DESTINY

The Magazine of National Life



THE STORY OF THE SEAL

Symbolically revealing the nation's origin and destiny

[PAGE 7]

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

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THE MARCH OF HISTORY

A SECOND FRONT

WENDELL WILLKIE's vigorous demand for an all-out offensive everywhere and the opening of a Western Front brings to the forefront the question that has been agitating many: *An immediate invasion of western Europe?*

Now no one can find fault with Stalin's desire that such a front be opened immediately to relieve the pressure on the hard-pressed Soviet armies. If the political leaders of the governments of Great Britain and the United States have promised such assistance this year, without the full and unqualified endorsement of military experts, then these politicians have assumed a responsibility that may prove disastrous.

It may be that the military leaders of both Great Britain and the United States will be forced by political pressure to open such a front long before, from a military point of view, it is wise or safe to make such a move. We are not in a position to pass on these matters nor is Mr. Willkie nor any other politician. It is a matter that should be left entirely in the hands of experts to decide.

In DESTINY for July we wrote, "One need but read history, especially Anglo-Saxon history, to note that the clamor of the people has led, at times, to disastrous moves on the part of those in authority who have feared to resist public pressure. Now whether or not a Western Front should be opened at this time should be a matter of military and naval strategy and such a move should not come as the result of political pressure."

The pressure is now on and if under pressure our military leaders are forced to move into Europe for political reasons and against the dictates of military strategy it would not only be unwise and hazardous, but inevitable disaster might follow such a move from which it would take years to recover.

It may be that such a move is to be the contributing factor in a disastrous situation that the prophets indicate the Anglo-Saxons are yet to face before they awaken to the need of God's protection and blessing. Time must give its own verdict, but meanwhile it will be interesting to watch the battle of politics as politicians, influenced by public opinion, bring pressure upon those who are entrusted with the handling of military matters. The tragedy in it all is that they are gambling with the lives of thousands of our young men.

Astute military leaders are placed in a difficult situation in countries where government is subject to public pressure and who have to act at times contrary to the best interests of the nation and in opposition to the judgment of the highest military experts.

STABILIZING SUPPLY AND DEMAND

BY AN edict of the President issued on October 3rd, price ceilings have been set on ninety per cent of all food prices and on rents while salaries over $5,000 per year have been frozen and a top limit of $25,000 set for a single annual income. The stabilization of wages and salaries has been set at the highest rate from January 1 to September 15, 1942.

Economic brakes are thus being set through planned control by the government in an endeavor to stabilize economic conditions within an economic structure that is, in itself, anything but stable. The fear of inflation has made this move inevitable and the result will be of real interest to those who know and realize that only in the restitution of the economic system under the law of the Lord will there come a real and equitable stabilization of prices free from the evils of inflation.

Prosperity, under the present economic structure, is based upon the fluctuation of prices, within certain bounds, in a continuous process of inflation and deflation. This fluctuation has been the medium through which men have been able to trade; and men, anticipating these fluctuations, have enriched themselves without the need of contributing in either production or labor.

The pendulum has swung back and forth in the past within certain defined limits, but now — under war conditions on a scale never before experienced, drastic control becomes essential in order to prevent a major economic disaster.

Under our present economic system what controls prices? Our economists will tell us it is the law of supply and demand. When there is an abundance of goods, and few purchasers, prices decline; when goods are scarce and demand increases, prices advance. In other words, the purchasing power of our money increases with the increase in goods and decreases with the decrease in goods. The first represents deflation and the second inflation.

Because gold, rather than goods, is the basis of the value of our medium of exchange there is fluctuation in prices with the increase and decrease of goods. The same effect produced by a scarcity in goods can be secured by increasing the purchasing power of the people through abnormal increase in wages; and the reverse, by limiting the amount of money in the hands of the purchasing public.

Left alone, a balance will always be struck in conformity with the law of supply and demand in a system which has gold as the foundation of its monetary medium of exchange.

Our government is now trying to build a dam by means of price control that will prevent the law of supply and demand from operating, and this in a system that can continue to function only when the balance, the law of supply and demand, is able to move freely in either direction. This factor of balance in our present economic structure is the safety valve which in the past has prevented economic collapse of the Babylonian system: whose foundation is the gold standard. Under this Babylonian economy apparent prosperity is in reverse ratio to true values and this makes for poverty and distress of the many while it enriches the few who are in a position to control the medium of exchange, represented by the value of gold.

Because all this is so it is impossible to select any given date and stabilize all prices of that period and strike a proper balance due to the fact that there is always a lag [sometimes over a period of years] in an increase in returns that will balance rising costs, particularly those which are rapid in movement.

To illustrate: Rents are already being stabilized as of January 1, 1942, in certain districts. But since January 1, the cost of repairs, labor and fuel as well as taxes, which must be paid for out of rents, has materially increased out of proportion to the amount collected for rent as of January 1. These costs are not being stabilized as of that date and even if of that date might not be equitable due to the rapidity in the rise of some prices and the slowness in the rise of others. A multitude of similar situations exists in other price fields. We cite the above merely to show the impossibility of legislating equitable balances and adjustments through price control within the present economic structure.

Only in the adoption of the Biblical standard of economics with its flexible medium of exchange and a balanced price relationship between all goods, labor and the production of labor can such a balance be kept constant without the fear of disastrous inflation or deflation.*

Unknown to most people, and even to our government, the moves now being made have but one ending and this is stated by John, who — illustrating the destruction of the present profit system — describes the violence of its ultimate overthrow in these words, "And a mighty angel took up a stone like a great millstone, and cast it into the sea saying, Thus with violence shall that great city Babylon (our present economic structure) be thrown down, and shall be found no more."

Men are undertaking to shore up the tottering wall of economic instability which is being undermined at such a rapid rate that their puny efforts will be of no avail to prevent the coming crash.

Because of the evils of the present system now passing, John says, "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. . . . And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

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* See "Three Important Laws," DESTINY for July 1942.

WOULD DEFEAT OF HITLER END THE WAR?

ONE would think from reading the comment in the daily news and from listening to the conversation of many that all that is necessary to win the war and secure the blessings of peace is to defeat Hitler. Nothing could be further from the actual facts.

Voices heard at the American Wailing Wall, the public press, give the impression that victory will come when Hitler and Nazism are defeated. We agree, they must be defeated, but will it end the war?

What are the actual facts? Let us assume for the sake of argument that the bombing of German cities and the stand of the Russians with the losses sustained by German armies finally breaks the morale of the German people and destroys their will to continue the war. While we question this happening at present, yet if Germany should sue for peace and finally accept terms which would mean unconditional surrender, would we then be through with war?

Would it be expected, because Germany collapses, that Japan will also collapse and be willing to immediately evacuate all the territory she has taken and also surrender unconditionally? No man with any knowledge of conditions would for one moment think such would come to pass.

Peace terms must be made around a conference table. Would all those who are at present united in a common task of bringing Germany to her knees be able to agree when they have accomplished their objective? Would Stalin, who already feels that England and America have been on the side lines watching — while Soviet armies have been taking the brunt of the German attack as they desperately fight to hold back the hordes which have invaded their land — be willing to accept any other terms of peace than of his own dictation? May he not say to Great Britain and the United States, "We alone made victory possible by our stand against the Germans and their defeat is due solely to our armies and this is what we now demand!" — and would that demand include terms which would make inevitable the Sovietization of all Europe?

No! The defeat of Germany will not end the strife, but may increase the conflict and extend its borders: bringing internal dissension on a scale never before experienced in Anglo-Saxon lands. Let Moscow take a stand contrary to the wishes of our government and there will be thousands of communist sympathizers within our own borders, and within the confines of the British Empire, who will go all out in their support of the Soviet Union.

Let us not be deceived by present conditions nor be caught unaware by events brewing within our own land that may yet arise to trouble us in a war that would not end but would, with the defeat of Hitlerism, intensify the many problems at present held in abeyance. Those who feel that no such difficulties can arise are in for a rude awakening.

SOCIALISTIC LABORATORY

POST-WAR planning for the United States may be in the laboratory stage of experimentation in Porto Rico where Rexford Tugwell as governor is experimenting in an all-out planned economy. There are those who are very much disturbed over this former brain truster's activities and fear that the example he is furnishing is to be the pattern of the planned economy for the United States.

We are not particularly disturbed regarding the ultimate future of our nation because the coming new order is not in the hand of any living man, nor is there any one, or any

group of men, with the power to change in one iota the final plan of the ages. That plan is already recorded in Scripture in accordance with the immutable laws of God and will soon be in full operation: and that on scheduled time!

It is interesting to watch the feverish preparation that is going on in and out of Washington these days in the man-made schemes and plans for the coming peace and the period that is to follow. But all who are thus undertaking to plan the future, before the present has been made safe, are unaware that the future is not in their keeping. In fact, today we are witnessing the activities of the wrecking crew engaged in demolishing the old order and way of life, even in their socialistic planning, that the site may be cleared: making ready the ground for the establishment of Kingdom rule in a new order of the ages, the builders of which have not yet appeared on the scene. When they come the laboratory experiments of the Tugwells and the Tugwellians will go into the discard, along with all the evils of regimentation and control that has, as its end, domination of God's people.

Men today haven't even the power to control how, when or where the war will end; to say nothing of the type, kind of government and method of administration that will go into operation when the present destruction and war has finally reached its climax. The end will then come, not by the planned might of humanity, but by direct intervention of the Mighty God Who also is to intervene and establish an order of justice and righteousness following the defeat of all evil aggression. And this includes the defeat of not only the enemy without but those forces within which are now moving to dominate and control an order after their own planning.

OUR PACIFIC FRONT

MANY are overlooking the fact that the real threatening theater of warfare from whence comes the greatest danger to our national security at this moment is not Europe and Hitler, but the Pacific and Japan.

Regular readers will recall Booth Tarkington's letter in DESTINY for April, 1941, in which he gave an appraisal of our national position in the summer of 1940 as a result of America's rude awakening to the possibility that the British fleet might not remain the bulwark of defense against the barbarians. America was scared but Great Britain stood and now, thanks to her courage and stamina, the threat to our Atlantic seaboard has been materially altered.

But in Japan we have a foe that is far more ruthless, if possible, than Germany and which lacks any spark of Christianity or the standards of humanitarianism found in the lands where men have lived in accord with the tenets of Christian belief.

Japan is out for world conquest and unlike the white race is willing to pay whatever price is necessary in sacrifice, suffering and privation so long as this end may be attained.

Once a second front is opened in Europe it will tax every ounce of our strength to keep the armies of the United Nations supplied and reinforced with the necessary men and material to successfully carry on against Germany. Germany would then have a second front, yet let us not forget that such may be the signal for the opening of a real second front on our Pacific coast, or at least somewhere on the western coastline of the North American Continent.

Might not Japan welcome the move into Europe as an opportunity for her to make a drive against our exposed west? We are dealing with a cunning and treacherous foe which will observe rules of her own making only. While this gives them a starting advantage over us, yet — in the long run — we shall overtake them and, with the help of God, Japan and all other aggressors will finally be conquered or destroyed. For God has declared, "Thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

But before this comes to pass and the final battle of this last conflict of the ages has ended, conditions will become so desperate that our nation, all the people, will turn — as recorded by Joel — and pray the prayer he prophetically predicted would be uttered at that time:

"Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen shall rule over them: wherefore shall they say among the people, Where is their God?"

From this it would seem that the heathen are to gain a decided advantage for which God's intervention is asked by His people that they may be delivered from disaster. Let us not overlook the fact that in Japan we have a foe inspired by evil desires and, but for God's intervention, we cannot hope for the coming of a world order in which there will be established justice, equity and peace.

THE JEWISH WAY

THE *Jewish Examiner* for October 2, 1942, published an interesting editorial titled "How To Abolish Anti-Semitism." It virtually asked that our nation follow the Russian pattern when that government exterminated millions of Christians. Such an editorial does the Jewish case far more harm than all the anti-Semitic groups put together could accomplish in years, for the sentiments expressed give substance to the contention of these groups.

One way only exists for the extermination of anti-Semitism and DESTINY has continually pointed this out. It is not through legislation nor the enactment of national laws to make it a crime à la Russian style; but in the Jews themselves *removing the cause* of anti-Semitism, and adopting the principles of Christianity and its ethical standards.

Until the leaders in Jewry are willing to recognize the principles underlying the teachings of Jesus, including the golden rule, no amount of law or legislation will prevent men from resenting anti-Christian practices which have fanned the flames of anti-Semitism.

In the above editorial, Jewry wants freedom to move against any and all minorities whom they wish to attack but would deny all others the freedom to question the acts of Jewry.

The following is quoted from that editorial: "Severe penal servitude must be made the reward of anyone in this country guilty of the heinous offense of preaching, practicing and spreading hatred and prejudice and harm against the Jew. And furthermore, it should be made clear in such legislation that the crime is anti-Semitism, not the vague and indefinable anti-minority, anti-racial or anti-group activities. The problem of framing laws to cope with the so-called "anti-minority" offenders is one which has defied the best legal brains, since such measures could be used to threaten the very victims of attacks who resort to self-defense. Strictly speaking, when *The Examiner*, for example, denounces the Nazi Bund, it is attacking a minority; under laws phrased in supposed protection of minorities, we should be guilty. Let it be clearly understood, then, by national enactment, that anti-Jewish activity is a crime; that its preachers are beyond the pale; that its practice is punishable by law. Nor would America be the pioneer in this matter, the Russians did it

many years ago and automatically exterminated their fifth columnists,* the deadly foe of the nation."

If the above were enacted into law, Jewry would be immune from all criticism, even in criminal acts; nor would Christians be able to state or to publish any of the New Testament facts pertaining to the trial and crucifixion of Jesus Christ, nor would they be allowed to quote many of His statements!

A GIFT FROM GOD

OIL has been discovered in the British Isles, according to a news report date-lined New York, October 8. This is against all geological expectations and after many failures in prospecting for the same in those isles.

The Miami Daily News, reporting on this discovery, says: "Oil in England. These three words are the most important news of this war since the fall of France. Rich, thick, highest-grade Pennsylvania type crude is gushing out of the ground in the one place beyond all others on earth where it is needed by the United Nations."

England has ample refineries and we are told this oil flow is large. Commenting further on this discovery, *The Miami News* says: "And why this miraculous gift to all free men should come as it has, and come at this hour in all the history of England, is not up to any man to explain."

But isn't it? Did not God say of this people, the descendants of Israel: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

Israel needs oil and in accord with the promise of Moses, "And he made him to suck honey out of the rock, and oil (petroleum) out of the flinty rock." So of this people it can be said, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

PARENTAL CONSENT

OVER the past few months requests have come to us for advice regarding young men of 18 to 19 years of age: Shall their parents give their consent, allowing them to enlist in the branch of service which they have selected, or shall they be compelled to wait for the draft?

We sympathize with both the parents and the boy; but everything being equal, if the boy is determined to go then opposition will but delay the inevitable, bringing resentment. We have pointed out that at best there are only a few months, perhaps weeks, before the boy will be taken. Therefore, let him make his selection and secure the best training possible.

It is a difficult responsibility for all parents, but events have since justified our advice as Congress moves to draft our youth. Parental consent will at least allow the boy to enter that part of the service which he prefers and prevent later resentment when taken in the draft.

* Christians.

THE POWER OF KNOWLEDGE

WE CAN THINK of no more difficult, nor a more disturbing and disheartening position than that which increasingly confronts millions of our citizens as apprehension grows regarding the future through lack of information regarding God's plans and purposes for the human race.

The intensification of war, the increase in economic pressure with domestic difficulties must be almost more than some can bear. And before these days are over, the well-to-do will feel the pinch even more than those who have been used to living from hand to mouth. All will soon come to a full realization that, before we shall be victorious, supreme sacrifices will have to be made — not by our armed forces alone — but by every man, woman and child in our nation.

For men and women to face these conditions without an understanding of the Divine Plan and God's purpose back of it all, would seem to us to be most disheartening, especially when the dark days come that are yet ahead of us.

Men need the hope and comfort in these days that can come only through the certainty that God is directing the affairs of the nations with three objectives in mind: *1*) To compel His people to arise to spiritual values and remove all evil from their midst; *2*) To forever destroy evil aggression from the earth; *3*) In the accomplishment of this final task He is to use His Kingdom people who, having been chastened, will turn from their evil ways and doings and assume world leadership and rule that righteousness shall be established and universal peace become a permanent reality.

Faith in God, faith in His Word and an implicit belief in His Plans for mankind as well as a knowledge of His timetable will give such an assurance of final victory over all forces of evil that the hour of our greatest trials will be but the darkness preceding the coming dawn of a glorious and better day. Though we must work and slave and fight, one who possesses such information cannot be discouraged nor downhearted. Would to God that every citizen knew and understood: for in such an understanding there would come the faith and the courage and the hope so needed today.

A WAR FOR EXPERTS

PRESIDENT ROOSEVELT has stated that the conduct of the war is in the hands of experts. He indicated that the armchair strategists are not in a position to know the facts, and that military needs are to be taken into full consideration, unhampered by pressure groups.

Every American should be fully in accord with the sentiments thus expressed. We have pointed out in past issues of DESTINY the danger of forcing the hands of our military leaders before they were ready to move. The President has set at rest the fear that such might be the case.

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The Story of the Seal

By C. S. WARNER

Common throughout the length and breadth of the United States of America because it steadily passes among its citizens on our currency is the Great Seal: both the obverse and reverse sides of which are beautifully engraved on the one dollar bill. Furthermore, the arms and crest of the seal are displayed upon all state occasions; they deck our national monuments and structures, appear on the caps of the soldiers in our great and growing army, may now be observed increasingly on government posters, government-sponsored motion pictures, elsewhere; and the elements of the arms beautify some of our coins.

Thus the seal is ever ready to educate our people in the history and principles which surround our origin and destiny. Its emblazoned facts bristle with symbolic significances. These have challenged the study of every student of Israel and the Bible who knows the prophetic character of this land and nation and, beginning back before the turn of the century, facsimiles of both obverse and reverse faces have appeared in practically every work on Israel which touches upon the United States.

It is now time indeed that more and more Americans know that the design of our seal must have been overruled by the same all-wise Providence to whom our American forefathers so regularly appealed. The originators were inspired to no small degree; not that they were conscious of inspiration as such, for on the contrary — and as the history will show — their own meagre interpretation proves that they wrought much wiser than they knew. But after all, *there are no accidents;* the insignia of such a land and people as this could not have evolved by chance, and it is important that Americans take cognizance of these things which pertain to our seal — for they are *there*, awaiting observation, and to let observers know that this nation and its insignia were wrought of God!

At the outset, attention might well be drawn to the fact that there are about us many things which we do not all see or hear or know until attention has been directed to them. The artist sees colors and perspectives totally unnoticed by the unartistic; the symphony director hears orchestral notes and harmonies most others miss; the scientist sees an entire realm never observed by most men; and the naturalist notes things in the forest which other people pass by without seeing. So it is with the symbols of heraldry, yet they speak in their own language with clearness.

Heraldry and all that pertains thereto had its primary origin in the East, the land of symbolism and allegory, and the character of the Bible — our most valued inheritance from the original home of the human race — is, to a considerable degree, symbolic. That such symbolism as used in heraldry should speak with eloquence to those versed in it should occasion no surprise; any more than if we were to be surprised that an illiterate south sea islander could not read a page such as you are now reading. Imagine how odd and unintelligible these printed characters of our language would look to him.

Ben Jonson asks,

"Was not all the knowledge
Of the Egyptians writ in mystic symbols?
Speak not the Scriptures oft in parables?
Are not the choicest fables of the poets,
That were the fountains and first springs of wisdom,
Wrapped in perplexed allegories?"

"Symbols," said Muller, "are evidently coeval with the human race; they result from the union of the soul with the body in man. Nature has implanted the feeling for them in the human heart."

And symbolism is not only natural and general, it is one of the most practically useful of the sciences. God Himself, knowing the nature of the creatures created by Him, has condescended, in the earlier revelations of Himself, to teach by symbols; and the greatest of all teachers taught the multitudes in parables; and "without a parable [or symbol] spake He not unto them." Purely a language of ideas, in one respect symbolism is even more perfect than ordinary language, for it possesses the variegated elegance of synonyms with none of the obscurity which sometimes arises from ambiguous terms.

Directing our attention toward our national seal, therefore, let us determine its symbolism. First, though, it will be profitable to know its history.

