay the grocer. Finally Edward attempted to end his troubles by trading the scarf for a sled: but tragedy rode with the sled; as a result one playmate lost an eye and another was drowned by coasting down a hill, across a pond of thin ice. Bok's conclusion is that *from the one wrong a great many evil things occurred.* It taught him a lesson he never forgot.

Edward Bok's story illustrates what has happened to our world. Boys grown to manhood have continued to sin. They no longer covet the little things of childhood — far from it — they have put away childish things. Now they covet homes, farms, jobs and industries which belong to others. Eventually their covetousness enlarges its borders still more; they begin to want the whole world; so they combine their efforts to obtain its treasures through treachery and war. Who can enumerate the train of evils and horrors that follow in the wake of ruthless, demon-possessed men? Inevitably the wages of sin is death, whether it be earned individually or collectively.

If lust for gain characterized only the peoples and leaders of nations bent on aggression, the outlook for the immedi-

ate future would be more hopeful than it is. Unfortunately it is also the besetting sin of Anglo-Saxon peoples who call themselves Christian nations. It is found to an alarming degree among the rank and file of respectable American citizens.

A typical young businessman, about thirty years of age, was recently called to duty in the army. His friends remarked that he seemed unusually upset and grieved as the time neared for his departure, presumably on account of leaving his aged father; however, a conversation with him revealed an unsuspected attitude, a surprising slant on his reaction to the situation. His worry and regret, it turned out, was not occasioned principally by the prospect of leaving his father, nor even by the thought of separation from his fiancee. Let him tell it in his own words: "I had hoped to clean up a pile of money out of this war — many did out of the other World War — and now my opportunity is gone." The statement was made with startling frankness. Its implication, verified by further discussion, was that it would make little difference to him how long the war lasted, or how much others suffered, if only he were privileged to stay at home and profit from it. What degradation of mind and poverty of spirit! Little did the young man realize how completely he had exposed his selfish, calloused soul!

Does such an attitude prevail to any great extent? One may well ask. Is it possible that other respectable citizens — perhaps some of our neighbors in the next block — are willing to see the earth drenched with the blood of their fellow men for material gain to themselves? Undoubtedly there are many men and women in all walks of life who secretly hope what the young man expressed so openly. They are furtively scheming to make their "pile" out of the war. Many of them are in war industries: in the upper bracket, some managers drive shrewd bargains for excessive profits; while in the lower brackets, some laborers clamor incessantly for more pay and less work. Their code is to "get while the getting is good." Like the thief who feels no compunction for anything except to be caught, they are unconcerned in the present holocaust until they too are hurled into the blast.

During these days of unparalleled national danger we ought to read again the ancient history of our people and learn that God never prospered Israel in battle when there was sin in the camp. There is no telling what severe pressure will be necessary in the near future to bring us to our senses, for we are a most stubborn generation. Be assured of one thing: God will not withhold the measures required to lead us to repentance and to the acceptance of His full redemptive plan through Jesus Christ. What He has said, we shall yet do; if not in willing obedience, then we shall do it finally under compulsion and tribulation. "Sin not" lest we imperil our nation's safety; for God will not vouchsafe protection and continuous victory over our enemies until we set our own house in order.

Millions of prayers are going out daily in behalf of our men in active military service. Before beginning that daily petition, pause to consider this imperishable truth: "If I regard iniquity in my heart, the Lord will not hear me." (Psalm 66: 18.) The tragedy is that we must be brought to our knees the hard way — by war's broken homes, loneliness and fear. Out of these sorrows we cry to God from the depths of broken and contrite hearts. If only we could learn the advantages of seeking Him before the days of adversity come!

"Commune with your own heart — and be still." That is, take time for meditation and self-analysis. Spiritual understanding is not something that can be thrust upon one from without; it must be developed from within by painstaking effort. It does not come suddenly as a meteor's flash, but gradually like the dawn of a new day.

If anyone does less than his very best for the Lord, he has failed. An acquaintance rebuked his little girl for making a grade of 71 in school. "Why, Dad," she exclaimed with evident satisfaction, "that was one point more than I needed!" Too many are content with a mere passing grade. They never drink from the overflowing cup because they do not give the "good measure, pressed down, and shaken together, and running over." All excellence is difficult to attain and spiritual perfection is certainly no exception. A woman once asked Holman Hunt how she could learn to make perfect free hand circles like his. He replied, "All you have to do is to practice eight hours a day for forty years. Then it will be as easy as breathing." By the same method men "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." There is no other way.

When Joshua took command of the Israelites after the death of Moses, the Lord instructed and encouraged him for the task. In the charge to Joshua, God gave him the secret of a truly great and useful life. It is stated as follows in Joshua 1: 8: "This book of the law shall not depart out of thy mouth; *but thou shalt meditate therein day and night*, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

Most people today do not want time to be alone; they do not want to think. When not working they want to be running aimlessly to and fro. Again we are repeating the history of our forefathers. The Holy One of Israel said to them: "In returning and rest shall ye be saved; in quietness and confidence shall be your strength: and ye would not. But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift." (Isa. 30: 15–16.)

"He leadeth me beside the still waters" — that I may hear what He has to say to me. "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips: when I remember Thee upon my bed, and meditate on Thee in the night watches." (Psalm 63: 5–6.) Jesus sought the solitude of mountains for fellowship with God. He told his disciples to enter a closet and shut the door when communing with the Father. After Paul's world crumbled from under him on the Damascus road, he went to Arabia to think things through and get his bearings. "Be still, and know that I am God."

"Offer the sacrifices of righteousness." In other words, be willing to pay the price for righteousness; because righteousness, either for the individual or the nation, will not become a reality without effort and sacrifice. Jesus offered his life on a cross to establish righteousness. To his disciples, he said, "Blessed are they that are persecuted for righteousness' sake: for theirs is the kingdom of heaven." It will cost much but the reward is worth the price. Reverence, sinlessness, meditation and prayer — these are preliminary steps in preparation for the restoration of God's kingdom on earth. "Offer the sacrifices of righteousness" is a command that calls for activity and for stamina to endure whatever hardships may be required to complete the work of righteousness in the world.

Just now, in this most critical period of recorded history, offering the sacrifices of righteousness may mean sacrificing one's own interests for the preservation of national freedom; it may mean giving one's life in some furious conflict

to wrest power from wicked men who would enslave us. The familiar words, "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," take on added significance in such a dangerous time as the present. Furthermore, paying the price of righteousness may mean to stay where you are and battle on the home front for Christ's kingdom. Evil systems must be eradicated from our body politic before God's benevolent laws can be established. Volunteers are needed to clean up our diseased social, political and economic order. And let no man think that such housecleaning is a job for weaklings; in reality it is a superhuman task. The man who attempts it will not be acclaimed and rewarded as a hero, although he will need enough courage to tackle a machine-gun nest; instead, he will learn what it is to endure persecution for righteousness' sake; and his portion, for the time being, will be a cross and a crown of thorns. Yet Jesus says of the brave who can pay the price and do the work — "Theirs is the kingdom of heaven."

That staunch defender of the faith, and indefatigable worker, John Wesley, declared: "If I had three hundred men who feared nothing but God, hated nothing but sin, and were determined to know nothing among men but Jesus Christ, and him crucified, I would set the world on fire." Three hundred men saved Manasseh from subjugation in the days of Gideon; three hundred men — unafraid, aware of their danger, awake to the urgency of the hour and the value of speed — put the Midianites to flight. Three hundred such men can perform miracles today. The time is short. Soon the night may come when no man can work, because our sacrifices are too little and too late.

Zinzendorf said to a Moravian brother: "Can you go as a missionary to Greenland?"

"Yes," the brother replied.

"Can you go tomorrow?" asked Zinzendorf.

"If the cobbler has finished my shoes, I can go tomorrow," the brother answered without a moment's hesitation.

