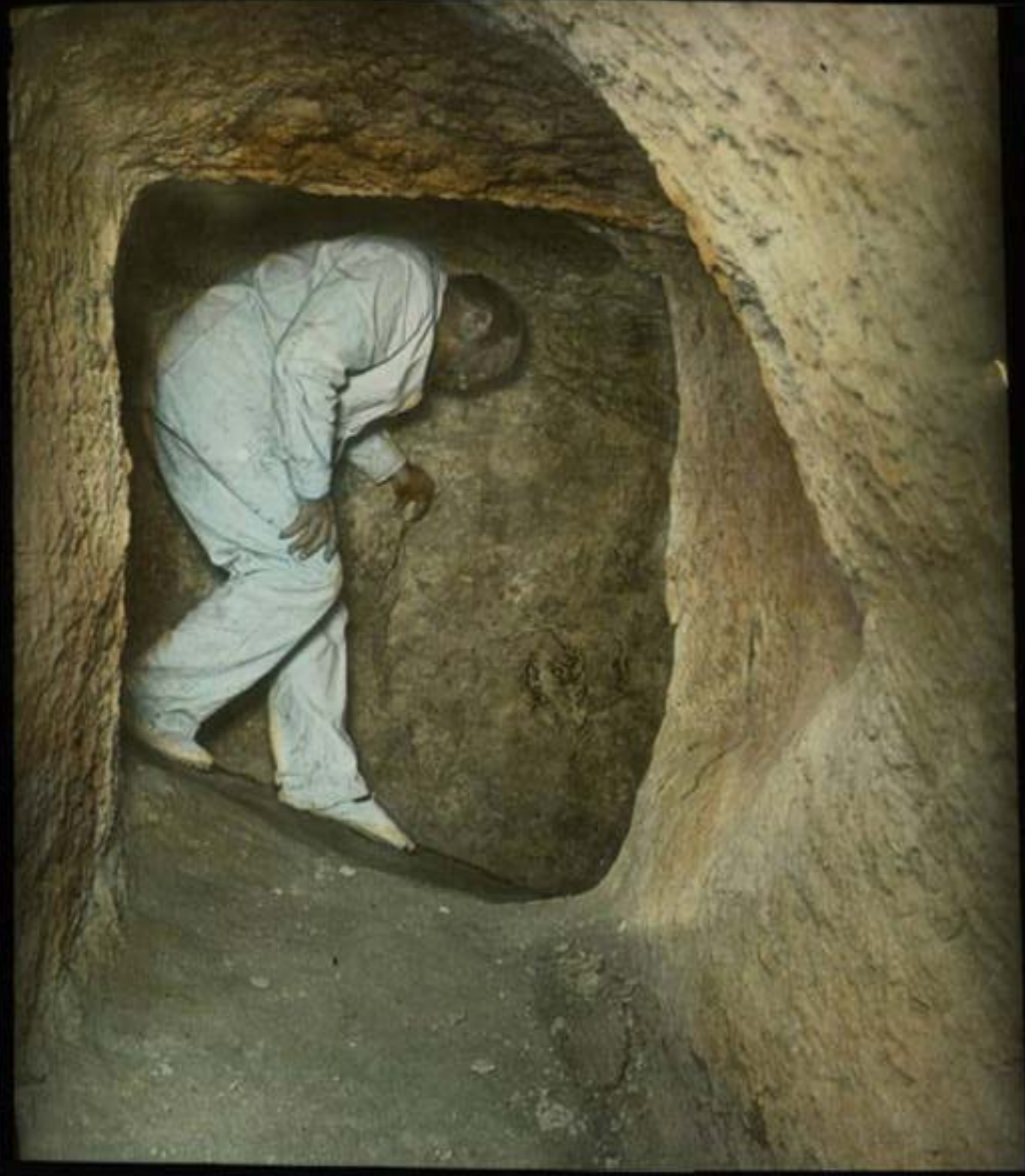
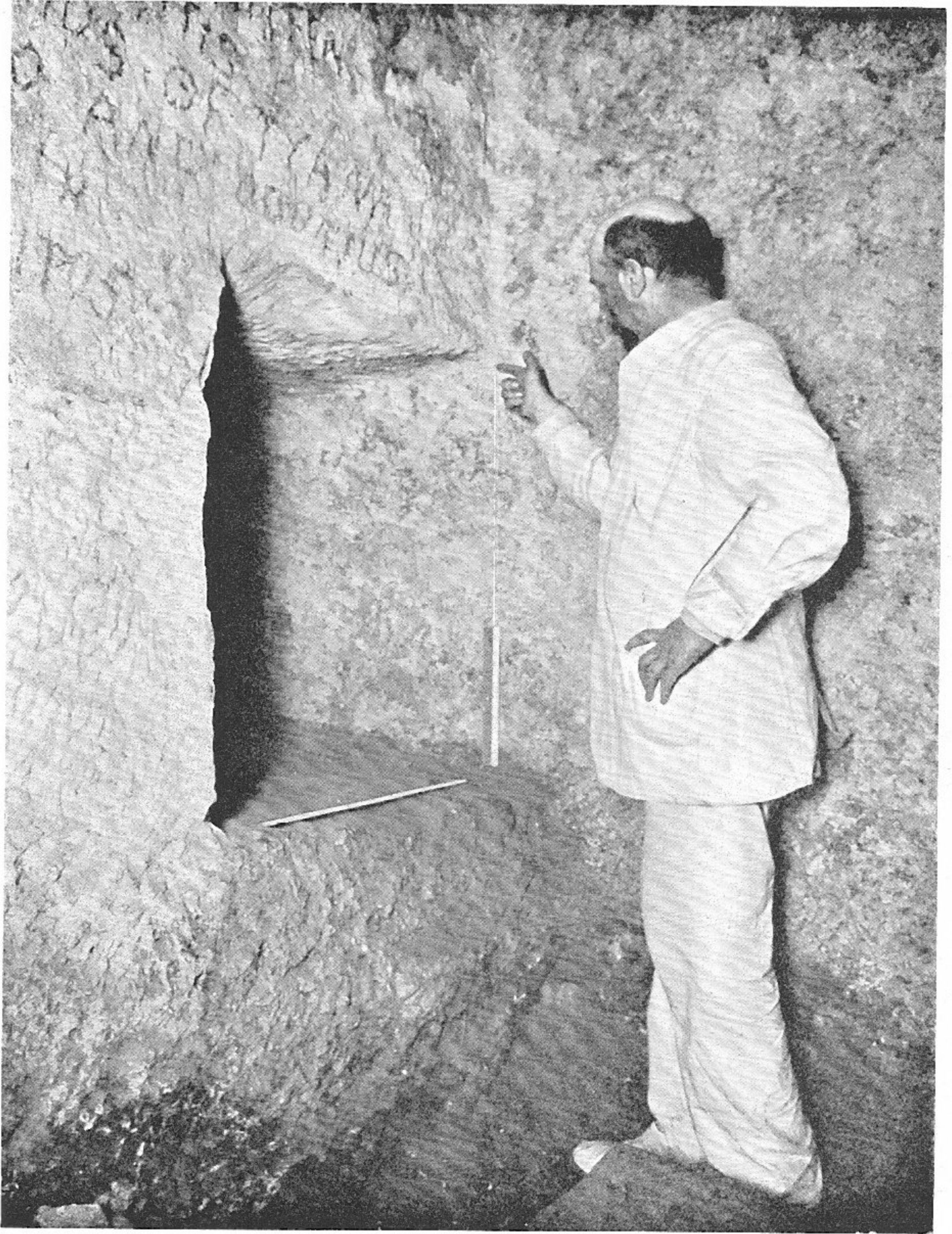


Great Pyramid : walking down Descending Passage  
(Figure—Prof. J. Edgar).

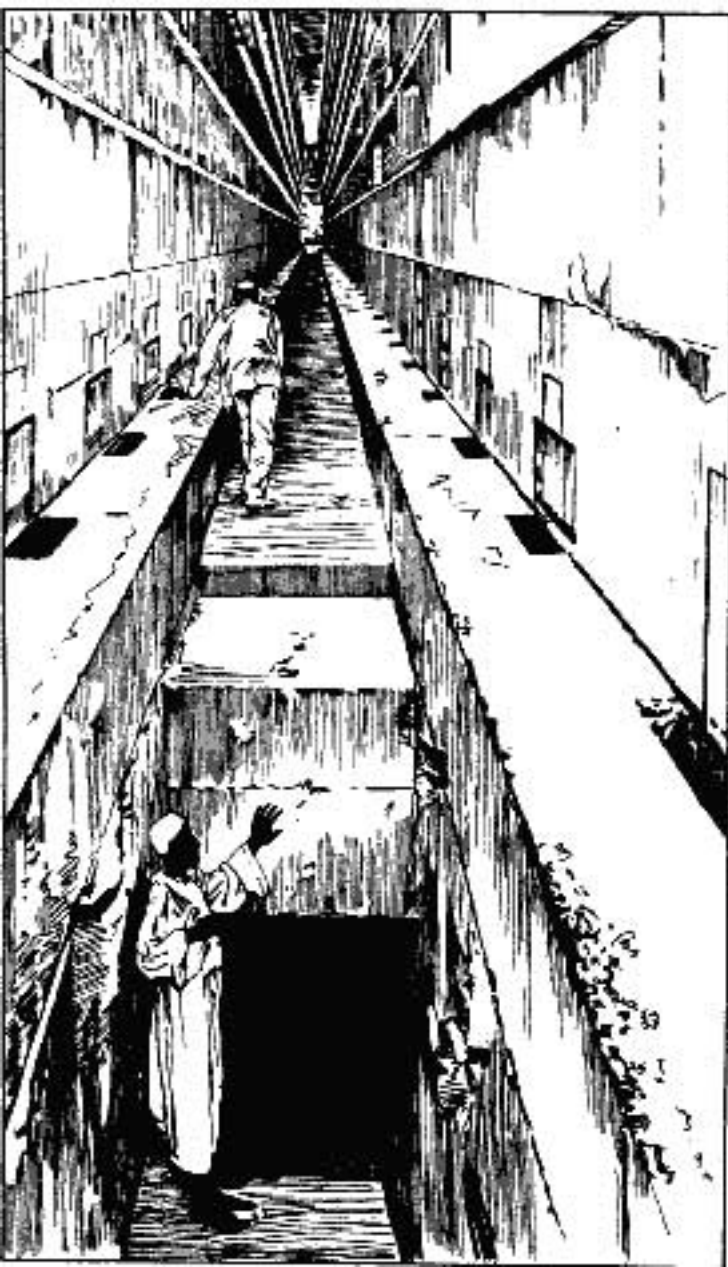
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Lecture—THE PYRAMID PORTRAYAL OF CREATION.  
Slide (copyright) : Morton Edgar, 224 W. Regent St., Glasgow, Scotland.



*The north-east corner of the rock-cut SUBTERRANEAN CHAMBER of the Great Pyramid of Gizeh, showing the square doorway of the Small Horizontal Passage by which entrance is gained to the chamber.*





Your loving brother,  
Martin Edgar.

## REMARKABLE CHRONOLOGICAL PARALLELS

BY J. EDGAR, M.D., AN EMINENT SURGEON, OF SCOTLAND

DEAR BROTHER RUSSELL:—The Lord has enabled me to see another remarkable confirmation of the Parallel Dispensations, teaching that 1914 A. D. is the date when Christendom will lose its crown, will be finally overthrown, and when he, "whose right it is," will take his power and reign.

We recognize that the kingdom of fleshly Israel typified Christendom in many respects. Two prominent events, the division of the kingdom into Judah and Israel and its final overthrow as a kingdom, were undoubtedly types, the former of the division of Christendom at the time of the Reformation, the latter of its final overthrow. The remarkable feature which has now come to light is that we have in this a time-parallel.

Under Saul, David and Solomon, the typical kingdom was undivided for the space of 120 years. DAWN II., page 50, shows that the whole period of the kings, including these three, was 513 years. The length of time, therefore, from the division of the typical kingdom on the death of Solomon till the removal of the crown from Zedekiah was 513 minus 120, equal to 393 years. The date of the division of Christendom into Papacy and Protestantism was 1521 A. D. Therefore, 393 years later, i. e., in 1914 A. D., we should expect the final overthrow of "Christendom."

The evidence that 1521 A. D. is the date when the split into Papacy and Protestantism occurred is clear. In June, 1520, Luther received from Pope Leo X. the first bull of excommunication, commanding him to confess his faults within sixty days, or be cast out of the church. On 10th December, 1520 (the third month of the year 1521 by the Jewish mode of reckoning), Luther publicly burnt this bull with a copy of the Canon Law, and on 4th January, 1521, the second bull was issued expelling him from the Romish church. *Blackie's Modern Cyclopaedia* states with regard to this: "From this time Luther formally separated from the Roman church, and many of the principal German nobles, the most eminent scholars, and the University of Wittenberg, publicly declared in favor of the reformed doctrines and discipline. Luther's bold refusal to recant at the Diet of Worms (17th April, 1521) gave him increased power, while the Edict of Worms and the ban of the Emperor made his cause a political matter."

### THE TIME OF THE END

MILLENNIAL DAWN, Vol. III., proves from a study of Daniel's prophecy of the 1260 days that the Time of the End is a period of 115 years, beginning with 1799 and ending with 1914 A. D. Wondering whether there might be a time-parallel here also, I reckoned back 115 years from 606 B. C., and reached the year 721 B. C. as corresponding with the year 1799 A. D. This date I found to be exactly five years before the death of King Hezekiah. Isaiah 38:5 tells us that the date of Hezekiah's "sickness unto death," from which he miraculously recovered, was fifteen years prior to his death, and was, therefore, ten years before the date 721 B. C., or, in other words, 125 years before 606 B. C. Reckoning a similar period back from 1914 A. D. brings us to 1789 A. D., the year of the French Revolution, from which Christendom recovered, though it must have seemed to be a "sickness unto death."

We are told that, after his recovery, Hezekiah gave way once more to his vain-glory and received the Babylonian ambassadors, just as France once more favored Papacy. We also read that he afterwards led water into Jerusalem for the refreshing of the Lord's people. This seems to shadow forth the founding of the various Bible Societies at the beginning of the last century, mentioned in DAWN III., page 51.

### THE SUN-DIAL OF AHAZ

What struck me in examining the above was that the year of the French Revolution, typified by Hezekiah's sickness, was ten years back from the end of the 1260 days of Daniel, the beginning of the Time of the End. Can it be that the sign of the sun-dial given to Hezekiah (Isa. 38:7, 8, 22) should be taken as a prophecy of this, the ten degrees (or steps, R. V.) representing ten years? Did the sign indicate symbolically that, just as the shadow on the sun-dial, on account of Hezekiah's repentance, was set back ten steps, so the date of the French Revolution would be set back ten years, i. e., that after this revolution would break out in 1789 A. D., ten years would require to elapse before the beginning of the Time of the End? The fact that the prophet Isaiah immediately proceeds (ch. 40) to refer to this Time of the End would seem to support this view.

### THE 2300 DAYS OF DANIEL

The year 1846 A. D., which ended the 2300 days of Daniel, has been shown in DAWN, Vol. III., to be the date of the cleansing of the sanctuary. The corresponding date in the typical

kingdom was 674 B. C. I cannot find this date specified directly in the history of the typical kingdom, but it is significant that at this time the wicked King Manasseh had reigned 42 out of his total 55 years, 674 B. C., therefore, probably corresponds to the date of his repentance and consequent cleansing of the sanctuary.

### KING JOSIAH

The period of the good King Josiah's activity extended from 651 till 641, and consisted of a cleansing and reforming work. It ended in 641 with the finding of the Book of the Law and the celebration of the Great Passover. The parallel period in the Gospel age was from 1869 till 1879, the period when most of your cleansing and reforming work was done. So far as I can gather, it was about 1869 that you began to inquire into the teaching of the creeds and of the Scriptures, and it was in 1879 that you founded ZION'S WATCH TOWER, for the purpose of upholding the doctrine of the ransom in all its fullness against the attacks of Mr. Barbour and others, and of announcing the Great Passover, the resurrection of the "dead in Christ" in the year 1878 A. D. and the passing-over of the feet-members since that date at the moment of death.

### THE NUMBER FORTY

When we turn back to the early history of the typical kingdom, we find that Saul, David and Solomon each reigned 40 years. It is clear that the reign of Saul represents the Jewish age, that of David the Gospel age, and that of Solomon the Millennial age. The fact that the duration of each reign was 40 years indicates that it represented a complete period of testing and sifting. This would appear to be the thought underlying the number 40 in all the instances in which it is used in the Scriptures. For instance, there were the 40 years' temptation of the children of Israel in the wilderness, Christ's 40 days' temptation, etc. They all seem to foreshadow the 40 years of harvest at the end of the Jewish, of the Gospel, and (possibly) of the Millennial ages.

### THREE DAYS AND THREE NIGHTS

It is clear from the Scriptures that Jesus rose on the first day of the week (Mark 16:2), and also that this was "the third day" after his death (Luke 24:21, 46; 1 Cor. 15:4; also Lev. 23:11). It follows that he must have been crucified on a Friday. That this is of importance in estimating the dates of Jesus' birth and death, is pointed out in DAWN II., p. 60. Some object to this that Jesus in saying (Matt. 12:40) that he would be three days and three nights in the heart of the earth, contradicted the statement by the Apostle Paul that he rose on the third day. Those who reason in this way have failed to note that the phrase used by Jesus was purely idiomatic, and implied that he would be in the heart of the earth "till the third day." The proof of his is to be found in Esther 4:16; 5:1; Gen. 42:17, 18; 2 Chron. 10:5, 12. God is his own interpreter.

### THE YEAR OF JUBILEE

I had always taken it for granted that the year of Jubilee was an ecclesiastical year; but on studying this subject recently, I noticed that the trumpet was to sound on the day of atonement, the 10th day of the 7th month (Lev. 25:9), and presumably, therefore, began on that day. Accordingly, the year of Jubilee was not an ecclesiastical year, i. e., from Spring to Spring, but a civil year from Autumn to Autumn.

As every 7th year was a Sabbath year, it follows that the 49th year was a Sabbath year. It would seem as if these were ecclesiastical years. If so, then the Jubilee year began in the middle of the 49th year. But it was called the 50th year! Should one reason from this that it was called the 50th year because it was the 50th civil year? The entrance into Canaan took place in the Springtime at the beginning of an ecclesiastical year. Six months afterwards their 2nd civil year began, while it was still the middle of the 1st ecclesiastical year. Consequently, their 50th civil year began, while it was still the middle of their 49th ecclesiastical year. If this be in the interpretation, it is evident that the land had rest on these occasions, not two years, but only eighteen months.

It would seem as if this were a wise provision of the Mosaic Law. It provided that at the beginning of each year of Jubilee, owing to the suspension of work on the land during the previous six months, the restitution of all things was rendered easier of accomplishment; and also after the Jubilee was over, and each had returned to his own land, an opportunity was given to him to prepare the land and get his crop ready for the Spring harvest and the celebration of the Passover and of Pentecost.

TIME-PARALLELS.

		B.C.	A.D.		
PERIOD OF 393 YEARS FROM THE DIVISION OF THE TYPICAL KINGDOM TILL ITS FINAL OVERTHROW.	PERIOD OF 125 YEARS.	999	1521	Division of Kingdom of Fleshly Israel into Judah and Ephraim.—2 Chron. 10;11:1-4.	Division of "Christendom" into Protestantism and Papacy at Diet of Worms.
		731	1789	Hezekiah's "sickness unto death," followed by (1) Alliance with Babylon; (2) Supply of water to Jerusalem.—Isa. 38, 39; 2 Chron. 32:30.	The French Revolution, followed by (1) Alliance with Papacy. (2) Supply of truth through Bible Societies.
		606	1914	Final overthrow of the typical Kingdom.—2 Chron. 36:11-21; Ezek. 21:25-27.	Final overthrow of Nominal Christendom.
		PERIOD OF 125 YEARS.		PERIOD OF 393 YEARS FROM THE DIVISION OF CHRISTENDOM TILL ITS FINAL OVERTHROW.	

There seem, however, to be some deeper meanings in this arrangement. (1) The commencement of the Jubilee year on the day of atonement pointed forward to the time when the antitypical Jubilee would begin on the antitypical day of atonement, the end of the Gospel age. (2) Brother Hemery of London mentioned to me some time ago that he had noticed that events which occurred in the Spring foreshadowed blessings for the church, while those which occurred in the Autumn foreshadowed blessings for the world. This appears to me to be a natural arrangement, as Spring is the beginning of the ecclesiastical year, whereas Autumn is the beginning of the civil year. Applying this thought, we find that the Passover and Pentecost, etc., foreshadowed blessings for the church, whereas the Atonement, the Feast of Tabernacles and the Jubilee foreshadowed blessings for the world.

I am, with love in the Lord to you and to all the dear ones in Christ Jesus.  
Yours faithfully,  
JOHN EDGAR.

A LATER LETTER

DEAR BROTHER RUSSELL:—

The Lord has guided me to the discovery of another confirmation of the Chronology as set forth in MILLENNIAL DAWN. In studying the Parallel Dispensations, I noted that the 70th week of Daniel's prophecy (Dan. 9:24-27) from 29 till 36 A. D. had its parallel as regards both time and events in the Gospel age from 1874 till 1881 A. D. (DAWN II., p. 219). Thinking that the events at the beginning of the 70 weeks might also have parallels in the Gospel age, I noted your arguments in

DAWN II., p. 67, proving that the 70 weeks dated from Nehemiah's commission to build the walls of Jerusalem in the 20th year of Artaxerxes (Neh. 2:1), whereas usually they are reckoned as beginning at the time of Ezra's commission 13 years earlier (Ezra 7:7). I noted also your proofs that the former must have been in the year 454 B. C. Accordingly the latter must have been in the year 467 B. C.

Rollin, in his *Ancient History of the Medes and Persians*, agrees with this. In Book 6, sect. 18, he says that Xerxes died in 473 B. C. and quotes as authorities Ctesias, c. ii; Diodorus, Book xi. p. 52; Justin, Book iii., ch. 1. He says Xerxes reigned 12 years; and in Book 7, sect. 1, states that Artaxerxes was crowned in 473 B. C., and reigned 49 years. In accordance with this, he mentions in sect. 6 of Book 7, that Ezra's commission was in 467 B. C., and Nehemiah's in 454 B. C. Regarding the latter he states: "Artaxerxes immediately caused a decree to be drawn up that the walls and gates of Jerusalem should be rebuilt, and Nehemiah as Governor of Judea was appointed to put this decree in execution. It is from this decree, communicated by Artaxerxes in the 20th year of his reign, for the rebuilding of the walls of Jerusalem, that we date the beginning of the 70 weeks mentioned in the famous prophecy of Daniel, after which the Messiah was to appear and to be put to death."

By deducting 490 years from 1881 A. D., we get the year 1391 A. D., corresponding with 454 B. C. The year 1378 A. D., 13 years earlier, will, therefore, correspond with 467 B. C.

I. EZRA'S COMMISSION IN 467 B. C.

On consulting books on the Reformation, I was not long in discovering that the year 1378 A. D., corresponding with the year 467 B. C., is a very important date indeed. It is the year of the Great Papal Schism, when Wycliffe came out as the Reformer.

Workman, in *Dawn of the Reformation*, p. 172:—"Wycliffe's spiritual earnestness was shocked, his theory destroyed by the spectacle of two Popes each claiming to be the sole head of the church, each labelling the other as Antichrist. To Wycliffe, the year of the Schism, 1378, was the crucial year of his life. He first urged that both Popes should be set aside as having little in common with the church of the Holy God. From this position of neutrality he quickly passes into one of antagonism to the Papacy itself."

Archbishop Trench in *Medieval Church History*:—"Gregory XI. died on 27th March, 1378, and the Papal Schism broke out. The year 1378 marked the turning-point in Wycliffe's career. Hitherto he had concerned himself with matters of mixed ecclesiastical and political import, but henceforth he devoted himself exclusively to doctrinal matters and came out as the Reformer. He began in earnest the translation of the Bible into English, and took the next decisive step by an open attack, forced upon him by his studies of the Bible, against Transubstantiation. The effect was immediate. The University itself turned against him. He was forbidden to teach. Ever afterwards he did, in nearly all his writings, introduce in some way a statement of his views upon Transubstantiation."

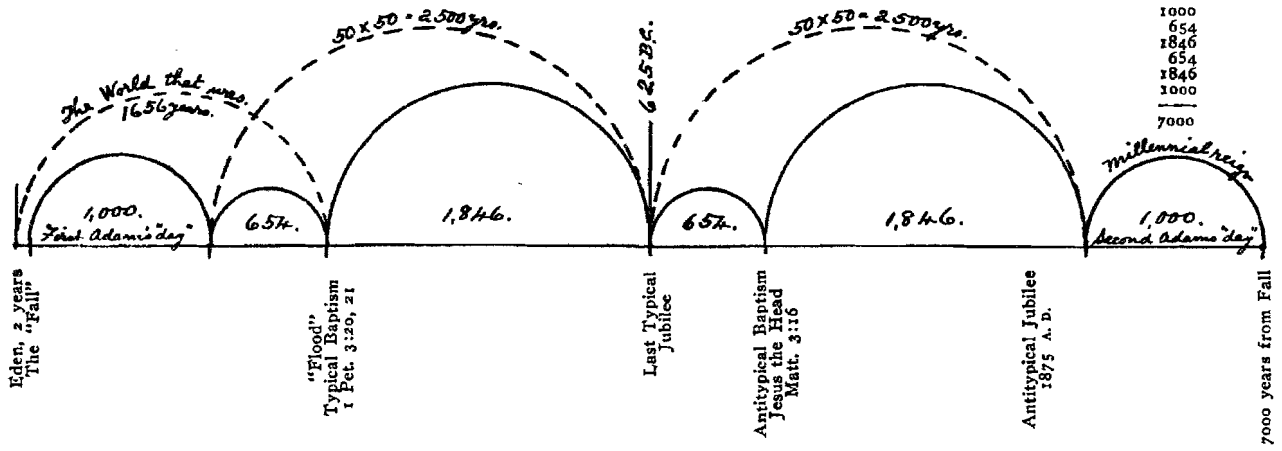
Can anything be more conclusive than that we have here a parallel, not only in time, but also in the events recorded between Ezra's commission in 67 B. C. and Wycliffe's acts in 1378 A. D.? Ezra in leading back from Babylon many of the Israelites, and bringing with him the vessels for the service of the house of God (Ezra 7:19, 20) did for the literal temple what Wycliffe by his doctrinal reforms, especially by his attack upon the doctrine of Transubstantiation, did for the spiritual temple.

II. NEHEMIAH'S COMMISSION IN 454 B. C.

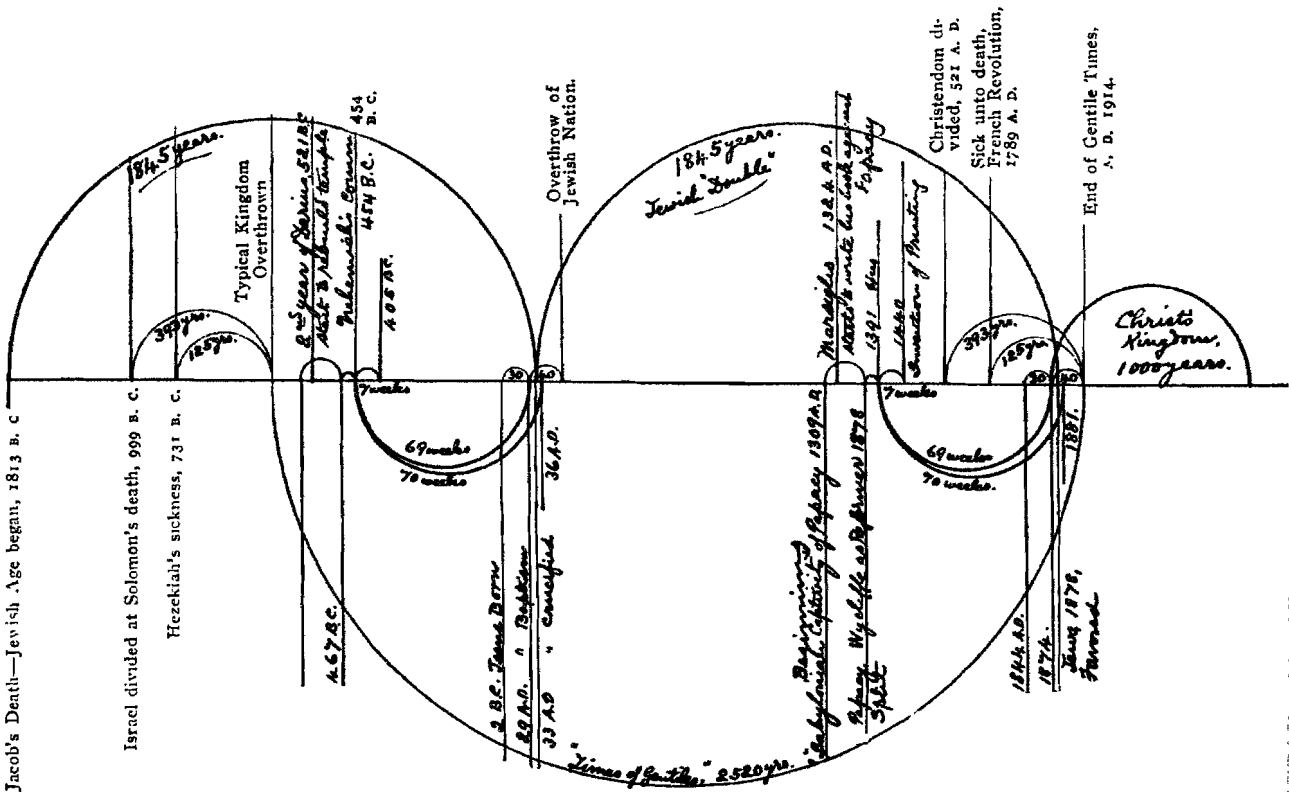
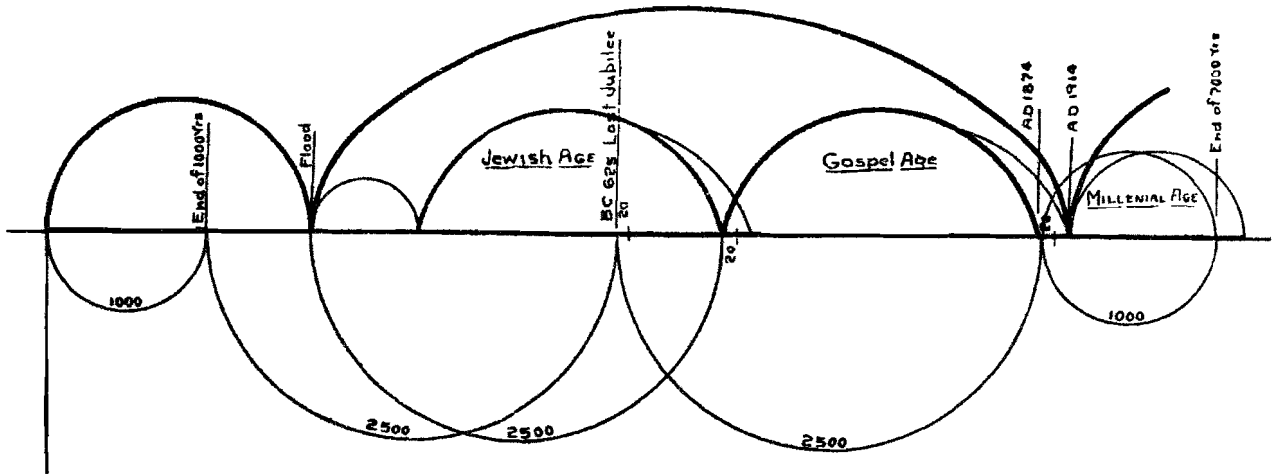
The year 1391 A. D. corresponds with the year 454 B. C. when Nehemiah received his commission to rebuild the walls of Jerusalem. Wycliffe died in 1384, before he could personally carry into effect all that he had longed for, but his works followed him. It was John Hus of Bohemia who more particularly took up the work of reform after Wycliffe's death. Though it was in the early years of the 15th century, up till his martyrdom in 1415 A. D., that his work attracted general notice, yet it was in 1391 that Hus might be said to have received his commission to rebuild the walls of Spiritual Jerusalem, for it was in that year that he became acquainted with the works of Wycliffe (*Blackie's Modern Cyclopaedia*, Vol. iv., p. 483).

Thatcher and Schwill in *Europe in the Middle Ages*, p. 539:—"Political considerations, the alliance between Henry v. and the Papacy, led to repeated persecutions of his followers, and so all of Wycliffe's efforts at Reform came to nothing. But the cry for the reform of the church was never again hushed in Europe. Through one of his pupils, John Hus of Prague, his teachings were carried to Bohemia, where they also caused a

THREE CHARTS OF HISTORY, SHOWING VARIOUS PARALLELS, ALL CONFIRMATORY OF OUR CHRONOLOGICAL APPLICATIONS.



- 1000
- 654
- 1846
- 654
- 1846
- 1000
- 7000





great uprising." "Hus condemned its (Papacy's) worldliness, its right of secular possessions, and objected to the supremacy of the Pope. The Bible, according to him, ought to be the sole rule of faith."

Professor Lodge in *Close of the Middle Ages*, p. 207:—"The systematic teaching of Hus was for the most part derived from the great English teacher, John Wycliffe. It is important to remember that the Hussite movement had a secular as well as an ecclesiastical side."

Burnett in *History of the Reformation*, p. 9:—"Before the end of the 14th century, Wycliffe had extended his line of attack to some of the special doctrines of Western theology: but the movement which he began, though its effects were evanescent in his own country, became in the hands of more stimulating advocates a genuine national force in Bohemia."

### III. THE SEVEN WEEKS OF DAN. 7:25

Is there anything in the Gospel age to explain the mysterious division of the 70 weeks into 7 and 62 and 1? By seven weeks is meant a period of 49 years. As the seven weeks date from Nehemiah's commission, the year under consideration will be 1440 A. D. This is the time that Printing was invented, a very important factor in the Reformation.

Archbishop Trench in *Medieval Church History*, p. 423:—"Then while abuses were never rifer, while the lives of the clergy were never fuller of scandal, while the Papal Court was never more venal, nor could less endure the beating upon it of that fierce light which leaves nothing hid,—the invention of printing (1440) multiplied a thousandfold every voice which was raised to proclaim an abuse or to denounce a corruption. And marching hand in hand with this wondrous invention there was the revival of learning."

### IV. THE RETURN FROM THE BABYLONIAN CAPTIVITY (536 B. C.) AND THE CONSEQUENT LAYING OF THE FOUNDATIONS OF THE TEMPLE AT JERUSALEM

The restoration was not begun, but was finished by Ezra in 467 B. C. In accordance with the Edict of Cyrus (536 B. C.) many of the Israelites returned from Babylon and laid the foundations of the Temple. Ezra 4:24, however, states that the work then "ceased unto the 2nd year of the reign of Darius, king of Persia." The length of time from the Edict of Cyrus in 536 B. C. till the end of the 70 weeks in 36 A. D. is 572 years. Accordingly, the date in the Gospel age which corresponds with 536 B. C. is 1881 minus 572, equal to 1309 A. D. This year is of importance as marking the first year of what is universally known as the "Babylonian captivity" of the Papacy at Avignon, which is generally recognized as forming the foundation of the Reformation. It is curious that the year 536, which in the Jewish age concluded the Babylonian captivity of the Israelites, corresponds with the year 1309 in the Gospel age, which began the "Babylonian captivity" of the Papacy. [May we not reverse the form of this statement and say that it rather marked the first favorable condition for the liberation of the truth, which had long been in bondage to Papacy?—*Editor.*]

Archbishop Trench in *Medieval Church History*, p. 275:—"Then in 1305 the French king contrived that the choice should fall on one who had so sold himself to carry out the wishes and policy of France that he did not feel anywhere safe from popular indignation except on the northern side of the Alps and under the protection of him whom he had engaged to serve. After a brief residence at Bordeaux and then at Poitiers, Clement v. fixed his seat at Avignon. There from 1309 to 1377 he and six following Popes resided. The 'Babylonish Captivity' is the name by which this voluntary exile in a foreign land with a servile dependence on a foreign power, which this exile entailed, is often designated, the name having been suggested by the 70 years or thereabouts for which this exile endured. The Popes could no longer be regarded as independent umpires and arbiters. Nevertheless, they advanced claims to a universal monarchy which stood in ridiculous contrast with their own absolute dependence on the Court of France, a dependence so abject that there were times when the Pope dared not give away the smallest preferment without permission first obtained of the French king."

Professor Lodge in *Close of the Middle Ages*, p. 30:—"In 1309 Clement v. fixed his residence at Avignon. As long as the Popes continued to live there, they were exposed to overwhelming French influence, and could hardly escape the charge made both from England and from Germany, that they were mere vassals of the King of France. It says much for the vitality of the Papal System that the 'Babylonian captivity,' as the next 70 years have been called, did not result in the complete loss not only of the Italian Provinces, but of all spiritual authority in Europe."

Workman in *Dawn of the Reformation*, Vol. I., p. 16:—"The study of the Reformation should always begin with Avig-

non. The greatness of Luther and Calvin, as contrasted for instance with Marsiglio, Wycliffe and Gerson, does not lie so much in greater zeal, more thorough methods, more logical aim, as in their greater opportunity. The fulness of the time had come."

### V. THE REBUILDING OF THE TEMPLE IN THE SECOND TO THE SIXTH YEARS OF DARIUS

As already mentioned, it was only the foundations of the temple which were laid on the return from Babylon. Building operations were not properly begun until the second year of the reign of Darius Hystaspes, king of Persia, and the temple was finished in the sixth year of his reign (Ezra 4:24; 6:15). Ussher's chronology gives the second year of Darius as 520 B. C., and the various authorities seem to corroborate this by placing the date of his accession in the year 521. According to this, the rebuilding of the temple began 16 years after the return from Babylon. The corresponding date in the Gospel age is 1325 (equals 1309 plus 16). The greatest work about this time was the publication of a book against the Papacy by Marsiglio of Padua, but all the authorities which I consulted were unanimous in stating that the year of publication of this book was 1324, not 1325 B. C. Accordingly, I was forced to conclude that there was no time-parallel here, or, as seemed more likely, that the second year of Darius was 521, and not 520 as affirmed. I spent several days in searching all the works on the history of Persia to which I had access, and at length my efforts were rewarded. Professor Rawlinson, in his *Five Great Monarchies*, Vol. 3, p. 404, states that Darius mounted the throne on 1st January, 521 B. C., and he then adds in a footnote on page 408, in connection with the statements of Ezra 5:2 and Haggai 1:14, 15, that "according to Jewish modes of reckoning" the 24th day of the 6th month of the second year of Darius, would be September, 521 B. C., 8½ months after Darius' accession. There can be no doubt that this is true explanation, as both Haggai and Ezra would reckon by the ecclesiastical year beginning in the Spring.

The rebuilding of the temple would, therefore, occupy the four years from 521 to 517 B. C., and the corresponding years in the Gospel age would be 1324 to 1328 A. D. It was in 1324 that Marsiglio published his famous book, *Defensor Pacis* (Defender of the Peace), and in 1328 he died. In the autumn of the same year the Emperor Lewis, who had been induced to attempt some of the reforms advocated by Marsiglio, deprived of his (Marsiglio's) advice retired from Rome and relinquished the attempt.

Archbishop Trench in his *Medieval Church History*, p. 280, in describing the story of the "Babylonish Captivity," says:—"As might easily be supposed, words bolder than had ever been uttered before, words striking at the root of the Papal system, and leaving none of its prerogatives unassailed, had found utterances during this time; and more ominous than all the rest, these had not come from such as stood avowedly without the church's pale, but from those within. Foremost among the threatening births of the first half of the 14th century is a book, the 'Defensor Pacis,' written by a physician of Padua, Marsiglio by name (died 1328), in the immediate service of Lewis of Bavaria. No later hand has traced with a finer historical tact the mundane conditions which first made possible, and then favored, the upgrowth of the Papal power; none has searched out with more unpitiable logic the weak places of the Papal armor. An epoch-making book, Neander calls it; and certain, for good or for evil, it was far in advance of its age; so far, that it is difficult to understand how it could very strongly have influenced its age."

Workman in *Dawn of the Reformation*, Vol. I., p. 80:—"In June, 1324, with the help of his friend, John of Jandun,—'the two pests,' as the Pope called them, 'from the abyss of Satan'—he wrote his great work in the incredible space of two months. Two years later, in the summer of 1326, he joined himself to Lewis. He became the leader in a band of visionaries who urged the emperor on in his struggle with 'the great dragon and old serpent,' John xxii. In treatise after treatise, both Marsiglio and Ockham criticised the nature of the Papal power, denied its claims and demanded the restoration of secular supremacy." Page 85:—"The works of Marsiglio give us in clear outline the ideals which now regulate the progress of Europe. The bolts which he forged have shattered the doctrine of divine right and the temporal claims of Papacy. In his emphasis of the value of Scripture, though the hand that wrote was the hand of Marsiglio, the voice seems the voice of Luther: in his call to the laity he foreshadowed Wesley: in his views as to the rights of separate congregations, he was a forerunner of the Independents."

Professor Lodge in his work, *The Close of the Middle Ages*, p. 98, speaking about the struggle between the Emperor Lewis and Pope John xxii., says:—"No previous contest between the

rival heads of Christendom had produced so much literature, or literature of such merit and significance. Michael of Cesena, the General of the Franciscan Order, John of Jandun, and William of Ockham, the 'Invincible Doctor,' exhausted the subtleties of the scholastic philosophy in their championship of the imperial position against Papal pretensions. Above all, Marsiglio of Padua, in his great work, the *Defensor Pacis*, examined with equal acuteness and insight the fundamental relations of the spiritual and secular powers, and laid down principles which were destined to find, at any rate, partial expression in the Reformation. This outburst of literary and philosophical activity was due in great part to the fact that for the first time in the long struggle between Papacy and Empire, the struggle involved doctrinal ideas. Hitherto, the contest had been between church and state, and the church had been for the most part united. But on the present occasion the church was profoundly divided. In spite of all the advantages on the side of the Emperor, the quarrel ended, not exactly in a Papal triumph, yet in the complete and humiliating discomfiture of Lewis. Doubtless the personal character of the Emperor contributed essentially to this result. He could take strenuous measures under the influence of a stronger will, but when he lost his adviser, Marsiglio, his habitual irresolution and his superstitious dread of excommunication returned upon him. In

communication, for instance, cannot rightly be decreed by any priest or any council of priests. The verdict belongs to the community of the faithful. The power of the clergy is entirely restricted to spiritual affairs; it can only be given effect to by spiritual means. Of heresy as such there is but one judge, Jesus Christ, and his sentence is in the world to come. Errors of opinion lie beyond the cognisance of human judicature. In the New Testament, bishop and priest are convertible designations of the same persons, and the popedom is a later institution of which the historical growth is clearly traceable. St. Peter had no authority over the other apostles; but even supposing he had, it is hazardous to assert that he communicated it to his successors in the Roman See, since we cannot say for certain that he himself ever visited, far less was Bishop of, Rome at all. The Pope in his quality of Christian Bishop can claim no right of supreme judgment in human things, even over the clergy. The keys of St. Peter open and close the door of forgiveness, but forgiveness is the act of God, determined by the repentance of the sinner. The Turnkey is not the Judge. Marsiglio goes through the standard arguments in favor of the Papal assumptions, and rejects them one after another, partly by his resolute insistence on a rational interpretation of the texts of Scripture, partly by the essential distinc-

	B. C.	A. D.					
Return of the Israelites from the Babylonian Captivity to restore the Temple at Jerusalem. Only the foundations laid. (Ezra 1:1-3; 3:10).	536	1309	The beginning of what is known as the "Babylonian Captivity" of the Papacy at Avignon. Generally recognized as the foundation of the Reformation.				
Restoration of the Temple in 2d to 6th years of Darius (Ezra 4:24; 6:15).	521	1324	Publication by Marsiglio of Padua of the "Defensor Pacis."				
Ezra's commission in the 7th year of Artaxerxes to restore vessels to Temple. (Ezra 7:7, 19.)	467	1378	The year of the Great Papal Schism which caused Wycliffe in same year (1) to come out as the Reformer, (2) to translate Bible into English, (3) to renounce transubstantiation.				
The Seventy Weeks—490 Years.	7 Weeks.	7 Weeks.	The Seventy Weeks—490 Years.				
				62 Weeks.	70th Week.		
						7 Weeks.	62 Weeks.
Nehemiah's commission in 20th year of Artaxerxes to rebuild walls of Jerusalem. (Neh. 2:1) Troublous times.	454	1391	Year when Hus became acquainted with Wycliffe's writings. He carried Wycliffe's teachings into effect. Troublous times.				
End of the 7 weeks, followed by more favorable times.	405	1440	Invention of printing followed by more favorable times.				
Advent of Messiah as Prince.	29	1874	Advent of Messiah as King.				
Crucifixion and resurrection of Jesus.	33	1878	Resurrection of the saints.				
Beginning of the casting off of the Jews at end of exclusive favor to Jews.	36	1881	Beginning at Berlin Congress of return of favor to the Jews.				
				Beginning of the casting-off of the church. End of exclusive favor to church.			
Destruction of Jerusalem and of Jews' national polity.	69	1914	Full loss of favor to churchianity.				
Full loss of favor to the Jews, and anarchy.	70	1915	Destruction of nominal Christendom in anarchy. Full return of favor to the Jews.				

January, 1328, he was crowned Emperor by two bishops who had been excommunicated. In May, Peter di Corvara, a Franciscan friar, nominated by the Emperor, and accepted by the acclamations of the citizens, assumed the Papal title as Nicholas V. Lewis had committed himself to an enterprise which he had neither the moral nor the material force to carry through. He retired to the Ghibelline strongholds in the north, accompanied by his Antipope. The Roman populace, with characteristic inconstancy, expelled the imperial partisans, and opened their gates to the Orsini and the Neapolitan troops."

The following extract from Poole's *Age of Wycliffe*, p. 28, indicates some of the chief thoughts in Marsiglio's teaching. "Marsiglio's chief work, the *Defensor Pacis*, was written in 1324, while he was still at the University of Paris. He taught Republicanism. The community of all the citizens or their majority, expressing its will either by elected representatives or in their assembled mass, in the supreme power in the state. The people must chose a ruler, but to the hereditary principle he will make no concession whatever. The name church belongs to the entire body of Christian men. It is intolerable that its prerogatives should be usurped by the sacerdotal order. Ex-

tion between the sacred calling of the priesthood and their extrinsic or worldly connections. My kingdom is not of this world. The ministers of the church should be supported by those to whom they minister, but only in the necessities of life; but no one of the faithful is bound by Scripture to pay them a tenth or any other part of his income. The clergyman might well supply his needs by other means, as by handicraft, after the example of the apostles. But now that the church has been enriched by ample endowments, the question arises, To whom do these belong? Marsiglio replies that the property can only belong to the person or persons who gave it, or to the state. Nor can the clergyman claim the entire use of it; he is the administrator of a trust, and what is left over after his daily food and raiment are supplied, must be distributed to the poor. Wycliffe was seen by Pope Gregory xi. to be the successor of Marsiglio."

I have given this somewhat fully, as it is so much in line with our own views, setting them down in the order in which they occurred to me in the course of my investigations. On reviewing them, I feel more certain than ever that the hand of God has been in the affairs of men. Such correspondencies

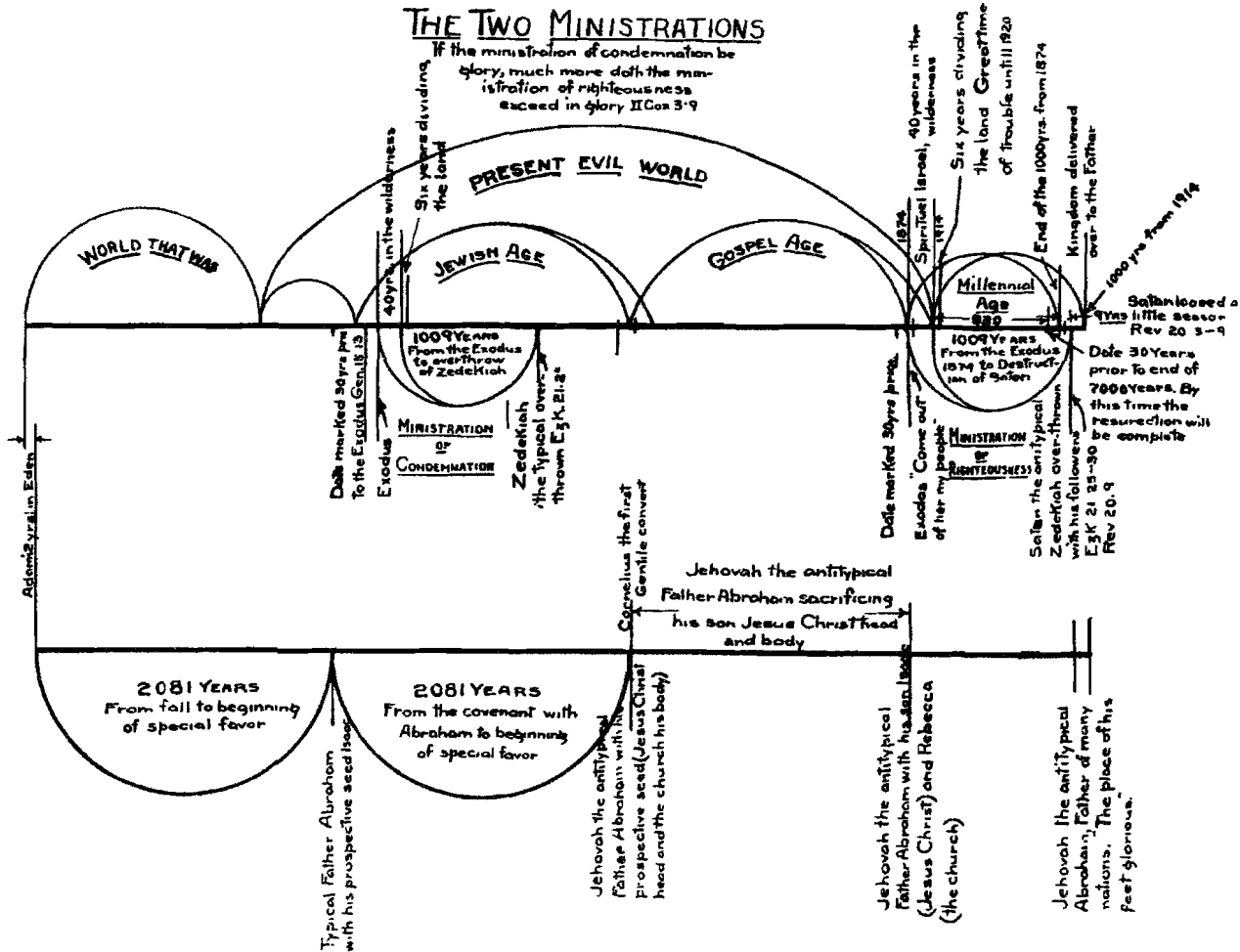
could not be due to chance. Prior to 536 B. C. and 1309 A. D., fleshly and spiritual Israel were completely in the power of Babylon, but these years marked the turning-point, and then step by step the great reform went on. The people had been punished for their sins, but now God was beginning to bestow his favor upon them for a season in order to prepare them for the Messiah. Each of the items noted above was a distinct step in the reformation of Jews and Christians. So much for the beginning of the 70 weeks. The events at the end of the 70 weeks are detailed in DAWN II.

The prophecy of the 70 weeks does not, however, indicate when the final overthrow would take place, and, except for the reference to the seven weeks, no mention is made of any events in the interval between the commission of Nehemiah and the 70th week. In line with this, we find that the historical canon of the Old Testament ends with Ezra and Nehemiah. It is

evident that God did not intend to indicate the Lutheran movement in connection with this prophecy. This might have appeared strange to me had I not formerly seen that this movement was typified by the division of the kingdom of Israel on the death of Solomon. All the above stages of reform were in the church, but Luther's reform was a complete revolt, resulting in a division of the kingdom, and was, therefore, best represented by the division of the typical kingdom of Israel before its final overthrow by Nebuchadnezzar.

Dear Brother, I shall be glad to hear what you think of these time-parallels. So far as I can judge at present, they seem to me to be very conclusive, and have helped to confirm me very strongly in the opinion that your views regarding the times are correct. I feel convinced. The "truth is mighty and will prevail." Yours in him,  
JOHN EDGAR.

Below we give an outline chart built upon the Bible chronology presented in MILLENNIAL DAWN and embodying our original "Chart of the Ages." It presents additionally several new features, "parallels," which no doubt will be both interesting and instructive. It is by Bro. U. G. Lee.



### THE CHRIST, THE SON OF GOD

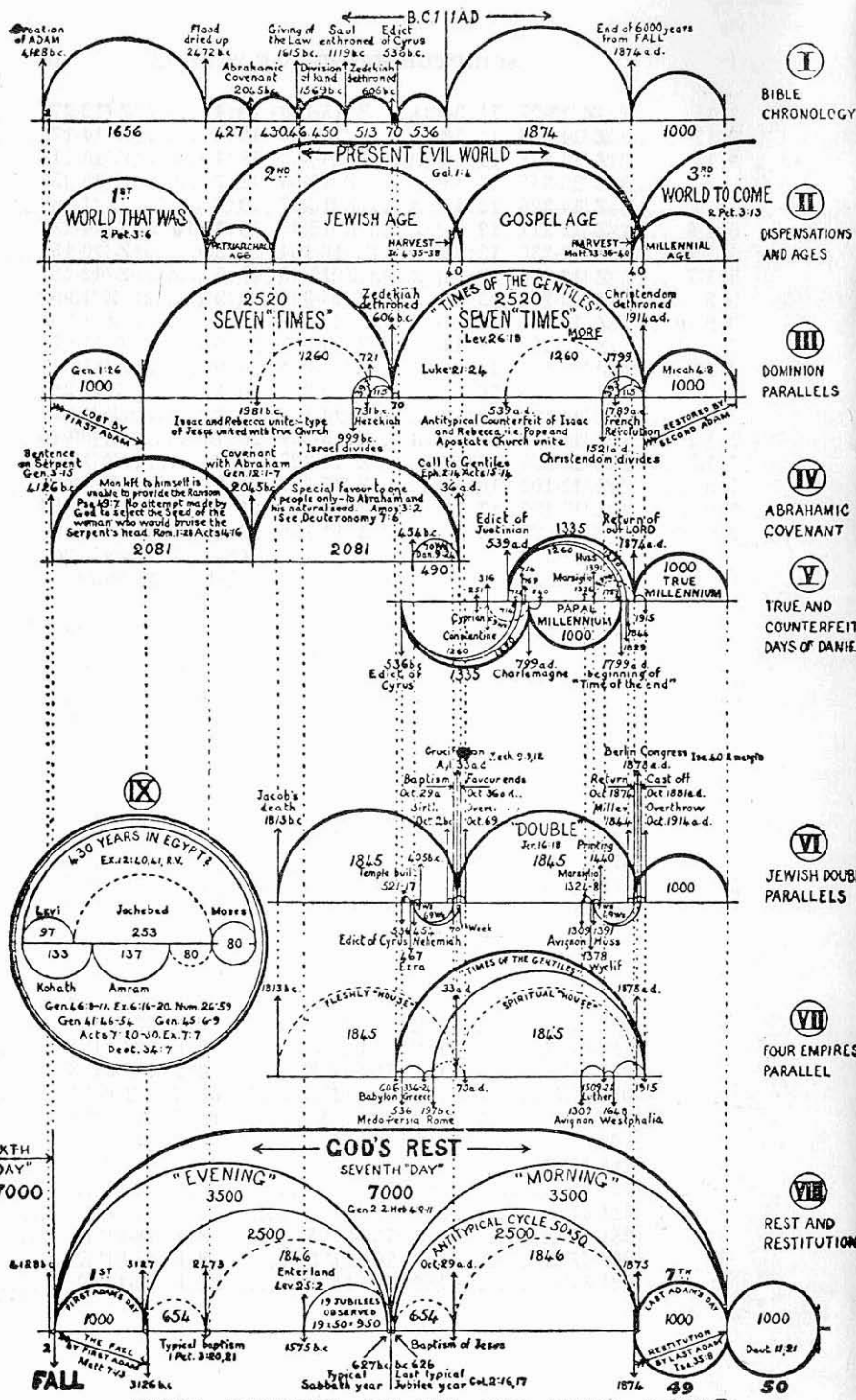
JOHN 20:31.—JUNE 25.

GOLDEN TEXT:—"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Our Golden Text is a very appropriate one for a review lesson, preparatory to a new course of studies in the Old Testament. We have been considering the testimonies of the Evangelists respecting the words and mighty works of him who spake as never man spake, and who, as the finger of God, as a small manifestation of divine power, cast out devils, healed the sick, awakened the dead. John sums up the object, the purpose, of these records, saying that they were written to the intent that we might believe on Jesus as the Christ, the Son of God.

Some in our day, totally misunderstanding the divine plan with reference to human salvation, would be inclined to say—What difference whether we believe that Jesus is the Christ the Son of God, or believe merely that he was an ordinary man, a wise and good man, the son of Joseph? Would not his conduct and teachings be just the same in either event? And is it not the teachings of Jesus and their moral influence that we seek as a power over men rather than any faith in him? What is the value of faith anyway? is it not works that we wish? If a man have good works without faith would he not be just as

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# THE DIVINE PLAN OF THE AGES

BY J. AND M. EDGAR.

**I**  
BIBLE  
CHRONOLOGY

**II**  
DISPENSATIONS  
AND AGES

**III**  
DOMINION  
PARALLELS

**IV**  
ABRAHAMIC  
COVENANT

**V**  
TRUE AND  
COUNTERFEIT  
DAYS OF DANIEL

**VI**  
JEWISH DOUBLE  
PARALLELS

**VII**  
FOUR EMPIRES  
PARALLEL

**VIII**  
REST AND  
RESTITUTION

SIXTH  
"DAY"  
7000

FALL

1000  
DEUT. 11:21

"In European Russia outside the pale Jewish landholding is said to have increased 248 times in forty years in the following proportion: In 1860, 3,000 dessiatins; in 1870, 18,000 dessiatins; in 1880, 96,000 dessiatins; in 1890, 262,000 dessiatins, and in 1900, 745,000 dessiatins."

According to these statistics the total holdings of the Jews throughout the Russian Empire, which only amounted to 70,000 dessiatins in 1860, reached in 1900 the high figure of 2,381,057 dessiatins. \* \* \*

It is reported on apparently good authority that much of the trouble and bloodshed of the past few months in Russia is engendered by the fact that so many of the landlords are Jews: the poor, who rent their little farms at very high rentals, rarely see their landowners; but knowing them to be Jews they hate and injure the poorer Jews, their neighbors—as representatives of the rich absentees. The love of money is a root of all evil.

## TYPES IN SAUL, DAVID AND SOLOMON

Dear Brother Russell:—

May I suggest for your consideration whether there are not some lessons to be gleaned from the thought that in some respects the forty years of Saul's reign were typical of the harvest of the Jewish Age, the forty years of David's reign typical of the harvest of the Gospel age, and the forty years of Solomon's reign typical of the harvest of the Millennial age?

Take, for example, the first seven years of David's reign, in Hebron (meaning "ford" or "company"). Might they not in some sense represent the years from 1874 to 1881, before the full establishment of the kingdom in the "New Jerusalem"?

Again: We know that the 7,000 years rest of Jehovah will terminate in the year 2874, so that it seems proper to think of the forty years harvest of the Millennial age as the time when the Christ will be at rest from all its enemies, in a special sense, as in the days of Solomon.

In the case of Saul: It does not seem perfectly clear to me whether the act of presumption which led to his rejection and the rejection of his posterity followed the second anniversary of his elevation to the kingship, or whether it followed the third anniversary. (1 Sam. 13:1.) But it is noteworthy that his rejection was due to his failure to properly recognize his typical mediator, Samuel, and this surely was the cause of fleshly Israel's rejection, 3½ years after a share in the kingdom was offered them.

If there is any apparent value to you in the above suggestion, I respectfully inquire whether you see anything in the end of David's reign to illustrate the close of the present harvest time? I will not presume to do more than

## WAR FEARED; NO WORLD'S FAIR IN 1913

Berlin.—Opposition of Kaiser William is expected to cause the abandonment of the proposal to hold an international exposition in Berlin in 1913. Most significant, however, is the reason on which the German war lord bases his objection.

The emperor believes the possibility of Germany being drawn into a European war before the time set for the exposition is too great for the nation to take the risk involved in arranging an international exposition.

The statement that Kaiser Wilhelm opposes the proposed exposition on such grounds has caused a great sensation. It is argued that the government fears that the peace of the world is in constant jeopardy, and great uneasiness has been caused among the people, who feel that they do not know all the complications of the international situation.—*Toledo News-Bee*.

suggest a line of inquiry. David virtually abdicated in favor of Solomon, Solomon's power gradually increasing while his own strength was gradually failing. "He must increase but I must decrease." Please note the seven years of famine in 2 Sam. 24:13, mentioned as three years in 1 Chron. 21:12. (The characters "7" and "3" resemble each other closely, so that one of these is probably incorrect.) In your consideration of the subject I venture to call attention to the seven years famine in the days of Elisha.—2 Kings 8:1.

## TYPES IN THE BOOK ESTHER

Permit me to suggest that Ahasuerus, meaning "king," is a type of the "sun," Christ; that Vashti typifies those that were bidden to the feast and would not come; that Esther, meaning "the planet Venus," typifies the bride of Christ (Venus is the most glorious of all our planets, reflecting more of the rays of the sun); that Mordecai the Jew, meaning "dedicated to Mars," typifies the Ancient Worthies (Mars is, I believe, nearer to the earth than any other planet, and is between it and the sun); and lastly that Haman, the Agagite, the last Amalekite mentioned in the Scriptures (see last sentence of Young's Concordance, article "Amalekite"), typifies the class that tries to take the power out of the hands of the Ancient Worthies in the end of the Millennial age. Please take a mental review of the story of Esther, and see how well this picture fits. If this application is correct, the meaning of the word Mordecai would be one more suggestion in line with your present thought that the Ancient Worthies may, after the close of the Millennial age, attain heavenly honors and stations.

Your brother in Christ,

CLAYTON J. WOODWORTH.

## ADAM AND EVE—CHRIST AND THE CHURCH: A CONTRAST

Bro. John Edgar, M. D., of Scotland, sends us the following, saying: "I am sending you a parallel between Adam and Eve and Christ and the church, and would like

### ADAM AND EVE

Adam by his disobedience sold the whole human race into sin and death.

Adam's disobedience consisted in exaltation of self. He ate of the fruit forbidden by God.

The result was humiliation, sorrow and death.

The humiliation was from the perfect human plane to that of human imperfection, the lowest plane of existence in the likeness of God.

Adam's children were begotten after his humiliation. Through the law of heredity they have been "born in sin

### CHRIST AND THE CHURCH

Christ by his obedience bought the whole human race for righteousness and life.

Christ's obedience consisted in humiliation of self. He drank of the cup permitted by God.

The result was exaltation, joy and the crown of life (immortality).—John 5:26; Rom. 6:9.

The exaltation was from the perfect human plane to that of the divine nature, the highest plane of existence in the likeness of God.

Christ's children will be begotten after his exaltation. The law of heredity will cease (Jer. 31:29), and

your criticism of it." Our only criticism is that it might perhaps more appropriately be termed a contrast rather than a parallel:

and shapen in iniquity," and accordingly under condemnation to death.—Rom. 5:12.

Eve was the child of God and was formed from Adam's body. Adam was put to sleep for this purpose.

Eve came into being before the fall. As Adam's bride she shared first his glory, joy and life, and afterwards his humiliation, sorrow and death. She shared the loss of the first dominion, and access to the tree of life was barred against both.

Eve was disobedient first, and then Adam.

each will be given the opportunity of justification unto life.—Rom. 5:18.

The church-members are children of God and are formed from Christ's body. Christ was put to sleep (death) for this purpose.

The church came into being after the exaltation. As Christ's bride she shares first his humiliation, sorrow and death, and afterwards will share his glory, honor and immortality. She will share the gaining of the first dominion (Micah 4:8), and both will be permitted to eat of the tree of life.—Rev. 2:7.

Christ was obedient first, and then the church.

Adam was not deceived (1 Tim. 2:14). He wilfully transgressed God's law, knowing the result would be everlasting death.

All the blame is placed upon Adam.

"By his knowledge shall my righteous servant justify many." (Isa. 53:11.) He voluntarily kept God's law, knowing the result would be death and afterwards a resurrection from the dead to immortality.

All the merit is placed upon Christ.

Eve shared Adam's transgression of God's will but her responsibility was less. (1 Tim. 2:14.) Accordingly, she received the same penalty as Adam, not on her own account, and not through heredity like other members of the human race, but because she was Adam's bride and shared in his transgression. This oneness is expressed in the name "Adam" given to both.

The church has shared Christ's obedience to God's will, but her responsibility is less. Accordingly, she will receive the same reward as Christ, not on her own account (Eph. 1:6), and not through heredity, but because she is Christ's bride and has shared in his obedience unto death. (Rom. 6:3.) This oneness is expressed in the name "Christ," given to both.

## OUR OBLIGATIONS TOWARD OTHERS

Exodus 20:12-17.—JULY 21.

Golden Text—"Thou shalt love thy neighbor as thyself."—Lev. 19:18.

We continue our examination of the Decalogue, whose first three commands, we have seen, referred to Israel's obligations to God. The remaining seven pertain to their relationship to each other and to all men. The fourth only is a kind of connecting link, being applicable to both God and man. Here again we do well to remember that not to spiritual Israel but to natural Israel these commands were given. It would be impossible for us to think of God as giving to his spirit-begotten children the commands not to kill, not to steal, etc., for we know that the spirit of murder and the spirit of theft could not be in any one possessing the spirit of God, the holy Spirit, the spirit of love.

Whoever, then, has been begotten of the holy Spirit, and is a spiritual Israelite indeed, cannot apply the Father's voice in these commandments to himself; but he can through these commands given to the natural man gain more and more clear conceptions of right and wrong on any subject relating to his fellow-creatures. Begotten of the spirit of love toward all, he can in the study of these commandments learn by antithesis how to exercise his loving disposition toward others more and more effectively. By the Lord's grace let us seek to appropriate profitable instructions from these commands, that we may be more fully conformed to the perfect standard in our hearts, and so far as possible in our outward conduct toward all.

### THE FIFTH COMMANDMENT

In this commandment to honor father and mother we have the very foundation of society, because whoever learns to respect his forbears will proportionately have consideration for others; while those disobedient to parents and without natural affection are prepared to be covenant-breakers and anarchists when conditions shall favor such procedures. Growth of disrespect to parents is one of the notable features of our day, and one that the Apostle called attention to as marking the day of trouble in the end of this age. (Rom. 1:29-31.) He associates it with headiness and high-mindedness, and we are not to forget that these condemned qualities are being inculcated and fostered by all the higher teachings of the worldly wise.

If our forefathers but a little while back were monkeys—as all the colleges and seminaries of the world are instructing the youth—why should we have much honor or respect for them? And why should not each member of the rising generation feel heady and highminded, self-conceited, puffed up with the thought that he is further from the monkey than his parents and nearer to the ideal set before him by his instructors? The great increase of knowledge along all lines in our day seems to corroborate this teaching of the worldly wise and only those who have the instruction of the Word of God can realize that present progress is due to another cause than evolution—that it is the result of the development of the divine plan, in preparation for the glorious Millennial day already dawning. Let not those who have been blessed with a knowledge of present truth therein pride themselves either, but rather let them remember the Apostle's words, that we should humble ourselves, and recognize that all of these blessings are from the mighty hand of God and not of ourselves, and that we have nothing except what we have received from him.

What about spiritual Israelites in respect to this command? Have we not a father and a mother as new creatures? Yea, verily! The Apostle tells us that the God and Father of our Lord Jesus Christ hath begotten us as new creatures. Our Lord confirms this thought, saying, "I ascend to my Father and your Father, to my God and your God." "After this manner pray ye, Our Father which art in heaven, hallowed

be thy name." The spirit of loyalty to the heavenly Father, of obedience to him, should be continually with us and prevent any spirit of selfishness or self-seeking or boastfulness. The proper spirit of reverence for the Father is expressed by our Redeemer in the words, "I delight to do thy will, O my God. Thy law is written in my heart." The spirit of God is the law of love, and with that in our hearts and abounding more and more we will delight to honor the one from whom has come to us every good and perfect gift.

But who is the mother of the new creature? The Apostle tells us: He points out that as the Jew corresponds to Ishmael, the son of Hagar, so the spiritual Israelite corresponds to Isaac, the son of Sarah, and that Sarah represents God's original covenant with Abraham; that in this sense of the word the heavenly Jerusalem, the heavenly promises of the heavenly kingdom, is the mother of us all. We are begotten and nourished of a good hope, a living faith. We must respect this faith, this promise, this hope, through which we are begotten, as well as respect the heavenly Father, by whose gracious provision we are begotten. If we thus honor the Father, the God of all grace, and thus honor his covenant and the faith which has been begotten in us, it will make us loyal in thought and so far as possible, also in word and deed. And as there was a special promise of long life to the obedient Jew, so there is a blessing of a promise of eternal life, even of immortality, to the faithful spiritual Israelite.

### "THOU SHALT DO NO MURDER"

This commandment to the Jewish people did not signify that they might not kill animals for food or for sacrifice to the Lord, nor that they should not kill beasts destructive to man's interests. Nor did it mean that they should not put to death those who had been judicially sentenced to death as injurious to the interests of their fellows—for all these things the Israelites did under and in harmony with that law. To them this commandment meant that no individual had a right to take human life, that only a legal process of the divine sanction could do this.

The lesson from this command to the new creature is a much broader and deeper one than the Jew or any other natural man, not begotten of the holy Spirit, would be able to appreciate. To the new creature the higher statement of the law, "Thou shalt love," has a much more deep and searching signification than could be understood to be attached to this command, "Do not murder." While the new creature would not think of committing murder, taking the life of another, he needs to be still more deeply instructed—namely, that any wicked thought or sentiment in his heart against his brother, any malice or hatred or anger, is of the murder-spirit, which is contrary to his new standard and must be thoroughly eradicated. The Lord enunciated this when he said, "He that hateth his brother is a murderer"—he has the spirit or disposition which, under aggravation or excitement or removal of restraint, would imply that he would do injury to his brother; and the desire to injure at all, to wound, to maim, is the desire to that limited extent to murder him, to take away his blessings, to destroy his interests.

### THE LETTER AND THE SPIRIT

The spirit of this commandment, its scope, would lead the followers of Christ to be careful of the lives and limbs of their employes or whoever might be under their charge or care. True, in our day we have laws made for such protection of laborers, mechanics, children, etc., and we are glad that it is so. We are not, however, to conclude that this signifies always a larger amount of the spirit of the Lord, the spirit of justice, on the part of employers. Rather, as a rule, we may feel sure that they are a result of a growth of knowl

# ZION'S WATCH TOWER And Herald of Christ's Presence

VOL. XXIX.

JUNE 1, 1908

No. II

## THE EDITOR'S BRITISH TOUR

(Continued)

TO THE DEAR BIBLE HOUSE FAMILY,  
ALLEGHENY, PA.

About noon (April 16th) we reached Leicester and were warmly welcomed by about eighteen dear brothers and sisters, whose greetings were most hearty and were expressed by the radiant faces and grasp of the hand. Brother and Sister Allsop most cordially entertained us. The afternoon discourse to the interested was held in their usual hall, about 100 being present, including about 50 visiting brethren. Three years ago there were no meetings here and only about three interested in Present Truth. The evening meeting was held in Temperance Hall and, considering it was the night before a holiday, was well attended, about 600 being present. The audience was a remarkably intelligent one and gave close attention to the "Overthrow of Satan's Empire." Despite our protests and the fact that our train for Glasgow left at 2 a.m., about a dozen of the friends stayed with us and accompanied us to the station. We thanked God for them as we beheld their love and zeal, and prayed for them heavenly compensations of spiritual rest and refreshment.

Glasgow, Scotland, was reached by 10 the next morning. As we alighted we were surrounded by about forty dear Brothers and Sisters—some of whom had been waiting there for us for three hours—and, as they said, for three years; for when leaving them in 1903, we had purposed returning in 1905. Some in greeting us remarked that the day was the anniversary of the day of our Lord's return from the dead. We returned their hearty greetings and smiles and handshakes to the best of our ability—inwardly commenting on the effect of the Truth and its spirit—so unlike anything else in the world. Brother Edgar, M.D., claimed us as his guest, and arriving at his home we were warmly welcomed by Sister Edgar and others awaiting our arrival.

At 3 p.m. of April 17th

THE GLASGOW CONVENTION OPENED IN VICTORIA  
CHAMBERS

We cannot undertake a report of it in the proper sense of that word, but can tell you briefly little more than your own experiences at other conventions

would tell you, viz., that it was a season of refreshing long to be remembered. We had nothing to do with the program and hence had nothing to do with the apparent monopolizing of the Convention's time. We merely submitted to the wishes of the dear friends and served their desires to the extent of our ability.

The Convention was opened by a brief address of welcome by Brothers Edgar, Hemery and ourself, expressing the greetings of the Glasgow Church and of the Society to all in attendance, with hopes for the Lord's blessing upon the Convention. This was followed by an address by Brother Johnson on "The Joy of the Lord." Next came a precious testimony meeting, after which we had tea, and following this at 7.30 we spoke on "The Resurrection," noting the fact that the day was the true anniversary of that great event. The discourse was published as our Sunday topic, with some variations. We were most hospitably entertained by Brother John Edgar, M.D., and wife, and after a most refreshing sleep we were ready for the second day of the Convention.

Saturday, April 18th, opened with a "Colporteur Meeting" in the forenoon. We spoke for two hours to the colporteurs, sharpshooters and volunteers on the character, importance and methods of the Harvest work. Incidentally we assured them of our agreeable surprise that the British work had so remarkably progressed during the five years since our last visit; and that we foresaw still greater things in their midst for some years to come. And here we assure you all that undoubtedly God has many loyal children in Britain for whom the Harvest message will surely be "meat in due season." Their awakening time has come! The "New Theology," Theosophy, Christian Science and Socialism are awakening public thought along religious lines; and all this must inure to their preparation for "The Old Theology" of the Bible, which we have for them.

In the afternoon we answered questions for an hour—nearly all of which were quite to the point, the audience showing keen appreciation of the Truth. Dr. J. Edgar followed us in a very helpful address on "Humility." Then came tea, and after it our discourse on "Baptism," closing another interesting and, we trust, profitable day.

## BROTHER RUSSELL'S FOREIGN TOUR

[LETTER DELAYED EN ROUTE]

TO THE FAMILY OF GOD AT BROOKLYN BETHEL AND SCATTERED ABROAD EVERYWHERE:—

When the announcement of our proposed tour of Great Britain, and, incidentally, to Palestine, was published, some of the friends inferred that it signified that there was something further to be brought out respecting the Great Pyramid and its teachings. Others thought that our purpose was some special effort to reach the Jews in connection with the return of divine favor to them and their land. However, we set these speculations at rest at once by stating that we went in the interest of the newspapers which are publishing our sermons—that the interest in the sermons might thereby be increased and the interest in the good tidings deepened. But our special object, as stated, was to visit and encourage and strengthen the Bible Students, especially of Great Britain. Our hope is that all of these objects will be accomplished—that the Lord will so supervise and direct and order our goings that his name may have praise and that his people may have refreshment and blessing.

Upon seeing the announcement a number of friends in different parts of the country advised us of their desire to make the journey at the same time, if we were willing. We assured them that all had the same opportunity, and that we would be glad of their company, if the Lord's providences seemed to open the way for them. Thus it happened that our company leaving New York numbered twenty-one, seventeen in addition to our own party, which consisted of Brother Driscoll, representative of the Press Association; Brother L. W. Jones, who served us as stenographer on the Atlantic, and Brother Rutherford, who served as stenographer on the Mediterranean, and who will visit the friends in Denmark, Sweden and Norway while we are in Great Britain and who will follow us in Great Britain, reaching home about a month or so later than we.

The friends who accompanied us were Brother and Sister Davault, of Illinois; Brother and Sister Ward and son, of Maryland; Brother and Sister Owens, and Sisters Cobb and Noble, of New York; Sisters Frost, Paschal and Houston, of Texas; Brother Pierson, of Connecticut; Brothers Wilson and Young, of Oklahoma; Sister Jackson, of Canada; Brother Koetitz, of Germany, the latter joining our party in Switzerland, where, and subsequently, he served as our interpreter. We had the pleasure also of Sister Rutherford's company as far as Paris.

As our vessel left her dock at New York upwards of one hundred and fifty of the New York church waved us good-bye and sang for us several of the precious Hymns of Dawn. The incident was very impressive for us, as well as for others, and surely served to tighten the bonds of Christian love which unite all of our hearts. The upturned faces of the friends evidenced their love and zeal, their fellowship with the Master and with us. Our hearts were made glad by this manifestation of Christian fellowship, and we assure them all that not only they who were at the shore were remembered in our prayers, but all of the dear ones everywhere, for we well knew that our itinerary having been published in THE WATCH TOWER, prayers would be ascending for us and for God's blessing upon our journey—from many hearts, from many lands.

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds,  
Is like to that above."

Our journey was uneventful to Cherbourg, except that we had a little fog part of the way and a little rough weather. However, God graciously preserved us from any serious illness and we landed happy and well, a day later than anticipated, spending the night on the boat instead of in Paris. However, Paris had few attractions for us. Here, and to the end of our journey, we were rendered valuable assistance by the Tourist Agency of T. Cook & Son, through whom our tickets were purchased.

At Berné we met some of the French and German friends, to whom we spoke of the gracious things of the divine plan. We noted the Covenant of Grace, under which the church is being developed as the body of Christ, the spiritual seed of Abraham, and Israel's Law Covenant, and also the New Covenant which will succeed it in due time for the blessing of Israel and through Israel all the families of the earth. After speaking to the friends for nearly four hours, and we trust proving of some assistance to them and comfort and joy in the Lord, we departed for Zurich, where we had a very pleas-

ant season of fellowship with about sixty or more of German-Swiss friends, to whom we spoke for about two hours. We departed from them with many remembrances of their loving attention and kind words, which we understood through the interpreter, but read still more particularly in their eyes and general deportment.

### OUR VISIT TO THE PYRAMID

On Wednesday we hastened through beautiful Italy to Naples and on board our ship. We had a delightful season of rest and refreshment on the sea before reaching Alexandria and then Cairo. The chief interest of the latter place centered in the Pyramid. Since we visited it eighteen years ago several of the casing stones have been found at the base of the Pyramid by the removal of the rubbish which had covered them for centuries. Inside the Pyramid there was also a change. The Brothers Edgar, of Scotland, visited the Pyramid last year to go over the measurements of its passageways, and incidentally they had the downward passage cleared of the rubbish which had accumulated in its mouth, entirely hiding it. The downward passage from its juncture with the ascending passage is now closed with an iron gate for the safety of those who enter the Pyramid. By the kindness of Dr. Edgar, who introduced us to an Arab Sheik (Judah Fide) of the vicinity, we were privileged to have the gate opened and through it to enter the subterranean chamber.

We went all over the structure again—not, however, with the view of taking measurements, for these, we believe, have already been taken more accurately than instruments then at our command would permit. We merely reviewed this Great Witness to the Lord of hosts and recalled to mind its testimony, which we have already presented to our readers in the last chapter of the third volume of STUDIES IN THE SCRIPTURES. We again noted with admiration the exactness of the construction of this wonderful "pillar in the land of Egypt." In many places immense stones are so neatly joined together as to make it difficult to find the joint. The quarry from which these large lime-stones were evidently taken has been located to the southeast of the city of Cairo near the old city and citadel. But as for the immense red granite blocks used for the King's chamber and above it, no such stones are found within hundreds of miles—up the Nile.

There was nothing else of special interest to us in that vicinity, except a trip a little further south in the vicinity of ancient Memphis, the ancient capital of Egypt, the ruins of which have been partially uncovered. There we were in the vicinity of the city of On, from which Joseph got his wife, and near the place of his severe trial, testing and exaltation. We called to mind the fact of his being a type of the sufferings of Christ and the coming exaltation of Head and members in the kingdom of the Father.

Embarking at Alexandria again, our thoughts preceded us to Jaffa, ancient Joppa, and to Jerusalem. But arriving at Jaffa we met with a great disappointment. The wind of the night before caused great swells of the sea toward the shore, which made it perilous for the launching of the landing boats for the passengers. The rockiness of the shore also added to the danger. The strength of the waves seemed likely to dash the boats against the rocks regardless of the skill of the boatmen, and the Jaffa boatmen are noted as being amongst the most skillful in the world. Arriving before noon we waited and waited, but no boats ventured out. The signals from the shore indicated that the Government would not permit the risk of life in landing the passengers. The captain of our vessel stated that he could not possibly delay his sailing for the next port beyond 6 p. m., and there were no signs that the weather would improve in the interim.

Of course, this caused considerable disappointment, as we had earnestly desired, and surely expected, that we would celebrate the Lord's Memorial supper in the Holy City in which the Master first broke the bread and drank the cup and gave to his disciples. As we thought the matter over, we concluded that the Lord was giving us a test of faith, and particularly a test of obedience. Would we murmur or complain if he should hinder us from landing, or would we be content with whatever we should see and realize as his guiding hand? Would we learn the lesson which he would teach us? We passed the word around amongst our company of nineteen, increased to twenty by Brother Hall, of the Oriental Commerce Company, who met us and greatly assisted in our journey at the suggestion of some of our mutual friends at London who



merely imputing to us the merit, or that which corresponds to the endorsement of our contract with the heavenly Father, if we desire to enter into such a contract.

**THE WORLD WILL RETAIN THE EARTHLY LIFE-EIGHTS PURCHASED FOR THEM**

Coming back to the statement made foregoing, that this merit is to be given on behalf of the world, we should qualify it and say that the merit is not to be given for the whole world, but merely, as the Scriptures outline, "for all the people." "The people," however, are not the entire world, but all who will come into covenant relationship with God during the period of the Great Mediatorial kingdom. These are the only people for whom the merit will be applied. Whoever will reject this opportunity and refuse to become one of the people, rejects all the opportunities that are to be granted and does not, therefore, receive restitution to human life. Such are not made perfect. They do not get human rights at all. They will receive an awakening from death, but this will not be restitution. This will be merely the first step from which they may, if they choose, take the further steps leading to the restitution

blessings. "It will come to pass that the soul that will not obey" that Great Mediator, that Great Prophet, Priest and King, the great "Prophet like unto Moses raised up from amongst your brethren"—of which Jesus is the Head and the church of this Gospel age are his members—"the soul that will not obey that Prophet shall be destroyed from amongst the people."—Acts 3:19-21.

This is in harmony with the Scripture to the effect that "he that hath the Son hath life, and he that hath not the Son shall not see life, but the wrath of God abideth on him," continues on him; he never gets out from under the wrath of God. He had the opportunity; he was brought to a knowledge of the truth; he was brought to the place where it was his privilege to come under the arrangement of the New Covenant blessings which will be extended to all through Israel. But if he fails to make use of that opportunity and to become one of God's people, then he does not get out from under the wrath at all. He dies under the original wrath of God and without going to the end of the Millennial age—without becoming one of the restored ones.

**LETTERS RE VOLUNTEER WORK**

DEAR FRIENDS:—

I happened to come across one of your tracts for April, 1909, and was intensely interested in the article, "Where Are the Dead?" It set me to thinking and to reading the Bible as I never did before. Finally I got my husband to read the tract and he said he would like to hear that man preach. That was a great deal for him to say, for he has no use for churches and preachers in general. He is a good man indeed; as he often says, his life is superior to that of many church members, some of whom go to church just for style, and through habit and because their forefathers did. He says he would like to have you send your paper and he would read the sermon every Sunday, which he thinks would be better than going to church.

I am thankful to God that my husband is at last interested in the things of the future. His dear, sainted sister once said to him that he was too good not to obtain heaven and that she would pray for him constantly. What he wants and I want is the truth—not the varied opinions of men, and I know we can get it by searching the Scriptures. He is now even reading the Bible, which he says he never did before. As for me, I have always been a regular attendant at church, being a member of the Presbyterian church, as are all of my folks. As to having the holy Spirit really within me, I know I have not. I don't think I ever grasped the fundamental truth as yet. I have always believed that our beloved dead were in heaven, but as you say they are not judged yet, and how can they be there? Please send your paper to us. I understand it is twelve cents, but if it is more I will send it to you.

Yours very truly for the truth,

MRS. C. H. FULLER.—Oregon.

DEAR SIR:—

Please send me the PEOPLES PULPIT. I have just been handed a copy of "Where Are the Dead?" I have read it and have become very much interested in your good work. Please send me a copy of the "Thief in Paradise." Find enclosed 12 cents for a year's subscription.

Yours truly, MRS. IDA ZIMMERMAN.—Missouri.

GENTLEMEN:—

A copy of the PEOPLES PULPIT was handed to me last night. I cannot tell you in writing how I enjoyed reading it. Will you kindly forward me the sermons, "Where Are the Dead?" "Thieves in Paradise," and "The Rich Man in Hell." Would

also like to receive the six series of "Studies in the Scriptures," as it has not been my good fortune to receive them. Will send 12 cents in the near future for PEOPLES PULPIT. May God prosper you.

Very respectfully yours, C. LAWLER.—N. Y.

DEA SIRS:—

I found advertisement copy of PEOPLES PULPIT in our letter box. I would like to have some of the books you speak of. I will subscribe for your paper later. I should like to know if you believe Calvinism to be true. Hoping to hear from you soon, I am,

Truly yours, MRS. FRAYER.—N. J.

DEAR FRIENDS:—

I was handed one of your papers, PEOPLES PULPIT, which I prize very much for its explanations of the Scripture. Please find enclosed 12 cents for one year's subscription.

Yours very truly, THOS. H. HARRIS.—Can.

GENTLEMEN:—

Your monthly paper, bearing the name PEOPLES PULPIT, came into my hands Sunday morning. I read it through carefully, as it treated of a subject that must greatly interest all thoughtful people. I should like very much to read the subjects enclosed. Please find enclosed 12 cents to pay for subscription.

Yours sincerely, MRS. DORCAS CURNOW.—Cal.

**DOCTOR EDGAR PASSED BEYOND**

By cable we learn that Brother John Edgar underwent a surgical operation which has resulted in his death. We trust for him that he has passed beyond the Second Vail and is now with the Master in glory. He was a dear, humble, faithful brother, whom we greatly loved. His dear family have our sympathy, but we know that they sorrow not as others who have no such hopes as those which buoy us up. The cablegram says that he passed away peacefully, a grand witness to the truth. He fought a good fight. He kept the faith. He surely finished his work. We hope for him a crown.

**BROTHER RUSSELL'S FOREIGN TOUR REPORT**

**SECTION III.**

Sunday morning, May 15, we met with the London friends in what is known as the "Whitefield Tabernacle." The present structure was built on the spot where the original Whitefield Tabernacle stood, and what is reputed to be Whitefield's old pulpit is there. We occupied it on the occasion mentioned and talked to the friends of the London Church. Our text was, "Gather together my saints unto me, those that have made a covenant with me by sacrifice." We emphasized the fact that we are not to be gathered to human teachers, nor into sects,

and parties, and denominations. Our gathering of ourselves and our assistance to others is to be into membership in the body of Christ, the church of the living God whose names are written in heaven. Saints only are to be gathered. Others may be attracted to some extent and remain for some time in fellowship with the brethren, the truth and the Lord; but ultimately persecution or ambition, or something else, will separate from the Lord and from those in accord with him, all who are not holy, saintly, fully consecrated.

We specially emphasized that all properly drawn and called

righteousness, for the name's sake of the Lord; and apparently the Lord purposes that in the end of this age he will do as he did in the end of the Jewish age—have a summing up or accounting, as it were, and a satisfaction of justice. This is not the satisfaction of Justice which Jesus will accomplish with the merit of his own blood, satisfying all claims that would come under the head of Adamic condemnation and weakness, but a satisfaction of Justice as respects these special trespasses against "the body of Christ, which is the church"—"Whosoever shall offend one of the least of these, my little ones, it were better that a millstone were hanged about his neck and he were drowned in the depths of the sea."

#### THE KIND OF ATONEMENT THE GREAT COMPANY WILL EFFECT

In the end of this age, there will be a class, which we term the great company, which must needs die, because it was their covenant that they would do so. It is on this condition that they received the begetting of the holy Spirit. Hence, if God will complete this work of grace in them by giving them a spirit nature, the death of the flesh must take place. There is no alternative, no escape from it; and since they have failed to carry out the sacrifice in the full sense, failed to go forward with the zeal and alacrity that would be required of such as would be footstep followers of him, they are disassociated from the little flock class; but instead of being cast into the second death, they are allowed to complete their death. And since their death is not applied, as is the death of the members of the body of Christ—in the sacrificial sense, as it was originally proposed that it should be—the arrangement seems to be that these will go into death in a kind of substitutionary way, as an offset to some of the trespasses of those who did violence to the members of the body of Christ throughout the age. And thus the accounts of Justice will be in part squared by these and to a certain extent, therefore, there will be a corresponding release granted, we may say, to those who have committed murder in the past.

For instance, the words of the angel to Daniel (Dan. 12:2) imply that when Nero will come forth in the resurrection he will come forth to shame and lasting contempt. All will

know about the details of the man's life; it will be an open book to the whole world. People will say, "That is Nero! There he is!" It will be a terrible ordeal to be thus looked upon as the murderer of his own mother and the murderer of hundreds of God's saints; and his shame and contempt will continue until he shall have risen out of that condition of degradation and shall have shown by a reformation of character that he is a thoroughly changed man. But there will be a certain great responsibility against Nero because of the death of all those saints of the Lord; this we might think would almost preclude any possibility of his having mercy from God. If the death of one saint would bring a punishment, the death of many saints would, we think, properly bring much punishment. We may suppose, therefore, that he will have a great deal of shame and contempt; but nevertheless, the merit of Christ's death will apply to Nero as well as to the remainder of mankind.

Possibly many people have lived in the world who had minds and hearts no better than Nero's, but who did not have the same opportunity for manifestation of this wicked propensity. Perhaps there were many they would have liked to kill, but since they were not emperors, they would themselves have been amenable to the law and to punishment, and were thereby deterred. We are, therefore, not competent to judge how particularly responsible Nero was for all his course or how much more guilty he was than some others of the race.

The suffering and death of the great company is, we have seen, necessary, and the application of this suffering and death in a substitutionary manner for the special transgressions against the "body of Christ" seems to be a particular provision on the Lord's part. In this way the "souls under the altar" and their blood cry for vengeance; and in this way the vengeance will be met. The cry of justice will be satisfied in connection with the death of these innocent persons of the great company class in the time of trouble. The death of Nero's victims will be recompensed, we may suppose, by those who may suffer innocently. The accounts of justice, in this respect, will be satisfied.

## FROM THE EDGAR FAMILY

Glasgow, June, 1910.

**BELoved BROTHERS AND SISTERS IN CHRIST:**—It is with feelings of deep gratitude to you that we write to thank you for your many comforting messages, tokens and letters of love and sympathy with us in our great trial. We not only thank you all warmly but also desire to praise and thank our Heavenly Father for the precious bonds of love in which all the members of the body are bound one to the other, and which in a time of mutual sorrow like this we are enabled the more highly to appreciate. Your prayers on our behalf are answered—God has sustained us all by His grace.

Though our hearts are sore because we miss the loved one's presence in the flesh, yet we have a deep joy in the assurance that he has entered into that presence where there is fulness of joy and pleasures for evermore. Throughout his brief illness our dear one was blessed with the confident hope that he was so soon to see his blessed Lord face to face, and he urged us, if we loved him, to rejoice because he was going to the Father.

The night before he died he requested his love to be sent

to all the churches, not only in this country, but elsewhere, and to each member of the church, "without one exception."

He spent his last remnants of strength in exhorting, counselling, and comforting us all. If the Lord will, we hope to give you more details of his last hours, but would now repeat the main thought he impressed upon us with his dying breath: "Daily renew your covenant of sacrifice to the Lord, and daily seek to fulfil it. God will strengthen you daily not only to will to do, but to do this one thing—sacrifice daily your all to the Lord." "What a glorious day is this to me!" he said, while his eyes shone like stars of blue, "so soon to see my Lord face to face, and our dear God! So soon to enter into my reward!"

Dear Brothers and Sisters, Our earnest prayer for you and ourselves is that the memory of his sacrifice, so joyfully consummated on 9th June, 1910, may be blessed of God to us all in encouraging us to press on in the race, delighting to do, daily, the Father's will.

With much love in the Lord,

Yours in our Glorious Hope,

THE EDGAR FAMILY.

## ITEMS TO BE REMEMBERED

### THE LAW RE DISTRIBUTION OF PEOPLES PULPIT

We must be law-abiding regardless of whether we consider the laws just or unjust, wise or unwise. In many cities there are laws against the distribution of handbills, etc., because, thrown away, they litter the streets. This law should not, however, be construed to include PEOPLES PULPIT, which is a regular monthly religious newspaper and entitled to any respect and privilege accorded secular journals. However, if interfered with, after doing all in our power to secure just rights from officials, and being refused, it is generally wise to challenge their interpretations of the law by a suit in court. In some cities there is a law hindering the placing of any matter in private mail boxes unless the same bear the address of the box-owner. The janitor acting for the box-owner may be willing to place these for you, but otherwise, they would

best be folded to a proper size and have the address written upon them on the spot, before putting into the box.

### SMALL CONVENTIONS NOT ADVERTISED

The newspaper syndicate handling Brother Russell's sermons advise that it would be unwise for him to attend any small local conventions that are advertised as such. They may be conventions in the sense that they would be gatherings of the friends, but may not be advertised to the public as such, because they would appear too insignificant. The only public advertising sanctioned on such occasions would be Brother Russell's one public address. Please remember, therefore, that it would be necessary to cancel any of Brother Russell's appointments not in line with this suggestion. The general interests of the work demand it.

## THE GLORY OF THE CHURCH TO BE PERPETUAL

It is our thought that the divine nature, the divine plane, has been promised only to the Anointed One, and when the Anointed One shall be complete it will be impossible to add

to his members. To suppose additions would be as unreasonable in our judgment, as to think that after a man had grown up and become a king he should develop another foot. When

# THE CAMEL AND THE NEEDLE'S EYE

MATT. 19:13-26.—AUG. 7.