It was late in the afternoon of July 4, 1776, that the Continental Congress "*Resolved*, That Dr. Franklin, Mr. J. Adams and Mr. Jefferson be a committee to prepare a device for a Seal of the United States of America." The Declaration of Independence had been signed earlier that afternoon and the members of the Congress desired to complete the evidences of the act by formally adopting an official sign of sovereignty and a national coat of arms. The appointed committee was the same as had drawn up the Declaration of Independence, except for the omission from it of Robert R. Livingston and Roger Sherman.

They had no national precedent to follow, for the arms of a kingdom are nearly always those of the sovereign or his family, and the new Republic could accept no individual's arms. The several colonies each had a seal which, generally significant and simple, would have seemed a fair guide; but the members of the committee had an idea that an allegorical picture of the fortunes and destiny of the United States would be more appropriate. As none of them could draw, however, they called into consultation Eugène Pierre Du Simitière, a West Indian Frenchman, artist and author, who lived in Philadelphia.

Of the first attempts and various suggestions for the seal, we read in *Familiar Letters of John Adams to His Wife:*

[Du Simitière is] a painter by profession, whose designs are very ingenious, and his drawings well executed. He has been applied to for his advice. I waited on him yesterday, and saw his sketches. . . . For the seal he proposes the arms of the several nations from whence America has been peopled, as English, Scotch, Irish, Dutch, German, etc., each in a shield. On one side of them, Liberty with her pileus, on the other a rifler in his uniform, with his rifle-gun in one hand and his tomahawk in the other; this dress and these troops with the kind of armor being peculiar to America, unless the dress was known to the Romans. . . . Dr. F. proposes a device for a seal: *Moses lifting up his hand dividing the Red Sea, and Pharaoh in his chariot overwhelmed with the waters.** This motto, "Rebellion to tyrants is obedience to God."

Mr. Jefferson proposed *the children of Israel in the wilderness, led by a cloud by day and a pillar of*

* The italics are mine.

fire by night; on the other side, Hengist and Horsa, the *Saxon* chiefs from whom we claim the honor of being descended, and *whose political principles and form of government we have assumed.* I proposed the choice of Hercules, as engraved by Gribelin, in some editions of Lord Shaftesbury's works. The hero resting on his club. Virtue pointing to her rugged mountains on one hand, and persuading him to ascend. Sloth, glancing at her flowery paths of pleasure, wantonly reclining on the ground, displaying the charms both of her eloquence and person, to seduce him into vice. But this is too complicated a group for a seal or medal, and it is not original.

Corroboration of Adams' statement is found in the notes preserved by Jefferson and now among his papers in the Library of Congress. His note reads:

"Pharaoh sitting in an open chariot, a crown on his head and a sword in his hand passing thro' the divided waters of the Red Sea in pursuit of the Israelites: rays from a pillar of fire in the cloud, expressive of the divine presence and command, reaching to Moses who stands on the shore and, extending his hand over the sea, causes it to overwhelm Pharaoh. Motto, Rebellion to tyrants is obed^{ce} to God."

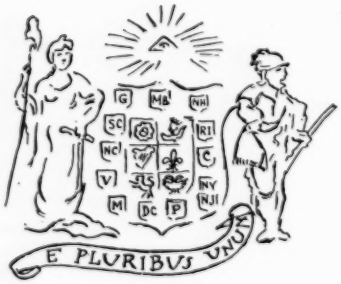
Franklin's note reads:

Moses standing on the shore, and extending his hand over the sea, thereby causing the same to overwhelm Pharaoh who is sitting in an open chariot, a crown on his head and a sword in his hand. Rays from a Pillar of Fire in the clouds reaching to Moses to express that he acts by Command of the Deity. Motto, Rebellion to tyrants is obedience to God."



REVERSE

(Drawing by Benson J. Lossing from the description)



OBVERSE

(The pencil sketch by Du Simitière, found in the Jefferson papers)

THE FIRST DESIGN

These, and other suggestions were made: but the committee's report was laid upon the table and for nearly four years the United States existed without a coat of arms and Congress did business without an official seal. Not until March 25, 1780, was the report taken up again when a second committee under the chairmanship of James Lovell of Massachusetts came into being; and although the seal as devised by this committee did not become our Great Seal, yet this committee's report is important because it shows for the first time the use of the constellation of thirteen stars in the shield, and the red and white stripes which were without doubt adopted from the flag. Also, in these designs — for the first time — there appears the olive branch as an emblem of peace. But the report of the Lovell committee met the same fate as the report of the first committee.

May, 1782, and another committee was appointed, consisting of Elias Boudinot of New Jersey, Arthur Middleton and Edward Rutledge of South Carolina. The two South Carolinians were men of foreign education and a cultivated gentleman in those days usually had some knowledge of heraldry. Boudinot had an interest in coins and medals, it is presumed, because three years later he was appointed Director of the Mint at Philadelphia. This committee did no independent labor of a serious character, but called into consultation William Barton, a private citizen of Philadelphia and son of Rev. Thomas Barton, rector of St. James Episcopal church there. It is evident that he had studied heraldry, was ingenious in sketching, and from the time he first appears in connection with the seal he is the central figure, until he divides honors with the Secretary of Congress, Charles Thomson.

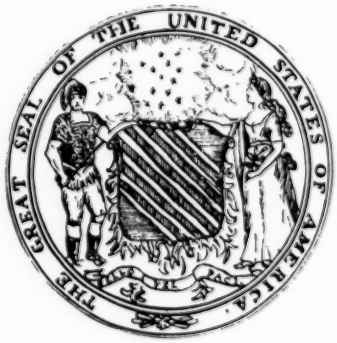
Barton submitted two designs. His first was not illustrated, but the second [of which he offered a colored drawing] is reproduced here in line drawing, for it is important. (See opposite page.) It established the fact that the idea had become fixed of having in the seal the thirteen stars, the blue field, and thirteen stripes of red and white or white and red; and in this design there appears, for the first time, the *eagle!*

The committee adopted this complicated design and reported it to Congress, but Congress was not satisfied with it and it was referred to the Secretary of Congress. Barton's elaborate design fixed the reverse, as you will note, but *that part of the seal does not appear to have caused much discussion.*

The whole matter now having by order of Congress come into the hands of Charles Thomson, he took a radical departure from all previous designs. Putting the eagle as the central figure of his design, he specified that it be an American eagle, rising, not displayed; he put in the arrows for the first time, he incorporated the olive branch which had figured in the device of the second committee; while from the report of the first committee he took the motto "E pluribus unum." For the reverse he adopted Barton's device, changing only the mottoes. This design of Thomson's was returned to Barton, who changed it by inserting pales for chevrons, the colors alternating red and white, with a blue chief. He restored the displayed eagle as in his own design and specified that the bundle of arrows should contain thirteen. Thus, the distinction of producing the arms of the United States



REVERSE



OBVERSE

(Traced from the original and reduced one-half)

DEVICE OF THE SECOND COMMITTEE

cannot be justly accorded to either of these men — it belongs to both; and too, mark well that the design of our seal and arms was not exclusively theirs; but its evolutionary character and deeper significance will be considered when we peer closely at its true symbolism. It is sufficient here to take note that on June 20, 1782, the seal was finally decided upon.

In the *Journals of Congress* there is this record:

On report of the secretary, to whom were referred the several reports on the device for a great seal, to take order:

The device for an armorial achievement * and reverse of the great seal for the United States in Congress assembled, is as follows:

Arms. Paleways of thirteen pieces, argent and gules; a chief, azure; the escutcheon on the breast of the American eagle displayed proper, holding in his dexter talon an olive branch, in his sinister a bundle of thirteen arrows, all proper, and in his beak a scroll, inscribed with the motto, "*E Pluribus Unum.*"

For the Crest. Over the head of the eagle, which appears above the escutcheon, a glory, or, breaking through a cloud, proper, surrounding thirteen stars, forming a constellation, argent, on an azure field.

Reverse. A pyramid unfinished. In the zenith, an eye in a triangle, surrounded with a glory proper. Over the eye these words, "*Annuit Coeptis.*" On the base of the pyramid the numerical letters MDCCLXXVI. And underneath the following motto, "*Novus Ordo Seclorum.*"

Also, constituting an essential part of the fundamental law as Congress adopted it, but left out of the *Journals of Congress*, are these "Remarks and Explanation" in Thomson's handwriting and endorsed by him:

The Escutcheon is composed of the chief & pale, the two most honorable ordinaries. The pieces, paly, represent the Several States all joined in one solid compact entire, supporting a Chief, which unites the whole & represents Congress. The Motto alludes to this union. The pales in the arms are kept closely united by the chief and the chief depends on that

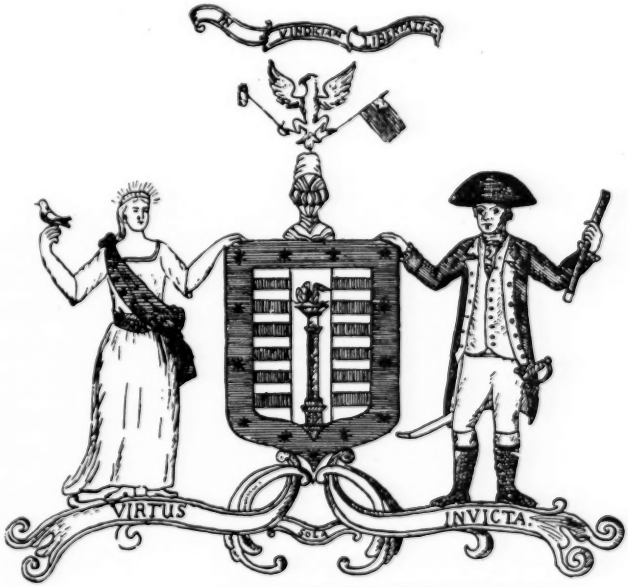


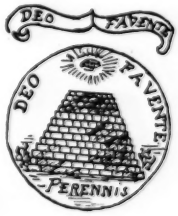
CHARLES THOMSON'S DEVICE

(Traced from the original design)

Union & the strength resulting from it for its support, to denote the Confederacy of the United States of America & the preservation of their Union through Congress. The colours of the pales are those used in the flag of the United States of America; White signifies purity and innocence, Red, hardiness & valour, and Blue, the colour of the Chief signifies vigilance, perseverance & justice. The Olive branch and arrows denote the power of peace and war which is exclusively vested in Congress. The Constellation denotes a new State taking its place and rank among other sovereign powers. The Escutcheon is born on the breast of an American Eagle without any other supporters, to denote that the United States of America ought to rely on their own virtue.

Reverse. The Pyramid signifies Strength and Duration: The Eye over it & the Motto allude to the many signal interpositions of providence in favour of the American cause.





WM. BARTON'S SECOND DEVICE

(Traced from the original and reduced one-half)

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* Glossary of Heraldic Terms

Argent — silver, represented in engraving by plain surface.
Atchievement or achievement — a complete heraldic composition.
Azure — blue, represented in engraving by horizontal lines.
Barways or barwise — horizontally.
Barry — divided into bars.
Bearing — a charge on a coat of arms.
Blazonment or blazon — a correct heraldic description.
Canton — a part of the chief cut off on the left- or right-hand corner.
Charged — bearing a charge or figure upon the escutcheon.
Chevrons — bars, as the rafters of a roof, leaning against one another.
Chief — upper part of escutcheon.
Counter-flory — flowers divided and separated by the whole width of the bearing.
Coupé — cut off evenly.
Crest — the part of the achievement outside of and above the escutcheon.
Damasked — decorated with an ornamental pattern.
Dignity, cap of dignity — a symbol of dignity.
Displayed — with expanded wings.
Emblazon. See Blazon.
Ensigned — distinguished by mark or ornament.
Entoire — charged with bearings not living creatures.
Ermine — fur represented by black spots on a white ground.
Escutcheon — the shield.
Exergue — the part of the reverse of a medal below the main device.
Fess-point — the central point of the escutcheon.
Flory or fleury — decorated with fleur-de-lis.
Gules — red, represented in engraving by close vertical lines.
Or — gold or yellow, represented in engraving by dots on a white ground.
Ordinary — a common bearing bounded by straight lines.
Pale — a perpendicular stripe on the escutcheon.
Paleways, palewise, or paly — divided into equal parts by perpendicular lines.
Parti (party) — divided into parts.
Proper — of natural color or colors.
Quarters — the various smaller escutcheons within the larger escutcheon.
Sable — black, represented in engraving by a network of vertical and perpendicular lines.
Saltier — in the shape of a St. Andrew's cross.
Sanguinated — blood stained, or blood color.
Scutcheon — escutcheon.
Semé — covered with small bearings.
Tenants — supporters.
Tinctures — the metals or colors.
Tressure — a double border within the escutcheon, and not reaching the edge.
Vert — green, represented in engraving by diagonal lines.

The date underneath is that of the Declaration of Independence and the words under it signify the beginning of the new American Æra, which commences from that date.

Although not at that time used in the state seals, yet the different features of the seal as adopted had all been in common use in America. On the North Carolina paper currency of 1775 appears a bundle of thirteen arrows; on the Maryland currency of the same year is a hand grasping an olive branch with thirteen leaves; on a fifty-dollar bill issued in 1778 is an *unfinished pyramid*, with the motto "Perennis"; on the Massachusetts copper penny of 1776 are thirteen stars, surrounding an *eagle;* the flag had the thirteen stripes, and so had the seal of the Board of Admiralty, adopted May 4, 1780.

Soon after the adoption of the seal the obverse was cut (the identity of the engraver is unknown), intended to be impressed in wax over a paper wafer; it is to be found first on a commission dated September 16, 1782, and this first seal to be made continued in use for fifty-nine years. Having been cut almost as soon as the design was adopted, it may fairly be assumed to represent the intentions of the makers of the seal.

It was originally under the safekeeping of Charles Thomson until the Congress under the Articles of Confederation ceased to exist, but he continued until relieved by Roger Alden, who then continued in charge until the Department of State was created under an act entitled, "An act to provide for the safekeeping of the acts, records, and seal of the United States and for other purposes." This enlarged the Department of Foreign Affairs into the Department of State, and named the principal officer the Secretary of State. The third section of the act read:

And be it further enacted, That the seal heretofore used by the United States in Congress assembled, shall be, and hereby is declared to be, the Seal of the United States.

Note that this reads "the Seal of the United States"; and that is true elsewhere in the same act wherein is depicted the usage of the seal. Thus, although for ordinary purposes it has never ceased to be called the "Great Seal" and is so denominated in the decision of the Supreme Court where its uses are set forth, yet there is really no object in calling it the Great Seal inasmuch as no lesser seal of state exists, although at one time it was urged to have a lesser seal.

At the present time the seal of the United States is affixed to the commissions of all cabinet officers and diplomatic and consular officers who are nominated by the President and confirmed by the Senate; all ceremonious communications from the President to the heads of foreign governments; all treaties, conventions, and formal agreements of the President with foreign powers; all proclamations by the President; all exequaturs to foreign consular officers in the United States who are appointed by the heads of the governments which they represent; to warrants by the President to receive persons surrendered by foreign governments under extradition treaties; and to all miscellaneous commissions of civil officers appointed by the President, by and with the advice and consent of the Senate, whose appointments are not now especially directed by law to be signed under a different seal.

Since the adoption of the seal, there have been several cut. Two are illustrated here and you will note the second seal lacked thirteen arrows; also, there



THE FIRST SEAL (1782)



THE SECOND SEAL (1841)

was an improper arrangement of the pales, the red being twice as wide as the white. Known as the "illegal seal," it caused considerable discussion because it was not authorized by law. The Secretary of State has no authority to change the device of the arms, as it is prescribed by law, nor could the President himself authorize such a change; for as it was created by Congress it would require an act of Congress to alter it. In this respect it is different from the arms of a monarchy. The arms of Great Britain, for example, being formed from those of different monarchs have, in fact, undergone three changes since American independence.

Thus a third seal was cut, and finally the fourth — a necessary recutting because the previous one had been in constant use for eighteen years. Some discussion arose when the last seal was cut as to whether the design must be adhered to strictly or could be improved upon, but it was determined that the careful investigation which had preceded the acceptance of the design of 1884 rendered a reconsideration then arrived at unwise, and that the design should be preserved with absolute accuracy. The act of March 3, 1903, finally settled any remaining doubts about the design and the act read "recut from the original model."

* * *

Look at this mark of America! (See it in all its beauty and significance on the cover of this issue.) An immediate interest is thrown around it when it is realized, as cited and expounded in so many former issues of DESTINY as well as in volume after volume of literature devoted to the subject and published over the years, that the United States of America is the extension to these shores of *Israel* — the people of the Book! Space does not permit herein the opportunity to state for the benefit of new readers that this is unmistakable — but the clear and distinct outline of history when paralleled with the prophecies tells the story, and the events transpiring around us now continue to amplify the proof: so that there is no longer any question about *who* we of the English-speaking race actually are!

As Israel, therefore, it is not at all strange that we use Israelitish, prophetical symbols to bear evidence of the fact. Observing the seal with the opened Bible as a guide, and taking the obverse face first, we see displayed upon it the whole of the national arms and crest, the entire symbology of which will best

be determined by going directly to the detailed examination of these armorial bearings themselves. In the order of their importance, the various devices that unite to form our "Coat of Arms" are as follows: The Eagle, The Escutcheon, The Scroll, The Motto, The Olive-branch and the Bundle of Arrows.

The Eagle is one of the loftiest scriptural emblems of nationality. It is constantly referred to for its courage (Job 39: 29, 30), its swiftness (Deut. 28: 49), its piercing eye (Job 39: 29), the safety of its dwelling (Job 39: 28), the yearly renewal of its youth (Psalm 103: 5) and the remarkable solicitude with which it protects the young and teaches them to fly. Concerning this king of noble birds, so preëminently our national emblem, it would seem as if little explanation should be necessary; but its higher symbolism as used should be noted. It is represented on our arms and seal without deformity and with the tips of its wings raised, and its aspect is westward, *along the course of empire.*

It was one of the four holiest guardians in the midst and round about the great throne described by John in Revelation 4; where there is striking resemblance between these four forms, possessing the attributes of the principal living beings of this world and the quadriform living creatures in the first vision of Ezekiel, "the fourth of which, with eagle-face and wings, flew westward and turned not when it went but went straight forward." (Ez. 1: 9.)

It is said that when the eagle sees its young ones so well grown as to venture upon flying, it hovers over their nest, flutters with its wings and excites them to imitate it and take up their flight. Also, that when it sees them weary or fearful, it takes them upon its back and carries them so that the fowlers cannot hurt the young without piercing through the body of the older one. In allusion to this most beautiful trait we are told (Exod. 19: 4) that God delivered His people out of Egypt and "bore them upon Eagle's wings"!

Thus upon our seal there is reference to the escape from the bondage of Egypt to the freedom of the place set apart for us under the express favor of Divine Providence. From the very beginning, we are told, God laid out the boundaries of nations, and is it too great a stretch of faith to think that even at that early date this land was left desolate and set apart for the "great people" of the latter days? If you think so, turn to Deuteronomy and begin reading at the eighth verse of chapter 32:

"When the Most High divided to the nations their inheritance,
When he separated the sons of Adam,
He set the boundaries of the people according to the number of the children of Israel.
For the Lord's portion is his people, — and in the waste howling wilderness;
He led him about, He instructed him, — He kept him as the apple of his eye.
As an Eagle stirreth up her nest, — Fluttereth over her young,
Spreadeth forth her wings, — Taketh them, beareth them on her wings,
So the Lord did lead him — And there was no strange God with him.
He made him ride on the high places of the earth.
That he might eat the increase of his fields;
And he made him to suck honey out of the rock, and oil (petroleum) out of the flinty rock;
Butter of kine, and milk of sheep; with fat of lambs,
And rams of the breed of Bashan, and goats, — with the fat of kidneys of wheat;
And thou didst drink the pure blood of the grape.
Rejoice, O ye nations — with His people — for he will revenge the blood of his servants,
And will render vengeance to his adversaries.
And will be merciful unto his land, and to His people."