"Put your trust in the Lord." In Psalm 20: 7–8, there is an interesting comment and testimony: "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God. They are brought down and fallen: but we are risen, and stand upright." What are we trusting in? Is our hope in the Lord? or is it in guns, tanks, planes and ships? We need all these, to be sure, but superiority on land, on sea and in the air will not save us if we refuse to acknowledge our dependence upon God. Goliath's imposing armor failed to save him from the slingshot of a ruddy-cheeked lad; the accouterment of Sennacherib's army lay harmlessly outside the walls of Jerusalem, as one lone angel of the Lord passed by silently in the night. Human leadership and a multitude of men and things are no match for the legions of Almighty God. With Him, we rise and stand upright before our enemies; without Him, we are brought down to the valley of humiliation and defeat. "Let all that put their trust in Thee rejoice: let them ever shout for joy, because Thou defendest them." (Psalm 5: 11.)

In such a time as this, put on the whole armor of God as listed in the sixth chapter of Ephesians. And above all, take with you "the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked." "Faith," said the late Ozora S. Davis, "is not blind acceptance of absurdity. Faith is the completion of a transaction, in which we commit ourselves to a personal relationship with an unseen and living Master. . . . Faith is our response to our yearning for the God who has made us for fellowship with Himself. Faith is the answer of the vibrant human spirit to the music of Eternity."

Ole Bull, great Scandinavian violinist of the last generation, was once playing in Munich. He had just reached the most difficult passage in a concerto when one of his strings snapped. He hesitated for a fraction of a second, then caught the rhythm again and finished the enormously difficult passage on three strings.

Strings are snapping all about us; heartstrings are near to breaking under the weight of sorrows already endured and the anticipation of unknown dangers yet to come. Our best laid plans may be suddenly shattered and our difficulties may increase. Even so, the concerto of human life can be finished triumphantly. That is the reward of faith — *the faith* in God and in His Christ.

The Sun Goes Down on Babylon

A COLONEL in the Turkish army once asked Dr. Cyrus Hamlin for a proof that the Bible is the Word of God. Learning that the colonel had been a great traveler, Dr. Hamlin said to him: "Have you ever been in Babylon?"

"Yes," said the colonel, "and I will tell you a curious incident. The ruins of Babylon abound in game, and, wishing for a week's shooting, I engaged a Sheik with his followers and went there. At sundown the Arabs, to my amazement, began to strike their tents. I went to the Sheik and protested most strongly; I was paying him handsomely, and I now offered to double the amount; but nothing I could say had any effect.

" 'It is not safe,' said the Sheik, 'no mortal flesh dare stay here after sunset. Ghosts and ghouls come out of the holes and caverns after dark, and whomsoever they catch becomes one of themselves. *No Arab has ever seen the sun go down on Babylon!*' "

Dr. Hamlin then took out his Bible and read from Isaiah 12: 19, "And Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; *neither shall the Arabian pitch his tent there* . . . but the wild beasts of the desert shall lie there . . . and wolves shall cry in their castles, and jackals in the pleasant palaces."

"That is the history you have been reading," said the Turk.

"No," said Dr. Hamlin, "it is a prophecy. Those words were written when Babylon was in all her glory; you know what Babylon is today."

The colonel had not a word to say in reply. Babylon was a wonderful city. Her area was five times as large as that of London. Her wall was at least eighty feet thick and three hundred feet high, with five hundred gates of burnished brass. Enclosed were lakes, parks, and 625 city squares. The prophet Jeremiah said of her: "Though Babylon shall *mount up to heaven*, and though she shall *fortify the height* of her strength, yet from me shall spoilers come unto her, saith the Lord." (Jer. 51: 53.)

Now the above is a remarkable proof of the truth of the Bible; there are hundreds more, and these are being added to in a very remarkable manner by discoveries of inscriptions and writings which have long been buried.

— "*Ashore and Afloat.*"

Outline of Prophecy

By WM. PASCOE GOARD

First of all, what is the nature of prophecy? St. Paul classified the workers of the church somewhat as follows: "Now God hath set some in the church: First, apostles; second, prophets; third, teachers. After that, miracles. Then, gifts of healing. . . ." Well, here is the classification by name. But what is the difference in the classes of workers so named?

First, apostles. These have the Evangel of the Cross for the individual. Theirs is the message of salvation.

Second, prophets. Turn to all the prophets and see what is the "burden" of their message, and you will see that it is essentially national. The message of the prophets is to nations, governments and kings. Greatest of all these messages is that to the nation of Israel, and also to the House of David.

Third, teachers. These instruct in the histories, the genealogies, and the whole volume of material which the Scriptures contain.

After that, miracles. This is evidently not to be thought of as healing the sick, etc., for the gifts of healing follow in a later and lower classification. What, then, is it? I should reply: It is the accomplishment of great things which in themselves are altogether beyond the means possessed by the doer of them. I should say that great military leaders who have again and again gone out against organizations and conditions which were hopelessly beyond their resources, and yet have achieved results, have accomplished miracles. The whole history of the Anglo-Saxon race for four thousand years has been full of events of this description. The greatest miracle of all was that which turned the tide to victory in the last great war.

"After that, gifts of healing, helps, governments. . . ." With this lower classification we have not now time to deal.

Prophecy, then, is the message to nations, kings and governments. Having settled the Presentation of what prophecy is, generally speaking, now what is the scope of prophecy? Jacob declared that his blessing given to the tribes of Israel prevailed "unto the utmost bound of the everlasting hills." Both space and time appear to be included in this declaration. As to the geographical scope, "unto the utmost bound"; as to time, "the everlasting hills."

This quotation may stand as an example of the assertions of the scope in space and in time of the prophecies. Most certainly the men who gave utterance to them believed that they were widespread and continuous to the end of the period indicated in the specific prophecy, and some of these indications carried forward to the end of time, and beyond. Any one who shall assert that the prophets spoke for their own day alone, therefore, will be giving contradiction to the prophets and to the Lord.

There were prophecies covering a short period. Such, for instance, as those of Jeremiah regarding the captivity of the king and nation of Judah. These predicted immediate fulfillment, and Jeremiah lived to see them all fulfilled. Many of the prophecies which had to do with the time of the prophet and his contemporaries, and which had no importance for later days, found no place in the Bible. The local literature and the temporary literature would, no doubt, outweigh manifold by that which was incorporated in the Scriptures. Only that which has a bearing on later times, whatever the nature of that bearing might be, was incorporated in the Scriptures. Like our newspapers and weekly sermons, this great volume of local and short-lived addresses and literature would pass.

There are prophecies which ended with the coming of the Lord. These were important, as directing the minds of the people to the coming Saviour and King. They are important to us as prophecy fulfilled, having a place in the larger plan which looks forward to our Lord's return. These, as prophecy fulfilled, have their place in our Bible and are of infinite value to us. They are at once the confusion of those who would reduce the Bible to human origin, and the assurance of those who know it for the Word of God divinely inspired.

There are prophecies which are finding fulfillment in this day in which we live. The last decade or two have been very rich in fulfilling, and fulfilled, prediction.

There are prophecies which must find their fulfillment in the immediate future, and it is of the first importance to our race and nation that they be instructed in these and the events they foreshow.

There are others which, in the sequence of predictive events, follow quickly after, which have their fulfillment in the coming of the Lord and the establishment of His Kingdom.

Finally, there are prophecies which overleap the duration of the reign of the Lord and deal with the final wind-up of this human period on earth, and the ushering in of the eternal state, in which God shall be all in all.

Passing from the scope of prophecy in time and space, let us ask as to the scope of prophecy in relation to the personnel of the nations, kings, and governments to whom the messages are addressed, and the person by whom such messages are given.

Here we are met face to face with a very evident fact. The prophecies purport to be sent by Jehovah, the God of Israel, to the various nations, kings, and governments! Sent from Jehovah the prophecies are stately and impressive, carrying infinite weight and conviction!

But if they are not so sent, then they are, of all literature, the most grotesque. Their stately phrasing, their solemn warning, their assumption of Divine authority: what of all these if they originated in the minds of men — as some of whom declared themselves to be — lowly and ignorant men?