GOLDEN TEXT:—"Jesus said, Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

En route toward Jerusalem the Master was met by mothers desiring to have his blessing upon their children. The Apostles, realizing the greatness of their Master and the importance of his time, forbade this and rebuked the mothers. When Jesus heard, he called them and said: "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven," and he put his hands in blessing upon their heads.

From this we are not to understand that the kingdom of Heaven will be composed of little children. This erroneous idea has gone broadcast, and such an impression respecting the kingdom has thus resulted. On the contrary, no little children can get into the kingdom. Only those who have the hearing of faith are even "called" to the kingdom and its glories. Our Lord's blessing upon little children merely signified his sympathy and love and his appreciation of the purity and innocence of childhood. Those who will be of the kingdom of God must be like little children in the sense of being simple hearted, true, honest and trustful of their heavenly Father—of such-like will be the inheritors of the kingdom.

Another account tells us of Jesus' further words to the effect that all who would be his disciples must become as little children—must be like little children in guilelessness, faith, etc. But those who will be heirs of the kingdom will all be "overcomers." Such take up their cross and follow the Lord whithersoever he leadeth. As our Lord could not have taken up his cross when he was a boy of nine, so likewise children cannot become the followers of Christ in the Scriptural sense until they have reached the age of discretion, which with some may occur much earlier than with others. We have known children of twelve years or thereabouts to give excellent evidence of faith, obedience and consecration to the Lord's will and evidence of being begotten of the holy Spirit. These, of course, but no other children, could have hope of sharing with Christ in his Millennial kingdom.

## THE YOUNG NOBLEMAN'S TEST

On his journey our Lord was accosted by one who said, "Good Master, what good things shall I do that I may have eternal life?" He had the right idea, namely, that eternal life is the grand desideratum, the grand hope of all hopes before the human family. We are glad of the question, for it brought forth the inspired answer, in which everybody is interested. What is the value of the present life, except as it leads us up the passageway to eternal life? How utterly lost we should feel if assured that at death we would be blotted out forever! How little in this life would be worth consideration—how little it could do toward filling the longing of our hearts, which yearn for eternal life!

Our Lord parried the question, in order to draw out the young man and make him commit himself. "Why do you call me good?" Why do you acknowledge me as a good teacher? I am either the Messiah, as I claim, or else an impostor and far from good. Do you accept my Messiahship? If you do not, how can you call me good or acknowledge that anything could be good that does not proceed from God, the Fountain of all goodness? But answering your question; if you would enter into eternal life, keep the commandments. The young man replied, Which? The Master answered, "Thou shalt do no murder, nor commit adultery, nor steal, nor bear false witness, but honor thy father and thy mother and love thy neighbor as thyself." The young man replied, "All these things have I observed from my youth. What lack I yet?"

He was a model young man and Jesus loved him. Evidently he was keeping the Jewish law to the extent of his knowledge and ability. He thought that he was loving his neighbor as himself; but this was a mistake which the Lord disclosed to him by the following suggestion: "If thou wouldst be perfect, go sell all that thou hast and give to the poor and thou shalt have treasure in heaven" instead of on earth; sacrifice also your earthly reputation and become my follower.

Ah, how the Lord knew to put his finger on the sore spot! The young man had come to him very boastful, very sure that if any one in the world was seeking to be in harmony with the divine arrangement he was that one. He came for the Master's approval, that he might hear him say, "You are the one excep-

tion to the rule." The Lord did not say, "If you love your neighbor as you love yourself you will at least put forth an effort to make that neighbor as comfortable as you desire to be comfortable." He was content to be very rich, while some of his neighbors whom he thought he loved as he loved himself were very poor—ahjectly, sorrowfully so. When Jesus discovered to him the difficulty of his situation, he grasped it at once. He saw himself as never before. It became a new test with him. Thus it is with all. A previous lesson showed us the kingdom as a great prize, a pearl of great value, a treasure, which to possess, will cost all that we have; and this lesson points out the same fact.

Let us not make the mistake made by some, and suppose that the young man who lived so honorable a life and failed to gain heaven, would be thrust down into eternal torment because he did not sacrifice his all to become the Lord's disciple. His loss of the kingdom was a sufficient penalty without suffering eternal torment in the future. Such members of the human family, under the blessed conditions of the Millennial kingdom, will doubtless make very rapid progress and will obtain eternal life on the plane of human perfection, though not worthy of the kingdom honors which belong only to the elect. And the elect are those only who are gladly sacrificing their lives and their all to gain the great prize.

## PASSING THROUGH THE NEEDLE'S EYE

Our Lord commented upon the matter to his disciples and added that the rich must have great difficulty in connection with their endeavor to enter the kingdom. He said, sympathetically, rather than in a denunciatory manner, "It is easier for a camel to go through the needle's eye than for the rich to enter the kingdom of God." This astonished the disciples very greatly, for they knew that the majority of the religionists of their day belonged to the wealthy class, the scribes and the Pharisees. They replied, "Who then, can get into the kingdom, if these cannot?" Our Lord's reply was, "With men this is impossible, but not with God." Men would be inclined to say that God would find no one for the kingdom at all if he rejected the rich.

In a word, no rich man can get into the kingdom. He must give up everything to the Lord or else be barred from a place in the kingdom. The terms of acceptance are the same to the rich as to the poor. He who would have the "pearl of great price" must sell all that he has in order that he may obtain it. The rich must give up all to the Lord, and then as stewards of their riches will be held responsible for their stewardship.

The following little poem describes the needle's eye, or small gate beside the larger gate, through which the camels might pass into the walled city after sundown and without any of their burden. So the rich by unloading and becoming poor may get into the kingdom:—

## THROUGH THE NEEDLE'S EYE

"Tall was my camel and laden high,  
And small the gate as a needle's eye.  
"The city within was very fair,  
And I and my camel would enter there.  
"You must lower your load,' the porter cried  
'You must throw away that bundle of pride.'  
"This I did, but the load was great,  
Far too wide for the narrow gate.  
"Now,' said the porter, 'to make it less,  
Discard that hamper of selfishness.'  
"I obeyed, though with much ado,  
Yet still nor camel nor I got through.  
"Ah,' said the porter, 'your load must hold  
Some little package of trust-in-gold.'  
"The merest handful was all I had,  
Yet, 'Throw it away,' the porter bade.  
"Then lo, a marvel! the camel tall  
Shrank to the size of the portal small,  
"And all my riches, a vast estate,  
Easily passed through the narrow gate!"

## BROTHER EDGAR'S BOOK

Brother John Edgar, M. D., whose decease was mentioned in the July 1 issue and again referred to in the July 15 Tower, a year ago, in company with his Brother Morton, visited the Great Pyramid and took measurements, photographs, etc. The result was the preparation of a book, of which we have seen a

portion. It is gotten up in good style, good paper. Doubtless some of our readers will be interested in having it. We have placed orders for a quantity as soon as possible. The price will be \$1.35, postage prepaid, and it can be ordered through either our Brooklyn or our London office.

## VISITS THE HOLY LAND

### INTERPRETS GREAT PYRAMID



HE unfulfilled promises to the Jews, spoken of hundreds of times by the prophets of old, and reaffirmed in the writings of the New Testament, attracted Pastor Russell's early attention, and consequently the time of the restoration of the Jews in Palestine, as a Nation, became a question of almost paramount importance to his mind. In order to verify or disprove certain claims or supposed facts, Pastor Russell visited the Holy Land in 1892, verifying much valuable information contained in his third volume of "Scripture Studies," wherein he interestingly treats the complex Jewish racial problem, past, present and future.

This trip was the real beginning of a campaign to attract the attention of the world to the future inheritance of the natural "seed of Abraham."

During the past twenty years, Pastor Russell has written much on Jewish topics and has addressed many Jewish audiences on Biblical Zionism, pointing out the significance of the many unfulfilled promises to them by Jehovah.

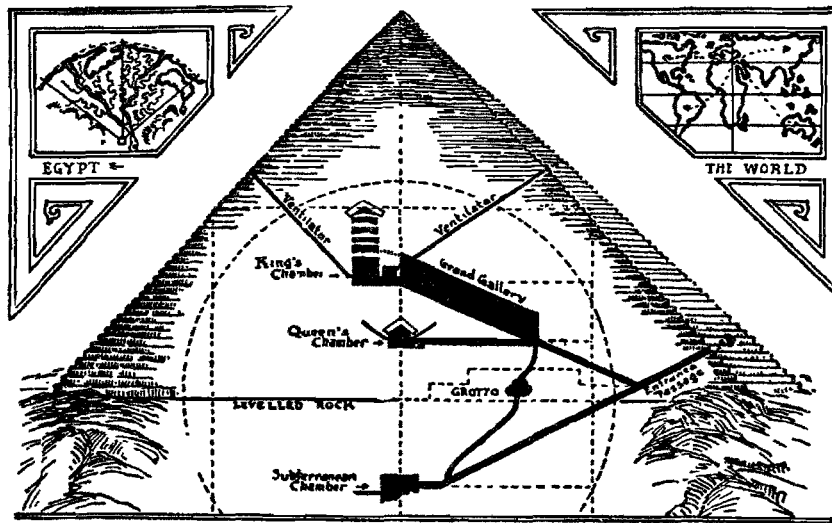
The wonderful stone building at the border, yet in the center, of Egypt stands strangely related to the hope of the Jew, and Pastor Russell has most interestingly treated the measurements, angles, shape, size, weight, passage-ways, King's Chamber, Queen's Chamber, etc., as positive corroborative evidence of the time prophecies of the prophets of old. His findings, as explained in the symbolic language of "Holy Writ," read like a remarkable piece of fiction, when in reality it is a

plain, yet entrancing narrative of Jehovah's Plan as respects the various ages and His dispensational dealings with the human race, terminating with the full restoration of the Jewish people in the land of their fathers, during the "times of restitution of all things."

Prof. C. Piazzi Smith, F.R.S.E., F.R.A.S., Ex-Astronomer Royal for Scotland, in a letter written from Clova, Ripon, England, Dec. 21, 1890, commenting on Pastor Russell's interpretation of the Pyramid, said in part: "At first I could find only slips of the type-writer, but as I progressed through the pages, the powers, the specialties and the originalities of the Author came out magnificently; and there were not a few passages I should have been glad to take a copy of for quotation, with name, in the next possible edition of my own Pyramid book. But of course I did nothing of that sort, and shall wait with perfect patience and in most thankful mood of mind for when the Author shall choose his own time for publishing. So I merely remark here that he is both good and new in much that he says on the chronology of the various parts of the Pyramid, especially the First Ascending Passage and its granite plug; on the Grand Gallery, as illustrating the Lord's life; on the parallelisms between the King's Chamber and its granite, against the (Jewish) Tabernacle and its gold; and generally on the confirmations or close agreements between Scripture and the Great Pyramid."

The late Dr. John Edgar, M.A., B.Sc., M.B., C.M., F.F.P.S.G., of Glasgow, Scotland, with his brother Morton, in 1909, visited Gizeh to critically test Pastor Russell's deductions. Their verdict, after a most elaborate investigation, was a thorough endorsement of Pastor Russell's interpretation of the Great Pyramid, the greatest of the world's wonders.

THE GREAT PYRAMID OF GIZEH  
The Bible Stone-Witness



THE GREAT PYRAMID

Built 2170 B. C. probably by Melchizedek. In its own symbolic language it so states. Seemingly every stone in this, the most remarkable building in the world, has been made to testify by Pastor Russell in his remarkable interpretation.

for the Lord's glory—as with the Sodomites, whom God took away as he saw good.—Ezekiel 16:49, 50.

#### TO SHEOL, NOT TO TORMENT

It is well that we should remember that the Bible hell, to which the Canaanites went when they were slaughtered, is not the hell of torment pictured to us in the creeds. Their destruction by the Israelites sent them to sheol, to hades, to the tomb, where "there is neither wisdom nor knowledge nor device." (Eccles. 9:10) There they sleep with their forefathers—just as we read of all the good as well as of all the evil ones of that time. Abraham slept with his fathers, who were heathen men.

All through Bible history we read that both good and bad, dying, were gathered to their fathers—slept with their fathers. There they are still, waiting for the glorious resurrection morning, when Messiah's kingdom, having inaugurated a reign of righteousness, will bring the earth to its Edenic condition and bring back eventually every man in his own order—all that sleep in hades, in sheol, in the tomb.—1 Corinthians 15:21-29.

Death with humanity is totally different from death with the brute, because of the divine promise that there shall be a resurrection of the human dead, the just and the unjust; and because in fulfillment of that promise God has already sent his Son. Jesus already has died for human sin, thus opening up the way for the resurrection—that God might be just and yet be the justifier of those accepting Jesus.

True, few have accepted him as yet, because few have come

to a knowledge of the truth. The great masses of the world are still blind and deaf, and know not. The glorious promise is that in Messiah's day not only shall all be awakened from the tomb, but the knowledge of the glory of God shall fill the whole earth. Then all the blind eyes will be opened and all the deaf ears will be unstopped. All will have the opportunity of returning to divine favor under Messiah's kingdom. Those refusing to come into harmony will be classed as wilful rebels, and will die the second death.

The nation of Canaan, like all other nations, will have a share in that glorious time when Jesus, the Light of the world, will lighten every man which shall come into the world.—John 1:9.

From this viewpoint, the taking of Palestine from the people who were using it to no profit themselves, and the giving of it to Israel for the enactment of types of good things to come, was not injustice, but wisdom. And taking away by the sword the people already condemned to death was just as proper as if they had been taken away by famine and pestilence. In any event, the divine provision for them all through Christ is a blessing, which will reach them in Messiah's day, when the earth shall be free from the curse. Then the curse will be rolled away and the blessing of the Lord shall be rolled upon them, when the enlightened will love righteousness and hate iniquity. To all such there will be no more sighing, no more dying, no more crying. Wilful evil-doers will be destroyed; and all the earth having been brought to perfection, God's will shall be done on earth as perfectly as it is done in heaven.

### MORE ABOUT THE GREAT PYRAMID

Brother Morton Edgar has recently issued a very neat little book dealing with the Pyramid, and corresponding in size and shape to the Karatol and India paper STUDIES IN THE SCRIPTURES. It is on India paper, cloth-bound, two shillings (fifty cents). We are informed that it treats the passages of the Pyramid very critically and finds that many of the measurements are closely corroborative of the time features of the divine plan presented in the STUDIES IN THE SCRIPTURES. We are advised that it gives seven different corroborative proofs that the close of the year 1914—namely, about October, 1914—will mark the closing of the Times of the Gentiles, and the beginning of the Messianic reign. Many of the dear friends are rejoicing in these corroborations.

Any desiring to procure these books can send their orders to our office, or to Morton Edgar, 224 W. Regent street, Glasgow, Scotland.

We wish still, however, to reiterate what we have said from the first respecting the date of the close of the Times of the Gentiles; namely, that the calculations as we presented them in Vol. II, STUDIES IN THE SCRIPTURES, are the truth to the best of our knowledge and belief. Nevertheless, there is enough uncertainty about the matter of chronology to make it a matter of faith rather than of positive knowledge. We remind our readers that our consecration to the Lord is not to October, 1914, nor to any other time except that mentioned by the Savior—"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

### CHOOSING ELDERS AND DEACONS

Numerous inquiries have come to us indicating that some of the brethren have difficulty in applying the suggestions given in Vol. VI, on the subject of election of servants for the classes—elders and deacons.

It was not our thought there to lay down an invariable rule on the subject. The Bible gives none, and no one else has a right to establish such a rule. Our suggestion was that wherever possible the election should be unanimous, and unless seventy-five per cent. of the class, or more, favored a brother's election, it would be rather unwise for him to accept the office—the service. We did not by this mean that a minority of twenty-five or thirty per cent. should be encouraged to obstruct the class and hinder an election.

Strictly speaking, a majority of one in a class would decide any matter except as love might come in to urge a consideration of the sentiments of others. If, for instance, a class numbered one hundred, fifty-one of these would have a right to decide respecting who should be the servants of the church, and the other forty-nine should very quietly acquiesce, recognizing the fact that they constitute only a minority, and should loyally strive to support the will of the majority.

Only the spirit of love and the best interests of all in the class suggests more than fifty-one per cent. Love should strive for a unanimous vote. But how might this be obtained? We will offer a suggestion.

Suppose that in a class of one hundred six elders were considered necessary for the service. A, B, C, D, E, F would represent available candidates of more or less ability. A might have a hundred votes; B, ninety; C, eighty; D, seventy; E, sixty; F, fifty. Under a strict voting on the lines of preference only two would be selected on a ninety per cent. basis; but our thought would be that the entire six might be unanimously elected, if they were on the average as good material as the class possessed, and if nothing were known derogatory to their moral characters.

It is a mistake to think that the standards established by St. Paul are to be taken literally, for no one would be found fully up to all the requirements. The Apostle has stated

what the ideal elder would be. Each voter should have this ideal before his mind in thinking of the will of the Lord; but the class is not to be left without an elder unless there are serious blemishes.

Our Lord similarly set a perfect standard before us when he said, "Be ye perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) Who is perfect in the sense that God is perfect? "There is none righteous; no, not one." (Rom. 3:10) The Master evidently meant that we should not measure ourselves by a low standard, but by the perfect standard, that thus we would be assisting ourselves up to the grandest ideals in respect to our own lives and characters and in respect to those chosen to be elders and ensamples to the flock.

Be it always remembered that none are to vote except those professing full consecration, manifested by the usual symbol—immersion in water. Such as have not symbolized their consecration are not to be disowned as brethren, but should be considered so immature as not to be competent to express an opinion in respect to who would be qualified to serve the church, and, of course, would not be qualified to be servants themselves.

Another question which here and there is obtruding itself is, Should any one be chosen as a servant of the church who has not taken the special vow which so many of us have found very helpful, and which has been recommended to all? We cannot make the vow a test of brotherhood, for, even though we believe that the Lord has specially brought it forth at this time, and that to a certain extent he intends it to serve as a test amongst the consecrated, nevertheless the Bible does not authorize us to make this a test of brotherhood. It is a matter of judgment rather than of divine direction, just as the candidate's misuse of the English language, or uncouthness of manner might properly enough be taken into consideration, although not mentioned in the Bible amongst the qualifications for eldership.

It would rejoice us greatly to know that all the dear elders and deacons amongst the Lord's people everywhere

# WILL AND TESTAMENT OF CHARLES TAZE RUSSELL

Having at various times during past years donated to the WATCH TOWER BIBLE AND TRACT SOCIETY all of my personal possessions except a small personal bank account of approximately two hundred dollars, in the Exchange National Bank of Pittsburgh, which will properly be paid over to my wife if she survives me, I have merely love and Christian good wishes to leave to all of the dear members of the Bible House Family—and all other dear collaborators in the harvest work—yea, for all of the household of faith in every place who call upon the name of the Lord Jesus as their Redeemer.

However, in view of the fact that in donating the journal, ZION'S WATCH TOWER, the OLD THEOLOGY QUARTERLY and the copyrights of the MILLENNIAL DAWN SCRIPTURE STUDIES Books and various other booklets, hymn-books, etc., to the WATCH TOWER BIBLE AND TRACT SOCIETY, I did so with the explicit understanding that I should have full control of all the interests of these publications during my life time, and that after my decease they should be conducted according to my wishes. I now herewith set forth the said wishes—my will respecting the same—as follows:

## AN EDITORIAL COMMITTEE OF FIVE

I direct that the entire editorial charge of ZION'S WATCH TOWER shall be in the hands of a committee of five brethren, whom I exhort to great carefulness and fidelity to the truth. All articles appearing in the columns of ZION'S WATCH TOWER shall have the unqualified approval of at least three of the committee of five, and I urge that if any matter approved by three be known or supposed to be contrary to the views of one or both of the other members of the committee, such articles shall be held over for thought, prayer and discussion for three months before being published—that so far as possible the unity of the faith and the bonds of peace may be maintained in the editorial management of the journal.

The names of the Editorial Committee (with such changes as may from time to time occur) shall all be published in each number of the journal—but it shall not in any manner be indicated by whom the various articles appearing in the journal are written. It will be sufficient that the fact be recognized that the articles are approved by the majority of the committee.

As the Society is already pledged to me that it will publish no other periodicals, it shall also be required that the Editorial Committee shall write for or be connected with no other publications in any manner or degree. My object in these requirements is to safeguard the committee and the journal from any spirit of ambition or pride or headship, and that the truth may be recognized and appreciated for its own worth, and that the Lord may more particularly be recognized as the Head of the church and the Fountain of truth.

Copies of my Sunday discourses published in the daily newspapers covering a period of several years have been preserved and may be used as editorial matter for The WATCH TOWER or not, as the committee may think best, but my name shall not be attached nor any indication whatever given respecting the authorship.

Those named below as members of the Editorial Committee (subject to their acceptance) are supposed by me to be thoroughly loyal to the doctrines of the Scriptures—especially so to the doctrine of the ransom—that there is no acceptance with God and no salvation to eternal life except through faith in Christ and obedience to his Word and its spirit. If any of the designated ones shall at any time find themselves out of harmony with this provision they will be violating their consciences and hence committing sin if they continue to remain members of this Editorial Committee—knowing that so to do would be contrary to the spirit and intention of this provision.

The Editorial Committee is self-perpetuating, in that should one of these members die or resign, it will be the duty of the remainder to elect his successor, that the journal may never have an issue without a full Editorial Committee of five. I enjoin upon the committee named great caution in respect to the election of others to their number—that purity of life, clearness in the truth, zeal for God, love for the brethren and faithfulness to the Redeemer shall be prominent characteristics of the one elected. In addition to the five named for the committee I have named five others from whom I prefer that selection should be made for any vacancies in the Editorial Committee, before going outside for a general selection—unless in the interim, between the making of this Will and the time of my death, something should occur which would seem to indicate these as less desirable or others as more desirable for

filling the vacancies mentioned. The names of the Editorial Committee are as follows:

WILLIAM E. PAGE,  
WILLIAM E. VAN AMBURGH,  
HENRY CLAY ROCKWELL,  
E. W. BENNEISON,  
F. H. ROBISON.

The names of the five whom I suggest as possibly amongst the most suitable from which to fill vacancies in the Editorial Committee are as follows: A. E. Burgess, Robert Hirsh, Isaac Hoskins, Geo. H. Fisher (Scranton), J. F. Rutherford, Dr. John Edgar.

The following announcement shall appear in each issue of THE WATCH TOWER, followed by the names of the Editorial Committee:

## ZION'S WATCH TOWER EDITORIAL COMMITTEE

This journal is published under the supervision of an Editorial Committee, at least three of whom must have read and have approved as TRUTH each and every article appearing in these columns. The names of the Committee now serving are: (names to follow.)

As for compensation, I think it wise to maintain the Society's course of the past in respect to salaries—that none be paid; that merely reasonable expenses be allowed to those who serve the Society or its work in any manner. In harmony with the course of the Society, I suggest that the provision for the Editorial Committee, or the three that shall be actively engaged, shall consist of not more than a provision for their food and shelter and ten dollars per month, with such a moderate allowance for wife or children or others dependent upon them for support as the Society's Board of Directors shall consider proper, just, reasonable—that no provision be made for the laying up of money.

I desire that the OLD THEOLOGY QUARTERLY continue to appear as at present, so far as the opportunities for distribution and the laws of the land will permit, and that its issues shall consist of reprints from the old issues of THE WATCH TOWER or extracts from my discourses, but that no name shall appear in connection with the matter unless the same is required by law.

It is my wish that the same rules apply to the German, the French, the Italian, the Danish and the Swedish or any other foreign publications controlled or supported by the WATCH TOWER BIBLE AND TRACT SOCIETY.

I will that a copy of this paper be sent to each one whose name has appeared above as of the Editorial committee or the list from whom others of that committee may be chosen to fill vacancies and also to each member of the Board of Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY. This shall be done immediately on my death being reported, so that within a week, if possible, the persons named as of the Editorial Committee may be heard from, their communications being addressed to the Vice-President of the WATCH TOWER BIBLE AND TRACT SOCIETY—whoever may be holding that office at that time. The answers of those appointed shall be to the point, indicating their acceptance or rejection of the provisions and terms specified. A reasonable time shall be allowed for any one mentioned who may be absent from the city or from the country. Meantime the remainder of the committee of at least three shall proceed to act in their capacity as editors. It shall be the duty of the officers of the Society to provide the necessary arrangements for these members of the Editorial Committee and to assist them in their duties in every possible manner, in compliance with the engagements made with me bearing on this matter.

I have already donated to the WATCH TOWER BIBLE AND TRACT SOCIETY all my voting shares therein, putting the same in the hands of five Trustees, as follows: Sr. E. Louise Hamilton, Sr. Almata M. Nation Robison, Sr. J. G. Herr, Sr. C. Tomlins, Sr. Alice G. James.

These Trustees shall serve for life. In event of deaths or resignations successors shall be chosen by the WATCH TOWER SOCIETY Directors and Editorial Committee and the remaining Trustees after prayer for divine guidance.

I now provide for the impeachment and dismissal from the Editorial Committee of any member thereof found to be unworthy the position by reason of either doctrinal or moral laches, as follows:

At least three of the Board must unite in bringing the impeachment charges, and the Board of Judgment in the matter shall consist of the WATCH TOWER BIBLE AND TRACT SOCIETY'S trustees and the five trustees controlling my voting shares and the Editorial Committee, excepting the accused. Of these sixteen members at least thirteen must favor the impeachment and dismissal in order to effect the same.

Joachim heretics." His application of the correct principle, "a year for a day," made in the very depths of the Dark Ages, is one of the most pathetic incidents in the history of mankind; but his study of time-prophecy brought him peace and joy of heart. He was an opponent of the prevailing "doctrine of the Trinity." William Miller, in the year 1829, was privileged to see (approximately) the correct date for the setting up of the abomination of desolation (539 A. D.), and for the beginning of the Time of the End (1799 A. D.) Morton Edgar, author of *Pyramid Passages*, has found foreshown in the Great Pyramid of Egypt abundant evidence of the accuracy of the Bible chronology of Pastor Russell and the supplements thereto supplied by Dr. John Edgar, deceased. These findings are set forth in his work, *Pyramid Passages*, Vol. II, of which we recommend sections numbered in the following table. For convenience we give the citations to Pastor Russell's works in which the same items are discussed. The Pyramid is still there, and the measurements can be made by anybody. Pastor Russell's chronology was written before he ever saw the Pyramid.

	Date Foreshown	Event	Pastor Russell's Works	Sections of Pyramid Passages
Fall	4127 B. C.	Fall of Adam.	Z 04-343	25-30-58
Fall	3127 B. C.	End of Adam's 1000- year day.	Z 04-343	25-28
Fall	2478 B. C.	Flood.	B 42	24-30
Fall	2021 B. C.	Birth of Isaac.	B 231	45
Spring	1813 B. C.	Death of Jacob.	B 218-232	16-17
Spring	1616 B. C.	Exodus and giving of the Law.	B 42	11
Spring	1575 B. C.	Entrance into Canaan.	B 42	43-46
Fall	626 B. C.	Last Jubilee.	B 185	50
Fall	607 B. C.	Desolation of the Land.	B 51	19-46-48
Fall	455 B. C.	Nehemiah's Commis- sion.	B 67	51-52-53
Fall	2 B. C.	Birth of Christ.	B 54	10-43
Fall	29 A. D.	Baptism of Christ.	B 60	10-24-43-58
Spring	33 A. D.	Death of Christ.	B 61	10-11-14-33- 45
Fall	36 A. D.	Conversion of Cor- nelius.	B 71	51
Spring	1378 A. D.	Wycliffe.	Z 05-185	37
Spring	1521 A. D.	Diet of Worms.	Z 05-180	38
Fall	1846 A. D.	Evangelical Alliance.	C 95-119	14-52
Fall	1874 A. D.	Second Advent of the Lord.	B 173-247	16-32-50
Spring	1878 A. D.	Favor to Jews and sleeping Saints.	C 233	17-28
Fall	1914 A. D.	End of Times of the Gentiles.	B 73	19-48
Fall	2875 A. D.	Restitution completed.	Z 04-344	37
Fall	2914 A. D.	Dominion restored to mankind.	Z 04-343	58

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

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### SEVENTY YEARS' DESOLATION (PART 1)

*"Them that had escaped from the sword carried he [Nebuchadnezzar] away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath to fulfill threescore and ten years."—2 Chronicles 36: 20, 21.*

FROM time to time Bible students who quite evidently are either unfamiliar with all the teachings of present truth or unappreciative of the thoroughgoing convincingness of what has been brought out through the Society, "discover" some "error" in present truth. Without waiting to communicate with the Society, which could help them, and without making a thorough search, and without properly ascertaining the weight of evidence published and the insubstantiality of their own "findings" (1 Timothy 3: 6; 2 Timothy 4: 4), they rush to communicate their "new" ideas to others. A few others, no better grounded in the truth than these mistaken leaders, follow their injudicious course, and are led into a state of uncertainty and doubt; and some of them, especially of the leaders, forsake the way of present truth, abandon the opportunities and privileges of co-working with God (2 Corinthians 6: 1) and of suffering with Christ (Philippians 1: 29), separate themselves from those in present truth, lightly leave their crowns to others (Revelation 3: 11), and make shipwreck of their glorious hopes. (1 Timothy 1: 19) The uniform experience in all such abandonments of the faith and in the divisions so inaugurated is that they start out with a loud noise of professions of loyalty to abstract truth and soon diminish in numbers and zeal until either wholly scattered or settled down into a state of inactivity—of "waiting upon the Lord", as they are pleased to term their slothfulness in service.

On account of their smallness of numbers, each of these groups regards itself the "little flock". There are a dozen such schismatic "little flocks", characterized by an increasing littleness and by an absence of the predicted glorious activity in the warfare of the Lamb with the beast. (Isaiah 61: 2; Revelation 17: 14) The result is a slight temporary diminution of the amount of work done in his name, with a more than compensating increase of zeal among those holding the faith.

These occurrences are the periodic siftings and shakings which the Lord has foreknown and which are evidently necessary to cleanse and purify the church; for "there be divisions among you. . . . There must also be

heresies among you, that they which are [divinely] approved may be made manifest among you." (1 Corinthians 11: 18, 19) If any finally decide that they do not desire to remain with us in our service of the Lord, they must follow their own consciences; but we may rest in the Lord, assured that, whoever they may be that leave us, "they went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us". (1 John 2: 19) These are the promised shakings which will shake everything except that which cannot be shaken. (Hebrews 12: 27) However, let the church fear not the siftings and shakings; for these are part of the divinely-promised work of the complete cleansing of the church as it approaches the end of the way. (Matthew 13: 41; Revelation 1: 15) Rather let the church of God rejoice at these evidences of the Father's attention to its welfare.—John 15: 2.

#### WHEN DID THE SEVENTY YEARS BEGIN?

This time it is the matter of the date of the beginning of the seventy years' desolation of Judea and of whether it was all *desolation* or all *captivity*. This is testing the faith of some. This has been fully and adequately covered by Pastor Russell in "The Time Is at Hand", pages 51, 52, and in great detail in Dr. John and Morton Edgar's "Great Pyramid Passages", Volume 2, pages 29-37, to both of which works we refer our readers. But for the benefit of those not having all the information at hand we will review the salient points, to bring them again clearly to remembrance.—2 Peter 3: 1.

#### SEVENTY YEARS' DESOLATION, NOT CAPTIVITY

Concerning the desolation Pastor Russell says: "Usher dates the seventy years' desolation eighteen years earlier than shown above. . . . He evidently makes the not uncommon *mistake* of regarding those seventy years as a period of *captivity*, whereas the Lord expressly declares them to be seventy years of *desolation* of the land, that the land should lie 'desolate, without an inhabitant'."

The seventy years were years of desolation, not cap-



tivity. This is shown in the Scriptural historical record, which cannot be otherwise understood, and according to which the seventy years did not begin until *after* the overthrow of the last king, Zedekiah, in 606 B. C.: "Them that had escaped from the sword carried he [Nebuchadnezzar, in 606 B. C.] away to Babylon, where they were servants [for seventy years] to him and to his sons, until the reign of the kingdom of Persia [under Cyrus, 536 B. C.] to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths for as long as she lay *desolate* she kept sabbath, to fulfill *threescore and ten years*". (2 Chronicles 36:20, 21) This passage speaks of simultaneous desolation, servitude and captivity.

Other passages showing that desolation means "without an inhabitant" are as follows:

"To make thy land *desolate*, and thy cities shall be laid waste *without an inhabitant*."—Jeremiah 4:7.

"I will make the cities of Judah *desolate, without an inhabitant*."—Jeremiah 9:11.

"In this place, which ye say shall be *desolate, without man and without beast*, even in the cities of Judah, and in the streets of Jerusalem."—Jeremiah 33:10.

"I will make the cities of Judah a *desolation without an inhabitant*."—Jeremiah 34:22.

Others that might be quoted are Jeremiah 2:15; 44:22; and 51:37, all showing that the predicted seventy years' desolation meant a period of that length in which the land should be "without an inhabitant". This state was never reached, or even begun, until after the overthrow of Zedekiah, the removal of the people to Babylon, and the flight of the small remnant into Egypt for fear of the Chaldeans (Jeremiah 43:1-7), leaving the land, as divinely predicted, "desolate, without an inhabitant," for "threescore and ten years".

#### HISTORICAL CONFIRMATION

The Jewish historian Josephus, writing after the occurrence and expressing the knowledge of all Jews—who certainly were conversant with the facts—says that the seventy years were years of *desolation after* the fall of the city under Zedekiah: "He [Nebuchadnezzar] reduced them all, and set our temple which was at Jerusalem on fire [2 Chronicles 36:19-21], nay, removed our people entirely out of their own country, and transferred them to Babylon; when it so happened that our city was *desolate* during the interval of *seventy years*, until the days of Cyrus king of Persia".—Apion 1:19.

In another place Josephus reiterates his statement as to the seventy years of desolation: "But the king of Babylon, who brought out the two tribes [Judah and Benjamin], placed no other nation in their country, by which means all Judea and Jerusalem, and the temple, continued to be a *desert for seventy years*".—Ant. X, 9:7.

It is quite obvious that a Jewish historian, even

though not inspired, would not record the seventy years as a "desolate" or "desert" state which began *after* the destruction of Jerusalem, had this not been the actual condition, as generally known by his people. It may have been possible for Josephus to be uncertain in some details of obscure dates, but it is beyond the bounds of possibility for him to have been mistaken about such an important, outstanding fact of his people's history. The Jews of that time were far more likely to know the simple fact, whether those were seventy years of desolation or of captivity, than is some over-zealous but less informed or misinformed scholar, doctor of divinity, or student of the present day. For our part, we prefer to take our stand with the divinely directed mediator, Moses, the inspired prophet Jeremiah, and the ancient historian of the Jewish nation, all of whom agree that these "seventy years" were years of *desolation*, rather than of captivity—the captivity beginning at an earlier date and being a different thing.

#### DETAILS OF PROPHECY AND FULFILLMENT

In the inspired prophecy of Moses one of the important sabbath rests was the fiftieth year: "A jubilee [sounding of silver trumpets] shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field."—Leviticus 25:11.

The Jews, through unbelief in God's promised abundance, failed to give the land its sabbath rest on even one of the nineteen jubilees which transpired between their entrance into Palestine (1575 B. C.) and the overthrow of Zedekiah (606 B. C.). God foreknew this unbelief, and foretold, through the prophet Moses, that if they failed to keep the law of the jubilee the land was destined to have its divinely-appointed jubilee rest through a coming desolation, during which he would scatter them among the nations, a year of desolation without an inhabitant for each neglected jubilee sabbath year: "And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it."—Leviticus 26:33-35.

The accurate Bible student will not overlook that the prophesied sabbath rest for the land combined a desolation of the land with absence of the Jews from that land. This combined requirement never began until after the overthrow of Zedekiah in 606 B. C. It would be a denial of the prophecy of Leviticus to assert that the mere captivity of some of the Jews, their mere servitude as a tributary nation, met the divinely-foretold "desolation without an inhabitant". The prime

requirement was *desolation*, not captivity or servitude—*desolation combined with captivity and servitude* was the divine penalty. To insist that this seventy year prophecy means servitude without *desolation* of the land is to ignore the Word of God given through Moses, and no such idea can be true nor can those adhering to it have God's blessing on their course. As will be shown, this notion rests upon pagan and demonistic support and leads into other errors, a morass of doubts, and ultimately into higher criticism and infidelity.

#### PROPHECY AND FULFILLMENT

As the appointed time for the desolation and sabbatic rest of the land approached, the Lord, in harmony with his policy of informing of evils to come, revealed through Jeremiah, without stating when, that the period of contemporaneous desolation, servitude, and captivity was to be seventy years, thus also indicating the total length of the jubilee system as  $50 \times 70$ , or 3,500 years: "And this whole land shall be a *desolation*, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual [lasting] desolations"—as Mesopotamia still is.—Jeremiah 25: 11, 12.

"After seventy years be accomplished [by the entire nation] at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place."—Jeremiah 29: 10.

The historic record of fulfillment of seventy years desolation is plainly stated in the Bible, as well as in Jewish history: "As long as she [the land of Palestine] lay *desolate* she kept sabbath, to fulfill *threescore and ten years*".—2 Chronicles 36: 21.

It would be a quibble to assert that this does not mean seventy years of sabbath rest in desolation.

The date for the beginning of the seventy years' desolation of Jeremiah's prophecy was not understood clearly at the time by either the Prophet or the people. It was not until the first year of Darius the Mede (538 B. C.) that Daniel began first to understand from a study of the Books of Jeremiah and Leviticus that the seventy years of desolation were then up: "In the first year of his [Darius', 538 B. C.] reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the *desolations* of Jerusalem". (Daniel 9: 2) As usual, the prophecy was not understood until its fulfillment.

Daniel, as a wise and successful governor, came at once into high favor with Darius the Mede (Cyraxes II—538 B. C.) and then with Cyrus (536 B. C.), and doubtless did something toward influencing the Persian monarch's mind favorably toward the Jews, in bringing to an end the seventy years' empty desolateness of their

land. Cyrus permitted part of the Jews to return that year. Part of them remained captive and did not return till the seventh year of the reign of Artaxerxes (Ezra 7—467 B. C.) and others till the twentieth year of the same king. (Nehemiah 2—454 B. C.) So long were some still in captivity that, according to later history, they wondered if the "seventy years" were not figurative, and many never returned from captivity. If the captivity of some of the Jews and not the *desolation* of Jerusalem and of Judea constituted the chief feature in the seventy-years prophecy, then the question might be properly asked, Has the period yet ended?—for some *never* returned to their own land. Such considerations show how the neglect or perversion of some part of the Biblical statements both makes the Word of God of none effect and leads off into endless doubts and confusing questions. This is characteristic of the deceptive methods of demons.

#### NO CAPTIVITY UNDER JEHOIAKIM

Bishop Usher, and others following his lead, have fathered an unscriptural idea that there was a captivity of the Jews by Nebuchadnezzar in the fourth (or third) year of Jehoiakim (625 B. C.) 18 (or 19) years before the seventy years' desolation began at the fall of Zedekiah (606 B. C.). They imagine that the seventy years' desolation were seventy years' captivity, dating from the fourth (or third) year of Jehoiakim, and consisting of 18 (or 19) years' captivity alone plus 52 (or 51) years' captivity and desolation combined. The fact is, as seen from the above mentioned Scriptures, that there were seventy years of captivity *coincident* with seventy years' desolation.

The effect of this misconception upon the chronology of the Bible would be to show that the desolation was nineteen years shorter than it really was, or that we count the nineteen year period twice, and thus make the period of time prior to the desolation nineteen years too long.

#### NO CAPTIVITY NOR VASSALAGE IN 625 B. C.

A doctrine should never be based on a passage of doubtful meaning, reading, or authenticity. This error is based upon the reading of a passage which is inharmonious (1) with the rest of the Scripture record of the attacks by Nebuchadnezzar upon Judea and Jerusalem, and (2) with other Scriptures.

A little scrutiny of Daniel 1: 1, 2 shows that there is something the matter with it. The passage in our Common Version reads: "In the *third* year [626 B. C.] of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar, to the house of his god; and he brought the vessels into the treasure house of his god."

These events, as we shall see, actually took place in 617 B. C.—Jehoiakim's eleventh year—and included (1) the attack by Nebuchadnezzar *three years after Jehoiakim began paying tribute* (620 B. C.); (2) the taking of some of the Temple vessels to Babylon in 617 B. C. when Jehoiakim's eleventh-year and Jehoiachin's three-months reigns were forcibly ended by Nebuchadnezzar (617 B. C.); and (3) the first taking of the first captives to Babylon at the same time. This was eleven years before the final captivity and the beginning of the "desolation" of the land.

The foreign relations of Jehoiakim were briefly as follows:

For eight years (628-620 B. C.) he was tributary to Egypt or at least non-tributary to Babylon: "And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim. . . . And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh."—2 Kings 23:34, 35.

In his eighth year Jehoiakim was forced to begin paying tribute to Babylon. During his eleventh and last year, which would be the *third* year of his vassalage to Nebuchadnezzar (617 B. C.), he attempted an alliance with Egypt, and refused to pay the promised tribute to Babylon. This course brought upon him the wrath of Nebuchadnezzar, a Chaldean invasion, his own death, and the captivity of his successor, Jehoiachin, many Jews, including Daniel. (2 Kings 24:12) Zedekiah was then placed upon the throne as Nebuchadnezzar's vassal, and reigned eleven years, until dethroned in 606 B. C.

### THIRD YEAR OF JEHOIAKIM'S VASSALAGE

A discrepancy in Daniel 1:1, 2 is manifest in the date, "the *third* year of Jehoiakim" (626 B. C.); for this would have been one year prior to the beginning of Nebuchadnezzar's reign, which began in the *fourth* year of Jehoiakim (625 B. C.), when Nebuchadnezzar defeated Pharaoh-nechoh of Egypt: "Against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon smote in the *fourth* year of Jehoiakim". (Jeremiah 46:2) "The *fourth* year of Jehoiakim, the son of Josiah king of Judah, that was the *first* year of Nebuchadnezzar king of Babylon."—Jeremiah 25:1.

Carchemish is by the river Euphrates in the land of Mesopotamia or Babylonia. The king of Egypt had passed by Judea and was some 400 miles to the east. Babylon at this time was not a world power but this victory by Nebuchadnezzar broke the power of the king of Egypt, and Nebuchadnezzar was quick to follow his advantage and drove the king of Egypt back to his own country, thus changing the nominal control of Pales-

tine from Egypt to Babylon. Pharaoh-necho was probably three or more years on this campaign.—Compare 2 Chronicles 35:20; 36:1.

The two dates—third and fourth years—cannot be reconciled; and as the fourth year was the first year of Nebuchadnezzar, we must conclude that the "third year" mentioned in Daniel 1:2 refers to another *third* year than the third year of Jehoiakim's reign proper—the third year of his vassalage to Babylon, which began in 620 B. C. and ended with his rebellion and death in 617 B. C.

According to the Jewish historian Josephus, the reign of Jehoiakim included no Chaldean attack on Jerusalem in the first year of Nebuchadnezzar (Jehoiakim's fourth year—625 B. C.), but the first attack came four years later, in Nebuchadnezzar's fifth year (Jehoiakim's eighth year—621 B. C.), and the vassalage of Jehoiakim's country dated from that or the next year (620 B. C.). This clarifies Daniel 1:1, 2, showing "the third year" to refer to the third of Jehoiakim's relations with Babylon, and not to the third year of his eleven-year reign. Josephus says:

"Now in the fourth year of the reign of Jehoiakim [625 B. C.] one whose name was Nebuchadnezzar took the government over the Babylonians, who at the same time went up with a great army to the city Carchemish, which was at Euphrates, upon a resolution he had taken to fight with Neco, king of Egypt, under whom all Syria then was. . . . The king of Babylon passed over Euphrates, and took all Syria, as far as Pelusium, *excepting Judea*.

"But when Nebuchadnezzar had already reigned four years [621 B. C.] which was the eighth of Jehoiakim's government over the Hebrews, the king of Babylon made an expedition with mighty forces against the Jews, and required tribute of Jehoiakim, and threatened, upon his refusal, to make war against him. He was affrighted at his threatening and bought his peace with money, and brought the tribute he was ordered to bring *for three years* [until Jehoiakim's eleventh and last year, 617 B. C.]

"But *on the third year* [Daniel 1:1], upon hearing that the king of the Babylonians made [or probably planned] an expedition against the Egyptians, he did not pay his tribute; yet was disappointed of his hope, for the Egyptians durst not fight at this time."—Ant. IX, 6:1, 2.

The Bible record of this is in 2 Kings 24:1—25:7. Josephus makes no mention of an attack on the Jews by Babylon in 625 B. C., but specifically says that Judea was excepted then from the general attack. The Jews, on account of their numbers and the strength of their inland and easily defended mountain position, were let alone for four years (until 621 B. C.), after which their vassalage to Babylon began. There was no captivity of the inhabitants until the fall of Jehoiakim and of Jehoiachin in 617 B. C. This is according to Jewish records, but the commonly accepted idea ignores Jewish history for the reason that it cannot make them agree with the notoriously untrustworthy pagan records.

The "third year of Jehoiakim" (Daniel 1:1) was therefore the third full year of his vassalage to Nebuchadnezzar which was the end of his eleven-year reign (617 B. C.). The Daniel 1:1 record was written in

Babylon and took the Chaldean viewpoint of the third year of Jehoiakim's relationship with Babylon. The events which then took place agree with the Scriptural record of the taking of some of the Temple vessels and of many Jews captive into Babylon in 617 B. C., eleven years before the desolation:

#### FIRST CAPTIVITY BEGAN 617 B. C.

The record of the historian Josephus of the captivities of the Jews in 617 B. C.—the first of the captivities—is as follows:

"Now a little time afterwards [617 B. C.], the king of Babylon made an expedition against Jehoiakim, whom he received [into the city], and this out of fear of the foregoing predictions of this prophet [Jeremiah], as supposing that he should suffer nothing that was terrible, because he neither shut the gates nor fought against him; yet, when he was come into the city, he did not observe the covenants which he had made, but he slew such as were in the flower of their age, and such as were of the greatest dignity, together with their king Jehoiakim, whom he commanded to be thrown before the walls, without any burial, and made his son Jehoiachin king of the country and of the city: he also took the principal persons in dignity for captives, three thousand in number, and led them away to Babylon, among whom was the prophet Ezekiel, who was then but young."—Ant. X, 6:3.

The Bible record of this captivity at the close of Jehoiakim's reign is given in 2 Kings 24:2-6; 2 Chronicles 36:6; Daniel 1:1, 2; and Jeremiah 22:13-19. In this matter many writers on this subject have been misled by attempting to harmonize these events with unreliable pagan records. The pagans in all their affairs were under demonistic influence, and to attempt to follow them in doubtful matters is to fall into error and entanglement.

In the same year (617 B. C.), three months later, took place the second part of the initial captivity of the Jews, under Jehoiachin, to Babylon. (Jeremiah 52:28) This is described by Josephus as follows:

"But terror seized on the king of Babylon, who had given the kingdom to Jehoiachin and that immediately; he was afraid that he should bear him a grudge, because of his killing of his father, and thereupon should make the country revolt for him; wherefore he sent an army and besieged Jehoiachin in Jerusalem; but because he was of a gentle and just disposition, he did not desire to see the city endangered on his account, but he took his mother and kindred, and delivered them to the commanders sent by the king of Babylon, and accepted of their oaths, that neither should they suffer any harm nor the city, which agreement they did not observe for a single year; for the king of Babylon did not keep it, but gave orders to his generals to take all that were in the city captives, both the youth and the handicraft men, and bring them bound to him; their number was ten thousand eight hundred and thirty-two; as also Jehoiachin, and his mother and friends; and when they were brought to him, he kept them in custody, and appointed Jehoiachin's uncle Zedekiah to be king."—Ant. X, 8:1.

The Bible record of this is in 2 Kings 24:10-17; 2 Chronicles 36:9, 10; and Jeremiah 52:28.

After the departure of Jehoiachin and the Jewish captives to Babylon, some false prophets among them

at Babylon kept the minds of the captives in unrest by predicting only a brief captivity. To quiet this unrest Jeremiah, in 617 B. C., in a letter (Jeremiah 29:1-23) counseled the captives to settle down and make themselves as comfortable as possible in anticipation of a long period away from home, because the seventy years—to begin in 606 B. C.—were surely to be accomplished at Babylon. (Jeremiah 29:10) No one knew then when the seventy years were to begin. This was not understood by Daniel till the first year of Darius. (Daniel 9:1, 2) It is asserted that Jeremiah's letter (617 B. C.) marked the beginning of the "seventy years"; but this is not the case. As a matter of fact, the Prophet had uttered this very warning in 625 B. C. (Jeremiah 25:1-38; 29:11, 12), eight years before there was any captivity at all; for Judea and Jerusalem were not molested in 625 B. C. nor until four years later, when Jehoiakim, under fear of Nebuchadnezzar's threats, became a tributary vassal to Babylon.

The various nations also were to serve Babylon seventy years, but the servitude of different nations began at different times, from Philistia in 625 down to Tyre in 606 (or 605) B. C., the latter city's preliminary siege beginning (618 B. C.) thirteen years before its fall (605 B. C.) according to the article on *Nebuchadnezzar* in "Smith's Bible Dictionary". The predicted seventy years' servitude of *all* the nations was, however, practically coincident with the seventy years' desolation of Judea, though some served more than seventy years. No one date prior to 606 B. C. can be set as meeting all the requirements of the prophecy of Jeremiah 25:13-28. A seventy-year period upon Tyre had been prophesied by Isaiah (23:15-18); and as this agrees in terms with the Jeremiah prophecy (Jeremiah 25:11, 22), the seventy years' servitude of Tyre to Babylon could not have begun earlier than 606 or 605 B. C. Any close examination then of the facts shows that not even the prophecy of seventy years' servitude or captivity upon the nations began to be fulfilled on *all* of them in 625 B. C. nor earlier than 606 B. C. The expression of Isaiah 23:15 is that "Tyre shall be forgotten seventy years [as an independent people], according to the days of one king [kingdom, empire]". Knowing that in prophecy "king" is often used for "kingdom" (Daniel 11:11-14, etc.), the "one king" evidently refers to the seventy-year dominion of Babylon from 606 to 536 B. C. No other explanation of these passages meets all the conditions of prophecy and fulfillment.

A further difficulty comes to light in comparing Daniel 1 with Daniel 2. In Daniel 1 the statement is that the four Hebrew lads were given three years training before presentation to the king. (Daniel 1:5, 18-20) In Daniel 2:1 it is stated that Daniel was brought before the king and revealed and explained the image dream in Nebuchadnezzar's *second* year, which would thus have been a year or two before they were presented to the king as recorded in Daniel 1:18! The

Variorum Bible foot-note reading for "second" is "twelfth", the "second" being evidently a slip of a copyist's pen, like the slip of the pen from eighteen to eight in 2 Chronicles 36:9 and 2 Kings 24:8.

The "twelfth" year of Nebuchadnezzar agrees with the facts. It would be in the year 614 B. C. (625 minus 11 equals 614), three years after the captivity of Daniel and the other three Hebrew lads, Ezekiel and others, and the expiration of their three years' training — three years after 617 B. C., or 614 B. C. (Daniel 1:5, 19) Thus the disclosure of the truth about Daniel 1:1 and 2:1 removes the entire foundation for the notion that the Hebrew captivity began in 625 B. C. and that 625 B. C. was the beginning of the 70 years.

No one knew better than the captive Jews in Babylon when their captivity began. They never dated the initial captivity from the first year of Nebuchadnezzar (625

B. C.), but from the end of Jehoiachin's three-months' reign and the beginning of Zedekiah's (617 B. C.) a date which by no method of reckoning can be made the beginning of a seventy years' captivity. References to this are numerous in Ezekiel, as, "the fifth year of king Jehoiachin's captivity" (Ezekiel 1:2), "in the five and twentieth year of our captivity" (Ezekiel 40:1), and numerous other verses. The captive Jews knew nothing of a captivity beginning in Jehoiakim's fourth year, or Nebuchadnezzar's first year. If there had been such a captivity it would naturally have been mentioned elsewhere than in the doubtfully-dated Daniel 1:1. These facts dispose of the assertion that the seventy years' captivity began in 625 B. C., and show that so far as the Bible and Jewish history are concerned our chronology, which places the beginning of the "seventy years" in 606 B. C., is correct.

## GENERAL CONVENTION AT CEDAR POINT

**D**URING the past two years there has been a great demand for another general convention. The high cost of transportation and of hotel accommodations has been the chief cause for not holding such a convention. But realizing the importance of a general assembly of the Lord's consecrated ones for a season of fellowship together, an effort has been put forth to arrange for a general convention for 1922.

The convention held at Cedar Point, Ohio, in 1919, is generally conceded to have been the greatest ever held during the harvest period, and frequently the brethren are heard to say that they long for another such convention. We are glad to announce that arrangements are practically complete for holding another general convention at Cedar Point on beautiful Lake Erie, beginning September 5 and continuing for eight, and possibly ten, days.

### TO BE AT CEDAR POINT, OHIO

Cedar Point is situated on a narrow peninsula jutting out from the Ohio mainland into Lake Erie. It has the advantages of the lake from three sides. For quietness and seclusion we know of no better place. The friends can be practically alone during the convention and have sweet fellowship together. The grounds are situated some two miles across the bay from Sandusky, Ohio, which is reached by ferry, as well as by a roadway; and those who will attend from the outside will be people who are truly interested in knowing something about God's Word, and it will be a real joy to have them present and render any assistance we can to them in understanding the divine plan.

The Boeckling Company, desiring to show its appreciation of the Bible students, has arranged to let the Association have the exclusive use of the hotels, halls, grounds, etc., of Cedar Point for its convention, which will begin September 5 at noon. On this peninsula are

situated two good hotels, The Breakers and The Cedars, which accommodate approximately 3800 people. Good accommodations can also be had at Sandusky. A flat rate of \$2.00 per day has been made to all of the brethren attending the convention. This will include room and three meals, to be served of first-class food. When the capacity of the hotels and other accommodations on the peninsula are exhausted, the overflow will be placed in Sandusky in private homes and hotels; and the management of Cedar Point has agreed to provide these quarters at the same rate, and to transport by boat all who will necessarily have to go from Sandusky to Cedar Point, back and forth, free of charge.

We shall have the exclusive use of the auditoriums, which have been improved since we were there before. The weather is usually ideal in the first part of September; and we may find it advantageous to hold outdoor meetings, as was the case in 1919.

There are a number of colporteurs and others of the Lord's dear consecrated ones who may find it difficult to get to the convention and pay their expenses. Hence an arrangement has been made that the management of Cedar Point will employ approximately two hundred to assist in taking care of the rooms, checking the linen, assisting in the dining room and the kitchen. Able-bodied brothers and sisters can engage in this service if they so desire, and for this assistance will receive their room and board free. Those who wish to engage in this work should make application to our Convention Committee in advance of the time of the convention. It is the Association's desire to have all the colporteurs in the United States and Canada to attend this convention, if possible.

### MEETINGS FOR FOREIGN FRIENDS

In addition to the English-speaking brethren, it is the desire to have the foreign brethren attend this convention, also; and they will have their separate meetings

## SEVENTY YEARS' DESOLATION (PART II)

*"Them that had escaped from the sword carried he [Nebuchadnezzar] away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath to fulfill threescore and ten years."—2 Chronicles 36: 20, 21.*

**A** FEW of our readers have been somewhat confused in their understanding of present-truth chronology by the claim that it does not agree with ancient secular history. This carries the inference that the chronology cannot be correct unless it is in agreement with secular-pagan history and chronology, and that this agreement is desirable and indispensable. We present some considerations from which the reader may judge whether it is desirable to attempt to rely upon prehistoric pagan records derived from gentile "history" and from the inscriptions on Assyrian monuments.

### EARLY PAGAN "HISTORY" UNRELIABLE

A change was made some two hundred years ago from the ancient and true belief in seventy years' *desolation* of the land to seventy years' *captivity*. This was done by ecclesiastics to make the Bible record agree with pagan records, and was in thorough harmony with the spirit of compromise that has possessed ecclesiasticism since the time (325 A. D.) when Constantine, under demon influence, transformed the independent true church of God into a servile religious department of the pagan government—which it is today. It is nothing to be surprised at that a churchianity composed largely of pagans and demon worshipers, should prefer pagan and demon influenced records to the straightforward and truthful records of the Word of God and of Jewish history.

The pagan historical records, especially of date as early as the seventy years' desolation, are extremely obscure, contradictory, and unreliable, so much so as to fall outside the domain of history into the realm of surmise, guesswork, hearsay, and conjecture. It is upon such a secular prehistoric basis that the error rests that the seventy years began nineteen years earlier than they actually did.

We will illustrate the unreliability of early pagan records concerning affairs prior to Cyrus, 536 B. C. Milman in his "History of the Jews" (Volume 1, page 460) speaks of "the intricate and inextricable labyrinth of Assyrian history and chronology".

The uncertainty of those early pagan records cannot be shown better than by giving the facts about the sources of information. The entire so-called pagan "history" of antiquity is a mass of guesses, and furnishes no sound basis for so important a step as discrediting the divinely-made prophecy and the divinely-recorded fulfillment of the seventy years' *desolation*. The three ancient pagan "historians" from whom data are taken

are the Greek writers Herodotus (450 B. C.) and Ptolemy (150 A. D.) and the Chaldean writer Berosus (260 B. C.). Concerning Herodotus as a "historian" the facts are as follows:

In the article on "Medes" "Smith's Bible Dictionary" says:

"That the chronological dates [of Herodotus] are *improbable*, and even *contradictory*, has been a frequent subject of complaint. . . . Recently it has been shown that the whole [Herodotus] scheme of *dates* is *artificial*, and that the very names of the kings, except in a single instance, are *unhistorical*. . . . The Median kingdom did not commence so early as Herodotus *imagined*. . . . The Deioces and Phraortes of Herodotus are removed from the list of historical personages altogether."

Dr. Francis Brown, D. D., of Union Theological Seminary, comments thus on the relative accuracy of the unconscientious Greek "historians" and the writers of the Bible:

"The Greeks told fairy-tales that entertained their readers, but were largely *untrue*. The Hebrews, with their nearer position, and more frequent memorable contact, had also a *conscientiousness* and skill in annalistic writing which made their evidence in regard to the history of their neighbors important and trustworthy."—"Assyriology: Its Use and Abuse," p. 50.

### GUESSES OF "AUTHORITIES"

When almost any bit of "history" of the prehistoric pagan events of the seventy years is traced to its origin it is found to be a *guess* or *conjecture*, based by "authorities" (well-paid guessers) upon some scraps of uncertain tradition. The ecclesiastically-received history of Babylon of this period originated in a *guess* by an "authority". This appears in the article on "Belshazzar" in McClintock & Strong's "Biblical Cyclopedia," and shows the uncertain and conflicting tales on which was based originally the now discredited notion of seventy years "captivity" beginning in 625 B. C. First in the article are given the differing and contradictory accounts of Babylon's fall as recorded in the Bible, in Xenophon, a Greek writer (400 B. C.), in Berosus, a native "historian", and in Herodotus; then "it appears" so and so from the Assyrian monuments; and finally a *conjecture* is made by a modern "scholar" (guesser), which is the basis of the present utterances of "authorities" (highest-salaried guessers) on the pagan history of the seventy-year period. There are, indeed, other quite different ancient records, but these are resolutely ruled out or ignored by the "authorities"—as liable to let the common people into the fact that the matter is largely a *guess*.

The history of Babylon, as published by the "authorities," includes a certain definite list of kings, but other

"authorities" guess that there *may* have been other kings who failed to get into the history or into the inscriptions on the monuments. How the "authorities" differ is illustrated in the article on "Belshazzar" in McClintock & Strong's "Biblical Encyclopedia":

"A *totally different view* is taken by Marcus Niebuhr, who *considers* [guesses] Belshazzar to be another name for Evilmerodach, the son of Nebuchadnezzar. . . . He *considers* [guesses] that the capture of Babylon described in Daniel was not by the Persians, but by the Medes, under Astyages (i.e. Darius the Mede), and that between the reigns of Evilmerodach, or Belshazzar, and Neriglassar, we must insert a brief period during which Babylon was subject to the Medes."

Thus the "authorities" disagree in their *conjectures* on even the number and list of these prehistoric kings of Babylon. Not even the names of the Babylonian kings are certain, as appears in another extract from the same article:

"Belshazzar (Hebrew and Chaldean Belshatstzar) is the name given in the Book of Daniel to the last king of the Chaldeans. . . . Herodotus calls this king, and also his father, Labynetus, which is *undoubtedly* a corruption of Nabonnedus, the name by which he was known to Berosus in Josephus' 'Contra Apion I. 20' Yet in Josephus ('Antiquities' X, 11:2) it is stated that Baltasar was called Nabonadai by the Babylonians. Nabonadius in the Canon of Ptolemy, Nabonnedus in Eusebius, and Nabonidochus in Eusebius are evidently other varieties of his name."

Ptolemy, ancient Greek "historian", made up a list called "Ptolemy's Canon" like a chronological table, which has been much used. This list, however, is unreliable in the dates of all events except those marked by an eclipse or other astronomical phenomenon which can be checked as to date by astronomical calculation. It was not compiled for 600 years after 485 B. C., and is highly inaccurate. For example, it says that Xerxes reigned twenty-one years. He actually reigned eleven years. It makes the date of Artaxerxes' reign nine years too late—465 B. C., when it was 474 B. C.—the pagan record thus supplying an inaccurate date from which to calculate the "seventy weeks" of the Jews. Comparing Daniel 9:24, 25 and Nehemiah 2:1, it is seen that the twentieth year of Artaxerxes was 454 B. C. His first year was 474 B. C. It is upon Ptolemy's Canon, and not upon the Bible, that the prevalent chronology of the seventy years is based. The "authorities" here attempt the impossible of transmuting guesses into certainties—and any Bible student is unwise to follow their leadership instead of that of the inspired Bible writers.

#### SUPPOSITIONS, THEORIES, CONJECTURES

The obscurity of pagan records and "histories" of those ancient times prior to 536 B. C., and their unreliability as a basis for belief, appear also in the following brief excerpts from articles in "Smith's Bible Dictionary". The words indicating uncertainty are italicized, and show the entire matter to be a mass of guesses and conjectures.

From the article on "Medes":

"Cyraxenes *must have been* contemporary with the later years of that Assyrian monarch" etc.

"The struggle with these tribes *may be* the real event represented by Herodotus," etc

"Possibly his [Herodotus'] *may* contain a still larger amount of truth."

"It was *undoubtedly* after this," etc.

"The Babylonians, who were *perhaps* commanded by Nebuchadnezzar on the occasion."

"With regard to the nature of the government established by the Medes over the conquered nations, we possess but *little trustworthy evidence.*"

"Herodotus in one place compares *somewhat vaguely* the Median with the Persian system."

"It is *perhaps* most *probable* that the Assyrian organization was continued by the Medes."

"This *seems* certainly to have been the case in Persia."

"The conquest of the Medes by . . . the Persians . . . is another of those *undisputable facts* [What is a disputable fact?] of remote history, which make the inquirer feel that he sometimes attained to *solid ground.*"

"According to some writers [Herodotus] there was a close relationship between Cyrus and the last Median monarch."

"According to *Herodotus*, the Median nation was divided into six tribes, called Busæ, Paretaceni, Struchates, Arizanti, Budii, and Magi. It is *doubtful*, however, *in what sense* these are to be considered as ethnic divisions."

"We may *perhaps assume* from the order of Herodotus' list," etc.

"The original religion of the Medes *must undoubtedly* have been that simple creed which is placed before us in the earlier portions of the Zendavesta."

"The customs of the Medes *are said* to have nearly resembled those of their neighbors."

From the article on "Persians":

"There is *reason to believe* that the Persians were of the same race as the Medes."

"The religion . . . *seems* to have been of a very simple character."

"Neither do they *appear* to have had any priests."

"They were *probably* brought into contact with a form of religion very different from their own."

"*Herodotus* tells us that the Persians were divided into ten tribes, of which three were noble, three agricultural, and four nomadic."

"In remote antiquity *it would appear* that the Persians dwelt in the region east of the Caspian or *possibly* in a tract still nearer India."

"The first Fargard of the Vendidad *seems* to describe their wanderings."

"It is *impossible to determine the period* of these movements; but there *can be no doubt* that they were anterior to B. C. 880, at which time the Assyrian kings *seem* to have come in contact with Aryan tribes east of Mount Zagros."

"It is *uncertain* whether they are to be identified with the Bartsu or Partsu of the Assyrian monuments."

"If so, we *may* say that from the middle of the ninth to the middle of the eighth century B. C. they occupied southeastern Armenia."

"The leader of this last migration would *seem* to have been a certain Achæmenes."

"*Very little is known* of the history of Persia between this date (B. C. 700) and the revolt and accession of Cyrus the Great nearly a century and a half later."

"Of the circumstances under which this revolt took place we have *no certain knowledge.*"

## BOASTFUL, LYING INSCRIPTIONS

Considerable reliance is placed by modern higher-critic "authorities" on the inscriptions on pagan monuments and on Assyrian clay tablets to help them correct the inspired Word of God!

The inscriptions were made by men, and are no more reliable than the men themselves. The degree of trustworthiness of even the modern oriental aristocrats and monarchs is generally estimated at a low figure. Who, for instance, would take the unsupported word of an oriental sultan on anything today, or of an occidental diplomat? The ancient sultans were even less trustworthy; their word could not be depended upon. A statement was a means to an end; a lie was as good as a truth, if it accomplished the desired purpose. Pagan monarchs were universally the tools of demons and, almost universally, children of their mental- and character-father the devil, the inventor and perpetuator of lies.

The Assyrian inscriptions were made by demon-controlled devil-worshippers, and are just as trustworthy as might be expected under the circumstances; for in unreliability they closely resemble the ancient pagan "histories" written by men of like character with the rulers. Occasionally these "histories" tell the truth, but generally speaking they relate a mass of fairy tales; and the monuments are first cousins to the histories.

Most of the inscriptions considered of historical value by the "authorities" (guessers) are the boastful statements of pagan kings—worshippers of the heathen gods Bel, Nabu, Marduk, etc. Cyrus was used by Jehovah to help the Jews, and may have been better than some, but the following extract from a monumental inscription serves to contrast this best of the boastful pagan rulers with David, the best of Hebrew kings:

"I am Cyrus, king of the world, the great king, the mighty king, king of Babylon, king of Sumer and Akkad, king of the four quarters of the world, son of Cambyzes, the great king, king of Anshan, grandson of Cyrus, the great king, king of Anshan, great-grandson of Teispes, the great king, king of Anshan; and everlasting seed of royalty, whose government Bel and Nabu love, whose reign in the goodness of their hearts they desire. When I entered in peace into Babylon, with joy and rejoicing I took up my lordly dwelling in the royal palace Marduk, the great lord [through the priests] moved the understanding heart of the people of Babylon to me, while I daily sought his worship. . . . To Ashur and Susa, Agade, Eshmunak, Zamban, Meturnu, Deri, to the border of Gutium, the cities beyond the Tigris, whose sites had been founded of old—the gods who dwell in them I returned to their palaces, and caused them to settle in their eternal shrines. . . . And the gods of Sumer and Akkad, whom Nabonaid, to the anger of the lord of the gods, had brought into Babylon, at the command of [the priests, who wanted a monopoly] Marduk, the great lord, I caused in peace to dwell in their abodes, the dwellings in which their hearts delighted. May all the gods, whom I have returned to their cities, pray before Marduk and Nabu for the prolonging of my days, may speak a kind word for me and say to Marduk, lord of the gods, 'May Cyrus the king,' etc. —*Barton's "Archæology and the Bible"*, pp. 385, 386.

The superstitious Cyrus evidently wished to propitiate all the gods within sight, and his desire to please also

Jehovah the God of the Hebrews may have occasioned his unexpected leniency to the chosen people. But the contrast is sharp between the foregoing and the reverential meekness of the following:

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."—*David in the Twenty-Third Psalm*.

This brings out in the sharpest possible contrast the difference between pagan demon-worshippers and the servant of Jehovah. Which is the more trustworthy—Cyrus or David? It is to the records of the former that the advocates of the new and improved chronology appeal. We continue to rely upon the inspired Word of Jehovah.

## RECORDS FALSIFIED BY KINGS

The pagan kings did not hesitate to falsify the monumental inscriptions. They left out whatever did not suit them, and altered the record of facts when that pleased their arrogant boastfulness. Two kings reigned together, but the inscriptions are written as though the reigns were successive. Some of the inscriptions make boasting claims as to the lengths of reigns—thousands of years to a reign.

An inscription exists in which in boastful language Sennacherib describes his disastrous campaign against Hezekiah (2 Kings 18:19; Isaiah 36, 37), but he says not a word about the miraculous obliteration of his army by the destroying angel. "Assyrian kings," says Dr. Brown, "never record their failures; but Sennacherib's admission that he did not take the city was held to be confirmation of 2 Kings 19:35-37, which describes a great destruction of the Assyrian army and a signal deliverance of Jerusalem".

The entire reigns of kings are omitted in the inscriptions at the option of succeeding monarchs. After the fall of Babylon in 538 B. C. the city was ruled by the "Darius the Mede" mentioned by Daniel. (Daniel 6:9, 11) Darius is considered to be Cyaxares II, a king of the Medes, who reigned at Babylon for two years until succeeded by the boastful Cyrus, but the inscriptions are silent regarding his brief reign. His reign was the fulfillment of Daniel's vision of the Medo-Persian empire to the effect that the Medes would reign first and after them the more powerful Persians. (Daniel 7:5; 8:3, 4) Those that rely on the monuments for the facts will never know anything about "Darius the Mede" or his two-year reign.

"Take the new Cyrus inscription," says Dr. Francis Brown, himself an interpreter of the inscriptions. "I mention only one of the points of difficulty which arise when these inscriptions are compared with the statements in the Book of



Daniel. They seem to leave no place for 'Darius the Median.' . . . The Darius who from Daniel 5:31; 6:1-28; etc., would appear to have followed the last Babylonian king, and preceded Cyrus, seems not to exist, according to the inscriptions."—"Assyriology: Its Use and Abuse," pp. 37, 38.

The fact is that Cyrus the braggart simply left Darius out of his inscriptions; but Dr. Brown takes the prehistoric pagan record seriously and continues in a way calculated to throw a *little doubt* upon the Bible:

"Now here is a historical problem of the first order. It needs no amplification. The issue is clear. I do not know what adequate solution can be offered for the difficulty. There is some solution, under which the Bible will suffer no damage, I am sure, but *who can tell us what it is?*"

A footnote throws a *little more doubt* upon the Bible by suggesting that the whole book of Daniel is a legend:

"A current answer [by a clergyman, of course] affirms the legendary character of the book of Daniel. But this is not enough 'The origin of the legend is still to be explained.'"

Extracts like these display the fact that "authorities", who have invested much in their training to read difficult inscriptions and whose salaries depend on great reputations, prefer to regard the monumental inscriptions as more reliable than the Bible. Such are some of the "defenders of the faith" in the modern theological seminaries, and it is under their leadership that are unwittingly enrolled those that doubt the Scripturally and historically well-proved chronology of present truth.

#### UNTRUSTWORTHINESS OF ARCHÆOLOGISTS

Dr. Brown, however, is more cautious than some of the more ardent Assyriologists. In an address to young theological students he, though a teacher of Assyriology, warns the students against the *misuse of archæology*. We quote snatches of his address:

"Scientific advance is through guesses, more or less rash. . . . Assyriology has its guesses. . . . Great and infectious enthusiasm, but a *sad* lack of cool judgment and scholarly patience. . . . Overhaste in its employment. . . . The Assyriologists themselves have been guilty of many sins of excessive haste. . . . The Biblical scholar has not only, to his own undoing, taken the hasty conclusions of the specialists, and worked them into his expositions, but he has himself drawn hasty conclusions from them. . . . There has been in some quarters an unscenly voracity; everything has been swallowed; the simplest rules of critical inquiry have been forgotten. There has been blind trusting to authority, without weighing it, and an assumption of fact upon the mere say so of some presumably honest scholar. . . . There is a wide difference between expecting a discovery and making one. . . . The Assyriologists, it must be admitted, have rather a slender basis for their date. . . . The blame-worthy thing is that there has been no adequate care to guard against mistakes. . . . A constant and enforced shifting of ground. . . . Conclusions must not be jumped at. . . . He must not treat the hypothesis as an established fact, and build a dogmatic exposition upon it. . . . They ought to demand that fact be sharply distinguished from guess; that definite and intelligible reasons be assigned for opinions. . . . A complete list would give us a secure chronological basis for Assyrian history. In fact, we have no one complete list, but six or seven partial lists overlapping each other. . . . A respectable number of chronologists have assumed a break of forty-six years. . . . The vice of this method of handling the inscriptions lies here: that it involves a playing fast-and-loose with well-attested historical docu-

ments; hailing them eagerly when they say at once what you want them to say, but discrediting them with all your might when their utterances are troublesome to you. . . . unwilling to wait. . . . not courageous enough to be candid," etc.—Brown's "Assyriology: Its Use and Abuse".

The foregoing are some of the varieties of unreliability in the presentation by "authorities" of the monumental records of antiquity. They could not be much worse. The Bible student following them is in a maze. He cannot tell what is true and what false in the inscriptions themselves, nor can he tell whether the "authorities" are dealing honestly and conscientiously with him in their presentation of what in their opinion they *guess* at or carelessly or willfully misrepresent.

#### DOUBTS, AND MORE DOUBTS

An ancient king once built a great labyrinth of intricate passages, and tradition has it that when he wished to get rid of someone he would have him turned loose in some remote corner of the labyrinth. So confusing were the passages that practically everyone starved to death without finding the way out. Prehistoric pagan chronology and "history" are a mental labyrinth in which the believers of any other than present-truth chronology find themselves. Every step of study brings new problems which take long study for solution, if they can be solved at all, and the unfortunate student finds himself "ever learning [something], and never able to come to a knowledge of the truth".—2 Timothy 3:7.

As Dr. Brown says:

"Assyriology is not a mere key to unlock doors. It offers a vast and complicated series of facts. It throws clear light on some things, and *partial light* on others, and reveals *dim outlines* of yet others. If we put ourselves in that light, we must be *willing to see all it shows us*. Assyriology is not simply an interpreter that stands outside and explains our Bibles to us. *It makes its way into our Bibles*, and even while it smooths over some of the old difficulties, it sometimes *uncovers new ones no less troublesome*. It is the imperative duty of those who study—most of all those who teach, or expect to teach—the Bible, to recognize these new problems *in all their gravity and far-reaching import*. . . . We ought to be looking forward to a time, and preparing for it, when the average membership of our churches shall have a faith so full of living nerves and muscles that it will hold itself upright *beneath even such searching inquiries [doubts] as these*. . . . Whosoever undertakes to make use of Assyriology in behalf of the Old Testament *cannot shun them [the doubts thus created]*."—"Assyriology: Its Use and Abuse," pp. 29, 30.

This ideal of a church is a congregation of university graduates all learned and wise (1 Corinthians 1:26-29), trained in archæology and able to overcome the doubts raised weekly by their pastor and, for salvation from unbelief, trusting in the mental prowess of the infidel wolf in the pulpit before them. Bible students should not begin studying matter based on pagan records, without seeing how far their course will lead them and being willing to go all the distance into unbelief and to pay all the price the crown of glory for the faithful.

But why should faithful believers, who have much service yet to render to their Master, worse than waste

their time on "science [knowledge] falsely so called" (1 Timothy 6: 20), when God has provided a *chronological bridge*, over the indecipherable pagan chronology of the prehistoric period in question, in the shape of prophecy and fulfillment of "seventy years' desolation"? It is another divinely-furnished bridge like that over the period of the Judges. (Acts 13: 19-21) It would be a foolish waste of time to attempt to work out the detailed chronology of the Judges; and it is equally wasteful to cast aside the divinely-given bridge over the seventy-year period of desolation and to try to establish connected, detailed facts from pagan sources; for that, in fact, is what is implied by reliance upon the currently accepted notions about the chronology of Babylonia copied in all encyclopedias and reference works from the same unreliable source.

#### FURTHER PROOF OF PRESENT-TRUTH CHRONOLOGY

There is a well known law of mathematics called "the law of probabilities". Applications of this law are frequent in everyday life in settling matters of doubt. In a family of children, if a certain kind of mischief is committed, the probabilities—indeed, the certainty—are that it was done by a certain one, and that the others assuredly did not do it. If some peculiar damage is done by night to a single house, then by the law of probabilities it may have been a pure accident; if done to two houses in the same manner it probably was not accidental but by design of some person; but if done to three or more houses in the same manner it passes out of the possibility of accident into the *certainty* of design.

The chronology of present truth might be a mere happening if it were not for the repetitions in the two great cycles of 1845 and 2520 years, which take it out of the realm of chance and into that of certainty. If there were only one or two corresponding dates in these cycles, they might possibly be mere coincidences, but where the agreements of dates and events come by the dozens, they cannot possibly be by chance, but must be by the design or plan of the only personal Being capable of such a plan—Jehovah himself; *and the chronology itself must be right.*

In the passages of the Great Pyramid of Gizeh the agreement of one or two measurements with the present-truth chronology might be accidental, but the correspondency of dozens of measurements proves that the same God designed both pyramid and plan—and at the same time proves the correctness of the chronology.

The agreement of the chronology with certain measurements of the Tabernacle and the Temple of Ezekiel further stamps the chronology as true.

It is on the basis of such and so many correspondencies—in accordance with the soundest laws known to science—that we affirm that, *Scripturally, scientifically, and historically, present-truth chronology is correct beyond a doubt.* Its reliability has been abundantly confirmed by the dates and events of 1874, 1914, and 1918. **Present-truth chronology is a secure basis on which the**

consecrated child of God may endeavor to search out things to come.—1 Peter 1: 11, 12; John 16: 13.

It is not necessary to show how if a change of 19 years were made in the chronology the time from Jacob to Jesus would become shortened from 1845 to 1826 years, and the entire system of dates based on the "Jewish parallels" would collapse; how the jubilee system dates would fall out of place from its present symmetry; how the 2520-year parallels would disappear; how the entire system of dates would be scattered; how there could be no foundation for faith in the resulting chronological jumble; and how there could be no sound reason for believing in the presence of the Lord, the place and work of Pastor Russell, the end of the age, the harvest work, or in any of the literature published by the Society. Many years ago all these matters were deeply considered by Pastor Russell, and he declared, in an article which we will soon republish, that a change of one year would destroy the entire system of chronology.

#### PRESENT-TRUTH CHRONOLOGY IS CORRECT

We have shown that the present-truth chronology is correct and others are incorrect because:

- (1) It is based squarely on inspired prophecy.
- (2) The fulfillment is recorded in the Bible and in the history of God's chosen people, the Jews.
- (3) The seventy years are all years of desolation.
- (4) There was no captivity and no vassalage of Judah in 625 B. C. from which to count the seventy years captivity or servitude.
- (5) Pagan "history" on the subject is unreliable.
- (6) The opinions of "authorities" on this pagan "history" are guesses and conjectures.
- (7) The monumental inscriptions are untrustworthy because of the untruthfulness and unreliability of the demon-worshiping and demon-controlled pagan monarchs.
- (8) The inscriptions omit some important facts and falsify others.
- (9) The archaeologists are not conscientious or honest in presenting the inscriptions.
- (10) Reliance upon pagan history or archæology leads through worse doubts and ever more of them, into infidelity.
- (11) Present-truth chronology is correct beyond the possibility of a doubt.

Present-truth chronology is based upon divine prophecy and its Biblical fulfillment, that the seventy years were years of desolation, not part desolation and part captivity. The chronology stands firm as a rock, based upon the Word of God.

It is a matter of faith in Jehovah and in his inspired Word. (2 Timothy 3: 16) Those that lack faith in God's Word and cast about for needless help from admittedly lying pagan records, will doubtless receive according to their lack of faith. Those that stick closely to the Word will receive according to their faith.

Lord's return. They have been pleased to think of sitting at the Lord's table, and of the Master's coming forth to serve them even according to his promise (Luke 12:37); also that the Lord has given the truth that the church may purify itself and keep itself unspotted from the world, and that by this means the Lord is preparing the last members of his bride for the marriage feast.

These are true thoughts and very necessary to keep in mind; but it must by no means be forgotten that the Lord has sent out his truth to gather his people together (Psalm 147:2), and in order that they may do a work for him. (Isaiah 41:10,12) This latter fact has had to be brought home to some by forceful means; for some have been like the Jews in Jerusalem before Nehemiah came, content to let the honor of the Lord remain dimmed if they could be happy in the truth. They have not specially concerned themselves about his honor, and have failed to see that God is seeking his own honor, is vindicating his own character in giving truth to his people—truth which is concerned with doctrines truly, but which also is concerned with the facts that present organizations are part of Satan's kingdom; and that God is establishing the kingdom of righteousness and truth in the earth. Let such see that in the work now set before the church there is a reestablishment of truth, or a rebuilding of Jerusalem; and let each say: "Let us rise up and build"

#### UNDER THE LORD'S GUIDANCE

Some of the Lord's people have been afraid of untoward circumstances. They fear coming in conflict with authorities of this present evil world. Such have not the spirit of the early apostles, who, facing the rulers of Jerusalem, said: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." (Acts 4:19,20) We have known some cases where objections to the present work have been raised where quite plainly fear dominated

the mind; and when the fear has been taken away, the mind is ready to accept the work as the Lord's. Fear must have no place with us, if our work is the Lord's. Let us say as Nehemiah did: "Our God shall fight for us"

Whenever a work such as this accomplished by Nehemiah is to be done, or its corresponding work, now in the hands of the church, the work must be under direction. Such work as our lesson presents cannot be done if those who offer to labor want each to do his work in his own way. If among the forty-two parties laboring under Nehemiah some had wanted to do their work without particular relation to each other, saying that they agreed to the need and desirability of repairing the walls, but would only cooperate as independents, the work would certainly not have been done so well, nor so quickly. Some of the Lord's dear people at the present time have failed to take into account the fact that the church's work is under the Lord's guidance, and have considered themselves as justified in criticizing every move that has been made; and some have consented to labor only according to their own ideas. None of these persist in the work; something comes along to turn them away.

Only comparatively recently the Lord's harvest work and witnessing was done chiefly by colporteurs, and by means of public lectures; but now there are other means of service open before his servants. Work is found for all. Each class may be as one of the companies of laborers in the rebuilding of Jerusalem, building round about his own house. The classes cannot delegate their responsibility to others. Each must work with his own hands even though it may be, as it were, with a sword girded by his side. Let the enthusiasm of the builders, and their earnestness be ours; let us take the fire of their zeal. The work is great; the time is short. Soon the great Feast of Tabernacles is due. Let us haste as to the Lord. Happy is he who seizes his opportunity.

## INTERESTING LETTERS

### MISTAKES OF PTOLEMY, THE PAGAN HISTORIAN

[A private letter from Brother Morton Edgar addressed to a sister in Christ has been handed to us with request to publish; and since it deals with subject-matter of particular interest to the church at this time, we take pleasure in publishing it, as follows:]

DEAR SISTER:

I am real glad that my notes which I sent you have proved helpful. I found the thoughts helpful myself, and so believed I should pass them on. Is it not strange that the *Herald* brethren should now be throwing doubt upon the correctness of the "times and seasons"?

The *Herald* quotes Brother Russell as saying (at the beginning of 1914, or 7 months before the great war broke out) that if everything went on much as usual, and *no time of trouble* was in sight, that is, no trouble happened in 1914 at all, *then* we would require to look into the prophecies once more and see if we had made any error in our reckoning; for it might be that we had been looking for "the wrong thing at the *right time*". Brother Russell never doubted the *time*. But these *Herald* brethren have proceeded to change the *time*, and not to change the *thing* which was expected to happen. They say that all our expectation regarding 1914 "utterly failed". I wonder if the people in Russia, in Austria, in Germany, etc., etc., think that *nothing happened* in 1914.

The *Herald* brethren are anxious to throw doubt on the chronology for some reason, and they make some strange changes in the "times" to suit their views. For instance, they say that there were *no* Jubilee years at all; that each

49 years was immediately followed by another 49 years; and so on. This does away with the special 50th year of Jubilee, pronounced by Jehovah to be both "hallowed" and "holy". Then they say that the land had its "sabbaths of rest" even when the people were in the land for about 16 or 17 years, from the first of Cyrus till the second of Darius. How could the land *rest* when the people tilled it during about 16 or 17 years?

Note how they misunderstood Brother Russell's statement, that if nothing transpired by the end of 1914, *then* we might consider that we had been expecting "*the wrong thing at the right time*". That is, *the time was right*, but the expected event might have proved wrong. Why, then, do they immediately proceed to change the *time*, seeing that the time is right? It seems strange. Of course, as everyone now knows, expected things *did* indeed happen in 1914 as predicted. The great time of trouble broke out and is still raging. The nations are endeavoring their utmost to regain their lost power, but have not succeeded. Too much of the poor old world lies prostrate to say truthfully that things continue much as they were before 1914. To say that gentle times ended in 1914 is also to say that the Lord himself is now reigning (according to the Scriptural declaration). Therefore, the Lord now reigns, the gentile times having ended, as foretold in 1914. It may be some years yet before the last member of the body is glorified but the reign of Christ has now begun, and the members on this side of the veil are doing kingdom work with him. The feet members are in contact with the earth, while the head and the body in general are now "in the

air". All are doing kingdom work together. The Lord be praised for this assurance! The *Herald* writers are quite wrong in very many of their interpretations. They are certainly not safe guides to the Lord's people.

There is one strange point in connection with the "Astronomical Canon of Ptolemy", which list of kings is much venerated by the *Herald*. According to this list, Nabokolassar, said to be Nebuchadnezzar, began to reign in 604 B. C. (some copies say 605 B. C.). But the name of the king who comes before this is spelled practically the same: "Nabopolassar". There is only a difference of one letter between them, as you will see "Nabo-po-lassar" began to reign, according to Ptolemy's list, in 625 B. C., or, more probably, as some have it, in 626 B. C. Therefore the 19th year after the beginning of Nabo-po-lassar's reign is 606, or 607 B. C., the very date required for the beginning of the "great seven times of the gentiles", ending in Autumn, 1914 A. D. It is quite possible, and may even be probable, that Ptolemy, or some of his interpreters, has mixed up these two names, names of two men who are said to be father and son. Nabo-po-lassar, the father, is very likely mixed up with Nabo-ko-lassar, the son.

It is just as likely as not that historians made a mistake here; and that *both* names are really the names of *one* king only, and not two. There is nothing improbable in this; for such mistakes are not by any means infrequent. For instance, it is through a mistake of this very kind that Ptolemy made another well-known mistake in his list of kings, namely, by mixing up the names of two kings called *Xerxes*, and *Artaxerxes*. Ptolemy's canon makes a mistake of ten years in the reign of Xerxes, saying that he reigned for twenty-one years, whereas reliable history proves conclusively that Xerxes reigned for eleven years only. This is important to notice; for if Xerxes *did* reign twenty-one years, and not only eleven, then the twentieth year of his successor, that is, *Artaxerxes*, would then be ten years later than we understand it to be. And if *Artaxerxes'* twentieth year is ten years later, then Daniel's prophecy of the seventy weeks, at the end of sixty-nine of which weeks Messiah was to come, *would not have been fulfilled!* But Ptolemy made a mistake here; and reliable history, quite apart from the Scriptural requirement, proves that Ptolemy was mistaken to the extent of ten years in the reign of Xerxes, and hence, also, of ten years in the reign of Artaxerxes.

This is really more than one, or even *two* mistakes of Ptolemy, for not only are his stated years for the reigns of two kings ten years wrong each, but the date for the death of the first, and the date for the accession of the second, are also, necessarily wrong. In other words, Ptolemy made a bad blunder in his history of this period.

If Ptolemy made a mistake of ten years during the fifth century B. C. (he himself lived during the second century A. D., or several hundred years later), is it *unreasonable* to say that he made a mistake of twenty-one years during his history of the seventh century B. C.? The *Herald* writers ask if it is *reasonable* to suppose that Ptolemy made such a mistake. Well, apparently it is reasonable to so suppose; for he is now abundantly proved to have made a blunder in his history of the fifth century, when one would have expected that he should have been more reliable, seeing it was about two hundred years nearer to the A. D. date.

But, as I say, it is not improbable that the *interpreters* of Ptolemy made this mistake, and not in this case Ptolemy himself. These later interpreters, as likely as not, have mixed up Nabo-po-lassar and Nabo-ko-lassar, just as many historians mixed up Xerxes and Artaxerxes. According to Ptolemy's astronomical list, or canon, of kings, Nabopolassar began his reign in 625, or 626, B. C.; and his nineteenth

year of reign then lands in 606 or 607 B. C. "Seven times" or 2520 years from this ended in 1914 A. D., Autumn, which is correct. The Bible demands this, and the Bible will have *my* veneration and respect before any mere profane document, however supposedly accurate.

Then we have the explicit declaration of Daniel, the inspired prophet of the Lord, who says: "I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem". (Daniel 9:2) The *Herald* brethren, like the higher critics, say that Daniel was all wrong! It was not, they say, seventy years in the desolations of Jerusalem, but fifty-one years only! "Daniel in the critics' den" again! And Moses, the man of God, said: "And your cities [Jerusalem, the city of the land] shall lie waste, . . . then shall the land enjoy her sabbaths, while ye be in your enemies' land"; etc. And Jeremiah says that when *Jerusalem* was destroyed at the dethronement of Zedekiah, Judah's last king, then the land (and Jerusalem, the great city) would lie desolate for seventy years to *fulfill her sabbaths of rest*. All these Scriptures are very plain, and all go to show that Brother Russell's interpretation of this feature of God's Plan of the Ages was correct, and that such writers as the writers of the *Herald* are quite misleading.

It was in 1904, or ten years before 1914, that similar views to those expressed by the *Herald* first came forth. So their views are by no means new, but have been seen, and refuted, long ago. And Brother Russell himself was one of those who pointedly refuted the wrong views now so boldly brought forward by the *Herald*, as if they were expressing something startling, and most unexpected new facts. There is nothing new about them; and they are certainly not *facts*.

Have you ever noticed that Nebuchadnezzar is sometimes also called Nebuchadrezzar? Just as Nabokolassar may also have been known as Nabopolassar. Note the spelling in, say, Ezekiel, and contrast it with that in Daniel. But Jeremiah spells this name both ways. Why this peculiar change of a letter? Needless to say, the testimony of the Great Pyramid, the Lord's "stone witness" in which Brother Russell still declared his implicit faith in his last notice of this monument, in his new preface to Volume III just about a month before his death—is quite against the new (?) chronological views of the *Herald*. But of course the *Herald* writers have no use for the Pyramid's testimony now. They have thrown that aside, just as Brother Hennings of Australia did before them, and under somewhat similar circumstances. The Great Pyramid substantiates the views held by Brother Russell beyond all doubt.

Why are the *Herald* writers so anxious to discountenance the chronology of Brother Russell, which is the true chronology of the Bible and the testimony, corroborative of the Pyramid? They desire to throw discredit on the "dispensational" work now carried on under the WATCH TOWER's supervision. That is the reason. They say, bluntly: "There is no evidence of any new work, being carried on". Well, there is at least no evidence that they are themselves engaged in this new work which, in spite of them, is being carried on! "Millions now living will never die!" Hallelujah!

With love in Him as ever,

MORTON EDGAR.

#### ANOTHER HUNGRY HEART FOUND

DEAR BRETHREN:

I am writing to you at this time seeking information concerning the STUDIES IN THE SCRIPTURES. I have in my possession the first three volumes of this splendid exposition and would like to know if I can get the others

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

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### DIVINELY-GIVEN CHRONOLOGICAL PARALLELISMS (PART I)

*"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."—1 Peter 5:10.*

IT HAS been shown in a preceding article that the parallel dates of present-truth chronology are proof of divine foreknowledge, and that they demonstrate that the system is of divine origin. Man invents a machine, but discovers the law of gravitation. The one is man-made, the other is of God. So present-truth chronology is not an invention, but a discovery. It is of no small moment to the new creature to see clearly how his faith in the truth is divinely confirmed. Few other things can so lift up the fainting spirit, and so strengthen and stablish the heart, and render more effectual the defence by the shield of faith. Knowing of a certainty that he possesses the approbation of Almighty God in being kept thus far in the narrow way, the Christian renews his consecration, and with unwonted power goes forth to meet the enemies of Jehovah and in divinely-imparted strength to overcome them.

To one who is assuredly on the side of the Eternal, what matters it that there come trials and tribulations! Not even death can separate such an one from the God whom he trusts and loves with all his heart and mind and soul and strength. To the wholly consecrated, in these, the days of the presence of the Son of Man, death is the portal to the heavenly kingdom of God.

Since by many infallible proofs we discern that these things are of God and that we who hold them as a precious treasure are the people of God, what manner of men ought we to be! What holy lives we should live! How attentively we should follow the example of our Savior! How circumspectly so to walk as to gladden the heart of our Father!—2 Corinthians 7:11; Ephesians 5:15-17; 2 Peter 3:11, 14; Psalm 116:15.

Not all of the consecrated are familiar with the entire chronological system of present truth. For this reason, and because it is edifying and inspiring to all new creatures in Christ Jesus to have the things of God brought to remembrance, we present in this article a few of the divinely-given chronological parallelisms. Much of the research by which these were discovered was carried on by the late Brother Dr. John Edgar and by Brother Morton Edgar, of Glasgow, Scotland, and published in their book, "Great Pyramid Passages, Volume 2." The foundation was laid by Pastor Russell in the first three volumes of *STUDIES IN THE SCRIPTURES*.

#### "SEVEN TIMES" AND "SEVEN TIMES MORE"

Much of the study of times and seasons is necessarily given to the minutiae of evidence. It is refreshing, therefore, to behold how the All-wise One has displayed his abounding foreknowledge and unsearchable wisdom in chronological pictures which, in a bold sweep, take in the entire stretch of the seven thousand years of sin and redemption. It is evident in such vast affairs that Jehovah knew the end from the beginning—nay, that before he brought forth the things that are, he conceived the entire plan of the ages. It is manifest that throughout the extended interval of six thousand years of sin, darkness and degradation, he has been silently working out his grand purposes, which now at the end of the world he has for the first time unfolded to the vision of the consecrated.