Now a careful study of what might be termed the "sociology of the eagle world" shows other exceedingly interesting and noble traits. The male hunts alone, the female lays but two or three eggs every year and frequently rears only a single eagle at a time. It is believed that the eagle rarely mates a second time. It does not permit other birds of prey to gain a tenure in the vicinity of its abode, thus having its own peculiar doctrine against foreign encroachment. It does not permit its own young to remain, so that the eaglets seek some other region where in freedom they may rule — just as American sons carved new habitations in the rugged west — like in turn fresh eaglets colonize toward the setting sun: for the eagle looks into the very sun with open eyes and rejects as unnatural such of its offspring as will not or cannot do so. The eagle can endure very long fasting which is an analogy, it would seem, to the vast national resources which are America's, for although war encircles us our reservoirs are full for many days.

The scream of the eagle is rarely heard. Its clarion note is that of self-defense, for when startled from its eyrie by the approach of those who threaten to invade its sacred quietude the eagle rises, calling to its mate in harsh, alarming tones, replied to never far away. Its flight is most majestic and is accomplished with easy and deliberate motions. According to Audubon it can then ascend until it disappears from view, and from the greatest height descend upon its quarry with a rapidity which cannot be followed by the eye: thus liberty, once on the wing, sustains its flight by means of its own buoyancy and circles the breeze at home in freedom's own free element — descending from her height to attack and vanquish every foe.

Not a bird of carrion, even when in a state of absolute want, the eagle does not prey upon small birds, thus the true analogy that other small and independent countries are safe against American aggression. As Shakespeare says most beautifully,

"The Eagle suffers little birds to sing." *

Many more are the analogies of America to her eagle guardian on the Arms and Seal which could be stated — but these Scriptural indications, together with the natural habits of this noble bird which have been stated seem sufficient to signify our heraldic right to it and that it is most appropriate, most meaningful, and most significant to us of America. The Lectern of Truth: his beak, his breast, his talons are fully occupied, and his wings are used to service. Small wonder, then, that on our seal the eagle as well as the crest stands alone against the background, requiring no support: there they are, "in the clear."

Now note the escutcheon, or shield. From the earliest times the shield has been the most honored of defensive arms and although in modern times its distinctive use has all but passed away, yet its deep significance has continued to remain among all peoples as the emblem of supreme protection. Embellished with emblems up through history, shields have a remarkable story of their own; and you who are acquainted with the Scriptures will immediately realize how they would be sorely robbed were the glowing similes to shields withdrawn.

"Who is like unto thee O people saved by the Lord — the *Shield* of thy help." (Deut. 33: 29.) In Scripture God is often called the *Shield* of His people. "I am thy *Shield*," He says to Abraham (Gen. 15: 1), "I will protect and defend thee." The Psalmist says: "Thou Lord wilt bless the righteous; with favor wilt thou compass him as with a shield." (Psalm 5: 12.) At least

* Titus Andronicus, Act IV, Scene 1.

sixteen times the Lord is called the Shield of His chosen people. It is *this* Shield only that in the deeper, more interior sense, the self-reliant eagle needs in order to guard its offspring. Symbolically speaking, it is this — the Shield of *faith* (Eph. 6: 16), that makes the way of the eagle in the air so wonderful (Prov. 30: 19).

You will recall that in Barton's own explanation of the shield that "it is composed of chief and pale, the two most honorable ordinaries . . . thirteen pieces paly represent the several states of the Union, all joined in one solid compact, entire, supporting a chief, which unites the whole and represents Congress . . . borne on the breast of the American Eagle, without any other supporters, to denote that the United States of America ought to rely on their own virtue."

And here we are introduced to something of vast significance to us as the children of Manasseh. It is the number *thirteen!* To the student of arithmography or number writing, and likewise to the chronologist, it is of much importance; but that is a separate story — one which should be told again, and which will appear in DESTINY soon. Let it be noted here, though, how inescapable the number 13 is from this people. It is the number of their tribe in Israel, and no nation on earth is so marked with this number as the United States of America! Admitted that the number 13 is stamped upon our heraldry merely because our Revolutionary forefathers wished to symbolize the number of colonies that united in disuniting from Ephraim, but let us not overlook the fact that it is stamped thereon far more significantly than they ever intended. There are only three references in the law to this number, but the number of sets of 13 appearing on our seal are amazing. From its spell America will never emerge. It was ours — Manasseh's — from the beginning, and was born with us again as a nation; so that in these latter days it floats above us on the flag and decks our coat of arms, our crest, and the reverse side of the seal as well: constantly indicating with these impressive repetitions, together with its many occurrences in our history, who we are and what we are going to do. Indeed, the seal's designers wrought much wiser than they knew.

See the scroll, and the national motto: "E Pluribus Unum" — *One Out of Many.* It is a central text of Christianity. As to its origin from the standpoint of American usage, and hence the exact derivation therefore, Admiral Preble in his *History of the American Flag* remarks as follows:

"The question from whence our fathers derived the Motto, '*E Pluribus Unum,*' is often asked but has never been satisfactorily answered. The motto of the 'Spectator' for August 26, 1711, is 'Exempta Jurat E Pluribus Una' which is the earliest use of it I have found."

When first used in the report of a Committee to Congress it was a phrase evidently too familiar or too plain to need explanation or authority. It is to be found on the title page of the *Gentleman's Magazine* in 1731, and in almost the same form in a seldom noticed poem of Virgil's; but from these and other notes as collected by the Admiral we may infer that it was well known at the time and was readily grasped by the public sentiment of the day.

But there is a nobler derivation, one which may have run somewhere in the minds of the designers. As we have seen, they were deeply impressed with the heraldry of Scriptural symbolism, and from whatever immediate source its Latin wording came from, it seems plausible that a higher power controlled its ultimate selection and disposed the minds of this people to receive it almost as a birthright. Reference is, of course, made to several of the most noted passages in the Bible, where almost the exact phraseology is used. One is particularly remarkable, not only for its use of the expression, but from the Anglo-Saxon-Israel sentiment, and from its reference likewise to the stars of heaven so beautifully chosen for our crest. It is in the Epistle of Paul to the Hebrews, chapter 9: 8, 12, 21 verses:

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for the city which hath foundations, whose builder and maker is God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. *Therefore sprang there even of one* [and him as good as dead] *so many as the stars of the sky in multitude.* . . . By faith Jacob when he was dying, blessed both the sons of Joseph!"

In the above passage St. Paul informs us from whom "the many" who form his posterity, as from "one," under the councils of a greater "One" are all descended; and to make the reference clearer, he brings Ephraim and Manasseh — the sons of Joseph — into the promise by a special mention. And you will recall that in blessing both the sons of Joseph, the dying patriarch Israel so blessed these children that of Manasseh should become the *one great people,* and of Ephraim the "multitude of nations." (Gen. 48: 17–20.)

Again, St. Paul — writing to the Corinthians — uses the remarkable expression, "For we being many are one body" (Chapter 10, verse 7); and still further to the Romans, *referring to "the new covenant with lost Israel,"* he says, "so we being many are one body in Christ, and every one members one of another."

No more perfect symbol of Union can exist than this, and there is none more appropriate to a Christian people, of Hebrew descent, and identified with the "olive-branched" Manasseh.

Again, the number 13 appears as the number of letters in the motto: "E Pluribus Unum"!

The olive branch! From whence came this upon the seal of our nation? It is also our national flower, for there is the finality of the voice of heraldry in these premises* and there could not be found in the whole botanic kingdom a plant more suitable for recognition as the national one of the United States than the olive, which means peace!

It is a beautiful analogy, for although the *thirteen* arrows in the eagle's left talon represent war, take note that the American Eagle offers peace in its right talon. This putting of the olive branch in the right talon of the eagle, and the arrows in the left, plainly illustrates the Divine command given to the Israelites, as we find in Deuteronomy 20: 10–12: "When thou comest nigh unto a city to fight against it, then proclaim peace unto it . . . and if it will make no peace with thee, then thou shalt besiege it." It is in accord with the divine precept for Israel.

And note these Scriptures! "The Lord called thy name, a green olive tree, fair (*i.e., decked with flowers*) and of goodly fruit." (Jer. 11: 16.) "Thy children like olive-plants round about thy table." (Ps. 128: 3.) "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." (Gen. 49: 22.) This latter reference will be recognized by the astute identity

* The national flower of England is the *rose,* because it is upon the Arms of Britain; similarly, the national flower of Scotland is the *thistle;* while Ireland's is the *shamrock.* In other words, these nations do not have to "choose" a national flower in that *heraldry has selected it.*

student as the way Manasseh separated from Ephraim.

Concerning the bundle of arrows, they are preëminently an American weapon, for the aborigines of our continent were universally armed with this deadly shaft, using it with unerring precision. It is thus peculiarly appropriate as the symbol of our war power.

But the weapon is still more intimately connected with our much older traditions and history; further back even than the Anglo-Saxon history of our race, the bow and arrow was distinctively *our* weapon. It was a species of arms as familiar to Manasseh as it was to his father Joseph, for we read that "The sons of Reuben, and the Gadites, and the half tribe of Manasseh, of valiant men, men able to bear buckler and sword, *and to shoot with bow*, and *skilful in war*, were four and forty thousand seven hundred and three score, that went out to war." (I Chron. 5:18.) And again, to us as intimately connected with our ancestral tribe, the house of Joseph, the bow and arrow have peculiar import. In his blessing of Joseph, our father Jacob expressly says that "the archers have sorely grieved him — and shot at him, and hated him; but his *bow* abode in strength, and the *arms* of his hands were made strong by the hands of the mighty God of Jacob." (Gen. 49: 23, 24.)

The Bible is full of references to arrows, and sharp and piercing, they are made ever ready for the persecutors of God's people. Thus as Americans, as Anglo-Saxons, as sons of Manasseh — descendants of the thirteenth tribe of thirteen-tribed Israel, as Sons of Joseph; yes, and loftier yet, as sons too of the living God, the arrows in the eagle's grasp are rightly borne as emblematic of the war power of this people in the latter days.

Thus, considering the Arms as a whole, simplicity is the most apparent feature, and the perfect harmony is as striking as it is beautiful. Its appropriateness, both as a whole and in each of its several parts, is apparent. No more fitting emblem for the emergence of freedom could have been selected. In color, too, recall Genesis 37: 3, "Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colors." The tinctures too upon our Arms bespeak our heritage, but encompass considerable detail and so will not be included here. But even at this point it would seem that we could say of our national Arms, to use a phrase from Addison: "And nightly to the listening earth, repeats the story of her birth!"

But there is more to consider! Above the eagle is the crest, which in heraldry is an ornament for the head. The American crest, however, instead of being a repetition of the stars said to have been originally suggested for emplacement upon the chief, are raised to a more symbolic place — often objected to by those who, though well versed in ancient and personal heraldry, do not seem imbued with its inner spirit to capture the purer symbolism as introduced in the "Novus Ordo Seclorum." T. C. Lukens, a Philadelphian, objected to this in a letter to Admiral Preble and called it an armoristic lapse. He said,

> "They are instead only approximately a crest, but are not a crest, except through great latitude in the use of the term, because they could not be tangibly represented as in nature and attached to the top of a helmet. Theoretically, the crest must be something possible to be represented in an apparent solidity in carved or stamped work, which being affixed to the helmet can also be reasonably represented as resting upon the top of the shield."

But the Bible, which is a volume of the very loftiest symbolism, freely employs this perfectly natural emblem. For instance, that "great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." (Rev. 12: 1.)*

Stars! They have been used from the boyhood days of Israel's children in identification†; from of old they have fought for Israel against her foes, as for Joshua at Beth-horon; they have always been leaders (as to the Magi) rather than followers, except when led by the Leader Himself, "whom" — we are not to forget — "made the Stars also." (Gen. 1: 16.)

Likewise the glory, "And the glory of the Lord shone round about them." (Luke 2: 9.) And the cloud, "The cloud of the Lord was upon them," . . . "for a covering." (Num. 10: 34; Psalm 105: 39.) It has this deep significance of covering and protecting, and is likewise significant of the presence of Jehovah (Num. 16: 42; Ex. 24: 16; 34: 5; 40: 38). It guided those but just escaped from bondage (Ex. 13: 21), sheltered them from the heat of the desert (Psalm 105: 39; Lam. 2: 10), stood between them and their enemies (Ex. 14: 19, 20), and by its motions directed their wanderings and their camps (Num. 9: 17), and upon special occasions the cloud was broken by the glory of God appearing in it (Ex. 16: 10).

Stars . . . the glory . . . the cloud — yes, this entire crest with its beautiful constellation adds further identification upon our seal to the Israel identity of the United States of America.

Glorious in its imagery, the face of our Seal has sanctioned all our important acts. Its true symbology has only slowly come to light, because "blindness in part is happened to Israel," but the time is near now when *all* Americans will recognize the fact of their identity, and what is involved therein.

How rich it is in its teachings. The emblazonry on our seal is, of course, an outline only of the story of America, but what a tremendous one. And concerning the stars again, the same outline is given there, too — the outline of the history and destiny of Israel as told in the Bible is witnessed in the pictorial star groupings on the great vault of the heavens; but that is still another story‡ and we must continue, for there is yet more to be observed on our seal.

It was news of no mean significance to Israel students when, in 1935, there came the press announcement that both the obverse *and reverse* of the seal were to appear on a new issue of one dollar bills. Why or how this decision was reached was not explained, but keen Bible students were quick to realize that chronologically the time had come — pointing out that it had been exactly 153 (the number of the elect) years from the adoption of the seal.§

Mystery had certainly attached itself to the concealment or non-use of the reverse of our national seal during the previous 153 years since 1782. Time and again Congress had made provision for the cutting of the die and the use of the reverse, but it was not done; something had always prevented it. The history of this matter, curiously enough, is to be found in a brochure published by the Department of State in 1909 and in two volumes published in 1897 by Prof. C. A. L. Totten of Yale, one of the most ardent exponents of Israel truth. Right here, let me pause to pay credit to both the history of the seal as published by the Department of State and to Professor Totten's exhaustive works on this subject, in which many

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* See *Study in Revelation*, page 168 for the Israelitish significance of this reference.

† See "The Story of Old Glory" in DESTINY for July, 1942.

‡ Coming in DESTINY for December.

§ See "The Kingdom of God on Earth is being Established!" by W. C. Nabors, DESTINY for June, 1940; also, *Study in Revelation*, page 213.

of the facts presented here are recorded. And it will, I believe, be of interest to DESTINY readers to know that in our editorial library here at Destiny Publishers one of our most valued possessions is the entire private library of the late Professor Totten, which was presented to us by Mr. V. M. Tyler, trustee of the Totten Memorial Association.

Now it may startle some people to know that the Department of State of the United States Government actually acknowledged its indebtedness to this champion of the Israel identity. Lest there be any doubt of that, here is the preface of the Department of State's brochure:

"To the Honorable Philander C. Knox, Secretary of State.

Sir: In 1892, when I was serving in your Department, by direction of Secretary James G. Blaine, I prepared an historical sketch of the seal of the United States, entitled 'The Seal of the United States: How it was Developed and Adopted,' which the Department printed. It was prepared in a given time and was meagre; and since it appeared I have gathered additional information concerning the history of the seal, which I now have the honor to offer the Department, the edition of the monograph of 1892 being exhausted.

"In 1897 Mr. Charles A. L. Totten published his two-volume work in New Haven, 'Our Inheritance in the Great Seal of Manasseh, the United States of America; Its History and Heraldry; and its Signification unto the "Great People" thus Sealed'; and I take pleasure in acknowledging my indebtedness to Mr. Totten's book for much valuable information concerning the seal.

"I have the honor to be, Sir,
Your obedient servant,
GAILLARD HUNT

Library of Congress, April 30, 1909."

In this brochure, published by the Department of State, the story of the seal is briefly told. Therein is described the suggestion of Franklin, that of Jefferson, both of which have already been quoted here. Both, as well as the design finally adopted, throw a strong light on the reverent attitude of the Fathers toward this new political power then taking place in the world. And you will have noted that the *Israel* motif came as natural to them as breathing. Furthermore, you will recall that there doesn't seem to have been any discussion concerning the reverse, and that when the obverse side was cut that although the law provided for the cutting of the reverse also, this was not done.

An Act of Congress had plainly recognized the hand of God in the foundation of our nation, but it took a long time for another such plain recognition. In 1882, public interest had been renewed in the cutting of the reverse, and to quote again from the Department of State's brochure:

"C. A. L. Totten, then a first lieutenant in the Army, called the attention of the Treasury Department to the fact that the reverse had never been cut, suggesting that the time was appropriate for placing it upon a medal or coin. This met with the approval of the Department, so far as a medal was concerned, and under the supervision of Hon. A. Louden Snowden, then Director of the Mint at Philadelphia, a medal was struck in commemoration of the centennial anniversary of the adoption of the seal."

Here again the champion of Israel's identity with America was in contact with the government. But, upon this, it was discovered that under Daniel Webster's administration of the Department of State, some liberties had been taken with the seal. The stars above the eagle's head had been changed and put about the eagle's neck. The olive branch had sixteen leaves and no fruits. Liberties had been taken with the law which required *thirteen* arrows in the eagle's talon. The agitation resulting from this discovery caused Secretary of State Frelinghuysen, in January, 1883, to ask Congress for an appropriation for cutting dies for a new seal. He observed to Congress that the seal in use did not conform with the original design as prescribed by law in 1782 and that "the reverse of the seal has never been engraved by the Government."

Congress appropriated the funds for "the obverse and reverse of the seal of the United States." But still the reverse was not cut. Three eminent gentlemen were called by the government to consult about "obverse and reverse," and they all with one consent advised against cutting the reverse of the seal.

One of these gentlemen, Prof. Charles Eliot Norton of Harvard, said: "As to the reverse — it can hardly (however artistically treated by the designer) look otherwise than as a dull emblem of a masonic fraternity."

Another of the gentlemen, Justin Winsor, an eminent historical scholar, agreed with Professor Norton and said: "If it can be kept in the dark as it seems to have been kept, why not keep it so?"

The third gentleman, William H. Whitmore, learned genealogist and authority on heraldry, said of the reverse: "It is a thankless task to arrange it — use it as little as possible."

And so, Theodore F. Dwight, Chief of the Bureau of Rolls and Library of the Department of State, who had the supervision of cutting dies for the new seal, decided that "For the present purposes we shall not order the reverse."

Seven times was the reverse denied and rejected! Look at this record. The act of 1782 ordered obverse and reverse, and was ignored. The act of 1789 did the same, yet no reverse was cut. When the new seal of 1841 was made, the reverse was still ignored. In 1883, after the designs were drawn, the reverse was definitely excluded. The act of 1884 specified "obverse and reverse"; the opinions of three gentlemen prevented it. At the World's Columbian Exposition held at Chicago in 1892, the State Department prepared large pictorial emblazonments of both obverse and reverse — but the reverse was never hung. In 1902, when John Hay was Secretary of State, a new seal was cut, and the reverse was not even mentioned. But then, precisely 153 years after its adoption — as has been shown — its reverse began being used in a public and national way.

But Israel people long ago noticed the pyramid upon our national seal as connecting us with the people of destiny from the East whose earlier course is chronicled and whose later course is prophesied in the Scriptures. They did not fail to study the significance of the Great Pyramid; and do not fail to notice that now the eyes of the world are turned, by means of events, to the land of the olive — Palestine; and toward the land of the pyramid — Egypt. And the Great Pyramid has in recent years become known to multitudes. You will have taken notice that on our seal is depicted the same unfinished pyramid: lacking still the capstone. It is symbolic of the building race, and that the building is not yet finished. But the time is nearly here now when it will be — and the further symbolism is that it will find completion only when the suspended capstone, or cornerstone — more properly, the *chief cornerstone* — descends thereon.*

In summation, even though risking some repetition, The Story of the Seal cannot be stated more succinctly, nor more eloquently, than in these few paragraphs selected from "Israel Arrives in America," which appeared in DESTINY for April, 1938:

"When the moment came to choose the design of the Great Seal of the United States,

* Attention is called to "The Challenge of the Great Pyramid" in DESTINY for October; and to "The United States of America in Pyramid Prophecy," contained in this issue.

Benjamin Franklin, Thomas Jefferson and John Adams were chosen for the committee. I think it is one of the most remarkable passages in our history that both Franklin and Jefferson — *professedly freethinkers* — proposed designs having to do with Israel; Franklin proposing Israel being led by a pillar of cloud by day and a pillar of fire by night. . . .