The school which declares the Bible to be of human origin can scarcely be seized of the full meaning of that which they are uttering in this regard. All the majesty and the authority of the prophetic messages is found in the person of Him Who sends the message. If it were otherwise, if these messages were indeed originated in the minds of the messengers, then how account for the fact that the writings of the cultured and the scholarly, indeed, of the schools themselves, have perished, or been entombed upon shelves of forgotten libraries, while these messages have come down through the ages like words of living fire? Nay, the prophecies insist that the living God is in them and behind them, and their very deathless life proves it to be the case.

The personnel of the prophecies are then beyond question — first, Jehovah, God of Israel, and the nations, governments and kings to whom the messages are addressed.

The Bible absolutely refuses to be contracted within the bounds of human life and vision. It embraces the world in which God lives and moves and has His being, and that world includes, but infinitely transcends, that of humanity, and of earth, which is greater than humanity. "Behold, the heaven of heavens cannot contain Thee" was addressed to God. In God's boundless world the Bible is at home, and it cannot be contracted within the bounds of earthly life nor of the accumulated experience of all earthly life throughout its ages. The greatest demonstration of this is that it vitally includes God.

Of the prophecies, as messages from the living God, how do they affect the days in which we live?

It is, of course, impossible to analyze all the prophecies which have a bearing upon these days. There are two great sets of prophecies, however, which it will be necessary to deal with, as one of them explains the other, and apart they are hard to be understood.

The first of these relate to Israel, and are what we may call prophecies relating to the Covenant of the Constitution.

If you will turn to the twenty-sixth chapter of Leviticus you will see that the perpetuation of the constitution as the law of Israel is guarded with great solemnity. The inducements to keep it are made, one would think, overwhelming. The penalties for disobedience are terrible and specific. Their terms of infliction are long, subject, however, to reversal on repentance. These terms are four periods of seven times.

Now the constitution has been put away for over twenty-five hundred years, the sentences of punishment have been running their course upon Israel and Judah for that length of time. Disregarding the effect of these punishments upon the nations of Israel and Judah, however, it is important that we should see the effect of the revolution against the Divine constitution of which both Israel and Judah have been guilty upon the Divine plan of world government.

Israel means, "ruling with God" (see *Young's Analytical Concordance*, for instance), and that rule meant, not in Israel only, but over all nations of the earth. While Israel was obedient to the constitution, God ruled through Israel and Israel's rule with God continually extended, until in Solomon's time it already embraced among its subject races, dependencies and the alliance with Tyre, four of the continents and perhaps five. It seems certain that if Israel had continued "ruling with God" she would have extended that reign over all the earth. In that case the Babylonian series of Empires would never have arisen.

But Israel put God out of the partnership when she put away God's system of law and adopted the system of human legislation. God's plan of ruling the nations equitably through Israel was thus interrupted, and the blessings accompanying the constitution were forfeited, and the punishments accompanying the constitution were imposed, subject to reversal upon repentance, for two thousand five hundred years. The periods each running from the time of the imposition of each succeeding sentence.

The first of these went into effect in 740 B.C., when the exposed tribes which dwelt east of the Jordan, and had not the natural barrier of the Jordan and its valley to protect them, were carried away into captivity. These amounted to two and a half tribes. The second went into effect in 721 B.C., when Samaria was captured and Israel went into captivity, no more bearing the royal title of "Irael ruling with God," but sons of Isaac or Saxons (see Amos 7). These two sentences were against Israel. The third went into effect in 603 B.C., when Jerusalem was captured, and King Zedekiah and the chief people of the nation were carried away. The fourth went into effect when Jerusalem was destroyed, the temple burned, the walls digged down, and the balance of the people carried into captivity by Nebuchadnezzar's army.

At this point questions will arise in the minds of many, and the tendency to deny, because the statement is new. Or there will be a disposition to overwhelm the presenter with questions. In a matter taking in such a large sweep of historic fact it is impossible to include proof. Not because the proof is not at hand, but because it takes time to state it and more time for the student to receive it intelligently. No great thing can be mastered in a moment, such for instance as arithmetic, algebra, or physics. And yet all these are exact sciences which no one thinks of denying because he has not known them fully, or, perhaps, as to some of them, not at all. Make this a matter of real research and hard study, and the student will find these statements verified fully.

Israel and also Judah having defaulted, it was necessary during the continuance of the default, that God should find some other ruling agent. This could not be found among the Israel nations, for there were no other than Israel and Judah. Therefore, it became necessary to select among the other nations, and Babylon as a nation, and Nebuchadnezzar as a man, were chosen to carry on the rule of God among the nations until the period of Israel's punishment, and demonstration as to the reformative effect of punishment, had taken place. Read the book of Daniel with this in view for this is the starting point of the whole empire matter.

Nebuchadnezzar and Babylon, his empire, were appointed to carry on rule among the external nations while Israel was failing to be "ruling with God." Mark the contest between God and Nebuchadnezzar, before that monarch learned the lesson that "the most High ruleth in the kingdom of men." The period of the rule of the Babylon Empire succession is clearly given as seven times, that being the period of Israel's and Judah's punishment.

Bloody as has been the rule of the Babylon succession of Empires, they have at least been better than the chaos which would have been running through the ages without their rule. But now the time of the Babylon succession and the time of Israel's punishment have passed, or well nigh passed, and the prophecies which affect us are those which deal with the end of the Babylon succession and the re-establishment of Israel's "rule with God."

It will be impossible to go fully into the writings of all the prophets in the space left at our disposal for this purpose, but hints at the scope of the prophecies and their place in the general plan may be given as follows:

Isaiah: This may be called the ethnological prophet, for he addresses his "burdens" to practically every nation then in existence. Especially does he deal with "Judah and Jerusalem," "The House of David," "Babylon," and lastly and chiefly "Israel." These he traces in pre-written history from 750 B.C. to the end of time.

Jeremiah: This prophet deals with the end of the nation of Judah and the re-establishment of the nation of Israel with the House of David ruling over it. He also deals with Babylon in a complete book which is embedded in the book of Jeremiah (chapters 50, 51), in which he shows it perpetually checked and finally destroyed by Israel.

Ezekiel: This prophet deals especially with Israel in captivity, and from thence on to the return of the Lord.

Daniel deals with the Babylon succession of empires, and incidentally with Israel, contemporary with them, finally destroying them, and, as at the first intended, becoming a great mountain and filling the whole earth.

Amos deals with the changing of Israel's name to that of Saxons or House of Isaac, and shows the reason therefor.

Hosea deals with Israel's divorced condition because of idolatry and rebellion, and with her restoration to Divine relationship, as the Bride of the Lord.

In their progress, these prophets pass through the intervening periods of the dispensation, and all of them are arrested with the tremendous time in which the national dispensation shall end. I say the national dispensation, for this does not coincide with the Christian dispensation. The national dispensation covers a period of seven times, and was well under way when the Lord came. The Christian dispensation began at Pentecost.

Both, however, shall end together, and there is no danger of confusion at the end. But with the beginning and continuation through the ages there is danger.

The end brings several things:

1) The end of Israel's blindness.

2) The reversal of Israel's captivity conditions.

3) The liberation of Jerusalem.

4) The re-uniting of the House of Judah and Israel.

5) The restoration of Israel to the royal honor of "ruling with God."

6) The destruction of Babylon (now accomplished, as far as the national phase is concerned), the ecclesiastical destruction is yet to come, and this will be twenty-five hundred and twenty years from the setting up of the ecclesiastical image upon the plains of Dura.

7) The final destruction of Edom-Turkey.

8) The gathering of all nations against Jerusalem to battle, two thousand five hundred and twenty years from the destruction of Jerusalem by Nebuchadnezzar.

9) The return of the Lord and the deliverance of the Anglo-Saxon Israelites at the final crisis of the battle.

10) The re-establishment of the Kingdom of Israel with the Lord upon the Throne of His Father David.

This is the outline of the story of the prophets, and in the great scheme every prophet and every book has a place.

American Continent Concealed in the Record

Is it possible in recording the history of the beginnings that Moses in some way also recorded the fact of the existence of the American continent? There is reason to believe that he did leave such a record in the following remarkable passage (the event denoted by which was so singular as to give name to one of the post-diluvian Patriarchs; and is twice repeated in Scripture): "And the name of one (Heber's sons) was Peleg, for in his days was the earth *divided* (NePeLeGe)." (Gen. 10: 25; 1 Chron. I: 19.)