When Jehovah foretold to the Hebrews the punishments destined to come upon them, if they wickedly and grossly disobeyed the law which he gave them at Sinai, and which they solemnly covenanted to keep, he informed them that he would punish them "seven times" for their sins. Four times in one chapter is this warning repeated, each time in a manner to indicate increasing severity. (Leviticus 26:18, 21, 24, 28) In symbolical language seven is a symbol of divine completeness, and the expression "seven times" conveys the idea of a divinely thorough, lasting, and terrible chastisement. At the same time it conveys an idea of the length of time during which the Hebrews should suffer national discipline; and this predicted period is distinctly shown in the fulfillment of the prophecy, now a matter of historic record.

The symbolic prophetic year was one of twelve months of thirty days each. Seven "times", or years, are 2,520 days, which, interpreted on the principle of a day for a year, make 2,520 years. The complete punishment was to endure for seven times, the same interval as that of the gentile dominion foretold through the prophet Daniel (Daniel 4:16, 23, 25, 32); for the national penalty upon the Jews consisted in the afflictions put upon them by the gentile kingdoms ruling over them pitilessly for 2,520 years. This started in 606 B.C. and began to end in 1914 A.D., when through the World War the first great step was divinely instituted toward the oust-

ing of the gentiles from their long and cruel dominion. This is the celebrated "seven times" of punishment of the Jewish people, with which Bible students are familiar.

In the first prediction of this chastisement for "seven times" an expression was employed by Jehovah which implied a previous "seven times" of some kind: "And if ye will not for all this hearken unto me, then I will punish you *seven times more* for your sins." (Leviticus 26:18) On its face this utterance speaks of a final and complete disciplining, additional to the other castigations predicted in Leviticus 26:14-17 while they remained an independent nation. The divinely employed use of the word "more," however, suggests a preceding "seven times"; and the reverent student of the Bible will not ignore such a hint proceeding from the great Time-Keeper. When the intimation is heeded, and the chronological periods are explored prior to 606 B.C., when the "seven times more" began, a marvelous view of Bible chronology is obtained, which at a glance covers the entire 7000-year seventh rest-day of God, with the addition of a final judgment period of forty years, or 7,040 years in all.

The previous interval before the "seven times more" is examined as follows: Going back from 606 B.C. and counting 2,520 years, the date obtained is 3126 B.C. This is not seen to be anything unusual until 1,000 years are counted back from it, when the date is found to be 4126 B.C., which reverential discernment recognizes as the date of the fall of Adam and the beginning of the 6,000 years of sin. Then, going forward from 606 B.C. for 2,520 years, the date 1914 A.D. is reached. This is the date when the Second Adam, Jesus Christ, as King of earth, and Lord of lords, began to exercise his mighty power against the kingdoms of Satan's empire, this present evil world. After 1914 A.D. will be the 1000-year day of the Second Adam, reaching to 2914 A.D. in which the Lord will reign in might. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet."—1 Corinthians 15:24, 25.

Thus the "seven times more" of punishment upon the Jewish nation are seen to have been preceded by a prior "seven times." The first seven times, or 2,520 years, were preceded by the 1000-year day of the first Adam (Genesis 2:17); and the 2,520 years "more" are to be followed by the 1000-year day of Christ, the Second Adam.—Zechariah 14:9; Matthew 12:8; Luke 17:24; John 8:56; 1 Corinthians 15:45.

The harmonious succession of these chronological periods may be illustrated in the following manner:

1000 years: 2520 years: : 2520 years: 1000 years  
 —————  
 Total, 7040 Years

Arranging the periods in the parallel-column form, with the dates, this grand panorama of human history appears thus:

TABLE OF "SEVEN TIMES" AND "SEVEN TIMES MORE"	
4126 B.C. Beginning of the 1000-year day of the first Adam.	
3126 B.C. End of the 1000-year day of the first Adam.	
3126 B.C. Beginning of the first "seven times," or 2,520 years.	606 B.C. Beginning of the "seven times more," or 2,520 years more.
606 B.C. End of the first "seven times," or 2,520 years.	1914 A.D. End of the "seven times more," or 2,520 years more.
	1914 A.D. Beginning of the 1000-year day of the Second Adam.
	2914 A.D. End of the 1000-year day of the Second Adam.

The first of these long ages of 2,520 years was less fallen, far more desirable for humankind than the "seven times more." Human governments were less depraved at first; there were less pride and insane lawlessness among those in authority, and the poor and lowly were much better off. During the first "seven times" the governments, so to speak, had a man's heart, a measure of humanity. But concerning the altered heart of the ruling power in the second 2,520 years it is written: "Let his heart be changed from man's, and let a beast's heart be given unto him. . . . The Most High. . . setteth up over it [the dominion] the basest of men." (Daniel 4:16, 17) The annals of earth's kingdoms for the "seven times more," just ended in 1914 A.D., have not been records of kingliness, kindness, and of love of man for man, but—under a diabolical alliance of religion, business, and state—a chronicle of beastly rapine, exploitation of the helpless, lust, abandoned wickedness, and depraved viciousness, even on to this very day.

It is noteworthy that the date 606 B.C. is exactly half way between the fall of Adam and the end of the forty-year judgment after the Millennium—between Paradise Lost and Paradise Restored.

An interval of "seven times," when divided in two, makes two periods of three-and-a-half times, or 1,260 years, each. Seven symbolizes divine completeness. Half of seven represents incompleteness, evil, trial, suffering. For example, the 1,260 years preceding the beginning of the Time of the End (1799 A. D.), are characterized by the Lord as follows: "The same horn made war with the saints and prevailed against them"; "A king of fierce countenance . . . shall destroy wonderfully. . . and shall cause craft [diplomacy, Jesuitical deceit] to prosper in his hand"; "Shall take away the daily sacrifice, and place [set up in power] the abomination that maketh desolate [the mass]"; "Shall speak great words against the Most High, and wear out the saints of the Most High"—truly a forecast of the dominion of in-

iquity and of the sufferings of the righteous during the "time, times and the dividing of a time."—Daniel 7: 21; 8: 23-25; 11: 31; 7: 25.

Thus the two "seven times" may be seen to be divisible into four periods of 1,260 years each, in an ever mounting tide of wickedness, distress, and misery, until the thousand-year day of Christ is reached, with its release from the thralldom of evil into the perfect freedom of the kingdom of God. "For the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Romans 8: 21.

In these marvelous discoveries in chronology and in those yet to be described, four things are disclosed:

First, that so symmetrical and exact an arrangement of stupendous ages betokens foreknowledge of all features from the beginning to the end;

Second, that the overruling of these great times and seasons was by none other than Him who alone has foreknowledge, Almighty God;

Third, that a chronological system which is knit together in so amazing a fashion has the internal evidence that it is of God and is the correct chronology; and

Fourth, that this system reveals the foundation for the true science and philosophy of history, which must ultimately be taught everywhere and to everyone.

**THE 2520-YEAR PARALLELS**

The far-seeing prescience of the Creator is impressively exhibited by parallel dates within the two "seven times." These correspondencies clearly demonstrate Jehovah's foreknowledge, and cause the truth that this chronology is divinely shaped to beam forth brightly. The ascertainment of these things by Pastor Russell and Brother Edgar is one of the important discoveries of the concluding days of the age just ended.

By parallel dates are denoted in this instance dates 2,520 years apart, at the same time in each age, and of corresponding character.

For example, as exhibited in the ensuing table, two of these appointed times are 999 B.C. and 1521 A.D. The first is the cleaving of the Hebrews into two kingdoms: Israel the larger and more corrupt, and Judah the smaller and less depraved. The second and parallel date is the separation of Christians into two religio-political dominions; Romanism the more numerous and vicious, and Protestantism the less so.

The time between 999 B. C. and 1521 A. D. is 2,520; so these events took place at the same times in the two ages. The occurrences are momentous and of the same sort; so these are parallel dates.

Both events were foreknown; for they were foretold. The prophecy of the coming division of the Hebrews was:

"Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant [Jeroboam, who was not Solomon's

son]. Notwithstanding in thy days I will not do it for David thy father's sake; but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen."—1 Kings 11: 11-13.

This was accomplished in the year of Solomon's death, 999 B.C. in the severance of the Hebrew tribes into two kingdoms, that of the ten tribes in the larger northern realm of Israel, and that of the two tribes in the smaller southern nation of Judah, the tribe of Levi being scattered among the others.

The Protestant Reformation, which split professing Christians into two hostile parts, was foretold through the prophet Daniel in these words: "Now when they [true Christians of the dark ages] shall fall, they shall be holpen with a little help: but many [professedly Protestant rulers and others] shall cleave to them with flatteries. And some of them [Protestant leaders] of understanding shall fall, to try them [the true ones], and to purge them [of the evil ones], and to make them white, even to the time of the end [1799]."—Daniel 11: 34, 35.

The regenerative work of Luther was also outlined by the glorified Lord in his Revelation: "The first [Reformation] angel [Luther] sounded [his trumpet message of truth], and there followed hail [sharp, cutting, hard truth] and fire [destructive judgments upon papacy] mingled with blood [truth mingled with death-dealing error], and they were cast upon the earth: and the third part of the trees [prominent men] was burnt up, and all green grass [Luther's teaching had the effect of transforming many of the order-loving German people into anarchists]."—[G146-8]—Revelation 8: 7.

Divine foreknowledge is displayed in the striking parallels, as shown in the following dates in the two "seven times": Each second date follows the first by exactly 2,520 years. Could this be accidental? Nay, verily!

**TABLE OF 2520-YEAR PARALLELS**

Events in the First "Seven Times"	Events in the "Seven Times More"
3126 B.C. Beginning of the first seven times, or 2,520 years.	606 B.C. Beginning of the "seven times more", or 2,520 years.
1981 B.C. Marriage of Isaac and Rebecca, typical of the coming union of Christ and his bride, the true church.	539 A.D. Counterfeit fulfillment in the marriage of the pagan state with the apostate church of Rome, the "whore."
999 B.C. Division of the nominal Hebrews into two religio-political kingdoms; Israel the larger and more corrupt, and Judah the smaller and less corrupt.	1521 A.D. Division of nominal Christians into two religio-political dominions; Romanism the larger and more corrupt, and Protestantism the smaller and less corrupt.

731 B.C. Sickness unto death of Hezekiah, the Jewish church-state ruler, from a boil.

721 B.C. End of ten years after Hezekiah's sickness; the date is a chronological marker characterized by no event, but designed to point to the parallel.

716 B.C. End of the 15 years' added life; death of Hezekiah, the Jewish religio-political ruler.

606 B.C. The end of the first "seven times," or 2,520 years. Overthrow of the kingdom of nominal fleshly Israel. Beginning of the period of gentile dominion.

1789 A.D. Sickness unto death of France and of Christendom's church-state ruling powers, from the French revolution social eruption.

1799 A.D. End of ten years after the beginning of the French revolution, and beginning of the Time of the End of the present evil order of things.

1804 A.D. End of 15 years' added duration to the ancient religio-political order in France, marked by the establishment of the Napoleonic Empire and the abolition of the medieval order.

1914 A.D. End of the "seven times more," or 2,520 years. Beginning of the overthrow of nominal spiritual Israel. Beginning of Christ's reign over the earth.

#### ISAAC AND REBECCA

Isaac, as the child of promise, was often representative of Jesus Christ; and Rebecca, as Isaac's bride, was a type of the true church. Their wedlock was a type of the coming union of Christ and his bride, to take place before the full inauguration of all features of the Millennial reign of the Lord.

Many are the counterfeits which have been made by the evil one, both of the truth and of the details of the divine plan—false gods, false messiahs, false saviors, false churches, and counterfeit so-called "Christian" governments. In every instance the pure and true of the things of Jehovah have been obscured by the vile and bogus things of the devil and his demons, which have been palmed off on the credulous and unsophisticated as though from God, when actually from the vain-glorious enemy of God, the devil. Before the institution of the spurious Papal millennium (799-1799 A.D.), the demons, through their tools, the ecclesiastics and lower clergy, worked out a sham similitude of the marriage of Christ and the church. This was the unhallowed union of the apostate church of Rome—the "whore" (Revelation 17:1)—with the government of the ten-toe decaying Roman Empire. This took place in 539 A.D., just 2,520 years after the nuptials of Isaac and Rebecca in 1981 B. C.

Even this counterfeit was foreknown and foretold. Concerning the unholy union of church and state, and the imitation queen of heaven, the Revelator says: "I

will shew thee . . . the great whore . . . with whom the kings of the earth have committed fornication. . . . She saith in her heart, I sit a queen." (Revelation 17: 1, 2; 18: 7) This iniquitous sham was also pictured in the misalliance of the abandoned pagan, Queen Jezebel, with Ahab the king of Israel (1 Kings 16: 26-33), and doubtless in the divinely condemned union of the princess of Egypt with Solomon, the king of the Lord's holy people.—1 Kings 11: 1-4; Exodus 34: 14-16.

This ascertainment of the 2520-year parallelism of the Isaac-Rebecca type, and the Roman-Empire-Papal caricature of the approaching nuptials of Christ and his bride, is a notable verification of the heavenly source of present-truth chronology.

#### THE HEZEKIAH PARALLELS

In the two accounts of Hezekiah's reign, in 2 Kings 18-20 and Isaiah 36-39, Judah and Jerusalem had been seriously threatened with desolation and captivity at the hand of the Assyrians, but had been delivered. Shortly afterward King Hezekiah was sick unto death. The inspired account runs: "And the prophet Isaiah. . . said unto him, Set thine house in order; for thou shalt die, and not live." (2 Kings 20: 1) This was in the year 731 B. C. Then in answer to the king's desperate prayer, Jehovah sent the word: "I have heard thy prayer . . . behold I will heal thee . . . And I will add unto thy days fifteen years." (2 Kings 20: 5, 6) The death of Hezekiah took place fifteen years later, in 716 B. C.

When the king was sick God also gave him a sign that he would recover and have the promised fifteen years of life. This token was literal for him but also symbolic for the admonition of the church at the end of the world (1 Corinthians 10: 11): "And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me? . . . And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: Shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz." (2 Kings 20: 8-11) The ten degrees signify ten years, and the ten years expired in 721 B.C.

This gives the three dates: 731 B.C., Hezekiah's sickness; 721 B.C., the end of the ten years; and 716 B.C., the end of the fifteen years and of the king's life.

The antitype, or parallel, of the Jewish ruler's sickness is seen in that extraordinary outburst of outraged and tormented humanity in the French Revolution, which shook to its foundations the religio-political order of things in France, and finally eventuated in the termination of that order and its supersession by an empire wholly different in character and personnel. Not merely France, but all Europe and the entire ancient order of the world, was mortally sickened—dismayed



at the shadow of approaching dissolution—through the trouble in France. Medieval France besought God for healing, and for the time was delivered, but ultimately came to its end—the shadow of the nearing end was set back for ten years, from 1789 to 1799.

France was prophetically called the tenth part of the city—of the then ruling powers of civilization. A tenth part pictorially represents the whole; for as ten symbolizes the whole, so does a tenth. Thus the tithe of the Hebrew pictured the dedication of his all, and typified the entire consecration of all by the antitypical spiritual Jew, the true Christian.

The Lord foretold the French Revolution in these words: "And the same hour there was a great earthquake [shaking of the social order, revolution], and the tenth part [France] of the city [the religio-political world] fell." (Revelation 11:13) The sickly dismay of the entire Papal-Protestant-business-political alliance of that day is portrayed in the remainder of the utterance from the lips of the Revelator: "The remnant were affrighted." (Revelation 11:13) As put by Brother Russell, "Their [the revolutionists'] God-dishonoring and heaven-defying work filled France with such scenes of blood, carnage, and horror, as made even the infidels themselves tremble, and stand aghast."—G 179.

Just as Hezekiah had cried unto God for succor (2 Kings 20:3), so the Revelator prophesied what the nominal Christian rulers would do: "The remnant. . . gave glory to the God of heaven." (Revelation 11:13) An identifying phrase is added to the passage, fixing it upon the event: "And by the earthquake [revolution] were destroyed seven thousand names of men." (Revelation 11:13, Diaglott) In fulfillment, in that distracted country, "France made war, in her revolution, . . . on all titles of nobility. It is said by those who have examined French records, that just seven thousand titles of men were abolished in that revolution.—Smith."—G 179.

The French Revolution began July 14, 1789, with the storming of the dreadful royal dungeon, the Bastille, in which for centuries had languished and died many true lovers of liberty and many true Christians. On October 6, 1789, the king and the queen of France were brought prisoners to Paris. "On this occasion," says "The Americana" in its article on France, "as on the taking of the Bastille, the ferocity and bloodthirstiness of the more lawless portion of the mob began to be fearfully manifested." This was the "sickness" of France, and of the Papal-Protestant Europe. It is an outstanding event in history; and the date, 1789, is exactly 2,520 years after the sickness of King Hezekiah, in 731 B. C. Thus 731 B. C. and 1789 A. D. meet all the conditions, and are parallel dates.

While King Hezekiah was a worshiper of Jehovah and measurably faithful, for a king, he was not an overcomer like the prophets of God, who endured such great things for the Lord's name's sake. He was typical, not

of the true church in this matter, but rather of the nominal regnant powers of Europe. That he was king of Judah—which sometimes typifies Protestantism—does not detract from the thought that he represented the Papal-Protestant-royalty alliance, rather than Protestantism alone; for as a rule Judah symbolizes Protestantism alone, when Judah and Israel are mentioned in the same connection. Moreover, at this time the kingdom of Israel had been overthrown and taken captive by the Assyrians—in 739 B. C.—and no longer was in existence.

#### THE END OF FRENCH FEUDALISM

Fifteen years after the deadly sickness of the European church-state civilization (1789 A. D.), there came the end of this medieval order of things in France. In 1804, fifteen years after 1789, Napoleon abruptly terminated the power of the hitherto ruling feudal aristocracy and of the lordly Papal ecclesiasticism. He established the Napoleonic Empire in its place, and in that year, as recorded in "The Americana":

"The [French] legislative bodies were now completely subservient to Napoleon, and the conspiracy of Cadoucal was made a pretext for offering him the empire, in order to assure the permanence of the government by giving it a hereditary head. The senate addressed him by a deputation and, on being invited to express their opinion, voted the hereditary empire. . . . The 'senatus consultum' for the regulation of the empire, drawn up by Napoleon himself, was passed May 18, 1804. The empire was confirmed by a popular vote of 3,572,329 against 2,569. The empire was made hereditary in the male issue of Napoleon and his adopted sons. . . . A new aristocracy, not yet hereditary, was created. After the emperor came the grand dignitaries of the empire. The senate, besides eighty members elected by itself, was to comprise the six grand dignitaries of the empire, and the princes of the blood after eighteen years of age. . . . The Pope was invited to the coronation of Napoleon, which took place at Notre Dame on December 2, 1804. The Emperor, after receiving the sacred unction from the Pope, crowned himself, and afterward the empress."

Thus was blazoned to the world the fact that the dominion had departed from the medieval church-state conspiracy against the common people, which for centuries of darkness and cruelty had violently domineered over the populace. In France the death of the ancient regime was definitely marked, in 1804, just 2,520 years after the death of King Hezekiah in 716 B. C.

#### THE TIME OF THE END OF THE WORLD

King Hezekiah, while sick, had been given the singular sign of the ten-degree recession of the sun's shadow on the dial, the Scriptural account of which has been recited.

The ten degrees signify ten years. On the date 721 B. C., ten years after Hezekiah's sickness, there was no event; the date was a mere marker, because the momentous occurrence to which it pointed in antitype came ten years after 1789 A. D.—in 1799 A. D., 2,520 years after 721 B. C.

It appeared in 1789 as though the sanguinary Revolution in France was the beginning of the end of the

old world; but not so, for the commencement of the Time of the End of the old order of things was postponed ten years, until 1799 A. D.; and then began the Time of the End of the world which came to its end 115 years later, in 1914.

Those ten years, however, did an important work. During the Revolution the utmost hatred was manifested for the Christian religion as exemplified in the apostate Romanist and Protestant churches, but especially the former. Prudent priests and ecclesiastics, foreseeing the evil, hid themselves (Proverbs 22:3) by fleeing the country those that remained were tortured, and slaughtered wherever found. They were tied back to back and thrown alive into rivers; they were tried—in many cases, very possibly, equitably enough as concerns their attitude toward the new government—for sedition, spying and treason, and executed. It is written of the clergy that prior to the bloody outburst “they had attempted to reform France without first reforming themselves”—as may be said of the American clergy today. In just retribution for their iniquities, divine vengeance operated against them through the instrumentality of a maddened populace. So fierce was the wrath against ecclesiasticism that it seemed as though 1789 would signalize the complete end of the Papacy; but the beginning of this end was put off for ten years.

Concerning the year 1799, Pastor Russell writes in “Thy Kingdom Come,” pages 49, 50:

“If we are correct in placing the beginning of the Time of the End at 1799, we should expect that there the falling into error of church and state union would measurably cease, though it might require long years for the full recovery out of that snare of the devil. Looking back, we find that facts exactly correspond with this. Since that date there have been separations between empires and churches, but no new unions. Really, this date marks a new reformation on a more substantial basis. The influence of Papacy over the kingdoms of Europe had previously been so great that its curses were dreaded by the nations as a withering blight, and its blessing desired for national prosperity. When Protestants separated from Papacy, they were received by the world as being merely a less corrupt substitute for the Papacy; and their favor, advice or sanction was often very similarly sought. But when Napoleon boldly ignored both the blessings and the curses of Papacy, and yet prospered phenomenally, his course not only greatly weakened the Papal influence over civil governments, but also weakened the influence of the various Protestant systems, in matters civil and political—which influence had grown very strong in two and a half centuries.

“The new reformation, which dated from Napoleon’s day, was no less thorough than the reformation brought about by Luther and his colleagues, though it was not a religious movement, nor in any way animated by religious zeal; nor were the actors in it aware of the fact that they were accomplishing a work marked out for them in prophecy centuries before. . . .

“Napoleon’s work, together with the French Revolution, broke the spell of religious superstition, humbled the pride of the self-exalted religious lords, awakened the world to a fuller sense of the powers and prerogatives of manhood, and broke the Papal dominion against which the religious Reformation had previously struck a death-blow, but which its after-course had healed. (Revelation 18:3) The era

closing with A. D. 1799, marked by Napoleon’s Egyptian campaign, sealed and defined the limit of Papal dominion over the nations. There, the time appointed (1260 years of power) having expired, the predicted judgment against that system began, which must finally ‘consume and destroy it unto the end.’—Dan. 7:26.

“This date also clearly marks the beginning of the new era of liberty of thought, and the realization of individual rights and privileges and has already been distinguished by its rapid strides of progress toward the full accomplishment of the work mapped out for this Time of the End. As a single illustration, notice the rise and work of the various Bible Societies—‘pestiferous Bible Societies’ Rome calls them, though it cannot now hinder them. And the sacred volume which once she confined in chains, kept covered in dead languages, and forbade her deluded subjects to read, is now scattered by the million in every nation and language. The British and Foreign Bible Society was established in 1803; the New York Bible Society in 1804; the Berlin-Russian Bible Society in 1805; the Philadelphia Bible Society in 1808; and the American Bible Society in 1817.”

How long was the time of the end destined to be? “The Time of the End,” says Pastor Russell, “is a period of one hundred and fifteen years from A. D. 1799 to A. D. 1914.” (“Thy Kingdom Come,” p. 23) In 1914 came the definite end of the ancient order of things. When, on August 1, 1914, the crack of the first rifle-shot inaugurated the World War, old things passed away, and the dispossess proceedings of Jehovah were made effective against the kings of the kingdom of darkness. On that date the King of kings assumed his throne over the earth, and there were realized the “great voices in heaven,” which said: “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.”—Revelation 11:15.

Since 1914 the message of the true church has been, in part, that “the world has ended,” that the kings of earth have had their day, and that as national kings fell in 1914, soon will have fallen all the kings of the empires of finance, politics, and ecclesiasticism.

In a memorable manner the year 1914 signalized the end of the “seven times more” of gentile dominion. It was the 2520-year parallel date for 606 B. C., when ended the first “seven times.”

With exactness, in 606 B. C., the close of the first seven times was distinguished by the fall of the Hebrew religio-political polity; and with like divine precision in 1914 there ended the sway of the church-state combination of Christendom, and the beginning of the process of its extinction. As 606 B. C. began the age-long interval of the world-wide reign of the most mighty and merciless of the kings and emperors of this evil world, so 1914 inaugurated the eternal period of the sway of Christ the Lord, and his kindly and benignant kings, of whom it is written, “He shall reign for ever and ever”; and “They shall reign for ever and ever.”—Revelation 11:15; 22:5.

In a succeeding article the 1845-year parallelisms will be taken up.

## ▲ Bible for the Scientist · By W. E. Van Amburgh.

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**I**N THE mouth of two or three witnesses shall every word be established," wrote the apostle Paul to the Corinthian Church.—2 Corinthians 13: 1.

Many at present are disposed to reject the Bible, claiming that there are no evidences that it is of divine origin. They have convinced themselves and some others that it is merely a collection of old fables and traditions, compiled in the early dawn of intelligence; and that therefore it has nothing to attract or interest the so-called advanced wisdom of our day.

Recent archeological discoveries have thrown much light upon heretofore obscure passages and stimulated renewed study in the historical portions of the Bible. Modern scientific inventions and mechanical devices are demonstrating the truth of the visions of the prophets of old. The automobiles and steam trains are easily recognized as the "chariots [which] shall rage in the streets, . . . shall jostle one against another in the broad ways, . . . shall seem like torches, . . . shall run like the lightnings, . . . in the day of his preparation," which the prophet Nahum (2: 3, 4) saw in vision.

The physical facts of the radio demonstrations are as miracles before our eyes. If man can so utilize the powers of nature that he can hear the heart-beat of another 1,200 miles away, should it seem an incredible thing that God, who ordered all these laws of nature, could hear the prayers of His children, even though presented in the secret of the closet? (Matthew 6: 6) The big fish caught off the east coast of Florida in 1917, with a blackfish weighing 1,500 pounds, another fish weighing 400 pounds, and about 500 pounds of coral in its stomach, proves that the experience recorded of Jonah is not impossible.—Matthew 12: 40.

It will be interesting news to many to learn that the Bible, with which we are familiar, is in reality the second witness that gives ample evidence of being inspired by divine wisdom. Jehovah is now bringing to light the first witness to His divine foreknowledge and His interest in the affairs of men. When Moses led the children of Israel from Egypt, he was but pantomiming one of the features of a plan which God had decided upon, the specifications of which had been drawn, sealed and filed away more than five hundred years previous. Moses himself declared that he but represented a greater one to follow him.—Deuteronomy 18: 15.

All the prophets of the Bible declared that they were delivering messages sent by Jehovah, whom they represented; and that their descriptions of the Golden Age to come were by divine authority. So unreasonable and impossible did some of their prophecies appear at the time that even God's chosen people often doubted and criticized, and sometimes killed their prophets.—Hebrews 11: 36-39.

Apparently insignificant details were sometimes mentioned, as when Micah (5: 2) named Bethlehem as the

birthplace of the expected Messiah. It is now known that the Prophet merely made public mention of the spot which had been selected centuries before his day, before there was even a hamlet on the spot, and which was recorded in "Bible Number One", the one written for the scientist.

When St. Paul wrote: "Death reigned from Adam to Moses," the latter date referred to the opportunity of salvation offered to the Jews at Mt. Sinai, by which they might have secured everlasting life if they could have kept God's law. (Luke 10: 28) St. Paul admits that no imperfect Jew was able to keep that law; and that if he or any one else, Jew or Gentile, were to obtain salvation, it must come some other way. (Romans 8: 3) All this has been found written in the specifications of the Scientific Bible. Even the date when Moses was to lead the Jews from Egypt was indicated over four hundred years before Moses was born. Many prominent events in history were predicted, even down to the World War of 1914. The year 1925 is also a specified date.

St. Peter was arrested and imprisoned for preaching Jesus and Him crucified. In his defence he said to the Sanhedrin: "There is none other name under heaven given among men, whereby we must be saved." (Acts 4: 12) Jehovah had spoken forth the edict, and had it on record over 2,000 years before St. Peter's day.

Both the Bible for the people and the Bible for the scientist mention that God has two offers of salvation: One limited to Christ and "holy brethren, partakers of the heavenly calling," such as might choose to follow Him by the way of ignominy and the cross to heavenly glory, honor and immortality—the divine nature; the other offer to be extended later to "whosoever will" of all the families of earth, to an earthly Paradise, perfection of human nature, and everlasting life on earth. "Blessed are the meek; for they shall inherit the earth."

The failure to distinguish between these two offers is one of the chief causes of confusion in the minds of many students of the Bible. Both Bibles show clearly that the evil and distress in the world are not of God, but were permitted for a time that man might demonstrate his inability to save himself or his neighbor. While waiting for man to learn his lessons, God has been quietly carrying on a work of His own.

The written Bible is in language common to man, and in its present book form is so compact that one can carry it in his hand. The Scientific Bible is over thirteen acres in size, and has been estimated to weigh over 6,000,000 tons. It is in the language of the scientist, without a hieroglyph or the scratch of a pen. In addition to outlining the same divine plan for the salvation of man that the Written Bible does, it has mines of scientific knowledge, the treasures of which seem to be inexhaustible. Scientists are eagerly assaying some of the ore already taken out.

Any person of ordinary ability can write a record of past events, if he has correct data from which to compile it. That is history. But to write that same account several thousand years in advance is quite another thing. That is prophecy. This God has done in both His Bible. Many of the prophecies have now become history. Many historians have not been believers in the Bible; some have never heard of it; yet their histories are witnesses to the truth of its predictions. The accuracy with which prophesied events already due have been fulfilled is good evidence that all the unfulfilled ones will be as accurately fulfilled when due.

The physical fact that these prophecies have been so accurately fulfilled demonstrates clearly that Jehovah is carrying out His plan definitely decided upon ages ago. He has not interfered with any one's freedom of will, though He has often restrained the freedom of action of some. His schedule is on time and has not been interfered with.

### The Written Bible

WHAT evidences are there that the Bible is of divine origin? Let us note a few. It is a compilation from thirty or more writers during a period of approximately 1,700 years—from Moses to John the Revelator. These writers were from various walks of life; fishermen, physicians, herdsmen, lawyers, scribes, priests, princes, counselors, and even kings. Pervading all their writings is one principal theme. No book has exerted such an uplifting influence upon individuals or nations. It appeals to the heart and mind of man, and presents to him a God of love, justice, wisdom and power, who will punish iniquity and reward righteousness.

No book has been so loved by its friends or so hated by its enemies. At times the Bible has been outlawed; and any one found in possession of one, or even a part of one, has been sent to prison or to the stake. Shortly after the death of the apostles a great persecution arose against Christians and the Bible. Whole nations went under a dense cloud of prejudice and cruelty, and dropped into ignorance and superstition from which they have not yet fully recovered. Some of the persecutors acted like demons. That period was well named the "dark ages".

The Written Bible does not pretend to be a treatise upon the sciences. It is a statement of God's plan, of His law; it is a treatise upon righteousness and morals, and an appeal to the better nature of man. It records God's dealings with the children of Israel, with whom He had made a covenant, and of whom He made many types. It records their failures without coloring, and without excuses shows up many individuals in their true light.

Pictures of future kingdoms and men were thrown upon the prophetic screen. Babylon, Medo-Persia, Greece, and Rome were shown as four great world pow-

ers, to be followed by the kingdom of God. To Nebuchadnezzar these mighty kingdoms appeared as a great man, wonderful to behold, and the fifth kingdom as a calamity which knocked his big man all to pieces. To Daniel the same four powers appeared as four vicious beasts, devouring each other in succession, and the kingdom of God as a great deliverer. History shows that Daniel had the proper view. The four kingdoms are past, and the fifth is now coming upon the scene.—Daniel, Chapters 2, 7, 8.

Not only were nations pictured, but individuals were often silhouetted so distinctly that they are quickly recognized by the student of history. Alexander the Great is easily identified in Daniel 8:21, 22, and 11:3, 4. Even the division of his empire into its four parts is delineated.

After the division of the Grecian empire, prophecy speaks of Egypt as the "king of the south", and of Rome or some of its parts as "king of the north". Daniel 11:17-19 outlines incidents which occurred during the time of Mark Antony and Queen Cleopatra. Augustus Caesar is pictured in verse 20 as "a raiser of taxes"; and Luke (2:1) thus describes him. Verse 21 tells that Tiberius Caesar, "a vile person shall . . . obtain the kingdom by flatteries." Verse 25 outlines the second war between Rome and Egypt, at the time of Aurelian and Queen Zenobia.

Daniel 11:29 to 45 refers to Napoleon and his career. Verse 29 reads: "At the time appointed he [Napoleon, of France as part of the kingdom of the north] shall return, and come toward the south [Egypt]: but it shall not be as the former [war under Mark Antony], nor as the latter [under Aurelian]. For the ships of Chittim [England] shall come against him; therefore he shall be grieved."

Admiral Nelson defeated the French squadron in Aboukir Bay, August, 1798, "at the time appointed"; and this defeat so grieved Napoleon that he shortly afterward returned to France, as foretold. No historian has better delineated Napoleon than did Daniel in verses 36-45. How could Daniel have foreknown all these particulars, 2,300 years before Napoleon was born, unless inspired by divine wisdom? In the Bible the exact dates of the birth and death of Jesus were foretold, as was also the great war in 1914.

The Written Bible gives the clearest, tersest description of the creation of the earth yet written. Professor J. D. Dana, a writer of much prestige on geology and natural history, says of the Mosaic account of creation:

"The first thought that strikes the scientific reader is the evidence of divinity, not merely in the first verse of the record and its successive fiats, but in the whole order of creation. There is so much that the most recent findings of science have for the first time explained, that the idea of man as its author becomes utterly incomprehensible. By proving the record true, science proves it divine; for who could have correctly narrated

the secrets of eternity but God himself?" "The grand old Book of God still stands; and this old earth, the more its leaves are turned and pondered, the more will it sustain and illustrate the sacred Word."

It is not at all unreasonable to expect that the original manuscripts of both Old and New Testaments will be discovered, sooner or later, hidden away by Jehovah until the proper time. Some have criticized the Bible because, as they say, if it came from Jehovah it should contain treatises on all the sciences as well as on theology. Why not make the same criticism against any versatile writer who does not tell all he knows in one book?

The physical facts of the universe and the multitudinous and intricate "laws of nature" prove that their Creator and Controller is far superior to any being that man can imagine. This little planet that we live on is a wonderland all by itself, and a testimony of the wisdom and care of its Creator and of His care for His creatures. Were it not for "man's inhumanity to man" and the curse of sin it could easily be transformed into a Paradise, with as perfect happiness as there is in heaven. God has provided everything necessary to gratify every proper sense of both body and mind.

The giants air, water, electricity, and others yet to be trained, stand waiting to do man's bidding at a moment's notice. These servants can do more, better and greater work than human servants. They are ready to do the most menial service; they wash our clothes, sweep our houses, cook our meals, light and heat our homes, carry us over the highways with almost the speed of the swallow's flight, carry our messages to the uttermost parts of the earth on the wings of the morning, deliver the speech of any lecturer or the music of the best opera in our own homes, as perfectly as though we sat in the same hall with the singers, even though they are actually thousands of miles away.

All that these servants need is a master. Man has the ability to be their master. He was created to be a king, not a slave; and a full retinue of most faithful servants has been provided. God created man and gave him the earth for his dominion. Man is just waking up to this fact. He is still rubbing his blinking eyes, as if arousing from a Rip Van Winkle sleep of several thousand years. It is hard for him to comprehend what he actually sees going on all around him. God's Word is the key to the mystery.

Both Bibles teach emphatically that man was created perfect and in the favor of God; that shortly after his creation he fell from that favor, and entered the way to sin, which leads to death. Both Bibles teach that man has been unable to save himself; and physical facts prove that this is true. Man needs assistance. Both Bibles teach that such assistance has been provided; and that "whosoever will" may recover all that was lost, a wiser and better man, with a fuller appreciation of his Creator. The Son of Man "came to seek and save that which was

lost"; and every prophet of God has spoken of the "times of restitution", the giving back of that which was once possessed, lost, and later found by the Son of Man. This kingdom of God is the principal theme of both Bibles.

### *The Scientific Bible*

THE Scientific Bible might with propriety be called Bible Number One, since it is the older by several hundred years. It is the Great Pyramid of Gizeh, in Egypt. It speaks by its geographical location, its size and shape, its interior passages, their planes of incline and their lengths, its chambers and their sizes, locations and relationship to each other; the granite trimmings in the King's Chamber, and the limestone trimmings of the Queen's Chamber, the peculiar entrances to each, and inlaid stones in various places, so located as to indicate events and dates. No book-binder ever did a neater piece of work. All expert investigators testify that the Great Pyramid is a masterpiece of workmanship, and that it could not be duplicated today, with all our modern science and mechanical equipments.

It is customary for authors to date their publications. The Great Pyramid is no exception. We find the date of "copyright", if you please, given twice: Once in the language of the astronomer; the other by the builder, in the building itself, and referring to the astronomer. Although constructed by man, it is all too evident that no man could have been its architect; for no man could at that time have known what is therein written, unless by divine inspiration. We herewith present some of the evidences and ask every honest student to test them carefully, simply upon the facts submitted, and with any additional data he may secure.

### *The Great Pyramid of Gizeh*

THE Great Pyramid of Gizeh is located upon a rocky plateau on the west side of the river Nile, about ten miles from Cairo, Egypt, and about one hundred and ten miles from the sea. The ancient historians, Herodotus and Strabo, described it; as covered with polished marble and glistening in the sunlight like a mountain of glass. Tradition had it filled with untold wealth, hidden away by ancient kings. A trifle to the east of the center, and about seventy feet up from the base on the north side, there was a secret entrance. The stones had been so closely fitted by the builders that nothing could be noticed from the outside. The ancients placed the Great Pyramid at the head of their list of the Seven Wonders of the World.

In its primitive quiet and beauty it remained for over 2,900 years, as mute as the Sphinx, and apparently as useless. About 320 A. D. Al Mamoun, an Arabian Caliph, determined to possess himself of its hidden treasures. He secured a large force of workmen, promising to divide with them the wealth they should find. He was not able to locate the secret door, so he forced

an entrance by tearing a large ugly hole in its beautiful surface, as near as he could estimate the location of the door. Through solid masonry of massive stones, securely cemented together, he quarried his way tediously about 100 feet, and reached one of the inner passages. Eagerly his men sought the buried treasure.

It was a treasure-house indeed, but its mines contained none of the gold or gems he was looking for. Neither Al Mamoun nor his workmen had any use for such as they found. They were like the ignorant soldier who was ransacking the palace of a defeated king. The king in his precipitate flight had dropped his bag containing the royal jewels of great value. The soldier found it and picked it up. He opened the bag and saw the precious stones. He wondered what a king would want with such worthless pebbles. He threw them away and, showing his empty bag to a comrade, said: "See what a fine dinner-bag I have found." Not only was Al Mamoun disappointed, but to appease the disappointment and anger of his workmen he had to hide a quantity of gold therein and let them find it.

Later the beautiful casing-stones were removed and used to build mosques and cities, until nearly all of them were stripped from their long resting-place and taken to adorn palaces and public buildings. Like ghouls robbing the wounded, the vandals continued their desecration, until today the Pyramid stands as a mighty giant, wrinkled and prematurely old, yet in its strength defying enemies and the elements, still guarding the precious treasures entrusted to its care until they shall be delivered as directed.

Like a royal messenger with strict orders to deliver his message only to certain ones and at a specified time, so this messenger from Jehovah had orders to deliver his treasures to the "nobles of the mind", scientists, at a specified time as a witness to them. That time is here, and this messenger is delivering these hidden treasures before their astonished gaze. Like the inventions of this "age of miracles", the supply appears inexhaustible. We now smile at the suggestion reported to have been made by the Superintendent of the Patent Office at Washington in 1844, that Congress might as well close the Patent Office, for all that could be invented had been patented. Many in the past have been inclined to smile at the folly of any one who would build such a mighty structure as the Pyramid when it could be put to no use.

Not until the nineteenth century, however, did it gradually dawn upon some scholars that the Great Pyramid might contain some scientific features. In 1799 some French savants who accompanied Napoleon on his Egyptian expedition, made a few surveys and examinations. They dug into some of the piles of débris at the base, formed by the chips when the casing-stones were torn from their cemented positions and slid or tumbled down from above, and by sand blown in from the desert. They found what they termed "encastments" at two

of the corners, large square stones sunk into the solid rock bed on which the Pyramid was built. In 1837 Colonel Howard Vyse spent several months examining the Great Pyramid particularly and employed several hundred workmen to assist him to dig through the mass of débris, in some places fifty feet deep, with the desire to locate if possible the original base lines. Besides reaching the foundation, he was fortunate in locating three of the original casing-stones still in position. Though varying in thickness they were each four feet, eleven inches high, and had the same outer face bevel. One of the three is estimated to weigh nineteen tons. These casing-stones were joined together so closely that it was difficult to determine the point of joining. The cement is only about one-fiftieth of an inch thick, yet holds the stones together so tightly that it is difficult to pry them apart. Considering the large surfaces thus evenly faced, the workmen must have been experts, superior to any of today.

These casing-stones gave Colonel Vyse the clue to the original exterior dimensions and to the incline of the sides. He also found the two "corner-stones" mentioned by the French savants. He believed that they were sunk into the rock foundation to indicate particular points for measurements. This was verified by later discoveries. Curious fine-drawn lines were also found upon them, which were later found to refer to others within the structure. No such "corner-stones" are found in any of the other pyramids. These "socket-stones" are evidently referred to in Job 38: 4-7: "Whereupon are the sockets [margin] thereof made to sink? or who laid the cornerstone thereof?"

### *Great Pyramid Receives Much Attention*

COLONEL VYSE published three large volumes entitled "Operations at the Pyramids of Gizeh". These works aroused deep interest, and others began to investigate. In 1859 John Taylor published a work, "The Great Pyramid; why was it built? and who built it?" He was the first to suggest that possibly the Pyramid was of divine origin. Before his death he interested Professor C. Piazzi Smyth, at that time Royal Astronomer for Scotland.

In 1864-1865 Professor Smyth spent several months at the Pyramids. He made extensive measurements and astronomical calculations; these he published in three volumes entitled "Life and Work at the Great Pyramid". He also published "Our Inheritance in the Great Pyramid". Later he made other visits to secure additional measurements and to verify some previous ones, and in a few points he revised his astronomical calculations slightly.

William Petrie, father of Professor Flinders Petrie, first suggested that the "top-stone", itself a small pyramid, to the form and angles of which the whole structure conformed, might in some sense symbolize

Christ. In Job 38:4-7 is mentioned the "cornerstone"; and Christ said (Matthew 21:42) to the Pharisees: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner?" evidently referring to Psalm 118:22 and Isaiah 28:16. It is easy to see how this would be particularly true of the top-stone of the Pyramid. It would not fit any place during the process of building; but when the apex was reached, no other stone would fit.

About 1881 Professor Flinders Petrie, who had made personal visits to the pyramids and extensive measurements of their upper portions, wrote his memorable work, "The Pyramids and Temples of Gizeh." He was also enthusiastic in describing the wonderful workmanship of construction, closeness of joints, accuracy of angles, and exactness of detail evidenced throughout the entire structure.

The above books are now rare, but are to be found in some libraries.

In 1891 Mr. C. T. Russell published his work, "Thy Kingdom Come." Having read Professor Smyth's work, "Our Inheritance in the Great Pyramid," he was so impressed with it that he devoted one entire chapter to the theological teachings of the Great Pyramid. A friend hearing of his intention requested the privilege of submitting the manuscript for the chapter on the Great Pyramid to Professor Smyth for criticism. In returning the manuscript Professor Smyth wrote, expressing much interest. We quote part of his letter:

"As I progressed through the pages, the powers, the specialties and the originalities of the Author came out magnificently; and there were not a few passages I should have been glad to take a copy of for quotation, with name, in the next possible edition of my own Pyramid book. . . . I merely remark here that he is both good and new in much that he says on the chronology of various parts of the Pyramid, especially the First Ascending Passage and its granite plug; on the Grand Gallery, as illustrating the Lord's life; on the parallelisms between the King's Chamber and its granite against the Tabernacle and its gold; and generally on the confirmation or close agreements between Scripture and the Great Pyramid."

The volume, "Thy Kingdom Come," awakened the interest of John Edgar, M. A., B. Sc., M. B., C. M., and of his brother Morton Edgar, of Glasgow, Scotland. They determined to test the theory personally. Providing themselves with the best scientific instruments obtainable, long steel tapelines scientifically tested, and the latest cameras for taking flash-light pictures, they visited the Pyramids in 1909, spending several months there. They checked the records given by Colonel Vyse and Professors Smyth and Petrie. In addition they had the lower passages carefully cleared, at considerable personal expense, and took many measurements of all

the passages, chambers, angles and corners, sometimes going over the ground three times to check possible errors. They took flash-light pictures of all parts of the interior, and many photographs of the exterior and surroundings.

A later visit was made by Mr. Morton Edgar in the year 1912, to examine certain features more carefully. They published "Pyramid Passages" in two volumes: the first containing numerous photographs, drawings and diagrams, and showing the symbolism of the Great Pyramid; the second dealing more particularly with the chronological features. The third volume, now on the press, takes up the scientific features more particularly. These are the most lucid and varied treatises yet published on the Great Pyramid. It is by the courtesy of Mr. Morton Edgar that we are privileged to present the drawings herewith.

### *Date of Pyramid's Erection*

PROFESSOR SMYTH was the first to suggest that possibly the builder had hidden in the geographical location of the Pyramid and the peculiar incline of the interior passages the secret of the date of its erection. His first calculation was 2170 B. C., but later it was revised, and has been definitely proven to be 2140 B. C.

The date 2140 B. C. was 4,065 years ago, only 332 years after the flood, 18 years before Noah died, 170 years before his son Shem died, and 20 years before Abraham was born. By some Shem is considered the Melchizedek of Salem, later Jeru-Salem, who met and blessed Abraham as he was returning from the slaughter of the kings who had formed the first League of Nations and captured Lot and his family, as recorded in Genesis 14. It has also been suggested that Shem was the builder of the Great Pyramid, and the suggestion is not without some foundation.

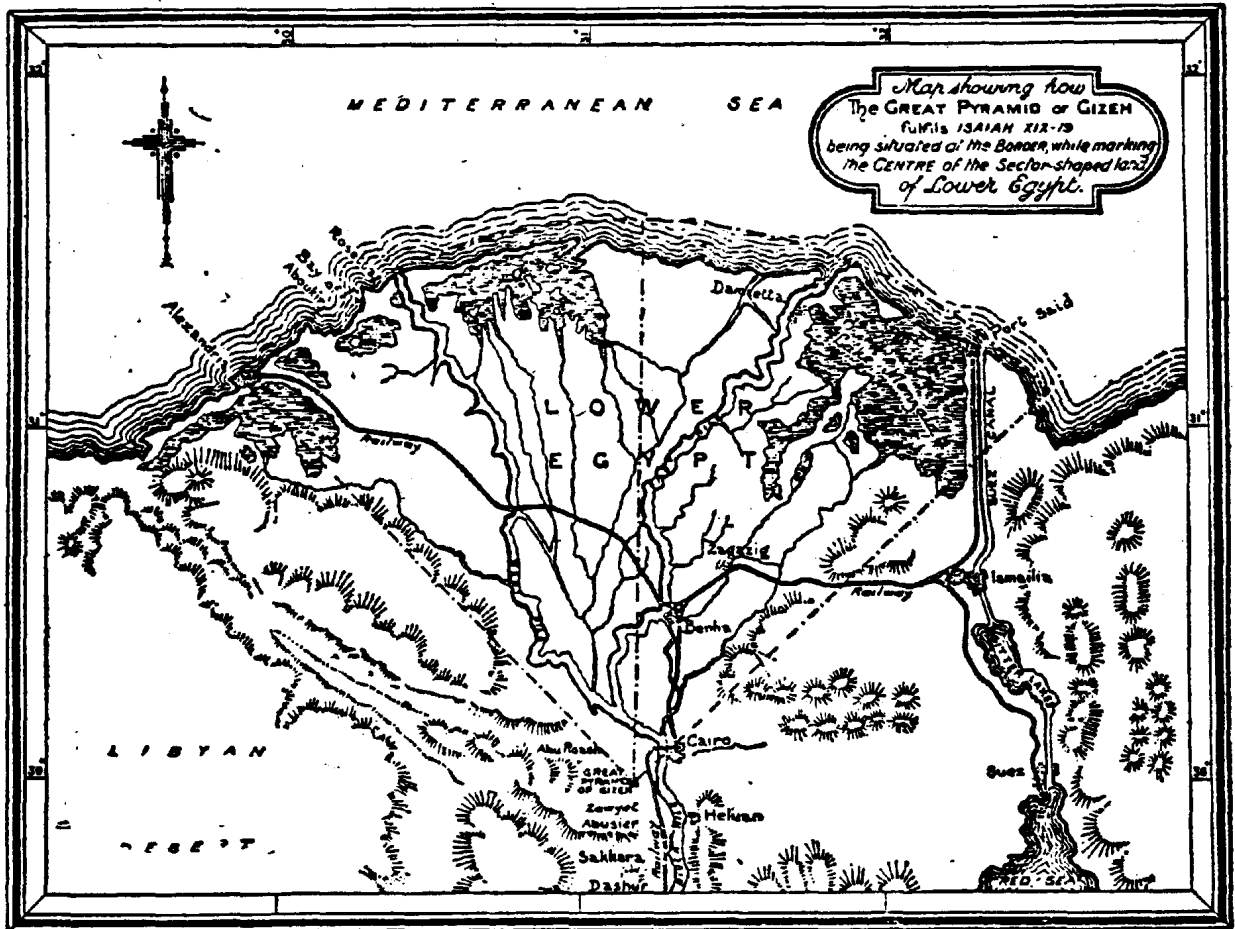
At 332 years after the flood the boundaries of the inhabited portion of the earth could not have extended far beyond Mesopotamia on the east, the shores of the Caspian, Black, and Mediterranean seas on the north, and lower Egypt on the south. Means of travel were limited, and people were not crowding each other. How much was then known of the size, shape and the land formation of the earth, and its geological divisions? What was known of the distance of the sun from the earth, or the precession of the equinoxes, or the polar and equatorial diameters of the earth? Let us keep these questions in mind as we read about the Great Pyramid.

First we will notice the location selected on which to build this "Bible in Stone", as Dr. Seiss named it. See accompanying drawing on page 210.

In 1868 Mr. Henry Mitchell, Chief Hydrographer of the United States Coast Survey, was sent to report the progress of the Suez Canal. While in that vicinity he made a survey of the coast of Egypt, and was struck

with the circular form of the coast line at the delta of the Nile. He made careful examination and found an almost perfect quadrant, the sides being formed by the hills which border the lowlands and meet near Cairo. By closer calculation he found the apex of the angle to be at the site of the Great Pyramid, about ten miles south west of Cairo. This gigantic structure stood upon the edge of a rocky cliff, or plateau, and overlooked the entire Lower Egypt. He was so im-

drawn through the Great Pyramid would cross more land surface than any other line; whereas its antipode would touch very little land, except on the western portion of Alaska. He therefore claimed that its location was by far the most suitable for the zero of longitude, as it would better suit all nations. He further stated that a *latitudinal* line at the same point would cross more land surface than at any other known point. How did Shem know of such an important location?



pressed that he remarked: "That monument stands in a more important physical situation than any other building erected by man." It might well be said to be in the *center* and at the same time at the *border* of Egypt. Twenty-five hundred years ago the prophet Isaiah wrote: "In that day shall there be an altar in the *midst* of the land of Egypt, and a pillar at the *border* thereof to Jehovah. And it shall be for a sign and for a witness unto Jehovah of hosts in the land of Egypt." —Isaiah 19: 19.

Professor Smyth observed that a *longitudinal* line

### Squaring the Circle

ONE of the first scientific features discovered in the Great Pyramid was that its height was to the length of two sides at the base line as 1 is to 3.14159; or, stated otherwise, twice the height considered as a diameter of a circle is to the entire base line as the diameter of a circle is to its circumference. Thus the problem of squaring the circle had been actually worked out and recorded 4,000 years ago.

About the beginning of the sixteenth century Rudolph Von Ceulen discovered the ratio of the diameter of a



circle to its circumference to be 1 to 3.14159. So great did he consider his discovery that he had it recorded on his tombstone in St. Peter's Church, at Leyden. But he was a little over 3,800 years behind time.

For a long time mathematicians had tried to find some standard of measures which could be adopted by all nations. Believing it should in some way be connected with the earth, they finally took the distance of the earth's quadrant, from pole to equator, and divided it by 10,000,000. The result, 39.37 inches, was suggested as the basis for a national cubit. This was adopted by the French in 1799, and later by other nations, including the United States. This is known as the Metric System, linear measure.

After critical and exhaustive calculations, based upon comparison of many measurements and cross-measurements, Professor Smyth discovered that the Great Pyramid had a standard of both linear and cubic measures peculiar to itself. The linear standard he found to be a cubit of twenty-five inches, which he called the Pyramid cubit. Other divisions or lengths he named similarly, as the Pyramid inch, the Pyramid mile, etc. The Pyramid inch is one-thousandth part longer than the standard British inch; in other words, 1,000 British inches make 999 Pyramid inches. Applying this standard he was amazed at the mine of information it opened.

The polar diameter of the earth had been found to be 7,899.3 British miles, or 500,500,500 British inches. Without entering into the details here, it may be said that the Great Pyramid gives the polar axis of the earth as 500,000,000 Pyramid inches—almost exactly equaling the 500,500,500 British inches. Dividing this by 2, to get the polar radius, we have 250,000,000 Pyramid inches, as the basis. Dividing this by 10,000,000 we have 25 Pyramid inches, or a Pyramid cubit. This is a better standard than the one based upon the quadrant. The Pyramid cubit figures largely in the mathematical and astronomical features of the Great Pyramid.

### *Number of Days in Solar Year*

**T**HE exact length of the solar year is 365 days, 5 hours, 48 minutes, and 46 seconds; stated decimally, 365.242 days. Three hundred and sixty-five days are usually counted as a year, but this runs the time ahead by nearly a quarter of a day each year; and in order to hold it in place an extra day is added every fourth year, called a leap-year. But this in turn is a bit too much, as it is not quite a quarter of a day over each year. To hold it back, only such century years as are divisible by 400 are counted as leap-years. Many will recall that the year 1900 was not a leap-year. It was divisible by 4 but not by 400.

The length of each side of the Great Pyramid at the base line is 761 feet, 8 inches, or 9,140 British inches. Reduced to Pyramid inches (Deduct one inch for each 1,000) it is 9,131. Divide this by 25 to reduce to Pyramid cubits, and the result is 365.24. The four sides,

measured in cubits, equal the number of days in four years, including the extra day for the leap-year.

### *Distance from Earth to Sun*

**A**STRONOMERS have estimated the distance of the earth from the sun at between 91,000,000 and 93,000,000 miles. Permit us here to quote from "Pyramid Passages", Vol. 1, page 22:

"William Petrie, father of Professor Flinders Petrie, reflecting on the fact [the Pyramid's method of indicating the exact length of the solar year] . . . connected it with John Taylor's discovery that the vertical height of the Great Pyramid is the length of the radius of a circle the circumference of which equals the total measurement of the square base. He came to the conclusion that as the top-stone of the Pyramid, from this point of view, symbolizes the sun, its vertical height should indicate in some way the mean distance of the sun from the earth.

"The problem was to find the scale. This he ascertained to be 10 to the 9th power, as practically shown by the Great Pyramid itself; for if a measurement be made from one of the corner sockets to the central vertical axis of this structure, and for every 10 linear feet horizontally inwards, 9 linear units be measured vertically upwards, when the total horizontal and vertical measurements are completed, the original apex of the Great Pyramid will be reached to within 2 inches, according to precise measures. That is, the horizontal length from one of the corner sockets to the center bears the same proportion to the vertical height of the Pyramid as 10 does to 9. (6456.63 is to 5813.01 as 10 is to 9.) The scale having been found, it was a simple calculation to find how many miles are represented in the vertical height of the Pyramid.

"Converting the 5813.01 Pyramid inches to British inches by dividing these Pyramid inches by .999, and multiplying this by 10 to the 9th power [i. e., 1,000,000,000], and turning the result into British miles, he brought out the quantity of 91,837,578 of those miles, or as near the mean distance of the sun from the earth as modern astronomers can determine."

The same result is recorded in other calculations.

### *The Precessional Cycle*

**A**STRONOMERS recognize three main motions of the earth, two very rapid and one very slow. The first is its rotation on its own axis every 24 hours; the second, its revolution around the sun every year; and third, a slow turning of its axis (and therefore of the entire earth), so that it does not always point to the present pole star, called Polaris (as it does very nearly now) but describes a complete but small circle among the stars in the northern heavens in the course of a little over 25,000 years. This peculiar, slow and wob-

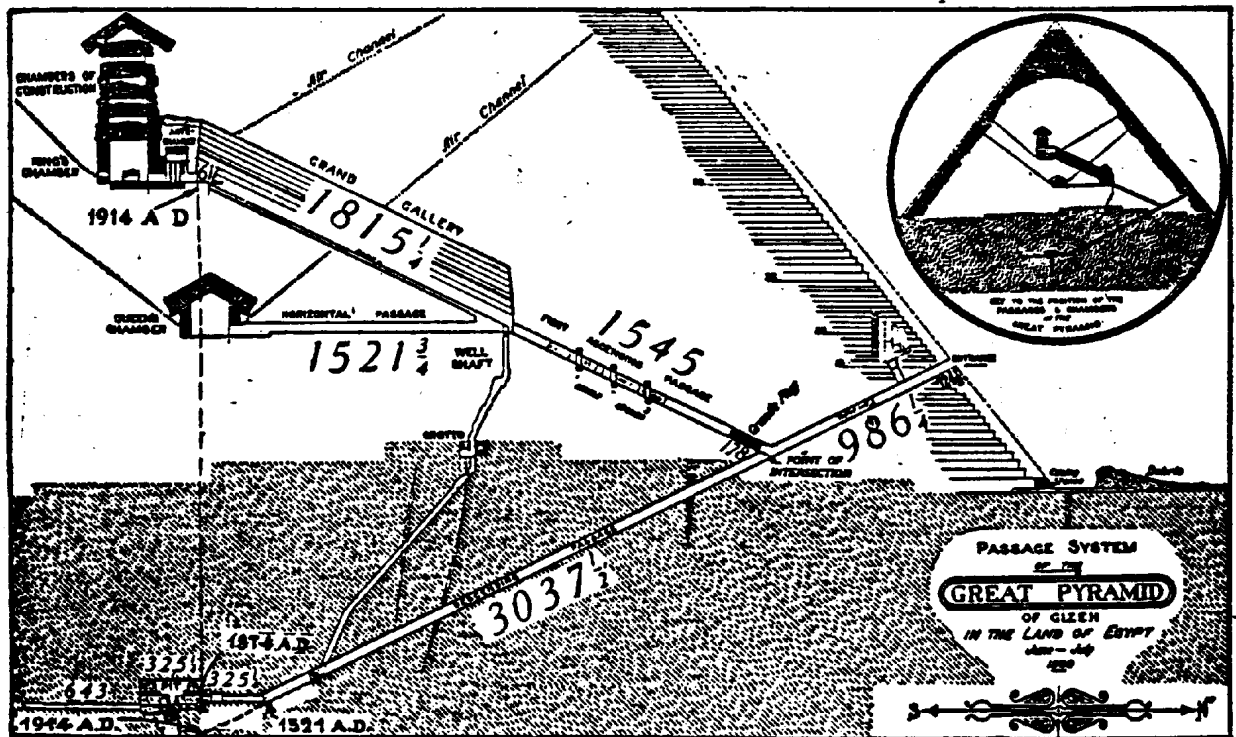
ling motion of the earth causes the equinoxes to occur about 50 seconds earlier each year, and the stars to rise and set 50 seconds later year by year. This motion is caused by the gravitational influences of sun and moon upon the earth, and is due to the earth's not being a perfect sphere, as it is well known that it is flattened at the poles and bulges out in the equatorial regions.

Jehovah asked Job: "Canst thou bring forth Mazzaroth [marginal reading—the twelve signs] in his season?"—Job 38:32.

This motion of the earth is known as the Precessional Cycle. The length of the circuit has been ascertained to be 25,694 years. Professor Smyth found this also

been walking by faith and praying for more light upon his pathway. It may also hearten some, who are about to give up in despair, to know that He who commanded the tempestuous winds and waves of Galilee to "be still"—and the forces of nature trembled at that command—will soon with equal authority say to the hurricane of horrors now sweeping over the earth, "Peace! Be still!" Then tempestuous passions will stand awed, trembling at that command, and will obey.—Psalm 46:10.

In order that all may know that the descriptions and measurements herein given are not guesses, permit us to make one more quotation from "Pyramid Passages":



recorded in the Great Pyramid. The lengths of the two diagonals of the base at the level of the surface of the platform on which the casing-stones rest, when reckoned in Pyramid inches, at the rate of an inch a year, equals exactly 25,694. The same number is again recorded further up, in several ways.

**Theology of the Great Pyramid**

MAY we cordially invite the attention of the Fundamentalists and the Modernists, who are disagreeing over the interpretation and the inspiration of the Bible, to some of the remarkable features of the Great Pyramid and its teachings on theological lines? It will also prove interesting to the skeptic, who doubts the overruling of earth's affairs by a personal God. It will greatly encourage the humble Christian, who has

"The measurements which appear in the chart of the Great Pyramid are derived mainly from the valuable works of Professors C. Piazzi Smyth and Flinders Petrie—'Life and Works at the Great Pyramid,' and 'The Pyramids and Temples of Gizeh.' When we consider the difficulties which measurers have to contend with in the very confined, dark, slippery, and now somewhat dilapidated passageways of the Pyramid, we can readily recognize that though these workers may conduct their measure-operations with every care, their conclusions would necessarily differ to some extent... We find when we compare the lists of these two eminent scientists that there is but little difference between their measures for most of the upper parts of the Pyramid's interior system; and the results of our own measuring-operations, also, closely agree with their figures. We are

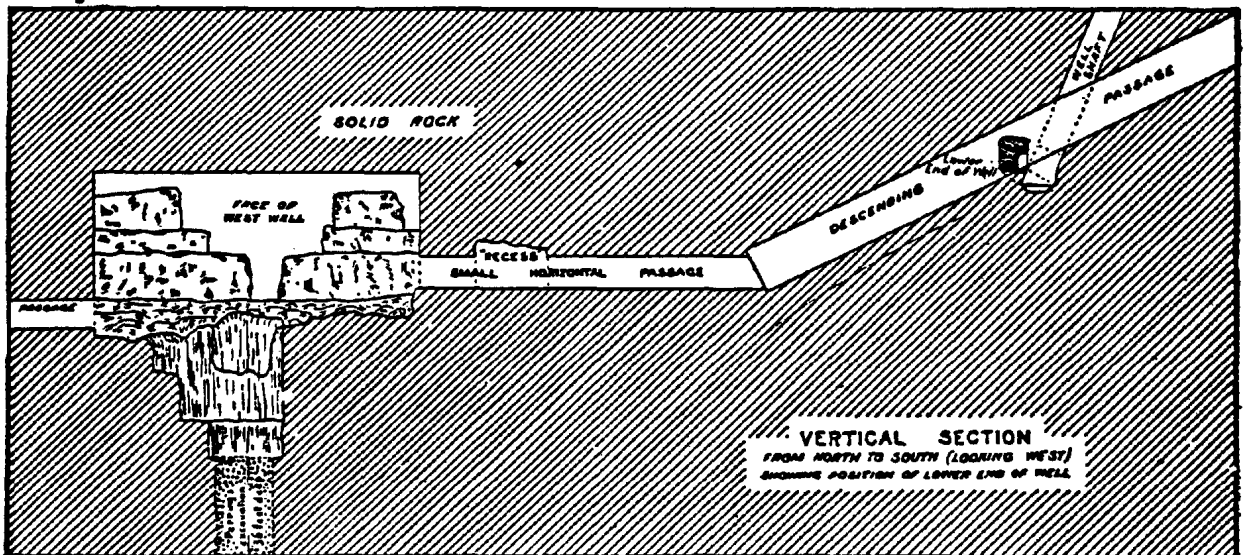
confident, therefore, that the measures used... are as near the truth as can be hoped for. They harmonize all the teachings of the Pyramid, and are corroborated over and over again by the numerous time-features, which are based upon Bible chronology. They reveal a wonderful design throughout the exterior and interior proportions of this truly marvelous building. The measurements are all in British inches."

All our measuring instruments are scaled according to the British standard; but these are easily reduced to Pyramid inches by calculating 999 Pyramid inches for each 1,000 British inches. Otherwise stated, drop one British inch for each 1,000; and we have the number of Pyramid inches.

Rev. Joseph Seiss, D. D., in his work entitled "A Miracle in Stone," has much to say of the Scriptural sym-

life, high in the favor of God, he almost immediately lost that favor by his transgression. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground" is here symbolized by the narrow, cramped passageway leading back to the ground. Man's fall is here plainly shown.

At about the point where this Descending Passage enters the rock foundation, the ground, begins the First Ascending Passage, which leads from the Descending Passage and is directly over it, at the same degree of incline upward that the other is downward. This symbolizes an apparent opportunity to leave the downward path to death and take a turn upward toward life and favor with God. We recall that God selected the children of Israel from among all other nations, and made them an offer of life, if they would keep His law, as



bolism of the Great Pyramid. In the publication, "Thy Kingdom Come," Mr. Russell devotes considerable space to showing the wonderful harmony between the Bible and the Great Pyramid theologically and chronologically. We herewith give a general outline diagram of the Great Pyramid, also an enlarged outline of the interior passages, together with some of the measurements given by the three critical scientists already mentioned.

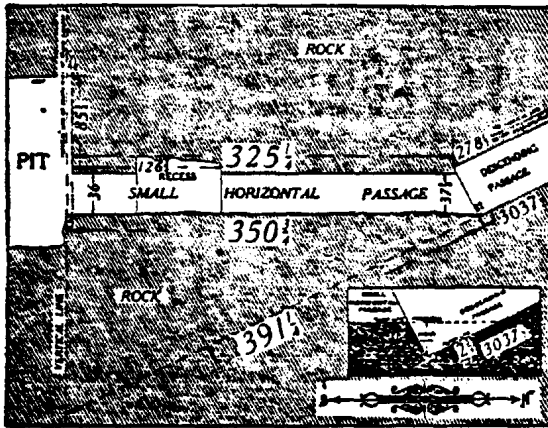
In symbolism the interior passages of the Pyramid represent the experiences and opportunities of man since the time of Adam. A glance at the diagram shows that the only entrance is away up the north side, about seventy feet from the base. The entrance passage is about forty-two inches wide and forty-eight inches high, and leads immediately southward and downward at the steep incline of  $26^{\circ} 18' 10''$ . It is both difficult and dangerous to descend this narrow passageway. Such has been the experience of man ever since he was expelled from Eden. Endowed with perfect

given to them when they made a covenant with Him at Mt. Sinai. The agreement was that if they could keep that law they should have everlasting life. (Luke 10: 28) Just a few feet up, the passage is completely blocked by granite boulders, fitted and wedged into it so tightly that they have never been moved. These blocks are known as the "granite plug".

In the Tabernacle of the Wilderness and the Temple at Jerusalem, gold represented things divine. In the Great Pyramid granite is used to represent things divine. It was impossible for imperfect Jews to keep the divine law; therefore the opportunity for salvation by way of the law was of no avail. The covenant "was weak through the flesh" (Romans 8: 3); man could not live up to its requirements. This is symbolized by the blocking of the First Ascending Passage by the "granite plug". This passageway and the plug are so located that they indicate the exact year when Moses led the children of Israel from Egypt, and organized them into a nation, separate from other nations, as we shall see later.

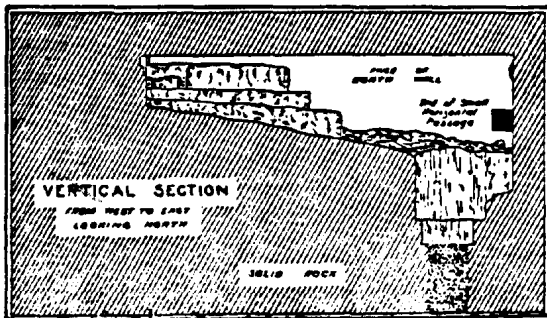
**Downward Trend of Mankind**

THE Jews were obliged to continue on the downward road with the rest of mankind. (Romans 3:20) Down, down, down, for 228 feet, leads the narrow cramped passageway, bored through solid rock, straight as an arrow, of the same size, squared at the floor, sides and roof. At that point is a small opening to the right known as the "well", leading a little to the



west, thence almost at right angles upward for about 200 feet, connecting at the upper end with and near the juncture of the three upper passageways. This opening is very irregular, and at times almost vertical, and almost impossible of ascent without assistance. As originally left by the builders, this was the only means of access to the upper portion of the Pyramid. Here at last is symbolized an opportunity to escape from the road leading to death. Thus is the offer of salvation only through Christ pictured.

The Descending Passage continues, below the well,

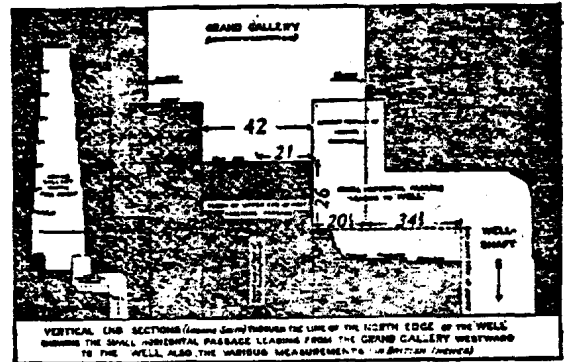


still in a straight line for nearly thirty feet more, to a sharp turn to a horizontal direction. This indicates some change in worldly affairs. This turn is so located that it indicates the great Reformation of Luther's time, of which it gives the date. The Horizontal Passage extends twenty feet and opens into a small "recess" cut on the west side, about six feet square and fifty or

more inches in height. Here the French Revolution is symbolized, and dated as 1789 A. D.

From this "recess" the passage extends about four feet more and opens into what is sometimes called "The Bottomless Pit". This is the largest chamber connected with the Pyramid. It is approximately twenty-seven feet north and south, forty-six feet east and west, and from one to seventeen feet from ceiling to floor, if the bottom may be called a floor; for it is very rough and uneven, and suggests chaos. Toward the west it is within a foot of the ceiling; and near the eastern side is a deep shaft, depth unknown. It was nearly filled with debris. The Edgar brothers had it cleared to a depth of forty feet but found nothing, and did not feel repaid for the heavy expense incurred. The name "Bottomless Pit" seems very appropriate. This is so located that its north edge indicates the year 1914, the year when the world tumbled into the pit in which it has been floundering ever since.

All the borings from this long passageway of over 280 feet, all the excavations from the "recess" and the Pit, must have been taken out through the small Descending Passage leading to the upper surface. One can



easily imagine the slow, laborious work necessary in such narrow quarters. Only one man could work at a time while drilling through the rock, and he must needs have been an expert to keep such straight lines. Doubtless all this subterranean excavation was completed before the superstructure was begun. The large Pit is about 100 feet below the surface of the rock on which the Pyramid stands.

Let us imagine ourselves in the Pyramid as originally left by the builders. We are on the road that leads to death and cannot retreat; for the crowd behind is pushing us on. We reach the lower opening of the "well" and step aside. We accept the proffered aid from above, lay hold of it "by faith", and are assisted to climb upward. Reaching the upper end we emerge suddenly from the west into the largest passageway in the Pyramid, known as the Grand Gallery. The Grand Gallery leads southward and upward to seemingly unknown heights; another passageway leads horizontally south

directly under the Grand Gallery; and at our left is the upper end of the First Ascending Passage, blocked at its lower end by the granite plug. All three meet at "the well".

Looking carefully, we see that the Grand Gallery extends up, up, up, over 150 feet, at the same steep incline as the First Ascending Passage. The floor between two low stone benches or "ramps" extending the entire length of the Grand Gallery is forty-two inches wide, but at the top of the "ramps" it is seven feet wide; yet the side walls narrow by seven overlappings, until at the ceiling, twenty-eight feet up, it is again but forty-two inches wide. At the south end the Gallery ends abruptly, though not perpendicularly. It has seven overlappings of three inches each, so that the ceiling is twenty-one inches shorter than the floor. Seven in the Bible is a number which signifies perfection or completeness; and it is the same in the Great Pyramid.

We turn to look at the mouth of "the well", and find that it somewhat resembles an explosion, as though some power had forced it open. That reminds us of what St. Peter said on the day of Pentecost: "Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it."—Acts 2: 24.

Christ "brought life and immortality to light". (2 Timothy 1: 10) He opened up a way for some to reach the plane of immortal life, in heaven, and for others to reach the plane of everlasting life, as human beings, on earth. The Grand Gallery symbolizes the path of the Christian to immortality, heavenly glory and honor, to which the path is narrow, steep, slippery and hard to travel, though high in joy and hope. (Colossians 1: 5) Strange to say, the length of the Grand Gallery indicates the time between the first and second advents of the Lord.

The drawing representing the King's Chamber will assist to a clearer understanding. At the upper end the inclined floor ends abruptly at a "step" three feet high, to a horizontal floor. This extends five feet to the south wall of the Grand Gallery. Here again is shown the date of 1914 A. D. and, in addition, that of 1925, a prominent date in the Bible.

### *The King's and Queen's Chambers*

FROM the south, upper end of the Grand Gallery a small passageway forty-two inches wide and forty-four inches high leads through the wall to a small chamber, known as the Antechamber, which is a little wider than the passageway. It is about ten feet long, twelve and one-half feet high, and divided into two apartments. A person must stoop low to enter this chamber. But as soon as he enters he has a covering of granite; for the ceiling is of granite, symbolizing that as soon as one enters the service of God he has a divine covering. But seemingly he can proceed no

further; for a large granite block is immediately in front of him. The only way he can go further is to stoop again, as low as before, under the granite block. This signifies the entering fully into the service of Christ: "Whosoever doth not bear his cross, and come after me, cannot be my disciple." (Luke 14: 27) As he stoops to lift his cross, and steps under the granite block, he immediately steps upon a granite floor. (See page 216.) He then has a divine standing as well as covering. "If any man be in Christ he is a new creature," a fact which is symbolized here. This Antechamber is sometimes termed a schoolroom where the Christian must prepare for his future reign with Christ. (Revelation 3: 21) In this school he stays during the remainder of his earthly experience.

One more low stoop, symbolizing the death of the human nature, as "flesh and blood cannot inherit the kingdom of heaven"; and he enters the King's Chamber. This beautiful chamber appropriately represents the throne room, the divine nature, immortality. "Whereby are given unto us exceeding great and precious promises; that by [means of] these ye might be partakers of the divine nature." (2 Peter 1: 4) It is the grandest chamber in the Pyramid; and is approximately seventeen feet north and south, thirty-four feet east and west, and nineteen feet high. The floor, walls and ceiling are all of polished granite. Leading from the north and south walls are two small air channels, extending upward and outward to the outer surface. They supply an abundance of cool, fresh air. These signify a place of residence, a dwelling place, a beautiful symbol of the place which Christ went to prepare for His Church, as He promised: "I go to prepare a place for you," and "To him that overcometh will I grant to sit with me in my throne." (John 14: 1-3; Revelation 3: 21) Thus in symbol does the Great Pyramid express the words of the apostle Paul: "The prize of the high calling of God in Christ Jesus."—Philippians 3: 14.

Returning to the lower end of the Grand Gallery, we enter the Horizontal Passage, leading south, directly under the floor of the Grand Gallery, but on a level plane. This passage is forty-two inches wide and forty-eight inches high, and appears to be a continuation of the First Ascending Passage, except that the Grand Gallery has been, so to speak, thrown in between, as it were a parenthetical work, as though God had through the Law offered the Jews an opportunity which they could not fulfil, in the meantime carrying on another work. Later, when the Jews come up through the "well", God will again take up His work with them, and through them with all the remainder of mankind. Again, the apostle Paul states in words what is symbolized here: "I would not, brethren, that ye should be ignorant of this mystery, . . . that blindness in part is happened to Israel, until the fulness [the full num-

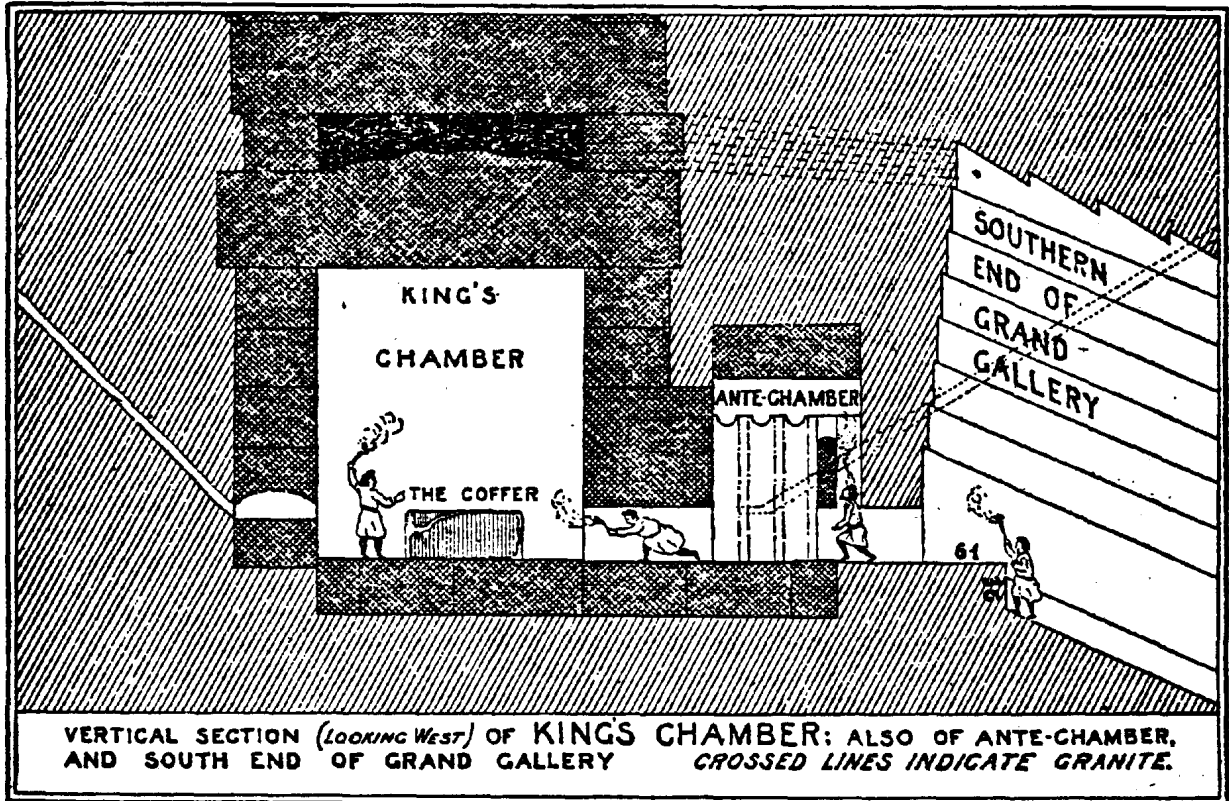
ber called to the heavenly calling] of the Gentiles be come in. And so all Israel shall be saved [from their blindness]: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."—Romans 11: 25-27; Hebrews 8: 10.

For the first six-sevenths of its length, or about 108 feet, this horizontal passageway continues at forty-eight inches high. The last seventh, eighteen feet, has its floor twenty-one inches lower; and the passageway is much easier to walk in from there to the Queen's Chamber. This is a peculiar seven-sided soom, seventeen

tion above the level of the outer entrance door of the Great Pyramid, and at the same level of the point on the floor on the First Ascending Passage which designates the birth of Jesus, who was born into the world as a perfect human being. Note also the Bible connection between the first three chapters of Genesis and the last three of Revelation, especially Genesis 3 and Revelation 21.

Adam lost human perfection, human nature and life, and an earthly dominion. He lost nothing heavenly. Therefore nothing of a heavenly condition, life or dominion could be restored to him.

The passageway to the Queen's Chamber, divided



feet north and south, eighteen feet east and west, perpendicular north and south walls up about fifteen feet, and a gabled ceiling reaching a peak at about twenty feet. It also has air channels, symbolizing a place of habitation. It is lined with limestone, marble, which beautifully symbolizes perfect human nature. "Blessed are the meek; for they shall inherit the earth."

St. Peter in his great sermon on the day of Pentecost, declaring the purpose of God, said: "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets [including the Great Pyramid] since the world began." (Acts 3: 21) It is interesting to note that the floor of the Queen's Chamber is but a slight eleva-

into sevenths, is the Pyramid's way of indicating man's experience during his "week of sin"—six days of labor, the seventh of recuperation, as given in the law of Moses. The days of the Jews were of twenty-four hours each. The days of the human family as a whole are of 1,000 years each. Six days, 6,000 years, of sin and death; the seventh day, 1,000 years for the recovery of man from death and imperfection, is the teaching of both the Bible and the Great Pyramid. Both teach that there was a time when sin was unknown; both teach that there will come again a time when sin will be unknown, except as a horrible nightmare of the past. Both teach that though man's experience with sin and death has been terrible, it will be overruled for his

future good; and that all who will may return to God's favor, wiser and better for the experience. The two are in such complete harmony that no reasonable mind can doubt but that the Mind which dictated the one designed the other. The two are one.

**Prophetic Chronology of the Great Pyramid**

**I**N A letter to Professor Smyth, Mr. Robert Menzies, the young Scotsman who first suggested the religious or Messianic features of the great Pyramid, said:

"From the north beginning of the Grand Gallery, in upward progression, begin the years of our Savior's life, at the rate of an inch a year. Three and thirty inches, therefore, bring us right over against the mouth of the 'well'."

The suggestion implied that if the north wall of the Grand Gallery represented the birth of Christ, and the mouth of the "well" His death, then all distances north of a perpendicular of the north wall should indicate B. C. dates, and all distances south of that line A. D. dates. It was a challenge, and Professor Smyth determined to test it. It was a crucial test, but none other would satisfy his scientific mind.

In order that the correspondency between the Bible dates and the Pyramid measurements may be seen at a glance, we give a brief outline of the Bible chronology, with citations for verification. The Bible contains a connected record from Adam to "the first year of Cyrus, king of Persia." After that, the events cannot be connected chronologically from the Biblical record. The "first year of Cyrus" was 536 B. C., according to reliable secular history. This one date is reliable in both records, and therefore forms a direct connection. The fact that the Bible record was kept so complete until it connects with reliable secular history gives evidence of Providential overruling.

Starting, therefore, with "the first year of Cyrus" as 536 B. C., we follow the Bible record back to Adam. In 2 Chronicles 36:20-22 we read: "And them that had escaped from the sword carried he [Nebuchadnezzar] away to Babylon, where they were servants to him and his sons, until the reign of the kingdom of Persia, to fulfil the word of Jehovah by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil three score and ten [70] years. Now in the first year of Cyrus king of Persia, that the word of Jehovah spoken by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying..." Then follows the decree giving all the Jews permission to return to Jerusalem. The land had had its seventy years of desolation, and the time had arrived for Jehovah to send them back as He had promised (Jeremiah 25:11, 12), "when seventy years are accomplished." These seventy years

of desolation of the land do not synchronize with the "captivity of the Jews". There were Jewish captives in Babylon from 617 B. C. to as late as 454 B. C. at least, over 150 years.

**Bible Chronology**

<b>F</b> IRST year of Cyrus, end of the 70 years	
Desolation of the Land . . . . .	536 B. C.
Beginning of 70 years Desolation of Land	606 B. C.
(This was the 19th year of the reign of Nebuchadnezzar.—Jer. 51:12, 13.)	
Zedekiah began to reign 11 years previous, or	617 B. C.
(2 Chronicles 36:11)	
Jehoiakim . . . . . 11 years previous, or	628 B. C.
(2 Chronicles 36:5)	
Josiah . . . . . 31 years previous, or	659 B. C.
(2 Chronicles 34:1)	
Amon . . . . . 2 years previous, or	661 B. C.
(2 Chronicles 33:21)	
Manasseh . . . . . 55 years previous, or	716 B. C.
(2 Chronicles 33:1)	
Hezekiah . . . . . 29 years previous, or	745 B. C.
(2 Chronicles 29:1)	
Ahab . . . . . 16 years previous, or	761 B. C.
(2 Chronicles 28:1)	
Jotham . . . . . 16 years previous, or	777 B. C.
(2 Chronicles 27:1)	
Uzziah . . . . . 52 years previous, or	829 B. C.
(2 Chronicles 26:3)	
Amaziah . . . . . 29 years previous, or	858 B. C.
(2 Chronicles 25:1)	
Joash . . . . . 40 years previous, or	898 B. C.
(2 Chronicles 24:1)	
Athaliah . . . . . 6 years previous, or	904 B. C.
(2 Chronicles 22:12)	
Ahaziah . . . . . 1 year previous, or	905 B. C.
(2 Chronicles 22:2)	
Jehoram . . . . . 8 years previous, or	913 B. C.
(2 Chronicles 21:20)	
Jehoshaphat . . . . . 25 years previous, or	938 B. C.
(2 Chronicles 20:31)	
Asa . . . . . 41 years previous, or	979 B. C.
(2 Chronicles 16:13)	
Abijah . . . . . 3 years previous, or	982 B. C.
(2 Chronicles 13:2)	
Rehoboam . . . . . 17 years previous, or	999 B. C.
(2 Chronicles 12:13)	
Solomon . . . . . 40 years previous, or	1039 B. C.
(2 Chronicles 9:30)	
David . . . . . 40 years previous, or	1079 B. C.
(1 Chronicles 29:27)	
Saul . . . . . 40 years previous, or	1119 B. C.
(Acts 13:21)	
Period of Judges began 450 years previous, or	1569 B. C.
(Acts 13:20)	
Conquest of land began 6 years previous, or	1575 B. C.
(This last period is found by comparing	

Numbers 33:3; 9:1; 10:11; 13:1-3, 25, 26; 32:8; Joshua 14:5-7, 10.)

Joshua crossed the Jordan in the same year he began conquering the land . . . . 1575 B. C.

(This was the year when the Jews entered Canaan and began to count for their jubilees. Every fiftieth year was to be a jubilee.—Lev. 25:1-30.)

The Jews left Egypt 40 years previous, or 1615 B. C. (Deuteronomy 8:2. This date is particularly noticed in the Great Pyramid.)

God's covenant with Abraham 430 years previous. (Exodus 12:40-42; Gal. 3:17) 2045 B. C.

(Abraham was 75 years old when he entered Canaan, and this covenant was made with him the same year. (Gen. 12:4, 7; Acts 7:4) Date of Abraham's birth 75 years previous, or 2120 B. C.—20 years after the Great Pyramid was built.)

Abraham entered Canaan the year when his father died at Haran, or . . . . 2045 B. C.

The flood was 427 years previous to the death of Terah, Abraham's father, as per record in Genesis 11:10-32, or . . . . 2472 B. C.

From the flood back to creation of Adam was 1,656 years, or . . . . 4128 B. C. (Genesis 5:1-29; 7:6; 8:13)

From the creation of Adam 4128 B. C. to the first year of Cyrus 536 B. C. inclusive is 3,592 years. Otherwise stated, the first year of Cyrus was 3592 anno mundi. 3592 plus 536 B. C. plus 1924 A. D. equal 6,052. If Adam had behaved himself becomingly, he would still be alive, a hale and hearty young man of 6,052 years, with prospects of ages to come, perfect in every way, apparently no older than thirty years of age.

Our accepted Gregorian calendar is admittedly in error by fifteen months. Jesus was born about October 1st, B. C. 2, or one and one-quarter years prior to our calendar date. January, 1925, should be the fourth month of 1926, to be technically correct. All the ancients began the year in the fall, and the Jews still celebrate their New Year about October 1st.

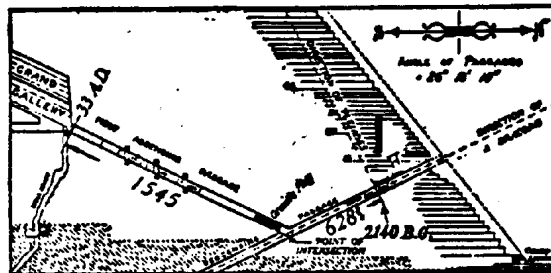
Mr. Menzies was nearly correct in estimating that the mouth of the "well" indicated the death of Jesus. More particularly, it represented the resurrection of Jesus. Though both the death and the resurrection of Jesus occurred in the same year, we find that the Great Pyramid uses sometimes the "well" and sometimes the north wall to indicate the year 33 A. D. As Christ died in the spring of the year, the actual time is 32¼ A. D. years. The addition of fifteen months makes Jesus 33½ years of age at the time of His death.

### Pyramid Built in 2140 B. C.

AS BEFORE stated, it had been astronomically calculated that the Pyramid's location together with the incline of the Descending Passage, indicates

the year 2140 B. C. as the date of erection of the Pyramid. The Pyramid itself corroborates that date. Note the accompanying drawing.

Considering the vertical line of the north wall of the Grand Gallery as representing the death of Christ in 32.25 A. D., we measure back, down the First Ascending Passage, to the point where its floor would intersect



the floor of the Descending Passage. The distance is 1,545 British inches, or 1,543.50 Pyramid inches. From this deduct the 32.25 as A. D. years, and we have 1,511.25 as B. C. years. The point of intersection of the two floors represents 1511.25 B. C. Measuring up the Descending Passage we note two finely drawn lines, one on each of the side walls, exactly opposite each other, and at right angles with the floor. This distance is 628.75 British inches, or 628.25 Pyramid inches. Adding the 1,511.25 and the 628.25, we have 2,139.50 Pyramid inches as the distance from the point marking the birth of Jesus to these two lines. Stated in years it means the middle of 2140 B. C. It is interesting to note that at midnight of the autumnal equinox of the year 2140 B. C. these two lines were pointing directly towards the Pleiades, considered by some to be the center of the universe and the throne of God, while at the same time the Dragon Star, symbol of Satan, would be looking directly down the Descending Passage. Thus in two ways did the builder definitely give the date of the erection of the Pyramid.

### The Jews left Egypt in 1615 B. C.

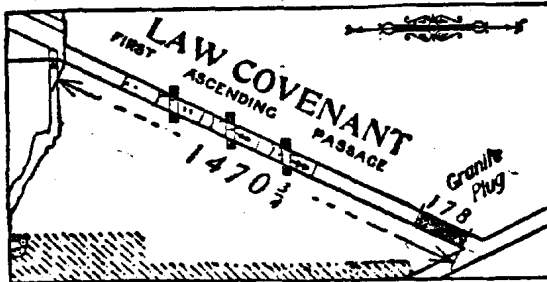
THE First Ascending Passage relates almost exclusively to the Jews, and God's dealings with them as a nation, not as individuals. We may therefore call it the "Jewish Age", or period of the Law Covenant. The Grand Gallery deals almost exclusively with the Church, and may well be called the "Gospel Age". Both of these ages have definite beginnings and endings.

The "granite plug" at the lower end of the "Jewish Age" denotes the impossibility of the Jew to keep the Law, but is of such a length as to indicate, in connection with the Passageway, the exact number of years that God dealt with that nation, under the Law.

The accompanying drawing will assist to make it plain. The distance from the north wall of the Grand Gallery to the lower end of the granite plug is 1,470.75



British inches. The plug is 178 inches in length. If we consider the plug as though it were a draw in a telescope, and pulled out full length, so that its upper end were where the lower end now is, the total length is 1,648.75 British inches, or 1,647.25 Pyramid inches. Deduct from this the 32.25 A. D.; and we have 1615 B. C. This date corresponds exactly with the Bible



statements as shown in the foregoing Bible Chronology. This was the year when Moses led the children of Israel from Egypt and organized them into a nation. At Mount Sinai God made a covenant with them "by the hand of Moses". (Leviticus 26: 45, 46) God also said to them through Moses: "Thou art an holy people unto Jehovah thy God, and Jehovah has chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth."—Deuteronomy 14: 2.

The Jewish nation was cast off from God's favor just before the crucifixion of Christ in the spring of A. D. 33. (Matthew 23: 38, 39) Having lost God's favor, that nation soon went to pieces. Says Eusebius' "Ecclesiastical History":

"It may be proper to mention also what things occurred that showed the benignity of that all-gracious Providence that had deferred their destruction for forty years after their crimes against Christ."

Says Cornil's "History of the People of Israel":

"On the 15th of Nisan, i. e., of April, in the year 73 A. D., the first day of the Easter festival, the same day on which, according to tradition, the God of Israel had led His people out of Egyptian bondage into freedom, the last bulwark of Israel's liberty had fallen, and Israel was delivered into bondage."

Many details of Jewish history are connected with the First Ascending Passage, but we have not space here to take them up.

We have noticed that the point of intersection of the two floors indicates the year 1511.25 B. C. Let us now measure south, down the Descending Passage from that point. At 3,037.50 inches we reach a "turn in the road", which indicates some great change in the affairs of mankind. At that point the passage takes a sharp turn to a level plane. The floor of this Horizontal Passage does not come out to meet the inclined floor exactly, as the latter is cut 2.75 inches below the plane of the hori-

zontal. The point of intersection would, therefore, be up 2.75 inches from the lowest end of the passage. Subtracting 2.75 inches, to the point of intersection, we have (3,037.50 less 2.75) 3,034.75 British inches, or 3,031.75 Pyramid inches. 3,031.75 years, less 1,511.25 as B. C. leave 1,520.50 as A. D. It is interesting to recall that it was in May, 1521 A. D., really 1520 plus, that Martin Luther appeared before the Diet at Worms, and that during the same year the official bull was issued, declaring Luther an outlaw, from which resulted the split of Christendom into two camps, the Catholic and the Protestant. Here, one hundred feet below the surface of the foundation rock, hidden for over 3,600 years, written in solid stone, was information which foretold the great schism which would come to Christendom, and the very year that it should start. How did Shem know what would occur in 1521 A. D.?

The past fifty years are often referred to as "an age of miracles". Within that time more enlightenment has come to the nations along all scientific lines, more mechanical improvements have been brought forth than in all the previous history of man put together. Never before have there been such general schooling privileges for the common man, to the end that he is able to secure and enjoy the comforts and even the luxuries of life more than ever before, almost all of which have come within the last fifty years. Why is this?