"And then look at the Seal which finally evolved. What do you find on it? On the obverse side you find the Eagle with thirteen stars above its head, thirteen letters in the motto which flutters on a scroll from its beak, thirteen paleways in the shield on its breast, in its right talon an olive branch with thirteen leaves and thirteen fruits, in its left talon thirteen arrows fledged with thirteen feathers. Here are seven sets of thirteens on one side of our Great Seal. I will say it for the benefit of the superstitious that thirteen is the lucky number of the United States, and has been so all down its history. And thirteen was the number of the Tribes of Israel. And the thirteenth Tribe of Israel was Manasseh, whose name means "forgetfulness," and if there has ever been a people forgetful of all its past, it is this last, this thirteenth, this Manasseh-Israel people in the United States.

"Look at our Great Seal again. Whence do we get the Olive as our national flower? It is the sign of Israel everywhere throughout the Scriptures. Turn to the reverse side — you see "a pyramid unfinished." What is a Pyramid doing in the United States of America? We thought Pyramids belonged to Egypt. Well, here on the Great Seal of the United States is a Pyramid of thirteen courses of masonry, and above it, floating in the Glory and having emblazoned on it the All-Seeing Eye, is the capstone of the Pyramid which was never set — "the chief cornerstone" spoken of by Our Lord as the stone which the builders rejected. That headstone of the corner, the apex stone, was never set on the Great Pyramid of Egypt, it has not yet been set on our national pyramid — but it hovers there on our Great Seal, it floats there in the Glory, as if awaiting the moment when it shall descend to complete our national structure with a divine completion. A Pyramid on the United States Government Seal? It should occasion no surprise. It was the genius of the ancestors of Israel that built the Great Pyramid, and set therein its mathematical confirmation of divine truth for a scientific generation to read. The Pyramid and the Olive, the stone which the builders rejected and the All-Seeing Eye, the effulgent rays of the Divine Glory, and through it all the number thirteen — my friend, *a Bible-reading shepherd in the desert of Mesopotamia, who had never heard of the United States, would say on seeing our national emblems, "Surely this is the people Israel!"*

And all this came about without knowledge, without intent, on the part of the statesmen who designed it. Truly, it is a most remarkable circumstance. But Israel must be Israel wherever her sons abide.

Thus it is that on the Seal of the United States of America our true national origin and destiny is revealed. And this last-formed of God's free peoples now have — in conformity with the great plan of God — one of Israel's greatest tasks to do toward the goal of that plan: for the kingdoms of this world *must* become the Kingdom of our Lord and of His Christ! And when this goal is attained, when the full Glory of the Lord overshadows America, it will be the climax indeed of the transition from our one national motto — "Annuit Coeptis," *He hath prospered our beginnings* — to the "Novus Ordo Seclorum," the *New Order of the Ages;* and this transition will by its very nature incorporate, as well, such obedience to Jesus' statement in His second clause concerning the greatest of the commandments, "Thou Shalt Love Thy Neighbor as Thyself," as to imbue in the hearts of Americans a new realization and reality to the motto which flutters from the beak of the American Eagle: "E Pluribus Unum" — *One Out of Many!*

For *that* is the Story of the Seal, and of its loud and lofty teachings to the present generation!

The Rainbow

NOAH recognized in the rainbow, given as a sign by God, a promise that the earth would never again be destroyed by the waters of a flood: and in that sign, the certainty of the fulfillment of that promise. This was because no rainbow had ever appeared before the Deluge and until the conditions of heaven and earth had changed such an appearance was impossible. The great watery expanse above the firmament was no more; and rain now, instead of a mist, watered the earth and the rays of the sun that were previously obscured behind the watery expanse could now shine through — the first sun shower ever witnessed by man.

Professor J. B. Dimbleby, editor of *All Past Time* and premier chronologist to the British Chronological and Astronomical Association, and who first calculated all the eclipses and transits, wrote in 1887 on the rainbow seen by Noah: "Much has been written by some men to the effect that as the rainbow is a natural phenomenon it cannot be regarded as unknown to the antediluvians. Hence that it could not be a sign of a covenant between God and man that the waters shall no more become a flood to destroy all flesh.

"To deal with the above skeptical statement, let us go a little deeper into science. We read of the flood and the rainbow in Genesis 8 and 9. We are told that Noah went into the ark, and the rain began on the 17th of the 2nd month; and from the fifth chapter of Genesis we find that the flood was in 1656. The date as one of the *lunar* year, which has 354 days, is 11 less than the solar period, which has 365 plus days. If therefore we divide 1656 by 7 (the number of years which the observance of weeks of seven days produces by bringing the same dates round again upon the same dates of the week) we find that 1656 was the fifth of the cycle of seven. Hence these 11 days in the fifth year make the 17th of the 2nd month, or the Biblical date of the flood to be the first day of the new solar year — 23rd of September when the sun crosses the line at the autumnal equinox, which was always the beginning of the Biblical solar year. The fruits of the earth were then ready, and Noah doubtless stored the ark with them at this most suitable time of the year. We also find that Noah was 365 days, or a solar year, in the ark. Therefore when he came out it was the most suitable period of the year for seeing the rainbow. It could then be in its largest and handsomest form, according to the present constitution of the world.

"That there were some alterations in the constitution of the world, and most probably in the atmosphere, is an opinion held by many men. The opinion is grounded on the fact that after the flood patriarchal lives dwindled down speedily to 400, 300 and 120 years, as will be seen by comparing the lives of the post-diluvian patriarchs, given in Genesis 11, with the antediluvian patriarchs given in Genesis 5. The atmosphere seems to have become more humid. Instead of "a mist or dew, from the earth, watering the ground," vegetation is now reared by rain. There is therefore sufficient evidence to allow the conclusion that there was no rainbow before the flood.

"That the years of the patriarchs were precisely those mentioned in Genesis 5 and 11 is conclusively shown by the application of astronomy to the measure of time, because we find that the years given are required by the periods of the eclipses and transits as we now see them."

Thanks Be To God

By C. R. DICKEY

THANKSGIVING DAY as an annual religious festival is specifically an American custom. The earliest thanksgiving in the United States was kept by the Pilgrim Fathers at Plymouth in 1621, after the gathering of the first harvest, when Governor Bradley made provision for a day of thanksgiving and prayer. The celebration was repeated often during that and the ensuing century.

Congress recommended days of thanksgiving annually during the Revolution, and in 1784 for a return of peace. Washington issued a proclamation of the same import in 1789, after the adoption of the Constitution, and in 1795 he appointed another Thanksgiving Day for the general benefits and welfare of the nation. President Madison appointed a similar day in 1815. Since 1863 every President has issued each year a Thanksgiving Proclamation.

While Thanksgiving Day as a religious ceremony is celebrated nowhere else in the world as it is in the United States, it did not have its beginning among the New England colonists. It did originate, however, with their ancestors of ancient times, whose history is preserved for us in the Old Testament, and whose spirit and customs are significantly reflected to this day in the noblest national rites and traditions of the American people.

In their early history offerings for thanksgiving were a regular feature of worship among the Hebrews, and instructions pertaining to the rituals of thanksgiving observance are contained in Leviticus 7: 12–15 and 22: 29–30. A call to thanksgiving followed almost every demonstration of God's presence in the midst of Israel. A notable example is King David's Thanksgiving Proclamation in I Chronicles 16. The proclamation and the great celebration which followed were occasioned by the return of the Ark of the Covenant to the city of David. Let us start with the story in Chapter 15, in order to feel the contagion of Israel's religious fervor when at its highest and best.

"David gathered all Israel together to Jerusalem, to bring up the Ark of the Lord unto his place which he had prepared for it. . . . And David called for Zadok and Abiathar the priests . . . and said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the Ark of the Lord God of Israel unto the place that I have prepared for it. *For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order.* So the priests and the Levites sanctified themselves to bring up the Ark of the Lord God of Israel. And the children of the Levites bare the Ark of God upon their shoulders with the staves thereon, *as Moses commanded according to the word of the Lord.* . . .

"So David, and the elders of Israel, and the captains over thousands, went to bring up the Ark of the Covenant of the Lord out of the house of Obededom with joy. . . . David was clothed with a robe of fine linen, and all the Levites that bare the Ark, and the singers, and Chenaniah the master of the song with the singers. . . . Thus all Israel brought up the Ark of the Covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps. . . . So they brought up the Ark of God, and set it in the midst of the tent that David had pitched for it."

The foregoing Scripture states the circumstances leading up to the memorable Thanksgiving Day. The Ark of the Covenant which enshrined the Shekinah Glory was the most sacred object in the tabernacle and symbolized the very presence of God among His covenant people. It had been captured in a war with the Philistines; its loss had caused the Israelites no end of worry and trouble; consequently, its safe return to the sanctuary was the source of extraordinary rejoicing. Israel's king and his subjects felt that once again God was with them and for them in this manifestation of His power.

Next let us examine the ceremony itself. "They offered burnt sacrifices and peace offerings before God. When David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the Lord. . . . And he appointed certain of the Levites to minister before the Ark of the Lord, and to record, and to thank and praise the Lord God of Israel."

Music too was an essential part of the program. David wrote the following thanksgiving psalm especially for the occasion, and on that day delivered it into the hand of Asaph to be used in the service of worship:

"Give thanks unto the Lord, call upon His name, make known His deeds among the people. Sing unto Him, sing psalms unto Him, talk ye of all His wondrous works. Glory ye in His holy name: let the heart of them rejoice that seek the Lord. Seek the Lord and His strength, seek His face continually. Remember His marvelous works that He hath done, His wonders, and the judgments of His mouth; O ye seed of Israel His servant, ye children of Jacob, His chosen ones. He is the Lord our God; His judgments are in all the earth.

"Be ye mindful always of His covenant; the word which He commanded to a thousand generations; even of the covenant which He made with Abraham, and of His oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance; when ye were but few, even a few, and strangers in it. And when they went from nation to nation, and from one kingdom to another people; He suffered no man to do them wrong: yea, He reproved kings for their sakes, saying, Touch not mine anointed, and do my prophets no harm.

"Sing unto the Lord, all the earth; show forth from day to day His salvation. Declare His glory among the heathen; His marvelous works among all nations. For great is the Lord, and greatly to be praised: He also is to be feared above all gods. For all the gods of the people are idols: but the Lord made the heavens. Glory and honour are in His presence; strength and gladness are in His place.

"Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto His name: bring an offering, and come before Him: worship the Lord in the beauty of holiness. Fear before Him, all the earth: the world also shall be stable, that it be not moved. Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The Lord reigneth! Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein. Then shall the trees of the wood sing out at the presence of the Lord, because He cometh to judge the earth.

"O give thanks unto the Lord; for He is good; for His mercy endureth forever. And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to Thy holy name, and glory in Thy praise. Blessed be the Lord God of Israel forever and ever. And all the people said, Amen, and praised the Lord."

Remove that psalm from its ancient setting of three thousand years ago and

you have a perfect thanksgiving hymn for the citizens of America in this present year of our Lord. In fact, ministers, priests and rabbis from both the liberal and conservative wings of churches and synagogues use it frequently in our National Thanksgiving services, with sincere appreciation of its beauty, its timeliness and its effective presentation of the means by which man can exercise himself unto godliness. No modern poet, preacher or king could possibly write anything more appropriate for our own generation.

Note particularly the verbs which the psalmist used: "*Give thanks* to the Lord. *Sing* unto Him and *talk* of His wondrous works. *Seek Him* and *glory* in His name. *Remember* His marvelous works; *be mindful* always of the covenant with Abraham. *Declare* His glory among the heathen. *Give* unto the Lord glory and strength. *Bring an offering* and *worship Him* in the beauty of holiness. *Let men say* among the nations, *The Lord reigneth!*"

So eager was the poet-prophet to reach the culmination of his "Vision of the world, and all the wonder that would be," that he swept on to the grand millennial climax without taking time to mention the brief period of the Lord's First Advent, with its swiftly moving tragedies and triumphs. He calls upon the sea, the fields and the trees of the forests to sing and rejoice at the presence of the King of kings who comes to judge the earth. The inspiring song ends most fittingly with the plea — "Save us, O God of our salvation," and with a fervent note of praise — "Blessed be the Lord God of Israel forever and ever."

* * *

Not all of us practice these admonitions of David, but there are few who would not subscribe to them as setting forth the things we ought to do. Yet how does it happen that a festival psalm written for a people in the distant past finds such a response in our hearts today? Do we never wonder why we seem to be so akin to that peculiar Bible people of remote antiquity? or why we, in our most exalted moments, are so like them in their hours of transforming spiritual experiences? Such strikingly similar characteristics do not just happen; they evolve from heredity and not by accident. Surely unprejudiced, thinking men and women must acknowledge that these inborn similarities bear unmistakable evidence that we are the posterity of the Biblical Covenant Race, with the same racial traits, the same religious aspirations, the same basic laws and national customs, and the same divine leadership.

We claim without hesitation to be the people of the New Covenant in Christ Jesus. Why then, in the interest of truth and common sense, do we not see that the New Covenant was made with the Old Covenant Race for the very purpose of perpetuating the terms of the compacts which God made with Abraham and David? (See Jer. 31: 27–37 and 33: 14–26.) That fact alone should lead any open-minded student to see clearly the consanguinity existing between Israel of the Old Testament and Christian nations of the New Testament era.

* * *

A decided change in attitude toward Thanksgiving Day has been in evidence since the beginning of economic tribulation in 1929. Up to that period material prosperity was America's chief pride and glory. As a result, in our national solemn assemblies, we prayed like the Pharisee whom Jesus contrasted with the publican: Lord, we thank Thee that we are not as other nations. What we thought was gratitude for national blessings was often only a selfish pride in national achievements which tended to disparage other peoples. We had not learned "that it never can be well with any of us till it is well with all of us." The trend of the change is apparent in an editorial written in 1932 by William H. Leach:

"I am thankful that the much overdue economic reaction finally came upon us. America had been living economically in a fool's paradise. She had forgotten the old law of the swinging pendulum. She had laughed at the Biblical injunction that where there is no vision the people perish. Proud of her achievements and wealth she had put on the 'high hat' to all the world. Thank God that is changed.

"I am thankful for the good things which have already come out of this depression. It has revealed political corruption which never would have been revealed if so-called prosperity had continued. Shrinking city, state and federal funds spurred people on to learn what was done with the good money they paid to maintain the affairs of state. In many parts of the country dishonesty in public offices has been revealed. Thank God for that.

"I am thankful that, in so many instances, Christianity has proven helpful in adjusting the life of individuals to economic and moral facts. There are a lot of things in conventional religion which do not count in a crisis. But real religion comes to the fore. The fact that so many people have faced loss of their wealth with unimpaired spirits is a marvelous revelation of the genuineness of Christian experience. Their own confessions of personal adjustment are most thrilling. Thank God for that."

A year ago at this season we were praying: Lord, we thank Thee that we are not at war like other nations. Soon that prayer died on our lips and America, surprised and stunned, launched out still deeper into the valley of sorrows. And now what shall we pray? Can we honestly feel thankful and express gratitude in a world at war? George A. Buttrick, in *Jesus Came Preaching*, tells this little incident which may start our thoughts in the right direction:

"One of the best of many good stories told about Doctor A. J. Stalker is of his prayer on a Sunday morning when the weather was enough to try a saint. His congregation knew his sincerity, and knew how constant and genuine was his gratitude for temporal mercies as well as for spiritual gifts. But how could he offer any thanks for daily cheer on such a day? There were inches of slushy snow underfoot and a persistent drizzle everywhere else. Would he do the formal thing in his prayer? Would he, for once, say what he did not feel? He began to pray in an utterly honest voice: 'O Lord, we thank Thee that it is not always as bad as this'; and with that he continued as honestly, until his people were lifted above their rainy gloom into a rapture of gratitude."

At least we can begin by giving thanks for the assurance of Jesus and the prophets that it will not always be as bad as this. We know from the sure Word of pophecy that the Prince of Peace will come; that the time is at hand when there will be no more wars, no dying, no sorrow, no tears. And while waiting and watching for that great Day of the Lord, we can follow the pattern of his life in Judea. The words, "Father, I thank Thee," were ever upon his lips; even on the night of betrayal, "He took the cup and gave thanks." He knew the suffering that cup held for him; but knowing too the life it held for mankind, he joyfully endured the cross that was set before him. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." (Rom. 5: 1–5.)

It is recorded in II Maccabees 2: 1–8, that Jeremiah left a document of pophetic import regarding the Ark of the Covenant. The momentous account is so closely related to the matter in hand that we quote in full:

"It is also found in the records, that Jeremy (Jeremiah) the prophet commanded them that were carried away to take of the fire, as it hath been signified: and how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments. And with other such speeches exhorted he them, that the law should not depart from their hearts. It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the Ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God. And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the Ark, and the altar of incense, and so stopped the door, And some of those that followed him came to mark the way, but they could not find it. Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather His people again together, and receive them unto mercy. Then shall the Lord show them these things, and the glory of the Lord shall appear, and the cloud also, as it was showed under Moses, and as when Solomon desired that the place might be honorably sanctified."

Ezekiel, in his eighth, tenth and eleventh chapters, tells us that the Shekinah Glory departed from the cherubim of the Ark in the Temple during the sixth year of Zedekiah's reign, or five years before the destruction of the Temple by the Babylonian army. From the record in Maccabees we learn that Jeremiah rescued the Ark, when Jerusalem fell to Nebuchadnezzar, and hid it in Mount Nebo. Furthermore, Jeremiah declared that in a specified future time the Ark, and other sacred articles hidden with it, would be found. "As for that place, it shall be unknown — *until* — the time that God gather His people *again* together, and receive them unto mercy." The language is plain and should be readily understood by our generation: it refers to a distant future time, following the captivities and dispersions of Israel and Judah, when they would be regathered by the mercy of God into a Commonwealth of Nations and a Great Republic as outlined in Genesis 48. "*Then* shall the Lord show them these things" — that is, the things which Jeremiah hid — "and the glory of the Lord shall appear, and the cloud also, as it was showed under Moses."

Are these treasures from Jerusalem's Temple still hidden behind the secret door of the cave in Mount Nebo? Probably not. When one considers Jeremiah's conscientiousness and thoroughness, he feels reasonably certain that Jeremiah carried those sacred treasures right along with him when he moved from Egypt to Ireland seeking a place of safety for Zedekiah's daughter, the crown princess of David's royal line, who became Queen Tamar Tephi of Ireland.

Queen Tamar Tephi is buried at Tara, the ancient capital of Ireland and the mounds of Tara's ruins can still be seen in County Meath. The mound erected over this queen's burial place is still pointed out close to the site of the palace of the ancient Irish kings. At her request the great chest which they brought to the country is buried beside her. Many scholarly students of prophecy hold to the theory that the contents of this chest include the Ark of the Covenant and the earthen vessel containing the deeds of Jeremiah's patrimony referred to in Jeremiah 32: 14. As Adam Rutherford points out in *Anglo-Saxon Israel*, page 62: "It is remarkable that the Irish Government have granted archaeologists permission to excavate the palaces of Tara and also the various barrows there, except that of Tamar Tephi — they will not allow anyone to touch it. This is probably due to overruling Providence, for it is possible that it contains a great secret which God desires to keep hidden until His due time for it to be revealed."

A consideration of these facts leads one to believe that the Ark of the Covenant may be recovered once more and returned to its place of honor in the midst of God's people. If so, it will be a miraculous witness to the eternal truths and covenants of the Holy Word. When that great day comes a world-wide Thanksgiving Proclamation will be issued throughout Christendom. What a Thanksgiving Day that will be! What a time of rejoicing there will be when the Word of God is finally settled on earth as it is in heaven! At last the unbelievers, the skeptics and the scoffers will be silenced forever. The visible presence of God will then return to earth more gloriously than in the days of Moses, David and Solomon.

In Revelation 21, John portrays in vivid, colorful scenes the climax of this tremendous event toward which the whole creation moves:

"I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. . . . I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. The gates of it shall not be shut at all by day: for there shall be no night there. They shall bring the glory and honor of nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

Thanks be to God, who giveth us this victory through our Lord Jesus Christ!

Collecting Pearls

It is a mistaken idea to assume that all education, as a commodity, is the gift of the schools alone. The very contrary is true, for there are far more of the untrammeled facts to be found beyond the walls of the universities and schools than within them.

We are in no way speaking disparagingly of education, for it behooves everyone to secure all the information which education supplies, but at the same time let all remember that education is merely a means to the end and not the end, for understanding and knowledge do not come from books alone.