On this word "Peleg" the celebrated biblical critic Bengelius remarks, "Peleg, *a divisione terra, nominatus est*, etc. That is, *Peleg* was named *from the division of the earth* (which happened in his days)."

While the earth after the deluge was divided by degrees into genealogical and political divisions, yet a very different kind of a *division* is meant in the word *NePeLeGe*. It refers to a *physical* and *geographical* division which happened at once, and which was so remarkable, and of such an extent, as suitable from which to name the Patriarch. The word *PeLeG* denotes a division applicable to land and water.

When any person views the situation of America, and considers how it stands — as though removed from the old world — this division is the one which the name of Peleg commemorates.

Soon after the confusion of tongues and the dispersion of mankind upon the face of the whole earth, the American continent was split away from the rest of the earth *in the days of Peleg*. For many ages this continent was separated from the rest of mankind. This separation of the human race, by means of so large a sea, prevented in like manner any evil and pernicious conspiracy, as had resulted in the confusion of tongues.

If this account can be seconded by additional evidence, it but confirms the event after which Peleg was named. Plato mentions an occurrence which happened in the most early ages, the nearest of any known to the beginning of the world; and that was of a vast tract of land or an island greater than Libya and Asia, situated beyond the bounds of Africa and Europe, which, by the concussion of an earthquake, was swallowed up in the ocean. Plato introduces this fact as related by Solon (one of the seven wise men of Greece) who, while in Egypt, had heard it of an old Egyptian Priest when he discoursed with him concerning the most ancient events.

The Priest told Solon that the Greeks, with regard to their knowledge in antiquity had always been children; and then informs him of the history of this famous Island (which they knew nothing of before), the description of which and its catastrophe is as follows:

> "There was formerly an Island at the entrance of the Ocean, where the pillars of Hercules stand (and so, beyond the then supposed bounds of Europe and Africa). This island was larger than all Libya and Asia; and from it there was an easy passage to many other islands; and from those islands to all that continent which was opposed, and next to, the true sea. Yet within the month there was a gulf with a narrow entry. But that Land, which surrounded the sea (called PELAGOS, where the division was made) might justly be called a Continent. . . . In after times there happened a dreadful earthquake, and an inundation of water, which continued for the space of a whole day and night, and this island, Atlantis, being covered and overwhelmed by the waves, sunk beneath the ocean and so disappeared."

Later Columbus set sail on his mission and rediscovered the continent to which the Egyptian Priest referred. When Balboa landed on the Isthmus of Panama in 1513 he was informed by the Indians that if he traveled six days westward it would bring him to the shores of the great sea. On September 26, 1513, Balboa saw the Pacific ocean — the mightiest body of water on the globe, and the true sea which the Egyptian Priest, in his conversation with Solon, declared the distant continent bordered!

The "Lo-Ammi" Prophecy

By THOMAS W. PLANT

Part II — *The Present:* [Verse 10]

9) "Then said God, call his name Lo-Ammi for ye are not my people, and I will not be your God.

10) "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

11) "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel." (Hosea 1: 9, 10, 11.)

CONTINUING our study of the ramifications of this prophecy, let us look at verse 10. It is startling to realize the importance of the first word, "Yet." It not only links up these two verses, but it could also be read thus: In spite of the loss of the knowledge of your ancestry, in spite of your coming banishment from Palestine — for you could not become "Not-My-People" if you remained in Palestine — YET your numbers shall be unreckonable, they shall be so numerous.

This immediately refers us to those great "key" prophecies in Genesis, which emphasize the multiplicity of racial descendants promised to Abraham, Isaac and Jacob and his two grandsons, Ephraim and Manasseh. It not only points to a literal fulfilment of those promise-predictions in Genesis, but also the same type of prediction-promise appears in Balaam's Blessing on Israel in Numbers 23: 10.

Authorized Version

"Who can count the dust of Jacob,
And number the fourth part of Israel?"

Ferrar Fenton

"Who can count Israel's increase?"

James Moffatt

"Who can reckon Israel's myriads?"

The Septuagint

"Who can count the communities of Israel?"

The emblems of the Lion and the Unicorn in relation to Israel and also the future sea power of Israel are foretold in Numbers 24: 3–9, which incidentally shows that Balaam's prophecy has not been fulfilled in Jewish history. Therefore, if the fulfilment is seen in the history of another, and apparently Gentile nation, we are justified in surmising that that supposedly Gentile nation is the larger section who were to lose the knowledge of their ancestry, — that the Scriptures might be fulfilled.

Numerically Unreckonable

I believe there is only one historical record describing our escape from Assyria, and our migrations into Eastern Europe. It is in II Esdras 13: 40–45 and was written about 2,500 years ago by Ezra (Greek-Esdras), a contemporary of Daniel in Babylon:

"Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanaser, 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 shewed 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, of a year and a half; and the same region is called Arsareth." *

This historical account by Esdras takes the ten tribes from the cities of the Medes, near the Caspian Sea, along northern Armenia into the oil valley between Baku and Batum, through the western defiles of the Caucasus into Eastern Europe to Arsareth. (Ar — the hill — (of) Sereth (Heb.) — a locality of the river Sereth, a northern tributary of the Danube).

The Land of Fire

The footnote by Ferrar Fenton on II Kings 17: 6, "Halah" (which he translates as "Khalakh"), identifies Israel's deportation as being the oil district. It reads: "Khalakh," now the province of Azerbijan in Persia, a name which means "The Land of Fire," as does the Hebrew Khalakh, upon the river still called Gozan, in Persia which falls into the southwest of the Caspian Sea. It now forms part of the Russian district of Baku." (Note the *A. V.* gives the name Halah. Ferrar Fenton in his translation of the name gives the Hebrew form in which the first and last letters "H" in the Hebrew appear as "Kh - - - kh" the center three letters "ala" being the same.)

The Evidences of Josephus

Let us retrace our steps some 2,000 years. "Oxonian" in his pamphlet, "History is on our Side," published in 1901, quotes the Jewish historian Josephus as stating that in his time "*the ten tribes are beyond Euphrates still, in countless myriads, numerically unreckonable.*" "Oxonian" adds: "That is the literal rendering of Josephus' words, taken from the Greek original, and not from translations, which often render very freely. Certainly he (Josephus) at least did not believe that the ten tribes had returned to Palestine with the two from Babylon."

"Oxonian" also points out that "On the other side 'beyond Euphrates,' lay the countries bordering on the great Black and Caspian Seas, and the broad expanse of Central Europe." In passing, note that both Josephus and James Moffatt use the same word, *myriads*, in relation to Israel's numerical increases. Josephus does it when referring to the ten tribes, and Moffatt when he is translating Balaam's prophecy about Israel's future teeming populations; therefore, Balaam was referring to Ten Tribed Israel in his prophetic vision of Israel of The Lion and The Unicorn and The Sea Power and her Myriads.

So then we have Hosea's banishment sentence on Israel, their entrance camouflaged as Gentiles, Pagans, Goyim, and the promised great multiplicity of numbers beginning to be fulfilled in the period of their early migrations across Europe, confirmed by the evidence of Josephus — the Jewish historian in the time of Christ.

"It Shall Come To Pass"

These words claim that what follows is in very truth divine foreknowledge of future events, — they are the hallmark of inspiration. The *A. V.* reads: "in the place where it was said unto them." The word *was* reads as though

* See "Arsareth," by Thomas W. Plant, in DESTINY for October 1938, in which Israel's migrations from the cities of the Medes to Arsareth are fully explained.

MAP OF THE DISTINCT CAPTIVITIES OF ISRAEL AND JUDAH: Showing the direction of the escape of Israel from Assyria to *Arsareth*, en route for the British Isles, the "appointed place" of II Samuel 7: 10, from which her predicted expansion (Gen. 28: 14) would eventually take place.



"Beyond Euphrates still, numerically unreckonable." — JOSEPHUS.

we are discussing *past* history; so let us compare translations, which usually solves our difficulties and liberates the spirit of the prophecy.