Mother has been called upon to attend to a sick friend; and only little Johnnie and Mary, ten and eight respectively, can be left to attend to the home while Mother is away. Pleased to be put upon their honor, they work zealously; but it is not long until the home sadly showed the lack of a mother's hand. How they did wish Mother would hurry and come home! One day, while they were at school, she returned, and soon straightened up the home to its old-time cheerfulness and tidiness. Then she stepped into a neighbor's house for a few moments. Meantime the children came from school, not knowing that Mother had come. Johnnie opened the door, gave one look of glad surprise, and shouted: "Mother's got home!" How did he know? He neither saw her nor heard her. One look at that kitchen was enough evidence. Mother's "touch" was everywhere about. Although she had come "like a thief", unperceived, the evidences of her presence were plentiful.

### Christ Returned in 1874 A. D.

THE Scriptures indicate that Christ was to return in 1874, "as a thief." Since that time the world has been going on in many respects as before; yet remarkable changes have come about. Organizations of men have been bringing in better labor and health conditions, increased educational facilities, mechanical inventions by the thousands, better laws, etc. Mankind has been too busy adjusting itself to the ever-increasing changes to search into the causes of these great changes. Christ's disciples asked Him:

"What shall be the sign of thy presence [mistranslated 'coming' in Common Version—see marginal reading in the Revised Version, Matthew 24: 3]?" He told them: World wars, pestilences, famines, earthquakes, distress and perplexity of nations, and general fear among the people as to what was coming upon the world. The great governments of the world, the Big Man of Daniel 2: 44, 45, would be going all to pieces; and it would seem like a 'day of destruction'.—Isaiah 13: 4-13.

Notice the same prophecy in the Great Pyramid, even to the date. (See diagram, page 212.)

From the upper point of intersection of the extreme end of the Descending Passage is 3,037.50 inches. The floor distance along the Horizontal Passage to the Pit is 850.75 inches, total 3,388.25 British inches, or 3,384.75 Pyramid inches. This, less the 1511.25 as B. C. date, leaves 1,873.50, or the middle of 1874 A. D. How much easier to walk in a large place like the Pit, as compared with the previous narrow passageway! This was just about the time of the beginning of the "age of miracles," which has brought such great changes in the affairs of the whole world. Let any one fifty years of age compare the conditions of childhood days with the present. In other words, all these great changes are evidences of the Lord's "touch" upon world affairs, the answer to the question, What will be the sign of thy presence? This is specially pictured by the regularly-cut side walls and ceiling of the "bottomless pit".

The Pit represents a great change in the world's affairs in several ways. Whatever one may be inclined to think of the Great Pyramid's testimony, he must admit the physical facts of the past fifty years.

In this connection the following news item, under date of October 17, 1924, will be to the point:

"If scientists keep juggling volts, amperes, ohms and watts around much longer no one will have any work to do except push an electric button or two. No longer is it necessary to pity the tired business man with the high tension beard. Zippe—7200 of 'em a minute—and the electrical razor shoots a wriggling blade over your face faster than Houdini can get out of a straight-jacket, and equally as mysterious; and one's bristles, sideburns or what not, disappear. This is only one of the thousands of electrical exhibits now on at the Grand Central Palace commemorating the forty-fifth anniversary of Thomas A. Edison's invention of the incandescent lamp."

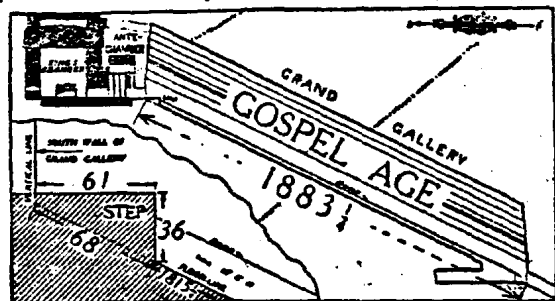
### 1914 and 1789 Foretold

THE extreme south end of the Grand Gallery and the north wall of the "bottomless pit" evidently signify some great events. If a vertical line were dropped from the south end of the Grand Gallery the lower end would just touch the extreme end of the floor of the small horizontal passage as it enters the Pit.

Suppose this vertical line were extended down, and also that the Descending Passage had continued in a

straight line, where would they meet? The Descending Passage would be 391.25 inches longer. This added to the 3,037.50 already noticed would give a total of 3,428.75 British inches, or 3,425.25 Pyramid inches. Subtracting the 1511.25 as B. C. we have 1914, the year the world plunged into the World War, well symbolized by the "bottomless pit". See diagrams, Pages 212-214.

This vertical line very properly represents the year 1914. Now if we measure from the north wall of the Pit, back along the roof (for that is smoother than the floor and apparently was intended for measurement) of the small Horizontal Passage to the north wall of the little recess we find the distance to be 125 plus Pyramid inches. 1914 less 125 leave 1789, the year the French Revolution, symbolized by the recess, started. Can we say that this is merely accidental?



Let us now return to the upper portion of the Pyramid. We show a drawing of the Grand Gallery and the "step" at the upper end. See drawings, pages 216, 220.

We start at the vertical line of the north end of the Grand Gallery; for the Gospel Age did not begin until the death and resurrection of our Lord, just at Pentecost, 32.25 A. D. The length of the Grand Gallery to the vertical line of the south wall, right through the "step" is 1,883.25 British, or 1,881.25 Pyramid inches. This plus the 32.25 gives us 1913.50, or middle of 1914 A. D. We remember that it was in August, 1914, that the World War broke out. This is the top of the vertical line dropped to the floor entrance into the Pit below. The abrupt ending of the Grand Gallery indicates some sudden change in the experiences of the Church, as well as of the world. Let the interested compare this with Revelation 3: 14-18.

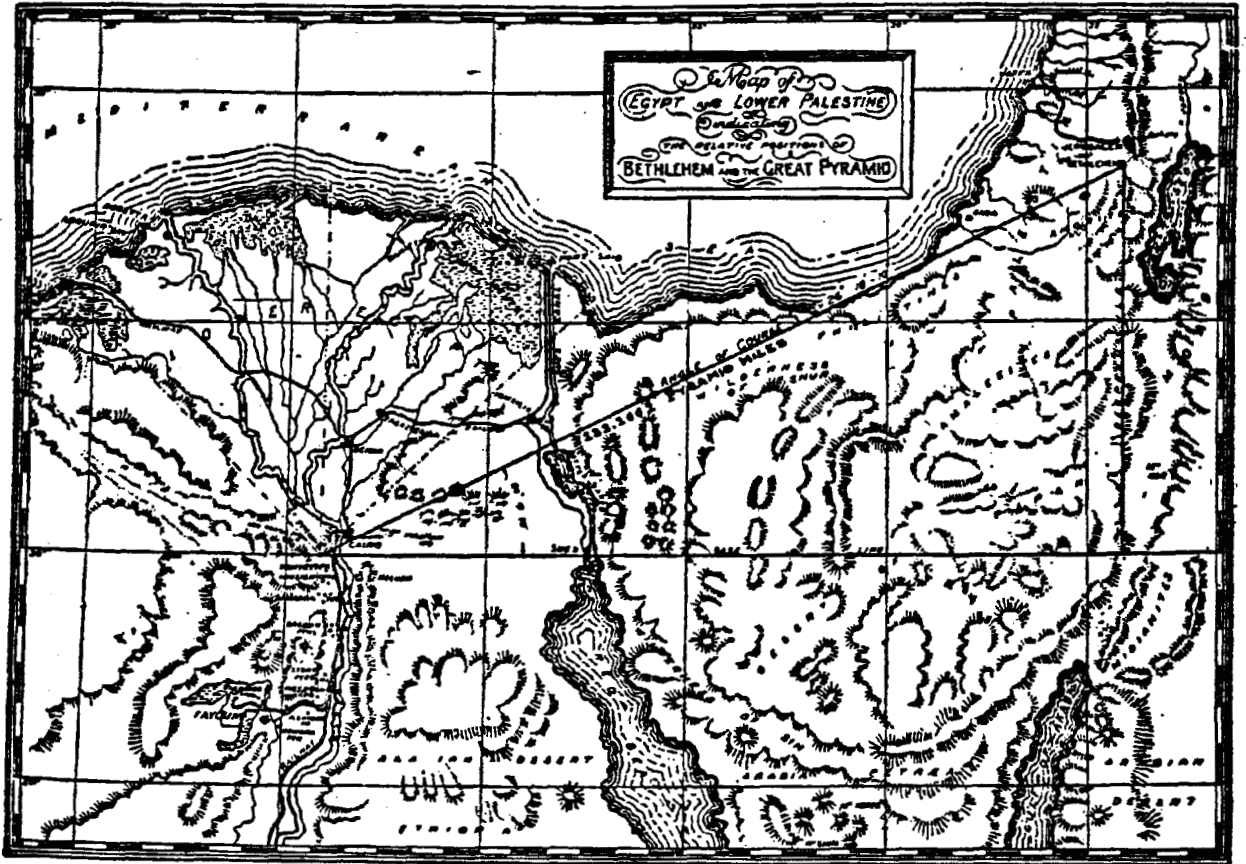
### Last Jewish Jubilee Due in 1925 A. D.

TO CATCH the Bible significance attached to the year 1925 A. D., we need for a moment to consider the evidence given in the Law to the Jews regarding the Year of Jubilee. In the 25th chapter of Leviticus will be found the Law in full, which the Jews were to observe carefully. These laws were all types of better things to come. (1 Corinthians 10: 11) The antitype, therefore, would be on a much larger scale than was the type, and should begin as soon as the type ceased. Briefly stated, the law was: As soon as the Jews entered the land of Canaan they were to begin to count; and

every seventh year was to be a rest year, but every fiftieth year was to be a Jubilee year. During the Jubilee year every Jewish slave was to be set free, and every piece of land returned to the original owner, or heir thereof. Every fifty-first year the whole nation was to start out free and equal, a type of the "restitution of all things", mentioned by St. Peter.—Acts 3:21.

The reason why the Jews were sent to Babylon and their land made desolate for 70 years was "because it did not rest in your sabbaths, when ye dwelt upon it" (Leviticus 26:35); in other words, because they did

Following that, we should expect that the year 1926 would be, chronologically, the beginning of the antitype, the beginning of the great Jubilee for all the world, during which every son of Adam, who will, may become a free man, and return to his father's estate, to the inheritance of the earth, and to perfection of mind and body. Instead of being a period of one year the antitype will be a period of 1,000 years, during which Christ the Lord shall be King over all the earth. (Zechariah 14:9) If this is indicated in the Pyramid, we should expect to find it in connection with His resurrection,



not properly observe the law in regard to the Jubilee. God had outlined a definite number of the types until the antitype should come, and that number was seventy. (2 Chronicles 36:21, Jeremiah 25:11, 12; 29:10; Daniel 9:2) Each Jubilee cycle was fifty years. Seventy times fifty equals 3,500; 3,500 years from the time the Jews entered Canaan would reach to the antitype. The children of Israel crossed the Jordan in the spring of 1575 B. C., and were to begin to count from that date. Subtracting 1,575 years from 3,500 would leave 1,925 for A. D. The year 1925, therefore, would have been the fiftieth or Jubilee year of the seventieth cycle, and the last typical year.

ascension and return to establish His kingdom. It would also be after His special work with the Church, typified by the sudden closing of the Grand Gallery at the south end.

The north end of the Grand Gallery represents the death of Christ and the end of the Law Covenant. (Colossians 2:14, 15) This occurred in the year 32.25 A. D. The "well" represents the resurrection of Christ, which occurred three days after His crucifixion, also in the year 32.25 A. D. The restitution blessings are closely connected with the resurrection of Christ; and therefore the date 32.25 A. D., as indicated by the location of the "well", is a logical point for a time measurement.

All measurements of the passages are along the center of the floor unless otherwise stated. The "well" ends at the inner edge of the stone bench or "ramp" and is therefore 21 inches from the center of the Grand Gallery floor. The mouth of the "well" is rough and uneven and some 28 inches wide, so the center of the opening would be the logical point at which to begin a measurement. This center is 39.75 inches up from the vertical line of the north wall. As the full length of the Grand Gallery floor to the step is 1,815.25 inches this would leave 1,775.50 to be counted. We therefore begin with the center of the "well" opening as 32.25 A. D. To this we add the 21 inches to the center of the floor; then the 1,775.50 up to the "step" or riser at the upper end of the inclined floor; then add 36 inches, the distance up the "step"; then horizontally along the top of the "step" to the point under the lower end of the south wall, 61 inches. We thus have a total of (32.25 plus 21 plus 1,775.50 plus 36 plus 61) 1925.75 British inches or 1923.75 Pyramid inches, indicating the middle of 1924.

If the Jews had remained in Palestine from the giving of their law until now endeavoring to keep their laws faithfully, the year 1925 (beginning with the fall of 1924) would have been their last typical Jubilee. There would have been considerable commotion as they rearranged their social and business affairs to comply with the law of liberty and the return to parental estates.

If the members of the Lord's Church are the anti-typical Israelites, it would seem logical to expect that this same year, 1925, would bring some stirring experiences to it, as no doubt the Lord would be taking a hand in their affairs. This we believe is under way at the present time. To those who have given the sub-

ject critical study there is good evidence that July-August 1924 was a marked date for the Church, and that it there entered upon a year of critical experience. Of this, possibly more anon.

Thus we see that the Grand Gallery reaches up to the beginning of the last chronologically typical year, 1925, beginning with the fall of 1924; and that this typical year will merge into the Grand World Jubilee, beginning in the fall of 1925. We believe that the Lord will in some way mark the year 1925 as clearly as He marked the year 1914. Just how, we may not be certain, but it will not be long until history will make its record.

Let any candid mind examine the physical facts as to the condition of the "church" today, taken as a whole, Catholic and Protestant. Does it not appear to have "struck on the rocks" and to be quivering like a broken vessel before she sinks? Revelation 18: 21-23 is interesting reading in this connection. The Bible and the Great Pyramid run parallel throughout.

To show the minuteness of detail we mention one apparently insignificant incident: The prophet Micah (5:2) mentioned Bethlehem as the birthplace of the Messiah; and this prophecy was called to the attention of Herod when he asked where Christ should be born. (Matthew 2: 4-6) The Great Pyramid had long before designated the exact spot, even before there was a hamlet built there. We epitomize: Start at the exact latitudinal and longitudinal location of the Great Pyramid. Consider the latitudinal line as the base, and draw a diagonal to the northeast, at the same degree as the incline of the interior passages, viz., 26° 18' 10". This diagonal will run directly through the town of Bethlehem. See diagram. Internal measurements give the distance; i. e., 233 miles.

## Radio Fulfilment of Prophecy

**P**ROPHECIES relating to the end of the gospel dispensation, and the ushering in of the restitution times, are now having fulfilment. The increased travel and general diffusion of knowledge are indications of the approaching Messianic reign; the labor-saving devices and conveniences that are now flooding the earth are the foregleams of the equitable distribution of all good things for the common good of all.

God made it necessary for man to get his bread in sweat of his face while he is a dying creature. As the "times of restitution" are to restore man to perfection and to bring the dead forth from the grave with the same object in view, and as these times are near, the conveniences are for the purpose of taking away the necessity for laborious efforts in human existence, and to make life pleasurable and worth while.

As the invention of the incandescent lamp was symbolic of increased light in the mind, so the radio is symbolic of spiritual blessings. It is doubtless referred

to in Job 38: 34, 35; Isaiah 60: 8; Luke 12: 3. At least one radio station is wholly dedicated to the uplift of humanity and teaching the people the plan and purpose of God; and that station is WATCHTOWER WBBR, operated by the International Bible Students Association on a wave length of 273 meters. Their weekly programs are as follows:

Sunday from 9: 10 to 10: 30 P. M. Bible Lecture and music.

Monday, from 8: 00 to 9: 00 P. M., World News Digest and music.

Wednesday from 8: 00 to 9: 00 P. M., Miscellaneous lectures and music.

Thursday, from 9: 10 to 10: 30 P. M., Sunday School Lessons and music.

Saturday, 8: 00 to 9: 00 P. M., Bible Questions and Answers and music.

(Eastern Standard Time)

occasion was "School and Citizenship." All three speakers were given a handsome round of applause. I was now in my 18th year of life.

My parents allowed me to go on with my educational career, so I entered the University of Cincinnati, taking the liberal arts course. I had now decided that I was going to become a Presbyterian preacher.

To the continued study of Latin, I now added the study of Greek. What a blessing it was to study Bible Greek under Professor Arthur Kinsella! Under Dr. Joseph Harry, an author of some Greek works, I also studied the classical Greek. I knew that if I wanted to become a Presbyterian clergyman, I had to have a command of Bible Greek. So I furiously applied myself and got passing grades.

In addition to studying Greek and Latin at school, I got interested in learning Spanish, which I found to be quite similar to Latin. Little did I realize at the time how much I would be able to use Spanish in my Christian ministry.

A high point in my academic life was when Dr. Lyon, the university's president, announced to an assembly of students in the auditorium that I had been chosen to go to Ohio State University to take competitive examinations with others to win the prize of the Cecil Rhodes Scholarship, qualifying me for admission to Oxford University in England. One of the contestants outranked me with regard to field athletics, but because of my comparable grades, they wanted to send me, along with him, to Oxford University. I appreciated that

I had measured up to the requirements for gaining the scholarship, and, normally, this would have been very gratifying.

### "This Is the Truth!"

We recall that on one occasion Jesus Christ said to his disciples: "You will know the truth, and the truth will set you free." (John 8:32) The year previous, 1913, my brother Albert got "the truth" in Chicago. How did Albert get "the truth"?

One Saturday night in the spring of 1913, Albert had gone to bed early in the dormitory of the YMCA, where he was living while working in Chicago. Later, his roommate burst into the room to explain a difficulty. He was invited that night to the home of a Mr. and Mrs. Hindman, and their daughter Nora was to have a girlfriend there at the house. Two girls would be too much for Albert's roommate to handle by himself. With alacrity, Albert

rose to the occasion. During the course of the evening, Albert's roommate was getting along quite famously with the two young ladies. But Mr. and Mrs. Hindman concentrated on Albert, introducing to him the teachings of the Watch Tower Bible and Tract Society.

Albert then sent me a booklet entitled *Where Are the Dead?* written by a Scottish doctor, John Edgar, a member of the Glasgow Congregation of the International Bible Students. At first, I laid the booklet aside. Then one evening, having a little time on my hands before going to choir practice, I began to read it. So inter-



*In lower center with fellow Bethel workers 1920*

esting did I find it that I could not lay it down. I kept on reading it as I walked about a mile to the Presbyterian church. Since the church door was still locked, I sat on the cold stone steps and kept on reading. The organist came along and, noting how absorbed I was in what I was reading, said: "That must be something interesting." I replied: "It sure is!"

Since I so enjoyed the new truths I was learning, the thought occurred to me to ask the preacher, Dr. Watson, what he thought of this booklet. So that very evening, I handed him the booklet and asked: "Dr. Watson, what do you know about this?"

He took the booklet, opened it up, and then sneered: "Oh, that must be some of that Russell stuff. What does he know about eschatology?" I was really taken aback by his contemptuous attitude. As I took the booklet back and turned away, I thought to myself: "I don't care what he thinks about it. This is the TRUTH!"

Before long, on one of his visits back home, Albert brought me the first three volumes of *Studies in the Scriptures*, written by Charles Taze Russell. Albert also got me acquainted with the local congregation of Bible Students, which happened to meet right next door to the Presbyterian church. I was delighted with what I was learning and soon decided that the time had come for me to sever my connection with the Presbyterian Church.

So later, when Albert again was visiting us, we went to one of Dr. Watson's Sunday night lectures. Afterward, Albert

and I walked down to where he was shaking hands with the departing parishioners. I said to him: "Dr. Watson, I'm leaving the church."

He said: "I knew it! I knew it! Just as soon as I saw you reading that Russell stuff. That man, Russell, I wouldn't allow him to step inside my door!" He then added: "Fred, don't you think we had better step up to my vestry and have prayer together?" I told him: "No, Dr. Watson, I've made up my mind."

With that, Albert and I walked out of the church. What a glorious feeling it was to be free from bondage to a religious system that was teaching falsehoods! How good it was to be taken into the congregation of the International Bible Students, who were so loyal to God's Word! On April 5, 1914, in Chicago, Illinois, I symbolized my consecration—as we used to call dedication—by water baptism.

I have never regretted that, shortly before the announcements by the educational authorities regarding the outcome of the examinations for the Cecil Rhodes Scholarship, I wrote a letter to the authorities and advised them that I had lost interest in the Oxford University scholarship and that they should drop me from the list of contestants. This I did even though my professor in Greek at the university, Dr. Joseph Harry, informed me that I had been chosen to receive it.

Two months later, or on June 28, 1914, the murder of Archduke Ferdinand of Austria-Hungary and his wife took place at Sarajevo in Bosnia. On that very



With N. H. Knorr  
1961



On October 31, 1916, 64-year-old Charles Taze Russell died on a train at Pampa, Texas; many newspapers reported on the funeral



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Funeral Services for  
 'Pastor' Russell Sunday  
 Religious services for "Pastor" Rus-  
 watch Tower Bible

'PASTOR' C. T. RUSSELL  
 DIES; BURIAL HER  
 Religious Leader Expires  
 Train in T

After funeral services at The Temple in New York and at Carnegie Hall in Pittsburgh, Brother Russell was buried at Allegheny, in the Bethel family plot, according to his request. A brief biography of Russell along with his will and testament was published in *The Watch Tower* of December 1, 1916, as well as in subsequent editions of the first volume of *Studies in the Scriptures*.

What would happen now? It was difficult for the Bible Students to imagine someone else in Brother Russell's place. Would their understanding of the Scriptures continue to be progressive, or would it stop where it was? Would they become a sect centered around him? Russell himself had made it quite clear that he expected the work to go on. So following his death, some obvious questions soon arose: Who will supervise the contents of *The Watch Tower* and other publications? Who should succeed Russell as president?

### A Change in Administration

In his will Brother Russell outlined an arrangement for an Editorial Committee of five to determine the contents of *The Watch Tower*.<sup>\*</sup> In ad-

<sup>\*</sup> The five members of the Editorial Committee as named in Russell's will were William E. Page, William E. Van Amburgh, Henry Clay Rockwell, E. W. Brenneisen, and F. H. Robison. In addition, to fill any vacancies, others were named—A. E. Burgess, Robert Hirsh, Isaac Hoskins, G. H. Fisher, J. F. Rutherford, and John Edgar. Page and Brenneisen, however, promptly resigned—Page because he could not take up residence in Brooklyn, and Brenneisen (later the spelling was changed to Brenisen) because he had to take up secular work to support his family. Rutherford and Hirsh, whose names were listed in the December 1, 1916, *Watch Tower*, replaced them as members of the Editorial Committee.

**C. T. RUSSELL**  
OF ALLEGHENY, PENN.

Famous Author, Editor, Pastor

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at 2:00  
Services at  
3:00 P.M.



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WILL DELIVER HIS LECTURE

A SURE CURE FOR INFIDELITY

**TO HELL AND BACK**

WHO ARE THERE?

HOPE FOR RETURN OF MANY

— IN —

Mechanics Hall, Worcester  
Sunday, Nov. 18, 1906

It is doubtful if the 19th Century has produced a more capable and bolder exponent of the Bible than Pastor Russell. His systematic examination of the Bible, published under his name in a readable and interesting introduction of the Scriptures, cannot fail to be enlightening to both deists and Christians. His first volume Bible commentary, "The Divine Plan of the Ages," has reached the phenomenal sales of 1,000,000 copies, and is being sold at the rate of 100,000 per day at the present time. How long will this volume BEVERLY, CAROLINA, FOREVER.

*Russell traveled to cities both large and small to tell the truth about hell*

hose on hell and put out the fire."

To give even more widespread publicity to the truth about the condition of the dead, Brother Russell served an extensive series of one-day conventions, from 1905 through 1907, at which he featured the public discourse "To Hell and Back! Who Are There? Hope for Return of Many." The title was intriguing, and it attracted much attention. Audiences packed out assembly halls in cities both large and small in the United States and Canada to hear the talk.

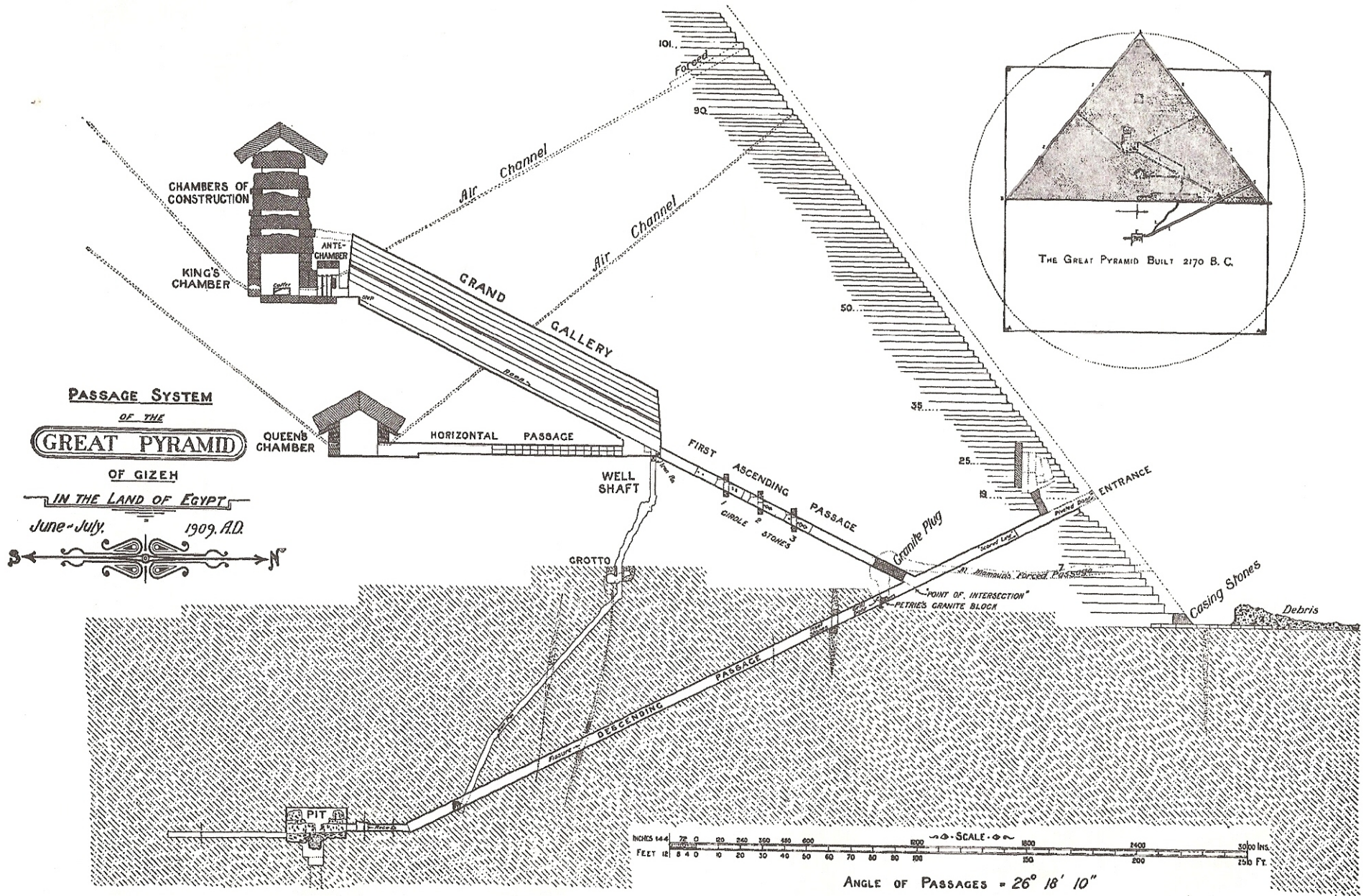
Among those who were deeply moved by what the Bible says about the condition of the dead was a university student in Cincinnati, Ohio, who was preparing to become a Presbyterian minister. In 1913 he received from his fleshly brother the booklet *Where Are the Dead?*, written by John Edgar, a Bible Student who was also a medical doctor in Scotland. The student who received that booklet was Frederick Franz. After reading it carefully, he firmly declared: "This is the truth." Without hesitation, he changed his goals in life and got into the full-time ministry as a colporteur evangelizer. In 1920 he became a member of the Watch Tower Society's headquarters staff. Many years later he became a member of the Governing

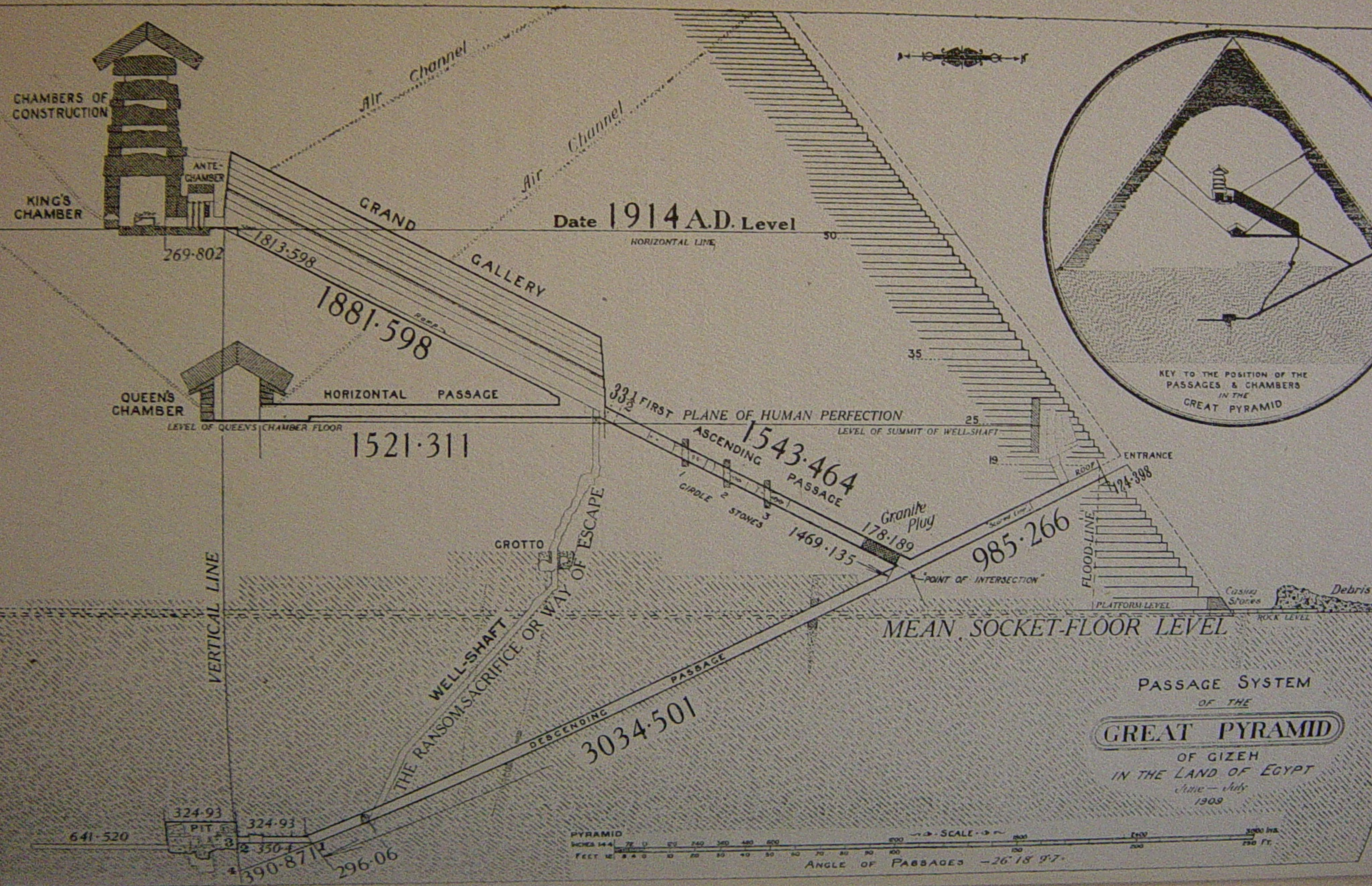
Jehovah's Witnesses—Proclaimers of God's Kingdom

is just, that he is wise, that he is loving, that he is powerful. All Christian people will acknowledge these attributes of the divine character. If this is so, can we find any sense of the word in which we could conceive of God as just and yet punishing a creature of His own hand to all eternity, no matter what the sin was? I am not an apologist for sin; I do not live in sin myself, and I never preach sin. . . . But I tell you that all these people around here that our brother [Dr. Eaton] says are making the air blue with their blasphemies of God and the holy name of Jesus Christ are all people who have been taught this doctrine of eternal torment. And all the murderers, thieves and evil doers in the penitentiaries, were all taught this doctrine. . . . These are bad doctrines; they have been injuring the world this long time; they are not a part of the Lord's teaching at all, and our dear brother has not gotten the smoke of the dark ages rubbed out of his eyes yet."

It is reported that after the debate a clergyman who was in attendance approached Russell and said: "I am glad to see you turn the







MEMOIRS  
OF  
DR. JOHN EDGAR

BY  
HIS SISTER MINNA

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## CHERISHED PROMISES

(Isa. 58 : 11 ; 51 : 3 ; 27 : 3. Hosea 14 : 5)

Though sterile as a desert  
My heritage hath lain,  
A silent desolation  
Of marshland, hill, and plain ;  
Now mine, through faith surrendered,  
Submitted to my care,  
Transformed, shall bloom an Eden,  
With flowers and fruitage rare.

Lest any hurt my vineyard,  
I'll keep it night and day,  
Lest summer heat and sunshine  
Should wither and decay.  
I'll water it and tend it  
Each moment of each hour,  
By evening mist and dew-cloud,  
And rain's refreshing shower.

\* \* \*

These promises, dear Father,  
Lie cherished in my heart,  
I, panting, crave the wat'ring  
Thou only canst impart.  
Come, make my soul Thy garden,  
Spread flowers of grace around,  
Let lily of the valley  
And Sharon's rose abound.

Convert my barren waste-land  
To pleasant fruitful field,  
And cause my rocky upland  
Its verdant praise to yield.  
Change dreary swamp to fountains  
All rippling with delight,  
Proclaiming loud Thy mercy,  
Exulting in Thy might.

Rank weeds of self uprooted  
Abhorred and flung aside,  
Each sprout of pride detected,  
Though secretly it hide.  
Vain Nature's thorns and briers  
To ashes burn away,  
Let naught retard the increase  
Of love's productive sway.

\* \* \*

All Thine the Garden's flowers,  
All Thine the Vineyard's fruit,  
Beloved, Thou hast planted  
And watered seed and root.  
Possess and keep me, Father,  
Extend Thy quick'ning power—  
Till all my being praise Thee  
Each moment of each hour.

MINNA EDGAR.



## PREFACE.

**P**RECIOSUS in the sight of the Lord is the death of His saints." This beautiful text was greatly impressed upon my mind when my beloved brother, John, entered into his rest. His had been a busy and useful life, wholly devoted in late years to the service of God. For the Lord's sake he had counted not his life dear unto him; and now he had triumphantly finished his course.

I felt assured that the heavenly Father would use His faithful servant's dying testimony; and the thought was suggested that a brief Memoir might prove, in the Lord's hands, a means to this end. I besought the Lord in earnest prayer that I might know His will in this matter; and "watching unto prayer" He in various ways graciously indicated His approval.

At that time I contemplated issuing duplicated typewritten notes; but it soon became evident from the numerous interested enquiries I constantly received, that only by the printed page could I hope to supply the demand for these Memoirs.

Many dear friends had written expressing deep sympathy in our loss, and, in a general letter of acknowledgment, I hastened to convey to them our brother's parting exhortation. Pastor Russell kindly published this letter in the "Watch Tower" of 15th July, 1910, and the Lord thus enabled many thousands of like precious faith to receive the benefit of John's last testimony. Communications from far and near soon came, telling of great blessings received through the message.

A little later Dr. Jones, of Chicago, requested my brother Morton to send "something more concerning the doctor.



on the lines of the 'family letter,'" that it might be inserted in the forthcoming U.S.A. Convention Report. He responded by forwarding some brief notes which I had compiled, and these duly appeared in the Report.

I have since heard of many who, through reading my brother's dying testimony, have been quickened to greater earnestness in service, and to more fervent love and zeal. It gives me special joy and cause for thanksgiving to learn that the faith of some fellow-pilgrims, while on their death-beds, was fanned to a "pure and steady ray" through the knowledge of John's experience, and that the dark valley of death was illuminated with the joyful assurance that the blessed Saviour, who "helped dear Brother Edgar" to rejoice even amidst his sufferings, would also strengthen them to witness a good confession to the mighty power of God to keep His own.

In sending forth these Memoirs I am, therefore, encouraged to hope that they will be used and blessed of the Lord. They have been written in much weakness and with many tears; yet the labour of love, undertaken and completed in entire dependence upon God, has been very sweet.

MINNA EDGAR

NOTICE OF THE  
DEATH OF DR. JOHN EDGAR.

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*From "Glasgow Herald," Friday, 10th June, 1910.*

We regret to announce the death of Dr. John Edgar, of Clairmont Gardens, Glasgow, which took place yesterday evening in a nursing home. Dr. Edgar became suddenly ill toward the end of last week, and on Monday it was found necessary to perform an operation which unfortunately proved unavailing. Dr. Edgar, who was a son of the late Mr. John Edgar of Mansewood, Pollokshaws, was well known in professional circles as an outstanding specialist in the departments of obstetrics and gynaecology. He was born in Glasgow 48 years ago, and was educated in the University of Glasgow in arts, science, and medicine, taking degrees in all three faculties. After qualifying in medicine, he took special post-graduate courses abroad, and on his return to Glasgow at once commenced special studies in the hospitals in the departments in which he has since distinguished himself. In 1896 he was appointed one of the surgeons to the Royal Samaritan Hospital for Women, a position which, till the time of his death, he occupied with much acceptance. He was also, on the retirement of Dr. W. L. Reid from Anderson's College Medical School, appointed to succeed him as a teacher of midwifery and gynaecology, where his teaching was highly

appreciated by the students. Dr. Edgar took much interest in the work of the Glasgow medical societies, at which he was a frequent attender, and in two of which he reached the position of vice-president. He was author of many important contributions to the proceedings of these societies and to the medical periodicals. For many years he has had a large consulting practice in Glasgow and neighbourhood. He was a great favourite with his professional brethren, who regarded him as a man of considerable talent, and his untimely death, at an early age, is a matter for very deep regret.

In recent years Dr. Edgar had gained considerable popularity as a speaker on religious subjects, having travelled in connection with this work over nearly all the populous centres in Great Britain and many parts of the Continent. His lecture, "Where are the Dead?" has reached a circulation of 40,000. Last year, accompanied by his brother Morton, he visited Palestine, delivering lectures in Jerusalem. They also visited the Great Pyramid in Egypt, spending some time in exploring and measuring its internal passages. A volume is at present in the press detailing their scientific symbolism, and pointing out many significant parallels in Scripture chronology and time prophecy.

## I.

## How he came into the Light.

**M**Y dear brother John came gradually into the light now due to the household of faith, for there were many obstacles in the way. It was difficult for him to find the necessary leisure sufficient to duly consider spiritual things; his professional work and studies fully occupied his time, and were very dear to his heart. Past successes quickened his hopes for still greater achievements, and there was every prospect that his ambitions would be attained. He was highly esteemed, both for his personal qualities and his skill as a surgeon. Enjoying vigorous health, a happy home, and many loving friends, this life held much to satisfy his bright, affectionate disposition.

Although such earthly acquisitions tended to hinder his spiritual advancement, my brother had nevertheless certain Christian advantages. Our parents had trained him to reverence God and the Bible, and also to regard Christ as his personal Saviour. Possessed of a humble spirit, his mind was open to accept of truth, even though unpopular. His standard of authority was the Word of God. Any teaching that appeared reasonable and in harmony therewith, he carefully searched till satisfied of its soundness or otherwise; and whenever a truth became a matter of conviction, his life and conduct were brought into conformity with it regardless of all consequences, immediate or remote, even should these prove to be the loss of every cherished friend and the frustration of his dearest earthly hopes. Thus humbly walking in the light, he continued to be taught of the Lord; for "the meek will He guide in judgment, and the meek will He teach His way"—Psa. xxv. 9.

Brought as he was in the course of his professional work

into close touch with much pain and sorrow, and being of a very sympathetic nature, John keenly felt the need for the world's deliverance. He had himself experienced deep grief in our losing by death, after protracted suffering, four members of our family, in the short space of two and a half years. The ploughshare of sorrow had thus done its part in helping to prepare his heart to receive gladly the seed of the Word—the "good tidings of great joy which shall be to all people"—Luke ii. 10.

Our father, whom we all dearly loved, and our sister Eva, in addition to myself, were the first to read and appreciate "The Divine Plan of the Ages," by Charles T. Russell.

This book was drawn to our attention at the right time by a friend, Miss Ferrie. We were greatly depressed by the sufferings and death of our dear ones, though assured that they had died trusting in Jesus. Despite the teaching of the Church, as expressed in the Shorter Catechism, that "the souls of believers are at their death made perfect in holiness and do immediately pass into glory," much mystery beclouded our minds and augmented our sorrow.

These bereavements were used by God to impress upon us how terrible an enemy is death, and led us to see that the question "Where are the Dead?" is not satisfactorily answered by the creeds of Christendom. Brought up in the Presbyterian faith, we held as truth the commonly accepted doctrines of eternal torment, the immortality of the soul, free grace, and the Calvinistic view of election, etc. Greatly did these doctrines trouble me, especially during the last nine months of our brother James's most distressing illness.

James never professed being a Christian, and generally avoided conversation on religious subjects. He would not permit me to pray with him, and would wearily turn away as he noted my sadness at his refusal. He had been what the world calls "a good fellow," an honest, moral-living man; but God alone knows what bitter tears I shed as I

agonised in prayer that he might be saved from the horrible fate which my creed taught awaits all who do not confess Christ. How fervently I urged my simple faith to "claim" my brother's salvation on the strength of the promise in John xvi. 23—"Whatsoever ye shall ask the Father in My name, He will give it you!" I clung to that word "whatsoever," and implored the Almighty to grant me my brother's salvation.

On the day James died, when I realised that he was so soon to pass away, my prayers grew more passionate in my fast-ebbing hope. Had my faith proved too weak to win my brother's soul? Was he to be forever lost because a child of God in her weakness proved unavailing in prayer? I was bewildered and distressed, but still sought to lay hold of the promise of God's own Word, and resolved that once again I would speak to my brother. I did so, asking him most tenderly if he would like me "to say a wee prayer with him"; but, with closed eyes, he murmured, "Oh, no." Overwhelmed with grief, I sought the quiet of my room to pour out in prayer my deep anguish before the Lord.

Later, when in the library, dear father questioned me as to the cause of my bitter weeping. I told him, between my sobs, of the dreadful fears which filled my mind. I think father must surely have been finding consolation in thoughts of the mercy of the Lord, which, as the Scriptures say, "endureth for ever," for he did not appear to be much perturbed on James's account, though he showed concern at my grief. He went to the sick room, and before long returned, saying in his kindly tones, "Well, my dear lassie, you need never distress yourself any more about James. I asked him just now if he was trusting in Jesus, and he answered, 'Oh yes, father.'" Words cannot express my unbounded gratitude to God who had thus so graciously comforted me. Indeed, was it not just like His loving tenderness so to soothe the grief of His ignorant child!

I thought this dying expression of trust was all that was required to deliver my brother from an eternity of woe.

Before long, however, perplexing questions presented themselves to my mind. Had I the right to hope that James was now in Heaven with all those faithful followers of the Lord, who had devoted their lives to His service and suffered, maybe, even martyrdom for His sake? Was my brother's spirit undergoing a purifying process which would ultimately make him a copy of Christ? What of those who have no one to pray for them—would they perish on that account? For these and similar difficulties, Presbyterianism has no solution. Our prayers for more light, however, were answered by the Lord in due time, and in His own way.

As we read "The Divine Plan of the Ages," proving its every statement in the Scriptures, we found our questions and difficulties thoroughly cleared up. Our heavenly Father's love shone out most brilliantly from His own Holy Word. We became convinced that this book was indeed a help to the understanding of the Bible, and we often spoke to the doctor of the marvellous unfolding which we had received through its aid, and we constantly sought to arouse his interest in it. For fully a year, however, there was little response. He and the other members of the family feared that their father and two sisters were becoming fanatical, and they disliked the publicity caused by the "propagandist work" and separation from the United Presbyterian Church. Nevertheless, our brother acknowledged later that our enthusiasm and zeal had influenced him favourably.

Our home was opened freely in the service of the Truth, and it was our joy and privilege to entertain many of the Lord's children and messengers. John, who was a frequent visitor, was brought into contact with many of these friends, including Brother Hemery and Sister Sarah Ferrie, whom we then, with loving familiarity, began to

know as "Aunt Sarah." These two earnest followers of the Lord were used of Him to help break down any prejudice and indifference which the doctor may have had.

It was in the autumn of 1899 that John began a thorough investigation of the "new beliefs." Shortly after a little convention at which he and his wife were present, they desired us to spend an evening with them, before Brothers Hemery and Houston left the city for their homes; and as they gave us liberty to invite as many as we pleased of the brethren and enquiring friends, their large drawing room was well filled. We had a most delightful time discussing the various points of the Truth and explaining certain difficult questions. I saw that the Lord's blessing was certainly with us, and towards the close I whispered to my brother that, even as in days of old the house which held the Ark of the Covenant received earthly blessings, so now those who entertained the Lord's messengers would surely receive spiritual blessings, and that he and Grace should therefore be expectant.

Shortly after this helpful gathering, John was called to a consultation in the far North of Scotland. As the journey was to be long, he thought it an excellent opportunity to read the book which we had so often earnestly urged him to study—"The Divine Plan of the Ages." That day of travel was the most momentous in his life. His mind had now become receptive to the Truth, and he read on, hour after hour, as one enrapt. The train stopped at the various stations on the route, and the passengers came and went as usual; but so engrossed was he in his reading, he was oblivious of all else. He afterwards said that at one station several rough-speaking youths entered the compartment, and for a time he heard their voices; but very soon his book again absorbed his attention, and by and by he found himself alone, with no recollection as to when or where his fellow-travellers had left. He was amused at his own concentration of thought.



The plan of God opened up to him in all its grandeur and brought conviction of its truth to his mind. It was too glorious in its manifestations of love and wisdom to be of man. It bore unmistakably the impress of the Divine. He realised, as never before, that the best evidence of the truth and inspiration of the Bible comes from within itself. He saw that the golden thread of God's plan of salvation for mankind runs through it from Genesis to Revelation. From that day forward the doctor made rapid progress in grace and knowledge. He manifested keen appreciation of the high calling, and considered it but a small sacrifice to surrender "mere earthly things" for the hope of gaining joint-heirship with Christ. His was a thorough and whole-hearted consecration to the Lord.

One evening, some months after his journey to the North, John, in company with a few others, symbolised his sacrifice and baptism into the death of Christ by water immersion. We had engaged one of the Glasgow public baths, and our little baptismal ceremony, though conducted with great simplicity, was most impressive. We felt as if we were indeed shut in with the Lord so that we might have impressed upon our minds the solemnity of the obligation we had entered upon. The lights from the suspended lamps were reflected in the still water, and shone upon the upturned faces, aglow with the holy resolve to be true to their covenant of sacrifice. The brief exhortation, the prayers, the singing, all came from hearts filled with the realisation of the presence of God.

The water burial spoke of humiliation, suffering, sacrifice, death, but to our dear brother these were "light afflictions" compared to the "eternal weight of glory" revealed to the eyes of his faith. Tears blurred our vision, but they were the outcome of joy, not of sadness. We knew John deeply appreciated the great privilege of being accepted as a probationary member of Christ's Body, and that, though conscious of his own weakness, he rested in

the glad assurance that all his imperfections were covered by the merit of Christ, whose precious blood cleansed him from all sin. His confidence of final victory lay not in himself but in God. Relying by faith on the mighty power of the heavenly Father, he joyfully laid hold of the glorious hope of the high calling of God in Christ.

John became most diligent in the study of the Bible, taking as his text-books the various volumes of "Scripture Studies," which he marked and annotated profusely. As an example of "redeeming the time," he was an inspiration to us all, for every moment he spent in travelling in tram-cars, etc., was occupied in either reading or writing. "This one thing I do" was the motto which he often expressed, and which seemed to dominate his mind. Frequently one heard the remark: "I saw the doctor in the car this morning, busy studying as usual." "The hand of the diligent maketh rich" was exemplified in his case, for the wealth of his knowledge was gained by much perseverance.

Not only did he believe in his heart the truth which he had received, but he gladly confessed it with his mouth. Very soon all who knew him became aware that Dr. Edgar's desires, hopes, and ambitions were no longer centred round his professional career, but were set in Heaven. All with whom he came into contact found him more eager to speak to them of God's glorious plan than of any other subject; and he always carried in a pocket, specially made for the purpose, a Bible and a copy of "The Divine Plan of the Ages" in readiness to give or lend to any who should evince an interest in the Word of God. He preferred to give the volume rather than tracts, because he held that the book led the inquirer into the light of the Truth step by step, and was therefore less likely to awaken prejudice.

Not long after his consecration he offered his largest room for our meetings; and we met there every Sunday

until, at the end of a year, our increasing numbers made it necessary to seek larger premises. A "born teacher," John could make the Truth so simple and clear that even the slowest could understand. He was one of the first elders to be elected by the Church, and he held that office till his death. He was indeed an "elder brother" to every member; his advice and help were often asked and readily obtained by many in their times of difficulty, spiritual or otherwise. His influence and talents, money and home, were freely used in the interests of the brethren everywhere; and in this stewardship he had the loving cooperation of his wife, who early followed his example in consecration. Truly, he did not seek to save his life, but spent it in the service of the Master.

In June, 1903, our beloved father died. John and he had been much alike in mind and disposition, and the bond between them was very close and tender. Each admired as well as loved the other, and constantly sought the other's opinion and counsel. John felt that the earthly father's love enabled him the better to comprehend the great love of God, the heavenly Father. He endeavoured, therefore, to be to his own sons what his father had been to him. As an illustration of this parental care, I remember, when I was standing alone by father's coffin, the door of the room opened softly, and John entered leading his two little boys by the hand. They gazed solemnly up into his face as he spoke to them of their dear grandfather's death, and tried to impress some helpful lessons upon their young minds in the time of sorrow. He told them that Jesus died for all, that there might be a glorious resurrection of the dead. He reminded them of how kind and loving their grandfather had always been to them, and to all around him, and said he wanted them to grow up to be like him. He then spoke of the love of God, and of how much greater that love was than the love any human being could have for them. We all knelt beside the coffin

as he engaged in prayer, worded in simple language so that the little lads could easily follow. Surely that is one of the prayers recorded in Heaven. Later, during the funeral service, his personal grief came over him like a great wave. He hurriedly withdrew from his position among the mourners, who were being addressed by Brother Hemery, and, entering a room and closing the door, he rushed to the farthest corner, leaned his head upon his arms and sobbed bitterly as if his heart would break. He was unaware of his sister Eva's presence; she let him weep undisturbed, fearing to intrude upon such sacred sorrow.

Laying aside all thoughts of self, John filled our father's place as head of the family, and willingly bore the burden of all our affairs. He became guardian to the children of our two deceased sisters, so that, combined with his professional duties, which were heavy, he had now many family concerns to attend to, besides his numerous engagements in the work of the Lord's Harvest. We often wondered, and still wonder, how he was able to do so much.

Though we had to endure many difficulties and trials after our father's decease, the Lord, ever gracious and loving, had in reserve for us a great joy. Seven months later our youngest brother, Morton, came into the light of present Truth. Various disappointments had helped to dissipate his worldly hopes, and after a certain earnest talk he yielded himself to God. He then began to read prayerfully "The Divine Plan of the Ages." The first meeting he attended was held in the home of one of the brethren, where John gave a discourse, illustrated by a chart, on the plan of God. Words cannot express the doctor's joy in noticing how eagerly his brother followed every word, drinking in the Truth. Once started, Morton made rapid progress. He showed particular aptitude in the study of Chronology and Time-prophecy, and before long the brothers were working together with mutual benefit.

## His Public Testimony.

**T**HE first public discourse the doctor delivered was in his own city. The subject was "The Resurrection of the Dead." Many expressed satisfaction with his exposition, and thankfulness that the Lord, the Chief Reaper, had sent forth this labourer into the harvest field.

His popularity as a public lecturer rapidly increased, and his services were in constant demand both at home and abroad. This work cost him much nervous strain, and he suffered from headaches and sleeplessness both before and after addressing a large meeting. God greatly honoured him, and many hundreds can testify to blessings received through his ministry. He visited Germany on more than one occasion, and, being proficient in the language, delivered several lectures to the dear friends in that country. He also made an extensive tour in Denmark, Norway, and Sweden, where, however, he required the services of an interpreter—a grand lesson in patience, he once remarked when recounting his experiences; for he required to halt at the end of every few sentences, and listen to what always seemed a very lengthy translation of the little he had said.

All of these lecturing tours John greatly enjoyed; everywhere he noticed the same spirit manifested by the brethren, which demonstrated that all were following the one Lord and Master. He realised that they were indeed all "one in Christ Jesus."

In the summer of 1906, our brother, his wife, and I visited many of the principal cities in the United States of America and Canada. This tour was like a royal procession, the dear friends everywhere were so loving and attentive. On our arrival at railway depots we were generally met by several of the brethren, who hospitably entertained us. We received great blessing from the sweet

fellowship which we were privileged to enjoy with hundreds of those of like precious faith, and the two large conventions at Asbury Park and St. Paul's were most inspiring. We were the guests of Brother Russell for a week in the headquarters of the Watch Tower Bible and Tract Society (then in Alleghany, Pa.). As we journeyed from place to place, the doctor delivered many lectures, principally on the Time-prophecies and the symbolisms of the Great Pyramid, using numerous large diagrams previously prepared for the purpose by Morton. This ministry was much appreciated, and, but for his characteristic humility, the love and honour he everywhere received might have been to his spiritual disadvantage.

In 1907 his lecture, "Where are the Dead?" was delivered several times throughout Glasgow and neighbourhood to crowded audiences. On one of these occasions this question was brought into marked prominence by special circumstances. In a large seaside holiday resort, while the posters were on the hoardings announcing the lecture, a most distressing boating accident occurred off the coast, by which several lives were lost. The importance of the question, "Where are the Dead?" was thus brought forcibly before the minds of the people, and the coming lecture was talked about. The result was a most impressive meeting, the large pavilion being filled to overflowing with a deeply sympathetic and attentive audience. Surely many hearts were comforted by the message of peace and love.

Toward the close of the year it was arranged that a public meeting should be addressed by the doctor in the Public Hall, Pollokshields. The choice of the subject was left to his own decision. He mentioned to me that he was wondering what lecture to give, and on my suggesting "Where are the Dead?" exclaimed laughingly, "Oh dear no! I have given that so often. Why, people will begin to think I have nothing else to give! A one-lecture

man, eh?" I answered, "It is just because you have already given it so often that I recommend you to repeat it." "Explain yourself," he demanded. "God has blessed that lecture again and again, and the very fact that so many come to hear indicates that the public are not tired of it. Besides, you know it is a question all thinking people ask themselves. John, give it again," I urged. I was glad when he decided to do so, and knew that in making this decision he was overcoming his natural inclination.

The hall was crowded half-an-hour before the advertised time! Hundreds failed to get even standing room inside the hall, ante-room, or passages. The chairman, who had a fine stentorian voice, stood at the entrance and announced to the crowd gathered round the hall door that the same lecture would be delivered a fortnight hence in the Langside Public Hall. A loud voice from the rear of the crowd replied: "The Langside Hall will never hold the people; engage St. Andrew's Hall." The suggestion then made was recognised to be wise, for though the Langside Hall is much larger than the Burgh Hall, it also was densely packed, and hundreds were again turned away unable to gain entrance.

Accordingly, John was asked to give his lecture in the largest auditorium in the city, St. Andrew's Grand Hall, and after a little hesitancy he consented. The Hall, which has a seating capacity of 4,500, was hired for the 29th of March, 1908. By this means we trusted that a more public witness for the Truth would be given in Glasgow than had previously been attempted.

Even this large hall, however, proved too small for the crowds who desired to gain admittance, and not a little consternation was caused among the officials in attendance by the determined manner in which the people pressed into the corridors and passage-ways. The overflow meeting, which was immediately arranged for, and addressed

by Brother William W. Johnston (now in charge of the African Branch of the Watch Tower Bible and Tract Society), was also soon overcrowded, and still the people continued to come in great numbers. We had the satisfaction, however, of supplying the lecture in pamphlet form to those who were unable to hear, many of whom had come long distances.

So great a multitude of people coming to hear God's glorious Plan of the Ages naturally filled us with praise and thanksgiving. We recalled to mind, as we beheld that crowded building, a long-cherished and often-expressed desire of our dear sister in the Lord, Aunt Sarah, that this large hall should one day be filled with people eager to hear the glad message of God's love as we understood it. In the old days our little class of about a dozen met in her "wee back shop" in the Cowcaddens; and when we had an "extra large" meeting of two or three dozen, Aunt Sarah would make us smile as she would enthusiastically exclaim: "We'll have St. Andrew's Hall filled yet!" Noting our incredulous smiles, she would continue—"Does not the Lord say, 'Delight thyself also in the Lord, and He shall give thee the desires of thine heart'? Well, the Lord will yet let me see St. Andrew's Hall filled with folk listening to the good tidings of great joy, for I am delighting myself in Him, and that is one of the desires of my heart. Just you wait and *you'll* see!" And we did see! But none of us had ever thought the prophecy would be so amply fulfilled. Truly, Ephesians iii. 20 was exemplified here, for the Lord had certainly granted Aunt Sarah's desire "exceeding abundantly above all" that she had asked or thought!

As might be expected, great blessing flowed from this meeting; through it the Truth was brought into much prominence. The lecture was freely discussed in many of the large workshops and warehouses in the city. The booklet was taken up by many booksellers, who frequently



asked for further copies. The first edition of twenty thousand was sold out within ten weeks; but the orders accumulated to such an extent that when the second edition was ready we had to request the postal authorities to send a van to collect them from our house. When the last of the mail-bags had been carried out and the bustle was over, we were impressed with the thought that in this again the Lord had answered our prayer far beyond what we had asked or thought. We recalled the mingled feelings of hope and trepidation with which we awaited the night of the momentous meeting, and the nervousness and fearfulness of our dear brother John, as the time drew near. His wife tells that, when he and she knelt together in prayer before leaving their home for the hall, the doctor was almost overcome with the feeling of his own weakness and insufficiency, and asked her to voice their petition to the Lord that grace and strength might be granted to enable him to deliver His message. Their request was honoured, for the doctor never spoke better than he did then.

Besides delivering "Where are the Dead?" to crowded audiences in many of the cities throughout Scandinavia, the doctor had the great privilege of delivering his famous lecture (so much was his name identified with it) in the Holy City itself! I well remember the thrill of pleasure with which I read the announcement of this meeting in the handbill and in the letters the doctor sent home. It was surely an honour to be permitted to proclaim the present Truth in Jerusalem, where Jesus, who spake as never man spake, had given forth His Father's Words of Life!

Others of John's lectures have appeared from time to time in the printed reports of the General Conventions held in this country and in America. Of these, possibly the most helpful are—"Socialism and the Bible," "The Preservation of Identity in the Resurrection," "A Tree

Planted by the Rivers of Water," and "Rest and Restitution." \*

Throughout all his public ministry, the doctor's principal aim was to induce others to study for themselves the writings of Pastor Russell; but to those who had already gained a knowledge of the Plan of God, and were walking the narrow way of consecration, he was a constant stimulus by example and precept. His very presence was helpful. The sight of his bright, loving face as he entered the room had a beneficial influence. As one of his patients remarked, "The doctor comes like a ray of sunshine to us sick folks." But many felt they did not require to be sick to feel the warmth and glow. The zeal and enthusiasm engendered by his love for the Truth were "catching," and his firm assurance that we are living in the closing years of the Gospel Dispensation, together with his ability in presenting the proofs which formed the foundation of his faith, tended greatly to disarm criticism and opposition.

He was thoroughly convinced of the importance of the time-features of God's plan. Bitter experience of others, as well as his own, taught him the opprobrium that rested on all attempts to interpret the time-prophecies of the Bible, and he often referred to the lack of logic evidenced in the objections offered to the study of Biblical dates. Because, he would say, some have failed to interpret properly the obscure prophecies of the Scriptures in the past, it does not follow that these prophecies will never be understood. Men do not use such an argument in connection with any of the sciences, and why therefore should they use it in connection with the time-features or other prophecies of the Scriptures? The real fact is that men refrain from believing the Bible, for belief in the Word of God brings responsibility. Our brother believed that, even as Martin Luther had been chosen as a fitting instrument by God to unfold truths then due to be known

\* The first three of these helpful addresses can now be procured in booklet form, uniform in size with this brochure.

by the household of faith, so now further unfoldings are due; and it was his conviction that to Charles T. Russell, a wise and faithful servant of the Lord, had been entrusted the honour of shedding light upon hitherto obscure passages of the Scriptures.

The doctor was not afraid to acknowledge his firm belief that we are living "in the days of the Son of Man," when a great dispensational change is due to take place, and that the Lord's faithful are now experiencing the "blessedness" which Daniel the prophet foretold for those living at the end of the "thousand, three hundred and five and thirty days" of waiting. To him it was the greatest privilege to serve as one of the messengers sent forth in this harvest-time, the consummation of the Age (Matt. xiii. 39, R.V.), to separate the wheat from the tares. He saw from the Scriptures that many wonderful events are due to take place during this period, the most important being the gathering together of the Lord's saints who had "made a covenant with Him by sacrifice"—Psalm l. 5. He believed that the "First Resurrection" is in progress; that all the members of the Body of Christ who had "fallen asleep" in death waiting for the "last trump," the "trump of God," are now with the Lord, glorious spirit beings, and consequently those who are "alive and remain" do not "sleep" in death as did those who died previous to this harvest-time (and as all do who are not members of the Body of Christ). Now, when the saints die they are "changed in a moment, in the twinkling of an eye," to their glorious spirit condition.\*—1 Thess. iv. 16; 1 Cor. xv. 52.

\* It will be noticed in this connection that there is no contradiction between this belief and the teaching set forth in "Where are the Dead?" as some correspondents to the newspapers have claimed. The discourse on "Where are the Dead?" does not deal with "times and seasons" nor with the special features of the few closing years of this Gospel Dispensation, but is an elucidation of a great general truth, viz., that the dead are asleep, waiting till the resurrection morning.

Those who desire a clear exposition of the times and seasons are referred to the second and third volumes of "Studies in the Scriptures," by the late C. T. Russell.

For several years the doctor was specially interested in the symbolisms of the Great Pyramid of Gizeh, in Egypt. When he read for the first time (in 1900) Pastor Russell's article on the Great Pyramid in the third volume of "Studies in the Scriptures," he did not fully appreciate it. The theory that the system of passages and chambers in that building is intended by God to symbolise His plan of salvation appeared too fanciful. Subsequent study of the Divine Plan itself, however, had so prepared his mind that when, six years later, in spring of 1906, he and his brother Morton began a systematic study of the subject, he became thoroughly convinced that this was indeed God's "Stone Witness." Continuing their search for the treasures of truth which they believed still lay hidden in this wonderful edifice, they were rewarded by the discovery of many additional corroborations. The brothers derived much blessing from this work, and often expressed gratitude to their heavenly Father for these further confirmations to their faith. To quote the doctor's own words: "In our study of the Pyramid our love for God grows deeper, because we see in it His loving favour for us and for the world in general; and at the same time our awe of Him increases as we perceive His power and wisdom."

In the summer of 1906 the doctor delivered a series of lectures on the Pyramid in America and Great Britain, setting forth the additional corroborations which had been found; and the same year a brochure containing a synopsis of the discoveries was published. The entire edition of this publication was soon exhausted; but, ever mindful of the interests of the Truth, the brothers began the preparation of a fuller and more detailed work.

As they progressed, still further beauties were revealed, and before bringing out their joint-publication they decided to make a personal visit to the Great Pyramid, that they might speak more confidently of its wonderful symbolisms. Accordingly, in the summer of 1909, accompanied by Mrs

Edgar and her two sons, the brothers visited Egypt and Palestine. For many weeks they encamped in tents close to the Great Pyramid. Morton preceded the others in order to make necessary preliminary arrangements, and to complete preparations for taking exact measurements of the internal passages, etc. A very full account of their operations at the Pyramid is given in the first volume of "Great Pyramid Passages." The second volume of this work enters fully into all the Pyramid-inch time-measurements, of which there are about fifty; and also explains the wonderful time-parallels of the Scriptures.

During their stay in the East, we were kept well advised of their impressions and movements. The brethren in Glasgow took an intense interest in their operations, and eagerly perused long letters sent home from time to time. We were not without anxiety on their account, for many dangers attended their enterprise. These will be readily understood when it is stated that, in addition to measuring accurately the exceedingly steep and slippery passages, they closely examined the Well-shaft, which is almost perpendicular, and about 200 feet in depth! This work was rendered more easily possible by being performed during the "off" season, when the ordinary tourists and curiosity-hunters had left the country; but, on the other hand, they were exposed to the excessive heat which prevails at that time, and is a frequent cause of serious illness to those accustomed to a northern climate. Indeed, while in Jerusalem, the doctor and his younger boy, Stanley, were very ill with dysentery; and when we received news of their sickness we were filled with apprehensions. We doubly rejoiced, therefore, and rendered to God our heart-felt thanks when in due time they returned safe and well.

### III.

#### The Last Days.

**O**UR dear brother was privileged to labour in the public service of the Master right up to the last week of his life on earth. On 15th May he addressed a large gathering at the London Convention, held in Whitefield's Old Tabernacle, on "Our Oneness in Christ" (since published in the 1910 American Convention Report). It is interesting to know that, on this occasion, he occupied the identical old-fashioned high pulpit from which Whitefield preached. (The old pulpit, in a state of good preservation, was transferred to the present building, which was erected on the exact site of the original Whitefield Tabernacle.)

Later, on the same evening, he was chairman at the second of the three large "May Meetings" addressed by Pastor Russell in the London Royal Albert Hall; and two days after, on the 17th May, he again officiated as the pastor's chairman at the public meeting held in the Glasgow City Hall. Many remarked then on the doctor's bright, happy expression as he sat facing the large audience. It was always a joy to him to be with Brother Russell, and especially on such an occasion as this, when his beloved pastor was so ably delivering the Lord's glorious message to a great congregation of attentive listeners.

In Edinburgh, on Thursday, 19th May, three weeks before his death, John gave a most helpful discourse on "The Sin-Offering." During this interval he accompanied Pastor Russell to Dundee. On the 21st he lectured in Ayr, and on the 28th returned to Dundee, addressing a

large meeting on "Why God permitted Evil." On 1st June he spoke at a farewell gathering held by the Church at Glasgow on the eve of the departure of Brothers Johnston and Crawford for other fields of service. His warm, loving words of God-speed and encouragement, together with the bright and humorous, yet tender, account which he gave of the growth of the class at Glasgow, will long live in the memory of those who heard him. Though he appeared tired, he was cheerful and happy, and exerted himself to assist all to look at the bright side of this parting scene. None imagined that it was *his* farewell also, in a very special sense, to the brethren whom he so dearly loved.

The next day was a general holiday in Glasgow, and our brother and his wife, in company with other friends, visited Lochranza, where a dear brother and sister in the Lord were temporarily residing. We afterwards learned that during the day, as opportunity offered, he wrote on pictorial cards a large number of messages of loving remembrance to invalided, aged, or isolated brethren. His thoughtfulness in these little attentions has often proved a helpful lesson to others. On the same evening he joined a large company of friends at the Central Station to say "Good-bye" to Brother Johnston, who was now leaving for London, *en route* for Africa.

The following night the doctor felt indisposed, but on Saturday morning, though still very unwell, he attended to some of his most urgent medical cases, besides performing an important surgical operation, and in the afternoon retired to bed.

On Sunday, during the usual morning Bible study, we were informed that he was still very unwell, and at the close of the meeting I hastened to visit him. I found that he was suffering from headache; but he had his Bible in his hand, and was going over the passage which we had been considering at our morning class. After a little talk about his illness, he began to speak of our lesson—Heb. ii.

11-14. He wondered why Isaiah viii. 18 should have been quoted here by the writer, and offered various explanations; but I insisted that he must not talk. Before I left he requested me to convey several messages, and gave directions by which a certain brother, who required spiritual assistance, might be brought into touch with one able to help him.

That afternoon Stanley brought me a little note from his father, in which he had tabulated in his usual methodical way the different items he wished me to attend to. I smiled as I saw the list, thinking, "How like John this is," but nevertheless regretting that I had not assured him more definitely that I would remember. Then I noticed some writing in small characters along the edge to the effect that the physician had again examined him, and thought he might have sub-acute appendicitis. The news naturally caused me anxiety, and I decided that the Church must know of this development. In the evening, therefore (on the 5th June—the seventh anniversary of our father's death), the Church received the message that the doctor's illness was more than mere indisposition. We remembered him in prayer, and though we felt a little alarmed at the thought of the possible dangerous malady, we hoped that all would yet be well.

I saw him once more that evening, and again found him reading his Bible. I gently took the book from him, saying that I knew too much about sickness to allow him to read any more. I lingered with him a little, and then, as he hoped he might settle to sleep, I left for home, feeling very anxious, though somewhat assured by a message which the physician had telephoned to Mrs. Edgar.

During the night he suffered from severe pain and sickness, but, wishing not to disturb his physician's rest, he waited till morning before sending a message to him to come and bring with him a surgeon. The examination took place at 8.45 a.m., and the symptoms which indicated



to the surgeon the seriousness of our brother's condition revealed it to the patient himself. The surgeon told me later that, while he was engaged percussing he noticed my brother listening intently, and on their both hearing certain ominous sounds their eyes met. Both knew it to be very doubtful if life could be saved. Our brother himself seemed quite assured that he was face to face with death. There was, however, a slender hope that an immediate operation might lead to recovery.

We were all quickly summoned to his bedside before the ambulance should convey him to a private nursing-home near by, where he had himself attended many patients. We found our dear one in great agony, and much exhausted by his long night of suffering. A groan would seldom escape him. His dear wife and I did all we could to relieve his pain. At times he felt icy cold, and then would burn with fever.

Our sister Annie said to him as she sat beside him, "Surely, John, it is not you who is to be the first to go! I am the eldest, and have expected to be taken before you."

"Yes, I am going to the Father," he replied, "to my Father and your Father, to my God and your God."

"Oh, John," she exclaimed, "we cannot do without you. You are the head, you know, of the family; we cannot spare you yet." But he answered, "God will care for you all. Cast all your care upon Him, and He will look after you far better than I could do!"

He stretched out his arms for us, and drawing us one by one to himself, kissed us most tenderly. Mentioning each of us by name, he said, "Good-bye; God bless you." Now and then one of us would burst into tears, and these he would reprove gently by saying, "If ye loved me ye would rejoice, because I go to the Father." We assured him that we did rejoice for his sake, but mourned for our own.

We know that God heard the many prayers that ascended

on our behalf, for surely special grace was given us to bear our sudden trial calmly.

Occasionally dear John would murmur, "Oh, I am so tired;" and Annie would pat him soothingly and say, "Poor son!" ("Son" is a term of comforting endearment often used in Scotland by an elder to a younger relative.) Our dear sister Grace was wonderfully upheld, though her heart was anguished at the sight of her beloved husband's sufferings. Time and again he held her face to his own, fervently kissing her, and seeking to comfort her by reminding her of God's almighty power and love.

At last the ambulance arrived, and after some more farewells he was conveyed to the nursing home. We were not altogether devoid of hope, for we knew he was in the hands of a clever surgeon; and we trusted that the Master might still have work for him on this side of the veil.

After the operation, the surgeon came to the side-room where I was waiting, and very gravely said, "I am sorry that I cannot give you hope for your brother. If he should linger for 24 hours, then we might *begin* to have a glimmer of hope." I felt that surely it must be somebody else's brother he was speaking of! Yet, though numb and dazed, I knew that God was about to let the greatest sorrow fall upon us, and my heart cried out to Him for grace and strength to enable us all to bear it. It was hard to go home to the anxious ones with such news. Though all were stunned by this sudden blow, we never at any time felt a trace of rebellion in our hearts. We desired most fervently that God's will should be done.

Sister Grace and I visited John that afternoon, and found him very exhausted but quite collected. He sought to comfort his wife by assuring her that God would be her helper and strength, and very tenderly he commended us both to His keeping. In the evening, when we again visited him, he was bathed in perspiration, so that even the pillow under his head was wet. The surgeon remarked

that such sweating was quite *phenomenal*, and our hope sprang up afresh. We thought, "Maybe God is working the miracle that alone can save him! Our God can do wonderful things, and it might be that His glory will be best served by sparing this useful life yet a little longer!" All Monday night he suffered acutely and was most restless; but twenty-four hours slipped past and still he lingered. Nevertheless the surgeon denied us all hope.

The news of the doctor's very serious condition was quickly circulated among the anxious brethren, and, as all loved him very dearly, much sorrow and grief were awakened.

Tuesday was a long day of waiting and pain. Sister Grace and I now and then saw him, but as he exhausted himself in seeking to manifest his love for us, and especially for his dear wife, by giving us parting exhortations to trust in God, and comfort our hearts in the knowledge that we must soon meet again, we felt it necessary to leave him in quietness. To witness his distress of body was exceedingly painful. The upturned appealing glance, the sudden helpless movement of his hands, betokened that his sufferings were great, and told that in the midst of them his soul made supplication to its God. We prayed without ceasing.

In the evening we were greatly relieved on learning that morphia was to be injected; we hoped he would now get sleep.

That night his sons, Jack and Stanley, knelt in prayer with their mother and myself. Our hearts rejoiced to hear the lads pray aloud. The elder (17 years of age) told the Lord that he knew his father did not desire "earthly blessings," and he would not ask for his life to be spared, but besought God to alleviate the pain as far as possible, that "father might get some sleep." He ended with the pathetic appeal that his mother might be strengthened to bear up, "because you know, Father, if

mother were also to be taken away it might be more than Stanley and I could bear."

On Wednesday morning I suggested to sister Grace to go alone to see her dear one. She did so, and, while I waited for her in another room, she told him of the boys' prayers the night before, knowing that it would be a comfort to him and would gladden him to hear that the Lord was working in their hearts. It was now approaching forty-eight hours since the operation, and though no authoritative hope was given us our spirits rose a little. On leaving the nursing home to join those who usually congregated a short distance away, anxiously awaiting the latest report, we found Brother Hemery coming over to meet us. He had travelled from London during the night, for he desired greatly to see his dear brother John once more in the flesh, should the Lord grant him that privilege.

In the early afternoon a message came from the nursing home that John desired to see his wife and boys. Jack and Stanley were much affected by the interview. The former told his father that on the previous night he had knelt down when alone in his bedroom, and earnestly prayed to God for the light. Both the lads told their father that they intended to consecrate themselves to the Lord. They wept as he commended them to the heavenly Father. He advised and encouraged them, assuring them of God's love and care for them. Assured that Brother Russell would continue faithful to the end, he urged them to keep close to him. He was frequently interrupted in his remarks by spasms of sickness; but his fatherly care constrained him to sacrifice himself that he might exhort and help them. He spoke to them of the joy he was so soon to experience in being raised with Christ, and reminded them of the shortness of the time. When told of Brother Hemery's arrival, he expressed appreciation of the love and kindness shown, and said he would send for him if he

felt at all able for an interview. Before the lads left, they knelt with their mother at their father's bedside, and presented themselves to God.

About 4 p.m. a message came from John that he would like Brother Hemery and one of his sisters to come to him. It was arranged that I should go. To witness the greeting of these two brothers in the Lord was most touching. John asked Brother Hemery to give him "a long kiss," and the tears sprang to Brother Hemery's eyes as he caught hold of the doctor's hand, and exclaimed, "My dearest brother! You *know* you are my *dearest* brother!" John smiled and replied, "You know I love you, though I may not always have manifested it as much as I should have done—Scotch fashion, you know, which I am trying to overcome." Referring to the joy the Lord had granted him in the knowledge that his two sons had now consecrated themselves, he desired Brother Hemery to take special interest in their welfare, and to aid them spiritually.

Haltingly he spoke, sickness frequently disturbing him, but with determination he continued till he had said all he wanted to say. He described his symptoms, and showed very clearly the slender thread on which his life hung. He apparently wanted us to know exactly how things stood with him. We saw he had little hope of his recovery, but bravely submitted to all that was being done for him. We were filled with wonderment at the orderly, methodical way in which he diagnosed his own case—for the time being he was the professor instructing his students. He dismissed the subject, saying with that deliberation which betrayed the effort it was for him to speak, "I am co-operating with the nurses, with the doctor, *and* with GOD!"

Then he sought to lift us up to the height of his own joyful anticipation of so soon seeing Him who is our Lord and Head, and quoted the text, "In Thy presence is fulness of joy: at Thy right hand there are pleasures for evermore." He urged us to lay firm hold of our glorious

hope. He also referred to Brother Russell as being the servant of the Lord, and of how he desired us always to co-operate with him. He spoke of the book on the Great Pyramid, and of his wish that the second volume should be gone on with, and requested us to encourage Brother Morton in his work upon it. He remarked that when he had spoken to Brother Russell on the corroborations of the time-features which he and Morton had found in the Great Pyramid, his eyes had lighted up with pleasure.

Late in the evening Sister Grace visited John alone. She met the surgeon, who told her that he expected her husband would hardly live out the night, and certainly not through the next day. The slender thread had broken! She came to us in tears to say that all hope of his life being spared was now utterly gone, and to convey to us our brother's message that we were to go to him in turns to have a last interview. Now that John had the surgeon's assurance that death was imminent, he determined to use all his remaining strength to witness for the Truth, so that maybe some might be persuaded to start in the race for the high calling, while others might be helped in their endeavours to make their calling and election sure.

So sudden was his fatal illness, it seemed as if my beloved brother were being cut off while yet in the full strength of a vigorous manhood. Nevertheless, by God's grace, his mind was free from all fear and dread. He could calmly think of the near approach of death, and testify that it had no terrors for him. No dismay, alarm, nor dark forebodings, but restful assurance and glad anticipations filled his mind; for, while dwelling in the secret place of the Most High, abiding under the shadow of the Almighty, he had learned to confront "the last enemy" with the glorious song of triumphant faith ringing in his heart, and making melody in the ears of the Lord upon whom he had so faithfully "set his love."

"I will say of the Lord, He is my refuge and fortress : my God ; . . . He covers me with His feathers, and under His wings do I trust : His truth is my shield and buckler . . . He will deliver me and set me on high, because I have known His name . . . He will honour me. With long life [immortality] will He satisfy me, and show me His salvation."

Those who have watched by many death-beds will be surprised to learn that, in addition to the last farewell, when eight of us were gathered together around his bed just prior to the end, he had separate interviews with no less than twenty-three relatives and friends. A solemn hush lay upon all as they emerged from the sick room, and each realised that the interview would be a treasured and ever-stimulating memory. They felt that they had been brought into the presence of the Unseen, and had been privileged to stand on holy ground ! His expression was so joyful, loving, and tender ! There was not a trace of doubt in his mind, nor, indeed, in the minds of any of us, that he was now waiting on the very threshold, ready to be ushered into the glory beyond. Indeed, the reflection of the glory already shone in his face and beamed from his eyes.

The doctor's first interview was with his boys. During the long hours that had elapsed since they last saw their father, they had developed spiritually. We had looked on in glad wonderment at their growth. They were growing like "calves of the stall"—Mal. iii. 2. The joy of the Lord had come into their hearts like a flood. But for a time after their presentation of themselves to God, at their father's bedside, they had been much depressed. Not only did their beloved father's suffering and serious condition fill their minds with sadness, but the sense of their own weakness and insufficiency to faithfully keep the vow they had made weighed heavily upon them. The dear Lord who gathers the lambs with His arm, and

carries them in His bosom, provided for them the spiritual help they required. While Stanley was being cheered and counselled by his mother and a loving sister in the Lord, Jack confided in me how discouraged and perplexed he felt. He had entered the "strait gate" of consecration, by surrendering himself to God, but now he was puzzled as to how to progress along the "narrow way." He had been instructed in the Truth from a child, but he instinctively felt that more than knowledge was necessary to make him a winner in the race. The fear of failure brought tears to his eyes. I used the simple illustration of "a new boy at school" to help him realise that now, having enrolled himself as a pupil in the school of Christ, he must place implicit confidence in his Great Teacher's willingness and ability to give him all needed instruction and discipline.

"You know, Jack," I said, "it is not left to a new scholar to find out for himself what lessons are best suited for him. How hopeless his case would be were it so! It is the teacher who arranges what must first be learned. So Christ appoints us the right lessons, and assists us as we seek to learn them. Just as the diligent pupil is led step by step from the lowest to the highest class, so little by little the heavenly scholars are taught. The tasks are never too difficult nor too many."

I specially emphasised the comforting thought that Christ is an almighty Teacher and able to impart of His own Spirit of wisdom and power to His pupils, enabling them to understand the deep things of God, and to obey His every command. A dull scholar could never receive of an earthly teacher's intelligence to render him capable of comprehension, but we are "quickenened" by the Holy Spirit and so gain new energy of feeling, thought, and action. This, I showed, is something more than mere knowledge; it is the mighty power of God working in us to will and do of His good pleasure. I reminded him of many precious promises, no doubt long familiar to his ear, but now preg-



nant with fresh meaning as he listened. "If God be for us, who can be against us?" I urged him to rest in faith that the Almighty God who had given His dear Son to die for him would surely give him all things needful for his perfecting, and that, as the Father had begun the good work in him, he must expect it to be continued till by and by it would be completed. "How you are to overcome, dear Jack, is stated by the Apostle: 'This is the victory that overcometh the world, even our faith.' You will find, as many have done, that one of the most comforting passages in the Bible is that spoken by our dear Lord Himself: 'Without Me ye can do nothing.'" Jack looked puzzled, but soon saw that it was indeed a comfort to have the Lord's own assurance that He knows our weakness, while yet accepting us as branches in the vine to bear fruit through the power of His Spirit in us, to the glory of God the Father.

In the late afternoon their Aunt Annie found Jack and Stanley alone in the dining-room, both weeping. Her motherly compassion was aroused. She naturally concluded they had heard bad news of their father's condition, and anxiously enquired; but Jack replied, between his sobs, "It is not about father we are crying, Aunt Annie. We have given ourselves to God, and are crying for joy!"

In the evening both lads told their companions of their decision to follow Christ, and we learned that they followed up the announcement by exhorting them also to surrender themselves to God. They continually reminded their mother and myself of the shortness of the time, and, whenever one of us began to break down, they would remonstrate with us, saying, "You know it won't be long till we see him again." We remarked, smiling with joy in the midst of our tears, "Why, you boys won't let us weep at all!"

When they entered their father's presence, his quick eyes of love soon perceived the change in the lads. It

was hardly necessary for Jack to tell him, as he did, of their joy and peace in the knowledge that they had consecrated themselves to God. Their father, clasping their hands in his own, exclaimed, "Now, see! a rejoicing father, and two rejoicing sons!"

Jack brokenly expressed his regret that he had not long ago given himself to the Lord; and that it should have needed all this great suffering of his father to turn his heart to God. "Why, Jack," came the answer, with a radiant look of love, "I would gladly at any time have died for you. It would be joy for me to give my life for you both."

Before my sister Annie went in to say "good-bye" to our brother, we urged three of his near relatives to have a farewell interview with him, as we felt assured that John would not only desire, but would expect them to do so. Each shrank from what they feared might prove a trying "scene," and requested that another might convey their parting message. When Annie entered his room, John asked why her husband was not with her. She explained that he would have liked to come, but felt it would be too trying to witness his sufferings. "Ah," John replied, rather wistfully, "that is the weakness of the flesh! But tell him," he added, in a hearty tone, "I shall take the will for the deed." He then mentioned the others by name, and, on learning that they also shrank from an interview, remarked with his characteristic generosity of heart, "Oh, well, I shall take the will for the deed in their case too!" Dear Annie had a strong desire that the three should see John, for she felt convinced that if only they could behold him so calm, bright, and "like himself," all their shrinking would vanish. In her unselfish eagerness to give them this opportunity of saying farewell to John before it was too late, she made her own interview very short.

On bidding him good-bye, she remarked almost regret-

fully, "I never thought, John, that you would be taken before me. I always believed that I, being the eldest of the family, would be *sure* to go first." He smiled, and looking at her archly, said with a little shake of his head, "Ay! Don't you just wish it was you!"

When Annie regained the group of relatives and friends her earnest assurances of "how nice he looked, how calm and composed," and "how brightly he talked," and "how desirous he was of seeing them all," etc., overcame the timidity of those who had refrained, and so each in turn made his way to the sick-room.

I met them as they were returning homewards. Each expressed his satisfaction that he had taken advantage of the privilege granted him, and remarked that it was simply wonderful to see him "like that." The radiant joy manifest in John's face had evidently made a deep impression on their minds. So precious to me were my dear brother's last words, that I, perhaps unwisely, eagerly questioned one of them, "What did John say to you?" The answer came, slowly and haltingly, "He said he was very happy—never was so happy before in his life—and asked me to kiss him." I felt I must enquire no further.

Brother Alex. Tait (one of the three elders to be first elected by the Church at Glasgow) has kindly written out a brief summary of our brother's last words with him :

"When I entered the room he extended his arms as if to embrace me, and asked me to give him a kiss. 'What fine times we have had together,' he said. 'My trial is past, but you have to fight for a while longer. I shall soon be with Him. Oh, it is grand! In His presence is fulness of joy.' When I suggested how glorious it would be to see the Lord, and meet the friends who had gone before, his face beamed with light. He seemed as if he were already in the Divine Presence. He invariably wore a smile; but now his countenance manifested an inner

rapture which I never before witnessed. One could not help being uplifted and sharing it with him.

“Referring to a remark Brother Johnston had made before sailing for Africa, about his being as near to the Kingdom in Nyassaland as in Glasgow, the doctor said ‘I have stolen a march on Brother Johnston. I will be in the Kingdom before him. Oh, it is grand!’

“He spoke of how Brothers Johnston, Crawford, himself, and I had been so long elders together, and that now I was to be left alone. Brothers Johnston and Crawford had left the city, and he was going beyond the veil. He seemed to have loving compassion for me, but assured me that he would be better able to help me from the other side, and the Lord would be with me. At this point he said some things I could not well make out, but I understood him to be expressing his loving consideration for the interest of the work in Glasgow.

“When I told him how his example had been a great help and stimulus to me, because he had had so much more to sacrifice than I had, he replied that he never knew he was sacrificing anything.

“He frequently repeated the words, ‘In His presence is fulness of joy. Oh, it is grand!’ He sent messages of love to all the elders, and commented briefly on the qualities of mind most prominent in each. He expressed sorrow that my wife had not come with me, and asked me to convey a message of love and farewell to her, her sisters at Eston, and her brother’s family in London.

“When I was leaving, he again said, ‘Give me a kiss—a long one; none of your Scotch ones,’ and we had a loving farewell embrace. At his request I engaged with him in prayer: he responded with a solemn ‘Amen’ at the close.

“That is all I can remember of the words spoken; but there were impressions left upon my mind which cannot be put into language. These I will never forget.

He seemed to take me with him into the Holy, and filled my mind and heart with the rapture he himself had entered into."

Before Brother Tait had gone, Brother Captain Warden, who was one of those brought into the light of Truth through hearing our brother's lecture, "Where are the Dead?" at the crowded meeting in St. Andrew's Grand Hall, came softly into the room and approached the bed. I was standing close by and said, "Brother Warden," to call John's attention to him. The doctor turned, and, when his eyes fell on Brother Warden's face, he exclaimed, "A brother I have loved ever since I knew him, over two years ago!" He beckoned him to come near, and motioned him to a chair by his bed. Brother Warden was overcome, but John reprovingly said, "Do not weep, brother!" Then sickness came on. He seemed to be struggling to overcome the spasm, and I said, "Now, dear, don't distress yourself. Brother Warden is in no hurry; he can wait." But even amid his suffering, as at all times, mindful of the comfort of others, he replied, "But his car! Will he not be too late to get a car home?" I answered, "Do not trouble about that, John, Brother Warden will not mind though he has to walk home every inch of the way."

Then, as Brother Warden was trying to overcome his emotion, the doctor said, "Weep not for me"—For a moment he tried in vain to express himself; but, knowing that he wanted to repeat the text, "If ye loved me, ye would rejoice because I go to the Father," I voiced it for him. He showed great satisfaction that I had understood his mind, and said, "Yes, that's the text!" Then, gaining a little strength, he said with great tenderness, "Brother, kiss me." As Brother Warden on reseating himself still kept looking downwards, seeking to control his feelings, my brother in most loving tones of command said brightly, "Brother, look at me," and when Brothe

Warden looked up he saw before him such a radiant, smiling face, with fervent love beaming from his eyes, that the sight banished all his tears. The doctor went on to speak of the glory and exultation awaiting the over-comers, and of his expectancy of soon being with the Lord, and of his hope that Brother Warden would join him before long. Brother Warden spoke of the blessing and help he had received through the doctor, and of the stimulus he had gained in noting with what fixity of purpose the doctor had carried out his vow of consecration. "And, besides, dear brother," he continued, "you have had so much more to sacrifice in the way of honours, position, and influence than most of us." But John shook his head, and replied, "I have had *so little* to sacrifice; it seems to me I have had such trifling honours to give up compared to all the Lord has given me in return."

He exhorted the captain to preserve his meek, teachable disposition, and spoke of how the humble were exalted, and the meek were loved and taught of the Lord. On receiving the loving message sent by Sister Warden—"Only 'Good-night,' beloved, not 'Farewell,' we love thee well, but Jesus loves thee best"—he expressed his appreciation of it, and rejoiced with Brother Warden in her spiritual progress. He asked the Lord to abundantly bless them both.

Then, changing the subject, he said, "Brother, you have a most fatherly disposition, and I want you to look after my boys." I had mentioned to him Brother Warden's willingness to become a trustee, and he thanked him warmly for it. He spoke of the joy he had in his sons giving themselves to the Lord, and said, "They are but little seedlings that require to be watered with the Truth." He described in a word or two the growth of the tiny plant, using his hands to illustrate how the little stem forced its way upward, and the root its way down-

wards, as the seedling developed. We were forcibly reminded of his lecture on "A tree planted by the rivers of water."

His niece, Mrs. Browning, when she learned of her uncle's critical condition, expressed great regret that she had never told him "just how much she loved and admired him." She was greatly affected. He had been not only a kind, loving uncle to her, but also her sympathetic and skilful medical adviser. She and her husband were granted an interview. I was present, and shall never forget the touching scene. She sought to pour forth expressions of her love. The emotion in her face told more than her broken words. Her uncle cheerily let her know he quite understood her affection, and sought to soothe her grief. Then he gently drew her attention to herself. First, he advised her as her physician, taking great pains to impress upon her all he wanted her to guard against; then, with great tenderness and longing in his face and voice, he urged her to seek the highest things, and asked her to read "The Divine Plan of the Ages." She promised that she would do so, and assured him that she intended to give herself to God. He exhorted her and her husband not to be ashamed of the Gospel of Christ. Though the time was short, yet she would get a full opportunity to complete the race.

After these and other interviews were over, his wife and I thought to sit up all night with him, but this he would not allow. About 1.30 a.m. he urged us to use the spirit of a sound mind, and seek some sleep. "Grace, you know, did not get sleeping last night, and I hear, Minna, you are still coughing. You must take care." He felt assured he would not die for many hours yet; his pulse was still strong. "In fact," he said, "my pulse is so good, I would not be surprised if I live on for a day or two; besides, if I do not, you will both have so much to do, you will require all your strength."

As we still lingered, loath to leave him, he gave us many instructions regarding his earthly affairs, and asked me to send messages of love to all the churches, and his special love to "Dear Brother Russell, who has always been so loving and mindful of me." He mentioned by name the various representatives of the Continental branches of the Watch Tower Bible and Tract Society, and also of many brothers and sisters in the Lord, and finally bade us convey his love to everyone he knew, "without *one* exception."

Referring to the American tour which he had intended sharing with Brother Hemery, and for which all arrangements, even to the engaging of his berth on board the steamer, had been made, he remarked, with a smile, "I shall be in America after all, this year. Travelling will be no weariness to a spirit being!" He also told me to write announcing his decease to the various medical associations with which he was connected, and to several of his professional friends, to thank them all for their kind and generous aid to him in his work. He spoke of the various positions he held as "the trifling honours of the world, which so many covet and work so hard to obtain. I leave them all behind. They are *nothing* compared to the glory in store for me. How foolish are men to grasp after these and neglect the important things of eternity."

He even gave instructions regarding his funeral, and calmly spoke of how soon his coffin would require to be sealed. Remembering that on Saturday the majority of the brethren cease early from work, he requested that he should, if possible, be buried on that day. "Perhaps you had better say 'No flowers,'" he said. His wife suggested that very probably some would find a measure of satisfaction and comfort in manifesting their love in such offerings. His desire had been to spare others the expense of floral tributes, but his wife's words shed another light on the subject. A tender look came over his face,



as he remarked softly, "I had not thought of it in that way. Quite true, some may *want* to send them. Yes, yes, certainly, let them express their love as they please."

While I was assisting his nurse, under his direction, to fasten some of his bandages, he remarked, "I am leaving my body all scarred, like the Master's, Minna." He expressed grateful thanks for every little attention received, and praised his nurses: "Excellent nurses! But I am afraid, nurses, I gave you a lot of trouble when I was so restless the first two days." But he reminded them that the heavenly Father would reward them for all their kindnesses to him. His bearing all through his illness made a great impression on both nurses and doctors. One surgeon remarked that our brother had faced the operation "like one of the grand old Christians we read about."

Sister Grace and I were with him early on Thursday morning. He seemed as if he might fall asleep. Morphia had been administered, and we sat, one on each side of the bed, waiting for it to take effect. All at once the silence was broken by his asking, "Who is the cupbearer?" I thought he was talking in his sleep, and did not reply. After a moment he spoke again, almost reprovingly, as if surprised at our silence, much as a teacher might who had expected his pupil to answer immediately and correctly, "Why, *Christ!* Christ is the cupbearer." "Then who has filled up the cup?" he further inquired. "The Father," he answered himself, and then lapsed back into silence. My sister-in-law and I exchanged glances. We felt our dear one's heart was saying, "The cup which my Father hath given me, shall I not drink it?"—John xviii. 11.