Only those who have escaped the conservative atmosphere to the free and open fields of knowledge find pearls of real price and collect these gems in quantities sufficient to truly enrich.

Nowhere is this so true as in the approach to an understanding of Scripture. Theological schools and seminaries have cast straightjackets of conservatism for their adherents which prevent those who are thus bound from reaching out and grasping the infinite truths that God in His wisdom has concealed in His Word for the seekers after Truth! "It is the glory of God to conceal a thing: but the honour of kings to search out a matter." (Prov. 25:2.)

Surely, it is time for Christians to leave the atmosphere of theological confusion and seek the prophets, letting them speak directly from His Word that there may come understanding and knowledge and that wisdom which is the gift of God. Thus only can the truth be made known, which truth will set men free.

The United States of America in Pyramid Prophecy

By HOWARD B. RAND

It is not without real historical and prophetical significance that we of the United States chose as the design on the reverse side of our Great Seal the unfinished Pyramid awaiting the placing of the suspended capstone and have inscribed upon the first course of the unfinished Pyramid the date 1776. For this is a date enshrined in the Great Pyramid by its builders, defining the beginning of the American epoch when the United States would be displaced from the British Commonwealth of nations and lay the foundation of a material civilization that would rely upon mass-production and consumption as the basis of its economic life and trade.

Not only is this date 1776 thus defined, but hidden in the retrospective datings of the Great Pyramid passage system are other important dates in the history of our nation.*

The general chronological scheme of the Great Pyramid is defined by projecting the line of the upper passage system downward until this line cuts the plane of the north face surface of the Pyramid, also projected downward. This intersection gives the date of the Autumnal Equinox of 4000 B.C. and the beginning of the history of the Adamic Race after the fall. Thus chronology, insofar as the human race is concerned, is thus indicated in the Great Pyramid as beginning at this intersection. The chronological line follows the upward inclination of the ascending passage and the Grand Gallery and is the Time Line of the Great Pyramid. Upon this line (one Pyramid inch to a year) are marked, in the Pyramid construction and passage system, events defining the activities of the building race. The history of this race, in line with the indicated events, have already been given in *The Challenge of the Great Pyramid* in the October issue of DESTINY.

In the general time-plan of the Great Pyramid's chronology the Race of this monument is portrayed as carrying on during a period of six working days, each day of which is 1,000 years in length. This working week of thousand-year days terminates on September 17, 2001 A.D., which terminal is defined in the Great Pyramid as 6,000 Pyramid inches from 4000 B.C. and exactly under the center of the Granite Leaf in the Ante Chamber on the inch-year scale.

On the inch-year scale the foot of the Great Step at the upper end of the Grand Gallery is defined as January 25, 1844 A.D., where the Chronological Time Line passes into the solid rock, later emerging through the floor of the First Low Passage on the inch-year dating of December 2, 1924, and, continuing upward, when under the center of the Granite Leaf we have the terminal date of the working week of 6,000 years.

From the intersection of the floor line of the First Low Passage to where the Time Line enters the north wall of the King's Chamber is 286.1 Pyramid inches. This Displacement Factor (286.1) is continuously found to be operating in various physical, spiritual and historical applications in such a manner as to witness to the work, Divinity, and atoning sacrifice of our Lord Jesus Christ, "by whom all things were created" and Who is the only true foundation upon which man can build.

Now a perpendicular to this Time Line from the entrance doorway of the First Low Passage defines the date of the beginning of this passage as August 4–5, 1914. This date is a common denominator between the two Pyramid time scales; *1*) the general scale of one inch to a year and *2*) the detailed scale of one inch to a month of 30 days.

Using August 4–5, 1914, as thus defined and from that point, in either direction, on the horizontal line at the level of the floor of the Ante Chamber and King's Chamber the inch-month scale applies. Going forward we are given important chronological detail regarding the length of World War I and the economic and international crises which have since arisen. Retrospectively, the Pyramid passage system defines the successive careers of Columbus, Copernicus, Galileo, Kepler and Newton as representative of the many epoch-making movements that originated in their time.

Consulting Plate 1 (*A Rebirth of Civilization*)† we find in the retrospective datings in the Great Pyramid on the inch-month scale that such a rebirth is clearly indicated in the activity of the men whose works are thus indicated. For the century and a half that elapsed between Columbus (1492) and Newton (1686) the barriers, which for many centuries had held creative thought and constructive action in bondage, began to be broken. Successive discoveries, during this period, pointed the way to the age of inductive science, and Newton's work removed the final barriers in the path of scientific progress.

But though these barriers were removed, yet with the inauguration of an industrial age men have been brought under the bondage of materialism. Due to the fact that the influence of the Anglo-Saxon race has been responsible for this materialistic development, and through their initiative have set the pace for the subordinate races to the detriment of the establishment of justice and equity in the earth, this race, through much tribulation, must work and sacrifice to clear the chaotic conditions, the direct result of their refusal to build in conformity with the spiritual requirements of the Kingdom.

In retrospection the inch-month scale of the Great Pyramid's chronological prophecy, the horizontal time-scale of the King's Chamber and Ante Chamber symbolism is carried backward from the top front edge of the Great Step dating of August 2, 1909. The horizontal location of every structural point in the passage system is already known, and the corresponding datings for the horizontal chronology can therefore be accurately determined.

On this retrospective dating the chronological Time Line begins with the career of Columbus whose persistency and determination led to the discovery of the American Continent and opened a field of exploration that resulted in the later colonization of this continent.

Professor A. P. Newton, editor of *The Great Age of Discovery*, states that the great age of geographical discovery does not extend beyond the half century between 1477 and 1527. The events between these dates formed the necessary prelude to the great age of astronomical discovery that began with the publication of the work of Copernicus who, indeed, defined his own work as the "rebirth of astronomy." The Great Pyra-

* The factual material is largely taken from "The Great Pyramid's Prophecy Concerning the British Empire and America," by D. Davidson.

† See page 20.

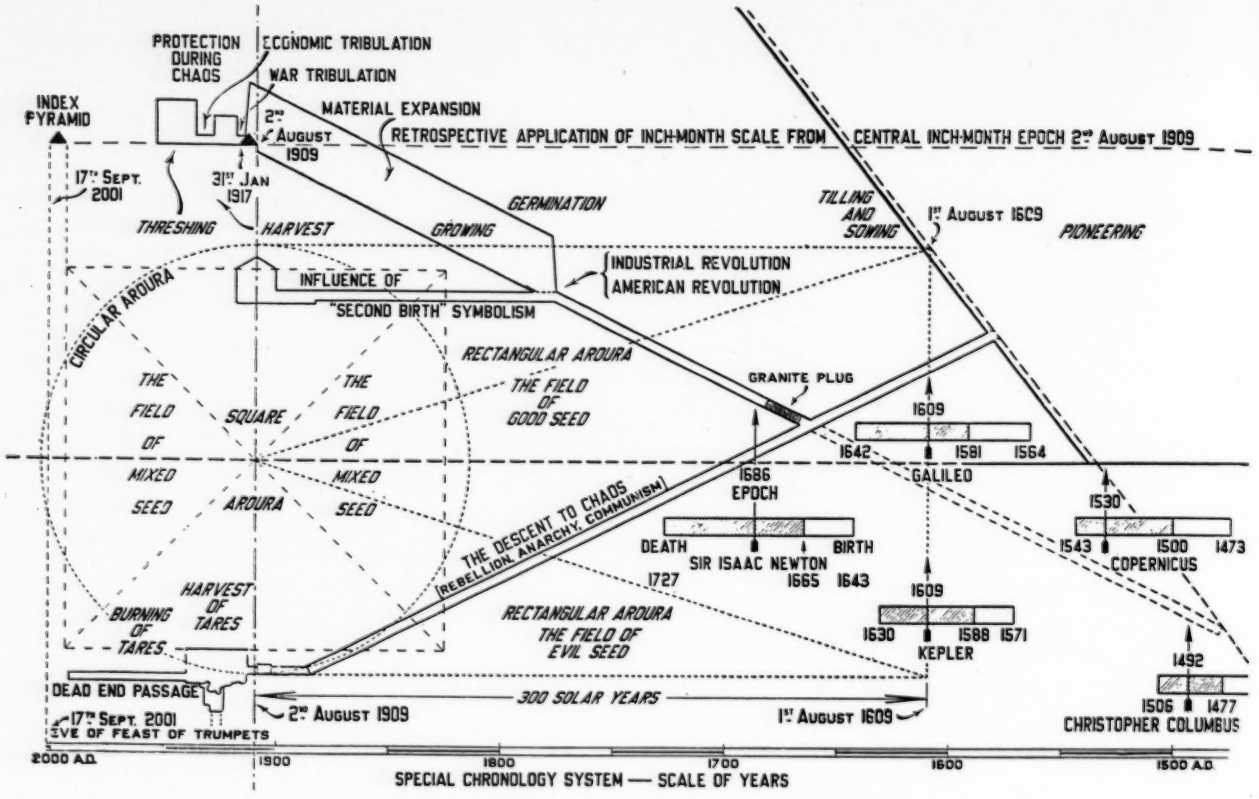


PLATE 1.—A RE-BIRTH OF CIVILIZATION.

mid defines this age of astronomical discovery as beginning August 2, 1534 (Plate 3). This is just 375 years previous to the Great Step dating of August 2, 1909, and marks the retrospective dating for the base of the casing stones on the north face of the Great Pyramid.

A horizontal line on the level of the Queen's Chamber floor cuts the north face of the Great Pyramid on the inch-month scale March 1, 1589. This defines the beginning of a New Epoch in the material development of the Israel race. This was the year following the defeat of the Spanish Armada which resulted in the displacement of Spain from being a first class sea power, and which event began Anglo-Saxon expansion.

Six renewal periods of 153 years each extend from March 2, 671 A.D. to March 1, 1589 A.D. Now 671 A.D. is defined in the Great Pyramid on the inch-year scale as the beginning of a new era in the history of the Anglo-Saxon Race (Consult Plate 3) and is the date when the Church and State began to function in England as the body politic.

Ten calendar cycles of 103 solar years each is 1701 A.D.* Now September 17, 1701, is 300 years before September 17, 2001, the astronomical New Moon of *Tisri*, on the eve of the *Hebrew Feast of Trumpets* of that year, beginning the first Hebrew Sacred Year of the Millennium — the period of Jesus Christ's rule on earth as "The King of Righteousness." The date, September 17, 1701, is the precise date of the death in exile of James II: last crowned king of the Stewart Dynasty. This 300 years is ten cycles of 30 years, each consisting of 365.242 months of 30 days — a year of months. It is the ancient Adamic cycle of *renewal* or *ending*.

In *The Challenge of the Great Pyramid* (DESTINY for October) it was shown that the entrance passage on the north side of the Great Pyramid was just 300 years (the Adamic *renewal* or *ending* cycle) previous to the Deluge when the Antediluvian civilization had reached a stage of development that made its end inevitable 300 years later.

The interval of 300 years consists of ten renewal cycles of 30 years and in ancient times the end of each cycle was celebrated by a Sacrament of kingship in which the rule of a dynasty was ceremonially *renewed* or *ended* and passed to another dynasty. The renewal cycle was, therefore, also termed "the period of the end."

By act of settlement (for the Hanoverian Succession) which received the Royal assent on June 23, 1701, the dynastic succession of the Throne of David was continued — as this act was in force before the death of James II on September 17, 1701. Thus the continuation of the line of David upon the throne, in unbroken succession, is assured unto the coming of Jesus Christ who will take over the Kingship and rule over the House of Jacob forever.

Returning to American history, Great Britain passed the Stamp Act in 1765 to go into effect in November of that year. The news of this action threw the Colonies into an angry mood and they vehemently declared their intention to resist and when the date arrived refused to buy a single stamp. The Stamp Act was repealed, but England still asserted her right to tax the Colonies.

Several years then followed in which the Colonies quietly resisted the efforts of the British Government to collect taxes. But violence followed and on March 5, 1770, British soldiers fired upon citizens of Boston, killing three and wounding several. This incident is known in history as the "Boston Massacre." Taxes, however, were taken off all articles except tea.

* See "The Great Pyramid: Its Divine Message," pages 27–38 and 125.

Later, when shipments of tea arrived from England, the cargoes were stored in damp cellars at Charleston where they soon molded and spoiled. At New York, Philadelphia, and other points the ships were not allowed to discharge their cargoes. In Boston the British officers refused to leave the harbor. Late at night, December 16, 1775, a party of citizens, painted and disguised as Indians, boarded the ships and emptied 342 chests — all on board — into the harbor.

The "Boston Tea Party," as it became known, thrilled the colonies and exhausted the patience of England, who felt that the time for stern measures had come. The events that followed led to the calling of the first Continental Congress which met in Philadelphia the next year.

Defined in the retrospective dating in the Great Pyramid is August 19, 1773, in the midst of the Colonial resistance of the landing of tea from England. This date began a series of six renewal periods, each consisting of 365.242 months of 30 days: symbolizing a working week in the final materialistic phase of our labor ending with August 20, 1953, the date of the culmination of the consummation of the present age.

The date of August 19, 1773, is defined on the inch-month Pyramid chronology at the point of the Nativity. This date of the birth of Jesus, who is destined to consummate the purposes of God, is also the date on the retrospective inch-month scale of the Colonial awakening to their ancient Israel opposition to taxation (see I Kings, chapter 12) and the beginning of a working week of 180 years during which they were to assume the responsibilities of material civilization and the materialistic phase of the labor of building a civilization.

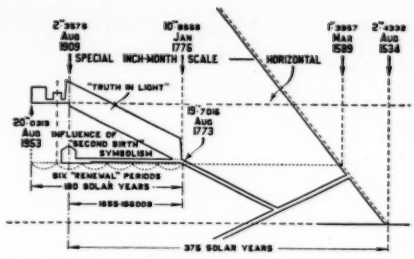


PLATE 3.

January 10, 1776 is given in the Great Pyramid's horizontal inch-month scale as coinciding with the Great Pyramid's date for the Crucifixion — defined on the inch-year scale of chronology. Now 4 B.C. and the year 1773 when the "Boston Tea Party" took place (leading to the move for independence in 1776) are separated by 1776 years — or twice the Christ number 888 in years. This date (January 10, 1776) is known as "Paine's Day," since it was upon this date that Thomas Paine published his stirring call to the American Colonists in his booklet *Common Sense*. In that book he said: "The period of debate in the struggle between England and America is closed. Arms must decide the contest." Also, "'Tis not the concern of a day, a year, or an age; posterity are involved in it, even to the end of time."

Thomas Paine gave definite impulse to the American Colonial cause and crystallized into action the subsequent moves leading to the Declaration of Independence.

Because of the displacement error in construction, the builders of the Great Pyramid left the apex unfinished, for they had to reject the headstone which through this error would not fit in place to complete the edifice. Thus it is fitting that the heraldic design of an unfinished Pyramid is on the reverse side of the Great Seal of the United States and that the date upon its base is 1776: memorializing the date of our Lord's Passion in the retrospective dating of January 10, 1776 on the inch-month scale, which date falls upon the date of His crucifixion on the inch-year scale.

While Pyramid symbolism reveals that 1776 was the date of the displace-

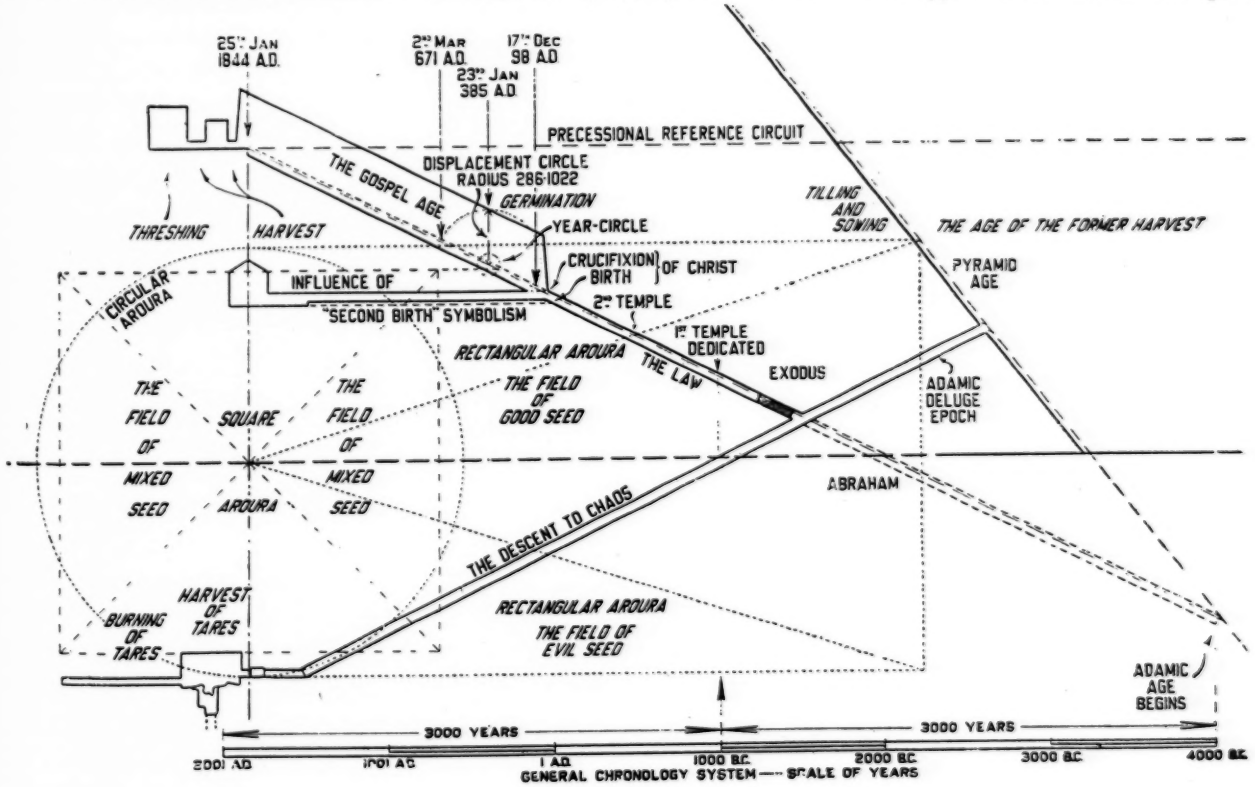


PLATE 2.

ment of America from the British Commonwealth of Nations, it was also the beginning of an epoch of planning, during which the builders were to leave Jesus Christ out of their plans, rejecting Him as the essential foundation for all successful sociological planning and building. It is revealed in the Pyramid that the civilization of the white race attains its consummation in an age of mass production, in consequence of which we are even now passing through a critical industrial revolution and time of tribulation through the failure of men to awaken to the need of restoring the administration of the Kingdom. Conditions are made more critical by the past artificial stimulation of international trade and industry on a mass production basis and through a ruthless exploitation of earth's commodities.

The building race (The Anglo-Saxon-Celtic peoples) in following the plan laid down by the Master-Builder and His example built the rough core of Christian civilization ready for the perfect casing to be added, under His guidance. But as the builders of the Great Pyramid erred in setting the casing stones to the amount of the displacement factor (286.1 inches), preventing the placing of the capstone, so also the Building Race has erred and built its own casing of Industrial Bondage, in the construction of which they rejected the guidance of the Master. As in the case of the unfinished Great Pyramid, the error in building the false casing of Christian civilization has been discovered as it approaches apparent completion and the Capstone, Jesus Christ, is unable to take His rightful place as the Head of the Kingdom. The false casing is now in the process of demolition to prepare the Pyramid of Christian civilization for the construction of the perfect casing of the righteousness of the Kingdom laws and their administration under the guidance and direction of our Lord Jesus Christ.

Thus beginning at the American Revolution (1776) and ending with the close of the final tribulation upon the building race (August 20, 1953) this race will have been forced, under Divine guidance, into corrective channels of spiritual power. This will bring to a close the period during which the race will be allowed to make and carry out its own plans. The tribulation itself, resulting from the fruit of human planning, will bring economic disaster with aggressive race movements stimulated by the materialistic mass production activities of the Building Race.

A titanic task confronts the Anglo-Saxon-Celtic peoples whose materialistic civilization has resulted in consequences that now make it imperative that this race submit itself as humble laborers in the work of clearing up the chaotic consequences of the false tuition of subordinate races.