The Septuagint and Ferrar Fenton translations read "was." Young's Literal Translation reads: "in the place where it is said to them, Ye are not my people, it is said to the Sons of the Living God." Moffatt reads: "once it was said 'you are no folk of mine' but now their name is," etc. "Oxonian" renders it: "And it shall come to pass that, Instead of its being said to them, 'Lo-Ammi' — not my people — it shall be said unto them, Sons of the Living God."

Certainly, "Oxonian" seems to have caught the idea of the prophecy; namely, the idea of contrasted names in some future period and place, when and where the phrase "Not-My-People" (the name of Israelites) shall be changed to "Sons of the Living God."

Christians Rather Than Israelites

Note how the name of Israel is significantly omitted, kept in obscurity, shelved pro-tem. No one thinks of Israel, they are so completely satisfied with their new name, "Sons of the Living God." But what is the Anno Domini equivalent of this Old Testament phrase? In Acts 11: 26, we note that "the disciples were called Christians first in Antioch." This was 827 years after Hosea's prophecy. "*The Companion Bible*" states that the phrase "Living God" is always used in contrast with false gods, which have no life. Another interesting comment on the words "children" (of Israel) and "sons" (of the Living God) reads "Children-sons: Not fulfilled in any other people, but will yet be, in the future of Israel." These remarks imply that when unidentified Israel is spoken of as "sons of the Living God" in A.D. times, they will have discontinued their worship of idols. Who then is present day Israel?

"In the Place Where . . ."

Naturally, we would like to know the address of this "Not-My-People" Israel, where they were to be called the New Testament equivalent of the Old Testament "Sons of the Living God." The best answer was given by the late Dr. Pusey. Dr. Horton refers to it as "Pusey's mystical interpretation — the place of their dispersion." Certainly Dr. Pusey was a "mystic of the mystics," but here he was, all unconsciously, *literally accurate in his geography.*

This "place of their dispersion" cannot be Babylon, as we are not discussing Judah's Babylonian captivity and, anyway, they never lost their identity.

It is Northern Israel's place of their dispersion after their escape from their Assyrian captivity in the cities of the Medes. This takes us to II Samuel 7: 10: "Moreover I will appoint a place for My People Israel, and will plant them." The word "plant" takes us to Jeremiah's commission in Jer. 1: 10: "as well as to build and to plant." (*F. F.*)

It was all very well for Jeremiah to be present at the uprooting, the pulling down, the destruction of the Kingdom of Judah and of the Davidic Throne in Jerusalem, *but* where did he continue and complete the latter part of his divinely given commission? Did he "plant" the Davidic line at Tara in Ireland by the marriage of Tea-Tephi to Eochaid the Heremon of the Tuatha-de-Danaan (the Tribe of Dan)? The place of their dispersion was to be in The Isles of the West. From this address they were to spread out unto "A Nation and A Company of Nations" and "A Great People." At this period of expansion they would be known as "Sons of the Living God" (Christians). But this address takes us to all those prophecies referring to Israel in The Isles of the Sea, which "Oxonian" proves should be translated Isles of the West! Truly there is no end of these ramifications, their tentacles stretch out into every Book of the Bible: "That the Scriptures might be fulfilled."

(This is the second of three articles by Mr. Plant on some ramifications of the "Lo-Ammi" prophecy of Hosea. The third — dealing with the future — will appear in DESTINY for November. — ED.)

Coming:

The Story of the Seal

If you were one of the many who found "The Story of Old Glory" (in DESTINY for July) to be both instructive and inspiring, then do not miss reading the coming Story of the Great Seal of the United States of America. By the same author.

In Destiny for November

Digest of the Divine Law—X

Organization and Administration of Government

By HOWARD B. RAND

WHY governments? The anarchist declares they are unnecessary, for he regards all governments as essentially tyrannical. It is a parallel attitude to that taken by the atheist towards Christianity and the Bible. Both anarchist and atheist are actuated in their beliefs by the shortcomings of men in their misrule and in their failure to recognize and understand truth. Such malcontents are therefore the product of the failure of men rather than the failure of principles which are fundamental and sound.

The dictionary defines government as "authoritative administration of the affairs of state." It is, therefore, the control, direction and restraint exercised over man in his community life. If that restraint is in conformity with just and equitable laws, then only the criminally inclined will find fault and oppose such just administration.

As government is an authoritative administration, from whence comes this authority which grants men the right to administer law and exercise power over his fellow man? One of the marked evidences that a Power greater than man is responsible for granting unto men the right to establish orderly government is that history demonstrates the inevitable retribution which follows the abuse or misuse of the power to govern. For there is as much of a responsibility resting upon the shoulders of those who are charged with the affairs of state — to administer the law with equity and justice — as rests upon the citizens of the state to keep and observe the law. Seldom, if ever, does the break-down of government begin with the people. Disrespect for the law and opposition to those who administer it is usually the result of people becoming aware of corruption and inefficiency in high places.

Because this is so, there is perhaps nothing so important to the peace, prosperity and happiness of a people than the type and form of government under which men live.

People under tyrannical governments suffer oppression and are subject to unjust laws and evil administration, regardless of the national resources and wealth of the nation. On the other hand, a people living under a benevolent government — the administrators of which have but one thought in mind: to administer the law for the benefit of all, that righteousness and justice might be established, refusing to favor any one group of citizens or manifest partiality towards any class among its people — will keep peace within its own borders and have a loyal citizenry ready at all times to defend the rights of such a government.

Nowhere has man been given authority to make law! Perfection in government requires that men function in an administrative capacity only, for when men depart from this function, and assume the right to make law, the result is confusion and the inability of men to keep all the laws — many of which rulings are outmoded almost as soon as they are enacted into law.

Law Essential

We have already shown that it is as essential for men to observe the God-given laws of moral conduct, economic wellbeing and community relationships as it is essential for men to observe the physical laws necessary to an orderly universe. Just as surely as men suffer in the work of their hands when they violate laws governing chemistry, physics or mechanics, so surely do people suffer when governments depart from laws fundamental to righteousness in administration.

Purpose of Government

Our forefathers expressed the real purpose of government when they wrote the preamble of our constitution. "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution of the United States of America." While the desire was to give these blessings to our nation, the mere writing of a constitution, no matter how carefully drawn, would not, in itself, secure these blessings for a people, for they are the attributes of righteousness in administration.

It is impossible to establish justice unless those entrusted with the enforcement of law are just. It is impossible to have domestic tranquillity unless there be equitable taxation (which is not confiscation of property) and unless there is the proper distribution of the right to labor and possess wealth under a system of economics which would eliminate destitution and want, otherwise there will always be fear and an apprehension of the future. Certainly the general welfare cannot be promoted if one group of citizens is penalized in favor of another and more favored group. Thus the functioning of a righteous government is fundamentally administrative; that is, laws must be administered that are just to all, from the humblest to the greatest of all our citizens.

We cannot have the blessings of liberty for ourselves or for our posterity under a government which goes into business in competition with its own citizens. Governments in business and "business-controlling governments" destroy the very purpose of government!

Seeking the Kingdom

How, then, can the blessings of real peace, prosperity and happiness be secured which will assure liberty and guarantee freedom for all? Jesus answered this question when He said, "Seek ye first the kingdom of God (the gospel of which was preached by both John the Baptist and Jesus), and His righteousness (which is the perfection of the administration of the laws of that Kingdom); and all these things (the

needs of life of which He had been speaking) will be added (that is, *given*) unto you." (Matt. 6: 33.)

This is a call to restore the administration which had been established over the Kingdom at the time it was organized at Mount Sinai. There God had given the laws of righteousness which His people were instructed to administer. This Divine Charter of National Administration recognizes the impossibility of establishing equity, justice and liberty until all His laws are kept. And while God never granted man (or any group of men) the right to make law, yet He has enjoined men to keep, observe and administer His laws.

Governments Non-existent

Previous to the Deluge men had not the power to administer law. Each individual was duty bound to keep and observe the Divine Commands but there was no human organization to bring to judgment those who refused to observe and keep the law. The very conditions the anarchists would emulate did exist in the antediluvian period, for during that age there were no governments to restrain men. Each man settled for himself his individual conduct without fear of any earthly tribunal before which he could be brought to answer for his misdeeds. The biblical record gives the result of this freedom to exercise one's will without human restraint, "The wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually. . . . The earth also was corrupt before God, and the earth was filled with violence."