The time wore slowly on. Several who had been unable to see him on the previous night had short interviews with him in the forenoon.

At times he would revive a little and speak of the loved ones who had passed away, some from our own family,

and others from the wider circle of our brethren in Christ. What a joy it will be to meet with those who proved faithful even unto death! On one occasion I remarked, "I wonder, John, if you will find our father among the overcomers. I often wish I could be quite sure of that." He answered, "Ay, poor father had much to contend with in his long illness." Then he added, with great earnestness, and in a deep tone of satisfaction, "Ah, but my father had a grand spirit, a grand spirit!" It was so sweet to be thus reminded that God judges us not by the number and greatness of our works and service, but according as we in our hearts have become conformed to the image of Christ.

We talked of the glorious prospect of sharing, as part of the great seed of Abraham, in the work of blessing not only our own, but all the families of the earth. I recalled to memory how our brother James had remarked, after weary months of lonely suffering had taught him to realise the emptiness of the world's friendship: "If I had my life to live over again, I would do differently." At that time I thought he had learned the lesson too late to profit by it; but now John and I could rejoice in the gracious provision our loving God had made, whereby the sad and painful experiences of this life would result in blessing for all who, in the coming Age, obey the rule of righteousness and love, administered by Christ and His Bride, the Church. How comforting to think James would indeed live again and under more favourable auspices! What happiness is in store for the poor groaning creation in that day when Christ, the Great Deliverer, will break the bonds of sin, and set death's captives free! What rapture to share with Him in that glorious work of restitution, which has been foretold by the mouth of all the prophets since the world began!

But what of the work that awaits the faithful who at death now pass beyond the veil to be with their Lord, to

be "like Him," and "see Him as He is"?—1 John iii. 2. The marriage of the Lamb must necessarily be delayed till all of the Bride-class has been selected. When speaking of this I reminded John of how dear Brother Ford had written to me shortly before his death, that when he entered into glory he would endeavour, should the Lord grant him that privilege, to help me and mine, who were so dear to him, to fight the good fight of faith, and win the prize of the high calling in Christ. "I have often felt it a comfort, John," I said, "to think of his love being still active on our behalf; and now you are going away too, and you will also . . . ." I could not continue for the choking in my throat; but he understood all I would have said, and assured me so brightly that when he was risen with the dear Lord he would be more able to help us than if he were left on earth beside us. He greatly rejoiced to know that we are now in the time when Rev. xiv. 13 applies:—"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours for their works follow with them"—R.V. He did not, therefore, expect to fall asleep and so cease for a time his efforts to serve the Lord and His brethren. Even as the Head of the Church uses His members on earth to help and comfort one another, so surely He will permit those who are now freed from the limitations of the flesh to continue their ministry of love where service can bring no weariness. The love of the Lord became more intimately sweet as we felt how close is the union between Himself and those whom He accepts as members of His Body.

I cannot hope to describe the cheerful satisfaction he showed when we did anything for his comfort. He would make short humorous remarks, and sought to brighten our spirits by showing his appreciation of our efforts to relieve him. He preserved his professional instincts up to the last. It was he who directed us how to alter his position

in bed, with the least possible exertion to himself and us. After every attack of sickness, even though exhausted, he was most particular to undergo a rather fatiguing process of mouth-washing, etc. We are confident that this was for the sake of others, so that nothing about him might offend the most delicate sense.

A few hours before his death, he asked the nurse to inject morphia, and held his arm ready for her. She obeyed, while his head was turned the other way. A little later he remarked, "Come, nurse, I am ready." She replied, "I have already injected the morphia, doctor." "Oh, I never felt it! Why, nurse, you will be getting quite proud of yourself!" he said, complimenting her on her skilful injection of the drug. She answered, with a thrill of pleasure in her voice, "Well, doctor, it was you yourself who taught me!"

A little over an hour before the end came, he realised the close approach of death, and asked me to turn him round on his back, and prop him up with pillows. Except for the nurse, Grace, Annie, and I were alone with him. "Tell them all to come," he said, "I want them all here." Sister Annie went out quickly to call the others. She had a walk of about five minutes to the house. The moments dragged while we waited. We feared they might be too late. He looked around with deep longing in his eyes. "I want them all with me," he murmured; "but it is all right," he added, as if quite submissive, should the Father so will it, to have his desire ungratified. He then requested the nurse to inject a solution of strychnine and morphia. The nurse remarked to us that the morphia appeared to have no effect on him—his brain was so active. She was filled with wonderment, and stated afterwards that she had never before witnessed such a deathbed.

In a few moments my brother looked up and said, "Minna, read the 91st Psalm." I found the place and tremblingly commenced. With my beloved brother dying,

it was no easy task to control my voice to read aloud. God heard the earnest cry of my heart for grace, though now and then a sob choked my utterance. As I continued, the beautiful Psalm appealed to me as never before. Verses 14, 15, and 16 were read almost triumphantly, for I realised how fitly they applied as a message from the Lord to our dear one in his last hour. "With long life will I satisfy him," I faltered, but my brother added as if in response, "I shall be satisfied when I awake in Thy likeness." "And show him My salvation," I finished. In the midst of our grief we yet exulted in the assurance that our dear one was so soon to experience the grandeur of the "Great Salvation." Then he asked me to read the last few verses of the second and third chapters of Revelation.

While I was reading, the others came softly one by one into the room. A look of relief and thankfulness came over his face. He reached out his left hand to his wife, as she stood beside him, and beckoned with the other to his boys to come near. He grasped a hand of each in his right. Then he said, "Now, Minna, read the 91st Psalm over again, and explain it." He spoke with great distinctness. In my helplessness I again prayed for strength. I knew he asked the explanation for the sake of his sons and niece. I fear the comments were very brief—a broken sentence here and there. Sometimes my feelings overcame me, but his quiet, "Yes, continue," or "Well, read on," caused me to resume. I grudged every minute my eyes were averted from his face, and so, when I had finished reading, I put down the Bible and quoted from memory many of the texts I felt he might desire.

The 17th of John was one of his favourite chapters, and as I recited verse 4—"I have glorified Thee on earth: I have finished the work which Thou gavest me to do," we all realised with deep joy that these words of our blessed Head may appropriately be spoken by all the members of His Body, when they complete their course.

Many precious promises were quoted, such as Isaiah xliii. 2, 3—"When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." And John xiv. 1-3—"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you," etc. But there was no trace of trouble on *his face*; it seemed out of place to bid his heart not be troubled; rather did the exhortation apply to ourselves.

His eyes shone with brilliancy, like stars of blue, as, gathering together all his failing energies he began to address us. We soon recognised that he spoke to us as representatives of the entire Church, for he commenced by saying: "My dear brothers and sisters in the Lord: Daily renew your covenant of sacrifice to the Lord, and daily seek to carry it out. Rely on God to strengthen you, and He will help you to fulfil your vow!" Faintness came on; his eyes closed a while, and he breathed heavily. In a little he whispered, "Surely God will strengthen me to say a word"; and the dear Lord did.

With an effort he began again, enunciating his words with remarkable clearness and precision. He sought to show us the steps by which we enter into closest relationship with God, and spoke of the privilege the Father bestowed upon us in granting us the right to a crown of life, that we in faith may lay it down and be planted in the likeness of Christ's death; and of the promise that, if faithful, a more glorious crown of life shall be given us in the first resurrection. Sickness recurred constantly, but after each attack passed he began again. He always commenced with the same exhortation, "My dear brothers and sisters in the Lord: Daily renew your covenant of

sacrifice, and daily seek to carry it out." Once he surprised us with the vigour of his action in clenching his fist, and making a sudden, quick, determined movement as he urged us to "*Do, as well as vow.*"

He impressed upon us the comforting thought that the mighty power of God would ever be exerted on our behalf, and searched his memory for a passage of Scripture to enforce his remarks. I suggested Eph. i. 17-19, and he nodded. "Yes, that's it," and then added, "for the Church."

Realising that he was not to be long with us, that his strength was ebbing fast, he bade farewell to us individually, and one by one he held us by the hand and kissed us warmly, addressing each by name as he did so. But the end was not yet.

Once more he rallied, and once more his voice sounded out solemnly, "My dear brothers and sisters in the Lord: Daily renew your vow of sacrifice to the Lord, and *daily* seek to fulfil it. No matter if you are tired, weary, go on! Every talent—all your influence, money, time, strength—all you have, use for the Lord, devote it to Him." In our love for him we could hardly bear to see him expend as he was doing his little remnant of strength. We felt that the mighty effort he was making to leave with us that which would help us to complete our sacrifice, as he had consummated his, was costing him too much suffering. I gently said, "John, dear, you have given us your message, rest now." But he replied, "It is a *very* little life I have to lay down now; a *very little* life. Let me expend it."

He repeated slowly with emphasis 1 Cor. xv. 42, 43—"For this corruptible must put on incorruption, and this mortal must put on immortality. It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power." Again and again he quoted the text—"In Thy presence is fulness of joy! At Thy right hand there are

pleasures for evermore!" Now and then he sought to cheer us by reminding us that, when raised in power, he would be much better able to help us win in the race than if he had continued to be with us in the weakness of the flesh. Our John would still be the "same John," even though hidden from our mortal eyes, and changed to a glorious spirit being like his Master. He remarked that surely he would ever have a special interest in the Church at Glasgow, though, of course, he would rejoice to aid any of the Lord's own, no matter where.

He assured his sons and niece that, though they were only commencing the race, when it was so near the time for the completion of the Bride, they would, nevertheless, be enabled to finish their course, if they continued to faithfully follow the Lord; and he encouraged us, who had already been walking so many years in the narrow way, by speaking of how soon the sacrifice of the entire Church must be consummated. "Before many months are over some of you may hear the Master say to you, as He is about to say to me, 'Well done, thou good and faithful servant, enter thou into the joy of thy Lord!'" With a radiant look on his face he exclaimed, "Oh, what a glorious day is this for me, so soon to see my dear Lord face to face, and our dear God! So soon to enter into my reward!" Then looking at us earnestly, he bade us "press on." I recited, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Never did these words speak more to our hearts than then. Jesus uttered them just before His final conflict and conquest, and they revealed His trust in "the Father, who was with Him," to keep Him faithful to His covenant till it was fulfilled on the cross. We saw this same confidence manifested in our dear one, and realised that the same mighty power of God upheld him in his dying hour. We beheld Christ suffering and triumphing in one of His members, and the sight filled us with holy awe. We felt



we were learning *how* to die. It seemed as if the Master said, "Be of good cheer, fear no tribulation or anguish; for see how My grace is sufficient for him in *his* hour of extremity. It will be sufficient for *you*, and for *all* who will follow Me faithfully even unto death. You have the 'same Jesus,' the same Lord, and his Father is your Father, and his God is your God."

On one occasion after an attack of nausea, when he was patiently enduring some physical distress, Brother Morton said to him, "Dear John, you have now developed the new mind, and the Lord is about to give you a glorious spirit-body in keeping with your new mind. This old body will soon be left behind." He replied falteringly, "It is sown in weakness, it is raised in power." Then, rallying, he looked earnestly from one to the other of us, and said in an awe-struck tone, "Is it not wonderful to think that *to-day* I shall see my Lord, and enter into His glory!"

The true spirit of the "Elder Brother" energised and dominated his mind to the last. Though he was about to leave the world, his dear ones were still to be left to continue the fight against the world, the flesh, and the devil; and in the yearning of his heart over us he sought to exhort us to the end. He seemed to have something to say that he could not express—the thought apparently eluded him as he tried to put it into words. "I had a message," he murmured, "but I cannot give it." However, the Father knew that the best message to impart through His dear servant was the one main thought of the *daily* lifting up of the cross, and, in the strength of the Lord, *daily* following in the Master's footsteps even unto death.

As younger students value the oft-repeated advice of an honoured graduate, so we treasure the method which, by constant reiteration, he impressed upon us, and which we are assured he had proved in his own experience to be the best to pursue while endeavouring to qualify for the royal degree in the School of Christ.

As the shadows of the dark valley deepened upon him, our loved one again and again addressed us: "My dear brothers and sisters in the Lord: Daily renew your covenant of sacrifice to the Lord, and daily seek to fulfil it. God will help you. God will be with you." His voice began to falter as the muscles failed to fully respond. The words were easily recognised; but we realised with a pang of sorrow that we had heard the familiar and well-loved tones for the last time on earth. It seemed as if another voice than his was now speaking to us. "My beloved brothers and sisters in Christ: Daily renew your covenant of sacrifice, and daily seek to perform it." The words issued more and more slowly, and the voice became more guttural as, with his dying breath, he still kept urging us to daily renew our vow of sacrifice to the Lord, and daily seek to fulfil it. It was awe-inspiring to hear him, haltingly, brokenly, yet so earnestly, tell us from the very jaws of death how to overcome. Never can we, who heard that most solemn exhortation, forget it. God forbid that we should!

He paused as the last struggle was about to begin; his breath came and went very slowly; his powers of speech were almost gone; the hues of death were gathering over his face. But once again the undaunted spirit controlled the mortal flesh. As if to remind us of the glory awaiting him beyond the veil, now ready to descend and hide him from our human sight, he uttered his last farewell in the inspiring words—"Sown in weakness, raised in POWER!"

A few minutes later, as he lay with closed eyes, he whispered, "Sing"; and we, who stood or knelt around his bed, softly sang two verses of "God be with you till we meet again." We felt that this was the expression of his desire for us.

Then, as he himself had warned us on the night before that the end might prove distressing, we sent away his two boys with Morton and his niece, while his dear wife

and Annie, Eva and myself remained with him till all was over. Before leaving, Morton stooped down and twice fervently kissed John's hand, now growing cold in death; and each as they left the room did the same. For the last fifteen minutes our dear one was speechless and in much bodily distress. Dear Grace and Eva began to weep bitterly. A violent fit of sickness came on. We longed for God to release him. After the spasm had passed, his eyes became almost unearthly in their brightness, and, although still preserving their look of intelligence, became fixed in their gaze. Sister Annie called him by many endearing names, with sobs bursting from her now and then. He looked straight at her, and love enabled her to meet that brilliant gaze till at last it drooped in death.

We turned to go, knowing we were parting only from the body of weakness which the glorious New Creature had left behind. "In a moment, in the twinkling of an eye," his change had come: for the *Seventh*, the *Last*, and *Great Trump of God* is sounding! "Blessed are the dead which die in the Lord *from henceforth*: Yea, saith the Spirit, that they may rest from their labours; for their works follow with them."—Rev. xiv. 13, R.V.

That evening, as his open coffin lay on trestles in the drawing-room at Clairmont Gardens, many who loved him came to look for the last time on his face. One by one they slowly filed past, lingering a while as if loath to turn away from his dear form. Affixed on the coffin-lid was a large brass plate bearing this inscription—

JOHN EDGAR,

AGED 48 YEARS.

*"Sown in weakness,  
Raised in power."*

June 9, 1910.

The words helped to lift the thoughts from the seen to the unseen, so that tears of grief ceased to flow as the eyes of faith saw him risen more than conqueror, through Him that loved him and gave Himself for him.

By Saturday morning the beautiful flowers sent as tributes of love and esteem by many almost hid the casket from view, and were piled up over the trestles below, and covered several yards of the carpet beneath. They spoke more eloquently than words, not only of the wealth of love he had won from friends, patients, professional co-workers, and brethren in the Lord, but also of the glory which he now enjoyed in the midst of the paradise of God. One large cross of scarlet, entwined by a golden crown, which a sister in the Lord had skilfully constructed from hundreds of small red and yellow "everlasting" flowers, reminded us that if we "always bear about in the body the dying of the Lord," then "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

Brother Hemery conducted the funeral service, both in the house and at the graveside. He sought to use the occasion to speak of the grandeur of the hope that had influenced our brother's life for nearly eleven years. We trust that some were helped who had previously not given much consideration to spiritual matters.

Many hundreds were gathered at the cemetery; and God's sunshine streamed down upon all. Some had travelled far to be present. One dear brother in the Lord, in response to a few words of appreciation of the love that had prompted him to journey from South Wales, remarked in earnest tones, "Sister, I came, for I realised a Prince in Israel had fallen!"

Many wept as the coffin was lowered into the grave, but most loved him so well that in the midst of their grief they could nevertheless rejoice for his sake, because he had gone to be with the Father. A stranger who was present remarked that this was his ideal of what a Christian funeral should be. Though he had attended many funerals, he had never before seen such real rejoicing in the Lord as he had witnessed in the doctor's house. There the bereaved sorrowed not as those who had no hope. As one saw the sweet smile on the widow's face, one felt assured she realised the everlasting arms of love around her: her whole bearing was an evidence of God's power to lift the heart that trusted in Him, far above all earthly sorrow.

Praise the Lord for His wonderful work of love.

### HIS LAST LESSON

How glorious is this day for me ;  
Heaven's joys begin, earth's sorrows end !  
Weep not, beloved, but rejoice,  
For to my Father I ascend.  
My God, yea, our God calleth me  
To my eternal home above ;  
With tender kiss and fond farewell  
I leave you sheltered by His love.

While yet my failing pulses beat,  
A lesson I would fain impart,  
That oft, by love recalled, will speak  
As God's own whisper to your heart.  
Seek not to spare my feeble strength,  
But let me, though with falt'ring breath,  
The counsel of my soul express  
E'er silent close my lips in death.

Beloved friends, each day renew  
Your covenant of sacrifice ;  
And all day long your vows fulfil  
In strength that grace alone supplies,  
Deem present time a precious boon,  
The race to run, the prize secure ;  
Who daily does the will of God  
Will find at length his crown made sure.

Unnumbered blessings hidden lie  
Within the precincts of a day,  
And possibilities untold  
Attend the consecrated way ;  
Obedient hearts with rapture find  
Their path traced clear in Love's design,  
And prove God daily loadeth them  
With varied benefits benign.

Then closer bind your sacrifice  
Upon the altar Christ provides,  
Whose merit sanctifies the gift,  
And sin's defiling blemish hides,  
In faith and prayer yield every day  
Your offering pure to God anew,  
Shrink not from toil, reproach, and pain ;  
For oh, your days on earth are few.

The altar fire burns clear and strong  
When constant faith upon it blows ;  
And flames of zeal your life consume  
While hope with heavenly fervour glows.  
But 'tis when love's red embers shine  
With ruddy glow of furnace heat  
That then your sacrifice ascends  
To God, a savour rich and sweet.

MINNA EDGAR.

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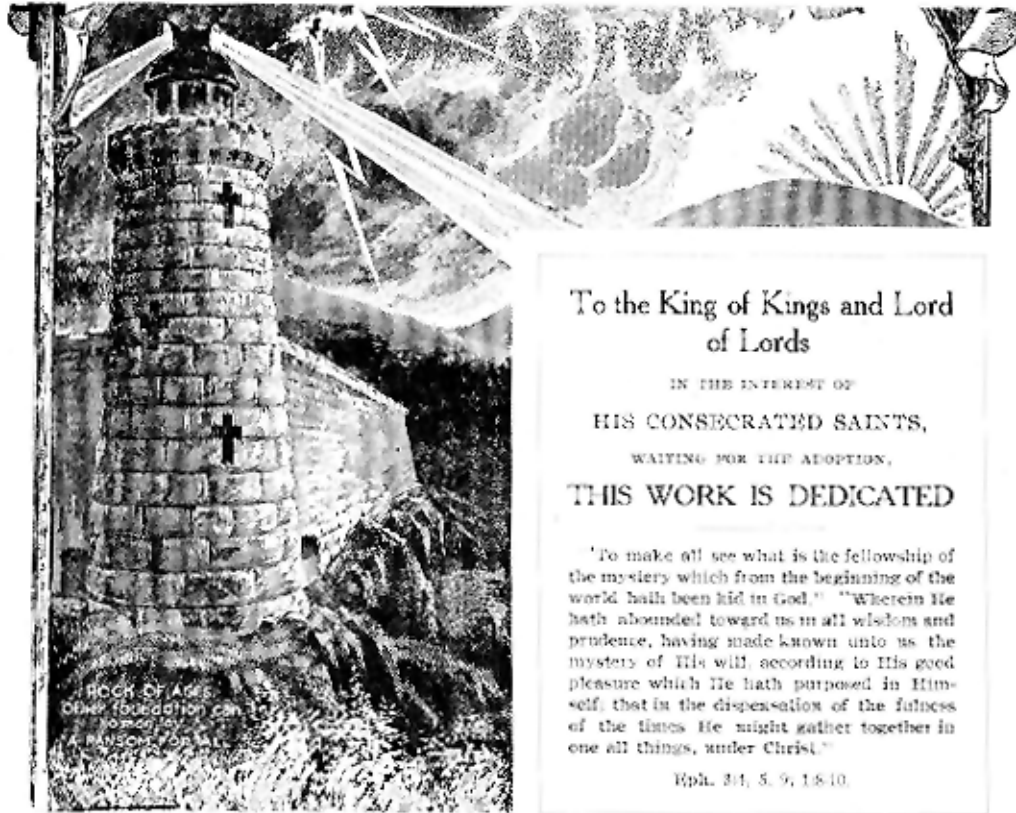


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IN THE INTEREST OF

HIS CONSECRATED SAINTS,

WAITING FOR THE ADOPTION,

THIS WORK IS DEDICATED

'To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God.' "Wherein He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself, that in the dispensation of the fulness of the times He might gather together in one all things, under Christ."

Eph. 3:1, 5, 9, 1:8-10.

Asbury Park, N. J.



St. Paul, Minn.

1906

# *Time Features*

## *Bible students, Convention, Asbury Park*

Time Features Discourse by Bro. John Edgar, of Scotland,  
who was introduced by Bro. Williamson, as follows:

BRO. JOHN EDGAR, of Scotland, is with us to day and will present some features of the Lord's truth along the lines of time and its relation to the Divine Plan. In the Lord's providence Scotland has made an exchange with America on this occasion, and while we have sent our dear Bro. Barton to Scotland, and he is today no doubt preaching to the dear friends there, we have with us a representative of Great Britain to take his place. I believe I am safe in saying that if Bro. Barton was not there, and if the Lord's providence permitted him to be in this country, and in health, he would be here; so we are glad to have such a substitute for him as our beloved Brother Doctor Edgar."



Bro. John Edgar

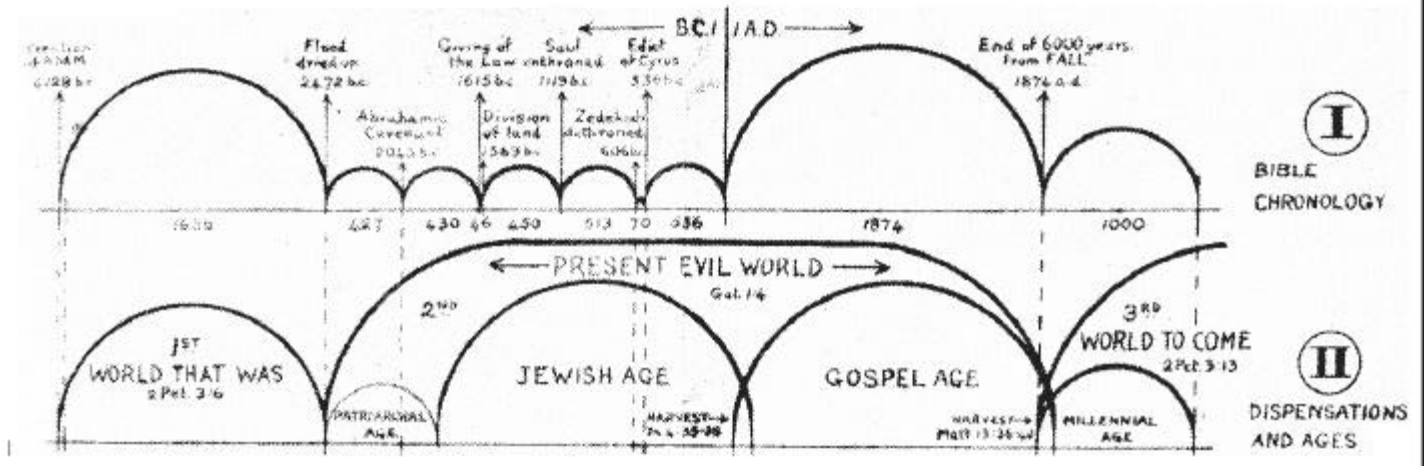
Bro. Edgar's discourse was in substance as follows:

DEAR Brethren and Sisters in the Lord: It gives me great pleasure indeed to meet you in the flesh. I trust we shall be able by the Lord's grace to impart rich blessings to each other, which shall be not only for ourselves but also for dear ones we have left. in our respective homes.

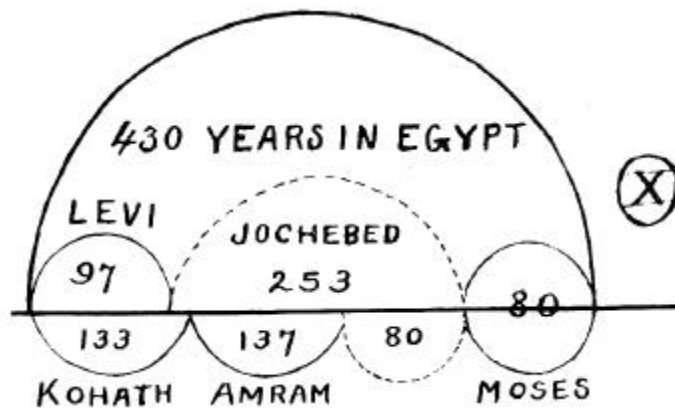
Our subject this morning is "Time and Its Relation to the Plan of God." I suppose you are all aware that our motto for this year is "In Due Time." There are none who can appreciate the significance of these words so much as we can. When we begin to study the plan of God in this matter of the relation of its time features, we find such a mass of details interwoven that it requires careful and reverential study of these details and their relationship to each other in order to perceive the harmony which exists. It is just as if we were to take one horizontal line representing 7,042 years and then arrange upon it all of the curves you see in these charts. The result would be complex and very confusing. If, on the other hand, we were to isolate the details, as has been

done in these charts the harmony, and, as we study it, the simplicity of the plan of God, will be seen.

Now, dear friends, I have not time to discuss each of these charts in detail. I shall refer to a few of them, and then describe once two more particularly.



This chart (No. 1) represents the bible chronology as a chain. The different links of this chain will stand the closest investigation, although at first some of them might appear to be rather weak. Take for example the period of 430 years from the Abrahamic Covenant to the giving of the Law. The latter half of this link is generally regarded as a very weak period; that is to say, most authorities think that a period of 215 years is far too short for the great multiplication of the Israelites during their residence in Egypt. It is for that reason that on the Revised Version the translators have adopted the Septuagint version of Exodus 12:40. They say there very emphatically: "The sojourning of the children of Israel, which they sojourned in Egypt, was 430 years." If this were correct, it would completely nullify Bro. Russell's explanation of that verse which we find in the second Vol. of Millennial Dawn; but it is not correct. It is an example of the mistakes into which men, however wise and good they may be, will be sure to fall whenever they think they are wiser than the Word of God. The Old Testament gives its own refutation of that statement, as we shall see in the chart which represents the period from Jacob's entrance into the land of Egypt until the exodus. According to the Revised Version and many other authorities, this was a period of 430 years, but according to the Old Testament it was only half of that period, viz., 215 years.



This chart (No. 10) shows the genealogy of Moses. His mother, Jochebed, was the daughter of Levi. As Joseph had entered upon his fortieth year when Jacob came into Egypt, and Levi was older than Joseph, it follows, that if the period of residence of the Israelites in Egypt were 430 years, Jochebed must have been at the very least 253 years old when Moses was born. Again, Moses' father, Amram, was the son of Kohath, and Kohath was one of the 70 who entered Egypt.

Now Kohath lived 133 years, and Amram lived 137 years. therefore, if we were to imagine that Kohath was just a new born babe when he entered the land of Egypt, an,,-" Amrarn was not born until the year after his father's death, there would still remain if the whole period were 430 years, a gap of 80 years between the death of Amrarn and the birth of Moses. In other words, it would mean that Moses was born 80 years after his father's death.

The next chart I wish to draw your attention to is No. 9: This large arch represents God's Sabbath day, the Rest Day, or the 7,000 years. Before that there were six similar days of 7,000 years, so that altogether the seven days of God have lasted seven times seven or 49,000 years,. This represents the forty ninth thousand year, and the next one the fiftieth thousand year. We know that each day had an evening and a morning, and here we find the evening and the morning represented in this way, the junction being just here at the last typical jubilee year. This day of seven thousand years is also compared in the scriptures to a week, each day of which represents one thousand years. The first day of one thousand years is the First Adam's day, and the seventh or last day of one thousand years is the Last Adam's day, the Sabbath Day for man. It is during this Sabbath Day that the Times of Restitution of all things will take place.

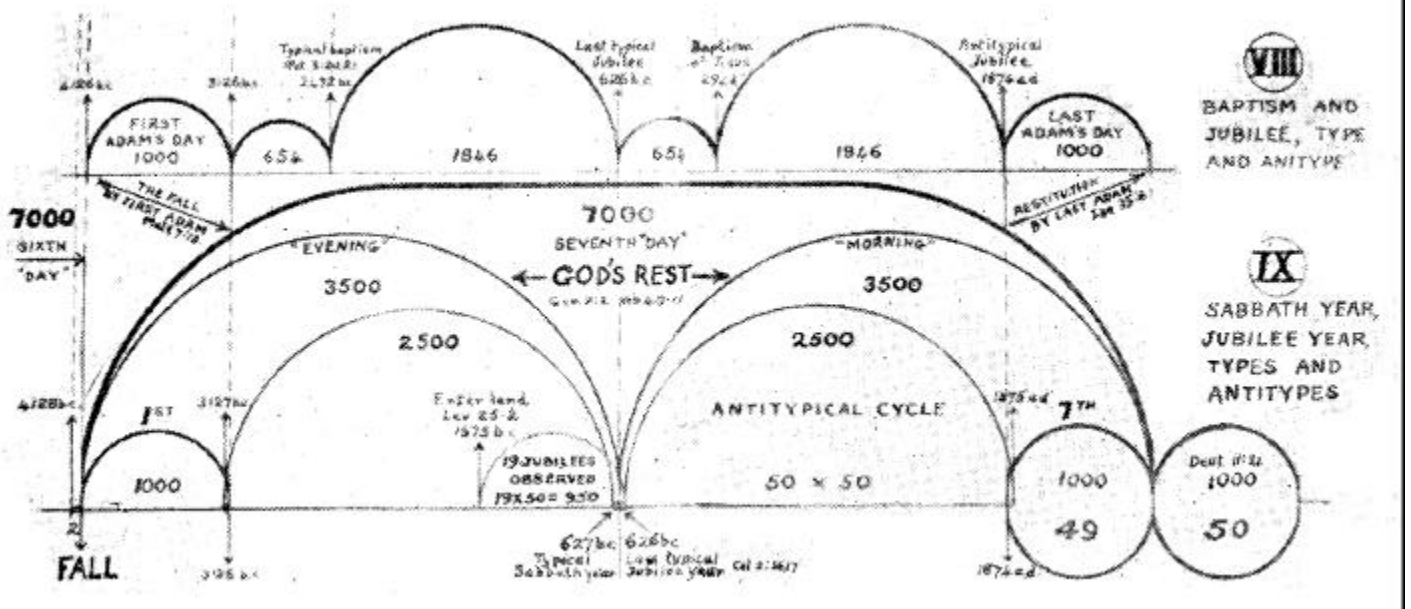


Chart No. 9

Now, God arranging all of this beforehand and desiring to show us his purpose, arranged that the Israelites, his typical people, would mark time in weeks of years, and that after a cycle of seven of these weeks –forty nine years in all - the next year, the fiftieth year, would be a jubilee year, a year of great rejoicing and a time of restitution. It was a great time of rejoicing for the poor and oppressed This means that at the end of each cycle there were two rest years together; the forty-ninth year was a Sabbath year, and the next, the fiftieth, or jubilee year, was also a rest year, and a period of much more rejoicing. In this way God showed beforehand this great rest year, the forty-ninth from the beginning of creation, a time of rest for the world, followed by the fiftieth or grand jubilee of jubilees. In addition God so arranged his plan that there would be nineteen jubilees observed, then the last jubilee would just give time for the great antitypical cycle, 50x50, which would terminate in the antitypical jubilee, or time of restitution, which began in 1874 A. D.

We will not take up much time with this chart because the majority have studied the second and third volumes of Millennial Dawn, but I want to direct your attention particularly to this: That God so arranged his plan that the last typical jubilee year, with its preceding Sabbath year, the forty-ninth year, would fall just exactly in the center of the seven thousand year period, as shown on the chart. He so restrained evil in this typical kingdom

that that was the result. In the same way we have two rest years at the beginning; these are the two rest years from the creation of Adam till the fall. Thus are these two rest years in the beginning and two rest years in the middle, both point forward to the two great rest years at the end. In the first of the two rest years at the beginning Adam was created and began to learn the use of his faculties; he began also to learn his environment, the animals and plants, etc., and to take possession of all things.

This matter of learning the use of our faculties is a thing we do not appreciate very well, because we learned to use our faculties in childhood and cannot remember, but I will give you an example which will enable you to appreciate it. In Glasgow last year there was a man who was blind from birth, owing to a cataract in each eye. He was a young man of between twenty and thirty years of age. Last year an operation was performed on his eyes and he saw for the first time. He was unable to use his eyes at first; he could only distinguish light and darkness and some objects vaguely before him. He had to learn to appreciate the size and shape of objects and the measurement of distance. It was very curious to see him when he was walking toward an obstacle how he would notice it and stop when it was still some distance from him, because he had yet to learn the measurement of distance. Now we can understand that it would be just the same with Adam at the beginning; that he would require to learn the use of the faculties God had given him, and to learn the appearance and use of all the different things around him, and to take possession of all things. We can understand that as he was a perfect man he would learn quickly. Soon he began to appreciate what many of us have learned to appreciate—the need of companionship; the need of some one with whom to share his joys, some one with whom to enter into his various schemes, some one who would be a help-mate unto him, and God in his love gave him this help-mate. He sent him into a deep sleep and after a short period of trouble Eve was presented to him, and so we can understand that the second year was a much more joyous year than the first one, although we cannot appreciate the degree of joy that the perfect man and woman would have in their companionship with each other. It is evident that God must have so restrained matters that the fall did not take place until two years had elapsed, in order that these two years might prefigure the two great last years at the end.

Exactly in the center of the seven thousand year period there are again two rest years, the years 627 and 626 B. C., the former a Sabbath year and therefore a time for rest and refreshment, and the second a jubilee year, or times of restitution, a great time of rejoicing for the poor and oppressed, and especially for the humble and the pure hearted, but eventually for every one. At the beginning of the jubilee year there must have been a considerable amount of trouble. In the same way, at the end we have two great rest years. The former, the time of Christ's reign upon the earth, is the time of which Christ spoke when he said he was the Lord of the Sabbath, a time of rest for the world.

Chart No. 9. In it man will begin to learn the use of his new - found faculties. The faculties we possess are insignificant compared to the faculties a perfect man will possess, and the perfect man will require to learn the use of these faculties just as Adam did at the beginning. He will also require to learn his environment, the perfect earth, and he will require to take possession of all things in that great millennial day. Then will follow the second great rest year, at the beginning of which there will be a short time of trouble, when Satan is let loose to test the perfect man, and then the dominion will be handed over to all the obedient under the sovereignty of God. That will be the grand jubilee of jubilees, the time of unalloyed rejoicing, because of the knowledge that there will never be an end to the happiness of that time, - no more death, sorrow or sighing.

Just as God has shown that he has devoted a period of seven thousand years for man to learn first the lesson of evil, then the lesson of righteousness, and to bring about the restoration of the earth and of human perfection lost by Adam, so he has also shown forth the fact that the dominion would be handed over to man after a certain time.

Chart No. 9 is the Rest and Restitution Chart, but this other chart (No. 3) is the Dominion or Kingdom chart. It



may be regarded as probable that God has set apart a period of 7040 years from the fall to the time when man will get complete dominion over the earth under the sovereignty of God. This period of 7040 years God marked exactly in the center in the year 606 B. C. by causing the typical dominion of the typical people of God to cease in that year, just as he marked the center of the 700 years period by the last typical jubilee or year of restitution. At the beginning Adam had dominion over the earth under the sovereignty of God, but at the end of two years, owing to his, disobedience, he lost the dominion. The period of 1,000 years which followed is the first Adam's day towards the end of which he died. Next follows a period of 2,520 years called "Seven Times," in the latter part of which Israel held her typical dominion under God, and "Seven times more," the "Times of the Gentile," and lastly the last Adam's day which, like the first is to be a period of 1,000 years.

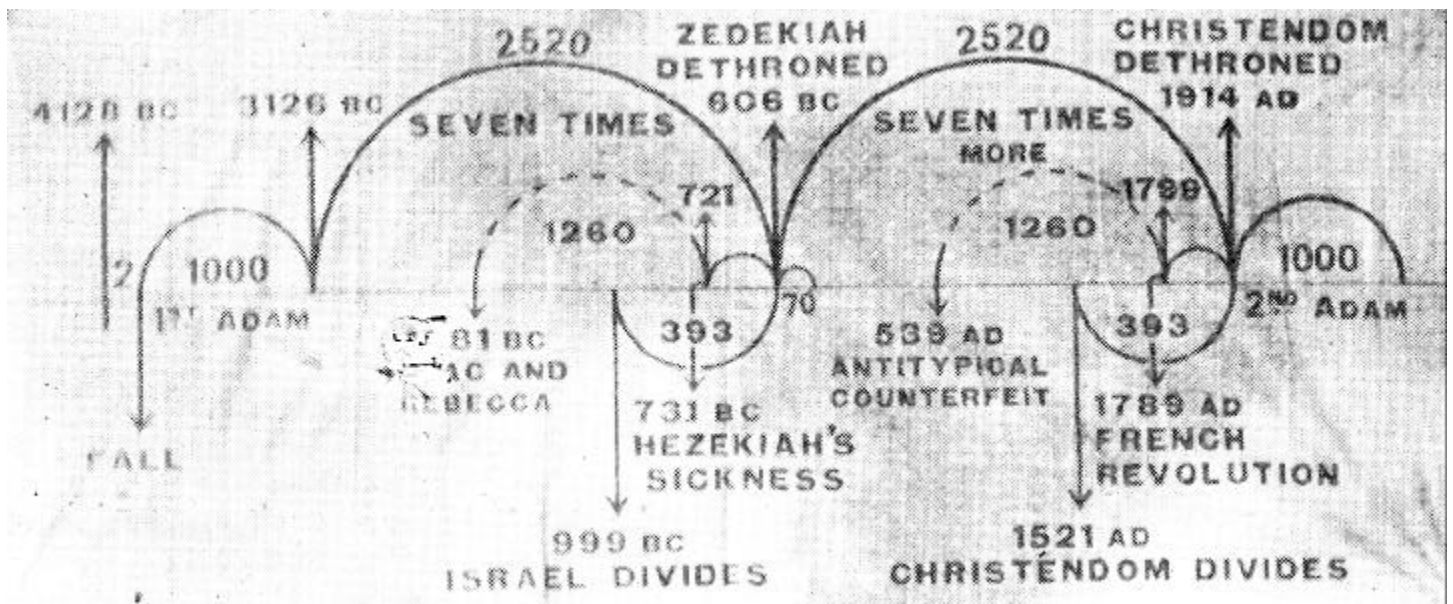


Chart No. 3

In passing I would like you to notice the fact that the number 2520 is a very peculiar number. It is the least common multiple of the figures from one to ten. That is to say, it is the smallest number which can be evenly divided by each and all of the numbers from one to ten.

After the Kingdom of Israel was overthrown in 606 B. C. the land "enjoyed her sabbaths" for 70 years. We are to understand that when God promised the Holy Land to Abraham and his seed for an everlasting possession, he meant not only the literal land of Canaan, but over and above that the whole world of which the promised land was a type (Rom. 4:13). Just as the typical land of Canaan was the kingdom of the typical children of God, so will the whole earth be the kingdom of Abraham and his seed in the Millennial Age, and thereafter the kingdom of all men when they have been delivered from the bondage of corruption into the glorious liberty of God. The 70 years' rest which the land enjoyed after the transfer of the dominion from Israel to Nebuchadnezzar, the head of gold, I understand to be typical of both these periods of rest. It is made up of two numbers, seven and ten. Seven represents perfection, particularly the perfection of time, as shown in the week, and ten represents numerical completeness. When we measure by numbers, after we reach ten then we must begin at the beginning and use the multiples of ten. Moreover, the number ten seems to be usually associated with the idea of government, as the 10 toes of the image, the 10 horns, etc. So with the number seventy: 7x10 represents a complete period of government, during which in the type we are considering, the land, the world, will enjoy her rest.

With the overthrow of the dominion of Israel in the year 606 B. C. the Seven Times of the Gentiles began. These seven times last 2520 years, from the year 606 B. C. until October A. D. 1914, when we expect that

Christ will take his great power and reign. During this period of the Gentiles there have been four universal empires, holding dominion over Israel (1) Babylon for 70 years, (2) Medo-Persia, from 536 B. C. till the time Alexander the Great; (3) the Grecian period from Alexander the Great till the beginning of the Roman empire; (4) after that the Roman empire till the end. Springing from the Roman Empire is Christendom, the great church-state system which professes to be, as its name indicates, the kingdom of Christ on earth, but which is really the last phase and a very Important phase of the Gentile Kingdoms. This is indicated by the name "Babylon the Great," given by God (Rev. 17:5), and by the fact that it is symbolized by the feet of the great image (Dan. 2:41-43), and by the little horn which grew from the head of the fourth beast and whose "look was eventually more stout than his fellows" (Dan. 7:20-27).

### The First Babylon A Type of Christendom

THIS is shown by the name "Babylon the Great," given to it by God in Rev. 17:5.

One of the most prominent features of all forms of insanity is an exaggeration of egotism, either in the form of self-exaltation or of self-depression. Egotism implies a want of judgment. Every one in this world has more or less of this form of insanity; and it is one of the great objects of the children of God to endeavor by the grace of God to subdue self, to develop the spirit of a sound mind and realize our dependence on God. Nebuchadnezzar had the insane idea that he could rule the world, and God knowing that he could not do so in his fallen condition, nevertheless allowed him to attempt it. The result was confusion, misery and death. Just in the same way the apostate church, tired of waiting for the coming of the great King, had the insane idea that she could rule the world, and God knowing that she could not do it nevertheless allowed her to attempt it. The result in her case also has been confusion, misery and death. God has allowed all of the phases of the gentile powers to attempt to rule the world in order that man may learn a valuable and lasting lesson, namely, his dependence on God. Just as Nebuchadnezzar, after seven years of insanity, was able to appreciate the almighty power and loving beneficence of God, so man after the Seven Times of the Gentiles have passed, will learn under the rule of Christ their own weakness and dependence upon God and will have their reason restored to them.

### Babylon Also Represents the Whole Times of the Gentiles

There are several proofs for the statement: (1) that Babylon was the head of gold, and the head represents the whole in the same way that Jesus, the Head, represents the whole Christ; (2) the duration of her universal empire was 70 years. It seems strange at first why this great power should have such a short period of dominion over Israel, so much shorter than the others; but the reason is plain when we understand the symbolic significance of the number 70. The 70 years' government of Babylon typified the whole period of Gentile government. (3) In Dan. 4:16, 25 we read that by God's command "seven times" of insanity passed over Nebuchadnezzar and then his reason returned to him. (4) During the whole Babylonian reign the Israelites were in captivity in Babylon, and the holy land of promise -was left desolate; so prefiguring that during the whole times of the gentiles the Israelites, the people of God, will be in captivity under the Gentile powers and during all that time the world, Christ's inheritance, will be lying desolate. With the establishment of the millennium things will be different and Christ will reign and set the captives free. (5) The events at the end of the Babylonian empire foreshadow closely the events at the end of the Times of the Gentiles, and so prove that Babylon represents the whole "Seven Times" and also typifies the closing phase of the Gentile Kingdoms, Babylon the Great.

In the 44th and 45th chapters of Isaiah we find it recorded that Babylon would be overthrown and the captive Israelites would be set free by a certain one Cyrus who was called by his name before he was born. I suppose everyone here understands that while this prophecy referred to that heathen King of Persia who in 536 B. C.

overthrew the first Babylon, it referred through him to a greater Cyrus, our Lord Jesus Christ, who in due time, in the year 1915 A. D., will overthrow Babylon the Great. The parallelism is remarkable. The name Cyrus means sun. Cyrus, King of Persia, was a "suit" to the captives in Babylon, shedding light and warmth on them, allowing them to go free from captivity and return to their land, but the greater Cyrus is the great Sun of Righteousness, who will arise with healing in his wings, shedding light (truth) and the 'warmth of love on the whole race, giving life to all, and sustaining life in all.

Just as Cyrus liberated the Israelites from Babylon, but did not compel them to come out, so when the time comes the greater Cyrus will liberate his people, Israel, from their captivity in Babylon, but it will not be compulsory - it will be voluntary.

When the Israelite-- left Babylon and returned to the land, they built the temple and the walls of Jerusalem. So, in October, 1914, the spiritual Israelites will return to the promised land and will build the great and typical temple and the walls of the heavenly Jerusalem.

When Cyrus overthrew Babylon he became King over the whole world - king of kings, lord of lords with the dominion over Israel included, and so the greater Cyrus will become King of Kings and Lord of Lords over the whole world, Israel included. Lastly, just as the kingdom of the first Cyrus was a dual kingdom, formed of two parts, which were not divided but united, so the Kingdom of Christ will be a dual kingdom composed of two phases, the heavenly and the earthly. As shown by the fact that in the vision of the bear, representing the Medo-Persian kingdom, the bear was raised on the one side, and in the vision of the ram with two horns which also represented the Medo-Persian empire, the one horn was higher than the other, the one power, the Persian power, to which Cyrus belonged, was a far greater power than the other, the Kingdom of the Medes. In this way was prefigured the fact that in the dual kingdom of our Lord Jesus Christ, the one power, the spiritual phase of that kingdom, to which Christ belongs, will be so much higher than the earthly phase as the heavens are higher than the earth. In the Old Testament we read and it has passed into a common proverb, that the laws of the Medes and Persians were unchangeable. However true this may have been of the original Medo-Persian Kingdom, it will be certainly true of that time when "out of Zion shall go forth the law and the word of the Lord from Jerusalem- (Isa, 2:3.)

Thus, dear friends, we see that the short period of the Babylonian Empire represents the whole period of the times of the gentiles; that the heathen king Cyrus represents the true King; and that the Medo-Persian Empire represents the Kingdom of Christ. When this I, appreciated we are able to understand the significance of the three ribs in mouth of the bear which represents the Medo-Persian Kingdom (Dan. 7:5). The mouth represents speech. This bear was speaking forth concerning three ribs. A rib undoubtedly represents a woman (Gen. 2:2-23). This power, then, the Medo-Persian Empire, under Cyrus the Great, was speaking forth concerning three women. Who were they? Our dear Bro. McPhail was telling us last night how in Eastern countries marriages were arranged by the parents who selected the bride for their son, and so we understand that God has been selecting a bride for his Son, Jesus Christ. The first one he selected was the first Jerusalem, the old Jerusalem. We know how these people were selected to be the bride of Christ, how they fell into idolatry and were chastised by God, and how in this year 536 B. C. they were released from Babylon and returned with rejoicing to their land, and a great period of reformation took place. God was long suffering with these people. We know how during the seventy weeks of special favor, they fell away gradually, with the result that when the king, the bridegroom, came unto his own, his own received him not (John 1:11). They saw no beauty they could desire in him; he was not their ideal, and so they despised and rejected him. They were in consequence cast off from being the bride of Christ. And shortly after, in the year 70 A. D., this city or government, the old Jerusalem, was destroyed. After Israel was cast off God "did visit the gentiles to take out them a people for his name," I. e., to be the bride of Christ (Acts 15:14). These people became the Church. But the Church likewise fell away and God was long suffering with them; he tried means time and again to reform them, but matters got

worse. In the year 539 A. D. the apostate church took to herself a new head, a new husband, the pope; but still God was longsuffering-, with her and in due time the reformation came, w like Israel, she fell away gradually with the result that when the King, the Bridegroom, in 1874, she despised and rejected him and in consequence was cast off. The third rib is the true church, the despised remnant of both the Houses of Israel. She has been chaste and faithful to the Lord all down the age and will become "the holy city, the new Jerusalem," "the bride, the Lamb's wife" (Rev. 21:2, 9). As the last Eve, s ' he will become the mother of all living. The reason why God selected the two houses of Israel to be espoused to the Lord and then cast them off was to demonstrate the fact that God's ways and thoughts are as much higher than man's as the heavens are hihger than the earth. Now, dear friends, we have shown how Babylon, in its limited aspect, is the head of and so represents the whole period of the Times of the Gentiles. In the same way "Babylon the Great" in its limited aspect from the beginning of its power in 539 A. D. till its partial overthrow in 1309 A. D. is the head of and represent., the whole period of Christendom.

### The Various Phases of Gentile Powers Typical of the Various Phases of Christendom

Just as the Gentile Powers went through various phases during the Jewish Age from 606 B, C. till the end in the year A. D. 70, so Christendom, Babylon the Great, has also gone through various phases, and these. phases are chronologically parallel.

This is spoken of in the 13th chapter of Revelation. There we read that a peculiar beast rose up out of the sea, and it was like a leopard with four heads; it had the feet of a bear, and spoke with the voice of a lion. Now we know that in Daniel, Babylon is represented as a lion. The lion is the king of animals, as the eagle is the king of birds. This Babylon had the voice of a lion which represents the spirit of kingly power, and which was really the spirit of Satan, the Old Dragon-the spirit of pride and arrogance. Now that is the spirit which dominated the first Babylon, and that is the same spirit which dominates Babylon the Great. Then the second animal was like a bear, and the third animal like a leopard with four heads, arid the fourth animal was like an animal which could not be named, it was so ferocious, and so peculiar in many respects. Here 'we have the four empires shown. The animal that was like a leopard with the feet of a bear and the mouth of a lion represents a certain phase in Christendom. The first period I have already mentioned -where Babylon represented Babylon the Great. The second is the Medo-Persian period.

I have already mentioned that the downfall of Babylon and the setting up of the Medo-Persian Empire typified the downfall of Babylon the Great and the setting up of the Kingdom of Christ. That will be the complete fulfillment of this type. But you all know that in the scriptures there is often a complete fulfillment, and a partial fulfillment also. To give you one good example of that, you know that Elijah typifies the Church in the flesh during the Gospel Age; and that is the complete fulfillment; but there was also a par fulfillment in John the Baptist. And so this Babylonian empire was completely fulfilled in the whole period of Christendom, and partially fulfilled in the time of the power of papacy. The papacy began to assume the temporal power in 539 A. D., in 799 A. D. the papal millennium began, and after 840 A. D. the pope became king of kings and lord of lords. Then in 1309, the year in the Gospel Age which corresponds with the year 536 13. C., the power of the Papacy began to be broken, and the events of this time form the partial fulfillment of the events connected with the overthrow of Babylon in 536 B. C.

How do Ave find out the corresponding dates'! How do we find the date in the Gospel age which will correspond with a certain date in the Jewish age" The way to do it is to remember that each period, the Jewish and the Gospel, lasted exactly 1845 years; therefore if we take any date in the, Jewish period and add on 1845 years to that date, we -shall get the corresponding date of the Gospel period. For instance, if we take the first year of this Jewish age and add on 1845 years, we get the first year of the Gospel age. And if we start ten years after the beginning of the Jewish age, and add 1845 years\*, we get ten years after the beginning of the Gospel

age. 1845 years after 536 B. C. give you the year 1309 A. D., because 536 and 1309 added together equal 1845. This is one way to find corresponding dates. It is a very simple matter, and you can find any number of them. To have chronological parallels, the events must correspond as well as the dates.

The year 1309 is just in the middle of the papal millennium; five centuries of papal supremacy had passed by this time; and so we understand that the popes were at the height of their power. In that time there was a certain pope, Boniface the Eighth, -who was extremely arrogant, although a very clever man. He claimed to be king of kings and lord of lords; to be over not only the spiritual affairs of this world, but also over the temporal affairs of the world, over king,, as well as people. This man published a famous bull called "Unarn Sancti," in which he claimed it -was not possible for anyone fit this world to gain eternal salvation except by his permission. This was towards the end of the Dark Ages when men were beginning to get enlightened. The king of France, Philip the Fair. repudiated the bull and -,as excommunicated. Philip then did something which had never been done before: During the period of papal supremacy he made the pope a prisoner, just as Napoleon did five hundred years later. Yet the result was that the pope, being an aged man, died from the indignities and injuries received. Then a new pope was appointed who died within a year, and finally another pope who had sold himself to the king of France was appointed. This man, Clement V, was afraid to set up his seat of empire in Rome, because the people would have risen up against him on account of the fact that he was under the king of France, so he had to retreat to Avignon, - which was under the dominion of France; and there the power of the papacy was broken, not completely, as the Pope still had temporal power, but he was not now king of kings and lord of lords as he had been before, because the people of Britain, Germany and other countries would no longer refer to the pope as their umpire or arbitrator. Before that whenever they had any quarrels among themselves they brought them before the pope and he settled them, but now they knew that if they did that, they would be knuckling to the king of France, because the pope was under the king of France. This meant that affairs were just the opposite from what they had been before, Till then the spiritual head, the pope, had been over all, but now the civil power was fit the ascendancy. It means then that Babylon was overthrown, and that there was an opportunity given to the spiritual Israelites indeed to escape from Babylon and build the temple of the reformation, and it means that from that time onward until the time of Martin Luther, Christendom was a dual empire - double but not divided; there was a spiritual and a civil power there, just as there will be a heavenly and an earthly phase fit the millennial kingdom. But here the temporal or civil power was the higher and the spiritual the lower, just the reverse of what it will be during the millennial kingdom of Christ. Why? Because this is the period of the times of the Gentiles. Cyrus in this partial fulfillment of the type was the king of France. He was the great deliverer who freed the captive spiritual Israelites. During this time we know that the power of the people was small. The laws of the civil and spiritual (papal) power of the time were unchangeable, the people could riot interfere. It was different after the time of Martin Luther. The people were only beginning to emerge from the dark ages at that time. In the parallel of the 70 weeks we see that course of this second period, the Medo-Persian, or bear period, in the two ages, the Jewish and Gospel, there was a period of Reformation in both the Houses of Israel beginning with the freedom from - Babylon and the laying the foundation of And the temple in the corresponding years 536 B. C., 1309; then the building of the, temple in the years 521-517 B. C. and 1324-28 A. D.; next the bringing of the golden vessels back to the temple from Babylon I in 467 B. C. and 1378 A. D., and finally the commission t o build the walls of Jerusalem in 454 B. C. and 1391 A. D.

The dual kingdom, "The Medo-Persian Empire, which had permitted the Reformation of the fleshly House of Israel, was brought to an end by Alexander the Great, who originated the Grecian Empire, the leopard with the four heads. The corresponding dates in the Gospel Age bring us to the time of Martin Luther, who overthrew the preceding dual kingdom corresponding to the Medo-Persian empire, which had permitted the Reformation of the Spiritual House of Israel, and was brought to an end by Martin Luther, who originated the third phase of Christendom corresponding to the Grecian period, the leopard with the four heads. Alexander the Great was crowned in the year 336 B. C. He was only 20 years of age at the time. Immediately he began his series of

conquests and in 12 years he had the world at his feet. In the year 324, when he was at Babylon, he received embassies from all parts of the world. Then early in the next year, 323, while projecting an expedition into Arabia, he sickened of a fever and died. His four generals at once began to strive against each other, and the result was that in a year or two the great Medo-Persian Empire of Alexander the Great was divided into four main parts and many smaller parts, as predicted in the book of Daniel

Here was the leopard with four heads as we read in Daniel. Now that prefigures, exactly what occurs in the Gospel age. The years 336 to 324, the 12 years of conquest of Alexander the Great have their corresponding period fit the Gospel Age from 1509 to 1521 A. D., as you can easily reckon for yourselves. It was in 1509 A. D. that Martin Luther received his commission as a reformer. It was in 1521 that he brought his conquest to an end. Shortly before the year 1509 Luther, at that time a monk, had been appointed as professor of philosophy in the University of Wittenberg. Being required to teach philosophy day after day, he had no time to study his bible, in much distress wrote to a friend that he was longing for some appointment by which he would be able to study the Word of God for himself. It was in 1509 that he received the degree of B. D. with an appointment as professor of biblical theology, with the stipulation that he was to teach the bible. Like many of us, he began with one of the difficult books of the bible - the Psalms, but very soon found he could not make much headway with them-they were too strong meat for him. Accordingly, in the same year, 1509, he took up the Epistle to the Romans and gave his lectures on this Epistle day by day. All of the rest of his time he studied in his cell. In this year in the very first chapter and the 17th verse, he was struck with the phrase, "the just shall live by faith." These words burned into his mind, and became the keynote of the Reformation. He there received his commission as reformer. From that period his conquests went on, and it was in October, 1517, that he nailed his 95 theses to the church door at Wittenberg; but the conquests were not yet at an end. In the year 1520 he was excommunicated by the pope, but that was only the first bull. A second was required, and was promised to be sent in two months if he did not recant. Two months elapsed and still another and still another, and the second bull did not come. Why? Because it was not God's due time. In December, 1520, Martin Luther took the matter into his hands and built a great fire in the public square and cast into it the bull of excommunication and the book of canon law. This was an act of defiance, an open throwing off of allegiance to Rome. The result was that on the 3rd of January, 1521, the pope sent him the second bull of excommunication and he was there formally put under the ban of the church. Then in April, 1521, just exactly three and a half years after the 95 theses had been nailed up on the church door at Wittenberg, Martin Luther was summoned before the Diet of Worms, and there refused to recant, with the result that he was now not only under the ban of the church but also under the ban of the Emperor. But the result was not as Rome had anticipated. Rome had anticipated now that this Reformation was overcome, but it was not so. The people of Germany, Switzerland and England were looking to this great leader and were following him. The result was very great, a new empire had been established, the old dual (Medo-Persian) empire had come to its end, and then the next year, 1522, Martin Luther died as a reformer-not actually, as he lived for several years after that, but he died as a reformer, he ceased to be any longer a reformer. He began to strive with other reformers who had been hitherto in the background. As a result, in a very short time Christendom was divided into four great parts (the leopard with the four heads), Roman Catholicism, Lutherianism, Presbyterianism and Anglicanism. These we understand were not merely church systems, but church-states; they were four Gentile powers. Here we have the leopard with the four heads. Martin Luther's work had been work which is detailed in the 13th chapter of Revelations as a fatal wound to one of the heads of the beast, but owing to this division and strife among the reformers, the wound had healed: a marvellous recovery took place. This was just the opportunity for papacy to regain its power, and all the world wondered after the beast.

You will notice that Martin Luther remained a Roman Catholic up till the time of his excommunication. He was not one of those spiritual Israelites who had been previously freed from Babylon the Great and had been building the temple walls of the spiritual Jerusalem. His work, however, would not have been possible but for the preceding work of Marsiglio, Wycliffe and Huss, That is why the leopard in the 13th chapter of Revela

tions stands on the feet of a bear, meaning by that that this period from Martin Luther onward was resting on the foundation of the previous period, the dawn of the Reformation, but still through it all the voice was the same; it was the voice of the old Babylon, the voice of pride and arrogance. Like the original Babylon the Great the four great Church-State systems of the time stated that they were Christendom, etc., that Christ's kingdom was set up on the earth, though this is quite contrary to the Word of God, which asserts that the church should be under the powers that be, and that the time when Christ shall reign is at the end of the times of the Gentiles, the end of the "seven times."

You remember that Alexander the Great, when visiting Jerusalem, was received by the High Priest and others, and you remember the vision he had and how it was fulfilled. It was just the same with Luther. When he appeared before the Spiritual Israelites as a Reformer he was received by them. The four parts of Christendom claimed to be Reformed Churches, the spiritual Jerusalem, although God recognized them still as Babylon the Great.

Now during the time of Babylon we know that Rome, the fourth empire, was in existence, but was a, very feeble power. In the time of Medo-Persia it was growing in strength; in the time of Greece it was still - stronger, and then the due time came when Greece was overthrown by Rome in 197 B. C.; at first peace was established between them, but shortly afterwards Greece was absorbed by Rome, and the conquests went on little by little. In the time of Julius Caesar great conquests were made, and the world was practically at the feet of Rome. Then, in the time of Caesar Augustus, the zenith of her power was reached. After that she began to diminish. It was during the time of the Roman Empire that our Lord Jesus Christ came, suffered and died and then was resurrected. It was at that time that Israel was cast off, and it was in the year 70 A. D. that Israel was destroyed because the Israelites had fallen away from the faith.

I understand, dear friends, that Rome, this ferocious animal with ten horns and iron teeth, represents the power of the people. In the time of Babylon the Great the people had very little power. During the time of this period from Avignon up to the time of Martin Luther their power was stronger; then after the time of Martin Luther their power increased much more because of the work Martin Luther had done. And in this leopard period the four great church-state systems were quarreling among each other and not only allowing papacy to get stronger, but also allowing the power of the people to get stronger; eventually the Protestants and the Papists got into conflict with each other and war broke out between them. This was called the "Thirty Years' War," because it lasted for the long period of thirty years - from 1618 to 1648 A. D. - with the result that the people were completely sickened of all religious differences, and the outcome of that was that the war was brought to an end by the peace of Westphalia in the year 1648. From that time onward religion ceased to be the dominant factor in politics in the Gentile powers, quite different from the preceding times, and the power of the people has increased more and more - the power of Rome, this ferocious animal.

In the original Rome the power of the people was very much greater than in any of the other preceding kingdoms. "Vox populi" (the voice of the people) was the watchword of ancient Rome, but after the Papacy gained its power it ceased to be true till the 17th century A. D. There is no doubt that the power of 'the people began to be manifest at that time. One of the first manifestations was in the year 1620, when a band of pilgrims sailed from England to this land, which is called the land of the free, the land of the people. By the middle of the 17th century, immigration to this country had become steady; the power of the people was showing itself; they were sick of the restriction of their liberty in Europe, and they wanted to assert themselves. A Century later there arose the great War of Independence, by which they threw off the fetters of Europe. Following their example, the people of France rose up in the year 1789 and overthrew the church state system of France. There was the power of the people asserting itself. The period of the French Revolution, the end of the power of the papacy, corresponds to the time of Julius Caesar. Julius Caesar made many conquests and added greatly to the power of Rome, just as the people at the end of the eighteenth century made many conquests and added to their

power.

In Revelations 9 a period of five months (150 years) is, referred to during which men would be tormented but God would not suffer them to be killed. It is suggestive that the period from 1648 to 1798, during which Babylon was tormented by the increasing power of the people, due to their growing intelligence, was exactly 150 years. In the following year, 1799 A. D., the lease of power of the Papacy came to an end. This may or may not be the true explanation. No doubt we shall find out later on.

We shall now consider the end of the Jewish Age and compare it with the end of the Gospel Age. Natural Israel 'was under the dominion of the Gentile kingdoms, just as in the Gospel Age spiritual Israel has been under the dominion of the Gentile kingdoms. In 29 A. D. Christ came to his own, but his own received him not, and they were cast off. In A. D. 70 Jerusalem was destroyed. So in the corresponding year 1874 A. D., Christ came to his own-Christendom -this church - system which claimed to be his bride, but his own received him not and they were cast off. In 1915 Babylon, that Great City, which pretends to be spiritual Jerusalem, will be overthrown. Now I would like to mention a few points with regard to the history of these later years to show the possible correspondency. There can be no doubt -whatever, dear friends, that this year 70, with the event-, that happened in it, corresponds to the year 1915 with the events which shall happen in it. It is shown not only by this parallel but also wonderfully by this other parallel which I have not time to enter into. Just as the papal millennium began in 799 A. D., so the true millennium began in 1874; and just as at the end of the 40 year period, in 840 A. D., the pope became king of kings and lord of lords, with the complete dismemberment of the great Western empire of Charles the Great, so in the corresponding year, 1915, there will be, a dismemberment of Christendom when Christ shall become the king of kings and lord of lords.

We are told that this Day of the Lord will come as travail upon a woman with child. That is to say, it will come in spasms with intervening periods of peace, and each spasm will be worse than the preceding one. Now we find in studying this parallel that in the year 830 A. D., and again in the year 833, the sons of Louis the son of Charles the Great and Emperor of the whole of Western Europe rose up against their father and imprisoned him. The trouble of 833 was greater than that of 830. The corresponding dates now are 1905 and 1908. Now we know that 1905 was a year of great trouble in Christendom. For instance, we know that in France the church and the state became separated; that in Russia the people rose up in revolt against the power of the Government; that in Norway the people refused any longer to be under the King of Sweden and asserted their own rights; that in Austria-Hungary the same thing was demanded; that in Germany and Britain the power of the socialists became very great, much greater than ever before; and in the United States the people began to protest against corruption and graft. This year is a period of comparative peace, but we may expect in the year 1908 that there will be a time of greater trouble, which will be followed again by a period of comparative peace.

Let us come back to events at the end of the Jewish Age. In December of the year 66 A. D., which corresponds to December of the year 1911 A. D., Cestius Gallus came with a Roman army and besieged insurgent Jerusalem. The city seemed as if it were within his grasp, when for some mysterious reason, no one can understand why, the Roman army retreated. The Jews could scarcely believe their eyes at first, but when they realized the position of affairs they rushed from the city after the Romans and converted the retreat into a rout. Six miles west in the Pass of Bethhoron six thousand of the Romans were slain. It was the most disgraceful defeat ever experienced by Roman arms in the East. In the next two years, 67 and 68, the Roman general Vespasian, came with his army and invaded Palestine, but did not attack Jerusalem directly. He captured many of the smaller towns. In the year 69 he was made emperor, Nero having died the previous year, and in that year Vespasian said "Let the wild beasts tear each other to pieces in their dens, there will be less work for the Romans." There were three factions in Jerusalem at the time. These united against the common enemy, Rome, but in the intervening periods they were warring against each other. The three factions were: one in the temple, one on Mount Zion, and the third in the lower city. Then the next year, 70, Titus, son of Vespasian, came with



his army and in the course of six months besieged and utterly destroyed Jerusalem, with the result that the Israelites were scattered among all nations. As the Jewish Age was a type of this age, it is possible that these events may have corresponding events in the close of this age. What I am about to say is given more in the nature of a suggestion than as a positive statement.

Just as Rome was the master, and the City of Jerusalem was the servant of Rome, so now the people are the real masters, and the governments are the servants of the people. The Jews, in their boldness and arrogance, constantly asserted "we have no lord nor master but God," and would not acknowledge the power of Rome over them; just so we find the governments of this day saying that the people have not any rule over them, that they have no lord nor master but God. It was in consequence of this rebellious spirit of the Jews that Castius Gallus besieged Jerusalem in December, 66.

So it is possible that, for the same reason, in December, 1911, the corresponding date now the people may rise up against the governments, under their leaders, and when the governments (represented by the city of Jerusalem are within their grasps, they may retreat, perhaps because they are still partially under the power of the old superstitious dread of the divine right of governments.

The governments not believing their eyes at first when they come to realize the situation will come down upon the people and restrict their liberties. In the next two years, 1912 and 1913, the leaders of the people 'will see that they have made a partial mistake, and will not attack the governments so directly. Then in the following year, 1914, they will leave the different parts of the government a one, saying "let the wild beasts tear each other to pieces in their dens, there will be the less work for the people."

What do the three factions, one in the temple, one in Mount Zion, and one in the lower city, represent? We know that a city represent-, a government and that Jerusalem represents the millennial government of Christ. The temple represents the church glorified as priests unto God. Mount Zion, where David's palace was built, represents the church glorified askings unto God. These two parts were joined by bridges, so representing the fact that these two in the millennial kingdom will be one. The church glorified will be the Royal Priesthood, Kings and Priests unto God. The lower city will represent the lower phase of the government, the earthly phase, because the law is to go out of Zion and the word from Jerusalem. This lower phase will be composed of the Old Testament worthies and those associated with them. They will not enact the laws, but carry them into effect.

Now in Christendom we have a counterfeit of this. The temple is represented by the ecclesiastical powers, Mount Zion is represented by the kingly powers, kings and parliaments or senators who enact the laws, and the lower city represents the lower parts of the governments, from the judges down to the common policemen and soldiers-those who carry out the law passed by the kings and parliaments and presidents and congresses. These three parts are even now striving against each other, although united against the people. We saw in France last year the church and the state separated. But in the year 1914 we may expect that these three parts of the government will be at great enmity with each other, destroying one another, and so there will be less work for the people to do in 1915. In that year Ave know that the people under their leaders will rise up in their might and demolish all governments. This will be a time of anarchy and trouble such as never was since there was a nation.

In the 9th chapter of Revelation we read that "four angels were loosed which were prepared for an hour and a (lay and a month and a year, for to slay the third part of men." A prophetic year represents 360 days or years and a prophetic month 30 days or years. Accordingly a day, a month and a year equal 391 years.

It is possible that this period of years represents the period from the time of Martin Luther to this time. If so, let

us see what it means. In October, 1517, Martin Luther nailed up his 95 theses. Three hundred and ninety-one years after that brings us to October, 1908. That corresponds with what we have seen, that in the year 1908, the people will protest against the government. Martin Luther represented the voice of the people in his time. He was one of the people, protesting against the government of the time, the Medo - Persian empire; I would understand\_ then, that in the year 1908, possibly October of that year, the people will enter a protest against the, government very forcibly. From there to Oct., 1915, is exactly seven years, and the middle point of that time is April, 1912, three and a half years after Oct., 1908, the date when Martin Luther appeared at the Diet of Worms. Here Ave have Martin Luther from Oct., 1517, to April, 1521, three and a half years. What happened during those three and a half years? Possibly what happened there during those three and a half years may correspond with what will happen during the three and a half years from Oct., 1908, to April, 1912. The protest was nailed up in Oct., 1517, corresponding to Oct., 1908; then followed a short period during which a growing work was going on, but no open manifestation. The next act was in Julie, 1520, when the first bull of excommunication was sent to Martin Luther. This corresponds to June, 1911, when we might understand that the ecclesiastical systems will warn the leaders of the people to desist. In Dec., 1520, Martin Luther publicly burned the bull of excommunication, the book of Canon Laws, and the Forged Decretals. This was an open act of defiance against the government. The corresponding date to this is Dec., 1911, which, as I have said, corresponds to the year when Cestius Gallus brought his army against Rome. These two events exactly correspond. Then we may expect in Dec.. 1911, the people will rise up and openly defy the governments, with the result that the governments will come down u poll the leaders of the people, just as the governments came down upon Martin Luther. First of all the church in January, 1521, excommunicated Martin Luther, so possibly the ecclesiastical systems will pass their ban upon the leaders of the people in January, 1912; then in April, 1912, corresponding to the Diet of Worms, there will be an open rupture between the two, the governments and the people, and just as the emperor put his ban upon Martin Luther at that time, so I would understand that all liberties will be restricted in April, 1912, and there possibly the night wherein no man call labor will begin. Now you will understand that I am only giving this as a suggestion and not as a positive statement; it seems probable that something like this will be the course of events. Doubtless all who advocate the present truth will be included by church and state as leaders of the people.

I trust that what I have said to-day will help to establish our faith in the power and the wisdom and the love of God. I do not want you to be troubled about remembering figures or to worry about them; the point is to see that God knew all these things beforehand and that he brought them about or permitted them to happen for our instruction.

Then, dear friends, when we realize the loving favor of our Father, our hearts go out to him in more faith and love, as it is evident that he so overruled past events that they should correspond in the wonderful way we have seen, we can look forward with confidence to 1915, and see that his plans will just as surely come to pass then. The time is very short; there remain only eight years at the most before us. Thirty-two years of this harvest are already gone and possibly there will be only five or six years of reaping work, So it means that there remains very little time for us to make our calling and election sure, and very little time for us to gather the Lord's saints together unto him, those who have made a covenant with him by sacrifice. We are not to be over anxious, however. but in quietness and confidence, relying not on ourselves, but oil the Lord, who is our strength. The time till the marriage is now very short. Whatever comes during the interval of ,vaiting, we can lift up our hearts and rejoice, knowing that the time of our deliverance is very nigh. I would like in closing to quote the 46th Psalm:

#### PSALM XLVI.

God is our refuge and strength, a very present help in trouble.

2. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

3. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.
4. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.
5. God is in the midst of her; she shall not be moved; God shall help her, and that right early.
6. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.
7. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.
8. Come, behold the works of the Lord, what desolations he hath made in the earth.
9. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.
10. Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth.
11. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

On Monday afternoon there was no regular meeting, about 300 friends gathered in the Auditorium and had a song service led by Bro. McPhail. Quite a number of the friends enjoyed the surf, also.

# "Time, and Its Relation to the Divine Plan"

Bible Students' Convention, St. Paul  
Tuesday Evening, 7:30 P. M.  
Discourse by Bro. John Edgar. Subject, "Time, and Its Relation to the Divine Plan "

Brother Edgar's discourse on "Time Features," was in substance as follows:

Dear Friends: It gives me great pleasure indeed to meet you all. I have come all the way from Scotland to meet you, and to bring to you the warm greetings of the friends over there. I see the same spirit displayed here that I see there; - we all have the one Lord, the one faith, the one baptism, and the one spirit.

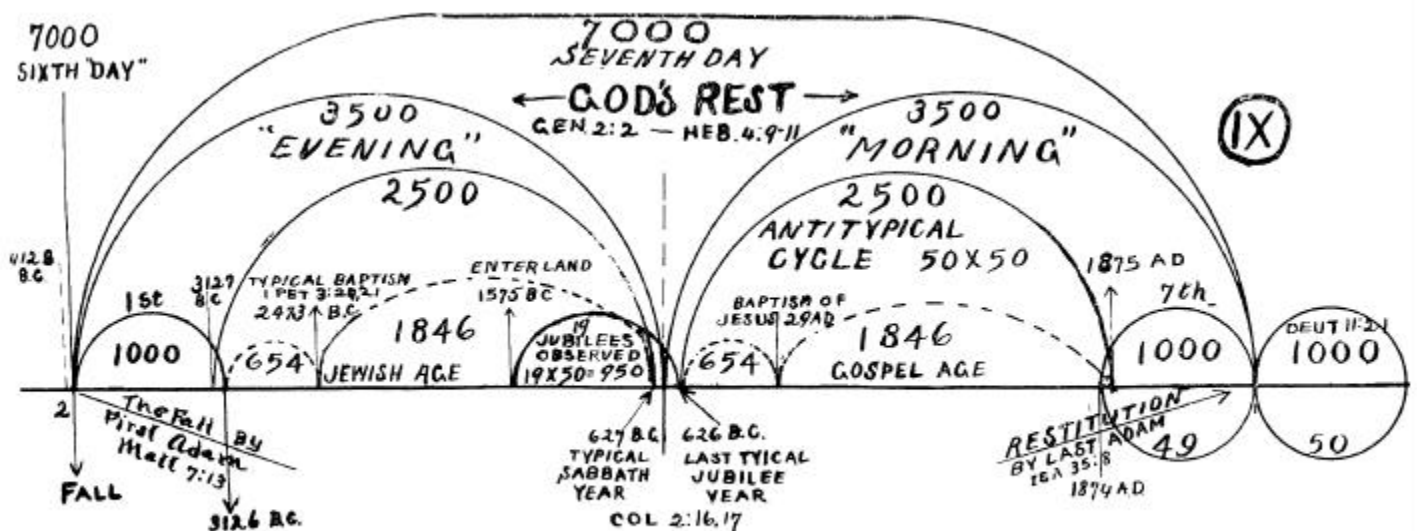
Before making up our minds to come, my wife and sister and I sat down and counted the cost. It meant a considerable sacrifice of money and of time, and of ease; but after we did make up our minds, and especially since we came, the sacrifice has turned into pleasure, and I suppose you all recognize that it is the Lord's way of doing. We have not come to study the customs, or see the sights of the country, but we have come for the sake of the truth; we have come to meet the "Truth" people; we have come to be filled somewhat more with enthusiasm in the Lord's cause, and to carry that enthusiasm back and invest our brethren over the sea with that enthusiasm, and I want you all, dear friends, to help us as much as you can, because the time is now so short. We have been helped a great deal today by our dear Brother Russell's address, and for the valuable hints Brother Cole gave us. All of these things are great helps to the Lord's people everywhere, and we over in Britain need that help perhaps more even than you do.

Now, dear friends, as you are all aware, the first and most important study for all the Lord's children is how to develop the graces of the spirit. The time prophecies are altogether secondary to that. In order to be an overcomer we must understand what the graces of the spirit are, and how to develop them; and we must put that knowledge into practice. Nevertheless, the time features of God's plan are of great importance. There are some of the Lord's people who have no great talent in the way of figures; some cannot understand the time prophecies very well, and such are required to take a good deal on faith from those who do understand them. But the more we do understand these matters, the more we become established, and the more we increase in faith toward God, and the more we have confidence in His wisdom, and love and power; and we get a clearer understanding of that wonderful book, the Bible, and a clearer knowledge of God's wonderful plan of salvation. The time prophecies have been hidden in the past, but are now revealed so as to give us an understanding of the time in which we now live-the time of the harvest of the Gospel age, the time of the end. It is very important that as the Lord's children we should direct our energies in the way in which God wants us to direct them; and unless we do understand that we are now in the harvest period, we cannot do this. But if we do understand and fully comprehend that this is the harvest period, then we shall hear the Master's voice, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." This is the harvest message. It is no longer the time for going out and sowing the seed only, but the special work now is a reaping work, the harvest work; and these come in the time prophecies. We now know how to direct our energies, and our hearts are lifted up as we see that the time is so near when we shall be forever with the Lord. No wonder Daniel exclaimed, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." We have come to that time.

We understand that time expired in October, 1874, and we are now in that blessed time, the time for the unveiling of all the mysteries, the time for the knowledge of the time prophecies, the time to understand that the Gospel age will soon be finished, and the Bride will soon have made herself ready. When we realize these facts, we want to get established in the matter of the time prophecies. You know our motto for this year is, "In due time." It is a very important message, and none but those who understand Millennial Dawn recognize the true significance of those words "In Due Time."

In the talks I shall give there will be nothing new, but it will all be confirmatory of what is already taught in the second and third volumes of Millennial Dawn. I was not always sure that Brother Russell's interpretation was correct, but now I am positive that the interpretations of time prophecies in the Dawn are absolutely correct. That is a great thing to be able to say, dear friends, and I hope that every one of you will be able to say the same thing.

There are a great many things to speak about, and it is impossible in the course of two talks to mention all there is in reference to all the charts before us, but it will be necessary to make a selection.



We will first take up this chart, called the Rest and Restitution chart. You know God used the people of Israel as a typical people, to carry out certain types and shadows for our admonition. One of the important things God had these people do was to observe times and seasons; he had them divide time into periods of weeks or years, from the time they entered the land of Canaan. The seventh year was to be held as a Sabbath year, a rest year, a year in which they were not to work on the land; the land had its rest. Then after a cycle of seven of those periods, the next year, the 50th, was to be observed as a jubilee year, and during that year the Israelites were to get back all the possessions they owned fifty years before, or that their forefathers had owned at that time. In this way God was showing forth the great times of restitution, about which we all know—the great Jubilee which began in October, 1874.

Some who do not understand much about these subjects may say, "Well, if the great times of restitution of all things began in October, 1874, we do not see the things restored yet. How does that come about?" Simply because these great times of restitution fill the whole period of a thousand years. This is the great antitype. If you look back to the typical times of restitution you can easily comprehend that in the first month of that time, corresponding to the first forty years of this time, there was a great deal of unrest; there was nothing restored

during that first month; that was the time for the poor and the oppressed, and the slaves, to cry out, "Liberty," "equality," "fraternity," "the land for the people," "the rights of man," etc., which are the same cries we hear today. That was the time for the poor to call for their own; that was the time for the rich to cling to what they had, and to refuse to give it up - a time of great trouble, requiring the whole jubilee year to get things fully restored. So it will require the whole thousand years for the times of restitution of all things to what they were before the fall.

The last typical jubilee that was held was in the year 626 B. C., and there the type ceased. Now, we know Jesus said that not one jot or tittle of the law would fail until all be fulfilled. But some one will say, "Well, here we have the last typical jubilee year, and here we have the great anti-typical jubilee, beginning in 1874; evidently, then, we see the type must have ceased, because there is such a long interval from that last typical jubilee in 626 B. C. and this great anti-type beginning in 1874." Dear friends, the type ceased at that time, but the anti-type did not begin merely in 1874. Why is that? Because we must remember this: That not only was the jubilee year a type, but the cycle leading to that jubilee year was also a type. Therefore we have here during a period of 950 years, 19 jubilee years, the last one occurring in the year 626, and there the anti-type began at that year; first with the great anti-typical cycle, and then with the great anti-typical jubilee.

The next point that puzzles many is this: As these small cycles there leading to the typical jubilee years were periods of 49 years, why then do we take the anti-typical cycle as a period of 50 x 50 years? Why do we not take them as a period of 49 x 49? Some might say, we take them 50 x 50 because that brings us to the proper year as shown by other prophecies. No, that is not the reason. The reason is, because the type shows that is what we have to do. How does the type show it? In this way: These cycles of 49 years were arrived at in this way by the smaller cycles. These smaller cycles were periods of 6 years, followed by a Sabbath year, and then, when the larger cycle came, the larger cycle was not 6 x 6, but it was 7 x 7. And just so from these smaller cycles of 49 years leading up to the fiftieth year in each case; when the anti-typical cycle came; it was not 49 x 49, but 50 x 50.

Then the last point is this: If this anti-typical cycle comes to October, 1875, as we know, why do we go back a year and begin the anti-typical jubilee year with October, 1874? The reason of that is simply this: That if the jubilee years had been observed all this time, then that year 1875 would have been a jubilee year, beginning with October, 1874 and ending with October, 1875. Now the anti-type always replaces the type, so the anti-typical jubilee began in October, 1874. So we see, then, a beautiful thing pictured in God's word in this way, - this series of 19 jubilee years leading to this great anti-typical cycle and great times of restitution.

But there is another picture given us by these jubilees with their cycles, a larger picture than that, as shown by Brother Russell in his works. Brother Russell understands, and it seems very reasonable as we go along, that God's rest began at the fall, and will extend right on until the times of restitution; comprising, therefore, a period of 7,000 years. That is God's rest-day, God's Sabbath. If that be the case, then the previous six days of creation were also periods of 7,000 years. Now we regard each of these days as a week, each week containing seven days of one thousand years each. As there are seven of these altogether, this thousand year day is the 7th of the week, but it is the 49th of the whole series; it is, therefore, a Sabbath day; besides being from one point of view the time of restitution of all things, from this point of view it is a Sabbath day, and the Bible calls it that. You remember Jesus said He was the Lord of the Sabbath, and therefore He became King in 1874, being the Lord of the Sabbath. Then again He said that man was not made for the Sabbath, but the Sabbath for man. And that we can understand, because this day was set apart for the giving of salvation to man. This is the great Sabbath day, the 49th day of the series, and then the next thousand year day is the 50th. That is the grand jubilee of jubilees. By the end of this thousand year Sabbath day we understand that all things will be restored back to the perfection lost by Adam, and then when it is finished, in the year 2874, Satan is to be loosened for a little season in order to test man's obedience and loyalty to God and to righteousness, and all those who refuse to obey at that

time will be cut off in the second death; but all who are obedient will get the first dominion restored to them; and then there will be no more death, no more sorrow or crying, for all the former things will have passed away, and the great jubilee of jubilees, the great times of rejoicing, will never cease, but will extend throughout all eternity.

Some may inquire why, if this is God's rest - day, did He work on this day. Did not God raise our Lord Jesus Christ from the grave, as the beginning of the New Creation, and set him at His own right hand? Was not that work? Yes, dear friends, it was work after a measure, but God's law did not prevent that kind of work. Why? Because as our Lord shows, if a sheep or an ox were to fall in the pit on the Sabbath, God's law would not prevent one from pulling it out, but rather encourages, it. This was an act of mercy. Love dictated it. God's law could not prevent it. Now, if an ox falling into the pit could be raised on the Sabbath day, and God's law not be broken, how much more could our Heavenly Father raise His well beloved son out of the pit, the death state, on this great Sabbath day!

If this be the Sabbath day, then, as we say, it is divided into an evening and a morning - the evening and the morning of the seventh day. You will notice on the chart how these two parts come in here just in the middle, between two rest years, namely, this one, 626 B. C., the last typical jubilee, and the previous year, the year 627 B. C., the 49th year of that series of Sabbath years, - two rest years. And just as we carry the cycle 2500 years from the end of that year 626 and come to October, 1875, overlapping here a year, so to get the symmetry we would do the same backwards: we would begin at the beginning of this year 627 and go back 2500 years, overlapping here a year, and there we have the first Adam's day, a thousand years, the 2500 overlapping a year; then two rest years in the middle, then again 2500; then the last Adam's day, again overlapping a year. So here we have two rest years exactly in the center of this whole period of 7,000 years, and again we have two rest years at the beginning before the fall, and again we have two rest years on an anti-typical scale at the end. Now, we will study these rest years and see how they apply. First of all, in regard to these two rest years: Adam was created in the first of these years. What did Adam require to do then? He required to learn to use his faculties. Could he not just use his faculties at once? No, dear friends, the time that you learned to use your faculties was when you were little children, and you do not remember about that now. But I can give you a case in point: In Glasgow, Scotland, last year a man was blind from his birth had his sight restored to him; he had cataracts in both eyes which were removed. He was between 20 and 30 years of age. When that man had his sight restored he could at first see light and darkness; he could see objects, but could not determine the shape nor the size, nor the distance. He had already educated his touch, so that he could begin to educate his eyes now. When he saw all object he had to take it and feel it in order to determine its size and shape. And that is the way he educated his eyes. When he was walking across the room and saw all object in front of him he could not tell its distance away from him, and would stop, thinking it was near him; so he had to put out his hands then go cautiously up to the object until he touched it. He had to learn how to use his eyes. So it must have been with Adam at the first; but being a perfect man, of course he very soon was able to do that. He had to learn the use of his eyes and ears, and all his other senses; he had to learn also his environment; he had to learn about the animals. and the plants, and all the other things around, and he had to take possession of all these things. And then he found out something; he found out his need for a companion; he found out he required some one who could enter with him into his schemes, some one with whom he could share his blessings and joys, And so God gave him Eve. God sent him into a deep sleep, and after a short time of trouble Eve was presented to him. So, while we understand the first year was a time of rejoicing, nevertheless we should understand that the second year, after Eve was presented to him, must have been a time of great rejoicing. We cannot conceive the degree of rejoicing that the perfect man and perfect woman had in their companionship with each other. And then came the fall, when all was lost only to be restored seven thousand years afterwards.

In the middle our picture shows two rest years; the first of these years was a Sabbath year; a time, therefore, of rest, and pleasure; but the second year, being a jubilee, was a time of much more rejoicing. As we have already

said, at the beginning of it there was a good deal of trouble, but eventually it was a time of rejoicing for the poor and oppressed; and more especially for the pure in heart it was a time of great rejoicing.

Now, when we come to the last two anti-typical rest years we find the same thing presented to us. In the first of these, namely, the Millennium, as we know it, we find that will be a. time of rest, that it will be a great rest year, during 'which the world, the inheritance of our Lord Jesus Christ, will have its rest, a time when man will have his rest, the time when man will get faculties which he possessed only in a very imperfect degree before, and the time when he will learn to use those faculties. We cannot use the faculties we have now because we are too imperfect, but at that time man will get perfect faculties given to him gradually, and he will gradually learn how to use them, and he will gradually learn his environment, and all about the plants, animals and minerals, and all this wonderful world contains. What a wonderful time that will be, when all this, knowledge comes to mankind! And then he will require gradually to take possession of all these things - all just as Adam did at the beginning. Then at the end will come a short time of trouble, when Satan is loosed, and which will be followed by the grand jubilee of jubilees, the time of unalloyed rejoicing.

### Chart No. 7

This is the chart which shows the Times of the Gentiles. This is what I call the "dominion" or "kingdom" chart. We would understand, then, when the 7,000 years are complete man will be restored to perfection, but dominion will not yet be his; it will require a period after that before the dominion is I known of all the families of the earth." And when the dominion will be completely restored to man, under the sovereignty of God. Here on the chart we have this period of 7,040 years. Before that comes the two years during which Adam had the dominion under the sovereignty of God, then the fall. Then comes the 1,000 years of the first Adam's day, the time of the fall and loss of the dominion; then comes the "seven times" period of 2,520 years, during the latter part of which the typical people and the typical kingdom, had favor with God, as the typical children of God, and at the end of which time, in the year 625 B. C. they lost that dominion; then follows the "seven times" more, the Times of the Gentiles, which will end in October, 1914, when Christ, the second Adam, will take His great power to reign, and He will reign for this thousand years, to 2914 A. D., when the dominion will be restored to man under the sovereignty of God, as it was in the beginning. So you see what God did. God is a God of order. Order is the first law. What God did was evidently this: That He divided the 7.000 years exactly in the middle

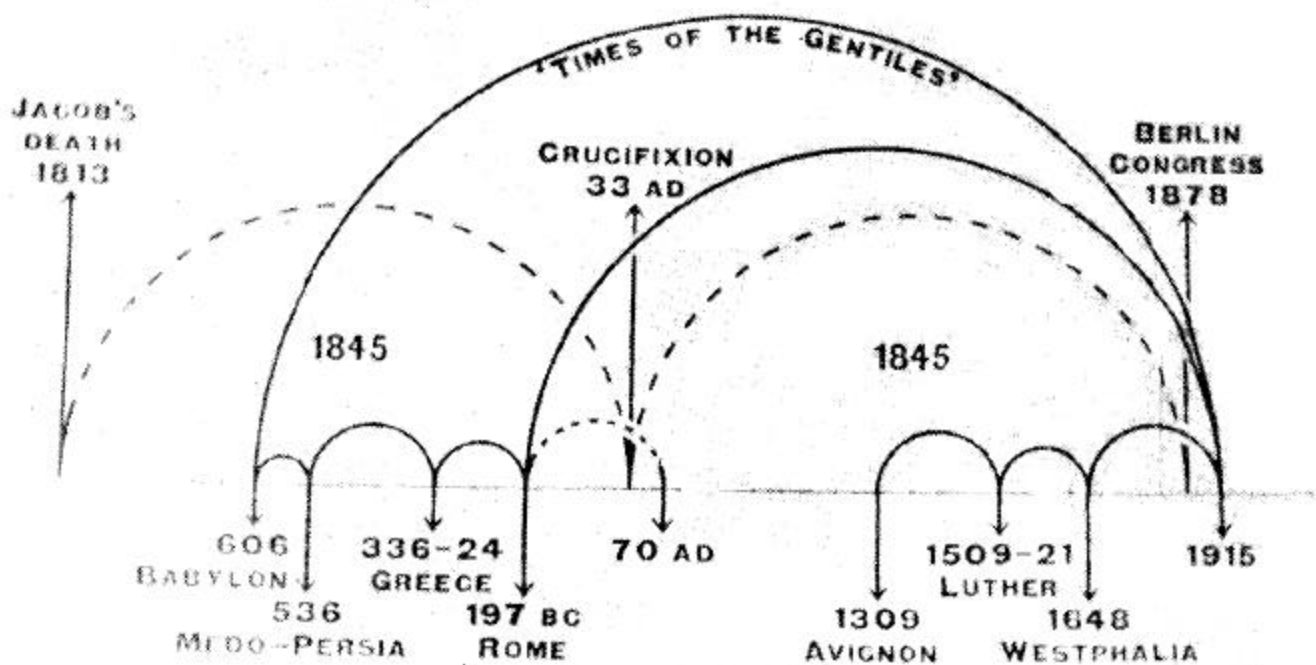
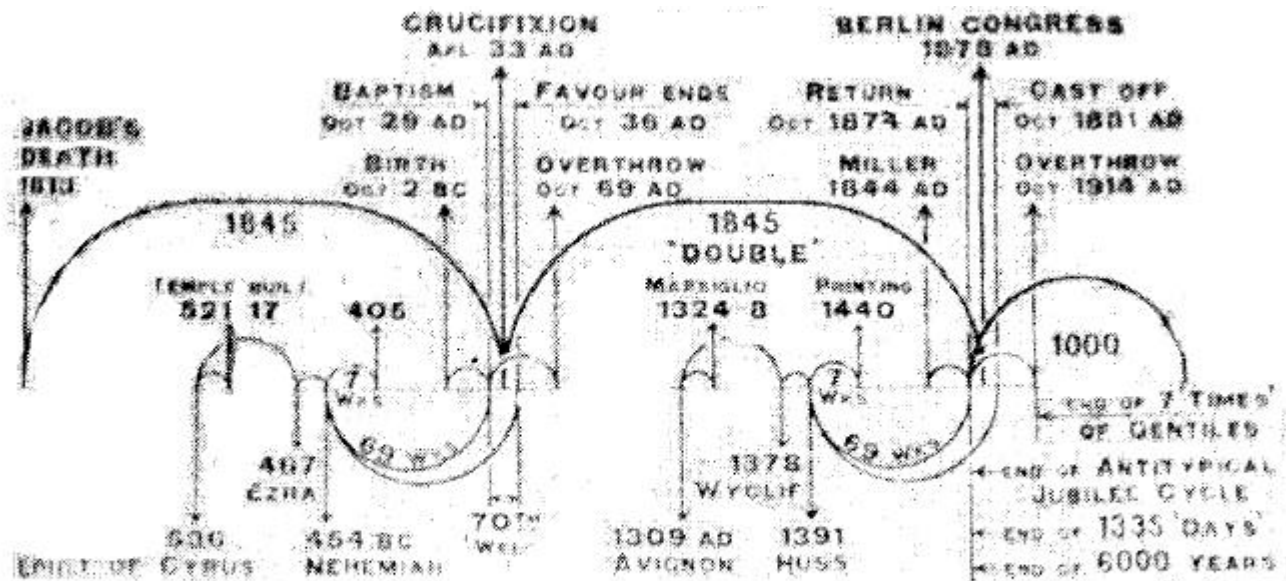


Chart No. 7



Now, we shall take up the next chart. This chart, as you perhaps saw at a glance, refers to the parallel dispensations, the Jewish age and the Gospel age. You all know that God set apart this typical people, the nation of Israel, and He said to them, "You only have I known of all the families of the earth." And when Christ came He would now allow his disciples to go into the Gentiles or Samiritans; they were to go only to Israel. Now this special favor of God began at the death of Jacob, and ended at the death of Christ, when Christ cast them off, saying, "Behold, your house is left unto you desolate." There they were cast out of God's favor. Brother Russell shows in the second volume of Millennial Dawn that the period of disfavor would be exactly equal to the period of favor. He proves that from Zechariah, Isaiah and Jeremiah, as we all know-the "double." Therefore, it is an easy matter to find out when the favor would return to Israel. Paul tells us that blindness has happened in part to Israel until the fullness of the Gentiles be come in. Therefore, the time when favor would begin to return would be the time also when the fullness of the Gentiles would be come in.