Let us dwell for a moment on two important dates defined in the Great Pyramid on which occurred events having to do with the United States of America. They are August 2, 1909 and January 31, 1917. (See chart, page 18, October 1942 DESTINY.)

An American wave of prosperity began in the autumn of 1909, when there came a practical application of the American doctrine of mass production as well as the use of fuel oil and motor transportation. On January 31, 1917, Germany announced to America her decision to carry out a policy of unrestricted submarine warfare. This brought the United States into World War I, on the side of the Allies, and on the question of the freedom of the seas.

Next in importance in American history was the gathering of nations at Washington for the international armistice ceremony that inaugurated the Washington Disarmament Conference, November 10, 1921: an important chronological date in the Great Pyramid.

By the end of the Ante Chamber period (May 29–30, 1928) the restraining power hitherto operating to prevent the assumption of world power by ultra-international financial organizations was withdrawn. By October of 1929 the crash came in Wall Street! The development of the financial crisis led Great Britain to go off the Gold Standard by 1931 and France by 1936. In the United States of America, President Roosevelt came to office in 1933 and the New Deal program was inaugurated — leading to a constitutional crisis in America and to the demolition of the present financial and economic structure which is now in process of taking place.

Appeasement failed to prevent the outbreak of war in Europe, and the United States of America was in the war as the result of the events of the summer of 1941 and became a de facto belligerent as the result of the attack upon Pearl Harbor, December 7, 1941.

The King's Chamber defines the period of Judgment during which the Anglo-Saxon-Celtic race proceeds towards the west and the Open Tomb in that Chamber. This signifies that the genuine secrets of spiritual building can only be attained by following the path of "the Sun of Righteousness" into the *mystical west*, and there discarding — as He discarded — the substituted fleshly principles of building. For our race must, through much suffering and tribulation, enter the Kingdom of God.

Our seal, with the unfinished Pyramid, is emblematical of the type of civilization we have built through our rejection of Divine guidance in the work of planning and founding our sociological structure. The casing stones of spirituality must clothe this unfinished Pyramid so that the Capstone can take its rightful place as the head of the corner, for the central theme of the Great Pyramid's allegory is Displacement of the spiritual environment of our visible universe from the perfection of creation's design and to that original perfection we are to be compelled to return.

Now it has taken a century and a half for the significance of Thomas Paine's *epoch-making deliverance* to be appreciated at its historical value. With the coming of that appreciation we find the Anglo-Saxon-Celtic race on the way to leaving the economic bondage of the world system, not at present by choice, but by compulsion and — under that compulsion — by August 20, 1953, the whole race will have offered itself as a spiritual sacrifice, individually as "living stones" and as a disciplined race of the Theocratic State: entering into its true inheritance, the spiritual dominion of the world. The governmental center of this inheritance will be literal Jerusalem in Palestine.

The round-up of the powers of evil and the dissipation of the energy of evil in the world is now taking place with the assessment and judgment of evil forces defined in the Great Pyramid as extending from September 16, 1936 to August 20, 1953 — the period of the King's Chamber. By the latter date evil will have exhausted its energy and such elements as escape the general round-up are symbolized as proceeding southward along the Dead-end Passage from the Subterranean Chamber. There they are overtaken and eliminated by Jesus Christ who, as the King of Righteousness, leads His people into their "Sabbath of rest," the Seventh Millenary beginning September 17, 2001 A.D. on the Hebrew *Feast of Trumpets*.

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The Enduring Commonwealth – Some Empire Facts

By REGINALD H. W. COX

Most opportunely, this article has come from the pen of a young Briton. Reflecting penetrating insight and stating evident truth, it will — in our opinion — be valuable to readers of DESTINY: who will understand that it has been written from the standpoint of the author's own country.

— ED.

WHEN historians come to write of this generation they will undoubtedly be puzzled by two factors — our blindness and our gullibility. To a clear-sighted observer, the seeming stupidity of the British people will appear like a form of drunken coma. But if, in the pre-1939 years, our people were mentally and spiritually slack, the predatory nations were not, and the alien propagandist was very quick to take advantage of this state of mind. His work has been subtle; it has been clever; it has been continuous and concentrated. And, to our eternal shame, it has been allowed partially to achieve its objective. By veiled innuendo, by twisted half-truths, by cunning appeals to our sense of toleration and fair play, the Axis propagandist has "made a case" which has proved convincing enough for a certain type of credulous people to repeat and even to half-believe.

The Voice of the Enemy

When pieced together, the Axis "case" discloses a certain amount of logic. It points to the fact that empires have followed one another since the dawn of history. Each has played its part and each, in its turn, has been replaced by a more virile competitor. This, it is argued, is an immutable law; it is the pendulum of power and dominion, and it will continue to swing so long as man remains a thinking, progressive pioneer.

The voice of the Deceiver, while skillfully acknowledging that the British Empire has done a considerable amount of good for the human race, asserts that it has now had its day. Its work has become corrupted by greedy capitalists — or "plutocrats" or "bolsheviks," according to the audience! — and it must pass. The new order (Hitler's) will replace it, and if the birth-pangs of this so-called new order are painful, this is natural and inevitable. In any case, we are told, Germany and Japan are only doing today what the British had to do a hundred or so years ago.

The voice of the enemy is the voice of the Devil and his "case" is built upon lies — lies invented by the Prince of Deceivers himself. Here are the facts:

History does record the rise and fall of such world powers as Egypt and Assyria and the four predominant empires of Babylonia, Medo-Persia, Greece and Rome — the latter being continued in the various European successions down to Kaiser Wilhelm II. But all these were empires taken and held by military force: they were planned and built by conquerors. History does not, however, record any phenomenon even remotely resembling the British Commonwealth of Nations. The British Empire was never planned — it developed as though by accident. No British government has ever consciously meditated its expansion. Indeed, many British governments have publicly disowned or disgraced various individuals who have, from time to time, presumed to do a little empire-building on their own initiative! We have never in our long history produced an Alexander, a Caesar, a Napoleon or a Bismarck.

Turning to the question of force, it is also demonstrably true that not one square yard of the British Commonwealth has been added as the result of premeditated aggression. Yet it embraces a quarter of the earth's land area and a quarter of the human race! It is many times larger in size than all the four previous empires put together, and it has done far less grand-scale fighting in the last three hundred years than has Germany in the last three generations.

An Empire With a Purpose

History records the rise and decline of the four principal empires based on militarism. So does Biblical prophecy. But prophecy also foretold the rise of a fifth and last kingdom *that would never be destroyed* (Daniel 2). This "company of nations," as it is described in Genesis 35, was to have a very different purpose from the four that would precede it. In another Bible parable it is likened to a great tree in which the birds of the air could find protection. It was to be a pattern for other nations, a national example of Divine order, obedience and happiness. Daniel's "stone kingdom" was, in short, quite obviously the Kingdom of God on earth, for which Our Lord taught us to pray in the only prayer he has left for our use.

But can we be sure that the British Commonwealth is this Kingdom, — or, rather, its nucleus? If we will but shut our ears to the devilish lies which are poured out ceaselessly by the forces of evil at home and abroad and open our eyes to the details of prophecy and the facts of reality, we need not long be left in doubt. Space does not permit a detailed presentation of all the relevant data — the reader should consult some of the many excellent books on the subject — but there are certain outstanding signs of which brief mention should here be made.

God's plan for mankind, as outlined in His inspired Word, envisaged a *servant* people whom He would shape and mould for His purpose. This is the theme — the main theme — of both Old and New Testaments. Through this people, God would transmit His blessings to all the families of the earth, and the Bible tells us what those blessings were to be. In any search, therefore, we have a double check on our findings, for we have not merely to discover a people conforming to God's own description of His servant-nation, but a people who are also blindly carrying out His work on earth.

We Are the People of the Book

It can be proved that the British people are, from an ethnological point of view, the People of the Book. This purely scientific evidence is supported by our history and traditions, our her-

aldry, our distinctive character, our religion and our geographical location. At the present time, the racial identity of our people, as outlined in Scripture, is also confirmed by our very blindness and obstinacy. But — a fact of greater importance — we are the people who have become the vehicle for conveying God's blessings to all his human family.

However much the English-speaking peoples fall short of the Divine ideal — and, being human, they fall painfully short — this much can be said of them: Wherever they have gone, throughout the world, there has been an increase in human freedom and happiness. They have brought to many backward native communities a full measure of the blessings of applied science; they have taught to all men, whatever their color or creed, something of the dignity of the human spirit; they have dispensed justice with mercy and impartiality; they have humbled the tyrant and freed the slave; they have fed the starving and cared for the sick and needy; they have inculcated in all men the love of freedom and ordered government. Above all, they have carried the Word of God into the four corners of the earth.

This is the Divine Mission of the English-speaking and kindred peoples while throughout the centuries the powers of darkness have worked unceasingly to frustrate it. The opposition is both internal and external. It works through the power of the money system; it plays upon the jealousies of the human mind; it inflames man's baser instincts. And, in its most obvious expression, it flings men into armed conflict. The easiest victims are those who will not recognize this never-ending struggle between Good and Evil. The cynic, indeed, is often an unconscious ally of the powers of darkness, for he is frequently the mouthpiece of the Devil; a vehicle for transmitting evil in the guise of "broadminded" comment. It is to this type of mind that Axis propaganda is invariably directed.

Who Owns the British Commonwealth?

If we would believe the enemy, the British Commonwealth of Nations is owned and run by a gang of greedy capitalists. But what are the facts?

It is a fact that we have in our midst a tiny minority who have tried consistently to thwart the national policy by exploiting the peoples under British protection. These are the "tares" among the wheat to which Our Lord made reference; and they are destined to be "gathered out" (Matthew 13). But for every one of these parasites, Britain has produced a thousand of the opposite type — noble men and women who, in order to carry their share of Britain's responsibility, have sacrificed money, health, personal advancement and even life itself. For every pound exacted by the exploiter, the British taxpayer has given a thousand to maintain the services essential to ordered government and development.

Yet the British Commonwealth of Nations does not *belong* to the people of the British Isles. As each part of the Empire has come under British control, its government has, in a fairly short space of time, been put into the hands of the people living in it! The Dominions, for example, are as free from British control as is any foreign country, while the people in all of the so-called "colonies" enjoy a much wider measure of self-government than do the people of such independent nations as Spain, Portugal, Japan and Germany. The idea that the British people *own* the Empire is ludicrous. History reveals, indeed, that the British have avoided ownership and domination as a healthy man avoids the plague. For instance, after driving the desolating Turk from Palestine and thus acquiring the country by right of conquest, we tried desperately to give it away — first to the Arab, then to the Jew and, finally, to both. (We failed, of course, for as Scripture indicates, Palestine is a legacy with which we are not allowed to part.) Look, again, at the millions of money we have poured into Iraq and Egypt — not for exploiting these countries, but to ensure that they shall retain their freedom and an increasing measure of prosperity. More recently, we have tried hard to be rid of India; but a Higher Authority has evidently ruled that the destiny of the millions who live in this great sub-continent shall not pass into the hands of power-hungry politicians.

The Way to Peace and Happiness

The British Commonwealth is not owned by the British. It is something more than a territorial property that can be bought, sold, bartered or exploited for individual profit. Its vast resources are equally accessible to *all* nations on a basis of fair trading. The Scriptures declare that it shall endure because it is the nucleus of that long-heralded Kingdom of God on earth in which all men ultimately will be able to find the happiness, peace and freedom which is God's gift to all His children. We do not own this priceless heritage. But we, above all nations, are privileged to have been chosen as its trustees and guardians.

Responsibility, however, involves obligations and we shall be judged, as individuals and as a nation, in the light of our response to this Divine Call to service and sacrifice. Blake caught a glimpse of what this meant to the individual in his *Jerusalem*. We have a clearer vista than was possible to Blake — or, as Mr. Churchill has so aptly put it: "We can see the ridge ahead." What lies beyond that "ridge"? Nothing less than the dawn of God's New Day for the world. It is for this that there is today a call to action — to "Make ready a people prepared" (Luke 1, 17). This is a nation-wide call to the greatest task which God has ever entrusted to any people. We dare not fail Him in this hour of world destiny. There can be no neutrality: we are either for or against. Today, as ever, we hear the great challenge: "Choose ye this day whom ye will serve."

How will *you* answer this challenge?

Stalingrad

For those who were watching current events as of September 21 to 23, the dates referred to in the leading editorial in last month's Destiny as an important period to watch, they will have noted that it marked a turning point in the Russian defense of Stalingrad.

Germany was boasting that the city was about to be occupied and in fact had marked it on her war maps to be accomplished in a few days; and the world was ready to accept it as a foregone conclusion. Then came the stiffening of the Russian defenses until Germany now admits the situation at Stalingrad to be a military puzzle and the failure of the city's fall unexplainable.

Rather than Germany keeping her timetable, God is keeping Germany in line with His timetable and the German army was delayed at this point. Thus it was that September 19 to 23 was a marked period of importance in the conflict on the eastern front.

Other events around these dates were also important, but the Russians' turning of apparent defeat into an offensive against the Germans will yet be recognized as one of the genuinely important events in this global war.

Some Ramifications of the "Lo-Ammi" Prophecy

By THOMAS W. PLANT

Part III *The Future:* [Verse 11]

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."

IN OUR previous articles we have discussed the past and the present, as outlined in verses 9 and 10. We now turn to the future and examine verse 11 of Hosea's first chapter.

It begins with a generally unnoticed, but none the less important, "time-mark," or date, by the first word "THEN." This date refers to the time when verse 10 is an acknowledged fact of history, when our national and religious evolution is obvious to all the world. Northern Israel's seven times of punishment, namely 2,520 years from 721 B.C. — the date of their Assyrian Captivity — ran out at 1800 A.D.

It was "THEN" that the blessings and promises made to the patriarchs in Genesis would be due to evolve in the history of the "Lo-Ammi" section of Israel — in the history of those who were unaware of their Israelitish ancestry.

Events Begin to Happen

Therefore, the "Not-My-People" Israelites THEN began their great colonizing activities, and we have evolved into "A Nation and a Company of Nations" (Genesis 35: 11), as defined by the Statute of Westminster, after we "had lost that other" — the "Great People of Manasseh" (Genesis 48: 19). THEN the command of the sea, as predicted by Balaam, was confirmed to us in the early years of the nineteenth century, during the period of the Napoleonic wars, and it counts for something today. THEN, round about A.D. 1800, the missionary societies of the English-speaking peoples were founded, and we were given the task of evangelizing the heathen.

Here is Ferrar Fenton's rendering of the latter part of Verse 23 in Ezekiel 36: 21–23, "So that the heathen may learn that I am the Ever-Living, by My making Myself sacred in their eyes through you." "Through you" is quite definite! The people of Israel, at least so Ezekiel predicted, were to be the chief preachers of righteousness throughout the world. As the Jews have not undertaken this task, here definitely assigned to Israel, it follows that it was undertaken by the other section of Israel — by those northern ten-tribed Israelites who had lost trace of their ancestry, but who had become "Sons of the Living God" — *Christians!* Thus this prophecy becomes operative in present-day events, and we can see and acknowledge the evidences of the Divine control of history. Especially so in the initiation of the movements of population which owe their origin to the great war and its aftermath.

For Example

Before World War I by far the largest Jewish communities were located in Russia, some six millions out of thirteen were under the Czar. In the aftermath of World War I, and almost unnoticed, the great trek of Judah to Manasseh set in, and now there are over seven millions of Jews settled in the U. S. A. Yet in spite of the majority being in America, The Mandate "to lift up the land, and to apportion the wasted estates" (*F. F.*) of Palestine was given to Ephraim — Britain, and London has become the headquarters of Jewish culture and leadership, although there is only one third of a million Jews in Britain. In addition, the urgent problem of the settlement of Jewish refugees from Europe is being discussed by Great Britain, our colonies and the U. S. A.; that is, by ten-tribed Israel — the Not-My-People section of all Israel. Note that the Jews are not yet officially joined to us as Judah to Israel; that comes later on and will be promulgated in Palestine, from David's City of Jerusalem (Isaiah 25: 7).

So we come back to a still closer study of verse 11 by Hosea, for we begin to realize that perhaps it contains more definite futurity than is suspected when read casually. Let us attempt to liberate and widen its meaning by comparing translations. I quote two for comparison with the Authorized Version.

Ferrar Fenton: "For I will collect the children of Judah, and the children of Israel together, and they will appoint a single head for themselves, and rise up from the earth for the Great Day of God's Harvest."

James Moffatt: "Then shall the Judahites and the Israelites be gathered into one, and they shall choose a single chief for themselves, and spread out far beyond their land; for the day of Jezreel shall be a great day."

From these translations we learn that after the Israelites have become "Not-My-People" [previous two verses] they and the Judahites will be gathered, or collected, together and by their representatives negotiate the official and final *reunion* of the two now separated sections of Israel and Judah: the Northern and Southern Kingdoms which were formed after the death of Solomon.

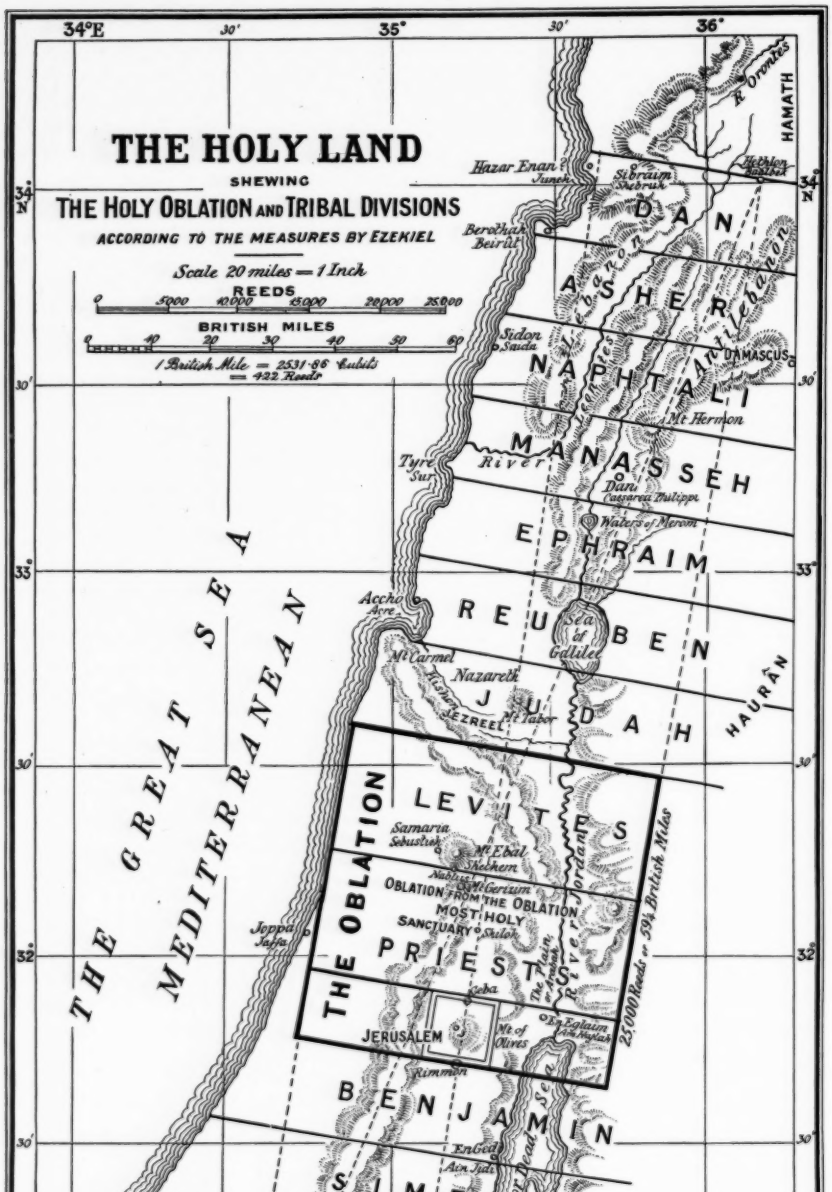
Selected Representatives

For this purpose we shall not, and could not, all crowd into Palestine, but the divinely guided selection of representatives is foretold in Jeremiah 3: 14, the date is given in verse 17, and the coming together of the Jews and their predominant partner — Israel: the English-speaking peoples — is given in verse 18. I quote Moffatt's Translation, Verses 14, 15, 17, 18: "Turn back, O turncoat children, says the Eternal, for it is I who am your Lord; and I will take one or two of you, one from a town here, two from a clan there, and bring you to Sion, where I will give you rulers after my own heart who shall furnish you with knowledge and with sense. They shall call Jerusalem then 'The Throne of the Eternal'; and all nations shall gather to it, living no longer by the stubbornness of their evil minds. In those days the House of Judah shall join the House of Israel, and they shall come out of the north-land together to the land that I gave as a heritage to your fathers."