Men who despise governments, if they had their way, would restore the antediluvian evils of corruption and violence in their desire to destroy the administration of the law.

Organization of Governments

Following the account of the Deluge, we have the record of the original charter authorizing man to administer the law and bring to justice the criminal who violates its provisions. The terms of this ancient document have been preserved in Scripture for our instruction. It is mandatory for men to bring to justice those responsible for violence and murder. Because evil men would disregard the moral persuasion of God's commandments, men were now charged with the following responsibility: "Whoso sheddeth man's blood, by man shall his blood be shed." (Gen. 9: 6.) This very command necessitated the organization of a governing body to administer the law and was responsible for the beginning of human government.

The provision of this original charter of administration sets forth the one and only purpose of government, which is to prevent violence and crime and to enforce the keeping of law and order. Nowhere do we find any record of an enlargement of this charter to include other than the power to administer law. Governments have departed from these requirements and have assumed rights never intended to be exercised by a governing body — with the result that there has been tyranny and oppression as evidenced in the records of history and in current governmental activities, and as shown by the evils of bureaucracies.

Two Civilizations

Governments were originally organized in accordance with the provisions of the Divine Charter, but history shows that, in the process of time, the authority which had been granted them to administer law was assumed to be a license which was used to oppress and dominate men. The right to govern was seized upon by aggressive men as a means of control — with the result that there came into being the spirit that *might makes right* and to the strong belongs the spoils! With this as a premise, there arose a civilization centering in the Euphratean Valley, the rulers of which demonstrated their philosophy of government by aggressive warfare against all those who opposed their methods or stood in the way of their ambitions.

Individual acts of violence and crime in the antediluvian days had now given way to the violence of aggressive governments. And due to the fact that governments had now become evil it was necessary, in the plans of God, to establish an administration of righteousness to oppose this aggression and whose purpose would be the ultimate destruction of government by violence. In order that this might be brought to pass God chose a man and his family through whom His plans were to be worked out. Abraham was called and to him and his seed was assigned the task of opposing evil aggression. To this race of people, in the providence of God, there was granted an enlargement of the original charter in that they were to ultimately come into world rule and destroy all governments responsible for maladministration.

Ultimate World Rule

In order that this world-wide program might see final fulfillment the seed of Abraham was organized into a Kingdom at Mount Sinai and given authority to administer God's laws, which became the basis of their national life and the foundation of their governmental authority and constitution. Here, then, was organized a Kingdom by Jehovah, the God of Israel, and by virtue of that fact it is the Kingdom of God upon earth: the laws of which Kingdom will yet be enforced throughout all the earth in the ultimate world-wide administration of those laws by this Kingdom.

We have already touched upon the organization of this Kingdom, but let us again emphasize the purpose of that organization — to administer the law in righteousness, to establish equity and justice throughout the earth and to oppose all evil aggression — bringing to judgment evil men and ultimately destroying the power of those governments bent on evil aggression. This is the task to which the Kingdom of God, organized at Mount Sinai, is dedicated; and the citizens of that Kingdom, under Divine compulsion, will finally carry out all the provisions of the charter granting them national existence as His Kingdom people.

Type of Men Holding Office

Inasmuch as the object and purpose of the Kingdom is purely administrative, it is essential that the proper type of men be chosen for office or else there will be unrighteousness in administration. Such men must not be subject to the acceptance of bribes nor be in league with criminals. They must be in sympathy with the purpose of the Kingdom, keeping His laws and adhering to all the requirements for righteous administration. The rule to follow in choosing those who are to have the responsibility of administration is as follows: "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness." (Exodus 18: 21.)

For a while Israel was able to choose such men, but in the process of time the people departed from the observance of the law with the result that men of violence came to office and maladministration followed. Jesus referred to such evils in His day when He said the Kingdom suffered violence and the violent take it by force.

Because these conditions existed in a world governed in the most part by unregenerated men even in the midst of the Kingdom people, Jesus found it impossible to secure an honest hearing or sincere coöperation from the rulers

of His time. Instead, they sought His life and were responsible for His death. But as a result of His life, ministry, death and resurrection men and women are now being prepared for the day when they will take over and administer the affairs of the Kingdom. Such will completely qualify for office and come into conformity with the requirements of Exodus 18: 21 and will be above bribery, covetousness and all other temptations that now beset men. This is the group to whom God is going to entrust the administration of Kingdom affairs and the establishment of order and peace throughout the entire earth when His Son takes over the throne of His Father David and reigns over the House of Israel forever.

Government of Administration

What, then, will be the form of government that will be established over His people in the perfection of Kingdom administration? It will be a government that will function in accord with the Israel constitution and the members of that government will not exercise any legislative prerogatives in the making of law. Their task will be to administer the Divine law, for God alone is supreme in the making and giving of law. As Moses appealed at times for Divine guidance in cases not adequately covered in accord with the human concept of the revealed law and received judgments instructing him in the matters of administration so, also, Divine revelation will be forthcoming when necessary to enlarge the scope and application of the Divine laws.

Under the Divine law no legislative authority is vested in any county, state or nation which allows men to enact or create new laws.

Two Major Functions

Under the Divine Constitution the government has two major functions, executive and judicial. Executively the government administers the law, collects the taxes, establishes the financial and monetary system, provides for the national defense to secure the state against aggression within and without, carries on diplomatic relationships with other nations and is responsible for the making of treaties and covenants: all of which acts must be in accord with the Divine charter.

Judicially the government hears complaints, tries cases, and renders just, equitable and impartial judgment in all matters that come before it. It moves against the criminally inclined and brings to justice all those who violate the Divine law. It protects the family and a man in his possessions and punishes those who fail to respect the rights and goods of his fellow man. It instructs the people in the law and its righteousness that they may be law-abiding citizens.

Perfection in government, both in its executive and judicial functions, makes government the great arbitrator and adjuster of the affairs of men that they may conform with the law in their personal and business activities and live at peace one with another. That, and that alone, is the purpose of government. When a government fails to adhere to these principles it fails in the purpose for which governments were established.

King or President

The head, or executive holding the highest office of state, whether he sits upon a throne or is president of the nation, is instructed to write or copy all the law in a book and he shall keep it with him and read therein all the days of his life. The purpose being, "That he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel."

Not only was it necessary for the leaders of the people to study the law continually, but Moses commanded the priests — the sons of Levi (not the Aaronic order of priesthood) — who had charge of state affairs, as follows: "At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may fear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: And that their children, which have not known any thing, may hear, and learn to fear the Lord your God." (Deut. 31: 10–13.)

Revenue

Governments must have revenue and in conformity with the Divine law it is required that the tithe be collected from all the people for this purpose. The law of tithes was covered in chapter VII (DESTINY for July). In addition to the tithe was the poll tax, collected annually and paid by all those numbered in Israel from twenty years old and upwards.

In paying the tithe, in returning unto Him a tenth of their increase, men acknowledged that all they had was from God! The Levites, who performed the functions of our modern civil service, were charged with the responsibility of collecting the tithe.

Now all the tithe does not belong to the church as is erroneously taught by some Christian leaders today, but only a tenth of the tithe was for ecclesiastical purposes. The instruction to the tax collectors was as follows, "When ye take of the children of Israel the tithe which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe . . . ye shall give thereof the Lord's heave offering to Aaron the priest." (Numbers 18: 26–28.)

With the revision of our present complicated system of government to conform with the Israel standard of administration the cost of operation would be materially reduced, while there would be no need of expenditures for relief — as the poor and needy would be provided for under the Israel economy. This answers those who question the sufficiency of the revenue for governmental purposes under the system of tithes. When to the above is also added the fact that there will be no interest to pay, or bonded indebtedness that absorbs so much of the government revenue today, an intolerable burden will have been removed.