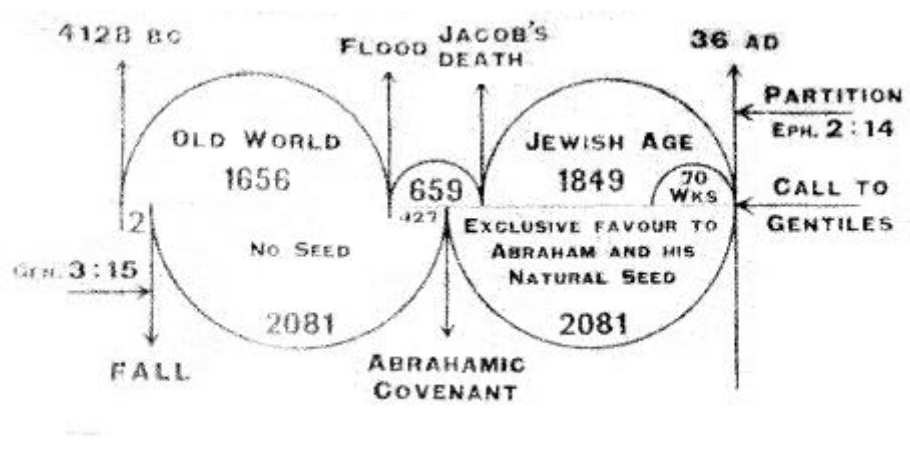
Now, we start from the death of Jacob, when the Jewish age began; it could not begin before because the Patriarchal age did not cease until then. So we start from the death of Jacob, the founder of the Jewish age, and measure to the death of Christ, and find the period to be 1,845 years. Therefore, we have simply to add 1,845 to this year 33, and we get the year 1878 as the end of the Gospel age.

Some are apt to say, "Well, surely the Gospel age is not finished yet; 1878 is a long way past." No, dear friends, it is not finished yet, because there is something more. You remember that in this year 33 A. D., about five days before his death, Jesus said, "Behold, your house is left unto you desolate." There the system, the nation, of Israel, was cast off, but we know further that the nation was not dead right there and then; the fall began at that time, but the fall was not complete until the year 70 A. D., when Jerusalem was destroyed and the Israelites were scattered over all the earth, and since then they have been a nation no more. There was the end of the 1,845 years, and then the fall occupying 37 years. The harvest ended in October, 69, and the next year, 70, the nation was destroyed. And so we expect then, seeing that this was a typical people, that from the death of Jesus there was a period of 1,845 years, at the end of which Christendom was cast off; and since that time, the spring of 1878, there has been a gradual fall of Christendom, the end of the harvest being October, 1914, and the next year, 1915, seeing the destruction of this "present evil world." And all the signs of the times point to that, as you

are all aware.

Three and one - half years before the end of the Jewish age Christ came, in this year, October 29. You remember Jesus at His birth was not the Christ. Jesus did not become the Christ until He was baptized, because the word 'Christ is the same as the word Messiah, and simply means "anointed." So it was only when Jesus was immersed in the waters of Jordan, symbolizing His consecration to the will of God unto death, and after He was raised up out of the water in symbolism of His rising in newness of life, receiving the holy spirit, that He became the Christ, and that was in October, A. D. 29, all together a period of 40 years from October, 29 to October, 69, the Jewish harvest. Similarly -when we came to this time, 31/2 years before the spring of 1878, our Lord came the second time, and from there is a period of 40 years, ending in October, 1914, the end of the harvest of the Gospel age. Now, we have a great many prophecies pointing to October, 1874, and we have a few of them shown here, and we have also some others pointing to 1914; and so this wonderful chart simply corroborates what the other prophecies state.

What I want particularly to draw your attention to now is this period at the end of each of these "days." You will remember how Daniel was promised that his people would get 70 weeks of favor from the time the commission was given to build the walls of Jerusalem, and in the beginning of the seventeenth week Messiah was to come, and in the midst of that week he was to be cut off, and at the end of that seventieth -week the exclusive favor was to be ended. This part of the chart pictures the 69 weeks up to the coming of Jesus as Christ in 29 A. D., and this part pictures the 70th week of years - a period of 70 years. He came in 29, and He was cut off in 33, and then in October, 36 the end of the 70 weeks had come, which was the end of the exclusive or special favor for Israel. What favor? The favor of the high calling. What a wonderful favor that was! Just think what that favor means! It means that those who are invited to be partakers of this high and heavenly calling are invited to be joint-heirs with our Lord Jesus Christ. As our Brother Brenneisen said in opening this convention, it would be a very great favor to be invited to become president of this nation; most men would consider it was an honor perhaps too high for them, and some might be carried away altogether by such an honor being given to them; but what is that honor compared to the honor of being called to sit down on the right hand of Jesus Christ, to whom all power in heaven and earth has been given! And to sit down there, not for a period of four years, but for all eternity. It is a matter really too vast for our minds to comprehend fully, dear friends. Just think of the highness of your calling. And so during that period, up until October 36, none but the Jews had that wonderful privilege; not a single Gentile was allowed to enter into that high calling. And then, because of the unbelief of the nation, it was cast off as a system in the midst of the week, and as individuals at the end of the week, and in October, 36 the exclusive favor had ended, and it was then that the first Gentile, Cornelius, received the holy spirit as an earnest of his inheritance.



Now, dear friends, Brother Russell points out in the second volume, in the chapter on parallel

dispensations,-which is 4 beautiful and a wonderful chapter, and I would advise you to re-read it several times and get to understand it well, - that this week of years is paralleled at the end of this Gospel age, as shown here: That just as Christ came the first time in October, 29, so at the corresponding time, October, 1874, He came the second time; just as Christ here cast off the fleshly house of Israel in the year 33, so at the corresponding time here in 1878 the spiritual house of Israel (Christendom) was cast off; and, correspondingly, favor began to return to the fleshly house of Israel. That was the year of the Berlin congress, when favor began to return to them, as you all know.

Then in this year B. C. 1813 Jacob died, and the Jewish age began, and here in 33 A. D., Christ died and was resurrected; so we understand in the spring of 1878 the members of the body of Christ who died during the course of the Gospel age -were also resurrected, and from that time henceforth those who die in the Lord are changed in a moment, "in a twinkling of an eye." There is another reason for the blessedness of those who come to this time: That when they die there is no long time of waiting. Of course, I understand that the time of waiting of the others was not apparent to them, that the moment of their death seemed just the moment prior to the time of their awakening, because the interval was a period of unconsciousness; nevertheless, there is a blessed assurance of knowing that when we die, in a moment, in the twinkling of an eye, we shall be changed to be forever with our dear Lord. That began in the spring of 1878. There is no doubt it was just about that time that the no-ransom theories began to be more prevalent, corresponding to the time that our Lord died; for he cast them off there, and he cast them off here. Then in October, 36 we find one or two things. First of all we find, as stated above, that the special favor ended for fleshly Israel, and the Gentiles began to come in; just so here we find that October, 1881, was the end of special favor for Christendom, and a great crystalizing movement began among the fleshly Israelites, the Jews. Then you remember how prior to that, in October, 36, Peter received a vision when he was in the house at Joppa. You remember how difficult it was for the Jews to understand the length and breadth and height and depth of God's mercy. They could not get it out of their minds that the favors of God were to be forever only to the Jews. Even the disciples had to get something special in the way of information on that point; and so, even though our Lord had said to the disciples, Go preach the Gospel to others, nevertheless it required a special revelation of God in order that Peter, the first of the Apostles, might in this respect understand the matter. You remember when he was on the house-top he saw a vision, a sheet was let down, and how God told him he was not to call unclean anything which God called clean. So there Peter, and consequently the other disciples, began to understand the wideness of the ransom; began to understand that the ransom was something far greater than they had imagined before.; that it included the Gentiles as well.

Well, dear friends, it is rather remarkable, and there seems to me to be a correspondence in it, that in 1881, - I do not know about the month of October, but in 1881, the corresponding year, - our Brother Russell was alone with the Lord for three days, and it was only then for the first time that he began to understand the wideness of the ransom, studying the tabernacle shadows. He understood it then better than ever before, and as a consequence we have come to understand it also.

Do you not see the remarkable parallellism between the corresponding week of years at the end of the Gospel age? And here comes a simple proposition that is bound to occur to every one of you: Namely, that if this seventieth week is paralleled at the end of the Gospel age, then can it be that the whole seventy weeks have a parallel also in the Gospel age? They have, dear friends. Having thought on that simple point, the next thing was to go back to the beginning of the 70 weeks, find out what occurred there, then get the corresponding dates at this time, and find out whether the events correspond or not; - and they do. We find a, whole series of events occurring at the beginning of these 70 weeks, and also find a whole series of events occurring at the corresponding dates exactly in the Gospel age; the former typifying the latter. There is something wonderful there. It shows how God has been so supervising and overruling things, keeping back and allowing things to take place at certain times in order to suit His purpose, because all of these important things are happening in God's due time; and the more we understand the plan of God in regard to time features, the more that fact will

be forced upon us, and the more our hearts will go out to God because of His love, and His power, and His justice, and His wisdom.

Before detailing the various points here I should like to mention how we find corresponding dates. It is a very simple matter. You notice for example that each of these periods are 1,845 years. It follows, therefore, that any date in the Jewish age will have its corresponding date in the Gospel age at a distance of exactly 1,845 years. There is the beginning of the Jewish age. 1,845 years afterwards brings us exactly to the Gospel age. Take ten years after the beginning of the Jewish age, and 1,845 years forward will give ten years after the beginning of the Gospel age. So with any date. So with this date, 536 B. C. 1,845 years afterwards brings us to this year, 1309 A. D. So it is a very easy matter to get corresponding dates. A good many friends come to me and say, "This is wonderful, here we have corresponding dates." I do not see anything wonderful in that, for it is a very easy matter to get corresponding dates; the point is, do the events which occur on those dates also correspond? If so, then we have chronological parallels.

Now, let us study the events of this time. Here at the beginning of these 70 weeks we find a period of reformation in the house of fleshly Israel; and the corresponding time here we find again a period of reformation in the house of spiritual Israel, and the various dates correspond exactly, date for date. At this date, 536 B. C. Cyrus overthrew Babylon and allowed the captive Israelites to return to build the house of God at Jerusalem. They laid the foundation at that time, but enemies stopped the work until the years 521 to 517 B. C., when the Temple was built under the direction of Zerubbabel; then the work of reformation ceased in a large measure; it went on to a certain extent, but there was not much work done until in the year 467 B. C. when Ezra returned from Babylon to Jerusalem with a band of followers, carrying with them the golden vessels of the Temple. (At this point in the discourse, the electric lights went out; the newspapers made the following comment: "During the service for about ten minutes the lights in the hall went out suddenly and the entire hall was left in utter darkness. Some one in the gallery had the presence of mind to strike up the well known hymn, "O That Will Be Glory for Me."

The whole audience was perfectly calm and there was not the slightest disturbance of any character. The society kept singing until the lights were turned on and then Dr. Edgar resumed his discussion. The hall was crowded at the time and the students were so occupied with the address and the thoughts which the speaker was endeavoring to convey, that they would not let any outside influence enter into their minds. "

In the year 454 B. C. Nehemiah received his commission to come from Babylon with his band of followers to build the walls of Jerusalem; and there was one of the last acts in a great work of reformation which went on in fleshly Israel, and formed, therefore, a proper time for the beginning of the 70 weeks of favor.

Now, dear friends, let us consider these dates, one by one, with their corresponding events, and compare them with this time. First, let us consider what happened, and what was the condition of affairs before 536 B. C.; and let us compare the time corresponding to that. That was the time during which the fleshly Israelites were in Babylon. Seventy years before that Jerusalem had been destroyed, and the fleshly Israelites had been marched away to Babylon, there to remain in captivity for seventy years. Now, that was the typical time; and we are to understand that that was the beginning of the times of the Gentiles, the beginning of this period of "seven times" shown in this chart, the time during which Babylon had her universal empire for seventy years; and we are to understand that period of 70 years was a typical period. 70 is a symbolic number. It is made up of two numbers, 7 and 10, seven representing perfection, especially the perfection of time, and 10 representing numerical completeness. When we count up figures we go to the number 10, and then after that we must begin at the beginning, at one, again, using the multiples of ten. This figure represents numerical completeness, especially with regard to governments, - ten toes, ten horns, etc. So the period of 70 years represents this complete period; it typifies the complete period of times of the Gentiles, the time of the Gentile governments, the kings of the

gentiles. We know that for various reasons besides what I have given you. For instance, God said to Nebuchadnezzar, "Seven times shall pass over thee," and we know that for seven years he lost his reason. That typifies the fact that men have lost their reason in thinking they can govern the world. Nebuchadnezzar thought he could govern the world, and that was simply a symptom of insanity. Do you know that one of the most manifest features of all forms of insanity is an exaggeration of egotism and selfishness, which we all possess more or less. Sometimes it takes the form of self-glorification, thinking very greatly of one's self; other times it is selfdepression, melancholia; but in all forms of insanity in those who can think and reason at all, self is the most prominent feature. Now, dear friends, we are all possessed of that insanity more or less; we are all possessed of this want of judgment; we all are inclined to think of self first, and that is one of the greatest fights the child of God has, to keep self under. Nebuchadnezzar had this insane idea, and God gave him permission to reign, knowing that the lesson would be beneficial to him in the future, and to all others, and knowing that the result would be confusion, misery and death. That typifies the fact that Babylon the Great-the Roman Catholic System, Christendom-has also the same thing. The church of this Gospel age has thought that she could rule the world, which was an insane idea, and God has permitted it in order to teach the church a lesson. Now, the time is coming when this Babylon the Great will be overthrown, just as Cyrus overthrew this first Babylon the Great in the year 536 B. C. In the 44th and 45th chapters of Isaiah we are told that a certain one Cyrus, who was called by his name before he was born, would come and do this great work. Now we can understand that this heathen king was there named by his name in order that he might prefigure a greater Cyrus who will do a similar but a greater work. Let us understand what he did. The word Cyrus means "sun." This original Cyrus, who in the year 536 B. C. conquered Babylon and let the captive Israelites go free, was a sun to them, because he brought light and warmth into their hearts. Nothing cheered them more than the fact that they could return to their beloved land and there build the house of the Lord. But in due time, dear friends, in the year 1914, the greater Sun, the Sun of Righteousness, shall arise with healing in his wings; he will take his great power at that time and do a similar work to Cyrus. What did Cyrus do? He overthrew Babylon. So the greater Cyrus will overthrow the greater Babylon. The first Cyrus let the captive fleshly Israelites free-as many as were willing to go free; this greater Cyrus will also let the captive spiritual Israelites go free, but no one will be forced. We are not to imagine that God is going to force any one to free himself from Babylon and to build the house of the Lord, but He is giving an invitation; He says, "Come out of her my people." There is no force employed. It is a free invitation, and we must accept it. When Cyrus freed the captive Israelites they went to Jerusalem and built there the Temple, and the walls of the city; and so in this same way we understand that the Israelites who were captive in Babylon all of this time will be set free to build the great house of the Lord, the great Temple, and build the walls of the greater Jerusalem, the heavenly Jerusalem. And then we know that this Cyrus, way back here in 536 B. C., by this act of overthrowing Babylon became the emperor over that whole world, the universal empire; just as our Lord will also become the great King, the King of Kings and Lord of Lords, in October, 1914.

Then again we understand this first Cyrus had a dual kingdom. His kingdom was called the MedoPersian Kingdom, because it was composed of two parts which were not divided, but were conjoined, as signified by the fact that the bear, which symbolized that kingdom was raised on the one side, and in the other vision the one horn of the ram was higher than the other horn. So we understand that signified that the Persian kingdom was greater than the other kingdom, the kingdom of the Medes, the Persian kingdom being the one to which Cyrus belonged.

This beautifully prefigures the Millennial kingdom of our Lord Jesus Christ, which will also be a dual kingdom - a kingdom with two phases, the spiritual and the earthly; but the spiritual phase, to which our Lord belongs, is a much higher than the earthly phase as the heavens are higher than the earth.

And then, lastly, dear friends, there is this point: We are told that the laws of the Medes and Persians were unchangeable. Does not this apply in a wonderful way to this greater kingdom, the Millennial kingdom, the

laws of which will be unchangeable?

Now, I understand that that is the complete fulfillment of what happened in 536 B. C., by this overthrow of Babylon. Nevertheless, what we are considering tonight is a partial fulfillment. There was a partial fulfillment in the year 1309 A. D. Some might say, How can there be two fulfillments? My answer to that is this: That a double fulfillment is frequent in the scriptures. I can give you one important example. Elijah was a type of the church in the flesh in this Gospel age. Which is the anti-type; but we know there was another anti-type on a smaller scale, a partial fulfillment, in John the Baptist. Just so here: The great fulfillment of what happened in 536 B. C. is what will happen in October, 1914, although a partial fulfillment occurred in the year 1309 A. D. Babylon began its power in 539 A. D. That was the time when the "abomination of desolation" was set up; and there began the 1,260 years of the "days of Daniel," the time of the power of the papacy, the end of which was the beginning of the "time of the end."

In passing I should like to draw your attention to the fact that there is a parallel here in the first period of "seven times," the year 1981 B.C. corresponding with the year 539 A. D. In the year 1981 B. C. Isaac and Rebecca were married. Isaac was a type of Christ, and Rebecca was a type of the church. The marriage of Isaac and Rebecca typified the marriage of Christ and His bride. But we know that in this year, 539, there was an anti-typical counterfeit of that. That was the time when the pope became the head, the husband, of the apostate church; and there began the period of 1,260 years.

These periods correspond. What happened in this year 731 corresponds with what happened here in 1789, namely, the French revolution, which was the real beginning of the time of the end. In 731 B. C. two great events happened: One was the siege of Jerusalem by Senaccherib. In that year we know that the king of Syria besieged Jerusalem with a huge army, and we know what resulted. We know that in one night 183,000 Syrians lay dead in the field. There was a miraculous recovery from this time of trouble which seemed to overwhelm Israel at that time. The time when Israel was overthrown was 125 years afterwards, 606 B. C.

Hezekiah after this Syrian defeat, which was not by himself but by the power of God directly, took some of the glory to himself, and as a consequence he was laid on a bed of sickness, but that sickness was not unto death; he repented, and thereupon miraculously recovered. Now, both of these events indirectly correspond with the French revolution, - when Christendom miraculously recovered, and then 125 years afterwards we expect the downfall of Christendom.

I should like to draw your attention to this: That the events of this year, 731, are detailed in four chapters of the book of Isaiah; the 36th to the 39th, inclusive, and these four chapters are enclosed between two Millennial chapters. The 35th chapter of Isaiah is a great Millennial chapter, as you all know-the chapter which tells us the desert shall blossom as a rose, and that the ransomed of the Lord shall return, etc. The 40th chapter is the chapter which begins thus: "Comfort ye, comfort ye my people, saith your God. Speak comfortably to Jerusalem," etc. It is a great Millennial chapter also. It would seem very strange, if we did not understand this fact I am telling you now, why Isaiah should in the 35th chapter speak of the Millennium, then in the next four chapters go back and tell us about events of 731 B. C., and then in the 40th chapter go clear back once more to the Millennial age; but when we understand that the events in 731 B. C. simply prefigure the events of 1789 A. D., the French revolution, the beginning of the time of the end, the beginning of the day of the Lord's preparation, then we see the purpose; we see that what Isaiah was really doing was this: In the 35th chapter he tells about the Millennium, then in the next four chapters he tells us about the French revolution as the beginning of the time of the end of this present evil age, the time of the end of the Gentiles, the time of the beginning of the Lord's preparation the time, therefore, when we can say: "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned:" that the time of her recovery is drawing nigh. So in fact we are not really jumping way back, but speaking about the same time.

And there is a further point here, namely, that those who believe that the book of Isaiah was written by two different men at different times are proven wrong. They divide the book of Isaiah at the end of the 39th chapter. They say the first 39 chapters were written by one man at one time, but from the 40th chapter on it was written by somebody else at some other time. Now we see that here is a link between the 39th and 40th chapters which binds the two parts together. But this is a little digression from our subject, and we will go on. The point I have been referring to is, that Babylon the Great, began in 539, and will not be finally destroyed until 1915; but a partial destruction took place in 1309 A. D. Up to that time Babylon was a simple empire, you may say, and that was just in the very middle of the papal millennium. Up until that time the pope had been king of kings and lord of lords; he had universal sway over the world; but in the year 1309 his power began to be broken. How? In this way: A certain pope, Boniface the VIII, had been appointed just prior to that, and this pope was more arrogant than any before him. He issued the famous bull called unam sancti. In this bull he claimed not only temporal and spiritual authority over the whole world, but he said, further, that no man could get eternal salvation except by his sanction. Now at that time the king of France, Philip the Fair, objected to this; he was sufficiently advanced to see that this was nonsense, and he did something no king had ever done before him in the time of the papal supremacy; he made the pope a prisoner, and that was in 1309, the very middle of the papal supremacy. It was Charlemagne who began the papal Millennium; it was France and Napoleon the Great who finished the papal Millennium; and it was the king of France in the middle of that Millennium who made the pope a prisoner and began to break the power of the papacy. The pope, being an old man, died as a consequence of the indignities and injuries received. Then another man was appointed pope, and he died in the course of a year. Then a man who had sold himself to the king of France was appointed pope. Now, this man could not go to Rome because the people of Rome would have risen up in anger against him, and so he had to seek his seat of empire somewhere else. He finally, in this year 1309, chose Avignon as his seat. and there began what is called the Babylonish captivity of papacy, which lasted about 70 years. During all of that time there were seven popes in Avignon, and they were under the power of the king of France, and during that time Britain, Germany, Switzerland, and other kingdoms, refused any longer to have the pope as their umpire and arbitrator as before, because they recognized that if they appointed the pope as arbitrator his decisions would simply be decisions of the king of France, as he was under the power of the king of France. So there we see the power of the papacy broken, and Babylon, to a certain extent, overthrown. -a partial fulfillment of what occurred in the year 536 B. C. There was the opportunity for the captive spiritual Israelites in Babylon to become free, and to lay the foundation of the Temple-meaning by that the reformed church, the spiritual temple. That is just what all historians tell us; they tell us that if we want to study history of the reformation, we must begin with Avignon; that Avignon constitutes the dawn of the Reformation. But only the foundation was laid in that year, just as in 536 B. C. it was only the foundation of the House of the Lord that was laid; the enemies came and stopped the work, and it was not until this time, 521 to 517, that the material Temple was built in the Jewish age; and so we find the corresponding years, 1324 to 1328, when the spiritual temple was built by Marciglio.

Now, here comes in a little explanation. We must understand that the year 536 is the end of the chronology as given in the Bible; the chronology is given us year by year right up until 536, and there stops; after that we are referred to the books of secular history. Now that is a wonderful arrangement on God's part, because secular history is not reliable before 536 B. C., but is reliable at that time and afterwards. So when we come to this year when the temple was built, we are not told how long it was after the return from Babylon, but we are told that the temple began to be built in the second year of king Darius.

So in studying this matter I had to go to secular history at this point. First of all I looked at the margin of the Bible, the chronology given by Usher, and there I was told that the second year of Darius was not 521 but 520 B. C. So I went to the history of the middle ages, to the year 1325, to find out what happened there, and I found that what happened at that time was the great work of Marciglio; but his great book was written in 1324; there was a difference of a year. I found more books on the middle ages, and they all said the same thing. That book

was written in 1324, so I said, if that was the case, then the temple did not begin to be built until 521, that it could not be 520 B. C., but must be 521. So I went to searching the books of history to look up Darius, and they all said the same thing, that Darius began to reign in 521 B. C. Now, if 521 B. C. was the first year of his reign it surely follows that 520 was the second year of his reign. There was a difference of a year. I looked over history after history on the kingdom of Persia, and they all said the same thing, viz. : That Darius began to reign in 521 B. C. There was a difference of a year; it seemed to mean that the whole thing had to go; but no, I was sure that it would not have to go, because all the other points had been exact; this was the only one where there was a difference, and the difference only one year; there must be some way to explain it. So convinced was I of that fact that I started at the beginning again and, dear friends, it is wonderful to me to say this: I am a very busy medical man, and have not much time to spare on these things, but during the week I was investigating that matter I had a great deal of time to myself, being very slack in my professional work, but as soon as I found the solution of this my work began to grow again and I became as busy as ever; so it seemed to me as if the Lord's hand was in that, as I believe, and you all believe, our Heavenly Father planned all things. "The steps of a righteous man are ordered of the Lord."

Now, what I found was a very simple explanation of the matter. It was found in one of the first books I looked at, but hidden away in a foot-note, and that is why I hadn't seen it at first. Rawlinson points out in his "Five Great Monarchies" that the temple began to be built in the six month of the second year of king Darius, according to Ezra and Haggai. Rawlinson states that these, being Jews, chose the Jewish ecclesiastical year. Now, you know that the Jews' ecclesiastical year begins in the spring time. Darius began to reign in the first of January 521 B. C. January 521 was the first month of his reign. Then February 521 was still the first year, March 521 was still the first year, and April 521 was the beginning of the second year, according to the Jews, and so the sixth month was September 521 - the sixth month of that second year of Darius, according to the Jews, but still the year 521. So the solution was simple.

Now, 'the Temple was built in four years, and more or less work was finished in that time. I am sorry that I have not time to enter into the work of Marciglio, but he was greater than any of the succeeding reformers in very many respects. it is a wonderful book he wrote in 1324, way back there in the dark ages. He advocated republicanism; he said we should have no kings; he said there should be no division between the clergy and the laity; he said the church should have nothing whatever to do with the temporal affairs of this life; that the church should own no property; that the people had the right of conscience, that Christ was the Judge; that Saint Peter never had been at Rome, or if he was there he did not, at least, establish a church; that at any rate the holding of the keys meant simply being the turn-key, and the turnkey was not the judge; that the minister, while he was worthy of his hire and should therefore get his support, he should not receive anything more than he actually required; that if he received anything more he should give it to the poor. So on many points like that he undoubtedly laid the foundation that built the temple of the Reformation; he forged the bolts which were used by succeeding reformers. His great object was to bring about this reformation, but he knew that at that time Republicanism could not hold, for the people were too superstitious for that; so his wish was to put down the papal supremacy. He recognized the church should be subject to the Gentile powers that be, and so to secure this aim he tried to get some man appointed as emperor of the West, an imitation of Charles the Great, in order that another pope might be appointed under him, so as to keep the secular power supreme. In the year 1326 he found what he wanted. He found out that a certain king, Louis, was quarreling with the pope in Avignon, and took advantage of that quarrel, which was insignificant in itself. With a band of followers who were very enthusiastic he approached king Louis of Bavaria and put his proposal before him, and Louis was quite pleased. Louis joined him, and the band went up to Rome, and the people in Rome received him with that commission. Why? Because they were sick of the fact that the popes were in Avignon. As long as the popes were in Avignon it meant that the people flocked to Avignon, and the money went to Avignon, and Rome was becoming poorer and poorer in consequence. So when there came a prospect of a pope being appointed in Rome they were as pleased as could be, and accepted it. And there Louis in this year 1328, at the end of the year, was appointed



emperor of the West. And then in that year, 1328, Marciglio died Now Louis was a man of no ability, and full of superstition, who dreaded an ex-communication, and when Marciglio, his great counsellor, died, Louis simply threw up the whole matter and fled from Rome, and the matter ended. The work was finished in four years; - just as the literal temple was finished in four years, and did not go on building again, so this work was finished in four years and did not go on again year after year. But just as the temple being built in four years was used for the purpose for which it was built, so the work of these four years was also used for the purpose for which it was done-the organization of the great reformation. Then follows a lull of about fifty years; and as in 467 Ezra came back from Babylon with the golden vessels of the temple, and then the temple could be used properly with the vessels in it, it was the same way here. In 1378 Wycliffe came back from Babylon the Great, and with him carried the vessels (truths) of the temple to Jerusalem - (to this reformed church.)

In the year 1378 a wonderful thing happened. In that year the pope in Avignon died, and the people rose up and appointed a pope of their own in Rome. But the people in France did not want him, and they also appointed a pope in Avignon. So there were two popes in Europe at the same time. What happened? These two popes immediately arose and quarrelled with each other, called each other all sorts of blasphemous names, and used scurrilous language against each other; each of them claimed to be the vicar of Christ, of this and each of them said the other was Anti-Christ – not knowing, of course, that both were correct. That opened Wycliffe's eyes. Wycliffe had been a reformer, but not a temple reformer. He saw it could not be true that there were two vicars of Christ, more especially considering what language they were using. So in that year, 1378, he came out as a reformer. He began to translate the Bible, and the first thing he saw was that the golden vessels, (the Word of God,) which had been lying in Babylon, this great system of papacy, were full of abominations, and the worst of all these abominations was the doctrine of transubstantiation. This abominable doctrine took away the sacrifice of our Lord Jesus Christ. When Wycliffe saw that in 1378 he began to teach the world what the sacrifice of Christ meant. He brought the golden vessel back from Babylon to this temple of the reformed church, containing the pure Bible truth with regard to the ransom sacrifice of our Lord Jesus Christ, that our Lord Jesus Christ had died once and for all; and not only did he bring that vessel back, but others. He pointed out the error of the adoration of the virgin Mary, of the adoration of the saints, and of the claim that penance would atone for sin, and of many other false doctrines. He taught that the abominable doctrines of the papacy were all wrong, and brought forth the truth in regard to these questions. That was the work of Wycliffe, corresponding to the work of Ezra.

Then the work of the reformation grew. Just as 13 years afterwards Nehemiah received his commission to build the walls of Jerusalem, to buttress that great system of Jerusalem, fleshly Israel, so 133 years after the death of Wycliffe, Huss received his commission to do the same thing to buttress the reformation. It was Huss who made the reformation a natural force, and properly, therefore, these two points, the work of Nehemiah and the work of Huss, begins each of the seventy weeks. The 70 weeks brings us to the time 454 B. C. That was about the time of Malachi the prophet. After that we come to this time; seven weeks brings us to 1440, the time of the invention of printing, which did almost more than anything else to carry on the reformation. Then followed 62 weeks. In that period between 1440 and 1874 is a blank, just as the corresponding time in the Jewish age was blank. You know the historical canon of the Old Testament ended with Ezra and Nehemiah, and the prophecies ended with Malachi. Then there is a blank until we come to the New Testament, which tells about the birth of our Lord Jesus Christ and John the Baptist. Nevertheless, we know what happened during that time. We know that previous to that there was a gradual rise of the reformation, but during that interval there was a fall, chiefly into two parties; one party holding to the traditions of the elders, which bound them faster and faster into those traditions, and these were the Pharisees; the other party became free thinkers, began to doubt the Bible, began to criticise the Bible, began to doubt the fact of the resurrection, doubting many things and interfering more in the politics of this world, and these were the Saducees. So "in due time" when the Lord came to His own His own received Him not; it was only a remnant who received him.

During the corresponding time there has been a similar work going on in Christendom. First of all, the reformation took its rise; then during this interval a fall, chiefly into two parties: One party holds to the Word of God, and say they believe every word of it, but what they believe is the traditions of the elders, and they have bound themselves faster and faster in those traditions; then there is the other party who are free thinkers, who have begun to criticise the Bible, and disbelieve great parts of it, the higher critics, evolutionists and that class, and interfering more in the politics of this world; and the result was, when our Lord came the second time to His own His own received Him not; but again, to as many as received Him, to them He has given power to become the sons of God. So we see a wonderful parallel in all

What I have said will, I hope, have this effect, viz.: To make sure to you that God has been acting in everything according to His own appointed times, and all of these events in the past have occurred just exactly in the way God intended them to happen. Some might say, "What matter is that to us? They are in the past, we have nothing to do now with them, they were already gone." But the point is this: If these things happened in exact years in the past, and God made them to happen as we say He has, then with equal confidence we can look forward to the future, and to this year 1915, and say that just as surely will Christendom be destroyed in that year. In October, 1914 the marriage of the Lamb and His Bride will have come. What does that mean? It means, dear friends, that out of a whole period of forty years' harvest 32 have now gone, and only 8 remain; and possibly the reaping work will be finished in less than that time, because you know the reaping work is followed by a threshing work, a sifting work. So we expect the reaping work will be finished possibly before that time! And In any case many of us will have finished our work before that time, but those who live to the very end of the time have at the very most only 8 years left. Surely we must be up and doing to make our calling and election sure; surely we must be up and doing the Lord's work of the harvest, gathering His saints together unto Him, those who have made a covenant with Him by sacrifice. Is not that the reason we are gathering together? Are we not the Lord's saints, and that is why we are gathering together unto the Lord, our great Head? And we want to gather out those who are still in Babylon. We want to carry on His work. We have a short time to do it, and we must be up and doing if we are to be pleasing to the Lord. But we are not to be over-anxious. We are not to think it rests on us; we must not be worried about the matter; we must trust in the Lord. I always take great pleasure in a verse which was brought to my attention by Brother Hemery in England:

"In quietness and in confidence shall be your strength."

That does not mean quietness and confidence in yourself; it means quietness and confidence in the Lord shall be your strength. The Lord is 'doing the work, and simply using us as His instruments. So when we realize that we have the peace of God ruling in our hearts; we do his work but we do not worry about it; we do the work conscientiously, - having a conscience void of offense toward God and toward men; then we can take pleasure in the Lord's words when He says, "Lift up your heads and rejoice, knowing that your deliverance draweth nigh."

Dear friends, although we see the kingdoms shaking, although we know that soon these kingdoms will be cast into the midst of the "sea," nevertheless there is a river, the great river of the water of life that is to flow through the Millennial age, that great river of the knowledge of the glory of the Lord. "There is a river, the streams whereof shall make glad the city of God." These streams of truth that are coming now make up that great river, the streams whereof make glad the city of God. Yes, dear friends, we who form this city of God are glad because of the truth that is coming to us now, - this truth that the kingdom of our Lord and His Christ is soon to be established, and that if we be overcomers, if we be faithful unto death, we shall share with Him in that kingdom.

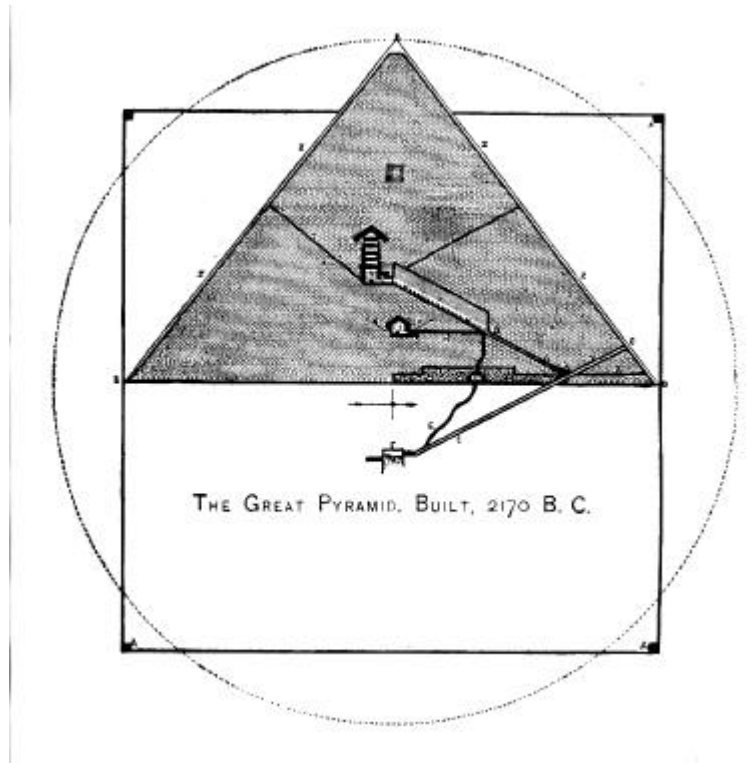
# "The Great Pyramid."

Bible Students' Convention, St. Paul

Friday, August 17, 1906

9 to 10:30 a. m. - General' Rally, Praise and Testimony

10:45 to 12 a. m. - Discourse by Brother John Edgar. Subject, "The Great Pyramid."



*THE GREAT PYRAMID, BUILT, 2170 B. C.*

DEAR Friends: I have great pleasure in coming before you and speaking a little more concerning God's purposes with regard to the time features of His plan. I want to remind you of our motto for this year, "In Due Time," and to show you how God has been working everything on time. It is six years since I first read the chapter on the Pyramid in the third volume of *Millennial Dawn*. At that time I was somewhat prejudiced against it; partly because the Pyramid is not the Bible, and partly because it seemed to me too fanciful to imagine that its various passages should symbolize the plan of salvation. I cast the matter entirely aside, and did not study it again until April of this year (1906), when I had to take it up in the usual course of the Glasgow class for *Dawn* study. My knowledge of God's plan of salvation is now deeper and wider than it was six years ago and accordingly I am now better able to appreciate the symbolism of the Pyramid. As a result of this year's study of the Great Pyramid I agree with Brother Russell that it is indeed God's stone witness in Egypt. I now feel certain, dear friends, that God was the architect of this wonderful structure and that it was built fully 4,000 years ago in order to be God's witness to the world in the Millennial Age. The reason why God has given us the privilege to point out that it is the witness, and wherein it is the witness, is that we, the feet-members of the Body of Christ, are living in the opening years of the Millennium. In our study of the Pyramid our love for God grows deeper, because we see in it His loving favor for us and for the world in general, and at the same time our awe of Him increases as we perceive His power and wisdom.

Now, dear friends, I shall not take time to discuss the outward features of the pyramid but shall confine myself

entirely to the internal passages. You will see on this chart, Cut No. 34, a great many figures. Some of you may be rather discouraged, but I want to remind you that God does not make it a stipulation that every one who gets into the kingdom of God must be a mathematician; that is not one of the essentials; it is the development of character founded upon faith in Christ that is essential. These figures are given us in order to establish our faith in God, and to help us understand Him better. The more we can understand these things the better for us. Nevertheless, if after honest endeavors to understand them we find we cannot do so, we should bear in mind that God will supply our need in some other way.

These figures are all in British inches. The Pyramid was built fully four thousand years ago, and at that time there was no British nation and no British inch; therefore, we should seek for the standard measurement of that time. Prof. Piazzi Smith, when investigating this subject, found beyond a doubt that 1,000 British inches are exactly equal to 999 Pyramid inches. Accordingly, if we want to find the number of Pyramid inches we shall require to subtract one from each thousand of these figures, and of course the same proportion for lower or higher numbers. It was my brother, Morton Edgar, who drew this and all the other charts. I am glad to say that he shares with me the joy of being in the present truth. He was associated with me in the study of the Pyramid and many of the time features of which I shall speak were discovered by him.

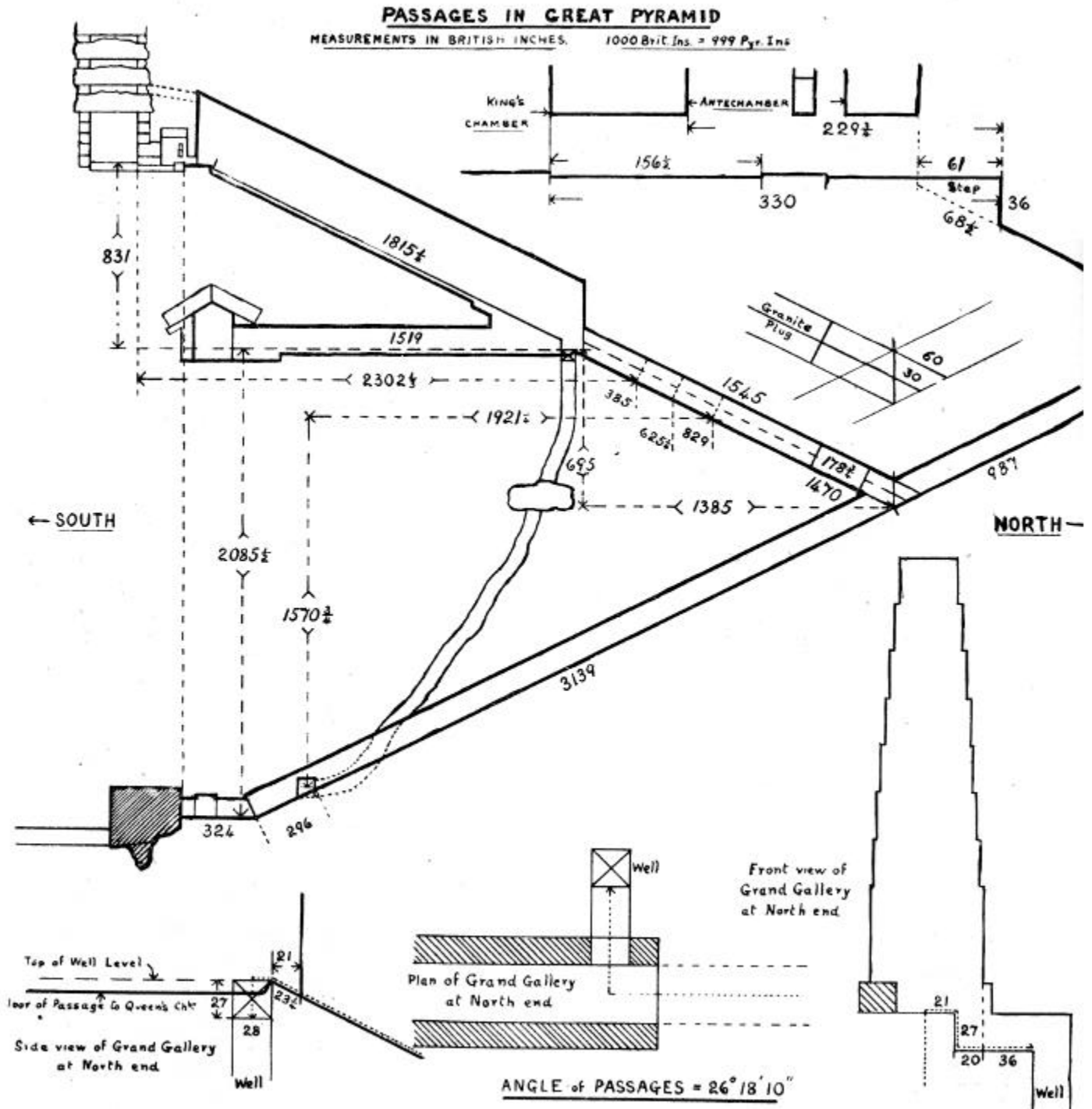
Now, dear friends, for a proper understanding of this matter we shall require to know the symbolism of the different passages. It was a young Scotchman, Robt. Menzies, who first pointed out that the key to the knowledge of the symbolism of the internal passages is the "Well" which represents the grave, Hades, that state of death from which there will be an awakening. He pointed out the fact that if you take the top of the first ascending Passage as representing the birth of our Lord, 33 inches further on brings you "over against the mouth of the well," and that at the top of the well, there is an appearance of an explosion, seeming to say that God, after Christ died and was buried, burst the bonds of death and raised His beloved Son from the hades condition, the death state.

In the Epistle of Timothy we read that Jesus by his death and resurrection abolished death and brought life and immortality to light through the gospel. Life on the plane of human perfection, as it will be at the end of the millennial age, is indicated in this Pyramid by the "Queen's Chamber." Immortality is indicated on a higher level by the "King's Chamber," into which we can gain entrance only by means of the Grand Gallery and Ante-Chamber. The Grand Gallery represents the high of heavenly calling, and the Ante-Chamber represents the school of Christ, the school of consecration unto death. The Ante-Chamber thus represents the "Holy" of the tabernacle, and the King's Chamber the "Holy of Holies." When we once understand this, dear friends, then the whole symbolism becomes plain.

. . . We can now see that the Descending Passage represents the course of this "present evil world" down to destruction, which is represented by the "Pit," or subterranean chamber. This "Pit," or subterranean chamber represents "Gehenna," just as the "well" represents "hades." We are not to understand, however, that it is the people who are going down into gehenna. It is the world-this present evil world with all the present evil institutions which is to be destroyed in gehenna. These institutions, thank God, will never be awakened again.

The Descending Passage, then, represents the plane of "condemnation and death," and you can see that from this plane to the upper planes of life and immortality, there are two ways shown in the Pyramid of life and immortality, there are two ways shown in the Pyramid, viz.: the First Ascending Passage, and the "Well." Now, if you will look at this chart, you will see that from this plane to the upper planes of life and immortality, there are two ways shown in the Pyramid of life and immortality, there are two ways of life shown in the Pyramid, viz.: the First Ascending Passage, and the "Well." Now, if you will look at this chart, you will see that of the two ways the First Ascending Passage, which represents the Law Covenant, appears to be much easier than the other. When the Law was presented to them they shouted joyfully "all these things will we do." They thought

the Law Covenant was an easy way to life. They did not recognize their own weaknesses. They did not recognize that it was impossible for them to keep the perfect law of God. But we know that the perfect law of God blocked the way. Thus that which was ordained to life was found to be unto death, because it was impossible for fallen flesh to obey that law. What blocked the way? It was the divine law. Now look at this First Ascending Passage and you will see a granite plug blocking the way and making it absolutely impassable. This granite plug, therefore, represent the divine law, the law of God.



This way being blocked, we find that there is only one Open passage to the upper passages of life and

immortality, namely, the "well;" and this also was blocked until it was opened by the death and resurrection of Christ. Besides, it is a very narrow -way; it is only 28 inches square, and it is vertical for a large part of its course. In this way is beautifully represented the scriptural text, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." We cannot ascend from this plane of "condemnation and death" to the plane of justification or reckoned human perfection except by grace; it is riot of ourselves, it is the gift of God. Justification is not the result of works on our part, but of faith. No works of ours are accepted by God as living works till after we are justified.

There was only one man who ever kept the perfect law of God, and that was the "man Christ Jesus;" but He was not born on this plane of condemnation and death represented by the Descending Passage. He was born under the law, however, i. e., at the upper end of the First Ascending Passage, on the plane of human perfection. That is why He could and did keep the perfect law of God. The only two who ever came into being on this plane of human perfection were Adam and Christ. Adam sold the whole human race under sin and death. Christ, on the other hand, kept the perfect law of God and did not require to die, but He voluntarily gave up His life, and then as it was not possible that He could be holden of death, He was raised from the dead. Through Christ as the last Adam the first Adam and all his family will likewise be raised from the dead, and so will be exemplified the saying, "the first shall be last and the last shall be first."

Bro. Russell points out in the third volume of Millennial Dawn that the floor of this horizontal passage is rough and that evidently no time measurements are indicated there. Keeping this in mind my brother has drawn a horizontal dotted line on a level with the top of the well along the smooth wall of the passage as representing the plane of human perfection, that point on which Adam and Christ stood, and the plane on which all will stand when they emerge from the well, either now by faith or at the end of the millennial age by the year 2874 A. D., in the actual sense. Adam, in selling the race under sin, brought them into condemnation and death, and as "they did not like to retain God in their knowledge, God gave them over to a reprobate mind," or as the margin puts it in Rom. 1:28, "Gave them over to a mind void of judgment." The result was that mankind fell into a lower and lower state of degradation. Not even the flood stopped the downward progress. In this way was exemplified what God knew from the beginning, but which it was necessary for mankind to learn by bitter experience, that none could by any means redeem his brother nor pay a ransom for him. Then in due time God made his oath-bound covenant with Abraham, the foretaste of the gospel, at a time when the world had reached such a state of degradation that in the city of Sodom there were not found even ten righteous men. It was in the year 2045 B. C., exactly 20831/2 years after the creation of Adam. Now, from the plane of human perfection on which Adam stood at his creation down to the lowest point of the Descending Passage the vertical measurement is 20851/2 British inches, but I have just said that the distance in time from the creation of Adam till the date of the Abraham covenant was 20831/2 years. Why the difference? We must subtract 2 to bring these British inches into pyramid inches, and then we get the required harmony.

Now this promise first made to Abraham was repeated to Isaac, and again to Jacob, and then in the lifetime of Jacob God began to carry His promise into effect. In the year 1830 B. C., He caused Jacob and his household to go into Egypt, which in the scriptures, represents "this present evil world." From that time the working out of God's promise has gone on and will go on step by step, first through natural Israel, then through the Church in this Gospel age and finally in the millennial age through the Church glorified, and the ancient worthies. By the year 2874, A. D., the end of the times of restitution, perfection will have been attained and all will have been restored to what it was before the fall.

We have this also exemplified in the Pyramid. We see that the promise was given to Abraham, Isaac and Jacob at the point of very low degradation represented by the floor of the horizontal passage leading to the Pit. If we start now at the point where the horizontal portion and the descending portion meet, the point where the upward inclination begins, as October of the year 1830, B. C., when Jacob and his household entered Egypt and go up at

the rate of a pyramid inch to a year along the Descending Passage, step by step, until we get to the floor of the First Ascending Passage, and then up along this passage still at the rate of a pyramid inch to a year until we get to the top of the well, the plane of human perfection, we shall find that this point indicates the year 2874, A. D., the date when mankind will be restored to that plane from which Adam fell.

October, 1830, B. C . . . . .	1829 1/4
Spring 2874, A.D. . . . .	<u>2873 1/4</u>
	4702 1/2 years

Length of lower portion of Descending Passage . . . . . 3139 British inches.

Length of First Ascending Passage . . . . .	1545
Distance to edge of upper end of Well . . . . .	<u>23 1/4</u>
	4707 1/4
Deduct . . . . .	<u>4 3/4</u>
	4702 1/2 pyramid inches.

Having considered the general symbolism of the passages, we shall now consider them more particularly, and first we shall begin with,

## The Descending Passage

Just imagine that this is an excursion party and that we are all now in Egypt at the foot of the great pyramid, and that I am leading you up through these passages. If your imagination can carry you in this way, then you will be able to better realize the points to be made. We climb up to the entrance, and we go in single file down this passage; it is a very small passage, it is scarcely four feet from the floor to the roof, but the length of it is 124 yards. At the first a little light streams in at the entrance just as it was at the beginning of "this present evil world," but as we proceed the gloom deepens until it becomes pitch dark. We are obliged to stoop very low as we proceed laboriously down this passage, and very soon our heads and backs are aching. Does not this aptly represent the course of this present evil world, groaning under the yoke of sin and death, and going down towards destruction? Darkness covers the earth and gross darkness the people; they know not at what they stumble. When, we realize this, dear friends, our hearts go out in sympathy to the groaning creation. We look at the hopelessness of their efforts to rule themselves and to bring about eternal blessings and life, and so we ask ourselves the question, when will be the end of these things?

I want to emphasize very strongly that we must not go to the pyramid for first hand instruction in matters in regard to the plan of salvation. We must go to the Bible for that first hand instruction, and then having found out what the Bible teaches, we look to the pyramid to see whether or not it will confirm the Bible. Now when we study the time prophecies and chronological parallels we know that this "present evil world" will be destroyed by the fall of 1915; that October, 1914, will be the end of the lease of power to the Gentiles and that the following year, 1915, will see the destruction of all the present evil institutions. The question, then, we are to ask ourselves is, Does the lower end of the Descending Passage at the edge of this Pit represent the fall of the year 1915? It does, dear friends. How do we find this out? We find it out very simply in this way: All we require to do is to find out the date of any point along the length of this passage; the point for instance, where the floor of the Descending Passage is intersected by the floor of the First Ascending Passage projected downwards. Once we get the date of that point, then all we have to do is to find the measurement of the passage

from the same point down to the edge of the pit, and thus we shall find the date represented by the edge of the pit. To find out the date in the upper portion of the Descending Passage we shall require to keep in mind that the upper end of the First Ascending Passage represents the true date of the birth of Christ, and then measure backwards along the passage to get this date B. C. Now the length of this passage is 1545 British inches. Prof. Piazzzi Smyth states in his book that it is 1544 British inches. Prof. Petrie, the other great expert says it is  $1546\frac{1}{2}$  British inches. The number 1545 is intermediate between the other two. To some who do not understand much about measurements it may seem strange that these two men should differ by two and a half inches, but if two or three of you should measure this hall from one end to the other, intelligently and carefully, and then compare your results, it would be very surprising indeed if you did not differ by two or three inches. Remember also that this passage is a very long dark one, has a very low ceiling and is blocked by the granite plug. The reason why these two men came so close in their measurements was because they were both experts, and were extremely careful. They both spent months in measuring these passages.

The reason why I have taken the measurement of the First Ascending Passage as 1545 British inches is riot simply because it is intermediate between the measurements of Smyth and Petrie, but because it harmonizes six different times which with any other measurement would be thrown out of harmony. That seems to me to be sufficient evidence that it is correct. Now 1545 British inches represents  $1543\frac{1}{2}$  Pyramid inches, because we must subtract one for the thousand and  $\frac{1}{2}$  for the 500. Christ was born in October 2 B. C.,  $1\frac{1}{4}$  years before the Christian era; therefore we must add on this  $1\frac{1}{4}$  inches, and that brings us to the date  $1544\frac{3}{4}$  B. C. In other words, April of the year 1545 is the date represented by this point on the floor of the Descending Passage.

We must next find out the length of this passage. Piazzzi Smyth gives the length of that portion of the ascending Passage above this point as 987 British inches. He could not measure the part below because it was filled with rubbish, but Howard Vyse gives the measurement of the whole passage as 4450 British inches. If we subtract 987 we find that the measurement from the point, which indicates the date April 1545 B. C., down to the edge of the pit is 3463 British inches - 3129 and 324 added together make 3463, and this date is April, 1545; that is to say  $1,544\frac{3}{4}$  - inch years before Christ. If this portion of the Descending Passage is 3463 inches long and the date indicated by its upper end is April, 1545 ( $1544\frac{3}{4}$ ) B. C., what is the date represented by the edge of the pit? By subtracting we get  $1918\frac{1}{4}$  A. D. This would mean that the date indicated by the edge of the pit is  $1918\frac{1}{4}$ , which is to say April of the year 1919 A. D. But I said a little while ago that this point represents the fall of October, 1915. What is wrong? The 3463 inches are British inches, and it is a pyramid inch that represents a year, therefore we must subtract  $3\frac{1}{2}$  inches to bring it down to pyramid measurement. Subtracting  $3\frac{1}{2}$  from 3463 gives us  $3459\frac{1}{2}$ . Now when we subtract  $1544\frac{3}{4}$  from  $3459\frac{1}{2}$  we get  $1914\frac{3}{4}$ . In other words, the edge of the pit does indicate October of the year 1915. Thus we see the importance of keeping in mind the pyramid inches. In this wonderful way the Pyramid points out exactly what we have already discovered by our investigations in the Bible. It is in October, 1915, that the destruction will be complete and then the reign of peace will begin.

Now you know that the peaceful reign of Solomon, the son of David, foreshadowed the reign of our Lord Jesus Christ, the greater son of David and Prince of Peace.

Solomon was away down here on this plane of condemnation. It was not possible that his reign could bring about the blessing of all the families of the earth because his reign was not an eternal reign; it was a reign which was bound to end in death. But it is different with our Lord Jesus Christ. He is not on the plane of condemnation but up here on the plane of the divine nature, represented by the sanctuary, the "holy of holies," the King's Chamber. When he begins his reign of peace in October, 1915, it will be a never ending reign, and will bring about the purpose that God intended, namely, the blessing of all the families of the earth, the giving to them of eternal life. If we measure the number of years from the death of Solomon in 999 B. C. when his reign ended, until the fall of 1915, we shall find the number of years corresponds exactly with the vertical distance in



Pyramid inches from the floor of the lowest portion of the Descending Passage up to the floor of the King's Chamber.

Now let us come back to this Descending Passage at the lower part. Certain features are marked here. The lower end of the "Well" is at this place. You notice that it is not in the roof of the Descending Passage but in the side. If we measure back from the edge of the pit, which we have seen represents the date October, 1915, we shall find that the upper edge of this lower end of the Well represents the year 1296 A. D., and the junction of the descending portion with the horizontal portion the year 1592. Between these two dates, 1296 and 1592 is comprised the period of the Reformation. The Reformation began at Avignon, 1309, which is represented by the middle of the well., but that was brought about by the work of Boniface VIII., who was appointed Pope in 1295 A. D., and who shortly afterwards published the famous bull "Unam Sanctam," in which he said that no man could get into heaven except by his sanction. Philip the Fair, King of France, objected to this and made the Pope prisoner. The Pope died and another was appointed who had sold himself to the King of France. In this way the shackles of the captive spiritual Israelites in "Babylon the Great" were loosened and the prisoners were allowed to go free and build the spiritual temple of the reformation. That was exactly in the middle of the papal millennium. The work of reformation went on step by step after this until about the year 1592 when its progress, so far as Christendom in general was concerned, had stopped. By that time we find that the Protestants had divided into three great parties, or church state systems, the Lutherans, the Anglicans and Presbyterians. We know that since shortly before the end of the 16th century there has never been a country previously Roman Catholic that has become Protestant, or previously Protestant that has become Roman Catholic. Then again we know that although the head of the "beast" was fatally wounded by the work of Martin Luther, nevertheless it recovered from this wound; in other words we know that the papacy, because of the division among the Protestants had become stronger in the meantime. The result, then, was that so far as Christendom in general was concerned, the reformation had ceased, and men had bound themselves firmly with their creeds; nevertheless, we know that a work of cleansing still went on in the sanctuary.

Beyond the point indicating the year 1592 the passage is more constricted than the part above it, showing how men had bound themselves; nevertheless this part is horizontal so indicating that through the reformation and through the invention of printing there has been greater enlightenment than before. Near the edge of the pit we find a portion of 'the passage where it is roomier. If we measure backward we find this part represents the time of the American War of Independence and the French Revolution - a time when men were freeing themselves, only again to be bound.

Now, dear friends, let us come back to the bottom, of the Well and see what that represents. We have already pointed out that the well represents hades, the death state, and also the fact that the resurrection of Christ is represented by the appearance of an explosion at the top. In other words the Well represents the ransom sacrifice of our Lord Jesus Christ.

Now at the upper edge of the lower end of the well we have the year 1296. If we measure straight across its width of 28 inches you will find that the lower edge represents the year 1324; but if you measure down along the incline the date represented at the lower edge will be found to be 1328. In other words, the lower edge of this well at the bottom represents the years of the work of Marciglio, 1324 to 1328 A. D. Marciglio was the first of the reformers, the one who built the spiritual temple of the Reformation. Some people call Marciglio the Morning Star of the Reformation, but that title is generally applied to Wycliffe, because although Marciglio's work was a great work, nevertheless it was Wycliffe who pointed out the error of transubstantiation, and pointed men to the true ransom sacrifice of our Lord Jesus Christ. Marciglio prepared the way for Wycliffe the true morning star of the Reformation. Mareiglio's date is represented here at the lower end of the well, and Wycliffe's date, 1378, A. D., we shall find represented at the North edge of the upper end of the well. It was in 1378 that Wycliffe came out as a reformer and pointed men to the true ransom -sacrifice and so prepared the

world for Martin Luther with his great doctrine of justification by faith.

The ultimate result of the ransom is to bring about the blessing of all the families of the earth, to bring about the restitution of all things, the condition symbolized in the Pyramid by the Queen's Chamber. This condition of human perfection will come to pass by the year 2874, A. D. If we measure in Pyramid inches from the North edge of the upper end of the Well along the dotted line representing the spring of 1378, A. D., we shall find that the entrance of the Queen's Chamber represents the date 2874 A. D., when men will be ushered into the post-millennial condition. Thus we find Marsiglio indicated at the bottom of the well organizing the work of the Reformation, and preparing the way for Wycliffe, who showed men the true ransomsacrifice of our Lord, Jesus Christ, and so prepared the world for the times of restitution.

## **The First Ascending Passage**

We shall now consider the First Ascending Passage, representing the Law Covenant. As we go down the Descending Passage, representing the present evil world, we find that the portion of its floor which is opposite the entrance of the First Ascending Passage is extremely hard, different from the portions above and below. At this point the floor is so hard that with a sharp instrument you will not be able to make a mark on it. This was intended partly for the purpose of exact measurements, but it also seems to indicate the fact that when the Israelites were called out of Egypt to be the people of God and given the law, they had a firm footing with God. Owing to the fact that the triangular stone has been removed from the entrance of the First Ascending Passage, we find that at this point we no longer need to stoop; we can stand upright and so ease our aching backs. We are thus able to appreciate the joy which the Israelites must have experienced when freed from their bondage in Egypt and can sympathize with them when on being given the law, they cried joyfully, "All these things we will do."

But whenever we begin to ascend this passage we find something blocking the way-the "Granite Plug," the Law of God; we cannot go up. The Israelites found a law in their members warring against the law of their minds so that they could not do what they would and the evil that they would not, that they did. Thus the way which was ordained unto life was found to be unto death. But God, by means of the atonement sacrifices, which he caused to be repeated year after year, reckoned it to the Israelites as if they were going up this way; they were typically justified, and those of them who, like Father Abraham, saw Christ's day, the great Millennial Day, with the eye of faith, and were glad, and who were faithful unto death, will, as shown in the 11th chapter of Hebrews, be awakened perfect, but not without us, the followers of Christ. Accordingly, let us proceed up this First Ascending Passage. We can do so by the passage forced by Al Mamoun, through the soft limestone around the granite plug. This forced hole was no original part of the Pyramid, but God evidently allowed it in order that we might explore the First Ascending Passage. When we get into this passage we find that the way is steep. The angle of inclination upwards is exactly the same as that of the Descending Passage downward. It is dark and steep and slippery; so slippery is this passage that when Piazzzi Smyth was measuring it, he tried at first to stick his lighted candles on the floor, but invariably they slipped down to the granite plug; and when his measuring rod slipped out of his hand the same thing happened to it. The passage, then, is dark and steep and slippery, and the height of the roof above the floor is scarcely four feet. Does not this wonderfully represent the Israelites groaning under the yoke of the law, stumbling in the darkness, having no doubt a lamp to their feet, the Word of God, but a lamp which, at that time shone but dimly compared to the way it is shining now. And as they go up this passage laboriously they slip every now and then and they have nothing to hold on to when they do slip because they are under the law and not under grace. Those Israelites among them who were faithful, and who were looking for the coming of the Messiah must have rejoiced when they reached the end of that law dispensation, when the Messiah did come. Being burdened by the law they must have rejoiced when they heard the gracious words of our Master, "Come unto me all ye that labor and are heavily laden and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly in heart: and ye shall find rest unto your

souls. For my yoke is easy and my burden is light." Those who accepted that gracious invitation, dear friends, found themselves out of this first ascending passage into the Grand Gallery, into the high calling. The yoke slipped from their shoulders and they stood fast in the liberty wherewith Christ made them free. The Grand Gallery is seven times the height of the first ascending passage; it is 28 feet high. There is no need any longer to stoop. But before passing up the Grand Gallery, which signifies the High or Heavenly Calling, they must recognize the "Well," which is at their feet on the right side of the lower end of the Grand Gallery. As I have already explained, the "Well" represents "hades" or the "death state," and the appearance of an explosion at its opening, represents the resurrection of Christ and the opening up of the new and living way to life and immortality. It was necessary, then, for the Israelites, before being accepted as partakers of the Heavenly Calling, to recognize the love and the righteousness of God in giving His only begotten Son as a sacrifice on their behalf and the loving obedience of the Son in drinking the cup which was given Him by His Father, and also the mighty power, by which God raised Him from the dead and set him on His own right hand on high. Hallelujah! what a Savior! As we know, very few of the Israelites took advantage of the grand opportunity presented to them. The nation rejected the offer and was, in consequence, cast off and in due time passed into "hades," the "death state."

## **Time Features of First Ascending Passage**

First of all I should like to draw your attention to the measurement given by Bro. Russell in his appendix to the third volume.. You remember how he supposes that this granite plug should be pulled down its entire length. Of course you cannot actually pull down the plug. It is jammed so firmly that although men have tried again and again to displace it, they have not been able to succeed. But if you will do it in imagination, and then measure from the bottom of it thus extended, you will find that if the lower edge be taken as representing the date of the exodus from Egypt, April, 1615, B. C., the upper edge represents the date of the death of Christ, April, A. D. 33.

Those of you who remember what is stated in the appendix of the third volume of Dawn will see that I have differed a little from Bro. Russell in this respect; Bro. Russell makes the measurement end in the fall of A. D. 36. When I found that I differed from him I felt some misgiving at first, because I knew that he had made a special study of these matters, and I have so frequently found that when I have differed from Bro. Russell at first I have come, on further study, to agree with him. Accordingly, my brother and I went over the figures again and again, and we invariably found the same result. So now I feel confident in saying that it was from the exodus to the death of Christ, and I shall explain to you how the difference comes about. It is in this way, dear friends: Bro. Russell has made the little mistake that my brother and I made very often when we were making the various time - measurements in the Pyramid. Again and again when we were estimating the different time features we found that our results did not coincide by a year or two or three with what we had expected, and we felt non - plussed; they were so near and yet not quite right, until we remembered that we had forgotten to deduct the necessary number to bring the British inches down to pyramid inches. Now, dear friends, that is exactly what Brother Russell did-he forgot that he was dealing with British inches. Perhaps you will remember that Brother Russell's measurements are all in round numbers and even with that he finds himself a little over an inch wrong, and has to note the fact that the plug is chipped a good deal, and supposes that possibly another inch ought to be added on that account. But if we measure in Pyramid inches we shall require to make no addition for chipping and we will find that the length of the passage represents exactly to the fraction of an inch the period from the spring of 1615 B. C. till the spring of 33 A. D. You can measure it for yourself - 1470 British inches from the top of the passage down to the lower end of the plug, and then the length of the plug itself which is  $178\frac{3}{4}$  inches, =  $1648\frac{3}{4}$  British inches or 1647 Pyramid inches. This represents exactly the duration of the period from the exodus in April 1615 B. C., till the death of Christ in April 33 A. D., for  $1614\frac{3}{4} + 32\frac{1}{4} = 1647$ .

This gives the best result for two reasons: (1) In the year 1615 the law was given to Israel; in the year 33 the law

was nailed to the cross. (2) In the year 1615 the House of Israel was called out of Egypt to be the people of God; in the year 33 the House of Israel was cast off. Five days before his death our Lord said, "behold your house is left unto you deserted." This period then represents the period of the house of Fleshly Israel, the length of the law dispensation.

Some might say, "well that is true, the house of Israel was cast off in the year 33, but nevertheless the special favor did not end until 3 1/2 years later." What special favor? The special favor of the high calling, the invitation to be joint heirs with Christ, which did not end until 3 1/2 years later. Is that represented in the pyramid? You will find that it is represented beautifully in the pyramid according to its symbolic features, and we shall discuss that later if we have time.

Then again some might say that although the house was cast off in the year 33, nevertheless it was not destroyed until the year 70 A. D. It was the year 70 that Jerusalem was destroyed and the nation was no more. Is that represented in the pyramid? It is. Now, dear friends, I am glad that Brother Russell did not discover this point in his investigations, because if he had I doubt whether he would have thought of this beautiful plan of extending the plug, and so we would have missed this other beautiful measurement that we have already given you. This measurement I am now going to give you does not require the pulling down of the plug, but measure from the floor of the descending passage at the point where it is intersected by the floor of the first ascending passage projected downward. But a little explanation is necessary with regard to the upper end first of all. We have already seen that this "well" represents hades, the death state, but you are not to understand that the upper edge of the well is in the middle of the floor, but it is on the right or west side of the floor of the Grand Gallery. The middle drawing at the lower part of the chart is simply a little enlargement so as to give the measurements. This second portion represents what I am telling you. The space between the heavy shaded portion represents the floor of the Grand Gallery at the lower end; and the space between the dotted lines represents the floor of the first ascending passage at its upper end. (Turn the chart so that the top is at your right.) Now as you go up the first ascending passage into the Grand Gallery, you see the mouth of the well on your right side. Then the lower right hand drawing of the chart also represents it, showing the Grand Gallery as you go upwards, and the two side walls of the Grand Gallery; so you are looking up the passage now. When you get into the Grand Gallery you see the opening on your right side. But if you go to that opening and jump down you do not fall straight down the "Well," but simply jump down 27 inches. In order to get to the mouth of the Well, you are required to get down on your hands and knees and creep along this little horizontal passage, only 27 inches high; and then if you go far enough you will fall down the well-if you want to.

Now we are prepared to understand this time feature. The house of Israel was called out of Egypt in the spring time of 1615 B. C. The house of Israel went into hades, the death state, in the fall of the year A. D. 70. If we measure from this point as representing the date of the Exodus, April 1615 B. C., along the floor of the Descending Passage and go up at the rate of a pyramid inch to a year, and then along to the middle of the Well, turn sharp to the right 21 inches and down the 27 inches and along the horizontal passage until we get to the edge of the mouth of the Well at the point where it falls straight down, that point represents the fall of the year A. D. 70; that is the time when the nation of Israel entered into hades. Now you know that is beautifully represented in the parable of the rich man and Lazarus, how the rich man represents the Jewish nation, rich in God's favor, just as "Uncle Sam" represents the American Nation and "John Bull" represents the English Nation; and how a certain time arrived when this rich man died and was buried, and being in hades he was tormented and lifted up his eyes and saw Lazarus, typical of those Gentiles who had been begging for the crumbs of favor from the rich man's table, who died, and was received into Abraham's bosom, the place of divine favor. Since the date of October A. D. 70, the nation of Israel has ceased to exist, but the people are still alive the people who are the descendants, of course. It is the people who are in torment and have been in torment ever since; even in this day they are suffering torment, as we know. And why are they suffering torment? Why is it that the Jews in Russia are now being persecuted? The reason is simply because the nation is dead. There is

no nation of Israel. If an American citizen were to go to Russia and there suffer the same persecution the Jews are now suffering, the American Nation would rise up and put a stop to it at once. The Jews are suffering persecution because there is no nation to rise up and help them; the Jews are riot now a nation; they have no country of their own. and so there is no way to stop their persecution. The nation died in the fall of A. D. 70; there they entered into hades, as is beautifully represented in this Pyramid. You see that the last 36 or 37 inches of it, representing years, is very contracted. That represents the time when Israel was cast off by Jesus, who said, "behold your house is left unto you desolate," and from that time the nation was brought down to its knees; it had to grope along this passage only 27 inches in height, and then terminated in the year A. D. 70 by death.

Now, dear friends, these two time-measurements, namely, from the Exodus to the death of Christ, when the house of Israel was cast off, and from the Exodus to the year A. D. 70, when the house of Israel was destroyed, represent unfaithful Fleshly Israel. It was unfaithful Israel that was cast off; it was unfaithful Israel that died. The faithful Israelites were received by Christ as his joint heirs, the remnant, the elect. At the beginning it was the same class, unfaithful Israel, that was called out of Egypt. How do we know? Because that class of people who were called out of Egypt were so disobedient that they were made to wander in the wilderness for 40 years, and not allowed to enter the land. Of all of those above 20 years of age who left Egypt, only two were allowed to enter the land of promise, Joshua and Caleb. They were unfaithful Israel at the beginning and here, in the year A. D. 70, they were unfaithful still.

Length of First Ascending Passage . . . . .	1545
From its upper end to a point opposite middle of Well . . . . .	37 1/4
Thence to opening in floor of Grand Gallery . . . . .	21
Depth of this opening . . . . .	27
Width of opening . . . . .	20
Length of horizontal passage to edge of mouth of Well . . . . .	<u>36</u>
British Inches . . . . .	1686 1/4
Deduct . . . . .	<u>1 3/4</u>
Pyramid Inches . . . . .	<u>1684 1/4</u>
Exodus in April 1615 B. C . . . . .	1614 3/4
Destruction of Jerusalem in October 70 A. D . . . . .	<u>69 3/4</u>
	1684 1/2

## **Time Measurements From the Entrance Into Canaan Till the Birth and Baptism of Jesus**

But now let us think of something higher and better. Let us think of the faithful Israelites. Where would we expect them to be? On a higher level, wouldn't we? First, we measure along the line between the floor and the roof and find out what that represents. Supposing again we measure along the roof itself, higher still, and find out what that represents. Now, we do not begin faithful Israel at the exodus; we begin faithful Israel at the time of the entrance into the land of Canaan. That class who entered into the land of Canaan were faithful. They crossed the Jordan and were circumcised; their unfaithful fathers had not circumcised them in the wilderness. These two measurements from their junction with the floor of the Descending Passage will be found to begin with April in the year 1575 B. C. Now go up along the dotted line midway between the floor and roof at the rate of a pyramid inch to a year and we trace the course of those faithful Israelites. What were they doing? They were looking for the coming of the Messiah. These faithful Israelites finally came to the point at the top of the passage, where the dotted line meets the Grand Gallery, which represents the date October 2 B. C., when our Lord Jesus was born, the "Holy One" of Israel; and the faithful Israelites at that time, the Shepherds, and Simeon and Anna received him. Then If we begin at the lower point, where the line of the roof intersects the

floor of the Descending Passage, as representing the entrance into the land of Canaan, and go up a pyramid inch a year, we get to that point at the upper end of the passage where the roof meets the Grand Gallery, you will find that point represents the date October A. D. 29. the date when Jesus was immersed in the waters of Jordan and was anointed with the Holy Spirit and with power, when Jesus became the Christ. So at the top of this passage we have three important dates represented. In the middle at the upper end we have the birth of Jesus. You know that Jesus came to this earth for the very purpose of giving up his life on our behalf. In other words, as Brother Russell points out in the third volume, Jesus was the first to be called, he was called from his birth; but by the law he could not accept that great and high invitation until 30 years of age. And then he offered himself, was accepted and anointed with the Holy Spirit and power. So in the middle we get the birth of Jesus, October B. C. 2; at the top of the roof the beginning of the Gospel age, so far as the Head Christ was concerned. Then down on the floor we have the date of the death of Christ. And you know how, shortly after the death of Christ, at Pentecost, the holy spirit descended on the body of Christ, the Church, and so the Gospel age began so far as the body of Christ was concerned at this time.

Length of First Ascending Passage . . . . .	1545
Extra for axis along dotted line . . . . .	<u>30</u>
British inches . . . . .	1575
Deduct . . . . .	<u>1 1/2</u>
	1573 1/2
Add extra length for roof . . . . .	<u>30</u>
	<u>1603 1/2</u>
Entrance into Canaan April 1575 B. C. . . . .	1574 3/4
Birth of Jesus in Oct. 2 B. C. . . . .	<u>1 1/4</u>
From entrance into Canaan to birth of Jesus . . . .	1573 1/2
Add 30 years to Jesus' baptism . . . . .	<u>30</u>
	1603 1/2

## **Covenant with Abraham to Death of Christ**

Now let us look with regard to this first ascending passage. Brother Russell, in a foot note, wonders why this point on the floor of the descending passage opposite the entrance of the first ascending passage represents the Exodus. Why does it not represent the death of Jacob at the beginning of the Jewish age? It does represent that, dear friends, as I hope to show you later on. I might ask another question: Does it not also represent the date of the Abrahamic Covenant, which was the root of all, and the time when the great promise was given? It certainly does represent that also. This promise was, "In thee and in thy seed. shall all the families of the earth be blessed." And that seed was Christ. Christ came and died, was buried and resurrected, and then highly exalted for the purpose of carrying out this blessing, and the beginning of the blessing was at Pentecost when the disciples received the holy spirit. That was the year 33. Now, if we take into consideration the inclination of this passage, to measure from the Abrahamic Covenant to top would not give you such a long period as from the Abrahamic Covenant to the death of Christ, but the Pyramid shows it in this way: By taking the length and inclination of the passage into consideration, we shall find if we drop a vertical line from the top of the First Ascending Passage downward, and then measure from the point where the floor of the Ascending Passage intersects the floor of the Descending Passage horizontally to this vertical line, then up to the top of the well, we shall get exactly in pyramid inches (2078) the time from the Abrahamic Covenant to the death of Christ in the year 33 - the time when the seed was exalted in order to carry out the blessing of all the families of the earth.

## **The Horizontal Passage to the Queen's Chamber**

You know how Brother Russell points out that this horizontal passage leads to the Queen's Chamber the post - millennial condition of perfect life, and how it is divided into two parts, a long portion, six-sevenths of the whole and a short portion only one-seventh, and how he says that the first six-sevenths represents the first six thousand years and the last seventh the last thousand years. Now, taking that into consideration, let us study this passage a little, not with regard to the time features but the symbolism. The first then is this: This portion of the passage represents the first six thousand years. It is only four feet from floor to ceiling, and it is pitch dark, and it is rough under foot. In this way it represents the world under the yoke of sin and death, stumbling in the dark; but there is this difference between that passage and the other descending passage which represents the same thing, namely the course of this present evil world: That this passage is horizontal, whereas the other passage is inclined downward. Why the difference? The difference is simply the standpoint. The standpoint here with regard to the descending passage is looking to the ultimate end of this present evil world, destruction. The standpoint with regard to this horizontal passage is looking to the ultimate end of this, namely, to the restitution blessings. And it is looking at the thing from the standpoint that the lamb was slain from the foundation of the world, the well here representing the ransom being at the beginning of this passage. In other words, we find represented in this passage the fact that mankind was subjected to vanity or frailty by God, in hope. Here is mankind laboring under the yoke of sin and death, not knowing where they stumble; they are walking in darkness, and are not aware that a point six-sevenths of the length of the entire distance there is a drop of 21 inches. If any of you have ever gone along a narrow dark passage, not knowing there was a step of 21 inches at the end, and you came to that step and fell over it, you can realize in some measure the condition of mankind when they will find all their earthly hopes and aspirations wrecked by the great time of trouble that is coming on this world. There will be a great fall, dear friends. There will be many little aches and bruises, and a great deal of groaning at that time. But afterwards, when men pick themselves up to their feet, as they will do, they will find to their joy that they can stand erect, because this portion of the passage from the floor to the ceiling is from 5 ft. 6 1/2 in. to 5 ft., 8 1/2 in. in height. In other words, it is the height of an average man. The burden has fallen from their shoulders and they are able to stand upright, and then they shall progress along towards the Queen's Chamber, the post - millennial condition. But, dear friends, if at that time any one begins to think highly of himself, begins to get a little heady, begins to think that he is a six-footer, he will bump his head against the roof, the iron rule of Christ. On the other hand, if he thinks lowly of himself, thinks he is only a five - footer, he will be encouraged to a more sober appreciation of his abilities, because in that time we know that the proud shall be abased and the humble shall be exalted. And so all those who are obedient will at the end of that time be ushered into the post - millennial condition of glory. I have already shown how the length of this passage represents also the period from the work of Wycliffe in pointing men to the Ransom up to the Post - millennial ages of perfection.

## **The Grand Gallery**

We see that the entrance to this Grand Gallery is by the well for the world in general, and by the first ascending passage for the Israelites. Those of the Israelites who accepted Christ's invitation passed from Moses into Christ; but in any case all would be required to recognize the well, the death of our Lord Jesus Christ, before they can go up the balance of this passage.

Now, on going up this passage, we find that, while it is very lofty, as we have said, it is also extremely narrow. Those who are partakers of the high calling are walking up a-very narrow way to life. From side to side it is less than seven feet broad; but even that is contracted. We find on each side of this Grand Gallery on the floor, a ledge 23 inches high and 20 inches broad, called the "ramp." It is so contracted this way that the distance between the ramps along which we are walking up this passage is only three and one-half feet-only room

enough for two to walk abreast, "My Lord and I."

Now, this way, dear friends, is very dark, but we have a lamp to our feet and as we go up this way we find that the lamp shines brighter and brighter in proportion to our faith, and we have our Lord to hold to, and we have the ramps to hold on to. So although it is steep, and slippery, if we do stumble we have our Lord, and we have the exceeding great and precious promises of God to hold on to, and we have this lamp by which we can see the ramps and we can see our Lord and we can see the goal to which we are aiming. Now that is all in proportion to our faith, dear friends. Although the way is narrow, there is plenty of room at the top, if we have only enough faith; if we only wait on the Lord "We shall renew our strength; we shall mount up with wings as eagles, we shall run and not be weary, we shall walk and not faint." Isaiah 40:30. And then at the end of the course of each one of us we shall come to the great step shown in this diagram, which represents in each individual's Christian course the last great trial to be overcome. Now, if we keep in mind, the ramps-the promises of God and the help of our Lord Jesus Christ we shall be able to surmount this step, and be ushered into the glory of God.

Brother Russell points out that the length of this Grand Gallery represents the length of the high calling from the birth of Christ, which was the beginning of the high calling, up till October 1881. It is only those who understood the Divine Plan of the Ages who are able to comprehend that in 1881 the general call ceased, and that since that time there has still been an opportunity to get the crowns of those who have lost them; just as is illustrated at the beginning of the Gospel age by the fact that Paul gained the Apostleship which had been lost by Judas Iscariot.

Brother Russell shows also that the upper wall of the Grand Gallery inclines forward 7 inches at the top, so indicating the date Oct. 1874, and that there is an opening above communicating with the construction chambers over the King's chamber, as if to say that at this point a Spirit Being, Our Lord Jesus, entered. Half way down on this upper wall is the date 1878, when the dead in Christ rose to meet the Lord in the air and thenceforth to be with Him forever.

Now, dear friends, let us study this passage a little more particularly with regard to the invitation now. So far, we have considered the Grand Gallery as representing us as Christians, partakers of the high calling, consecrated to the Lord, walking along the narrow way to life; but now let us consider it with regard to the calling itself, which began at the birth of Christ and ended in 1881, the calling, the invitation to the high calling-the invitation to consecration.

## **Ante Chamber**

Consecration itself is represented by the Ante Chamber. (See enlarged diagram at top of chart.) We understand, then, that this Grand Gallery from this point of view represents simply the invitation to consecration. Now, those who are invited to the high calling are those who are justified-none others; but at this stage, when they are simply invited, they are not yet partakers of the divine nature; they are not yet new creatures in Christ; they are simply justified human beings on the justified plane. That seems to be represented by the fact that the top of this step is flat. Being justified by faith we have peace with God, and we are called to the high calling. Now, in order to accept the high calling we are required to do something. We see this passage here is a low passage entering into the Ante Chamber, and that then there is another low Passage into the King's Chamber. This represents then the plane of justification. Then we are called to the high calling. In order to accept this high calling we must bend down and creep through this passage which is only 42 inches high, before we can enter into the Ante Chamber. This represents the death of the human will. We have to give up our own wills in that we may enter the school of Christ.

We cannot be accepted unless we do that. But it is one thing to give up our own wills, and it is another thing to



accept the will of God. You know, for instance, dear friends, that many persons give up their own wills and accept the will of the pope; then whatever the pope says, that they will do; the pope is their will, he is their will power, their mind; they accept everything that he says, and think he is infallible. But that is not the true consecration; that is not the purpose for which we are called. We are called to give up our own wills in order that we might bow down and accept the will of God. It is only then that we are new creatures in Christ Jesus. This is beautifully represented in the pyramid. After we bow down, giving up our own wills, we enter into this Ante Chamber condition; but here we are only in a small part of the Ante Chamber. Above our heads, as represented here, we shall find that there is a granite roof. Granite, in the pyramid, as we have already seen, represents things divine. It indicates that after we have given up our own wills. we are under divine protection, but nevertheless we are still standing on limestone; we are still only justified human beings. In order to be accepted of God as new creatures in Christ Jesus, it is necessary to bow down once more under this granite leaf, which represents the divine will, the will of God, and then for the first time we put our foot on the granite floor; for the first time we are accepted as new creatures, partakers of the divine nature, and we are now in the Ante Chamber proper.

Now, this first granite stone is 1/4 of an inch higher than the limestone. We have stepped from the plane of human justification upward to the plane of spirit begetting. It is 21 inches beyond the end or south wall of the Queen's Chamber, indicating that none of the world, in the "Age to Come" can hope to reach the spiritual condition. Moreover, it is vertically above the edge of the Pit, indicating possibly that by the end of 1915 A. D. all will have passed from the human to the spiritual nature, and all who have crucified Christ afresh, putting Him to an open shame, will have passed to the second death. But as we go along this passage we find that we must step down once more to the same level, showing that after all we are actually human beings; there has been no actual change in our nature, but this change has been in our mind; we have the new of the spirit as regarding the mind; we have the new mind, which is an actual thing certainly, but our bodies are still human bodies. We cannot hope to be received into glory with these bodies; we must give them up. And so that is represented by the fact that this floor is on the same level as before, but it is granite. We are reckoned as partakers of the divine nature. We have to reckon ourselves dead indeed unto sin, but alive unto God; and if we are faithful unto death then we shall give up these earthly bodies of ours in death, represented by this last passage. Then we shall be in due time ushered into the resurrection glory of our Lord Jesus Christ as real partakers of the divine nature, real divine, beings. And that is represented by the fact that the floor of this King's Chamber is three times the height of this first stone of the granite floor of the Ante Chamber. This is the plane of justification, this first stone is the plane of spirit begetting, and the floor of the King's Chamber is the plane of the divine nature.

## **King's Chamber**

Now, dear friends, when we consider that, we are prepared to study some of the time-measurements with regard to the King's Chamber and the Ante Chamber, you will see that the King's Chamber represents the sanctuary, heaven itself, into which Jesus entered. We said a little while ago that the floor of the Descending Passage might be taken as representing the death of Jacob, the beginning of the Jewish age. Brother Russell wondered whether It might not be taken as that. We will study it from that point of view now. We know that at the death of Jacob, he called together his twelve sons and gave them each promises, and of these promises the most important was the one to Judah, namely, "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Shiloh is the great seed that had been promised to Abraham -the Christ. Now, we know that Shiloh came at his first advent for the purpose of sacrifice. In the fall of 1874 he came for the purpose of carrying out that great promise of blessing all the families of the earth. It was in October, 1874, that he came to tabernacle in this world; there was the beginning of his presence here; heaven came to earth in that way, but it is first to the Church, however. Then we might wonder whether this entrance into the King's Chamber would represent this date, October, 1874, when Christ came to this earth. It does, dear friends. If we measure at the rate

of a pyramid inch to a year from the point on the floor of the descending passage as representing the spring time of the year 1813, when Jacob died, and go up these two passages until we come to the bottom of the step; then omitting the riser, or front surface, begin at the north edge of the great step and measure along this passage until we come to the entrance of the King's Chamber, we will find that point represents October, 1874, when Shilo came.

First Ascending Passage . . . . .	1545
Grand Gallery to foot of step . . . . .	1815 1/4
North edge of step to north wall of King's Chamber . . . . .	<u>330</u>
British inches . . . . .	3690 1/4
Deduct . . . . .	<u>3 3/4</u>
Pyramid inches . . . . .	3686 1/2
Death of Jacob in Spring of 1813 B. C . . . . .	1812 3/4
Second advent in Oct. 1874 A. D. . . . .	<u>1873 3/4</u>
	3686 1/2

### Jewish Double

You know that the Jewish age began with the death of Jacob and ended with the death of Christ, and then began the double, the time of the call of favor; and in the spring of 1878 was the time when that favor began to return to natural Israel, and also to spiritual Israel. Eighteen seventy - eight was the time when the dead in Christ arose and joined the Lord in the air; and since that time all those who died are changed in a moment, in the twinkling of an eye, to be forever with the Lord. Then, where would this date, 1878, be represented in the pyramid? It represents the end of the suffering, you notice - the end of this double period, the end of the suffering time. And the Ante Chamber represents the school of Christ, the suffering. Therefore, we should expect that the further end of the Ante Chamber would represent the spring of 1878, the time when favor began to return to natural Israel, the time of the resurrection of those who died in Christ, and the time when those who henceforth die will be ushered at once into the resurrection glory.

The same thing occurs here; we do as Brother Russell suggests, bring down the plug to its own length and measure from the bottom of the plug thus extended, as the death of Jacob and the beginning of the Jewish age, and go up at the rate of a pyramid inch to a year, omitting the riser or front surface of the step again and go along to the farther end of the Ante Chamber, and we find that represents the springtime of the year 1878.

First Ascending Passage from bottom of Plug . . . . .	1470
Length of Plug added . . . . .	178 3/4
Grand Gallery to foot of Step . . . . .	1815 1/4
North edge of Step to south wall of Ante Chamber . . . . .	229 3/4
British inches . . . . .	3693 3/4
Deduct . . . . .	<u>3 3/4</u>
Pyramid inches . . . . .	<u>3690</u>
Death of Jacob, Spring of 1813 B. C . . . . .	1812 3/4
End of Double in Spring of 1878 A. D. . . . .	<u>1877 1/4</u>
	3690

## No. 5 in the King's Chamber

Now, there is one other point in regard to the Ante Chamber and the King's Chamber. First, in regard to the King's Chamber, "Piazzi Smyth pointed out that the characteristic number of the pyramid, and specially of this King's Chamber is the number 5, which he regards as the sacred number of the pyramid; although peculiarly enough it was an abhorrent number to the Egyptians. This number 5 is represented in the pyramid in two or three ways in the King's Chamber. First of all the stones which compose the four walls of the King's Chamber are exactly one hundred in number, and those stones are built in five courses. That is to say, that in one layer the stones are all of exactly the same height, then in the next layer the stones are all of exactly the same height, so that the groove between the two layers runs in the same line all the way around. Then, besides that, the lowest of these courses is sunk five inches; below the level of the floor of the King's Chamber. And lastly, the floor of this King's Chamber is on the fiftieth course of the pyramid. Then there must be something in this number 5, and Piazzi Smyth tries to find out what it is, but he does not succeed.

Then in the Ante Chamber there are some peculiar markings in the wall which Brother Russell compares to the markings in a school room; he calls it the school of Christ. Now, there is something in connection with these markings which points to time measurements in a way. We find that if we look at the two side walls of the Ante Chamber that there are three vertical grooves on each side wall, and Prof. Smyth points out that it is not the grooves that are the important things but rather the spaces between the grooves. In other words he points out that each side wall is divided into four spaces, and the first of these is half way blocked by the granite leaf. The south or end wall has four vertical grooves reaching from the ceiling down to the top of the doorway, dividing, therefore, this wall into five spaces. Now, the question is what does this five mean? Concerning this Prof. Smyth says, on page 114 of "Our Inheritance In the Great Pyramid, 5th Edition," "As the doorway is only 42 inches high, and the dividing lines of the wall above it are apparently drawn down to the doorway's top, a man of ordinary height standing in the Ante-room and looking Southward (the direction he desires to go, in order to reach the King's Chamber) cannot fail to see this space divided into 5. And when he bows his head very low, as he must do to pass under the said Southern doorway, only 42 inches high, he bends his head submissively under that symbol of division into 5; and should remember that 5 is the first and most characteristic of the Pyramid numbers." -When I read that passage from Piazzi Smyth's book, the thought came, to my mind, "Can that 5 represent the fifth day?" You remember that in the creation at the beginning, as it is described in the first chapter of Genesis, life came into the world first on the fifth day. Then again you remember how the Passover Lamb was chosen out on the 10th day of Nisan, and then on the 14th day-that is to say, the fifth day after it was chosen-it was slain, and the first born were delivered from death. Now, these seem to point forward to the fact that the beginning of the new creation would be on the fifth day-the fifth millennial day (2 Pet. 3: 8.) We know that our Lord Jesus came into the world early on that fifth thousand year day. The date of the creation of Adam was October, 4129. Perhaps you may wonder at my saying that for we always say 4128 B. C. But that is because the most of that first year was in 4128 - nine months in fact-but the year actually began in October, 4129. How do we know that? It is very simple. The six thousand years from the creation of Adam terminated in October, 1872, and it is therefore, a very simple calculation to find out that Adam's creation was in October, 4129, 13. C. Two years after that the Fall occurred in October, 4127. That is to say, 4000, and also 126 1/4 years before, A. D., Christ died in the springtime of 33; that is, 32 1/4 years, and the third day he arose, and forty days afterwards he ascended on high.

Now, adding 126 1/4 and 32 1/4 you get 158 1/2 years. That is to say that 158 1/2 years after the beginning of this fifth millennial day the new creation began.

Now, dear friends, are there any points in the Ante Chamber to indicate the beginning of this fifth day. If we look into the Ante Chamber the first thing that strikes us is the fact that the first granite stone is raised 1/4 inch above the level of the floor. It was evidently meant to mark some point; the floor in the King's Chamber is 3/4

of an inch above the level of the floor of the Ante Chamber. These two added together make 1 in. Then the space between these two points is  $156 \frac{1}{2}$ ; making altogether  $157 \frac{1}{2}$  inches. In other words, it would appear that the last inch of that first granite stone on the floor of the Ante Chamber marks the first year of the fifth millennium; and the entrance of King's Chamber represents the springtime of the year, 33 when Christ died and was resurrected, as the beginning of the new creation on this fifth day.

Now, we have a beautiful picture shown us, and we may exercise our imagination somewhat. There are some beautiful qualities in imagination and you should try and cultivate them, if you have not already done so. Imagination is all right if you do not carry it too far. Sometimes people allow their imagination to lead them astray, but if it is kept within proper limits it is good. Now, imagination carries us away back to say two or three thousand years ago, before our Lord came into this world, and suppose we are among the heavenly beings, and that we are aware that our heavenly Father has provided that the Lamb shall die for the sin of the world, and will be highly exalted. Now, here we are in this Ante Chamber waiting anxiously for that time. On each side of us we see the walls divided into four spaces representing the first four thousand year days, the first of which was blocked by the granite leaf, the divine will. We knew that the first day was the first Adam's day; it was the day when condemnation came on the world; then, as we approach this point, we are getting nearer and nearer to the south wall of the Ante Chamber, and we see in front of us - if our lamps are good - the wall divided into five spaces, and the thought comes before our minds that we are approaching this great fifth day. What a feeling of suspense must have been in heaven at that time! How the holy angels must have been so anxious, knowing that our Lord Jesus was to humble himself to become a man and to be obedient unto death! And then comes the first year of that great fifth day when Christ humbled himself and became a servant, and then humbled himself still farther, even the death of the cross, all in obedience to the Father's will. And then because he could not be holden of death he was raised from the dead and highly exalted. With that explanation we can then see why this number 5 is a sacred number in the Pyramid.