The All-Israel Parliament

The first act of this Parliament or Senate, to acknowledge and confirm the *reunion* of the Twelve Tribes, will be to appoint a single head to rule over All Israel. I like Moffatt's rendering of

the next line, "They shall spread out far beyond their land." It is so thoroughly in harmony with the promised world-wide expansion predicted of the "Not-My-People" (Christian) section of Israel. Is there not here also a hint that the expansion of reunited all Israel will be still further in evidence after this future act of official reunion? Another point regarding the divinely controlled selection of those representatives might be mentioned, and can be illustrated by reference to this specially drawn map. It shows the future division of Palestine among the Twelve Tribes, with the Levites in charge of the oblation square as fully detailed by Ezekiel in Chapter 48. Note the positions of the tribal portions are fixed, it therefore remains to discover who will reside in them as representatives of each tribe. The answer is in Ezekiel 47: 22, "And it shall come to pass, ye shall divide it by lot for an inheritance unto you." How these ramifications of Hosea's prophecy become ever wider as we look into them!



SPECIALLY DRAWN FOR "DESTINY" FROM "THE MESSENGER" JAN. 1887 BY J. J. HALL, 1939.

THE FUTURE DIVISION OF PALESTINE (EZEKIEL 48)

Three Points to be Realized

1) They are *racial*, because of the reunion of all Israel, consisting of Great Britain and her Company of Nations, the U. S. A. and the Jews.

2) They are *national*, because of the election of the Davidic Monarchy to rule over the Kingdom.

3) They are *religious*, because Jerusalem will then be the Religious Metropolis of the world.

How few people realize how large a proportion of prophecy deals with an Israel which plays the leading part among the nations of the world. We cramp our views when we think only of the Jews as Israel, instead of finding and identifying that larger section of Israel's Ten Tribes — the "Not-My-People" section who were to become "the chief of the nations," or as Dr. Driver expressed it — "Foremost amongst the liberated nations of the world." And yet, after making such a perfect guess he could not see Israel as the English-speaking peoples because to most theological leaders — only the Jew is Israel, the others do not exist.

The Day of Jezreel

Yes, that is the date given for the fulfilment of the events predicted in the 11th verse, but *when* is the Day of Jezreel? And what does this phrase mean? No doubt the Higher Critics will help us as usual by their unconscious admissions and comments.

Dr. Gore's "New Commentary" (page 558) shall be the first to be quoted. Dr. Elliott Binns writes the

Hosea section and concerning verse 11 says, "Both Israel and Judah are to assemble together under a single elected ruler, and to go forth to a great triumph at Jezreel. Judah and Israel in verse 11 denotes that the division of the Kingdom will be healed." On the words "one head" he writes: "Probably of David's line, compare Ezekiel 37: 24" (read from verse 20 to 28). On the words "from the land," he writes: "The best sense is — from the land of exile." On the word *Jezreel* he writes: "Jezreel means 'God scatters,' but here with the sense of scattering seed, i.e. sowing."

From these comments we see that reunited Israel and Judah, under an elected King of David's line, are to return from the land (lands) of exile, and then be scattered for a further sowing — when they "shall spread out far beyond their land" (Moffatt) — their native land of Palestine. These admissions, which we can extract and appropriate from these official theological comments, are made in entire ignorance of Anglo-Saxon-Israel claims, because Dr. Binns refers us to Ezra and Nehemiah as a fulfilment of their return from exile! He quite forgets, or ignores, northern Israel about whom Hosea is prophesying, truly to him they are indeed the lost tribes, they are non-existent, there is no long distant futurity in the prediction. Everything must be condensed in the times Before Christ.

To Scatter

The above comment by Dr. Binns that Jezreel means "scattering" or "sowing" takes me to "Oxonian's" note on Daniel 12: 7 —

> "When He shall have accomplished
> To scatter the power of the Holy People,
> All these things shall be finished."

"Oxonian" writes: "The 'He' is undoubtedly the same with 'Him that liveth for ever,' immediately preceding. It is God. The 'scattering' is not as some suppose, to be taken as the *crushing* of their power, but (as "Speaker's Commentary" is careful to point out) its being 'dispersed' or distributed over the world. When we find that *the one race* whose idea of government is to secure the good of the governed, to give equal rights and liberty to all, is *planted all over the world*, we then have found the Power whose dispersion is the herald of the end." (This was written in 1901, 41 years ago, and applies with much greater force today.) So we have traced still another ramification suggested by the "distribution" of Israel, and now we can look at another.

Mystical Symbolism

Dr. Horton has an interesting comment on the words "go up out of the land." He writes: "And though the phrase 'go up' is used of the return from exile (see Ezra and Nehemiah) it could be used of any expedition undertaken by the united and victorious people." Evidently Dr. Horton is not quite sure about any historical fulfilment in the past. Perhaps he may have remembered that *only* Judah's return was recorded by Ezra and Nehemiah! Also he may have remembered that Judah's return was not a return of a *united* and *victorious* people! It was per favor of Cyrus that about 42,000 exiles returned from Babylon, and they had a very uncomfortable period between their return from Babylon and the sack of Jerusalem in A.D. 70. Since then they have not been in residence in Palestine, they have been rightly described as a "people with an address."

Here is Dr. Horton's "mystical" remark regarding this predicted return: "*Mystically it may refer to the final ascent into the land of our desire.*" Here the symbolizing, spiritualizing theologian is seen at his best, truly we can make prophecy mean anything when we expound it along these lines; *we can also avoid giving the necessary historical interpretation and fulfilment.* This was *not* Hosea's message to Israel *and* Judah! Dr. Horton's "Mystical" remark is a real gem when analyzed.

> Where is "the land" of our desire?
> To whom does the word "our" refer?
> Does it refer to Christians?
> Or to Israel, or Judah, or to both?
> Will "our" final ascent be into Heaven,
> the land Beulah, described by Bunyan?

"Beulah"

Only once does this word occur in the Bible: in Isaiah 62: 4. Here is the translation from the Septuagint to compare with the A. V.: "And thou shalt no more be called, *Forsaken;* nor shall thy land any more be called *The Desert;* but thy name shall be called *My Delight;* and that of thy country, *The Inhabited Land;* because the Lord is well pleased with thee, therefore, thy land shall be thickly inhabited." How perfectly this prophecy dovetails into those prophecies descriptive of the *future* teeming population of Palestine.

Hosea's parable-prophecy of "Lo-Ammi" and this translation from the Septuagint are in perfect agreement. But we note that they require a geographical fulfilment in the Holy Land of Palestine — not in any mystical or mythical land of ascent. Thus the mystical symbolism of Dr. Horton vanishes like the morning mists before the rising sun of literal future fulfilment on earth.

God's Harvest

Referring back to Ferrar Fenton's selection of the words "God's Harvest," instead of the word "Jezreel," we immediately think of the numerous references made by Christ to harvest operations in their relation to the end of the age in the last days. This period is, therefore, the great time-mark of Hosea's prophecy. It forms a fitting conclusion to our studies of these ramifications, for it takes us to Christ's own explanation of His parables in Matthew 13: 38–39 [A. V.]:

> "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels."
>
> *Ferrar Fenton:* "The field is the world; the perfect seed are the sons of the Kingdom; the weeds are the sons of the wicked; while the enemy who sowed them is the Devil; the harvest is the completion of the age; and the reapers are the angels."
>
> *Weymouth:* "The harvest is the close of the age."
>
> *The 20th Century N.T.:* "The harvest is the end of the age."

Have we courage enough to read into this parable-interpretation a present-day national application? The present war has been frequently described as a "Crusade," therefore I suggest that the following may be a possible modern interpretation. Certainly it agrees with a literal meaning of the prophecies, all of which point to a great climax at the end of the age: to a great conflict between Good and Evil forces!

The world is the one in which we dwell; the sons of the Kingdom are the "Sons of the Living God"; the Tares are the Anti-Christian Nations, whose leaders were to be possessed by the Devil; and the time is the End of this Age — the Time of Jacob's Trouble, but he shall be saved out of it.

Logically it is essential to find the lost ten tribes of the Northern Kingdom of Israel: Hosea's "Not-My-People" who are the "Sons of the Living God" — so that they may fulfil the prophecies in their racial history.

Digest of the Divine Law — XI

Jurisprudence and the Judiciary

By HOWARD B. RAND

While God has delegated to men the right to administer His laws and has provided His people with a perfect constitution; yet, by virtue of the fact that the citizens of His Kingdom recognize the immediate sovereignty of God, the Kingdom itself is a Theocratic state. In that state the people are represented by those who are elected from among their numbers and authorized to supervise the affairs of state.

Now jurisprudence in that state can be defined as the philosophy of positive or Divine law and its administration. It is, therefore, the science by which the laws are reduced to a system and their principles analyzed and judicially applied under Divine guidance and direction. The Judiciary is the department of government which administers the laws relating to civil and criminal cases and it pertains to courts and their proceedings and applies to the judges of the court considered collectively. It is this phase of Kingdom administration with which we are now to deal as we analyze the application of the law in the handling of cases: civil and criminal.

In an orderly procedure it is necessary that judges be appointed to hear complaints and try cases in conformity with the law. After Moses received the law it was necessary to reduce its administration to a system and analyze and apply that law. This work of administration became burdensome for Moses to handle alone and he recounts the conditions leading to the establishment of a governmental system and judiciary which relieved him of that burden. Moses said, "How can I myself alone bear your cumbrance, and your burden, and your strife?"

Israel was then instructed by Moses: "Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you." The people answered and said, "The thing which thou hast spoken is good for us to do." Because the people were favorable to the plan, Moses said: "So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him."

"Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's; and the cause that is too hard for you, bring it unto me, and I will hear it." (Deut. 1: 12–17.)

Later, under the law, instruction was given regarding the setting up of local government and the appointment of judges. "Judges and officers shalt thou make in all thy gates (cities and villages), which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment." Ferrar Fenton translates this last, "To control you, and to govern the People with honest government."

Moses' charge to those responsible for judicial and administrative acts cannot be improved upon: even after these many years. Every officer of government and judge who will live up to these requirements will serve the people with honesty and uprightness. The charge is as follows: "Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous. That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee." (Deut. 16: 19–20.)

Court of Appeals

A court of appeals was established to which cases could be taken and the judgments of this court were final (Deut. 17: 8–13). "According to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, to the right hand, nor to the left."

Death is decreed for the man who refuses to abide by the judgment rendered by this court of appeals.

Civil Service

Under what would be equivalent to our civil service the members of the Levitical order (those handling the affairs of state) were not subject to military service (Numbers 1: 47). Their tenure of office was twenty-five years and the retirement age was fifty (Numbers 8: 25). The services of the Levites were paid out of the tithe (Deut. 14: 27–29).

Court Procedure

The giving and taking of evidence is very important, for the testimony of witnesses in criminal cases will either free or convict a man; while in civil suits, it will either take his goods or restore to him his property.

Under modern criminal procedure a man, though innocent, can be convicted and, though guilty, be set free. The prosecution is determined to convict regardless of guilt and the defense to free regardless of whether the defendant be innocent or not. It is a test of skill between the two; with the defendant the victim, and justice a secondary issue.

Witnesses have been known to often perjure themselves and in some cases have even been drilled in giving testimony with this end in view. Each witness is assisted by listening to the testimony of those preceding him.

In case of minor offenses, men are given the alternative of paying a fine or going to jail. The wealthy pay their fines while a man without means goes to jail. Now the man with money excapes jail, not because he is innocent but because he possesses money. The poor man goes to jail, not because he is guilty but because he is poor and without funds. The hardship of confinement is experienced by the poor and freedom is gained for the wealthy — all of which is a travesty on real and equitable justice.

Even in civil cases the time and expense involved is often not worth the

effort in undertaking to secure justice. Verdicts won may be far more costly than any loss sustained or injustice experienced. Court action is often merely a license to fight: with justice in the balance and often outweighed by methods of procedure.

Purpose of Trial

Rendering of true justice under the law of the Lord was the immediate purpose of every trial. With this end in view the judges examined the witnesses without the hindrances imposed in modern procedure when attorneys often fight to prevent the whole truth from being told. Thus, under the law, the procedure was such that it contributed to the maximum efficiency in the rendering of justice.

Examination of Witnesses

In the taking of testimony the witnesses were examined separately, and those who were to testify were not permitted to hear the testimony of the witnesses preceding them.

We have the record of the interesting trial of Susanna where this procedure disclosed the plot of those who, because she refused them, sought to have her executed. The account is given in the Apocrypha when two elders in Israel bore false witness against Susanna. They accused her before the court of having committed adultery with a young man and, because they were elders in Israel, their testimony was accepted against her without an examination: until a young man named Daniel interfered, and asked that the witnesses be properly examined.

The two elders who had borne false witness were then separated and each examined alone. Because they were unable to hear what each had to say their statements convicted them of evil desires and their own testimony resulted in freeing Susanna and bringing about their execution.

False Witnesses

Now the Divine law requires that when false witnessing is detected, the case rests and the judges make diligent inquisition and, if it be found that the witness has testified falsely, then it shall be done to him as it would have been done to the one against whom he testified. The law states that the effect of such swift judgment against false witnessing would result in the people fearing to commit such evil (Deut. 19: 16–21).

Under such conditions, there would be very few cases of perjury in our courts. In the first place, with the examination of witnesses out of hearing of all the other witnesses, the chances of detecting falsehood would be much greater than at present. And with the trial for perjury taking place immediately, falsehood would be detected and men would fear to perjure themselves, especially so if the punishment that would be meted out to the defendant, if guilty, must be borne by the one who perjures himself.

Number of Witnesses

Regarding the number of witnesses required for conviction, the law is clear, "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." (Deut. 19: 15.)

Treating Poor and Rich Alike

What about the punishment of those adjudged guilty of minor offenses for which, today, we impose a fine; or imprisonment when they are unable to pay the fine? This is not equitable and just, for the rich escape jail by means of wealth — while the poor man suffers confinement because of the inability to purchase freedom.

Under the Divine law: "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked. And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him." (Deut. 25: 1–3.) This was the maximum number of stripes allowed under the law.

Where punishment was necessary the rich would suffer as much humiliation as the poor and the possession or lack of money would have no bearing as to the type of punishment inflicted. The judge would render a judgment for from one to forty stripes according as he deemed necessary in the case. Thus the law would administer justice to all regardless of wealth, position, or power.

Kidnapping

Stealing human beings to hold them for ransom has been prevalent for centuries. God decreed, "If a man be found stealing any of his brethren . . . and maketh merchandise of him, or selleth him; then that thief shall die." (Deut. 24: 7.)

Our Federal Government has made the death penalty operative in the case of kidnapping and thus in this respect is conforming with the Divine command.

Imprisonment

No provision is made under the Divine law for imprisonment for capital offense. The only cases where imprisonment is required is in the cases of accidental killing. Those who had accidentally killed another were to be confined in a city of refuge and remain there until the death of the High Priest. In some cases this might amount to life imprisonment. It certainly produced a respect for life that made a man careful of the life of his fellow man.

Such a law in operation would soon reduce accidents to a minimum, for no one wants to forfeit his freedom, and this would make all careful of the lives of others.

We spend enormous sums maintaining prisons, but under the Israel laws the following methods were used in punishment:

1) The death penalty for capital offenses.

2) Whipping from one to forty stripes for minor offenses.

3) In case of stealing and destruction of another man's property, restitution: to which must be added from one hundred to four hundred per cent as punishment.

4) Those who were financially unable to make restitution, or pay the fine, were compelled to contribute their work and labor until the debt had been fully paid.

5) Confinement in a city of refuge for accidental killing.

The death penalty was mandatory for murder, kidnapping, adultery, certain other immoral acts, blaspheming God, desecration of the Sabbath, idolatry and for the leader that undertook to turn the people from following the Lord and also for the stubborn and rebellious son who had become a perpetual sot and drunkard. Physical whipping was the punishment for all other offenses not subject to the death penalty.

At first those may seem like harsh judgments and yet, in operation, very few cases would come up for such judgment as men and women would fear to do such evils when certain, sure and swift punishment followed the committing of these crimes. Instead of having a land filled with violence and crime we would, under the operation of the Divine laws, have a land where men, their property and their rights would be respected; while the criminally inclined

would soon be removed forever from society.

Judgments of the Lord

We cannot stress too strongly that in the judgments rendered as recorded by Moses we have principles of law sent forth for our instruction. While the exact conditions under which these judgments have been rendered do not now exist, or have been so modified by advancements in civilization, yet the principle illustrated in the judgment is still operative. That principle is fundamental. In order to illustrate this point let us follow a few of the judgments, rendered under the law for our guidance, in their application to cases today.

If a man assails another so that he dies, he shall be put to death, but if he did not lie in wait, and death came as an accident, as they strove together, then the man was to flee to a city of refuge. Thus, if a man lay in wait for another, planning to kill him, it is murder, but if they fought with each other and one died, though not construed as murder, yet this accident compelled a man to flee to a city of refuge where he was confined until the death of the High Priest.

Whoever assaults or curses his father or mother shall die.

When a man assaults his neighbor with a stone or other instrument and he does not die, but is confined to his bed and finally recovers from all injuries, except the loss of time, he shall be completely compensated for the time lost, and the physician and all his expenses paid.

Punishment to Fit Crime

The law, "Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe" is a rule governing the administration of justice, demanding that the punishment fit the crime and that there be no excessive punishment in any case. If a hungry man steal a loaf of bread he should not be punished as would be the thief who robs his neighbor of his goods.

Jesus referred to this law and declared it was the law, but He counselled individuals not to conduct their personal relations, one with another, in accord with this rule of law governing the judges who must make the punishment fit the crime. Individuals can forgive and forget all manner of trespasses committed against them, but the judge cannot forgive and must administer the law in justice.

This is well illustrated by Jesus when he said, "But I say unto you (a counsel to the individual and not instruction to the government), that ye resist not evil." Under this decision of our Lord no city, state or national government will allow an individual to take the law into his own hands. He must suffer wrong or else take his case to the judge. Even while two individuals are on the way to court there is yet time for them to forgive and forget, but the moment the case has been brought to the attention of the magistrate the judge has no alternative but to render just judgment. So we find our Lord counselling agreement with an adversary while the opportunity is at hand, for when the case is delivered to the judge he declares the guilty must pay to the last farthing (Matt. 5: 25).

The Law Unchanged

Jesus never changed the law, "An eye for an eye, and a tooth for a tooth, etc.," but He did say that individuals were not to use this rule of administering justice in their dealings one with another. The observance of the provision of this law will prevent the infliction of punishment out of proportion to the crime committed.

Personal Responsibilities

If an ox kill a man or a woman, the ox shall be put to death, but if the owner was aware of the fact that the animal was vicious, then the owner would be guilty and subject to the death penalty. But a man could ransom his life in such a case by paying the fine the judge might impose upon him after which he would be free.

Under the principle of law involved in this decision modern industry would be compelled to place every possible safeguard around machinery and eliminate bad working conditions: dangerous to life. If failure to do so resulted in death, then the individuals responsible for such failure would forfeit their lives or pay exceptionally heavy fines. With this principle of law in operation a few judgments would make men realize that they had a responsibility to protect their fellow man.

In line with the above responsibility is the judgment rendered regarding the following: If a man opens a well, or digs a well, and does not cover it, and an ox fall into it and is killed he must pay the owner the full value of the ox.

Men are thus made responsible for the things they do that may bring harm and damage to others, even the things they refrain from doing when the doing of them will eliminate dangerous conditions. Under the operation of these laws there would be far less carelessness and men and women would be more thoughtful one of the other, especially when they become personally responsible for any damages following their careless acts.

The Financially Irresponsible

But what of the man who is financially irresponsible and unable to meet the conditions imposed upon him? Can he go about doing things that may damage others and escape the consequences because he has nothing? Such a condition of affairs exists today. Is it right that men shall escape responsibility, because of the lack of funds, to make good the losses sustained through their negligence or carelessness? No, under Divine law such a one must work out the fine and is sold into servitude until the debt is paid.