Monetary System

In chapter VII the need of a monetary system in which the medium of exchange represented goods and not gold was shown to be the God-given Israel system of exchange. The Divine economy provides for the recognition of goods and services as the standard of wealth against which the medium of exchange should be issued. Because money has been regarded as wealth and the basis of value, our present system has imposed a burden upon government and people from which there can be no escape until our nation returns to the standard of Divine economy under the direction of a government which conforms with all the requirements of the Law of the Lord.

Representative Form of Government

When Israel was organized into a Kingdom at Mount Sinai no one ques-

tioned the continuation of the position and leadership of Moses whom the people had elected to follow out of Egypt. But Moses needed assistance in the administration of the government, the enduring foundation of which was laid when he received the commandments, statutes and judgments of the Lord to be administered as the law of the Kingdom. A representative form of government was instituted and the rule by which these men were selected is set forth in Exodus 18 and is as follows: Able men were to be selected, men who feared God, men of truth, hating covetousness, were to be placed as rulers over thousands, rulers over hundreds, rulers over fifties and rulers over tens. They were to judge and govern the people and only the cases too hard for them were to be appealed for final disposition before the national leaders. Government was to act definitely in an administrative and judicial capacity only.

Three Types of Government

So let us look for a moment at the three types of government represented in *1*) autocracy, *2*) democracy and *3*) a republic and the combinations of these. Now autocracy is the absolute rulership of one man who holds full authority and power over his subjects. Democracy in its fullest sense is the rule of the mob in which the political system is directly exercised or controlled by the people collectively; it is government by the people. A republic is a government in which the people elect representatives who are charged with the responsibility of administration and through whom they act; these representatives functioning independently of the people in matters of state, carrying out the affairs of government in accordance with the requirements of the law.

A democracy, therefore, is a form of government in rebellion against God, being a government by the people in which the final court of appeal is public opinion. The law of the Lord definitely points out that public opinion, or the voice of the majority, should in no way have a bearing or influence against the law or its righteous administration. His commandments, "Thou shalt not," took precedence over every opinion, either private or public. His statutes, governing administration in the nation as well as the economic life and well-being of His people, were never intended to be subject to popular referendum or amendment. His judgments were to be kept more scrupulously than any judgment rendered in a court of law.

All this is confirmed by Moses, who said, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." (Deut. 4: 2.)

Moses codified the law of the Lord, it became Israel's constitution, the people were admonished to adhere strictly to all of its requirements! The first demonstration of the democratic tendency in Israel and the manifestation of a desire to depart from these laws was made by the people when Moses was absent from the camp. The people assembled before Aaron and demanded that their voice be heard. Aaron acquiesced in their appeal. The Golden Calf was built and democracy, the rule of the people, was in full operation when Moses returned. The conversation which took place between Moses and Aaron is of real interest. Moses stood for the keeping of the law while Aaron gave the politician's answer for acceding to the demands of the people in their desire for democratic rule, for he gave the people what they wanted.

Israel's Form of Government

In following the history of Israel it is noted that every time the people departed from the strict observance of the laws of the Lord they adopted in part, or in whole, the principles of a government by the people and for the people, in opposition to the observance of God's laws.

The type of government which God gave to Israel at Mount Sinai was neither an autocracy nor a democracy. It was a constitutional representative form of government with men placed in office to administer the law and assume responsibility for the affairs of state. Under their administration, Judges were appointed to office to hear cases and decide issues. Later on, in place of Moses and the Judges who followed him as leaders, a King came to office — but the type of government was still constitutional and representative.

United States Constitution

When the time came for the United States of America to adopt a constitution our forefathers modeled it after the perfect Israel system of administration. Whether this was done intentionally or not, God, in His providence, guided the framers of our constitution into drawing a document which led Gladstone to say after reading it, "It is the greatest piece of work ever struck off in a given time by the brain and purpose of man."

However, in the adoption of our constitution, we failed to make mandatory the administration of the law given to Israel when at Mount Sinai there was organized the world's first great Republic. Thus there was left in the hands of the people the power to enact legislation which made it possible for future generations to destroy the Republic. Because this was so, we have the reason for the failure in operation of what otherwise could have been the greatest of all governments since the time of Moses.

Quoting from "Back to the Republic" by Harry F. Atwood:

"Following the adoption of the Constitution and the founding of the *Republic* of the United States of America there began the first great era of progress governmentally that the world has ever known. We began to solve problems and to secure privileges that had baffled philosophers and statesmen for ages. . . . We radiated over all the world the rays of light, of hope, of progress, of justice."

The author failed to see that all this became possible in our emulation of the principles of government given to Israel at Mount Sinai.

Continuing, the author of the above book says, "Gradually, however, we began to modify our national government through the appointment of boards and commissions, and the creation of various governmental agencies that made it impossible for the government to function in accordance with the plan of the Constitution."

Governmental Shortcomings

In summing up the shortcomings of the various forms of government apart from a Republic, the same author has this to say, "Socialism is that phase of democracy which negates property rights. Anarchy is that phase of democracy which negates law. The initiative is that phase of democracy which makes it possible for the infuriated mob, under the leadership of the demagogue, to enact legislation. The referendum is that phase of democracy which assumes that the minority should rescind impulsively at a special election the deliberate action of the majority at a regular election. The judicial recall is that phase of democracy which makes it possible to take a case from the court room, where it may be decided in accordance with the law and evidence, to the street corners, where the agitators may appeal to passion and prejudice."

Israel's constitution guarded against all these evils by making it mandatory for the people to keep all the law and forbade them to make or enact laws. That Israel failed to keep the requirements of their constitution is evidenced in the perusal of her history. Because of this departure in turning away from the administration of the law of the Lord the following indictment of the nation for this national sin is recorded against them, "And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them: and they followed vanity, and became vain. . . . And they left all the commandments of the Lord their God." (II Kings 17: 15–16.)

Vanity of Israel

Just what did Israel do when they became vain? They considered themselves just as capable of making laws for their guidance as God Himself. They, therefore, legislated laws to take the place of those which God gave them to administer. Omri was the greatest offender in this departure from keeping the law. We are told in I Kings 16: 25 that "Omri wrought evil in the eyes of the Lord, and did worse than all that were before him." Micah refers to this sin of Omri, and tells us that the people were following after what he had done, "For the statutes of Omri are kept." (Micah 6: 16.)

From the days of Omri and onward the House of Israel began to multiply their legislative enactments as they adopted the principles of and adhered to the democratic form of government. The day is coming when those who are charged with the affairs of state will be appointed to office because of ability and merit and who will continue in office, as the elders continued in office in Israel, so long as they enforce and administer the law of the Lord. This statement is made on the strength of the prophecy of Ezekiel: "I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God . . . they shall also walk in my judgments, and observe my statutes to do them." (Ezekiel 37: 23–24.)

Representative Constitutional Government

When it is understood that the basis of the Israel organization is constitutional, with the law of the Lord as the law of the land, and regardless of whatever official title is borne by the leader of the nation, that his task will be to administer the commandments, statutes and judgments of the Lord in equity and justice, and, assisting him in that administration, representatives chosen from among the people for their virtue and integrity, then — and then only — will our nation be on the way to restoring righteousness in administration. Then will have been laid the foundation on which can be built an enduring and lasting government based upon the bed-rock of the commandments, statutes and judgments of the Lord operating as the law of the land.

Following the writing of what Gladstone called the greatest document produced by man must come the awakening of men to the realization of the need of restoring the administration of the law of the Lord. It must also be accepted and recognized that there is no right granted man that enables him to make laws, for governments were organized by God to function strictly in an administrative and judicial capacity and refrain from entering into business activities which, under the law, are assigned to the citizens of the Kingdom.

(Coming in DESTINY for November, Part XI of *Digest of the Divine Law:* "Jurisprudence and the Judiciary.")

LETTERS

TO THE EDITORS OF DESTINY:

I note with interest the cover picture on the September issue of DESTINY and hope you will pardon a friendly comment. I assume that the "ripening harvest" has reference to the harvest so vividly pictured in the parable of the tares (Matt. 13, beginning with the 24th verse). If this is true, it seems to me that the picture lacks something. When a lad on the farm I sometimes plucked out of the field of ripening wheat the weed known as "cockle" and a wild onion. Both produced seed that would remain with the wheat when thrashed and deteriorate the crop. But both the wheat and the objectionable plants *headed up together*. When both headed up they could be unmistakably detected and separated. My comment is that there are no tares in the picture. It is all wheat.