## **The Seventy Weeks of Israel's Favor**

Waymnan Dickson, in exploring this first ascending passage, found a very peculiar thing. He found that while for the most part the roof, walls and floor were formed of separate stones, at certain points there were great transverse plates of stone with the rectangular bore of the passage cut out of the center, so that at these parts the roof, walls and floor were formed of one stone. These must have been designed by the Master Architect for a special purpose; it could not have been merely for the sake of stability. When we examine the measurements we find that they indicate certain time features in the Law Dispensation. Take the top one; as the date of the beginning of the 70 weeks, the year 454 B. C., when Nehemiah received his commission to build the walls of Jerusalem, and then, when we reach the point which is opposite the middle of the Well, turn sharp to the right till we get to the edge of the orifice, and finally down, to and along the floor of the short horizontal passage leading to the mouth of the Well, we shall find that the point on the floor which is vertically beneath the West wall of the Grand Gallery indicates the (late October 36 A. D.

This is just what we should expect. The building of the walls of Jerusalem was the last act of a great reform in Israel. Nehemiah's commission formed therefore, a very appropriate date for the beginning of the 69 weeks of waiting and preparation for the coming of the promised Messiah. In due time, namely at the beginning of the 70th week, October 29 A. D., the Messiah came, and the High calling went forth to the Nation of Israel, first as a whole through its representatives, and then, after the rejection of the Messiah, in April 33, to the individuals of the Nation. In October, 36 A. D., this exclusive favor of Israel ceased. Now, as we have before seen, that the Grand Gallery symbolizes the High-calling, therefore, when the Nation reached the point on the floor of the passage leading out of the Grand Gallery toward the mouth of the Well, they had reached the limit of their exclusive favor, to be invited to the High-calling. The moment they passed beyond this they were outside the Grand Gallery and were obliged to take their lot as individuals along with the Gentiles.

First Ascending Passage from upper edge of highest plate to the upper end . . . . .	385
Thence to edge of orifice of passage, 371/2 plus 21 . . . . .	58 1/4
Thence to floor of passage . . . . .	27
Thence to point vertically beneath west wall of Grand Gallery . . . . .	<u>20</u>
British inches . . . . .	490 1/4
Deduct . . . . .	<u>1/2</u>
Pyramid inches . . . . .	489 3/4
Nehemiah's commission . . . . .	B. C. 454
End of 70 Weeks, October, 36 A. D. . . . .	<u>35 3/4</u>
	489 3/4

## The 2300 Days of Daniel

As a further proof that the upper edge of the highest transverse plate of stone in the First Ascending Passage, represents the year 454 B. C., we find that the period of the 2300 Days of Daniel which also had their beginning in this year, is shown by the Pyramid as starting from the same point. The 2300 Days terminate in the cleansing of the Sanctuary in the year 1846 A. D. (Dawn 111). We have seen that the King's Chamber represents the Sanctuary. We should expect, therefore, that a line drawn from the point which indicates the year 454 B. C., and measuring 2300 Pyramid inches, should in some way indicate the Sanctuary at its further extremity. If we measure along the passage, the distance to the King's Chamber is too great, but if we draw a horizontal line from the upper edge of the highest transverse plate to a point vertically beneath the North wall of the King's Chamber, we shall find that this line measures exactly 2300 inches, and that, therefore, its extremity indicates the date 1846 A. D., when the Sanctuary was cleansed.

From highest plate in First Ascending Passage to line of North wall of King's Chamber, British inches . . . . .	2302 1-3
Deduct . . . . .	2 1-3
Pyramid inches . . . . .	<u>2300</u>
 Nehemiah . . . . .	454
Sanctuary cleansed in . . . . .	<u>1846</u>
	2300

## The Jubilee

The lower edge of the second transverse plate in the First Ascending Passage is stated by Waynman Dickson to be 625 inches. As however, all figures given by him with regard to these plates are whole numbers, it is probable that they are not meant to be exact. If we suppose that 625 1/4 inches represent the exact distance from the upper, end of the passage, which shows the true date of Jesus' birth, it follows that the lower edge of this second plate indicates the year 626 B. C., the last Typical Jubilee.

From lower edge of second plate to top of passage, British inches . . . . .	625 1/4
Deduct . . . . .	<u>1/2</u>
Pyramid inches . . . . .	<u>624 3/4</u>
Last Jubilee year . . . . .	626 B. C.
From birth of Jesus, October, 2 B. C. . . . .	<u>1 1/4</u>
	624 3/4 B.C.

Again, if we add to the measurement 625 1/4 inches, the length of the Grand Gallery, up to the bottom of the great step, and also the length of the upper surface of the step, we shall find that the total distance from the lower edge of the 2nd plate to the South wall of the Grand Gallery equals 2499 Pyramid inches. This is the exact number of years which cover 51 cycles without jubilees, as shown by the prophecy of the 70 years, during which the land enjoyed her Sabbaths, and in which 19 jubilees were observed. This period began in October, 626 B. L., and ended in October, 1874, the beginning of the great antitypical times of restitution.

From lower edge of second plate to top of passage . . . . .	625 1/4
Grand Gallery to bottom of step . . . . .	1815 1/4
From North edge of step to South wall of Grand Gallery . . . . .	<u>61</u>
British inches . . . . .	2501 1/2
Deduct . . . . .	<u>2 1/2</u>
Pyramid inches . . . . .	2499
51 cycles, without jubilees, equal 51X 49 . . . . .	2499
Last Jubilee ended in October, 626 B. C. equals . . . . .	<u>625 3/4</u> B.C.
Beginning of Antitypical Jubilee . . . . .	1873 3/4 A.D.

## **The Complete Period of Duration of the Typical Kingdom of Israel**

Waynman Dickson states that the lower edge of the 3rd transverse plate of stone in the First Ascending Passage is 831 inches from the top of the passage. In the following measurements, my Brother and I found that we got harmony only by changing the number to 829 inches. This makes the deduction on this point correspondingly weak, but the harmony is so complete, that I feel inclined to think that the latter measurement is the correct one. However, if you do not care to trust to it, there is enough in the Pyramid without the following time measurements, to show that God is the great designer of this building, and that His chief purpose has been to show in it His wonderful Plan of Salvation.

The Typical Kingdom of Israel is sometimes taken as beginning with the accession of Saul to the throne, but properly it began as soon as the Nation of Israel entered the land of promise. God was their King. You remember that when the people wanted a man to reign over them, God said to Samuel, "they have not rejected thee, but they have rejected Me, that I should not reign over them." (1st Samuel, 8:7.) After that they had men reigning over them, but the Scriptures are careful to state that these men sat on the throne of the Lord. In 606 B. C., the kingdom was overthrown. This was because of the sentence passed upon Zedekiah, "remove the diadem and take off the crown, I shall overturn, overturn, overturn it and it shall be no more until He come whose right it is and I will give it him." (Ezekiel 21:26, 27.) The kingdom was taken from Israel and even to the Gentiles for a period of "Seven Times," 2520 years.

The duration of the kingdom of Israel was accordingly from April, 1575, B. C., when the Nation of Israel entered Canaan, till 606 B. C., when the kingdom was overturned and the people taken into captivity. After 70 years they returned to their land and became once more a Nation, but in accordance with the decree of God, they have never had a king since, nor will they have till the "Times of the Gentiles" are complete. Then Christ will become their King and their kingdom will be restored. We have already seen that the Nation of Israel was overthrown in 70 A. D., and that this is indicated in the Pyramid by the edge of the mouth of the Well.

When we measure upwards from the lower edge of the 3rd transverse plate, taking this as marking the date of the entrance into Canaan, April 1875 B. C., and pass along the same line and to the same point as already detailed in the time measurement of the duration of the Nation of Israel, when we reach the edge of the mouth

of the Well, we shall find that this point indicates the year 606 B. C., when the Kingdom of Israel was destroyed. This point, therefore, appropriately represents both the year 606 B. C., when the Kingdom of Israel passed into hades and the year 70 A. D., when the Nation of Israel passed into hades, and here they have both been ever since.

From lower edge of third plate to top of passage . . . . .	829
Thence to edge of opening into horizontal passage . . . . .	58 1/4
Thence down to the floor of horizontal passage . . . . .	27
Thence along the floor to the edge of the mouth of the well . . . . .	<u>56</u>
British inches . . . . .	970 1/4
Deduct . . . . .	<u>1</u>
Pyramid inches . . . . .	969 1/4
Entrance into Canaan is . . . . .	1575
Zedekiah dethroned . . . . .	<u>606</u>
	969

## **Restoration of the Nation and Kingdom of Israel**

When will they emerge from hades? According to the prophecies of the Scriptures the Nation of the Kingdom of Israel will emerge at the same date, October, 1914, the end of "The times of the Gentiles." We might expect, therefore, that this date will be shown by the mouth of the Well. Should we expect it to be the upper or lower end of the Well? The fact that the Israelites will still be on the plane of human imperfection at this date would indicate that we should expect the Nation and Kingdom of Israel to emerge at the lower end of the Well, to take their part in the "time of trouble," which is to come upon the world in 1915 A. D.

We find that this is the case. When we measure from the lower edge of the 3rd transverse plate as the date of the entrance into Canaan, first horizontally inward toward a point vertically above the center of the lower end of the Well, and thence vertically downwards, we shall find when the center of the lower opening of the Well is reached, that this point indicates the date, October, 1914. Thus, the upper end of the Well indicates the beginning, and the lower end of the Well indicates the end of the "Times of the Gentiles."

From lower edge of third plate horizontally to vertical line drawn up from center of outlet of Well . . . . .	1921 1/4
From this horizontal line down to center of outlet . . . . .	<u>1570 3/4</u>
British inches . . . . .	3492
Deduct . . . . .	<u>3 1/2</u>
Pyramid inches . . . . .	3488 1/2
Entrance into Canaan . . . . .	1574 3/4
End of the "Times of the Gentiles" . . . . .	<u>1913 3/4</u>
	3488 1/2

Now, dear friends, when you begin to study these different points, you will see what a wonderful Stone Witness this is of God's Great Plan of Salvation, a Witness which shall be for the world in the Millennial Age, - the time when the knowledge of the Lord shall cover the earth as the waters cover the great deep.

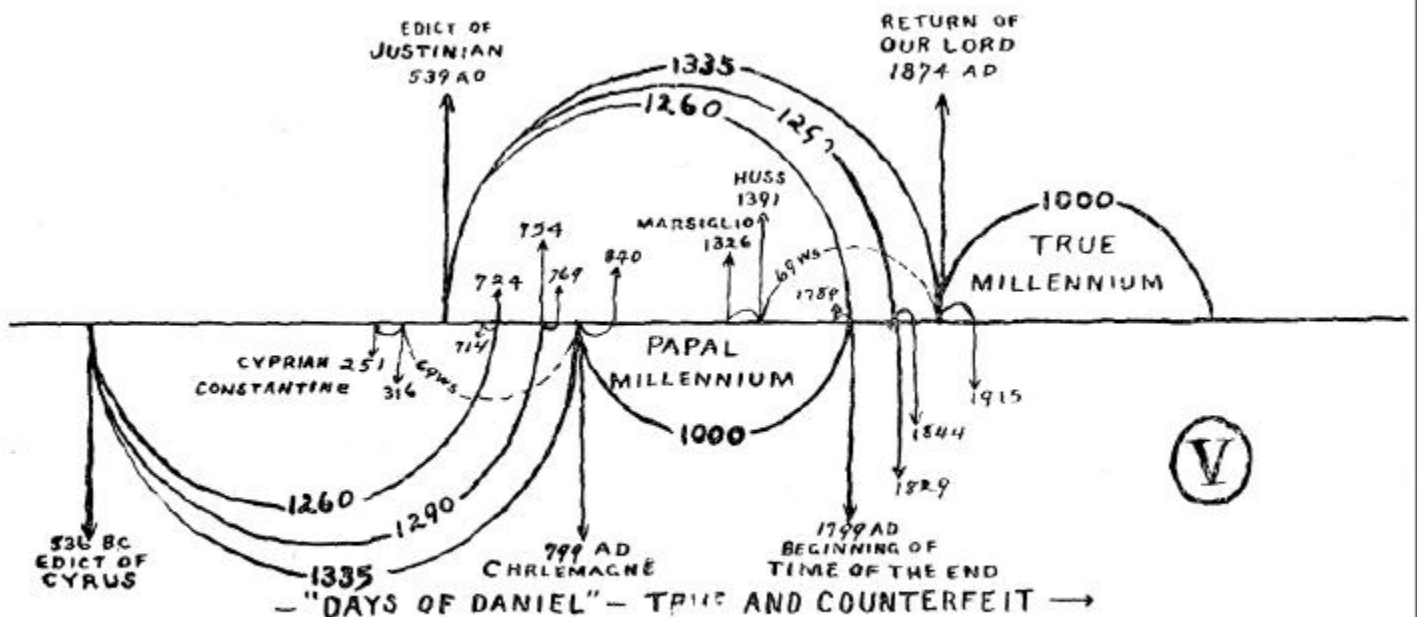
# The Days of Daniel

By Dr. John Edgar, of Glasgow, Scotland, Delivered in Chicago, August 21, 1906

While this address was not delivered at either of the conventions, it properly belongs with them, being one of the series of discourses given by Brother Edgar on the time features of the Bible. He said in part as follows:

Dear Friends: - I am very happy to meet you all. I have been looking forward to coming to the home of Bro. McPhail; you know Bro. McPhail was with us over in Scotland. The friends in Glasgow wished especially to be remembered to you all; they have a very warm sympathy with all the friends here. The discourse tonight is on "The Days of Daniel."

I DID not discuss it at either of the two conventions. I shall require to take for granted that you know a good deal about the Days of Daniel, described in the 3rd Vol. of Dawn and the 70 weeks of Daniel, described in the



2nd Vol. of Dawn.

You will notice at the end of this chart, the true Millennium—the Kingdom of our Lord Jesus Christ, and you will



also notice how, leading up to that Millennium, there are various "days of waiting." In the Book of Daniel 12th chapter, these are called the 1260, 1290 and 1335 Days of Waiting, and I suppose you all know that each of these days was a day for a year. You also understand that during the course of the Gospel Age, there has been the counterfeit of Christ's Kingdom, namely, "Antichrist," which means not only "against Christ," but more particularly "instead of" on a "counterfeit of Christ." His Kingdom, therefore, is a counterfeit of Christ's Kingdom.

The remarkable thing is that this Kingdom of Antichrist endured for exactly the same length of time as will that of the true Kingdom of Christ, namely, one thousand years. As there will be a true millennium, there also has been a counterfeit of this, namely the papal millennium. Another remarkable thing is this: Just as there were 1260, 1290 and 1335 Days of Waiting and also 70 weeks of favor to Spiritual Israel, before the establishment of the true millennium, so there were 1260, 1290 and 1335 Days of Waiting, and also 70 Weeks of Favor for the Apostate Church, before the establishment of the counterfeit millennium. That is what I want to bring to your attention tonight. We should thank the Lord, that, in addition to furnishing the various types in the Jewish dispensation, He has caused even the enemy to thus foreshadow the events leading up to the establishment of the Kingdom of Christ.

Referring to the chart. All these arcs above the horizontal line refer to the true Kingdom, and all the arcs below that line refer to the counterfeit. -When you understand this chart, you get a bird's-eye view of the history of the Church during the Gospel Age.

Just before I begin, I wish to read a chapter from II. Thess. 2: 1-10: - "Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."

The Apostle was telling these Thessalonians away back at the beginning of the Gospel Age, that they were not to imagine that they were near the millennial kingdom. "Let no man deceive you by any means; for that day shall not come, except there comes a fall away first." In other words, there must be this apostate church first, before the day of Christ. "And that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." You see the counterfeit. "Remember yet not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his own time."

There was something that was preventing the establishment of this kingdom.

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

There are two points to notice, namely, 1st point - this counterfeit system could not be established until something which was blocking the way was taken out of the way. The second point is that lie calls tills counterfeit. system the work of Satan.

With regard to the, first point, I will read from Millennial Dawn II, page 288:

"The Apostle Paul foretold that this iniquitous principle would work secretly' for a time, while some opposing

thing stood in the way, until, the hindrance being removed, it could have a free course, and progress rapidly to the development of the Antichrist. He says. 'Only he that now hindereth will hinder, until he be taken out of the way.' 2 Thess. 2:7. What does history have to show in fulfillment of this prediction? It shows that the thing which hindered a rapid development of Antichrist was the fact that the place aspired to was already filled by another. The Roman Empire had not only conquered the world and given it politics and laws, but, recognizing religious superstitions to be the strongest chains by which to hold and control a people, it had adopted a scheme which had its origin in Babylon, in the time of her greatness as ruler of the world. That plan was, that the emperor should be esteemed the director and ruler in religious as well as civil affairs. In support of this, it was claimed that the emperor was a demigod, in some sense descended from their heathen deities. Such he was worshipped and his statutes adored; and as such he was styled Pontifex Maximus - i. e., Chief Priest or Greatest Religious Ruler. And this is the very title claimed by and given to the pontiffs or popes of the Roman Hierarchy since this Antichrist obtained 'the power and seat and great authority' of the former ruler of Rome." - Rom. 13:22.

It shows that that which hindered and blocked this counterfeit system from gaining the power was the Roman Empire, pagan Rome; this is the first point.

In regard to the second point, that this great counterfeit system is the workmanship of Satan; we are not to forget that Satan could not have established this great apostate system had not God permitted it. Before proceeding further, I wish to emphasize the fact that though the Antichrist is the workmanship of Satan, nevertheless, the chronological features of this system formed no part of his plan. We are to understand that God in permitting Satan to accomplish his work, so overrules affairs that events connected with its rise and fall occurred at such times as suited God's purposes. His desire was to show to the world hereafter that He had been working all things after the counsel of his own will and has been causing even the wrath of man to praise him, and so our confidence in His wisdom and power is strengthened. Could Satan have had his way, he would have begun the great papal system much sooner.

How do we know this? We know the date of the establishment of this system; it was in A. D. 539. We are told definitely in the book of Daniel that it was God that prevented that system from establishing itself in power until that date. (Dan. 11:27.) There we are told that there were two kings sitting at one table telling lies to each other. These represent the clerical and civil powers of Rome. The civil power had the mastery, the clerical power was trying to get it, but God did not allow their schemes to prosper at that time; because the end was to be at the time appointed. That was in the 3rd century A. D. If God had allowed this clerical power to gain control in the 3rd century, it would have meant that his plan would have been wholly upset; that the 1260 days, beginning in the 3rd century would have ended two or three centuries before they were due to end. Satan wanted to establish his system in the 3rd century A. D., but God would not permit him to do so until 539 A. D. God then let Satan establish himself in power, because it suited God's purpose at that time.

Again, it was not Satan's wish that events connected with the fall of Antichrist occurred at the time they did, or occurred at all for that matter. On the contrary, he did all he could to prevent the overthrow of Antichrist by sending forth the flood, to destroy the reformed church. See Revelation and Dawn 3. But God interfered. So it has been in God's workings all the way. We are not to understand that God interferes with man's freedom of will, but he prevents man from doing evil until the time when it will suit His purposes. Ultimately all men will see that God has been causing the wrath of man to praise Him, that He has been overruling all things for their good.

Having seen that Satan would have established his power much sooner, we also know that Satan would not have ended it in 1799, but would have carried it on much longer. We see them, friends, that while the time features are in God's hands, the working out of the various features are performed by man and permitted by God.

To get the corresponding dates on this chart, we should notice that the time from the beginning of the papal millennium to the true millennium is exactly 1075 years. It follows then that any date in the Antichrist system -will have its corresponding date in the true system, exactly 1075 years later. Suppose we take the beginning of the counterfeit Days of Waiting and measure to the beginning of the true Days of Waiting, we shall find the interval is exactly 1075 years. And so it is with any other corresponding dates on the chart.

## **Seventy Weeks**

Now, we shall consider the 70 weeks. You all know, I suppose, that prior to the coming of Christ Daniel received a message of comfort from God. He was told that the people of Israel would get 70 weeks of favor; that at the beginning of the 70th week, Messiah would come, that He would be out off in the middle of the week, and that at the end of the 70th week, the favor would cease. What favor? The favor of the High Calling, the favor of being joint-heirs with Jesus Christ. During the 70th week, no one was allowed to be a partaker of the High Calling unless he were a Jew. In October A. D. 26, Cornelius the first Gentile convert became a, partaker of the High Calling and a prospective member of the Body of Christ. These 69 weeks of waiting for the coming of Christ at His first advent have a parallel of 69 weeks of waiting for the coming of Christ at His second advent, the beginning of the true millennium, and also a parallel of 69 weeks of waiting for the coming of the Antichrist, the beginning of the papal millennium. The beginning of the 69 weeks in the Gospel Age, viz., the year 1391, was the date Huss received his commission to carry on the work of the reformation, and corresponds with the date in the Jewish Age when Nehemiah received his commission to build the walls of Jerusalem. It was Huss who made the reformation a national force, and so built the walls of the Spiritual Jerusalem. His work was preceded by that of Marsiglio in the years 1324 to 1328. Marsiglio was the first of the reformers. It was he who organized the reformation, and his work corresponded with the building of the temple under Zerubbabel in the Jewish age. Marsiglio's work began in 1324 and ended in 1328. The middle of this period is the year 1326 when he made his compact with King Lewis of Bavaria. We shall find that there were corresponding 69 weeks before the papal millennium; the two dates that correspond with the work of Marsiglio and of Huss are 251 A. D. and 316 A. D. It was in the year 251 that the great falling away began. Even in the time of the Apostles the spirit of Antichrist was working, but the work of organizing was not permitted until 251 A. D. This was the date of the definite fall of the true church. Here is the proof. This little extract gives the history of the Church during the first three centuries of the Gospel Age, showing the rise of the Church of Rome, which is, of course, the fall of the true Church.

## **The Visible Unity of the Catholic Church**

"Papal supremacy, however, was the natural result of the view taken by Cyprian, and subsequently generally adopted as to the unity of the Church.

"Three stages of opinion can be traced on this sect during the first three centuries:

"The first, or primitive view made the bond of union, a changed life..

"The second view formed the basis of union in a definite belief. The Catholic Church-expression first found in the epistles of Ignatius-consisted of those who held the true, and only true tradition of Christian teaching. This seems to have been the received view until the time of Cyprian.

"The third of Cyprianic view held that the unity of the Church implied unity of organization as well as unity of belief. According to Cyprian, in his treatise on the Unity of the Church, written A. D. 251, the Catholic Church was founded from the first by Christ on St. Peter alone, that, while the Apostles possessed equal power, the

unity of the Church might be maintained. She has ever since remained one in unbroken episcopal succession, and out of this church, with its order of bishops and its center in Rome, there can be no true Christianity," In 1391 Huss received his commission to build the walls of spiritual Jerusalem, which corresponds with the commission given to Constantine in 316. Constantine was the Emperor who removed the seat of government to the East and founded Constantinople. We know that Constantine embraced Christianity and made the Roman Catholic religion the religion of the empire. It was in this way that he built the walls of this counterfeit system. He united church and state and so buttressed this great system that was rising up. What was the year when he received his commission to do this? It is not known exactly, but we know that in 312 Constantine engaged in a great battle and won that battle. On his deathbed, he ascribed his victory to a cross he said he saw in the heavens, on which were the words, "In hoc signo" (by the conquerer). Then in the next year, 313, he issued the edict of Milan, by which he granted liberty to the Christians and many think he was then a Christian but this is not so, this edict allowed all religions to be practiced. He did not at that time regard Christianity as the only true and saving religion. In 324 when he became sole emperor, he then established laws which show that he was then a Christian and that he then thought Christianity the only true and saving religion. It was therefore sometime between 313 and 324. It is suggestive that the year 316 falls between these dates. This formed the beginning of the 69 weeks.

The next stage in this great counterfeit system was the work of 539 A. D., and that, as you see (chart) is the beginning of the 1260, 1290 and 1335 days of Daniel, when papacy received its power and the city of Rome was presented to the papal system. Up to that time, the Church had been a Church system, but had no temporal dominion. In order to properly consider this subject, I would like to bring in the counterpart events of 539 A. D. and 536 B. C., the beginning of the True and Counterfeit Days of Daniel. First-what happened in 536 A. D.? - the edict of Cyrus, liberating the Jews from Babylon. Before that year, in 606, Nebuchadnezzar had attacked and destroyed Jerusalem and had carried away the Israelites to Babylon and kept them there for 70 years. It was in 536 B. C. that Cyrus came, overthrew Babylon and allowed the captive Israelites to go free. He enjoined them to return to their land and build the temple. This period of 70 years in Babylon represented a time when Israel was in captivity under a Gentile power. I understand the number 70 is symbolic, made up of 7 and 10. 7 represents perfection and 10 represents numerical completeness, you cannot number above 10. Ten in the Scriptures seems to refer to governments, the ten toes, the ten horns, etc. So, I understand this period of 70 years in Babylon was symbolic, representing a complete time during which Spiritual Israel would be in captivity. Up to 539 A. D., the Church was in captivity under Gentile power, and it was in the year 539 that Rome was captured from the Ostrogoths by Justinian, just as it was in 536 B. C. that Babylon was captured by Cyrus, and just as the captive Israelites were set free by Cyrus, so the captive spiritual Israelites were set free by Justinian, and just as Jerusalem the typical seat of government was presented to the typical people in 536 B. C., so in this year, 539 A. D., Rome, which is the counterfeit antitypical seat of government was presented to this apostate Church. And just before 536 B. C. Jerusalem was literally laid waste by Babylon, so before 539 A. D., Rome was spiritually laid waste by the pagan power. Cyrus was emperor of the whole world at this time and his word was law, and so was Justinian emperor of the whole world at this time and his word was law, lastly just as the typical holy nation was set up as power in Jerusalem, but were still under the sovereignty of Cyrus, so the counterfeit holy nation, the apostate church was set up in power in Rome, but was still under the sovereignty of Justinian. We are told distinctly in the Bible that the true church must be subject to the powers that be, waiting for the coming of Christ to set up His Kingdom. The apostate church fell away in this regard; they were tired of waiting for Christ and they thought the kingdom should be established by the church in the flesh and that they should be kings and priests now. It was in 539 when they began to have dominion on this earth. That year was the beginning of the 1260, 1290 and 1335 days of waiting. The question may be asked: Why when Rome was captured and the Apostate church freed from captivity did this counterfeit, lowly nation set up its power in the same city? The answer is that Pagan Rome, became Papal Rome because God wished it to be known that he regarded this great anti-Christ system as really one of the phases, and a very important phase of the Gentile powers. That is why he calls it Babylon the Great (Rev. 17:5), and that is why it was represented in Daniel as

the feet of the great image, and as the little horn growing from the head of the fourth beast.

## **The End of the Days of Waiting**

First - I will point out what terminate the true days of waiting. Bro. Russell tells us in the third volume. The 1260 days terminated in 1799. That was the end of the lease of power to the anti-Christ system. The year 1799 not only terminated the 1260 days of waiting, but was also the last year of the papal millenium. It was the beginning of the time of the end of this great Gentile system. I want you to understand that this apostate church system, this counterfeit kingdom of Christ, while it claimed to be Christ's kingdom, is really a Gentile kingdom, and is so regarded by God. The time of the end will last 115 years.

In 1870 the Papacy lost all temporal dominion, yet in that same year the Pope claimed infallibility. By October 1914 the end will come. This term of 115 years besides showing a gradual fall of the Gentile powers, shows also the gradual rise of the Kingdom of Christ. When we go back from the end of the counterfeit days we find the period from 724 to 840 showing the time of the end of the Pagan power and the time of the preparation of the anti-Christ kingdom. The 1260 days brings it to 1979. Nothing very marked happened at that date, but ten years before that date, something very marked did happen, the French revolution, which brought about the end of this great Gentile power. We are told in the 12th chapter of Daniel, that the vision would not begin to be understood until the "Time of the End." We find it was only after the year 1799 that the people in general began to get more educated and to read the Scriptures. Daniel tells us that the 1290 days would bring us to 1829, the time when the "wise should understand," and when many would be purified and made white and tried. That was exactly what happened. It was in 1829 that Miller first began to understand these days of Daniel and he and his following began to expect the near approach of the Kingdom of Christ. He did not understand the matter fully at that time, for he fixed the date for coming of Christ at 1844, which was 30 years before the true time. So the second part of the prophecy was fulfilled in 1844, for it was in this year that many were purified and made white by a great trial because the things that were looked for did not happen. There was a great disappointment because the Kingdom of Christ was not established.

The 1335 days extended to 1874, which is the beginning of the millenium, the time for the return of our Lord. That was the time for the true understanding of the Days of Daniel. No wonder Daniel burst forth with the exclamation: "Oh, the blessedness of him who cometh to the 1335 days;" because that was the time for the unfolding of the truth, the time for Christ to come and the time for the millenium to commence. We, dear friends, are living in that time when these truths are due to be known, but the kingdom will not be fully established until 1915 when all the present kingdoms will be destroyed. So you see these days of Daniel take you to the following important dates:

1260 to 1789 and 1799.  
1290 to 1829 and 1844.  
1335 to 1874 and 1915.

The Antichrist has corresponding dates. As from 1789 to 1915 there has been a gradual rise of the true church and in 1915 Christ will become King of Kings and Lord of Lords, so history shows that from 714 to 840 there was a gradual rise of the Papal system, and in 840 the Pope became king of kings and lord of lords. The latter period is called the period of Charlemagne. It is so called because the events of that time centered around his name chiefly. There were several causes for the overthrow of Pagan Rome and the establishment of Papal Rome. One was that from the days of Constantine there was a growing estrangement between the people of the west and the east. About the year 724 the Emperor Leo issued an edict forbidding the worship of images in the church. It was the quarrel over images that brought the estrangement to a head. The Pope took advantage of this edict and told the people that the emperor had fallen away from the faith and was not to be obeyed. Pope

Gregory II wrote a letter to Emperor Leo in 726 A. D. telling him that if he were to enter a grammar school and show himself an enemy of image worship, the simple and pious children would throw their books at his head. That was the beginning of the fall of the Pagan power and of the rise of the great Antichrist system. It corresponds to the time at the end of the true 1260 days when Napoleon, the head of the civil power made the Pope prisoner. Another thing which led to the establishment of the Antichrist system was that the people at this time were awakened out of their lethargy and superstitious Paganism and converted to Christianity. The great missionary of the time was Boniface; he did a great work among the wild tribe of Germany and was called the Apostle of Germany. But instead of bringing the people to Christ he brought them to the Pope, and instead of using the truth, he used frauds, etc. His work began in 715 and he died in 754. Afterwards Charles the Great carried on the work, and the way he did it was to war against and defeat a tribe and then order his soldiers to lead the captives to a river and baptize them, claiming they were Christians. A corresponding missionary and enlightening work but in a true sense has been going on by Christ and His church during this present time. Just as the people in the eighth century learned that they did not require to fear the power of the emperor, so the people in the nineteenth century learned that they did not require to fear the power of the Pope.

Another work of the eighth century was the growing power of Papacy. It was during that time that the idea became universal that punishments for sin may be bought off by liberal gifts to the church. This led to the acquirement of great wealth. Many of the people had been Druids and transferred to the Pope the great veneration which they had for their chief priest, who had power over civil as well as religious matters. Now let us study the history of the Franks. The people of the west were becoming more and more estranged and the Pope of Rome took advantage of this. We read in the Scriptures of the woman Jezebel, and how she secured her alms, not by her own power, but by her influence over her husband, King Ahab. A woman's tongue is her strongest weapon. So with the church, which is represented as a woman. Her only power was with her tongue, her mouth, a mouth speaking great things. The church wanted to establish herself as a world-wide empire, as the kingdom of Christ on earth. She could only do it by overcoming that which hindered this, namely, Pagan Rome, and the only way she could do this was by influencing the Franks, the most powerful tribe in the west, originally under Clovis, a powerful king. The successors of Clovis, however, had become so degenerate that the prime minister, called the mayor of the palace, had become the real king. One of the first of these mayors of the palace was Charles Martel (Charles the Hammer) the grandfather of Charles the Great. He was the first who formed an alliance with Papacy; and in this way laid the foundation of the Papal supremacy. Martel was appointed to his office in 714, corresponding with 1789.

"Charles Martel Laid the Foundations of that Central Power of the Church in Western Christendom. He was the first of the new princes beyond the Alps who was invited by the Bishop of Rome to interfere in the affairs of Italy.

Thus the Foundation of the Frank Alliance Was Laid. From that time the Franks came to be looked upon as the natural protectors of the Popes. Without the name of king, Charles Martel was the second founder of the Frank kingdom.

There the foundation was laid, the beginning of the end of Pagan Rome, 714.

When Charles Martel died, his son Pepin became mayor of the palace. He said: I am really the king, except in name. What he needed was the Pope's sanction. So he sent word to the Pope, who said to himself: What will benefit me the most? At this time, the Lombards were enemies of the Pope and wanted to take away the Papal power, so he said to himself: If I advocate the rights of the king, it will gain me nothing, but if I favor Pepin, he will help me. So he made a compact with him. That was 754, which corresponds with 1829. In 754 the Pope crossed the Alps, deposed the king, put the crown on Pepin and anointed him with holy oil.\* This deposition of Childric III was the first instance of such interference on the part of the Popes. It was the first exercise on the

part of the Popes to a claim to change the allegiance of subjects, to authorize the removal of one king and the election of another. Though Pepin avoided an open breach with the Emperor Constantine, he had, nevertheless, struck at the slender chain which united East and West. He had commenced the schism which his son should consummate. And, to him, as to Charles, the way of doing so was suggested by the Papacy. Understand the force of this: the year 1829 was remarkable for the fact that it looked as if the coming of Christ's kingdom was near at hand, and so it was at the time of Pepin in the corresponding year 754 when the Pope deposed one king, anointed another and had territory presented to him; it looked as if the anti-Christ kingdom was about to be established, as if it were near at hand; so we see the parallelism between these two dates.

\* In return Pepin accompanied the Pope across the Alps with an army and in this year subdued the Lombards, took certain territory from them and presented it to the Papacy. This territory is called the Papal States and was the first possession of land outside of Rome acquired by the church.

## **Year of Great Disappointment**

Now we come to the year 1844, the year of great disappointment, corresponding to the year 769 as the year of great disappointment to the Papacy. From the year 754 onwards, Pepin strengthened his alliance with Pope and the Pope was daily growing in hope that his kingdom would soon be established. Then in 768 Pepin died. His two sons Charles (afterward Charles the Great) and Carloman had the kingdom divided between them, and the result was that they began to quarrel with each other. Naturally the Pope looked to these two sons to continue the alliance, so he was anxious when the two sons began to quarrel, and especially when, in 769, he had word that one of the brothers was trying to make an alliance with the Lombards, who were the bitter enemies of the Pope. He also heard that this one, in order to seal the alliance and make it sure, was going to marry the daughter of the king of the Lombards and to give his sister in marriage to the son of the king of the Lombards. The Pope realized that if this compact took place, if his great benefactor, the king of Franks, made an alliance with the Lombards, it meant that Rome would be taken from him and all of his hopes would be blasted. What did he do? In order to overcome and break this alliance, he wrote a letter to the brothers, as follows:

"Do the brothers not know that all the children of the Lombards are lepers, that the race is outcast from the family of nations? St. Peter's anathema on the impious union and all who may be consenting to it. For these, there is neither part nor lot in the heavenly kingdom. May they broil with the devil and his angels in everlasting fire!"

He wrote this letter for a great purpose-in order that the alliance might be broken, but judge of his disappointment when the alliance was made and the marriage did take place. So, in 1829, it looked as if the Kingdom of Christ was about to take place, and in 1844 there was the great disappointment. Those who remained true to their faith were made white but the others fell away. So in 754 the Pope degraded one king, anointed another and acquired great territory, and it then looked as if the kingdom was about to begin, but in 769 came the great disappointment. Soon afterwards, Charles, having gained all he wanted and having come across another woman better to his taste, divorced the Princess of the Lombards. The result was that the king of the Lombards was indignant, and Charles waged war on the Lombards, defeating, and established himself as their king.

Once more he made an alliance with the Pope, and the Pope's hopes began to revive, just as after 1844, the faithful class once more took heart and began to look for the Kingdom of Christ.

## **The 1335 Days**

This period ended in 1874, the beginning of the millenium, and from time up to 1915, the king has been present; nevertheless the times of the Gentiles not having expired, Christ will not establish his kingdom until October, 1914. At that time, a Great Time of Trouble will take place, the spiritual kingdom will be set up, and Christ will become of King of Kings and Lord of Lords.

Look back to the Papal millenium - a wonderful resemblance. Beginning 799, from that time onward, the Pope was the spiritual head of Western Europe, but nevertheless was still subject to the emperor, first Charles the Great (Charlemagne) and afterwards his son, Louis the Meek. In 840, corresponding to 1915, Louis died and the Pope became ruler. In that year there was a great time of trouble and the great empire of Western Europe was split up into many parts.

In 1874 our Lord came to his own and his own received him not. At the corresponding time, the Pope was practically a one-man governor over Rome. A large section of the people objected to this and rebelled. The Pope had to flee for his life. His friend at this time was Charles, who wished to establish himself as emperor of the west, but God had till now prevented him from attaining his desire. It was in 799 that the Pope fled to Charles and told him that his enemies had taken hold of him, gouged out his eyes and pulled out his tongue, but that in the night the blessed St. Peter restored them. It was in that year that the Pope and Charles made the compact with each other, that Charles would come to Rome and the Pope would anoint him emperor of the West, and that the Pope in return was to be made the spiritual head of the West. This compact was made In 799 and formed the beginning of the Papal millenium. The next year Charles went to Rome and at Christmas in the great church of St. Peter he was crowned the Emperor of the West. It was given out as though it were the impulse of the moment, but really the result of the scheme laid the year before. After Charles died in 814, Louis, his son, became emperor, and retained his supremacy until his death. During the reign of Louis there was trouble because he had three sons and he had given territory to each of them; afterwards he had married again and had another son. His wife induced him to gradually give more and more property to her son, until her son was getting more than the others. The others objected. Finally in 830 and again in 833 they made their father prisoner for a short time. The trouble in 833 was more accentuated than that in 830. There was more or less trouble till 840, but the emperor retained his supremacy till his death in that year. Then general trouble broke out. The three sons waged war against each other and the result was dismemberment of the empire and the opportunity for the Pope to become king of kings and lord of lords.

Notice the corresponding dates, to 830, 833 and 840, namely, 1905, 1908 and 1915. Should we expect trouble in 1905 and 1908? Nineteen hundred and eight is still future, but seeing that certain things did take place in 1905, we can look for them in 1908. What happened in 1905? Ask any man on the street and he will probably say nothing special happened. It is only when your mind is drawn to the question, namely, the people rising up against the governments in some -way. What do we find? First, the condition of Russia last year as a result of the war between Russia and Japan, the people rose up in rebellion against the government. Again, France was the great power that supported Papacy, and last year, 1905, we find a separation took place between church and state.

In Norway the people asserted themselves against the king and separated themselves from Sweden. In Austria-Hungary the same thing very nearly occurred in Germany the socialists became very strong. In Britain, previously the labor members in parliament were only two or three in number, but now there are 40 or 50 labor members, because the power of the people is growing.

In America there was the beginning of the investigation into insurance and people asserting themselves.

We may probably expect to see the same things in 1908 on a larger scale, and there will be more or less trouble until the climax in 1915, the great time of trouble.



I hope. what I have said will help to establish your faith in God's Word. As you see God has been supervising everything in the past and that things occurred on the very dates he wanted them to occur, so we may look forward with confidence to the year 1915. It will not do for us to say that it may be then, or it may be 100 years afterwards. It matters a great deal, dear friends; it means that if we are sure 1915 is the year for the great time of trouble, we will arrange all our affairs according to that. It means also that we, are now in the harvest, and that we ought to be doing the harvest work, namely, "gathering the Lord's Saints together unto him, those that have made a covenant with him by sacrifice."

Lastly, it means that the time is now very short for us to make our calling and election sure - a very solemn thought. By the very latest, eight years to 1914, and possibly it may be earlier, possibly by 1912, everyone of us who are overcomers, who are to be joint-heirs with Christ will have passed beyond the vail. Yes, we know that if we are faithful followers of Christ that in six or eight years we will be beyond the vail, and we have only that short time to make our calling and election sure. We are not to be over-anxious, dear friends; it does not depend upon us. A verse that I have had a great deal of comfort from is: "In quietness and confidence shall be your strength." Not quietness and confidence in yourself, but quietness and confidence in the Lord's strength shall be your strength. It means that you are not to rest upon yourselves but upon the Lord, and instead of being discouraged and over-anxious, yet will be the very reverse, and you will rejoice that you will soon be with the Lord. You will be anxiously waiting for that time and will lift up your heads and rejoice knowing that your deliverance draweth nigh.

## Summary of the Above The Seventy Weeks

### Fleshly Israel

### Spiritual Israel

	<b>The Counterfeit</b>	<b>The Reality</b>
<p>B.C. 519. Building of typical temple under Zerubbabel.</p> <p style="text-align: center;">69 weeks.</p>	<p>A.D. 251 Organization of Papacy under Cyprian.</p>	<p>A.D. 1326 Organization of Reformed Church by Marsiglio.</p> <p style="text-align: center;">69 weeks.</p>
<p>B.C. 454. Commission given to Nehemiah to build the walls of Jerusalem.</p>	<p>A.D. 316 Conversion of Constantine to Papacy.</p>	<p>A.D. 1391. Conversion of Huss to the Reformed Church.</p>
<p>A. D. 29. Advent of Messiah.</p>	<p>A.D. 799 Beginning of Papal Millennium.</p>	<p>A.D. 1874 Beginning of the true Millennium.</p>

# The Days of Waiting

<b>The Counterfeit</b>	<b>536 B.C.</b>	<b>539 A.D.</b>	<b>The Reality</b>
<p>The Counterfeit Prior to this date, Jerusalem, the typical seat of government of the children of God, was laid waste, and the fleshly Israelites were in captivity in Babylon.</p> <p>At this date Babylon was captured by Cyrus and by his edict Jerusalem was presented to fleshly Israel, now set free in order that they might set up the House of God</p>			<p>Prior to this date, Rome, the seat of government of the Apostate Church, who profess to be the Church of God, was spiritually laid waste, and the spiritual Israelites were in captivity in Pagan Rome.</p> <p>At this date, Rome was captured by Justinian, and by his edict Rome was presented to the counterfeit spiritual Israelites, now set free, in order that they might set up the counterfeit House of God the "Abomination of Desolation."</p>
<p>"Accession of Charles Martel to the Mayoralty of the Palace." His alliance with the Papacy led to the overthrow of Pagan Roman Empire and the establishment of the Kingdom of Antichrist.</p>	<b>714 A.D.</b>	<b>1789 A.D.</b>	<p>The French Revolution. This led to the overthrow of Papal Rome and the establishment of the Kingdom of Christ.</p>
<p>The end of the 1260 days and the beginning of the Time of the End of the Pagan Roman Empire.</p>	<b>724 A.D.</b>	<b>1799 A.D.</b>	<p>The end of the 1260 days and the beginning of the Time of the End of Papal Rome (Babylon the Great), the last of the Gentile Kingdoms.</p>
<p>The end of the 1290 days when the wise would understand. It was in this year that the Pope deposed King Childeric III, and crowned Pepin, the son of Charles Martel. This, the first exercise of such authority by the Papacy, together with the presentation to Papacy of additional territory (the Papal States) by Pepin, caused the Apostate Church to expect the near approach of the Kingdom of Antichrist.</p>	<b>754 A.D.</b>	<b>1829 A.D.</b>	<p>The end of the 1290 days when the wise would understand. It was in this year that Miller began to understand the prophecy of the "days of waiting" and the true Church began to expect the near approach of the Kingdom of Christ.</p>

<p>Alliance of Pepin's son, Charles the Great, with the Lombards, the enemies of the Papacy, and consequently bitter disappointment and great trial to the Apostate Church.</p>	<p><b>769 B.C.</b></p>	<p><b>1844 A.D.</b></p>	<p>Failure of Miller' s prediction regarding t h e coming of Christ in this year, and consequently bitter disappointment and great trial to the true Church.</p>
<p>End of the 1335 days and the Papal Millennium.</p>	<p><b>799 A.D.</b></p>	<p><b>1874 A.D.</b></p>	<p>End of the 1335 days and the beginning of the true Millennium.</p>
<p>Great time of trouble resulting in the dismemberment of the great empire of the West, and the final overthrow of Pagan Rome. By this the Pope became "King of Kings and Lord of Lords."</p>	<p><b>840 A.D.</b></p>	<p><b>1915 A.D.</b></p>	<p>Great time of trouble resulting in the dismemberment of Christendom, and the final overthrow of Papal Rome. By this, Christ will become the "KING OF KINGS and LORD of LORDS."</p>

**God Be With You**

**Jude 24-25**

**Amen**

The evidences are that our trials and difficulties will but draw all the Lord's true sheep nearer to him and to each other in the blessed tie of Christian love that binds our hearts as one.

"A little while, our trials will be over;  
A little while, our tears be wiped away;  
A little while, the power of Jehovah  
Shall turn all darkness into gladsome day.  
"A little while! 'Tis ever drawing nearer—  
The brighter dawning of that glorious day.  
Blest Savior, make our spirit's vision clearer,  
And guide, O guide us in the shining way."

## THE ASBURY PARK CONVENTION

From various directions the Truth people gathered at Asbury Park, N. J., for a General Convention, to the number of about 1,000—some staying throughout, and others a shorter period. Florida and Texas on the South, California on the West, Maine on the East and Canada on the North were represented, and many of the intermediate States, though the bulk of the attendance was from New England, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and District of Columbia. Besides, we were favored with the fellowship of three from Scotland. As you may surmise it was a family reunion, in which each was deeply interested in all others. As usual all faces were glad and bright because of the sunshine of the truth within. The continuance of the Convention for an entire week under the beautiful and peaceful conditions of this model sea-side resort seemed to be appreciated by all.

According to program, the Convention opened with an address of welcome at 10 a. m. Sunday, July 22, followed by a Praise and Testimony Meeting which all seemed to greatly enjoy. Brother A. E. Williamson preached at 3 p. m., subject, "The Saints Shall Judge the World." Brother M. L. McPhail discoursed at 7:30 p. m. on "Elect and Non-Elect."

On Monday, the 23rd, another Praise and Testimony meeting was enjoyed from 9 to 10:30 a. m., followed by a discourse from Brother John Edgar, subject, "Time, and Its Relation to the Divine Plan." Brother R. E. Streeter discoursed at 7:30 p. m. on "Our Hope and Its Present Effects."

Tuesday, the 24th, opened with a Praise, Prayer and Testimony Meeting at 9 a. m. This was followed by a discourse by Brother Frank Draper on "Some Features of the Tabernacle's Teaching." At 7:30 p. m. Brother M. L. Herr preached on the subject, "Transformed."

Wednesday's program was a little different. A Sunrise Praise and Testimony service, 5 to 6:30 a. m., reminded the friends in general that we are all awake and on the outlook for the Sun of Righteousness to usher in the great antitypical Sabbath—the Millennium. At 10:45 Brother E. Bundy gave a discourse on "The Chief Corner Stone." Just as he concluded and a song of praise was being sung Brother C. T. Russell arrived and was conducted to the platform. The friends arose *en masse* and gave him their smiles of welcome with the "Chautauqua salute"—the waving of handkerchiefs. Brother Russell greeted the assemblage, assuring them of his joy in meeting them and of his hopes and prayers that the Convention would be a great success and blessing to all. He was assured of the Lord's willingness to bless us all and hence believed that the amount of blessing each would receive would depend very largely on his own attitude of heart—his receptiveness. He remarked that the Convention would cost the company, for railway fares and board, about \$25 each on the average—or about \$25,000 in all. Born with an economical streak he was accustomed to count the cost and compare it with the results. He had been learning of late that it is very difficult to estimate the value of spiritual blessings, and believed it quite possible for each one to get more than his money's worth of favor and spiritual uplift, but it behooved each one to seek for this result in himself as well as to assist others to the highest attainment in spiritual progress. Then the congregation filed past Brother Russell, greeting him and he them with hearty hand-shakes and words of comfort.

Later in the day Brother Russell introduced Brother W. E. Van Amburgh as the Permanent Chairman of the Convention and the speaker of the evening at 7:30 p. m.—subject, "The Honor of the Cross."

Thursday, July 26, opened with a Praise Service and at 10 o'clock was followed by a discourse by Brother Russell

### A MOUNTAIN SWALLOWED BY THE SEA

The Prophet declared that the mountains shall be removed and carried into the midst of the sea (Psalm 46:2.) This we showed (DAWN, Vol. I., p. 323) means that the kingdoms shall be swallowed up by anarchy.

Note how the Lord caused the same thought to come to worldly minds: The *Chicago Daily Tribune* on July 17 printed on its front page a sketch of a wide waste of waters with a mountain peak emerging from it, on which the Russian Czar and six of his advisers are clinging, waiting in horror for the waters to cover them entirely. The title is "Doomed—Russian Autocracy."

on "Baptism and its Import." At 3 p. m. symbolic baptism was administered in the Congregational church's baptism—65 symbolizing their burial and resurrection. At 7:30 p. m. Brother Smith Walker preached on "Making Our Calling and Election Sure."

Friday, the 27th, at 9 a. m. a Praise and Testimony Meeting held until 10:30 when Brother John Edgar delivered an address on "The Lessons Taught in the Great Pyramid." At 7:30 Brother Russell answered a large bunch of written "Questions on Biblical Topics."

July 28th, Saturday, Brother Russell addressed colporteurs and the friends of that work, showing its importance and how evidently the Lord intended that it should be a feature of the present "Harvest" work, and how great its possibilities of reaching the eyes, ears and hearts of the people. The afternoon continued the subject and gave opportunity for the assignment of territory to many beginners. About 60 colporteurs were in attendance. We hope for a still larger gathering of colporteurs at the St. Paul Convention. At 7:30 p. m. Brother M. L. McPhail gave a discourse on "Patience."

When Sunday, July 29, the last day of our convention feast, arrived, it found the friends well filled and disposed to say with the Prophet, "My cup runneth over." The 10:30 a. m. discourse by Brother Russell was from the text (Col. 3:1), "If Ye then be Risen with Christ, Seek Those Things which are Above." The 3 p. m. discourse by the same speaker was on the theme, "The Bible Vindicated—To Hell and Back: Who are There. Hope for the Return of Many of Them."

The "Love Feast," the concluding service of the Convention, was an occasion long to be remembered. It was conducted by Brother Van Amburgh. At 7 p. m. Brother Russell gave a few parting words, reminding the dear friends of the General Assembly or Convention soon to be enjoyed by some and urging each one present to do all in his power to make his own calling and election sure. He reminded all that our sufficiency is of God in Christ, who has assured us that the Father himself loveth us and is for us, willing to assist us; that the Lord Jesus has promised, "I will never leave thee nor forsake thee," and assured us that all of life's experiences under his direction can and will be overruled in our favor—if we but obey his commands and abide in his love. He reminded the friends of his words of greeting on his arrival, and his exhortation that each get for himself and for dear ones at home the full value of the cost of the Convention. He had to tell them that many had told him they had been doubly repaid with interest, and that one brother remarked that he alone had gotten spiritual blessings of more value than the \$25,000, the entire cost of the Convention. He had every reason to believe that many of us could not estimate the value of the seasons of spiritual refreshment, and he proposed their continuance until the Lord's providence indicated to the contrary. There was no time for a more formal adieu, so Brother Russell waved his hand to the audience and they theirs to him and he was driven to the train, while the others wound up the Convention with the Love Feast of the program.

We have refrained from comments on the discourses, but we believe that all who heard were blessed and edified. Comments to this effect were general—not only among the friends of the truth but amongst visitors. None can tell the scope of the blessing resulting from these gatherings, which seem to become more popular every year. May the Lord add his blessing richly, not only to those who attended but also to the many more whose hearts and prayers were with us and who were frequently remembered in our prayers.

I think it is often like it is in our visits to some homes in the winter time. Sometimes we go into a house and there is a babe there, and the mother is very proud of it, and she wants you to see the little babe, and the babe when brought out is all wrapped up in blankets, and you hardly see how you are going to see it at all; but by and by you see a little place there, a little hole between the blankets, and you look through it and can see a corner of the baby's nose, and the mother says, "Don't you think he is the image of his father?" "I cannot see enough of him to tell, but I suppose he is." That is the way with God's people. They are all the image of the Father, only you must not expect to see too much of the image; that image is wrapped in a blanket of flesh, as it were, and you and I want to be among that class that will not think of one another according to the flesh, but remember how the apostle says, "We know no man henceforth after the flesh."

## Farewell Address by Brother Russell



**D**EAR FRIENDS, we have come to the closing hour of the convention. From all that I can learn, I am sure all of those in attendance have been greatly pleased by this session of fellowship together and study of God's Word. We are learning more and more how precious is our heavenly Father's Word. We are learning more and more that in past times we have misunderstood it greatly, and that a great blessing comes to us in connection with its study. It is not inappropriate that we remind all of the dear friends that the Bible is not understood by the majority of people, and not intended to be understood by the majority. Our heavenly Father's plan is that to the great mass of mankind it shall be a sealed book. The only ones to whom he is pleased to reveal the secret of that Book are those who are his people. And by his people we mean not those of any particular sect, or party or denomination or shibboleth, but those who are his through consecration of their hearts, through full devotion to the Lord—the class that is mentioned, you remember, by the Lord when he says, "The secret of the Lord is with them that reverence him, and he will show them his covenant."

So then, I trust that the Bible students at this convention have for the major part been of this fully consecrated class, and I trust therefore that their eyes being anointed by the Holy Spirit they have been enabled more and more to see and know and appreciate the deep things of God, the things pertaining to the divine plan, as it relates to the present life, and also those features of the divine plan which relate to the life which is to come, both for the church on the plane of glory and for the world on the earthly plane, because the secret of the Lord is for those,

and they may know it more and more as they seek to grow in grace, grow in knowledge, and grow in love, and grow in all the fruits and graces of the Holy Spirit. I will trust, then, that you have made progress, and as you go from here this afternoon, or tomorrow morning, to your homes that you will carry blessings with you to the other dear friends there, many of them just as sincere as ourselves, and their heart sympathies and prayers have been with us I know, and many letters tell us so. As you go back to your homes I wish you would carry, amongst other things, my love to the dear ones at home; tell them they were remembered here every day; that we were of those who were favored with the opportunity and means to come, and we thought of the others not thus highly favored, not thus highly privileged; and that while we were drinking at the fountain of grace and truth, we were hoping and praying that some blessing would extend out to them; and then in harmony with those prayers and those desires, as you go to your homes try to unfold to others some of the blessings you have received. As your cup has been filled, may it continue to overflow like the widow's cruse of oil, you remember, they brought vessels and poured oil into them until they were filled, and then more were filled, and they kept bringing more vessels, and they were filled; and so it is with God's Holy Spirit: if we shall as vessels of the Lord go from here full of the Spirit of the Lord, his blessing will be with us so that these shall overflow upon all the dear ones with whom we come in contact, that they may have a share of these blessings. God who is rich in grace is able thus to provide for those afar off as well as those who are near.

And now may the God of grace and peace be with us and bless us, and may we carry with us to our homes the divine blessings. Amen.

And now may the God of grace and peace be with us and bless us, and may we carry with us to our homes the divine blessings. Amen.

## God's Plan of Salvation in the Great Pyramid

Lecture by Morton Edgar



**I**T MAY appear strange that the Great Pyramid of Egypt should be chosen for a religious topic, for one properly associates religion with spiritual things which cannot be seen with our natural eyes, nor touched with our natural hands. The Great Pyramid is so material; it measures close on 500 feet high, and 762 feet along the base, or nearly two-thirds of a mile round its four sides. It weighs 6,000,000 tons in all. There certainly appears to be little that is spiritual about the Great Pyramid.

Nevertheless, we have Scriptural authority for choosing material things to illustrate or symbolize great spiritual truths. In the first Psalm, for instance, a tree is likened to a righteous man. There is nothing in common between a tree and a man to outward appearance. Why, then, did the Psalmist liken a tree, "Planted by the rivers of water," to a righteous man? For the inspired writer to have made such a comparison, it must have been revealed to him that, in some important features, the one symbolized the other. And so we find, when we study the tree planted beside a flowing river, that its various properties correspond in a wonderful way to the various attributes of a good man, and the more we know of the tree and compare its properties with the righteous characteristics of the man, the more we realize how well the one symbolizes or illustrates the other. Then again, in the 37th Psalm, the wicked man is symbolized by a different kind of a tree: "I have seen the wicked in great power, and spreading himself like a green bay tree." Here again we find on investigation, that the peculiar properties of the green bay tree

symbolize in a remarkable manner the evil propensities of the wicked or unrighteous man.

These are only two of the many hundreds of material symbols used in the Scriptures to illustrate spiritual truths. Yet it may be answered that we have Scriptural sanction for using various kinds of trees to symbolize different characters of men, but have we Scriptural authority for using the *Pyramid* as a symbol to illustrate any feature in God's great plan of redemption? Yes, the Scriptures undoubtedly refer to the pyramidal form of building, and uses it to symbolize the most important truth in all God's glorious plan of salvation, namely, the exalted pre-eminence of our Lord Jesus Christ.

Turn to Matthew 21:42-44, and we shall find that Jesus himself referred to the pyramidal form of building: "Jesus sayeth unto them, did ye ever read in the Scriptures, 'The stone which the builders rejected, the same is become the head of the corner: This is the Lord's doing, and it is marvelous in our eyes?' Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

Here we see that Jesus likened himself to a stone in some building, which at first was rejected, but afterwards became the head corner-stone of the edifice. When we look around us at the various forms of buildings, and compare them with the symbolical language used by Jesus in our text, we at once see that he had the pyramid form of building in view. It is true that every important building, such as, for instance, a national

library, has what is called "the corner-stone," or "the foundation stone," at the laying of which there is much ceremony and pomp, the highest in the land, sometimes, taking the principal part in the function. But when we examine this stone we do not find any distinguishing feature about it which would necessarily mark its pre-eminence above the numerous other corner-stones. The stone may, indeed, have an inscription carved upon it; but were it not for the importance thus attached to it because of the conditions in which it was laid, there would be nothing to draw particular attention to it more than to any of the other corner-stones.

How different is the case of the *pyramid* form of building. Here we see a stone which has pre-eminence above every other stone, and which is distinctively apparent as *the* corner-stone, the *head* of the corner. Without this stone, the edifice would not be complete. Indeed, such a building could not properly be called a pyramid, until the "head corner-stone" is placed in position; for the geometrical definition of a pyramid requires that it should have a regular rectilinear base, and plane triangular sides meeting in a *point* exactly above the center of the base. No matter, therefore, how well constructed and beautifully jointed the other stones might be with one another, the building cannot be complete and called a pyramid without the addition of the head corner-stone which contains this point. Thus we see how apt the Scriptural symbol is, when, in Eph. 2:20, it likens our Lord Jesus to a "chief corner-stone," for without him the whole spiritual temple of our God would be incomplete, unfinished.

See how beautifully the Apostle Peter refers to Jesus as being the head corner-stone in God's great spiritual pyramid, in Acts 4:10-12. Before, however, considering these verses, it might be well to briefly summarize the events which brought forth the apostle's remarks. In the third chapter (of Acts) it relates how Peter and John were one day entering the temple, and a man lying at the gate asked them for alms. This man had been lame from his birth; and the apostles saw an opportunity to shadow forth the glory and power of the great Millennial kingdom of Christ. Instead, therefore, of giving him alms, they healed him. Read verse six. "Then Peter said, 'Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk,'" and catching him by the right hand he lifted him up, and the man was immediately made whole.

This was a wonderful miracle. It was by such manifestations of power, and by gifts and signs that the Lord established the Gospel message and began the selection of his church. All the people were amazed, and rejoiced that the man had received strength to walk. The Scribes and Pharisees, however, were angry, not that the man had been made whole, but because he had been made whole in the name of Jesus Christ of Nazareth, whom they had only recently rejected and crucified. Peter and John boldly continued to teach in this name; and as we read in the second verse of the fourth chapter (of Acts), still more grieved the rulers by preaching the resurrection of the dead in the name of Jesus. So much did this annoy the rulers, that they laid hands on the apostles and put them into prison. Next day the apostles were examined, as we read from the fifth verse: "And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem." They evidently considered this matter a most important one. "And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Spirit, said unto them, "Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." The apostle did not seek to mince matters, but told them straight that it was by the power and name of the rejected Jesus that the man had been healed. Then he added, as if by sudden inspiration, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."

Peter had here pictured before his mind a symbolical pyramid, with Jesus as the head corner-stone. Using as his authority the inspired prophecy of the Psalmist (118:22), he saw that God had prefigured his Son Christ Jesus by the top corner-stone of a pyramid. The apostle knew that God had centered all hope of salvation in his well-beloved Son, and he reasoned, therefore, that all who would ultimately attain salvation must of necessity come under that great spiritual headstone—there could be salvation under no other name, for a pyramid has only one headstone, and "this is the stone," *Jesus!*

See how beautifully the same apostle, in one of his epistles (First Pet. 3:1-8), brings the similitude of the headstone of a pyramid to our Lord Jesus. Read from the first verse, and remember that all the epistles of the New Testament were written to the church and not to the world: "Wherefore, laying aside all malice, and all guile, and hypocries, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be, ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed by men, but chosen of God, and precious, ye also, as lively (living) stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scriptures (*i. e.*, the Old Testament), 'Behold I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.' Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient."

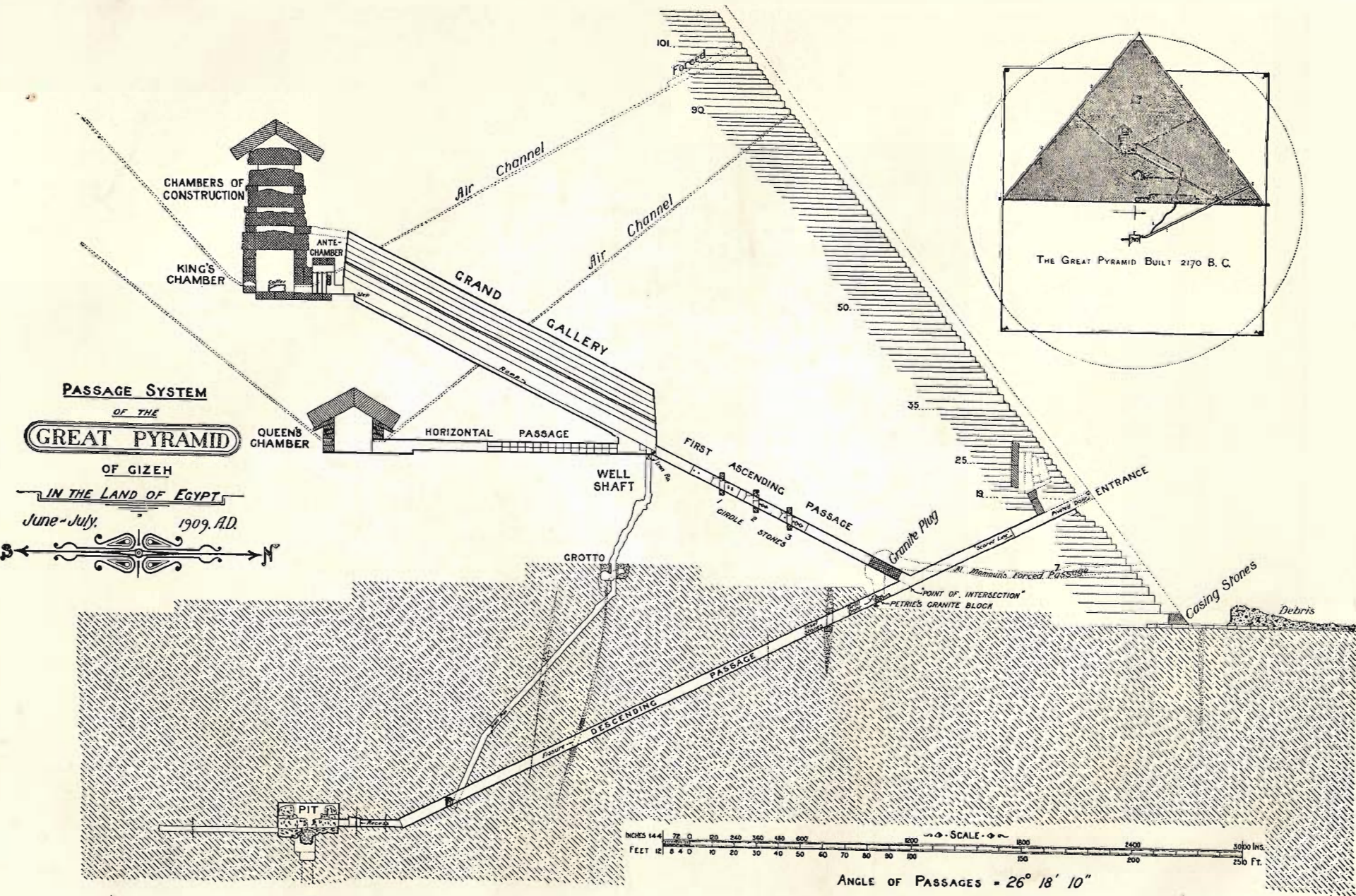
To those who recognize that Jesus is elected by God to be the chief corner-stone in his great spiritual pyramid of salvation, he is indeed precious, for they know that salvation cannot be attained except they are built up in line with him. They, therefore, will not be confounded; but those who reject the word of the Lord, being disobedient, *shall* be confounded; for they will ultimately find themselves outside the pale of salvation, because they have not come in under the shelter of the heavenly top-stone—they have had no faith in Jesus as the only name under heaven, given among men, whereby they must be saved.

They are like the ancient workmen which the inspired prophet David must have had in mind, when he wrote the words: "The stone which the builders refused, is become the headstone of the corner." (Psa. 118:22). History tells us that Egypt was at one time invaded by a nation from the East, called Hyksos, or Shepherd Kings, who subdued the Egyptians and caused them to close their idolatrous temples, and compelled them to erect the Great Pyramid. (There are records of another and much later invasion of a nation similarly named Shepherd Kings, but they were not the same people as the earlier invaders, and had nothing to do with the Pyramid.) These Egyptians, being forced into the work, and having no personal interest in it, would be quite in the dark as to what they were engaged in erecting; for the Great Pyramid was the first of its kind to be built. During the building operations which must necessarily have taken a very long time (it is supposed, on the strength of the Greek historian Herodotus, that the erecting operations took thirty years; but the period might quite well have been much longer, so large and well constructed is the building), the ignorant workmen would find one stone lying there which would be a constant cause of annoyance to them, namely, the head corner-stone.

Disregarding the instructions of their architect who would inform them that this peculiarly shaped stone would one day be required to complete the structure, these ignorant men would try to find some place where it could be fitted; but as it is impossible to place this stone anywhere except at the very head, they would reject it as of no use. It would become to them as the psalmist indicated, "a stone of stumbling," and a "rock of offence."

But had they known it, this peculiar stone was a little model of the Pyramid, for it contained the *angles* to which all the other stones required to be shaped. Then, one day, when the building was almost finished, they found that the very stone which they formerly rejected as of no use, was now the only stone which could possibly complete the work. Thus we see that the stone which the builders rejected or refused or disallowed, the same became the head corner-stone. This is the Lord's doing, it is marvelous in our eyes! The similarity between the rejection of the literal stone of the Great Pyramid, and the rejection of Jesus by the Jewish nation, is obvious. The inspired prophets and apostles and Jesus himself, inform us that the one typified the other.

Being convinced that the pyramid form of building is undoubtedly referred to in the Scriptures, we naturally turn to Egypt where only we shall find the true pyramidal structure. The so-called pyramids of Mexico, Babylonia, Assyria, etc., do not conform to the geometrical definition of a pyramid for generally they are built in steps or terraces and have a temple on top in which were offered human sacrifices to the sun god. There are altogether thirty-eight pyramids in Egypt, most of which (but not all) might quite well symbolize God's plan in the way in which we have considered it. If we desire, however, to find symbolical representation of the details of that plan, we shall require to go to one particular pyramid, namely, the Great Pyramid of Gizeh.



Although we might be attracted to the Great Pyramid more than to the others because of its greater size and the finer workmanship which it displays, and also because of its most distinctive and peculiar arrangement of passages and ventilated chambers, the Scriptures aid us to identify this pyramid as the one erected under God's supervision. The Lord in His Word refers us directly, although in hidden language, to the Great Pyramid as his "sign" and "witness" in the land of Egypt (Isa. 19:19-20). Turn to Job 38:4-7. Here the Lord calls out to Job from the whirlwind: "Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the sockets thereof made to sink? Or who laid the corner-stone thereof: when the morning stars sang together, and all the sons of God shouted for joy?" (Marginal reading). In the sixth verse we see a reference to foundation "sockets," "made to sink." When we examine the foundations of the Great Pyramid, we find that the stones at the four base corners were made to sink into corresponding sockets in the rock. (These foundation stones were removed many centuries ago, and the sockets in the rock are exposed to view, but are now much worn and dilapidated by the feet of visitors.) None of the other pyramids throughout Egypt possess such socket foundation-stones. This Scriptural reference to a constructional feature so distinctive of the Great Pyramid justifies us, therefore, to expect to find in this pyramid the details of the Lord's plan set forth in symbol. Although the utterance in Job 38 is in reference to the earth, it is obvious that this is only to screen the true meaning, for the earth has no socket-stones made to sink anywhere, nor has it a corner-stone, at the laying of which the sons of God are said to have shouted for joy. It is important to notice, however, that a number of patient investigators, prominent among whom was Professor C. Piazzi Smyth, Astronomer Royal for Scotland, have discovered many distinct and wonderful analogies between the earth and the Great Pyramid, showing that the author of the Bible was also the law-giver to the courses of nature; and that he caused the truths of both the Bible and science to be incorporated in the structure of the Pyramid.

It is generally agreed to by competent authorities, even though they do not all believe in the Bible as the inspired Word of God, that the Great Pyramid was the first to be built, and that the other pyramids are subsequent erections, copies of the great one. This explains why none of the other pyramids possess an upper system of passages and chambers; for history tells us that their builders were totally unaware of the existence of the ascending passages and chambers constructed high up in the masonry of their great model. For 3,000 years these were a profound secret. They were, indeed, discovered by accident. It is recorded that in the year 820 A. D., a Caliph of Bagdad, Al Mamoun by name, journeyed to Egypt with a company of men, intent upon plundering the great treasure supposed to be hidden in the Pyramid. At that time the Great Pyramid was encased with beautiful smooth casing-stones (all of which, along with the headstone, have since been stripped off and taken away to build temples and houses, excepting only a few at the bases of the four sides); and the entrance of the low narrow descending passage appears to have been closed by a pivoted stone door, balanced in such a way that it could easily be swung open by one or two men. The ancient geographer Strabo, who lived in the first century B. C., referred to this stone door. He wrote: "The greater (Pyramid) a little way up one side, has a stone that may be taken out, which being raised up, there is a sloping passage to the foundations." There is still evidence existing at one of the pyramids of Dashur that its entrance was originally closed by a stone swinging on side pivots.

At the time of Al Mamoun's expedition, the exact location of the stone door of the Great Pyramid had become lost, and there was only an indistinct tradition to the effect that it was situated on the northern flank. We may well imagine that Al Mamoun would search long and carefully for this pivoted door; but he was evidently unsuccessful. When we remember that the entrance of the descending passage is situated at a distance of nearly 50 feet vertically above the ground level; and, additionally, when we remember that this door was comparatively small, and lay among many thousands of stones of similar size (if the average width of the casing-stones was three and a half feet, *i. e.*, the width of the entrance passage, about 22,000 stones would be required to encase each flank of the mighty building), we can realize how hopeless would be the search for this door without a more certain knowledge of its position than Al Mamoun possessed. It would be like trying to find the proverbial "needle in the haystack."

It does not astonish us, therefore, to learn that Al Mamoun was unsuccessful in his search for the entrance to the Pyramid; and as he was determined to get the treasure which he was persuaded lay hidden somewhere within that huge bulk, he required

to force an entry for himself. He chose a spot midway between the ground and the entrance (see chart). After penetrating to a depth of about 120 feet without making any hopeful discovery, his men were nearly giving up in despair, when, one day, they heard a noise as if something had fallen in an interior cavity. They immediately worked with renewed energy in the direction indicated by the noise, and soon broke into the descending passage a little below the junction of the first ascending passage.

There they saw a peculiar angular-shaped stone lying on the floor of the descending passage. On examining the roof they saw an opening from which, evidently, the stone had fallen, thus causing the noise. It was this stone, fitted in flush with the general line of the roof of the descending passage, which had for so long effectually concealed the lower opening of the first ascending passage. The ancient Egyptians, Grecians and Romans, when creeping down this low and very steep passage, had never thought for a moment that, at a certain spot above their heads, there was a stone, which, with a little forcing, could be dislodged from its setting and reveal the entrance to a most wonderful upper system of passages and chambers. Had it not been for a jarring caused by Al Mamoun's men, forcing their way through the masonry a short distance to the west (for the plane of the Pyramid's passages lies about 24 feet to the east of the central line of the building), and thus causing the stone to loosen and fall, it is probable that the Pyramid's great secret system would have remained sealed many centuries longer.

We believe, nevertheless, that the entrance of the first ascending passage would have been discovered by a more scientific method than forcing, when, in due time, the right man, imbued with a conviction that the great stone edifice was of more than human origin, visited the Pyramid and began a careful investigation of every accessible part of the building.

When Professor C. Piazzi Smyth, during his extensive operations at the Great Pyramid in 1865, was measuring in the descending passage, he noticed that the portion of the floor immediately underneath the ascending passage entrance is exceedingly hard, so that he could barely make a mark upon it with a steel tool. The soft nature of the remainder of the floor is evident by its worn, dilapidated condition, contrasting greatly with the smooth appearance of the hard portion, the surface of which is only slightly hollowed by the traffic of centuries. Below this hard part of the floor, the passage is bored through the natural rock which is comparatively soft. Professor Smyth noticed, additionally, that the joints between the stones of the hard portion are diagonal, whereas the joints between all the other floor-stones run square across the passage.

This hard part of the descending passage floor with its unique diagonal joints, is situated so conspicuously opposite the entrance of the first ascending passage that, Professor C. Piazzi Smyth rightly judged, it must sooner or later have served as a "pointer" to that entrance, had the concealing roof-stone not prematurely fallen out as a result of the work of Al Mamoun's men.

If it should seem incredible that the entrance of the first ascending passage could have remained unknown for so long a period as 3,000 years, let it be remembered that another important part of the Pyramid's system remained secret for over 4,000 years, namely, the air-channels of the queen's chamber, the existence of which was not known till so recently as the year 1872. The builders had channelled out air-conductors for this chamber similar to those of the king's chamber, but had abruptly stopped their inner ends five inches short of the wall surfaces. Mr. Waynman Dixon's investigation of a crack in the south wall accidentally led to their discovery. The motive of the builders in so laboriously constructing two long air-channels which could not conduct air because of the incompleting inner ends, is unaccountable on any other grounds than that of symbolism. The Great Pyramid stands unique in respects to its *ventilated* chambers, for none of the other pyramids are provided with air-channels.

Al Mamoun, however, found it impossible to go up this newly discovered passage; for immediately behind the dislodged roof-stone is a series of three granite stones, which, unlike the limestone block that once concealed them, are *wedged* into their place, and can never fall out. These stones are still in position, and are known collectively as the "granite plug." So tightly is the granite plug fitted that Al Mamoun soon saw it is with extreme difficulty it could be removed; but as he was determined to penetrate to the as yet unknown interior of the Pyramid in the direction indicated by the lower end of the revealed passage, he directed his men to force their way round through the soft limestone to the upper end of the plug. We can picture to ourselves the expectation of these men, when, on gaining access to the passage above and making their way (as well as they could) up its steep and slippery floor, they began an eager exploration of the dark mysterious passages and chambers, sealed up three



thousand years before by the ancient builders, and now visited for the first time. Surely, they would think, great hoards of untold wealth must lie stored somewhere within this wonderful interior. But their expectation was doomed to disappointment; for the Pyramid's treasures are not of the kind to appeal to Arabian adventurers—they are the treasures of wisdom and knowledge.

Having the Pyramid's interior passages and chambers clearly before us, it will be asked, in what way is the plan of God represented therein. Has the Lord caused his message to be written in hieroglyphics upon their walls. Egypt is pre-eminently the land of the hieroglyph, for in all of its temples, tombs, sphinxes and obelisks, these abound. We would not, therefore, be surprised if the walls of the inner recesses of the Great Pyramid were covered with this peculiar writing. But we do not so find it. With the exception of a few markings on the walls of the four upper "Chambers of Construction" (and not in the lowest one to which access seems to have been always possible), discovered by Col. Howard Vyse in 1838 when he excavated his way upwards to these low spaces, the Pyramid is entirely devoid of any kind of ancient writing. Col. Howard Vyse records that these markings are ill defined, for they are totally unlike the finely carved hieroglyphics everywhere to be found in Egypt, being merely "quarry-marks" roughly executed with red paint, and intended to guide the builders in their placing of the stones. Among these rude hieroglyphics are the cartouches or royal-ovals of two kings, named Shufu, Khufu or Cheops, and Nu-Shufu or Khnumu-Khufu. (Great variety of names is given to these two kings by the different writers.) Nu-Shufu is said to have been a brother of Khufu or Cheops, and was co-regent with him in the fourth dynasty during which the Great Pyramid was built.

Idolaters though the Egyptians were, they were employed, king as well as people, to erect God's great monumental witness, under the direction of the invading Hyksos, whose memory, we are informed by Herodotus, was ever after detested by the Egyptians. So also with the preparation of the heavenly headstone of God's great Antitypical Pyramid, Jesus Christ, who was cut and polished by the idolatrous rulers of Israel, whom Peter addressed as "you builders;" and likewise with the preparation of all the "living stones" who are "built up" to their headstone; we see that the Lord typified the conditions under which his glorious Spiritual Pyramid is being erected, by the conditions under which the typical material Pyramid was built.

It was the custom for the kings of Egypt to have their names stamped on the bricks made by their subjects, or painted or carved on the stones cut in their quarries; but except on the stones in the chambers of construction which were built in with solid masonry and never intended to be visited, the Egyptian builders of the Great Pyramid were not allowed to have names or other quarry-marks exposed to view anywhere throughout the building. It is not, therefore, by hieroglyphics nor writings of any kind that the Lord's altar in the land of Egypt witnesses to the Divine plan of salvation as contained in the holy Bible, but by symbol, measure and angle; and by this means more effectively than by any other system of sculptured writing.

As each feature of the plan of salvation unfolds from the Scriptures, we shall find that the Pyramid in some manner contains corroborative evidence. What, then, is the Scriptural plan of salvation. I shall not require to enter into details, for you all know the plan of God well; it will be necessary only to briefly summarize its outstanding features in order to bring the details to your remembrance, and to demonstrate how close is the Pyramid's symbolical agreement.

The Bible declares that Adam, the first man, was created perfect and was placed in the Garden of Eden, where he enjoyed life and sweet communion with his Maker. Adam was to have retained these favors to all eternity, but the Scriptures record that he failed in the test of obedience to which God saw good to subject him, and was therefore driven out of the garden. "By the disobedience of one, sin entered into the world," and there began the downward course of mankind deeper into degradation and death; for the sentence of death passed upon Adam extended through him to all of his posterity, as the apostle says: "In Adam all die."

In the Great Pyramid the descending passage symbolizes this downward course of the race, and the final destruction in death is represented by the subterranean chamber or pit. In symbol, Adam and Eve are represented as outside the Pyramid enjoying the full light of heaven, with nothing between them and God; but immediately after their transgression they were cast out of this light, and began to enter the darkness of sin and death represented by the dark interior of the Pyramid. (Had there been no fall into sin and death, there would have been no Bible, and, therefore, no corroborating Pyramid; for the Bible is mainly a

record of the means by which God proposes to reclaim fallen men and reinstate them in life.) At first they enjoyed a little light, but the lower they descended the darker became the way until at last, when they reached the lower extremity of this long descending passage and looked back, they saw only a little light at the outside entrance, sufficient merely to remind them of the great light and freedom they once enjoyed. When, however, they passed the bend of the passage and were forced to creep on hands and knees along the low horizontal passage leading to the pit, they lost even that little trace of light, and were compelled to go on in complete darkness till they fell into the pit of death.

When passing the sentence of death on Adam and Eve, God did not leave them altogether without a little hope. He intimated that one day the seed of the woman would bruise the serpent's head. This sentence on the serpent inspired in Adam and Eve a hope that there might yet be a reversal of the death sentence imposed upon them; for if a serpent be bruised on the head it will die. Thus God was pleased to reveal that the great "Seed of the woman," Christ, would, by means of the truth, bruise the head of the "father of lies," Satan, and destroy him forever.

Nevertheless, God did not then state that after the tempter was destroyed the race would be released from condemnation. It was not until fully 2,000 years had passed that God said anything respecting favor to the world. To Abraham this promise was made, that in his seed all the families of the earth would be blessed. It is recorded that Abraham believed God and it was accounted to him for righteousness. In due time Isaac, the seed, was born, and yet God did not fulfill his promise in the lifetime of Abraham. He renewed the promise with Isaac and later with his son Jacob, but when Isaac and Jacob died the families of the earth were still far from being blessed. These three men died in faith, believing that God would one day fulfill his promise—for God had sworn by an oath, and because he could swear by no greater he had sworn by himself that all the families of the earth would surely receive a blessing. They believed in the resurrection of the dead—Heb. 11:17-21.

When Jacob was 130 years of age he was caused to enter Egypt, and there his descendants became a great nation in fulfillment of what God had said to him: "I will there make of thee a great nation"—Gen. 46:2, 3. At the time of Moses when this nation was called out of Egypt to be separated to the Lord, there were 600,000 men able to go to war; but with the women, and the children under 20 years of age and all the camp-followers, it is computed that the multitude of about two millions took part in the great exodus from Egypt under Moses—Ex. 12:37, 38.

We read in the Scriptures how the Lord made a covenant with these people, which, if they would observe it, would give them life; but if they failed even in one particular the "curse of the law" would be visited upon them. This opportunity of attaining life was something entirely new, for the apostle tells us (Rom. 5:14) that "death reigned from Adam to Moses," a long period of over 2,500 years, and now the Jews were given an opportunity to escape this death condition and gain life if they would only keep this law. We can appreciate the joy with which these Israelites exclaimed when Moses gave them the Lord's commandments: "All that the Lord hath spoken we will do"—Ex. 19:1-8. They thought they could render perfect obedience and thus gain life; but they little realized the imperfection of their flesh (Rom. 7:18), and they soon found it impossible to come up to the exacting requirements of God's perfect law—the divine law blocked the way of life.

In what way does the Great Pyramid corroborate the Scriptural plan stated thus far? As the descending passage symbolizes the downward course of the race to the pit or "chamber of death," so, by contrast, the ascending passages symbolize the upward ways to life. It was to the Jewish nation, separated from the world at the exodus, that the first offer of attaining life was given. The first ascending passage, therefore, symbolizes the Jewish dispensation.

One requires, when walking down the descending passage, to keep his head and back bowed very low, for the passage is only four feet in height; and it is so steep that progression down its slippery floor is both painful and dangerous. The visitor cannot fail to realize how aptly this descending way symbolizes the groaning condition of mankind burdened under the yoke of sin, sickness and pain, and laboring downwards to death. But when he reaches the junction of the first ascending passage and finds that he does not here require to stoop, but can stand upright and so relieve his aching back and head, and no longer being compelled to look down the way of death, can throw back his head and look up the passage which symbolizes the upward way of life, he can appreciate the joy experienced by the Israelites when God covenanted with them through Moses that law which was "ordained to life," and can realize their feelings of elation when they

shouted: "All that the Lord hath spoken we will do." The hard portion of the descending passage floor on which he now stands, symbolizes the firm footings which the Jewish nation had with God when given the law.

But the visitor's joy will be short-lived, for, looking more intently above him, he will presently perceive when his eyes become more accustomed to the darkness of the place, the lower end of the granite plug, and it will be forcibly impressed upon him that this upward way is closed; even as the Jewish nation when they had leisure to consider the perfect law of God, found it an impassable obstacle in the way of life. How effectually, therefore, does this "granite plug" barring all progress up the ascending passage, symbolize the Divine law blocking the way of life!

Remember how, when Moses was in the mount, the people made a golden calf and worshipped it, thus transgressing one of the most important requirements of God's law—"Ye shall have no other gods besides me. Ye shall not bow down before graven images." God in anger threatened to blot out the whole nation, but Moses interceded and beseeched the Lord rather to blot him out and spare the people—Deut. 9:14; Ex. 32:30-32. Of course it was not possible for Jehovah to accept the offer of Moses, who was himself imperfect; but we see how this was used of the Lord as a figure or type of Jesus offering himself on behalf of the Jews and becoming a "curse" for them.

The Jewish nation was permitted to exist; but as it was impossible for the Lord to forgive their sin, sacrifices were instituted which year by year made atonement. But these sacrifices were merely typical (for it is not possible that the blood of bulls and of goats should take away sins—Heb. 10:4), and only gave the Jewish nation a typical standing with God.

As the Jews could not actually attain life by the law owing to the inherent weaknesses of their flesh, we would wonder why the Lord dealt with them for so many centuries; but the apostle explains the reason when he states that "the law was our schoolmaster to bring us [the Jews] unto Christ"—Gal. 3:24. The nation, therefore, during its dispensation or age, was nominally represented as keeping the statutes and requirements of the law, which like a schoolmaster, taught and disciplined the people, so that when the Messiah would come they would be prepared to receive him as the great deliverer. In the Great Pyramid, therefore, the Jewish nation are in symbol typically represented as progressing upwards along the first ascending passage (ignoring for the time being, the granite plug which actually prevents any possibility as ascending this way, even as the Jews could not really pass the test of the Divine law and thus gain life).

When Christ came at the end of the Jewish age he came as a perfect man, holy, harmless, undefiled and separate from sinners. As the first ascending passage symbolizes the "law-schoolmaster" leading the Jews to Christ, we would expect that in some way the Pyramid would represent Christ standing, as it were, at the upper end of this passage ready to receive them. The Pyramid symbolizes this feature of the plan of God in the following manner:

We have recognized that the subterranean chamber symbolizes the condition of death, so, we would understand, the conditions of life are symbolized by the upper chambers. The lowest form of life which can be attained and maintained by the race is human life in its perfection, like that possessed by Adam before his fall. This condition of life is symbolized by the queen's chamber. The highest form of life which man may attain, under certain circumstances arranged by the Lord, is the spirit life. This condition of spirit life is symbolized by the king's chamber. The king's chamber is constructed entirely of granite and the queen's chamber of limestone. Both of these materials are perfect, but the limestone is inferior to the granite in hardness and durability and also in value. This fact symbolically agrees with the Scriptural declaration: "Thou hast made man a little lower than the angels."

Jesus, as we have seen, was born "of a woman," he was "made flesh;" but he is not represented in the Pyramid as being born with fallen mankind on the downward course of the descending passage, symbolical of death, but on the plane or level of the queen's chamber, symbolical of human perfection; for in him was no sin, he was separate from sinners. The Scriptural statement that Jesus was, additionally "born under the law," is symbolized in the Pyramid by the fact that the level of the floor of the queen's chamber, if projected northwards, will intersect the floor of the first ascending passage thirty-three and one-half inches exactly from its upper extremity. By the Pyramid method of indicating a year, these thirty-three and one-half pyramid inches represent the thirty-three and one-half years of our Lord's earthly life, during which period he was subject to the law. He was therefore ready to receive the Jewish nation at the end of their dispensation, as the Scriptures state: "He came to his own." (John 1:11.)

At thirty years of age Jesus was baptized at Jordan. His immersion in the water symbolized his consecration to death, and his raising out of the water his resurrection in "newness of life." John the Baptist declared that he saw the Holy Spirit descending upon Jesus in the form of a dove, and heard a voice from Heaven saying: "This is my beloved Son in whom I am well pleased." (Matt. 3:16, 17.) Jesus had always been a son of God, but he was now a son in a special sense, begotten to the same nature as the Father. (John 5:26.) During the three and one-half years from his begetting of the Spirit at Jordan, Christ as the "new creature" laid down his human life in sacrifice until it was consummated at Calvary; then the third day after his crucifixion he was "born from the dead," a glorious spirit being of the Divine nature. (First Pet. 3:18.)

What was God's purpose in leading the Jewish nation to Christ! When we turn to Gal. 3:16, we shall see that the "seed of Abraham" which was to bless all the families of the earth was Christ. "Now to Abraham and his seed were the promises made. He saith not, 'And to seeds,' as of many; but as of one, 'And to thy seed,' which is Christ." Thus we see that although Isaac was the seed of promise (for God had said "In Isaac shall thy seed be called"), yet he was not the seed, but merely a figure or type of the great spiritual seed, Christ. But why, if Christ was the seed, were the Jews the only nation led to him? God had sworn by an oath that all the families of the earth were to receive a blessing, yet the other nations were aliens and strangers, having no hope and without God in the world. (Eph. 2:12.)

The apostle reveals the purpose of God in thus specially dealing with the Jewish nation. In Gal. 3:29, he says: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." It would seem at first sight that the apostle was contradicting himself when, in verse sixteen of this third chapter of Galatians he is so careful to impress the thought that Abraham's seed is only one, and then in the twenty-ninth verse he addresses the church and says: "If ye be Christ's, then are ye Abraham's seed," as if there were many after all. But the apostle explains his meaning in his first epistle to the Corinthians (12:12) where he says: "For as the body is one and hath many members, and all the members of that one body, being many, are [nevertheless] one body, so also is Christ." It was for this purpose, that they might become "members in particular" of the great antitypical seed of Abraham of which Jesus was the "head," that the Lord led the Jews under the law—schoolmaster to Christ.

All the members of this seed must also be, like their "Head," spirit beings; and thus we read that to as many of the Jews as received Jesus, "to them gave he power to become the sons of God, even to them that believe on his name" John 1:12. Just as Jesus is the Son of God, so those who exercise faith in him become his brethren, sons of the heavenly Father.—Heb., 2:11. The faithful Jews presented their bodies a living sacrifice as Jesus had done (Rom., 12:1), and God begat them to the spirit nature. This important change is stated in John, 1:13.—"Which were born (or, rather begotten), not of blood, nor of the will of the flesh, nor of the will of man, but of God."

In the verse in Corinthians already quoted (1 Cor., 12:12) where the apostle likens Christ to a human body, we learn that memberships in the great Spiritual seed is limited to a definite foreordained number. It is seldom that a man has more or less members in his body than God set at the beginning when he created Adam. If a child is born with, say, six fingers on his hand, the medical profession call it a monstrosity, it is so unusual and very unsightly; and I understand that the extra finger would not only be useless, but would hinder the useful employment of the other fingers. By this illustration the Lord desires to teach us that there will not be one more member in the body of Christ than he has foreordained. Then should a man lack, say, the index finger of his right hand, he is greatly inconvenienced and constantly feels his need of the missing finger. Here again the Lord desires to impress on us the exactness of the membership of the body of Christ, that there will be not one less than the foreordained number.

I believe the number is revealed in the book of Revelation as 144,000. That this is not a symbolical, but an exact number, seems certain from the fact that in the same chapter (Rev. 7:) reference is made to another company, also spirit-begotten. In the 9th verse we read: "I beheld, and lo, a great multitude which no man could number." It is not probable that this multitude is so great that no one could actually count them, but rather, that none can state their number, God having left it indefinite.

To the Jews was given the first opportunity to fill up the appointed membership in the Body of Christ. One would have expected that the Israelites, laboring under the yoke of the law in their vain endeavour to gain life, would have gladly embraced the proffered aid of Jesus when, at the end of their age, he stretched

forth his hands and said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." On the contrary we read that when he came to his own "his own received him not."—John, 1:11. The religious leaders of the nation had become self-righteous, and their traditions had made void the plain teaching of the Scriptures, so that the majority of the people were unable to recognize the meek and lowly Jesus as God's anointed.

Of all that nation only a remnant believed in Jesus and became his footstep followers, and their number was far short of the fore-ordained 144,000. Did this mean, then, that Christ, the seed of Abraham, was to be maimed, lacking certain members? No, the Scriptures declare that after the faithful among the Jews were selected, God "did visit the Gentiles to take out of them a people for his name." But how was it possible for the Lord to extend this favor to the Gentiles, seeing that they were not led to Christ under the law—schoolmaster? The Scriptures show that, after all, there was no difference between Jew and Gentile, for they all alike came short of the glory of God; and the Pyramid corroborates this fact, for the Jews are only typically represented as progressing up the first ascending passage, the granite plug, symbolizing the perfect law of God, blocks the way. Before the Jews could be given the privilege of becoming members in the great seed, Jesus required to become a "curse" for them, as it is written: "Cursed is everyone that hangeth on a tree."—Gal. 3:13.\*

But not only did the death of Jesus redeem the Jews from under the "curse of the law," but it was sufficient to redeem all the Gentiles from under the curse of death passed upon Adam at the beginning, for "He, by the grace of God, tasted death for every man." It was therefore possible for the Gentiles to become members in the body of Christ, should God give them the opportunity. That God did give the Gentiles this opportunity is clearly shown in Acts 13:44-48, where we read: "And the next Sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles;" and it is recorded that the Gentiles gladly received the message.

In what way does the Pyramid corroborate this feature of the plan of God? As we have seen, the Jews alone are represented as going up the first ascending passage to meet Christ, while the other nations are symbolized as going down the descending passage to the pit of destruction. How, then, is it possible for the Gentiles to meet Christ, who is represented as standing far above on the level of the queen's chamber? Here we see the necessity for that peculiar shaft called the "well." If the well-shaft were lacking in the Pyramid's interior system, the symbolism of the various passages and chambers would be rendered void; for this mysterious perpendicular shaft is really the "key" to the proper understanding of the Pyramid's corroboration of the Scriptural plan of salvation.

You remember how Christ said: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."—John 12:24. Jesus was here referring to himself, for had he not died he would have remained alone to all eternity on the plane of human perfection. It was for this reason that he came into the world, that he might lay down his life in sacrifice, and give his flesh for the life of the world, so that both Jew and Gentile might be ransomed from the grave and be given an opportunity to live. In symbol, Christ is represented as falling down in death into the well-shaft, sacrificing and laying aside his human nature; then, as it was not possible that he, the innocent one, should be holden of death, God burst the bonds of death and raised his well-beloved Son, now no longer a human being, but a glorious spirit being of the Divine nature; that is, he is not now represented as standing on the level of the queen's chamber, but high above on the king's chamber level. The well-shaft, therefore, symbolizes both the death and resurrection of Christ. The surroundings of the upper mouth of the well suggests the thought of the bursting of the bonds of death, for it appears at one time to have been covered with masonry which, later, was violently burst open from underneath.