No man was allowed to hide behind the fact that because he owned nothing he would be free from punishment. Because of this law regarding servitude for the financially irresponsible the Divine laws cover what people have construed as a system of slavery. But the slavery under the law was the required servitude of those who, because of judgment, must work out their debts, and in certain cases such gained their freedom in the seventh year of release (Deut. 15: 12).

Stealing

One of the causes for discontent today with the method of handling cases is that when a thief is caught and punished the victim is often not reimbursed for the loss he has suffered. He may have the satisfaction of seeing the one responsible for his troubles punished, but unless his losses are made good there is really no justice for him. The law of the Lord requires that the thief make full restoration: and with from one hundred to four hundred per cent interest. Stealing was very unprofitable!

"If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for one ox, and four sheep for a sheep." But if it be found in his hands alive he shall restore double. Men would hesitate to steal or take another man's property with the possibility of such heavy liabilities if caught, for even though they may not be financially able to make that restoration they would face months and even years of servitude in order to pay the judgment.

The purpose of the law was to deter men from evil in that the severity of the punishment would make them hesitate

to commit a crime. There would only have to be a few cases where men were brought to judgment before all men would see and fear to violate the law.

Civic Responsibility

While the law required that individuals be punished for their evil doings, yet it also held cities responsible for crimes committed within their borders when those responsible for the crime were not apprehended and punished. The community had to make atonement for crimes in which the criminal had not been apprehended. This produced a civic consciousness of community responsibility and made for the strict enforcement of the law and the quick apprehension of the criminal (Deut. 21: 1–9).

Protecting Property Rights

The law is definite regarding property rights, but those rights must be protected, so under the judgments of the Lord certain principles are established governing compensation for damages to and destruction of property. The equitable method on which judgment was based was restoration of his property to the owner with damages for depriving him of his possessions. In some case the restoration was to be 200 per cent.

If a man cause his neighbor's field to be destroyed, out of the best of his own field and of the best of his own vineyard shall he make restoration. This principle applies to all property that might be destroyed by the carelessness or deliberate action of another.

Custodian of Property

A man might deliver unto his neighbor money or goods to be kept for him and while they are in the neighbor's possession a thief might break in and steal. If the thief is found he will pay double, but if he is not found then the neighbor is brought before the judges and examined to see if he is free from guilt in the matter. Whom the judges condemn he must pay double to the one whose goods were lost.

This law prevented one from being careless regarding the goods entrusted to his keeping and made him diligent regarding apprehending the thief if they were stolen while in his custody.

When a man has delivered to his neighbor livestock to keep and it dies, or is hurt, or torn, but not in his sight, an oath is taken between the two that he has not put his hand upon his neighbor's property. The owner is to then take what remains and no compensation is paid him. Proof must be presented, such as the slain animal, or the pieces of the animal if partly consumed. But if it has been stolen from him, then he must compensate the owner.

Borrowed Goods

If a man borrow ought of his neighbor, and it be hurt, or die, the owner thereof not being with it, he shall make good, but if the owner is present with it, then it is the owner's responsibility.

This judgment would apply to anything one might borrow, making the borrower responsible for its safe return unless the owner was with it, then it would be the owner's responsibility.

Protecting Others

"Whoso privily slandereth his neighbour, him will I cut off" are the words of the Psalmist (Ps. 101: 5), and in this statement the Psalmist expressed the prohibition of the law, "Thou shalt not go up and down as a talebearer among thy people." (Lev. 19: 16.)

Solomon declared, "Where no wood is, there the fire goeth out: so where there is no talebearer the strife ceaseth." (Prov. 26: 20.)

Let it be noted that this prohibition is against all talebearing, regardless of whether the subject detrimental to another be true or false.

Regarding false reports, the law states: "You shall not make a false oath. You shall not set your hand to commit fraud. You shall not be a false witness. You shall not go with the powerful to make excuse for their wrongdoing. And you shall not turn away from the poor man when he pleads. . . . You shall not pervert justice from the destitute when he pleads. Keep far off from false pretence. You shall not kill the innocent, and the righteous, for I will not acquit the wicked. And you shall not receive bribes, for bribes blind open eyes, and pervert the words of the righteous . . . you shall not oppress a foreigner." (Exodus 23: 1–9.)

Assisting Others

Under the law, men are required to go to the assistance of those who are in distress and to help save the property of even their enemies when that property is being endangered. Failure to help will cause the one thus refusing to become responsible for any damages resulting from that refusal. Such a situation would compel coöperation and make men realize that they are responsible for assisting others.

In the following judgment we can substitute any of the many modes of conveyance for the word ox and ass, for the principle involved is applicable at all times to the things that belong to another. "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him." (Ex. 23: 4–5.)

A Man's Word

Honesty in dealing one with another is imperative if there is to be peace and contentment in any community, for without faith in our fellow man, the result of equitable dealings and relationships, there can be no peace. The law says, "Ye shall not steal, neither deal falsely, neither lie one to another." (Lev. 19: 11.)

A man's word should be as good as his bond. God requires that when a man has given his word he must keep that word inviolate. Jesus emphasized the fact that all that was necessary between men in the pledging of their word was yes or no, for whatever exceeds this proceeds from evil. To promise, or declare with assurance — leading another to believe what one utters will be performed — binds a man in God's sight to the performance of his word. Thus Jesus could say to individuals in their personal relationships, let your language be yes, yes; no, no.

But under the law in court proceeding, in taking an oath of confirmation, in dedication of possessions or services to the Lord, solemn attestations when required must be made and performed.

The law of vows was as follows, "When you vow a vow to your Ever-Living God, you shall not delay to pay it, for the Ever-Living your God will demand it from you; — and that would be sin to you. But if you do not vow, it will be no sin. You must carefully perform the utterance of your lips; whatever you vow to your Ever-Living God, you must give whatever you have promised with your mouth." (Deut. 23: 22–24, *F. F. Trans.*)

Solomon emphasized the need of keeping our solemn promises to God when he said, "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?" (Ecc. 5: 5–6.)

In listing those who will have no part in the coming new order of the ages when the Kingdom has been established in perfection upon earth John, in Revelation, declares that all liars and those who practice depravity and falsehood will have no place there.

Temperate in All Things

Speaking of those who run in races Paul said, "Every man that striveth for the mastery is temperate in all things." He then said of the athletes that they were only seeking a corruptible crown, but we are seeking that which is incorruptible. So he says, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (I Cor. 9: 27.)

When listing the fruit of the Spirit such as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, Paul declares that against such there is no law (Gal. 5: 22–23). But what of those who refuse to be temperate? The following is a judgment of the Lord regarding the drunkard:

"When a man has a disobedient and rebellious son, who will not listen to the voice of his father or the voice of his mother, but disobeys them and will not listen to them, his father and mother shall take him and conduct him to the Magistrates of the town, and to the open court, and say to the Magistrates of the city, 'This son of ours is disobedient and rebellious. He will not listen to our voice. He is depraved and drunken.' " (Deut. 21: 18–21, *F. F. Trans.*)

Both the father and mother had to be in agreement, indicating that their son was absolutely depraved and a perpetual drunkard. The case had to be heard in open court where all the people of the community could be present at the hearing and who would know if the charges were true or false. The verdict was death for the unruly and drunken son.

Men in the priestly office, serving God, were forbidden to drink intoxicating beverages, even in moderation (Lev. 10: 9). While Solomon said, "It is not for kings to drink wine, nor for princes strong drink: lest they drink, and forget the law, and pervert judgment of any of the afflicted." (Prov. 31: 4–5.)

Prohibition is the rule for those entrusted with the affairs of state and the judges before whom the people appear for just judgment as well as for those who serve in ecclesiastical office.

Against Drunkenness

"Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself right. At last it biteth like a serpent, and stingeth like an adder." (Prov. 23: 29–32.)

Thus Solomon condemns the evils of drinking while the law definitely instructs in the need of temperance for all, prohibition for some and death for the depraved and drunkard.

Respect for Judges

Men are not to revile the judges nor curse the rulers of the people (Ex. 22: 28). Due respect is to be shown unto them. When a case has been appealed to the highest tribunal and judgment made "And the man that will do presumptuously, and will not harken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

"And all the people shall hear, and fear, and do no more presumptuously."

Presumptuous Sins

"Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them. But the soul that doeth ought presumptuously (deliberately with knowledge and forethought), whether he be born in the land or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him." (Numbers 15: 29–31.)

David recognized the enormity of presumptuous sinning in the sight of God and he prayed, "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." (Ps. 19: 13.)

Thus the law defines two classes of sin, those committed through ignorance and those which are done deliberately — knowing that such is against His word, law and judgment. For the first class there is forgiveness, but for the second class there can be no atonement because the sinner has despised His word.

Jesus confirms this when of the law He said, "Whosoever therefore, shall break one of the least of these commandments, and shall teach men so (this is presumptuous), he shall be called the least in the kingdom of heaven (even though through the acceptance of Christ he may enter the kingdom); but whosoever shall do and teach them (if in ignorance they fail Jesus is their righteousness), the same shall be called great in the kingdom." (Matt. 5: 18–19.)

Peter informs us that the Lord will deliver the righteous from temptation, reserving the unjust unto the day of judgment to be punished. The chief of sinners, he says, are those who are presumptuous, despising government, the authority of the law and speak evil of dignities (II Peter 2: 9–10).

Now the law of the Lord is the highest of authority and God will not hold a man guiltless who despises His government and refuses to keep and acknowledge the righteousness of His law.

Swiftness of Justice

When in Anglo-Saxon lands justice has fallen by the way and crime has increased — with lawless men in control — our people unconsciously revert to their ancient laws of justice with summary trial and quick executions. Such action soon restores law and order. The swiftness of justice strikes terror into the heart of the ungodly.

Under the law of the Lord men were brought immediately to trial upon being apprehended. When the trial ended, the very next day judgment was passed and the sentence was immediately carried out. If that sentence was death: then before sunset of that day the execution had taken place.

The swiftness of justice, the certainty of quick judgment in case of guilt and the immediate carrying out of the penalty imposed, kept crime at a minimum and evil men in fear of violating the law.

Divine Jurisprudence

Here is a system of Divine jurisprudence that cannot be excelled. Establishment of the administration of the law of the Lord, with a judiciary sworn to carry out the requirements of that law, backed by an over-seeing Providence can have but one effect: establishment of righteousness with justice and judgment for all!

While we have covered only a few of the laws and their application, yet suffi-

cient has been given regarding such to guide those who would study further that they might know and understand His system of Jurisprudence.

The rulings of earthly tribunals under the law of the Lord extend into the heavenly and the power of a Mighty God will bring upon evil men and nations the curses of their evil doings. If by chance men escape punishment for their crimes in earthly tribunals they cannot, nor will they be able to long escape the court of Divine judgment. Hiding from men their evil ways will have only postponed the inevitable justice and judgment that is ultimately destined to overtake them.

Moses pronounces that God's curses are upon the individuals who violate the law and instructs the Levites (those who administer national affairs) to declare them before the people. Then follows the list of evils which, committed, will bring the curse of God upon the individual (Deut. 27: 15–26).

Following this Moses lists the blessings that would come upon the nation in its national life and activities if the law is administered in justice and equity and all its provisions are observed. Then he gives the national curses if the people refuse, as a nation, to keep and administer that law (Deut. 28). God is the Judge and He has executed judgment in accord with these pronunciations and today our nation is suffering under the punitive clauses of the law for refusing to do in accord with Moses' instruction to our forefathers.

(Chapter XII of Digest of the Divine Law is titled: "When Thou Goest Forth to War." It will appear in DESTINY *for December.)*

Hallowe'en

CELEBRATION of "All Saints', or Souls', Day" at the end of October antedates Christianity by many centuries. Its origin, according to encyclopaedias and other books on the subject, is lost in antiquity. The persistency, however, with which this day has been kept alive and celebrated, not only for centuries, but for past *millenniums*, testifies to an origin, the event of which made such an impression that the memory of it has not been wholly erased from the subconscious mind of humanity.

While of late years it has been associated with the harvest season and harvest festivals and while the evidence of such association is furnished in early observances of the day during the Christian era, yet always in the background is a more sinister meaning in its association with the dead. The dead associated with this celebration are represented as suffering souls who are always cold and desire to warm themselves at a fire. At times they are represented as wicked souls for whom prayers are offered and who desire to return and at this particular season of the year are able to haunt their former abode. All this, and many other statements such as "The complaint of the souls," contribute to make the origin of Hallowe'en the commemoration of some great disaster that occurred in remote times. It was a disaster that perhaps destroyed millions of people and which occurred suddenly: sometime between the hours of nine o'clock and midnight; borne out by the fact that in earlier celebrations a messenger went through the streets soon after nine o'clock ringing a bell to remind everyone to go indoors, as it was unwise to meet the souls streaming home at midnight.

It was a Druidic belief that on the eve of this festival Sanan, lord of death, called together the wicked souls that within the past twelve months had been condemned to inhabit the bodies of animals. Can it be that this belief stems from the desire of the disembodied evil spirits whose immortal fathers, previous to the Deluge, married the daughters of men and their offspring partook of this heritage of their fathers in so far as the soul was concerned, and after the Deluge became the restless spirits so active in the days of Jesus? We have the account in the New Testament of our Lord allowing some of these spirits to go into the bodies of swine (Matt. 8: 31–32).

Now the festival of "All Souls' Day" was celebrated in ancient Babylon and seems to have been instigated, previous to the founding of Babylon, by Nimrod: who rebelled against the religious restrictions imposed upon the human race after the Deluge. The celebration itself was in defiance of the rule of righteousness imposed by Noah and his sons, and constituted a great mourning for the souls of the millions who had perished.

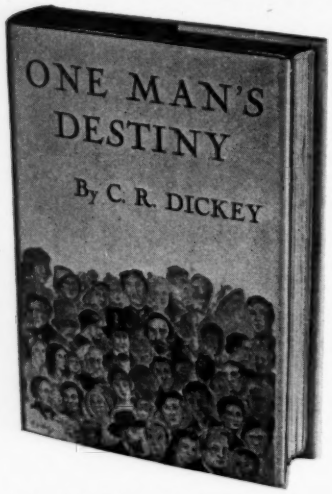
Let us turn back the pages of history to this day of destruction — so long ago that men ignore it now — yet an event that is continually being memorialized by men and nations in the perpetuating of the yearly festival inaugurated by Nimrod in protest against the wholesale destruction wrought by the Deluge. The date of its beginning as well as ending is given, for it is stated that it started on the 17th day of the second month and ended on the 27th day of the second month of the following year. This was the 5th lunar year on the antediluvian calendar. The flood itself lasted 365 days, or just one solar year. It began at the instant of the beginning of the Solar New Year in the fall at the time of the Equinox. The 17th of the second month of this year began also at sunset of Friday night, with millions celebrating the beginning of the New Year in feasting and drinking as they desecrated this Sabbath day. It was to this celebration that Jesus referred when speaking of the conditions in Noah's time (Matt. 24: 38).

Professor Totten, basing his calculations on astronomical reckoning, states, "At about 10 o'clock P.M., 4 hours after sunset, were the fountains of the great deep broken up." This confirms the coming of the catastrophe as between 9 o'clock and midnight. True, men have died in all ages, but when has a whole generation been cut off at once, except in Noah's day?

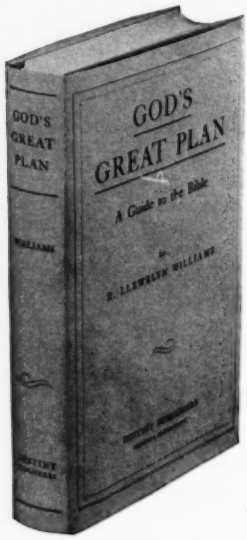
In speaking of Hallowe'en — time of the suffering souls who are always cold, may it not be a reference to the intense suffering and cold in which these souls perished as a result of the Deluge? The fact that they are sometimes referred to as wicked souls confirms God's appraisal of their condition just previous to the destruction by the Deluge, "And God saw that the wickedness of men was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

Fanciful you may say, but remember, please, no celebration persisting for centuries, stemming from antiquity, is without a first cause! And while the original purpose may have been lost and forgotten, yet to a close observer there are always identification marks clearly showing its origin.

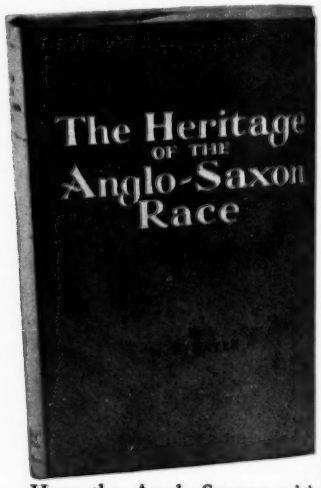
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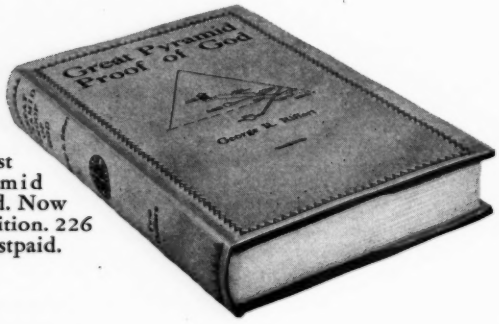
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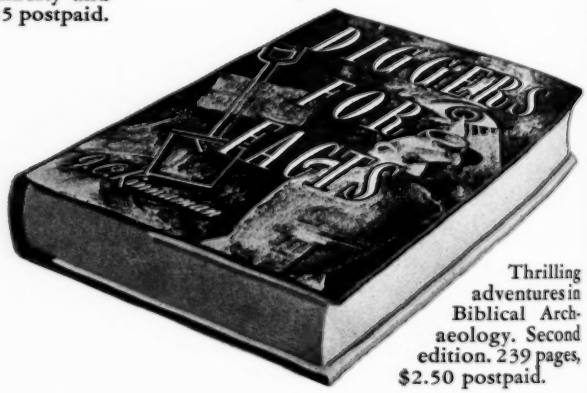
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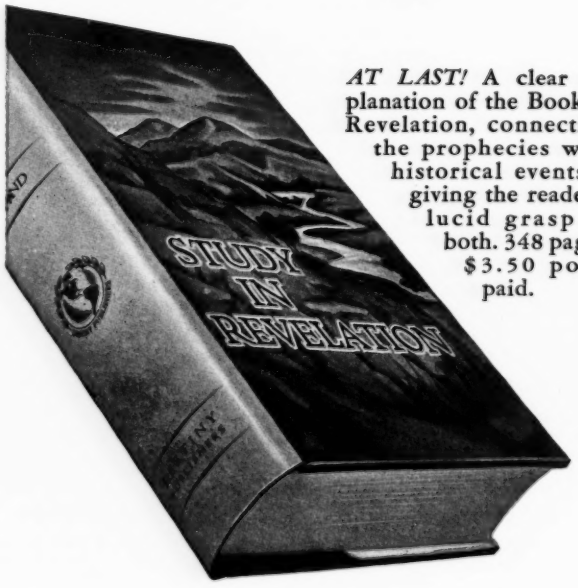
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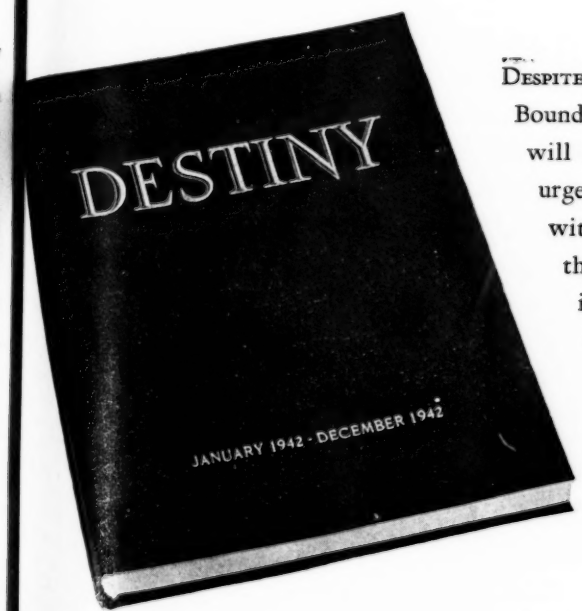
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