Is it not true that the harvest in question is one of both evil and good? Are not both heading up together, the evil as well as the good? If so, and this is the "heading up" period according to Bible prophecy, a sprinkling of cockles and wild onions among the wheat would be more realistic, for we sure have them in human form and I don't mean maybe.

Sincerely yours,
ROBERT A. RYLAND
Arlington, Virginia

DESTINY appreciates reader Ryland's keen observation, whose friendly comment and suggestion accords with the harvest of the age as biblically described. Our cover illustration was lacking in this instance: the camera having recorded a section of wheat harvest without tares — more prophetic of the new order ahead when men will plant and harvest only good, and not evil.

— ED.

TO THE EDITORS OF DESTINY:

"and they are the ten thousands of Ephraim and they are the thousands of Manasseh."

The conventional, orthodox Anglo-Israel school holds that Great Britain is Ephraim and the United States of America is Manasseh. In view of the above quotation from the 17th chapter of Deuteronomy, 22nd verse, it would seem, as one reviews the world situation, that that statement about the United States of America was not adequate. The United States of America apparently has available as many thousands as British Ephraim.

The above quotation also is plucked from the rest of the verse. This is questionable practice. The verse is part of Moses' blessing of Joseph and reads,

"His (Joseph's) glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim and they are the thousands of Manasseh."

It is not necessary to repeat the well-known description of Jacob's blessing of his grandchildren, Ephraim and Manasseh, and his putting Ephraim ahead of Manasseh. However, it should be noted, which is not often done, that Jacob adopted them as Reuben and Simeon, his first and second born. It should also be noted, something which the writer does not remember ever having seen noted, that after Jacob had said as Reuben and Simeon are they *mine*, he tells Joseph that such other sons as may be born to him in Egypt are his, Joseph's. As there are no aimless or rambling statements in the Bible that statement challenges attention.

Orthodox Anglo-Israel writings, in so far as the writer knows them, have never adequately explained or treated the two half tribes of Manasseh. They have been rather taken for granted, but the great question, "Why was the tribe of Manasseh divided into two parts?" still has not been satisfactorily answered.

Jacob's statement to Joseph about such other children as might be born to him in Egypt and the question of why two parts to the tribe of Manasseh raise the thought that there may be a connection between them. There is no Biblical statement as to why Manasseh was divided into two parts, nor when it happened. We find it a fact when the Israelites entered the promised land. It was not so when they left Egypt. One suspects it took place when the daughters of Zelophehad demanded the inheritance of their father.

When the tribes received their allotment in

Palestine the half tribe, led without doubt by the first born men in the line of Manasseh, got a handsome portion east of Jordan with Reuben and Gad. The other half got a much smaller portion next to Ephraim, west of Jordan on the coast.

The tribe of Joseph is mentioned less and less as the Bible recounts the history of the Israelites, sometimes associated with Manasseh and sometimes with Ephraim. Nevertheless, Moses' prophecy about Joseph still stands; made, it must be remembered, some considerable time after Jacob had blessed Joseph and his children.

Though all the blessings and prophecies about Joseph can be spread over Ephraim and Manasseh combined, the two parts of the tribe of Manasseh still remain unexplained; at least, so far as the writer's knowledge goes.

Many questions here suggest themselves. Did the separation and different history and experience of the two parts of Manasseh follow them on down through the centuries?

Could the founders of the United States of America have come from the part led by the first born of the first born of Joseph's line and located East of Jordan? Could the other half still be in Great Britain in association with Ephraim as it was in Palestine, and furnishing the thousands for Ephraim's ten thousands?

Did Joseph ever have any more children and, if so, did they ally themselves with one of the parts of Manasseh or with Ephraim? If with one of the parts of Manasseh, why not the part that in the latter days was again separated from its brethren?

Under the hegemony of the part of Manasseh led by the first born line, has the United States of America been made the assembly ground for reuniting all twelve tribes? By the same token is England Ephraim, Joseph, mostly?

Is there anyone who can answer these questions?

Yours sincerely,
VICTOR M. TYLER

New York

TO THE EDITORS OF DESTINY:

In the *New York Herald-Tribune* for August 9th I read about a "Good Luck" medal for aviators, similar to the St. Christopher medal which some motorists take with them for protection from accidents. The new medal of St. Joseph bears the motto: "I bare you on eagles' wings." The article was accompanied by a picture of Bishop Manning blessing a medal which he was presenting to a Chinese woman flyer. The Bishop also referred to the fact that his son-in-law, Lt. Comm. Bailey Griffith Coale, always carries one of the medals on his flights.

The article brought to mind that several years ago I had read in *The National Message* (London) about the motto of the R.A.F. squadron which took part in the taking of Jerusalem in 1917, so I got out my old numbers, and your readers may be interested in what I found.

Bomber Squadron 14, of the R.A.F., which played such an important part in the capture of Jerusalem by General Allenby, in December 1917, had for its motto the words: "I spread my wings and keep my promise." This Squadron was disbanded in 1919 and in February 1920, Squadron 111, which had also taken part in the capture of Jerusalem, was redesignated No. 14, and in 1937 adopted the same motto.

In answer to an inquiry addressed to the College of Arms, Queen Victoria St., London, as to why those words had been selected, the following information was given: . . . "I am writing to let you know that this (motto) was selected in deference to Palestine's place in Biblical literature and because of the Squadron's location and activity there."

Jerusalem surrendered on December 9th and General Allenby marched in on December 11th (third day made perfect!).

According to the Book of Common Prayer, the allotted reading for the Morning Lesson on Saturday, December 8th, the day before Jerusalem fell, was Isaiah 31, the fifth verse of which reads: "As birds flying, so will the Lord of Hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it."

The allotted reading for the 10th of December, 1917, the day before General Allenby marched in to the city, was: "Comfort ye, Comfort ye my people, saith your God. Speak ye comfortably to Jerusalem," etc., etc.

That the U.S.A., with the same underlying thought of "wings" and "protection from God," should at this time strike off a lucky charm for aviators, using the text from Exodus 19: 4 is extremely significant. The two leading Israel nations are drawing closer every day and the knowledge of their identity is gaining ground. Great Britain, as we know, represents Ephraim, and the U.S.A. represents Manasseh. The Hebrew root of the word Manasseh conceals the root of another Hebrew word, Nesher or Neshar, an EAGLE. The eagle symbol was given to Manasseh by the Hebrew Talmudists because of affinity to his name. Deuteronomy 32: 11 refers to an eagle with her wings spread out. So we have an eagle in reference of Israel, and an eagle with her wings *spread out*, such as the eagle in U. S. heraldry. The spread-eagle was one of the four national ensigns of the camp standards under which Israel marched out of Egypt, after forty years of wandering in the wilderness, across the Jordan into the land of promise.

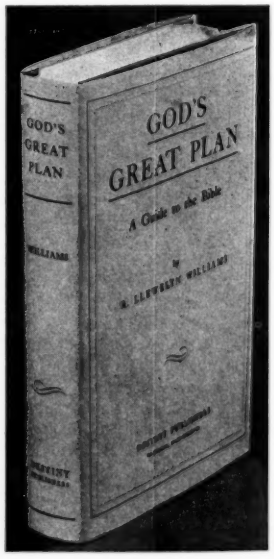
The Bible tells us that the Holy Land will play a leading part at the climax of this present war and those who have studied the Bible over a number of years and have given special attention to the prophecies contained in it, and their fulfilment in relation to history, are following the news with great interest. The Bible is a sure guide and it assures us of Divine protection if and when we in Great Britain and the United States, as individuals and nations, call upon God for His help and protection. "I will yet be enquired of by the House of Israel (that is Israel and Judah) to do it for them." With this assurance of God's help, we do not need bits of metal promising protection by any so-called saint and blessed by the clergy. Reliance on God is what we need, and not superstition.

Yours truly,
DOROTHY THIBAUT

New York

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