The well-shaft is the only way by which one in the descending passage may ascend to the upper parts of the Pyramid; and we see how this symbolizes the fact that the Gentiles were "made nigh by the blood of Christ." But the Scriptures declare that only those who exercise faith in the ransom—sacrifice of Christ can pass from death unto life, and the Pyramid corroborates this requirement, for no one can ascend the well-shaft, which symbolizes Christ's ransom sacrifice without exercising faith. I refer, of course, to the average visitor to the Pyramid. Finding

that he cannot reach the upper parts of the Pyramid by means of the first ascending passage, owing to the granite plug blocking the way, the traveler might be informed, when he arrives down at the lower end of the well, that he can ascend by this means. But he certainly would never venture to ascend that long perpendicular shaft, no matter how greatly he might desire to do so, for should he lose his hold at any part of his ascent it would mean his death. Thus the Pyramid corroborates the Scriptural teaching, that by his own efforts man cannot escape the condemnation of death symbolized by the descending passage, even though an open way is provided.

All who visit the Pyramid may enter the interior, but only when accompanied by Arab guides who are in the employ of the government. These guides are very strong and nimble, and are well accustomed to climbing in the numerous tomb-shafts of the neighborhood. One of them might offer to climb the well-shaft, and lower a rope to aid the traveler on his way up. Should the latter agree to this proposition, and, binding the rope round him, commence the ascent, it is evident that he would be exercising faith all the way till he reached the upper end of the long dangerous shaft, which is 200 feet in length. Should he at any time slip and lose his footing in the shallow footholds, he would immediately realize his helplessness, and his necessity for placing implicit faith in the integrity and strength of his guide at the head of the well. Thus does the Pyramid symbolize the necessity for our exercising absolute faith in the power and integrity of our great Guide, the Lord Jesus, who opened a way of escape for us.

But what about the great majority of the Jewish nation whom the Lord rejected because of their unbelief? Has he cast them off forever? No, but had the Lord not found a faithful remnant, the Apostle says that the nation would have been destroyed like Sodom and Gomorrah.—Rom. 9:29; Isa. 1:9. When Abraham interceded for Sodom, he was promised that if ten righteous men were found in the city, it would not be blotted out on their account. Because of the remnant of Israel, therefore (which demonstrated that the law-schoolmaster had been effective in preparing at least a small number to receive the meek and lowly Jesus), the nation was not destroyed but merely had "blindness in part" passed upon them, until the Lord makes with them the New Covenant which he foretold by the prophet Jeremiah.—"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah."—Jer. 31:31. In the interim of waiting, the Gentiles have been filling up the number lacking in the membership of the body of Christ. The New Covenant cannot be put into operation until the "fulness of the Gentiles" has come in (Rom. 11:25-27); for every member of the "body" shares with their "head" in the sacrifice, the blood of which, in the end of this age, will be used in sealing with Israel the New Covenant. Therefore, the closing of the high calling to become members in the body of Christ, opens the way by which human perfection may be attained, to the Jew first, and afterwards to the Gentile.

The Great Pyramid corroborates this important phase of the Lord's plan; and the symbolism is beautiful, though a little difficult to make plain from the chart. To appreciate this corroboration fully, one must have clearly before his mental eyes, the actual appearance of the lower end of the grand gallery. In the chart it would appear as if the well-shaft descended directly from the floor of the grand gallery, but this is not really so. The mouth of the well is situated to the west side of the grand gallery. (Those who have "Great Pyramid Passages" may see this point in Plates Numbers XII and XIII.) On each side of the grand gallery there is a peculiar stone bench which runs along the floor the whole length of the passage, from the lower end up to the great step at the south end. These benches are called "ramps," and are about twenty inches high by twenty-one inches wide. The width between the ramps is three and one-half feet, so that the floor of the grand gallery is exactly the same in width as the floor of the first ascending passage. The mouth of the well is formed by a portion of the west ramp having been broken away.

\*Of course, at present, visitors to the Pyramid have access to the first ascending passage by taking advantage of the cavity forced by Al Mamoun round the west side of the granite plug (see Plates Numbers LXIV and LXV, in "Great Pyramid Passages"); but Al Mamoun was a "thief and a robber," "climbing up some other way."—John 10:1. If this forced cavity was built up and the Pyramid at this part restored to its original condition, the granite plug, which is still in position, would absolutely prevent all visitors from ascending to the upper system by means of the first ascending passage. The dangerous well-shaft would then be the only way of gaining access to the upper passages and chambers. It is important to realize this fact, for the corroborative symbolisms are, properly, based upon the original condition of the Pyramid.

(See Plates Numbers CXLV and CXLVII in "Great Pyramid Passages.") If this missing portion of the ramp was restored the well-mouth would be entirely concealed. It is the bursting away of the ramp-stone which symbolizes the resurrection of Christ, when God burst the bonds of death and raised his beloved Son.

In addition to the bursting of the ramp-stone at the head of the well, it would appear that the lower end of the floor of the grand gallery had also been forcibly broken away. It seems as if, formerly, the floor of the grand gallery had continued upwards unbroken from the north wall, but that afterwards an explosion had taken place which broke away about 16 feet at the lower end. (See Plates Numbers XVIII CLVI and CLVIII, in "Great Pyramid Passages.") Thus we see that two violent explosions have taken place in the Great Pyramid; or, rather, the appearance of the lower end of the grand gallery gives this impression; for we believe the ancient builders purposely arranged the masonry of this part of the passage to suggest the thought of explosions for symbolical purposes. If the missing portion of the floor of the grand gallery was restored, the opening of the horizontal passage leading to the queen's chamber would be entirely concealed, so that any one emerging from the first ascending passage and continuing on his way up the grand gallery, would be totally unaware of the existence of the horizontal passage.

This peculiar feature of the Pyramid's system symbolizes the Scriptural teaching that the faithful among the Jews passed directly from Moses into Christ. They partook of the high calling to joint-heirship with Christ, and are symbolized as walking with him upwards along the floor of the grand gallery (which at this stage is understood to be unbroken and entire) to the Divine nature represented by the king's chamber. Although both passages rise at the same steep angle, and although the floors of both are equally slippery, yet there is a great difference between them in two important respects. In the first place, the grand gallery is far higher in the roof than the other passage, so that there is no necessity for one to stoop as when coming up the first ascending passage. This symbolizes the great difference between the two ages. The exacting requirements of the law was a burden to the Jewish nation and bowed them down; but Christ became an end of the law for righteousness to every one who believed; and those receiving the Gospel message, experienced the glorious liberty wherewith Christ makes free. Symbolically they passed from the low confined first ascending passage into the great liberty of the grand gallery.

The other difference between the two passages is that, should one slip when ascending the floor of the grand gallery, he can grasp the ramps with his hands and thus steady himself until he regains his footing; but in the first ascending passage there is nothing to which one can lay hold should he feel his feet sliding from under him. This again symbolizes the great difference between the two ages; for although the followers of the Lord in the Gospel age occasionally slip from their steadfastness through temporary lack of faith or from other causes, yet they have the "exceeding great and precious promises" of the Lord's word to sustain and reinstate them on their upward way. They have such promises as these that the Lord will never forsake them; that if they confess their sins he is faithful and just to forgive them their sins and to cleanse them from all unrighteousness; that the Lord's strength is made perfect in weakness, etc. By these and many other such promises, those who have taken up their cross and followed the Lord are enabled to become "partakers of the Divine nature." During the Jewish age, on the contrary, those who sought to gain life by the law had no promise of aid should they slip even in one of the commandments, as the Apostle James declares: "For whosoever shall keep the whole law (in an endeavor to merit life thereby), and yet offend in one point, he is guilty of all," and must therefore come under the curse of the law.—James 2:10.

To the remainder of the Jews who refused to believe and follow the Lord up the grand gallery (high calling), God pronounced the sentence: "Let their eyes be darkened, that they may not see, and bow down their back away."—Rom. 11:10. They are still represented as standing with bowed heads and backs in the low first ascending passage, with their eyes blinded that they cannot see in front of them the glorious liberty of the high grand gallery. Nor can they perceive that the Gentiles who sometimes were far off, are made nigh by the blood (the ransom-sacrifice) of Christ, and are coming up, as it were, through the well-shaft and broken ramp into the grand gallery (walk of the high calling), filling up the places which they, through their unbelief, have left vacant in the membership of the body of the great seed of Abraham.

When the "fullness of the Gentiles" has come in, not one more member in the body of Christ will be required. The Jews will then have their blindness removed, and they will see that the walk of the high calling is forever closed. But the Lord will

graciously reveal to them another way of life. He will make with them the New Covenant opportunity for life on the plane of human perfection.

The resurrection of Jesus is symbolized by the bursting of the ramp-stone, which provided an open way by which the Gentiles who had "ears to hear" could have access to the grand gallery privileges. So, also, we find, the Pyramid corroborates the Scriptural teaching that when the last member of the body of Christ has burst the bonds of death, it will open another way of life for all the temporarily blinded Jews, as well as for the "residue" of the Gentiles, who, because of their former unbelief, lost the opportunity to become members on the Body of Christ. This second bursting of the bonds of death is symbolized by the violent breaking away of the lower part of the grand gallery floor, which as you will readily see, while necessarily closing the "walk" of this passage, reveals and opens, as a consequence, the horizontal passage leading to the queen's chamber.

The horizontal passage, therefore, symbolizes the New Covenant. Like the first ascending passage which symbolizes the Old Covenant, this newly revealed passage is low in the roof, so that one has to bow down considerably when walking in it. This corroborates the Scriptural teaching that the exacting requirements of the law, symbolized by the low roof, will be operative in the Millennial reign of Christ. The law was holy, just and good (Rom. 7:12); but the sacrifices, mediator and priesthood of the Old Covenant were incapable of bringing fallen men into harmony with God's righteous laws. The New (law) Covenant will be based upon better sacrifices, and will have a better mediator and a better priesthood, and under it all mankind will attain to life on the human plane.

The difference between the arrangements of the Old and New (law) Covenants is well symbolized by the difference between the first ascending passage and the horizontal passage. As we have seen already, should one slip in the ascending passage, he cannot prevent himself from falling; and as the angle of the floor is very steep he soon begins to slide backwards. He will then realize, as did the Jews under the Old Covenant, that this upward way, although "ordained to life," is after all a way to death.—Rom. 7:10. Gathering impetus on that slippery inclined floor, he will at last fall with terrible force against the upper end of the granite plug, and be stunned, if he is not indeed killed.\*

When the Jews slipped and fell, they were condemned to death by the perfect law of God, which is particularly symbolized by the granite plug. Thus we see that the Pyramid corroborates the declaration of the Scriptures, that there was no hope of the Jewish nation attaining life, neither actually nor typically, by means of the Old Law Covenant.

How different it is in the case of the horizontal passage, however, for although one requires to bow very low here, as in the first ascending passage, symbolizing therefore that he is under law, yet should he slip and fall it does not necessarily mean his death.

The passage being horizontal he will not slide backwards. He may be bruised, but raising himself to his feet, he can continue on his way to the queen's chamber. There is hope under the New Covenant, and none need go backwards if he allows himself to be rightly exercised by the rule and discipline of the righteous judge. Profiting by the lesson of his fall and henceforth taking more heed to his steps, he can progress towards the condition of human perfection symbolized by the queen's chamber.

To the Jews first will this opportunity be given. They will pass directly from under the Old Law Covenant (for they are still under this Covenant, as Christ became an end of the law only to those who believed), into the New Law Covenant.

Although there is necessarily no roof to the horizontal passage at the grand gallery end, yet the symbolism of the low roof is at this part sustained by another method. By actual measurements, Professor C. Piazzi Smyth demonstrates that the level of the roof of the horizontal passage is in direct line with the upper termination of the inclined roof of the first ascending passage. In this way it might be said that the roof of the one passage commences where the other terminates, and thus the symbolism of the law is carried from the ascending into the horizontal passage.

After the Jewish nation, all the Gentiles will be brought in under the New Covenant arrangement, that they also may attain human perfection. Jesus said: "And I, if I be lifted up from the earth, will draw all men unto me"; and again: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall

\*It is because of the danger thus attending an exploration of the Pyramid's interior, that visitors are not allowed to enter except when accompanied by guides. One of the first works that my brother (Dr. Edgar) and I caused to be done when we visited the Great Pyramid in 1909, was to have the shallow footholds in this passage made deeper and have others formed. We understand that the floor of the passage would originally be quite smooth.

hear his voice, and shall come forth"—John 12:32; 5:28, 29. By the power that Christ will exert, the Gentiles will, symbolically, be raised from the descending passage condition of death, through the well-shaft to the horizontal passage condition of the new covenant; for through the ransom-sacrifice of Christ all mankind will be redeemed and placed upon that "highway of holiness."

The prophet Isaiah said: "No lion shall be there, nor any ravenous beast shall go up thereon \* \* \* but the redeemed shall walk there"—Isa. 35:8-10. Satan, the "roaring lion" (1 Pet. 5:8), will not be allowed to deceive men during the time of the New Covenant, for he is to be bound and cast into the "bottomless pit," symbolized in the pyramid by the subterranean chamber (Rev. 20:1-3); and all "ravenous beasts" represented by the evil institutions of "this present evil world," will be destroyed in the pit. They shall not rise again, but Satan is to be loosed for a little season at the end of the thousand years of Christ's reign.

Should any in the horizontal passage condition of the New Covenant rebel against the righteous laws of that time, and deliberately retrace his steps, he will fall into the well-shaft which, although particularly symbolizing the death and resurrection of Christ, also symbolizes *sheol* or *hades*, the death-state in general. This corroborates the Scriptural statement, that "all the wicked will be returned into sheol"—Psa. 9:17, R. V. To be returned into sheol would be to come under a second condemnation to death; and from this second death there will be no resurrection, for "Christ dieth no more."

The drop in the floor at the queen's chamber end of the horizontal passage symbolizes the final little season of trouble, owing to the testing and sitting consequent upon Satan being "let loose" from the bottomless pit—Rev. 20:7-10. By that time men will be fully restored to human perfection. They will be no longer bowed under the law, for the law is the measure of a perfect man's ability. They will be able to stand upright, as Adam was at first when created by God (Eccl. 7:29); and with the knowledge of good and evil they will now have acquired, they ought to be able to resist the wiles of Satan when he seeks to deceive them. This condition of mankind at the end of the New Covenant rule is symbolized by the greater headroom at the end of the passage. The distance of the roof above the floor at this part, however, leaves only height enough for the man of average stature to walk upright, and should any become "heady," and in pride seek to raise himself above his fellows, he will "bruise" his head by knocking it against the roof, that is, the perfect law of God symbolized by the roof will condemn and destroy him along with Satan.

After the final testing when Satan and all who follow him are destroyed in the second death, the meek shall inherit the earthly kingdom prepared for them from the foundation of the world. They shall enjoy forever that human perfection and liberty so well symbolized by the high seven-sided and ventilated queen's chamber.

The horizontal passage, in addition to symbolizing the New Covenant arrangement, symbolizes also the whole seven-thousand-year period of the world's preparation for the queen's chamber condition of human perfection and liberty. The first six-sevenths of the length of the passage being only four feet in height, symbolizes

the bowed condition of mankind under sin and death during the first six-thousand-year periods; and the final one-seventh of the passage, owing to the greater headroom consequent upon the lower level of the floor at this part, symbolizes the greater freedom of the seventh Millennium. The well-shaft being situated at the commencement of the passage, symbolizes the fact that Christ was the "Lamb slain from the foundation of the world," thus making it possible for mankind to escape the condemnation and everlasting destruction symbolized by the descending passage and pit, and rise to the hopeful condition of the horizontal passage. Therefore, although the human race is represented, in one way, as stumbling down the descending passage leading to the pit, symbolizing its condemnation to death, yet all this cursed condition was altered by the ransom-sacrifice of Christ symbolized by the well-shaft, so that death is changed to *sleep*, and despair is changed to *hope*. The whole world now "sleep in Jesus," and will be awakened in due time.

Because of God's foreknowledge that his beloved Son would delight to do his will and die as Adam's substitute, the heavenly Father at the very beginning subjected the whole creation in *hope* that there would one day be a reversal of the death-sentence.—Rom. 8:20. The Lord, therefore, designs the whole 6,000 years' experience with sin and its dreadful consequences as part of man's training and preparation, making him ready to enjoy by contrast that glorious condition of human perfection symbolized by the queen's chamber. The one thousand years of Christ's reign will give experience of righteousness, also necessary for the races' preparation, so that men shall know good as well as evil, and thus choose the good that they may live. In the meantime, the whole world "groaneth and travaileth in pain together until now," waiting for the "manifestation of the sons of God" (Rom. 8:22, 19), who, as members in particular of the great seed of Abraham, shall come forth and bless them. Praise the Lord!

You will agree that the Great Pyramid of Egypt, that wonderful stone witness of the Lord, corroborates the glorious plan of salvation in a marvelous way. There is not a feature of the plan that is not symbolized in some manner in the Pyramids, even the Scriptural teaching respecting the New Covenant, which for a time was little understood by most of us, is now demonstrated to be corroborated by this "Miracle in stone."

I could have said much more, as you know, of the Pyramid's corroboration of numerous other features of the plan, but most of these are already fully treated in "Great Pyramid Passages," and as regards the time-features I am hoping, if the Lord will, to present these in Volume II of this work. These time-features are exact and convincing; yet I think you will agree that the "philosophy" of the plan of salvation is more important, for it was not belief in "dates" which constrained us to consecrate our all in the Lord's service, although knowledge of the times and seasons is stimulating and needful to enable us to co-operate intelligently with the Lord in the "harvest" work. Jesus said: "The harvest is the end of the age," and the time-features show us that we are now in the end of the age. May the Lord's blessing rest on you all. Amen.

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At the evening meeting it was estimated that about five hundred Jews were present. They heard very coldly and cautiously until we were about half through, when their interest seemed to grow. When they heard things respecting their nation and its history, and the outworking of prophetic promises, they were apparently greatly interested. We feel here like reminding our readers afresh that we are not to expect any considerable number of Jews to manifest interest in present truth now. We hope for them that the message they are now hearing will direct their hearts and minds and prayers toward God and the Holy Scriptures, and thus prepare them for further glorious experiences in the midst of troubles in the near future. We remind you afresh that it is our expectation that the interest of the Jews will really come in the midst of the time of trouble, and that the great company will have the opportunity and honor of leading them to a fuller appreciation of the divine program, with the Messianic seed of Abraham on the spirit plane, and the Jews in conjunction with Abraham, Isaac and Jacob and the prophets on the earthly plane, to bless the world of mankind.

#### AT OAKLAND, CAL.

Monday was given to Oakland, which lies just across the bay from San Francisco. In many respects, the two classes are one—their interests at least co-operated happily with our program for the day. Our first meeting was with the elders and deacons of the two classes, numbering about thirty. It was a pleasant experience and lasted for nearly two hours. We talked of the local interests of the work and the best methods of promoting them. At 10 o'clock there was a general rally and testimony meeting which we could not attend. The First Baptist church was at our disposal for the entire day. Its capacity is estimated at fifteen hundred.

At 2 p. m. we gave a talk on the propriety of parents consecrating their children to the Lord. We reminded our hearers of how the Jewish parents had a custom of consecrating their male children to the Lord by a circumcision ceremony. We reminded them that many Christian denominations practice infant sprinkling with really the significance of consecration. We pointed out the unscripturalness of infant sprinkling, because it is understood to mean baptism and to be performed instead of it, baptism being prescribed in the Bible only for the consecrated believers. We reminded our hearers of how the parents of Samuel had specially presented him to the Lord for service. We called their attention to how Jewish mothers brought their children to our Lord, desiring them to be blessed.

We explained that there is nothing in the nature of a command in connection with such consecration of children—at very most it is a privilege, an opportunity to such as may desire to avail themselves of it without the slightest reflection against those who might think and act differently. We recommended that it be considered applicable only to children who have not reached maturity of judgment so as to have a will of their own in such a matter. We suggested that, later in life, children coming to know that they have been devoted to the Lord in infancy might to some extent gain a measure of blessing in this connection. We suggested to the parents that we hoped that the consecration of their children formally to the Lord would help to impress upon them their responsibility toward their children and toward the Lord—furthermore, from this standpoint they might be helped to a fuller acknowledgment of the divine will in respect to the child—for sickness or health, for life or death, for interests great and small. Approximately forty-two participated in the consecration and its prayer for divine blessing.

Next came a discourse on Baptism, which was followed by the symbolical immersion of forty-three. We learned afterward that three Baptist ministers were in the audience and that one of them in particular was very angry because we had intimated that water baptism was the door into the Baptist church, so that none were permitted to partake of the Lord's Supper or be classed as members of the church of Christ unless immersed in water. Thus we intimated also that their theory is that all others, not immersed, not being members of the church of Christ, cannot be partakers of his blessings—one of which is the heavenly estate, and that all unimmersed, therefore, are lost, by which Baptists in general must mean that Episcopalians, Congregationalists, Methodists, Lutherans and others, not immersed, will spend eternity in torment. We certainly had no unkind intentions, but on the contrary endeavored to choose such words as would express the truth in the least offensive form. One member of the church thanked us, rejoicing that her daughter had been led by the discourse to give her heart to the Lord.

The church was crowded for the night service, and approximately two hundred of the friends of the truth gave

place to strangers and constituted an overflow meeting, which was held in a Disciple church nearby.

#### AT SACRAMENTO, CAL.

Tuesday, June 27, found our party at Sacramento, where the class of Bible Students numbers about twenty. The first session of the morning was a Testimony Meeting. This was followed by a talk on Baptism by Brother Swingle, three being immersed later in the day. In the afternoon we had a symposium, participated in by twelve brethren, our own talk in conclusion being based upon a colloquy between Moses and the Lord: "If thou go not up with us send us not up hence"; and the Lord's reply: "My presence shall go with you, and I will give you peace." The evening meeting, topic "Hereafter," was held in Clunie Theater. A splendid audience of about a thousand was present, and the closeness of the attention could scarcely be exceeded. We will hope for some good results and some encouraging reports. At all events the dear friends at Sacramento, ourself and touring party may well rest contented that, having done what we could, the matter is in the Lord's hands, for His over-ruling according to His own will.

We are writing this report on the day following the Sacramento meetings, as we are en route for Portland. Mt. Shasta has been in sight for several hours, its snowy peak rising fourteen thousand four hundred feet above the sea level. Our train stopped for a few minutes at Shasta Springs, allowing us to drink of the effervescent waters. We anticipated the pleasure of meeting a company of friends assembled on the railway platform at Ashland, Oregon, but our special arrived nearly two hours ahead of schedule, so we missed all but two. One dear brother met us at another station. He had ridden nearly seven miles on a bicycle. We would have had but a few minutes with them, but would have been glad to greet them and to receive their greetings in return. We spelled our disappointment with an h instead of a d. How wonderful the Spirit of the Lord, in his people of every nation, kindred, tongue and place—manifesting love for the Lord, the truth and the brethren!

#### PORTLAND AND HOMEWARD CONVENTIONS

We had a fine time at Portland. All along the Pacific coast the weather was cool and bracing. The attendance at the meetings for the interested in Portland averaged about four hundred, while the public service at the Auditorium on Thursday night had about fifteen hundred in attendance. Friday night was a question meeting with an attendance of about seven hundred. Their questions were unusually good, and the entire audience seemed deeply interested in the answers. The meeting lasted for two hours, some remaining with other questions. Brother Bohmet was to follow us the following Sunday. We feel sure that the work in Portland is making considerable progress.

#### TACOMA, WASH.

Saturday, July 1, was devoted to Tacoma. Nowhere have we had more interesting meetings. The Tacoma Theatre was crowded, a remarkable thing for a religious meeting on Saturday night. About two thousand were present. The meetings for the interested were precious ones, and attended by about three hundred and fifty. The city seemed to have been greatly stirred.

#### SEATTLE, WASH.

We were warmly welcomed here, also. About five hundred attended the meetings for the interested. Some of these came with our party from Portland and Tacoma. Others came to meet us from Victoria and Vancouver. We had a splendid season of spiritual fellowship and refreshment, which concluded Monday night with a love feast, although the convention was carried over a day after our leaving. Two of our party remained to give addresses. About twenty-five children were presented in consecration to the Lord, and eighteen adults were immersed. Here again Brother Morton Edgar gave a discourse on the Pyramid. Brother Swingle preached the baptism sermon, and Brother Ritchie gave the address preceding the love feast.

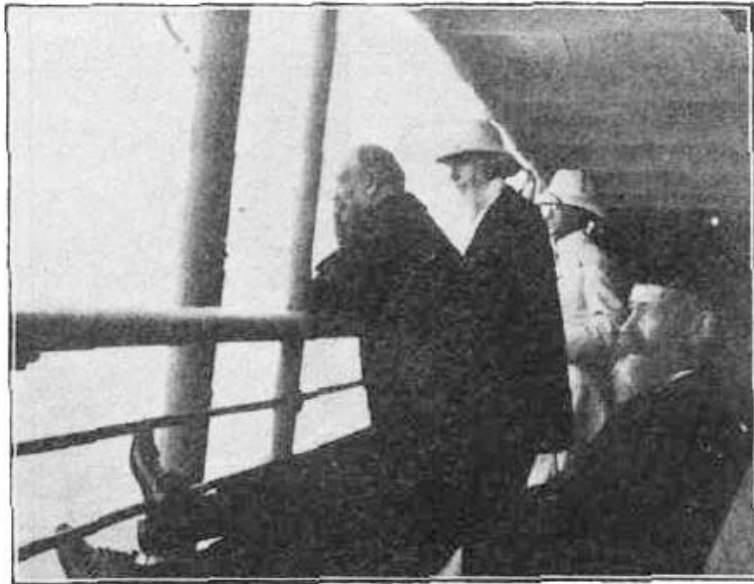
The Sunday service consisted of a rally and testimony meeting, participated in by many. Then followed our Sunday morning discourse, which already has been published in the newspapers, topic, "The Two Babylons." The afternoon meeting for the public drew a crowded house, estimated at twenty-two hundred. We had excellent attention for two hours. The evening service in the same place was for questions, about a thousand being present. Questions were good, the interest was excellent, many hearing for the first time some of the things of the Word of the Lord explained.

#### VICTORIA, B. C., CAN.

Wednesday morning, July 4, we proceeded by steamer to Victoria. The ride was a very enjoyable one, cool and bracing.



## LETTER NO. 7.



Deck Scene.

a short time at Aden, at the beginning of the Red Sea (which, by the way, is very blue), then steamed up to Suez, making quite a long trip of it. As a Sunday was spent on the water, Brother Russell addressed a meeting at which about eighty of the passengers attended.

Eight o'clock here in the morning is about ten o'clock the night previous with you. We had a very quiet sea and the big ship moved along at the rate of about 335 miles a day. As we traveled along, nearing Suez, we could see the land on either side; to the left was Arabia, while to the right we lashed the Peninsula of Sinai, at the southern end of which is

Alexandria, Egypt, March 7, 1912.  
To the Ecclesia at Chicago, Ill.,  
U.S.A.

Dearly Beloved in the Lord: --  
WELL, here we are in the land of the Pharaohs, the pyramids, and many things of interest to Bible students.

My last letter was from Bombay. From there we steamed for several days across the Arabian Sea, stopped



As Far As Tram Car Goes.



Avenue From Car to Pyramid.

Mt. Sinai, where the Law Covenant was entered into, etc. A little farther on we passed near the place where the Seventy Palm Trees were, under which the Israelites rested, after crossing the Red Sea. Then farther on were the Twelve Wells of Moses, still known as such.

Upon leaving the ship and passing through the various experiences with custom officials and health officers, we took train up to Ishmalia, this journey being along the Suez Canal. Ishmalia is quite close to the place where the children of Israel must have crossed. From here we went direct to Cairo, reaching there about midnight.

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Judah.

## THE GREAT PYRAMID.

THE next day matters of business occupied the attention of all until after lunch, then we boarded the trolley car for a trip to the pyramids. As we reached the outskirts of the city we could see the three pyramids in the distance, becoming more and more visible as we neared them. It caused a strange feeling to come over us as we realized that now we were actually seeing and would soon more closely examine that great Witness which has stood there so proudly these many centuries. From the end of the car line it is about half a mile to the pyramid; we walked it, but many of the travelers prefer to ride on a little donkey or on camels.

To our great pleasure we found Brother Morton Edgar there at the pyramid, he having come from Scotland a short time before to make further excavations, measurements, etc., preparatory to issuing the



Bro. Morton Edgar Pointing Out Interesting Features.



second volume of his work on the pyramid. We were very glad indeed to have him there, for we knew that he could tell us more about that Witness than any one living. The Arab guides know absolutely nothing of the teachings of the pyramid, and as Brother Edgar knows every foot of the inside and also had with him his chief helper, Judah, we did not require the services of any of the guides. This was quite a surprise to these Arabs, however, and they thought it very strange that we would go inside without them.



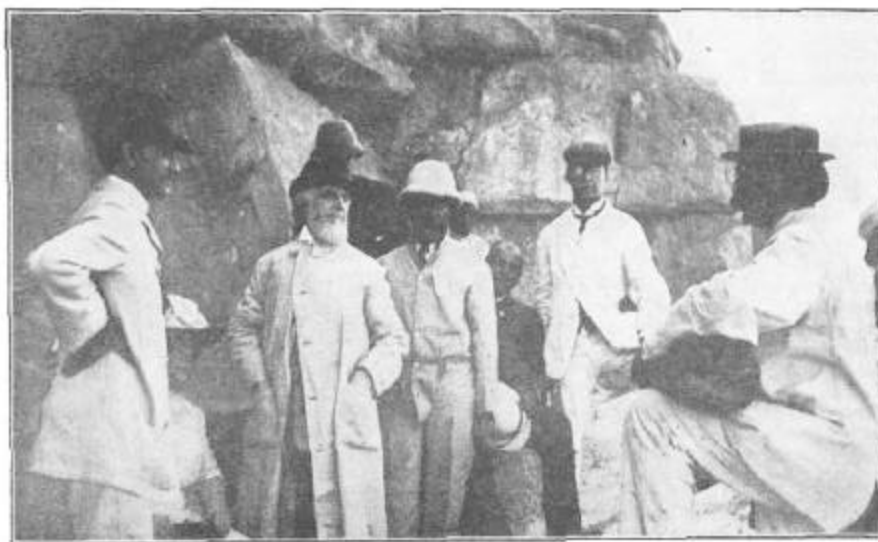
Bro. Pyle: "I Would Give a Dollar If I Had Not Started."

At a distance the great pyramid does not show off what a mighty structure it is, but as one gets alongside, he is soon convinced that it is the greatest building in the world.

The entrance is on the north side and about fifty feet up the sloping side. To reach this we found it necessary to climb over about fifty feet of rubbish. With no railing, fire escapes, or anything else to support one, even

this height made some feel a little queer, and Brother Pyles remarked, "I would give a dollar if I had not started." However, helping hands were extended to him, and soon we were in front of the entrance. We stood around this for some time, Bro. Edgar in the meantime pointing out and explaining various things of interest. In his first volume on the Great Pyramid Passages he shows a number of excellent illustrations of just how this entrance looked.

We then went into the Descending Passage, passed under the Granite Plug, which stops up the lower end of the First Ascending Passage. We kept on down until we came to the Subterranean Chamber or Pit. On the way, however, we, of course, passed the lower end of the Well. This Subterranean Chamber is about 250 feet from the entrance, and the whole passage to it is very slippery,



Just Outside Entrance to Descending Passage.

and would be difficult to travel over, were it not for holes that have been cut in the floor of the passage about every four feet. Of course it was dark in here, but we each carried a candle.

After examining this Pit, Brothers Wilson, Kuehn and I thought we would like to go to the end of the Blind Passage, which extends from the south wall of the pit; this is about fifty feet in length, and at its farther end would seem to represent the Second Death, or the end of the Millennium. It is a continuation, so to speak, of the Chamber or Pit, but is only a passage about two and a half feet square.

We then came back up the Descending Passage to the Forced Passage around the Plug, climbed it into the First Ascending Passage, representing the Jewish age. This is quite steep and slippery.

At the top we came to the beginning of the Grand Gallery, and at our right was the opening to the Well 200 feet above the lower opening, which we saw near the Subterranean Chamber.

Brother Edgar gave us a fine point about this with respect to the New Covenant. It was a fine thing to have him with us for two hours, giving us lessons on the pyramid while being right there on the spot.

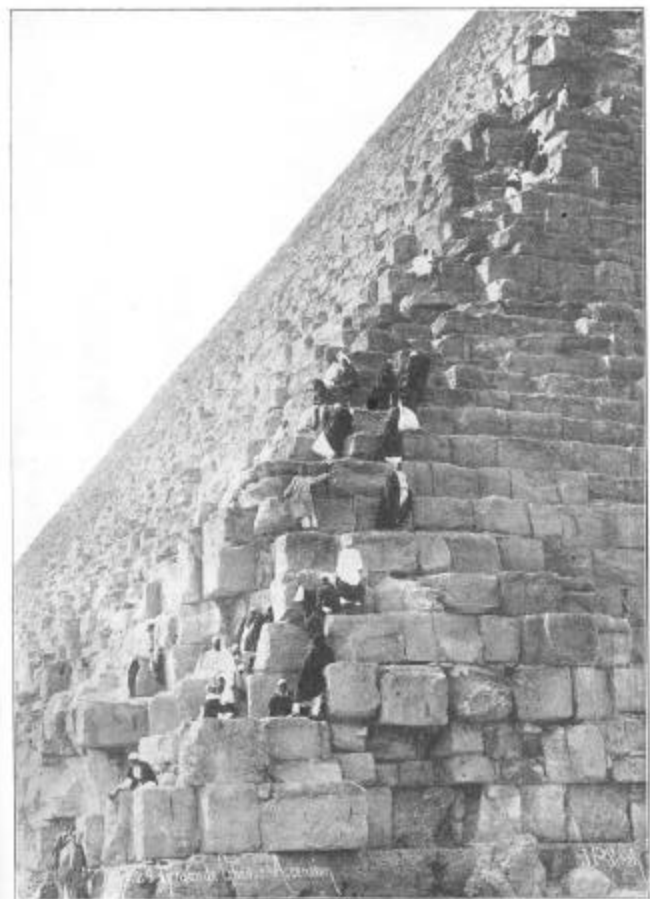
The rest of the party had become exhausted, so only Brothers Wilson, Kuehn and I were making the trip with Brother Edgar -- Judah, of course, accompanied us.

We then went through the long Horizontal Passage, which caused us to stoop a good deal, to the Queen's Chamber. The first six-sevenths of that long passage represents the first 6,000 years of the world's groaning under the curse, and it made our backs and knees groan, so to speak. The last one-seventh is 21 inches deeper, representing the Millennial age, when the average man, or perfect man, can stand erect.

Then we came into the Queen's Chamber, made of very large limestones, the joints between which are very fine and decidedly different from what we see in the construction work of our government buildings in America or Great Britain. If you look at any of our buildings, there is no difficulty to find the cracks.

ASCENDING GREAT PYRAMID AT NORTHEAST CORNER.

Then we went up the Grand Gallery, under the Granite Leaf, into the Ante-chamber, and then stooping considerably and passing through a small passage we entered the wonderful King's Chamber, built of very heavy, dark granite blocks. We, of course, saw the Coffin, hollowed out of a great solid block of granite. A remarkable thing about it



ASCENDING GREAT PYRAMID AT NORTHEAST CORNER.

is that the cubic inches of its sides, ends and bottom, which are about four inches thick, represent as many cubic inches as there are cubic inches of capacity in the Coffin itself. In other words, if this Coffin were cut into small squares and piled together, the pile would exactly equal the inside measurement of the Coffin. While in this King's Chamber we sang some of the song, "Come all ye saints to Pisgah's Mountain."



En Route to Sakkara Pyramids.

Our descent was more difficult than the ascent, and it was a long and slippery journey from the upper end down through the Grand Gallery and First Ascending Passage to the Descending Passage. We finally reached it, however, and then climbed up the Descending Passage and out the Entrance Passage, then down the side of the pyramid fifty feet to the ground.

The rest of the friends decided to go back to the hotel at Cairo, but I arranged to remain with Brother Edgar at the Mena Hotel, near the pyramid. I was quite able to take some nourishment after our climb, and so Brother Edgar and I ate a good dinner, and then started out to make an inspection of things by night, as the moon was just at its full and the stars were shining brightly. We walked around the Great Pyramid, nearly a mile, and also went over and took a view of the old Sphinx. While this is a large thing, it is nothing in comparison with the Pyramid. Many of the photographs of it are taken at close range with the Pyramid in the background, and thus it is made to appear to be as large as the Pyramid. There were a great many tourists there, and they seem to make a special point of coming out to the Sphinx at night. To reach it they must pass the Pyramid, but that has little attraction for them. I heard one lady who sat on a camel near where I was standing remark to a friend that the Virgin Mary sat on the Sphinx with the infant Jesus when on their flight into Egypt. That is one of the traditions of Catholics.

After a night's rest Brother Edgar and I soon dispatched breakfast and then went out and climbed a

hill near the hotel, from which we had a fine view of the Delta of the Nile. This hill is quite close to the Pyramids, and is covered with small, smoothly polished stones, showing that once they had been in water. There are different theories as to how they got on top of those hills. Some think they were in the last ring of water around the earth, and that when it broke these stones were precipitated to the earth. One fact is very evident, they are there. All the desert, in fact, is covered with them.



Party Photographed Near Sphinx.

There were some things I forgot to look for while in the Pyramid and some other things I wished to look at again, so Brother Edgar and I started over to the Pyramid again, but on looking down the road where the tram-car stops, we saw five dromedaries (one hump camels) coming up the road, and on their backs we saw Brothers Russell, Pyles, Maxwell, Kuehn and Wilson. They were on their way to visit other Pyramids and the old city of Memphis, of historic interest, fifteen miles away. They asked us to join them. As we wished to make other examinations inside the Pyramid, we said we would join them later.



First and Second Pyramids Left Behind.



Viewing Ruins of Old Memphis.

We then re-entered the Pyramid, and Brother Edgar pointed out and explained many interesting points. We made another inspection of the Subterranean Chamber or Pit. He is having that completely excavated and the rubbish taken outside. The bottom of this has never been thoroughly explored, and he expects to find some interesting measurements in connection with it.

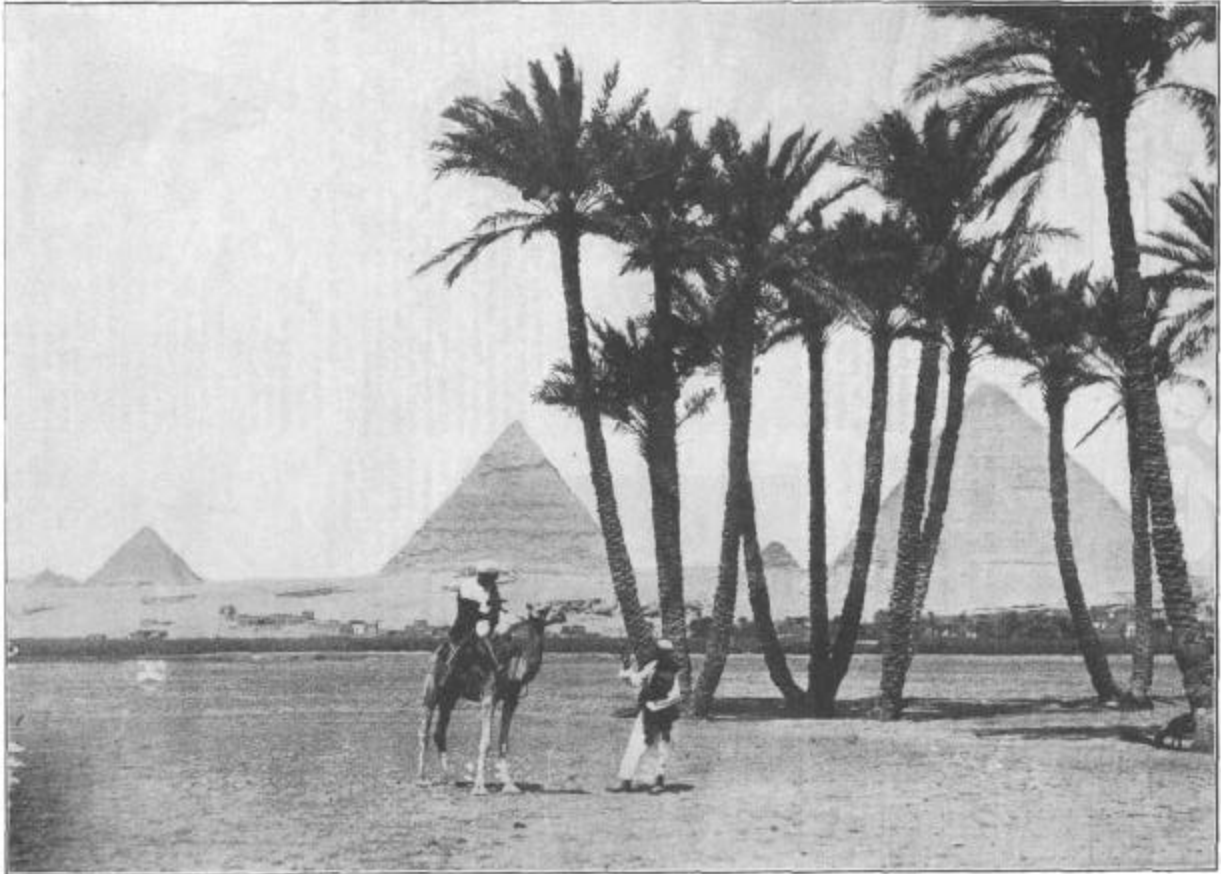
Coming from the Pit we reached the lower entrance of the Well, so decided to make the ascent. It is 200 feet long, quite irregular, and much like a crooked chimney, and presents about the same difficulties one would experience in trying to climb up the inside of such a chimney. If it was straight up, its vertical height would be about 165 feet. I would not have missed that climb for a good deal. Sometime when you are going up a high building, take a look up the elevator, or lift shaft, and imagine climbing up in it in the dark, except for a tallow candle in your hand, and nothing to hold on to except a small rope, and some rough niches in the sides, in which to stick the toes of your shoes, and at times being obliged to brace your feet on one side and your back on the



Bro. Jones, Judah and Bro. Edgar.

other side.

We were glad to reach the Grotto, which is a natural grotto or cave in the solid rock -- not cut out. Think of the Great Pyramid being built over this natural Grotto, and it being in just the right position so that it would harmonize with all the measurements of this Great Stone Witness. In this Grotto we rested a little and penned a word of greetings home, which was signed by Brother Edgar in Scotch, by Judah in Arabic, and by myself in United States writing.



THE THREE LARGE PYRAMIDS WITH SPHINX IN FOREGROUND TO THE LEFT.

We then ascended the rest of the distance, the last 25 feet of which is vertical and the most difficult to get up. This well illustrates the fact that the end or last part of the course for both the Church and the world will be the most difficult. We, of course, came out at the upper opening of the Well, near the junction of the First Ascending Passage with the Grand Gallery and the Horizontal Passage to the Queen's Chamber. Here I received further lessons from Brother Edgar.

It was also at this point where we were making some investigations the day before when some guides came along pulling a tourist through the Pyramid. One guide gets in front, takes one hand of the tourist and another takes the other hand or pushes and up he goes, dodging his head now, then stooping low, then he comes into a larger opening, etc., past the Well, and finally out again, and knows no more about what the Pyramid teaches than does a rabbit. This well illustrates the point that "The world knows us not, even as it knew Him not." There we were right near the Well making our examinations, etc., but this traveler passed right by and I doubt if he even saw that there was a hole there. So it is with the world; they pass right by the International Bible Students and can see



© Paul Hulton-Getty from a British Library. The Great Pyramid of Giza, Egypt, with a View of the Desert—The Great Pyramid

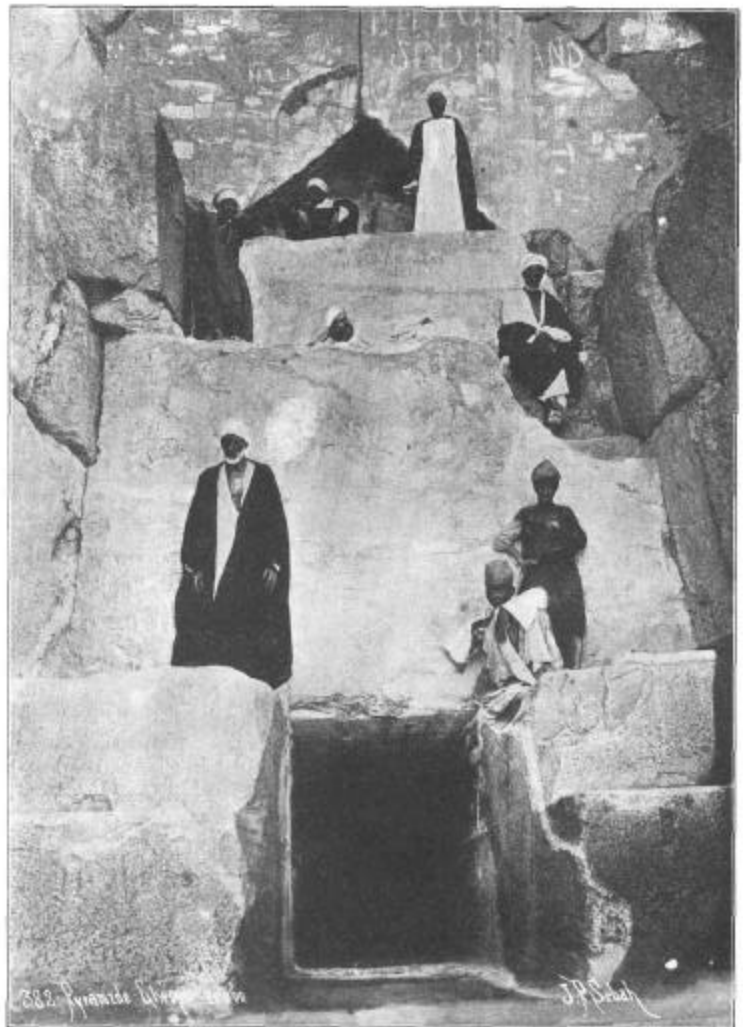
little to interest them in what we are examining. We, however, can see God's gracious Plan which is being worked out, and so that Great Stone Witness also contained, to us, a wonderful outline of that same Plan.

We then descended the Law Age Passage, being abruptly stopped by the Granite Plug, which is composed of three sections, the length of the three being about fifteen feet. We then climbed down around this to the Descending Passage, but

just before reaching it we took a look into the Forced Passage made by Al Mamoun. Reaching the Descending Passage we took note of the fact that its floor directly under the base of the Granite Plug was not worn as much as the rest of the floor and found it to be a large piece of limestone, much harder than the rest of it. This seems to teach the firm footing the Jewish nation had at the time their Law Covenant was instituted. The Jews had a better standing, because the Law itself is perfect.

Going up the Descending Passage to within 25 or 30 feet of the entrance, we noted the finely ruled line on the side, which marks the date of the building of the Pyramid, by measuring back from near the upper opening of the Well down to the First Ascending and up the Descending Passages to this line.

We then went outside with the thought of going up the outside of the Pyramid, but as there is nothing to be gained by so doing, except a fine view of the country, and as it would have been a hard climb, we decided not to do so, but instead went and got some lunch.



View of Entrance to Descending Passage 75 Feet Up the Side of the Great Pyramid. Note the Great Size of the Stones.

In the meantime Judah had made arrangements for three "Ships of the desert," and off we started to try to catch up with the others of our party. It was an interesting trip across the desert, but I would prefer to ride in a Pullman car to riding on camels, and we all had enough of it before we reached the end of our journey. The camel on which one brother was riding started to run away. I will not say who he was, but he is well known to you all. Our party finally reached the ruins of Old

Memphis, and we looked at a number of these. We saw the big statue of Rameses, part of him being missing, but that part still remaining was in an excellent state of preservation and demonstrated the great skill of those sculptors. It was around that vicinity that the Israelites used to make bricks without straw. Near here also, on the banks of the Nile, is where Moses was found in the rushes. A little further on we came to a railroad station, and we were glad to leave our camels and take the train back to Cairo, a happy lot, but sore and tired.



Egyptian Way of Carrying Children



A Women with Head Covered.

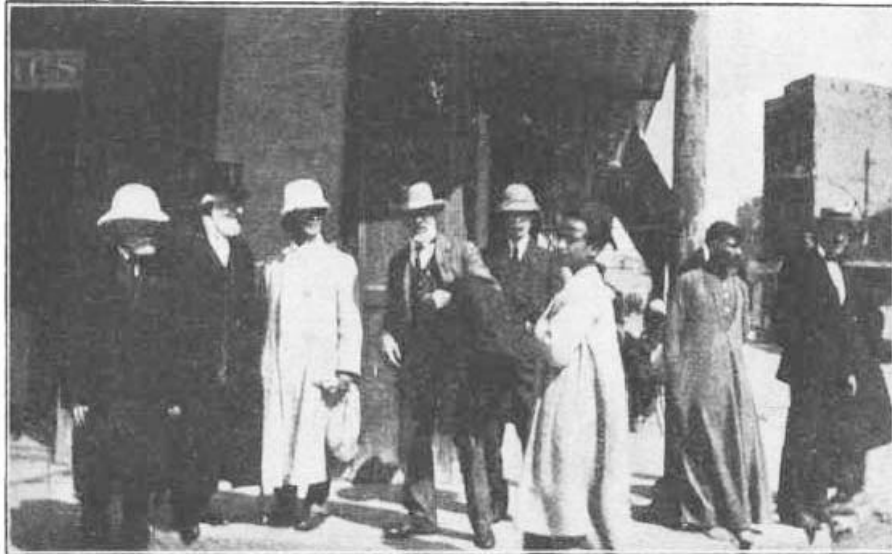


### COLOSSAL STATUE AT MEMPHIS (NOPH)

The Memphis of Hosea 9:6 is the Noph of Isaiah 19:13; Jeremiah 2:16; Ezekiel 30:13. Its sacred name was Ha-ptah, "house of Ptah." It stood on the Nile 10 miles south of Cairo, and 5 from the Great Pyramid. Its ruins are supposedly older than those of Thebes. Numerous pyramids are found near its site. The most imposing local ruins are those of the broken statues which once composed the temple of Ptah. One of these, reproduced here, is a find coloiussus of Rameses II. It stood forty feet high, and is of white chart, beautifully carved. It has lost both its legs, but is still regarded as one of the finest specimens of Egyptian art. Though the property of England, it has never been removed.



The next day we left for Alexandria. Brother Edgar and Brother Pfund remained over night in Cairo, so as to say good-bye to us, and this is where we left Brother Edgar on the station platform, waving to us as far as we could see him, until the train was out of sight. Brother Pfund went on with us to Greece.



Waiting for Car at Alexandria.



Good-bye to Bro. Edgar

# Where Are The Dead?

An Address by

JOHN EDGAR

M.A., B.Sc., M.B., C.M., F.R.F.P.S.G.

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221st Thousand

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# Where Are The Dead ?

An Address delivered in many of the towns of Great  
Britain, and Ireland, and also in Denmark,  
Sweden, Norway, and Palestine.

*(First published in the year 1908)*

By

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"A Tree Planted by the Rivers of Water,"  
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# Where are the Dead?

**T**HIS is a question which has exercised the minds of thinking people in all ages. In our day the answers are many and conflicting. Amid the din of all the clashing creeds few indeed know what to believe. Lord Tennyson voiced the universal longing when he said

“ Ah! Christ! That it were possible

For one short hour to see

The souls we loved, that they might tell us

What and where they be!” (Maud.)

But, dear friends, we do not need to enquire of the souls who have departed from us; we have the Word of God, and that is sufficient. I hope to prove to you that the Bible gives a complete and satisfactory answer to our question.

Before considering the Scriptural answer, however, let us see what human reasoning unaided by Holy Writ can tell us. We shall find that the answer from this source is incomplete. Whatever information we do derive from Science and Philosophy, however, will be found to agree with the Word of God; and this is what we should expect for God is the author of the laws of nature and reason, as well as of the Bible. Those who claim that Science and the Bible contradict each other simply to not understand the one or the other.

## What can Science tell us?

What has Science to say with regard to the body, soul, and spirit? Science tells us that the human body is composed of many elements. None of these

elements is peculiar to the body, they are found everywhere in the earth around us. This is in exact agreement with the Bible, which states that God "formed man of the dust of the ground"—Genesis II., 7. The dust of the ground is merely another way of saying "the elements of the earth."

But what about the soul, the real person, the "Ego," the thinking part of man? What can Science tell us about it? The popular conception is that the soul is a being or person residing within and independent of our organism, and that at death it is set free from the body and continues to exist for ever. Science knows nothing of such a being; it has never been discovered in the dissecting-room nor in the laboratory. Science can prove that it is not true that the thinking part of man is independent of his organism. The lower animals can reason to some extent, and the more complex and finer the structure of their brain the better their reasoning power. Man, whose brain is the most complex and has the finest structure—is possessed of the highest degree of reasoning power. As the child grows into maturity and its brain develops, the reasoning power increases; and by and by, when old age creeps in and the brain begins to decay, the reasoning power steadily diminishes. It is clear, then, that the soul, the thinking part of man, is not independent of his organism.

I have frequently seen persons brought into hospital unconscious through an injury to the head, who recovered after an operation. Now, on questioning the patient regarding the details of his accident, we always find that the *last* thing he remembers is what occurred immediately before

the accident. Although the intervening time till he regained consciousness has been days and sometimes even weeks, yet to him it has been a perfect blank. Why is this? Where was the man's soul during the interval? Why could it not recollect events after the accident if it is independent of the body? Surely it is quite evident that the soul is dependent on organism.

But what about the spirit? Is it a being inside of us? Science has not found any such being. The only spirit that Science recognises is the spirit or power of life. Formerly it was thought that life resided in some particular part of the body, but now, thanks to Professor Virchow, we know that the body is composed of innumerable cells, and that the spirit or power of life animates every one of them. We know, also, that this power of life is dependent on certain continual processes of waste and repair.

My finger, for example, is composed of many cells in each of which is the spirit or power of life and this life is dependent on processes of waste and repair. If these processes become deranged there is disease, if they cease there is death. My finger is dead, and in course of time shrivels up and drops off. When my finger dies, what becomes of the spirit of life?

We understand that the death of my finger and also of my whole body simply means the cessation of the life-processes of waste and repair. It is the same in the case of the lower animals and of plants. They also are composed of innumerable cells in each of which is the spirit or power of life, and this power of life is dependent on similar processes of waste and repair. We do not understand that their



spirit of life is a being which continues to have an independent existence after death.

After life has gone, man is unable to give it back. God alone possesses this power. And so we read in Ecclesiastes XII., 7: "Then shall the dust return to the earth as it was: and the spirit (or power of life) shall return unto God who gave it." God alone can restore the spirit or power of life.

That, briefly, is what Science can tell us regarding our question. Science knows nothing of a future state.

### The Answer of Philosophy

This is where Philosophy steps in. We human beings have considerable reasoning power, and also a conscience or moral sense, that is to say, the faculty of discerning between right and wrong. Philosophy tells us that if we follow the right course we are good or virtuous and should expect a corresponding reward, and that if we follow the wrong course we are bad or vicious and should expect a corresponding punishment. Yet we find in reality that these reasonable consequences frequently do not follow. In fact, the very reverse is generally the rule. Malachi (III., 15) truly says: "Now we call the proud happy yea, they that work wickedness are set up; yea, they that tempt God are even delivered." On the other hand as the Apostle Paul declares: "Yea, all that will live godly in Jesus Christ shall suffer persecution"—2 Timothy III., 12. Is it true that all the great ones of the earth, the kings, nobles, and capitalists are the most righteous, and that the lower the scale of position and honour the more vicious we find men to be? You all know that this is by no means the

case. Is it not chiefly from among the poor of this world, rich in faith, that God is choosing the heirs of the Kingdom which he has promised to them that love him?—James II., 8.

Philosophy, therefore, reasons that there must be a future state where the virtuous will be rewarded, and the vicious punished. But Philosophy cannot tell us what or where this future state will be, nor whether it is attained at the moment of death or after an interval. It is mere assumption to declare, as many do, that there cannot possibly be an interval between death and the beginning of the future condition.

### Revelation by Spirits Unworthy of Credence

There are thus many questions left unanswered by unaided human reasoning. If we cannot get the complete answer from Science or from Philosophy, where should we expect to obtain it? As we cannot get it from ourselves, evidently we must expect a revelation from without.

Some profess to receive this revelation through Spiritism. I have not time to discuss this subject at present, but I am convinced that Spiritism, where it is not fraud or trickery, as much of it is, is a manifestation of evil spirits, the fallen angels. The Lord warns us very strongly against consulting those who have familiar spirits, and declares that all who do these things are an abomination to him—Deuteronomy XVIII., 9-12; Leviticus XIX., 31; Isaiah VIII., 19, 20.

### The Answer from the Word of God

Where, then, must we look for this revelation?

We must look to God himself, and expect to get our answer not through visions or peculiar manifestations, but through the Bible, the Word of God, "the faith once for all delivered to the saints"—Jude 3, R.V.

## What is the Soul?

To get a proper understanding of our subjects we must begin with the question: "What is the soul?" For the answer we naturally turn to the description of the creation of the first human soul, Adam, which we find in the 7th verse of the 2nd chapter of Genesis: "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul."

Let us study this a little. We should not read the Bible without thinking over what God has to tell us. "God formed man of the dust of the ground." Adam's body was formed of the elements of the earth. He had eyes, ears, and a mouth, but so far no ability to see, hear or speak. Then God breathed into his nostrils the breath of life. Notice, the Bible does not say that God breathed into his nostrils a soul. What the Word says is that God "breathed into his nostrils the breath of life," the spirit or power of life. And what was the result? Do we find the intimation that Adam had now a soul in him? No, we find that the result of the breath of life having been breathed into Adam was that he "became a living soul." In other words, the soul is not the body, nor is it the spirit of life, but in order to be a living soul it must possess both a body and the spirit of life.

This is in agreement with what we have seen Science to teach, namely, that the "Ego," the real person, the thinking part of man, is not independent of his organism.

Adam was now able to see and hear and speak, to think and walk and work. He was now a sentient being, a being endowed with sense-perception; and thus the best definition of a living soul that one could give is that it is a sentient being. It may be objected that such a definition would include the lower animals, and that the Scriptures do not teach that the lower animals are souls. But the Word of God does speak of the lower animals in this way, although it is somewhat obscured in our English version. When the Hebrew words *nephesh caiyah* (living soul) are used with reference to the lower animals, they are never (with one exception, namely, Numbers XXXI., 28) translated "soul" but always "life" or "living creature" or some such expression; whereas the same word when they occur in relation to human beings, are invariably translated "soul" or "living soul." Two illustrations of this may be seen in the first chapter of Genesis, verses 20 and 30. In the 20th verse we read: "God said, Let the waters bring forth abundantly the moving creature that hath life." Those of you who have reference Bibles will see in the margin against the word "creature" the words: "Hebrew, soul." Then in the 30th verse of the same chapter we read: "To every beast of the earth and to every fowl of the air and to every thing that creepeth upon the earth wherein there is life." Notice here also that in the margin against the word "life" appear the words: "Hebrew, a living soul." Clearly, then, the Bible agrees with

Science in declaring that the lower animals are living souls.

It is thus evident that man will not be granted a future state because he is or possesses a soul, but because he alone of earthly creatures was made in the image of God; that is, with the mental powers of reason, memory, judgment and will, and with the moral qualities of justice, benevolence, love, etc., similar to those possessed by God, though inferior in degree.

### Is the Soul Immortal?

The next part of our subject is a very important one. It is the answer to the question: Is the soul immortal? A great deal depends upon this. Since the Bible tells us that some will be saved, it follows if the soul is immortal that there are only two alternatives possible. Either all will ultimately attain eternal bliss with God, or some are doomed to an eternity of woe, whatever may be the form of that woe. On the other hand, if our loving heavenly Father can destroy the soul, he will not be restricted to either of these alternatives. He will not require to ignore the freedom of man's will as the doctrine of "Universalism" would demand, nor will he be compelled to condemn the wilfully wicked to eternal woe.

It was in the summer of 1899 that this question was first brought prominently before my notice. At that time I was visited by two or three of my friends who enquired: "Is the soul immortal?" I replied: "Of course it is!" "Why?" they asked, "do you say: 'Of course it is'?" "Oh!" I answered, "because nearly everybody believes it." "But surely," my friends argued, "you would not give

that as a reason; what the majority of people believe cannot be a proof that what they believe is true. Why, if that is the case we ought all to be heathen, because the majority of people are heathen." I agreed. "But," I said, "such an important doctrine must be taught in the Scriptures!" "Show us a verse then," they said. I was at a loss, dear friends, when they asked me to do that. I could not recall one, but exclaimed: "Surely, though I cannot remember any, there must be many verses in the Scriptures which speak of our immortal souls?" Judge of my astonishment when these friends told me, and not only told me but proved to me that there is not such a verse in the whole Bible.

Yet it is easily proved. All you require to do is to get a complete Concordance, look up first the word "soul," and every word that means "soul," and then the word "immortal," and every word that means "immortal," and you will find that there is not a single verse from Genesis to Revelation which states that the soul is immortal.

The late Dr. Thomas Clark, the author of a book called: *A Life's Thought on Christ*, offered one thousand pounds to anyone who could find the expression: "immortal," "never-dying," or "ever-living soul," in the Hebrew, Greek, or English Scriptures. Dr. Thomas Clark was quite safe in making that offer. No one ever earned the money. The late W. E. Gladstone wrote with regard to this question: "The natural immortality of the soul is a doctrine wholly unknown to the Holy Scriptures, and standing on no higher plane than that of an ingeniously sustained, but gravely and formidably contested philosophical opinion . . .

It crept into the church by a back door as it were " *Studies subsidiary to the works of Bishop Butler*, pp. 197-198. That is it, dear friends. The doctrine of the natural immortality of the soul is not taught in the Scriptures at all; it crept into the church through the back door of Greek philosophy.

It may be asked: If the Scriptures do not affirm that man has inherent in him an "immortal," "never-dying" or "ever-living" soul, does the Word of God state that the soul is mortal, that the soul *can* die? Those who believe that it is immortal generally think that God has so constituted the soul that He Himself cannot possibly destroy it. Is that true? In Matthews X., 28, we read that God is able to destroy not only the body but also the soul in Gehenna. (We shall see later what is meant by "Gehenna.") Now turn to Ezekiel XVII., 4. There we read: "Behold all souls are mine; as the soul of the father so also the soul of the son is mine; the soul that sinneth it shall die."

It is the soul, the sentient being, which is responsible for sin, and it is the soul, therefore, which is to bear the penalty of sin, and that penalty is distinctly stated to be *death*. The soul which sins will die; "for the wages of sin is death,"—not eternal torment—Romans VI., 23.

When once we understand this, the whole Bible becomes luminous. Many passages formerly obscure now become clear. In I. Timothy VI., 15, 16, we read: "The King of kings and Lord of lords . . . *only* hath immortality." Do not let any of us after this say that we have immortality when the Bible so distinctly states that the King of kings *only* has it.

In Romans II., 7, the Apostle refers to those who seek for glory, honour and immortality. Let me illustrate : I hold a watch in my hand. Now if I should say : " I am seeking for my watch," you would think there was something wrong with my mind. Why? Because I would be seeking for something I have already. But many Christians say they are immortal, and yet they seek for immortality! In I. Corinthians XV., 53, 54, the Apostle says : " This mortal must put on immortality." But we cannot put on anything if we have it on already!

No, dear friends, the Word of God is consistent. It does not teach that immortality is the natural possession of man. What it does say is : " The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." We do not have eternal life inherent in us, but it is offered to us as a gift through Jesus Christ, who gave himself a propitiation for our sins. If we have the necessary faith toward God we shall be rewarded with the gift of eternal life in His due time. That is what the Psalmist tells us : " The Lord preserveth all them that love him ; but all the wicked will he destroy "—Psalm CXLV., 20. He will not preserve the wicked in any condition whatsoever.

Some imagine that if the doctrine of the natural immortality of the soul be disproved, the foundation is removed from the Christian faith. But this is by no means the case. Everywhere in the Scriptures we are assured that our hope of a future life depends, not on any supposed inherent immortality, but on the resurrection from the dead—Acts XXIV., 14, 15, I. Corinthians XV.

It must seem strange to many that this idea of



the immortality of the soul has become so prevalent when it is so opposed to the teaching of the Scriptures. It was during the time when people thought it their duty to torture others who differed from them in religious belief that the Church adopted this teaching of the Greek philosophers; and they did so because it helped to support the doctrine of eternal torment.

The usual argument put forward to support the theory that the soul is immortal is that it is a little part of God breathed into Adam. If those who theorise in this way would only reason out their argument to its legitimate conclusion, they would see that it could not possibly be true. They ought to remember that it is not the body but the soul which is responsible for sin. If the soul is a little part of God, then this little part of God in man is responsible for sin, and may come under the sentence of eternal condemnation.

Some, having noticed that the statement in Genesis II., 7, that God breathed the breath (spirit) of life into man's nostrils, differs from the description of the creation of the lower animals, think that it is not the soul but the spirit which is a little part of God, and that it is not the soul but the spirit which is, on this account, immortal. These fail to notice that in the seventh chapter of Genesis, verse 22, the lower animals are also said to have the spirit of life in their nostrils. Those, therefore, who thus seek to prove that man is immortal, would prove also that the lower animals are immortal. The same argument applies to those who seek to prove man's natural immortality from the indestructibility of matter, and the conservation of energy. If these were proofs of the immortality of man,

they would also be proofs of the immortality of every animal and every plant. Surely no reasonable man believes that the lower animals and plants are immortal!

We have learned that the best definition of the soul is that it is the whole sentient being. The dominant part of the being is the mind, the will, but this cannot exist without organism. Accordingly, while in a restricted sense the soul may be described as the mind, the will, the conscious Ego, nevertheless, in order to exist, the Ego must have a body of some kind. We have learned also that there is no verse in the Bible which states that the soul is immortal, but that, on the contrary, the Word of God teaches distinctly that the soul which sins shall die.

### When is the Just Recompense of Reward?

The popular idea, derived from that little book which contains so many precious truths, the "Shorter Catechism," is that "The souls of believers are at death made perfect in holiness and do immediately pass into glory."

Is it true that all the dead who have had faith in God are now in heaven? Let us take an example. What about David, who, with all his faults, was a man beloved of the Lord, a man after God's heart? Is David in heaven? I suppose many in this audience would answer: "Yes." Let us read what the Word of God says. See Acts II., 34: "David is not ascended into the heavens." Nothing could be plainer than that. The question is: Are you going to believe it? Some of you may say: "That is strange, I did think that David would be in heaven, but evidently I am mistaken. He was not

so good as I thought he was." But wait a little! See what Jesus said. In John III., 13, we find it recorded: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man." (The words "which is in heaven," should be omitted—see marginal note in Revised Version.) "No man"! There is no exception, save Jesus Himself, who came from heaven to be made flesh and dwell among men. Let us beware lest the traditions of men lead us to deny the words of Christ.

In Acts XXVI., 23, we are told that Jesus was the first to rise from the dead. He was "the first-fruits of them that slept," "the first born from the dead"—I. Corinthians XV., 20; Colossians I., 18. Some of you may say: "Does not this contradict the other Scriptural statements regarding the raising of Lazarus and others? The explanation is that Jesus was the first to rise to perfection of life. The others were simply awakened from the death-state to their former dying condition, and after a few years at most returned to the tomb once more. Their awakening from the dead was not a resurrection in the true meaning of that word, namely, a raising to perfection of life.

What about the time since Christ died and rose again? Had each one during this Gospel Age entered into his just recompense of reward at the moment of death? The Scriptural answer to this question is not the one usually accepted. 2 Peter II., 9, informs us regarding the wicked. Do we find the Apostle there saying that God knows how to punish the wicked at the moment of their death? No, dear friends, Peter tells us clearly that God "knoweth how to reserve the unjust unto the day

of judgment to be punished." Notice! The time when the wicked are to be punished is at the day of judgment when Christ returns. Our Lord, in Matthew XVI., 27, distinctly states: "The Son of Man shall come in the glory of his Father with his angels; and *then* he shall reward every man according to his works." How does that square with the statement of the Shorter Catechism that the souls of believers are at death made perfect in holiness and do immediately pass into glory? Let us believe the Word of God. It will not be until the time when Jesus will return in the glory of His Father with His angels, that he will reward every man according to his works.

Current theology teaches that every believer goes immediately at death to be with Jesus, but the Lord did not give this thought to His disciples, those whom He loved so well. He did not say to them: "I will receive you unto myself the moment you die." What He did say was: "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself; that where I am, there ye may be also"—John XIV., 2, 3. Again, Paul, speaking to the Colossians, said: "Ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, *then* shall ye also appear with him in glory"—Colossians III., 3, 4.

### The Thief on the Cross

The objection which is most frequently put forward is the reply of Jesus to the thief on the cross—Luke XXIII., 43. According to the usual thought,

the repentent thief went, the moment he died, to join the Lord in heaven. But we have seen that the testimony of the Scriptures is that all the Apostles, martyrs, and other saints who have died are waiting till the return of Christ to get their reward. It follows, if the usual idea with regard to our Lord's reply is correct, that this thief must have had the precedence of the Apostles and all the holy martyrs. But our Lord Himself said to Mary on the third day after his promise to the thief: "I am not yet ascended to my Father." Again, Peter, in Acts II., 27, draws attention to the words of David in the 16th Psalm: "Thou wilt not leave my soul in hell," but shows that David was not here speaking of himself but, as the prophetic mouth-piece of our Lord Jesus, he was foretelling that Jesus' soul went to hell, not to Paradise, but would not remain there. I shall refer to this later.

When we enquire into the matter, we find the explanation very simple. Rotherham's translation of the passage does away with all difficulties. It is this: "Verily I say unto thee to-day, with me shalt thou be in Paradise." He put the comma after "to-day," instead of before it. Has Rotherham any justification for making this alteration? Yes, because when the Bible was written there were no commas. Punctuation was not invented till some four centuries ago, shortly after the invention of the art of printing. It is merely a modern convenience to indicate that the writer wishes the reader to pause shortly at these places, and so help the understanding of what is written. If you would like to prove that there is no punctuation in the ancient manuscripts of the Bible, I advise you to visit the British Museum, and there you will

find, laid open for inspection in a glass case, the most ancient manuscripts.

Whether you understand Greek or not you will see that all the words and sentences run together; there is no separation between them, and there is not a comma in the whole manuscript. This means, then, that the comma and other marks of punctuation which appear in our English versions are not inspired, but were merely inserted by the translators to bring out what they thought was the meaning of the Scriptures.

Those who translated the New Testament into English believed that the "souls of believers do immediately pass into glory," and accordingly put a comma after "thee." We have found, however, that Jesus and His Apostles said that it would be at the time of His return in the glory of His Father with His holy angels, that believers would be rewarded and the wicked punished. Accordingly, the comma should have been placed after "to-day." What Jesus actually said was: "Verily I say unto thee to-day, thou shalt be with me in Paradise." (The Greek word *esee* can be equally well translated: "thou shalt be," or "shalt thou be.") Thus we see that Jesus was not contradicting what He had said on every other occasion, nor making any exception in the case of the repentent thief. When Jesus uttered the words of our text, it must on that day have seemed the most unlikely thing possible that He would ever become a King. Hanging on a cross, dying the death of a criminal, and with the title: "King of the Jews," inscribed in mockery above His head, it must have seemed beyond all the bonds of probability that He would ever receive a kingdom; but when the thief asked

to be remembered by Jesus when he came into His Kingdom, Jesus honoured his faith and said: "Verily I say unto thee to-day,—this dark day when I am dying a felon's death, and it seems as though I was an impostor,—thou shalt be with me in Paradise." Another important reason why our Lord used the word "to-day" is that it was on that day that the great sacrifice for the sin of the world was to be finished, which would render it possible for His Kingdom to be established.

### The Intermediate State

We have seen that the Scriptures teach an intermediate state, a time of waiting between death and the reward. A great many students of the Bible have come to this conclusion, but unfortunately most of them still cling to the erroneous idea of the natural immortality of the soul. Therefore they believe that the soul during this intermediate state is conscious, that it can think and feel, and that it knows even more after death than it knew before. Let us enquire into this also.

Do the Scriptures declare that after death the soul knows more than it did before its death? Look at Ecclesiastes IX., 5: "The dead know not anything"; also the tenth verse: "There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Then you remember the prayer of Hezekiah: "The grave cannot praise thee, death cannot celebrate thee: they that go down in the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day"—Isaiah XXXVIII., 18, 19. Again the Psalmist tells us in the 146th Psalm, 4th verse, that when a man dies, "he returneth to his earth, and in

that very day his thoughts perish." Does that look as if he knew more than he did before? In the 6th Psalm, 4th verse, we read: "Return, O Lord, deliver my soul: O save me for thy mercies' sake." Then the 5th verse: "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Is it not clear then, dear friends, that the soul during this intermediate state is in a condition of unconsciousness, waiting for the resurrection awakening?

It is only when we understand what death is that we can realise the beauty of that figure which is so often used throughout the Old and New Testaments, the *sleep* of death. You remember how the Lord said: "Our friend Lazarus sleepeth," and when His disciples did not understand Him, "then said Jesus unto them plainly, Lazarus is dead"—John XI., 11-14. Death is likened to sleep because it is a state of unconsciousness to be followed by an awakening.

I suppose you know, dear friends, that I am a medical man. Like most medical men I am sometimes called out during the night. Occasionally I require to work all night, and as a consequence I am very tired and sleepy next day. Being a busy man, I seldom have time to rest during the day, but on one occasion I remember lying on a couch, and shutting my eyes then opening them again, said to myself: "I was very nearly asleep that time." On looking at the clock, however, I was surprised to see that I had been asleep for an hour! I thought I had simply closed my eyes for a moment, and could hardly believe that any interval had elapsed. Why was that? Because the interval was a state of unconsciousness. I was asleep, and



my sleep was a sound sleep because I was so tired. It was as sound as death.

That is the condition of the dead. When a person dies he closes his eyes, passes into a state of unconsciousness, and an interval elapses; it may be weeks, years or centuries, but no matter how long, to that person the period is a complete blank. It is just like that hour when I was asleep. In other words, to each one who is awakened on the resurrection morn, it will be as if he had simply closed his eyes and the next moment opened them. That is the condition of the dead. They are completely unconscious. They "know not anything."

But the "hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth"—John V., 28, 29. Notice that Jesus did not say: "all that are in eternal bliss and in eternal torment," but, "all that are in the graves," the death-state. "Ah, yes," some say, "that means the bodies of the dead, it does not refer to their souls; it means that when Jesus calls, the souls of the saved and of the lost will fly back and re-inhabit their bodies. It is the bodies which are to rise, for it is only the bodies which pass into the death-state." But that was not what Jesus said. We have the united testimony of both Science and the Scriptures that the bodies will not be resurrected. Science shows that the bodies are at death disintegrated, and go, many of them, to fertilise plants. Some, again, are eaten by wild beasts or cannibals, and go to form the tissues of these beasts or cannibals. It is then manifestly impossible for the same body to rise.

But we do not need to rely on the testimony of Science alone. The Apostle Paul in answering this

question: "How are the dead raised up? And with what body do they come" did not say: "That is a peculiar question! Why do you ask: 'How are the dead to be raised, and with what *body* do they come'? Do you not know that the soul never dies, and that it is only the body which dies and requires to be resurrected?" No! What Paul did say was: "Thou fool, . . . thou sowest not that body that shall be . . . but God giveth it a body as it hath pleased him, and to every seed his own body"—1 Corinthians XV, 35-38. What could be plainer than that? It is not the body but the soul which dies, as we read in Isaiah LIII, 12, of Christ: "he hath poured out his soul unto death." It is not the body, therefore, but the soul which is to be resurrected; and God shall give to each soul a body as it pleases Him, according to the character sown in this life-time.

### Where are the Dead?

From what I have said it will be plain to you that the Scriptural answer to our question is simply this: The dead are all, good and bad alike, in one place, the grave—not the literal grave, but the death-state. "All go into one place. All are of the dust, and all turn to dust again"—Ecclesiastes III, 20. "There the wicked cease from troubling; and there the weary (including the weary in well-doing) be at rest. There the prisoners (of death) rest together. They hear not the voice of the oppressor. The small and great are there"—Job III, 17-19.

The teaching of the Scriptures is, therefore, that *the dead are dead*. It seems strange that it should be necessary to come before an intelligent audience in order to prove what is so clearly set forth in the

Word of God. The reason is that the minds of the majority of Christians have been so confused by the theological teaching of the past, that they cannot discern the plain testimony of the Bible on this subject.

In the Hebrew Old Testament the word which is used to name the grave or death-state, in which all the dead are at rest, is "Sheol." This word occurs 65 times altogether in the Hebrew Scriptures. It is not, however, translated uniformly "grave," Three times it is translated "pit," 31 times grave, and 31 times "hell." The word "hell" occurs in the English version of the Old Testament exactly 31 times; *i.e.*, the *only* Hebrew word in the Old Testament which is translated "hell" is this word "Sheol." The Hebrew "Sheol" corresponds to the Greek "Hades," a word which appears in the New Testament to designate the same condition, the death-state. This is proved by the fact that the Apostles Peter and Paul, in two quotations from the Old Testament in which the word "Sheol" occurs, have translated it by the Greek word "Hades." Compare Psalm XVI., 10, with Acts II., 27; and Hosea XIII., 14, with I. Corinthians XV., 55, and in the last named text note that in reference Bibles the word "grave" has opposite to it in the margin the word "hell."

It is very important that we should realise that there is no thought of eternal torment in the Bible use of the words "Sheol" and "Hades." Let us see what Job said: "O that thou wouldest hide me in Sheol,"—that would be a strange desire if Sheol was a place or condition of eternal torment!—"that thou wouldest keep me secret"—Ah, yes! That is the true thought; Sheol is the hidden state—"until

thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands"—Job XIV., 13-15.

In Hosea XIII., 14, we are assured that Sheol (hell, the death-state) is to be destroyed. It cannot, therefore, be an *eternal* place or condition of any kind whatever. The verse shows that it is by the resurrection that the death-state is to be destroyed. The words of the Prophet are: "I will ransom them from the power of the grave (Sheol): I will redeem them from death. O death, I will be thy plagues; O grave (Sheol) I will be thy destruction." The Apostle Paul, quoting this, exclaimed at the end of that wonderful chapter on the resurrection of the dead, I. Corinthians XV., 55: "O death where is thy sting? O grave (Hades; marginal reading: "hell") where is thy victory?"

The very best of men, Jesus Himself, went to hell,—not His body merely, but His soul. We learn this from the verse which has already been mentioned, Acts II., 27, quoted from Psalm XVI., 10: "Thou wilt not leave my soul in hell." Seeing that Jesus' soul went to hell, it is manifest that hell does not signify a place or condition of eternal torment, but the death-state. This agrees with the statement of the Prophet (Isaiah LIII., 12): "He (Jesus) has poured out his soul unto death."

The popular theory that the dead are not dead is supposed to receive support from three passages of the Scriptures. These are (1) the parable of the rich man and Lazarus, (2) the appearance of Moses and Elias on the Mount of Transfiguration, and

(3) Jesus' statement regarding Abraham, Isaac and Jacob, that God is not the God of the dead but of the living.

### The Rich Man and Lazarus

It is evident from the whole setting of this passage that it is a parable. Otherwise the logical lesson to be drawn from it is that unless we are poor beggars, full of sores, we shall never enter eternal bliss; and that future torment will be our portion if we happen to wear fine linen and purple and fare sumptuously every day. Christ in this parable was teaching a great dispensational truth, namely, the overthrow of Israel and the acceptance of the Gentiles into God's favour. If you read carefully the 32nd chapter of Deuteronomy, you will see that Jesus was merely repeating in vivid language what Moses had already said. See particularly verses 20 to 29; and also Paul's quotation of the 21st verse in Romans X., 19, where he shows that Moses' prophecy referred to the overthrow of Israel consequent upon the Lord Jesus' rejection of the nation.

The rich man represented the nation of Israel, which at the time when Christ was speaking was faring sumptuously every day on God's favours and promises. The "purple" represented the fact that the Jews were the Children of the Kingdom, the nation to which the Messiah belonged. The "fine linen" symbolised the righteousness imputed to them through the typical sacrifices of the Law.

Lazarus represented those of the Gentiles who feared God, but were "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world"—Ephesians II., 12. The only favours

they could receive were the crumbs which fell from Israel's table of bounties. When the woman of Canaan asked our Lord to heal her daughter, Jesus replied: "I am not sent but unto the lost sheep of the house of Israel. It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table." As a reward for her faith Jesus gave her the desired crumb of favour—Matthew XV., 21-28.

Owing to Israel's rejection of Jesus as the Messiah, a change came to both these classes. The "Lazarus" class "died," *i.e.*, ceased to exist as outcasts and were received into God's favour. Cornelius was the first of these. Accepting Christ they were henceforth received into Abraham's bosom as the true children of faithful Abraham, and heirs of the promise which God had made to Abraham—Galatians III., 7, 26-29; Romans XI., 7-9, 12-25.

Subsequently, in the year 70 A.D., the "rich man" "died," *i.e.*, ceased to exist as a Nation and as the national representatives of God's favours. From then the Jews have been in torment, and the great gulf of their Law prejudices has hindered them from accepting Christ and returning to the favour of God. Other Scriptures, however, assure us that this will not always be so, but that "blindness in part is happened to Israel until the fulness of the Gentiles be come in," and that then "all Israel shall be saved"—Romans XI., 25, 26.

### Moses and Elias on the Mount

It is thought by many that Moses and Elias here appeared in person to the disciples and Jesus. Such have omitted to notice that Jesus told his disciples

expressly that what they had seen was a *vision*—Matthew XVII., 9. Peter in his second Epistle explains that the vision foreshadowed the glorious kingdom of Christ.

The word rendered "vision" is in the Greek *horama*. This word occurs altogether twelve times in the New Testament, and in each instance it is properly rendered "vision." To take two examples: in Acts IX., 11, 12, we read: "The Lord said unto him (Ananias), Arise and go into the street which is called Straight and enquire in the house of Judas for one called Saul of Tarsus, for behold he prayeth and hath seen in a vision (*horama*) a man named Ananias coming in and putting his hand on him that he might receive his sight." The man seen by the blind Saul of Tarsus was evidently not a reality, but a vision. In Acts XII., 7, 9, we read: "Behold an angel of the Lord came upon him and a light shined in the prison, and he smote Peter on the side and raised him up, saying, Arise up quickly . . . And he went out and followed him and wist not that it was true which was done by the angel, but thought he saw a vision"—*horama*. Peter thought that what he had seen was a vision, and did not know that it was a reality. These examples make it evident that the word *horama* used by Christ indicated that Moses and Elias were not really present on the Mount, but only appeared to be there. The whole scene was a vision.

To say that Moses and Elias actually stood with Christ on the Mount would be to contradict the teaching of the Scriptures that Jesus was the first to rise from the dead—Acts XXVI., 23; I. Corinthians XV., 20.

God is not the God of the Dead but of the  
Living—Matthew XXII., 32 \*

This text is frequently quoted as a proof that the dead are not dead. A study of the context will show that Christ has here the resurrection in view, and that the passage teaches exactly the opposite of the commonly received meaning. His words in the preceding verse are: "As touching the resurrection of the dead." He did not say: "the resurrection of the living," for that would have been nonsense. It was in view of the *resurrection* that Jesus could truly say that the God of Abraham, Isaac, and Jacob is not the God of the dead out of the living. This agrees with what the Apostle says in Romans IV., 17: "God quickeneth the dead and calleth those things which be not as though they were."

Two other texts frequently brought forward to support the theory that believers at death "do immediately pass into glory," are 2 Corinthians V., 8, where the Apostle Paul says he is "willing rather to be absent from the body, and to be present with the Lord," and Philippians I., 23, where he expresses a "desire to depart and to be with Christ." It is evident, however, from other Scriptures (See 2 Timothy IV., 8), that the Apostle did not expect to be *immediately* ushered into the presence of the Lord the moment he laid aside his "earthly tabernacle." He knew he must remain asleep in death until the return of Christ at the last trump, when he would be awakened in the first resurrection, and so be ever with the Lord.

The word "depart" in the latter text is not a correct translation of the Greek word *anulusai*. In Luke XII., 36, the same Greek word is rendered



“return.” But neither does “return” accurately express the meaning of *anulusai*; the literal translation is “to be loosed again.” Paul was in a “strait betwixt two” things—whether to live or to die. Both had advantages, and he did not know which he would rather choose; but “to be loosed again” from the prison-house of death by the Lord at His second coming, was indeed far better than either of these other two things, and this is what the Apostle earnestly desired above all else.

### Two Main Classes in the Death-State

There are two main classes in the death-state: the dead in Adam and the dead in Christ. When Adam sinned, the sentence of death was passed not only upon him but also upon the whole human race yet unborn. Many deny this, and say that God would not condemn the whole race because of one man's sin; but we see this law in operation every day. They overlook the fact that through the law of heredity children suffer because of the sins of their fathers. As the Prophet expresses it: “The fathers have eaten a sour grape, and the children's teeth are set on edge”—Jeremiah XXXI., 29. It was a dying life that the dying Adam gave to the race. The stream was contaminated at its source. Accordingly, “there is none righteous, no, not one.” All are guilty before God, and all therefore, have been justly condemned to death.

This is known as the doctrine of original sin. It is exactly what Paul tells us in Romans V., 12: “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned”; also in the 18th

verse : " By the offence of one, judgment came upon all men to condemnation." Again in 1 Corinthians XV., 22 : " In Adam all die." There is nothing more plainly taught in the Scriptures than this doctrine of original sin.

Those who are dead in Adam have been condemned to death because of innate sin. God, the righteous Judge, is holy. He hates sin, and could not allow any imperfect sinful being to have eternal life. In this is seen the *justice* of God; but now, " God commendeth his *love* toward us, in that while we were yet sinners, Christ died for us " —Romans V., 8. He " so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life "—John III., 16.

By belief in Christ is not meant merely that mental form of belief which says : " I believe that there was such a man as Christ Jesus, and that He was crucified by the Romans," not that kind of belief, but the kind which is a living faith, which trusts in God and says : I believe that God so loved the world that He gave His Son to be the Saviour of mankind, and I believe God's promise that I am justified by my faith.

We who exercise this living faith in Jesus pass from death unto life—See John V., 24. Not that we have actual life; but God reckons it to us *because His justice has been satisfied by the death of Christ, and we have accepted the provision which He has made for us in Christ.*

Does this mean that those of us who believe are now never to die? No, dear friends, if that were the case none of the Apostles would have died. There is something more. When we have escaped

the condemnation which rests upon the world and are now seeking to do God's will, we find in His Holy Word that we have obtained our reprieve from condemnation for a special purpose, and if we do not use it for this purpose we have received the grace of God in vain—2 Cor. VI., 1.

What is this special purpose for which we receive the grace of justification? Let us see in the 9th chapter of Luke what Jesus says with regard to it. In the 22nd verse He explains to His disciples that He is about to suffer: "The Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day." And then in the next two verses He adds: "If any man will come after me, let him deny himself and take up his cross daily and follow me; for whosoever will save his life shall lose it; but whosoever will lose his life for my sake the same shall save it." In other words, *we are justified, that is, we are reprieved from the sentence of condemnation which still rests on the world and are passed from death unto life, only for the special purpose of doing what Jesus did, laying down our lives as He did.*

That is what the Apostle Paul tells us in Romans XII., 1: "I beseech you therefore, brethren,"—you who are of the household of faith—"by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Could that have been said to the world? No. One who has not been justified, and is not, therefore, at peace with God through our Lord Jesus Christ, cannot present his body a living sacrifice, for the simple reason that he has no life of His own to give; it has been forfeited at

the hands of justice. He is dead in Adam.

When we follow Christ's example, we are reckoned in as members of His body. Remember how Paul presents the matter in the 12th chapter of First Corinthians: Jesus is the "head," and we, the Church, the followers of Christ, are His "body" and members in particular. All who are members of Christ's body, are also sharers of the sufferings and death of Christ. In the 6th chapter of Romans, the 3rd verse, Paul says: "Know ye not, that so many of us (the household of faith) as were baptised (immersed) into Jesus Christ (becoming members of his body), were baptised (immersed) into his death?"

Thus the world in general are *dead in Adam*, but those who have exercised saving faith and have presented their bodies a living sacrifice, are *dead in Christ*. The dead in Adam die at the hands of justice; but the dead in Christ die a sacrificial death. Justice, though it accepted Christ's death, could not demand it, for He was sinless and His death was voluntary; neither can justice demand the death of Christ's followers, for there is "now no condemnation to ~~them~~ which are in Christ Jesus"—Romans VIII., 1. It was love which constrained Jesus to lay down His life for the satisfaction of justice, and it is love which constrains the members of His body to follow in His footsteps of self-sacrifice unto death.

### The First Resurrection

Here we have, then, the two main classes in the grave or death-state; the dead in Adam, and the dead in Christ. Now, in 1 Thessalonians IV., 16, we read: "The dead in Christ shall rise *first*."

And in Revelation XX., 6: "Blessed and holy is he that hath part in the *first* resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." In Romans VIII., 17, we are told that we must suffer with Christ before we can be glorified with him, but the Apostle adds: "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "It is a faithful saying: For if we be dead with him (Christ), we shall also live with him. If we suffer, we shall also reign with him"—2 Timothy II., 11, 12.

I hope that everyone in this audience will be of this class. The offer is free to all who have ears to hear the Glad Tidings, and who will take up their cross daily and follow in the footsteps of the Master. If you are faithful unto death, you will get the crown of life, and then, when you are reigning with Christ, you will be like Him, for you will be raised in the likeness of His glorious spiritual body—Revelation II., 10; 1 John III., 2; Philippians III., 21.

### The Resurrection of the Unjust

But what about the rest of mankind? The term "First Resurrection" implies that there will be another, and that is exactly what we are told in the Scriptures. There is to be a resurrection of the unjust as well as of the just—See Acts XXIV., 15. Why are they to be raised? Orthodoxy says they are to be raised simply to be condemned again. That is why the translators of the Authorised Version of the Scriptures translated the Greek word *krisis* in John V., 29, by the word "damn-

ation," whereas the proper rendering is "judgment" as in the Revised Version. What Jesus said was: "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth: they that have done good (the Old Testament Saints, as well as the followers of Christ) unto the resurrection of life (their trial is past; they have proved themselves worthy of life); and they that have done evil (the unjust), unto the resurrection of judgment." *Krisis* means a trial or testing followed by a sentence, which sentence will depend on the person's innocence or guilt. The English word "crisis" is derived from the Greek *Krisis*. It is used in reference to any condition of affairs in which the issue is as yet undecided; and those who are interested are in anxious suspense, watching whether the result will be success or failure, life or death.

After a judicial sentence has been passed, the person is no longer on his trial; his judgment is over. The world in general, the unjust, have never been on trial as *individuals*. The trial of their federal head took place at the beginning in the Garden of Eden, and the sentence of condemnation was passed then. The whole race has been born under the sentence of condemnation, "born in sin and shapen in iniquity," and the vast majority have died without having escaped from that condemnation, and, therefore, without any individual trial. Unlike those who have died in Christ, of whom Paul wrote: "there is therefore now no condemnation to them which are in Christ Jesus" (Romans VIII., 1), these died without real faith, or without any faith at all "in that only name under

heaven given among men whereby we must be saved." That is why they are called the unjust; they have not been justified.

Comparatively few of earth's inhabitants have heard of Christ. Think of the millions upon millions who died before the Son of God came to give himself "a ransom for all," and concerning whom Paul wrote that they had "no hope," and were "without God in the world"!—Ephesians II., 12. Think of the millions upon millions of people living in heathen lands to-day, who, without having heard the name of Jesus, are dying at the rate of about 70,000 every day! Then again, think of the vast multitude who, though they have heard, have never understood the Glad Tidings of great joy which the angel said would be to all people! *None of these have had an individual trial, because the condemnation to death was passed upon them on account of Adam's disobedience.*

They are coming forth from the death-state in order to be judged, to be tried for life or death. We are assured of this, because we are told that Jesus "by the grace of God tasted death for every man" (Hebrews II., 9), that "He is the propitiation for our sins, and not for our's (the Church's) only, but also for the sins of the whole world"—1 John II., 2.

The teachings of the Scriptures is clear that Adam sold the whole race under sin to death (Romans VII., 14), and that Christ bought the whole race with His precious blood, and that "to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living"—Romans XIV., 9. It is clear, also, that the only way by which any can get eternal life, is through

faith in the death and resurrection of Christ. We are told by Jesus himself: "I am the way, the truth, and the life: no man cometh unto the Father but by me" (John XIV., 6); and again, Paul tells us that neither Jews nor Gentiles could justify themselves by works, and it was for this reason that God set forth His Son Christ Jesus "to be a propitiation through faith in his blood (death)"—Romans II., 14, 15; III., 9, 10, 25.

It is because of this that God our Saviour has arranged that all shall come to a knowledge of the truth—1 Timothy II., 4. That which enables Him to do this, to be "just and (still) the justifier," is the fact that the man Christ Jesus, the mediator between God and men, "gave himself a ransom for all, to be testified (to all) in due time"—1 Timothy II., 5, 6.

Remember that we are not the judges as to who have had, and who have not had a full opportunity for salvation in the present lifetime. It is a good thing for men are prone to be severe in their judgment of others. You would think that if any have had an opportunity for salvation, the Jews who crucified Christ surely had. They did not merely go to a church and hear a minister preach about Christ; instead they actually saw Christ himself, they heard the gracious message from His own mouth, and they saw the wonderful works which He did, and yet they crucified Him! Why, you will say, if anyone had responsibility those Jews had, and if any suffer eternal condemnation those Jews must. Yet what did the Apostle Peter say: "I wot that through ignorance ye did it." And Paul said: "Had they known it, they would not have crucified the Lord of



Glory." No, dear friends, the "god of this world," Satan, as we read in the 4th chapter of 2 Corinthians, 4th verse, "hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The Lord is the judge.

If God sees that anyone has full knowledge of his responsibilities now but will not obey the gospel, He will not give such a man a further opportunity. What would be the use? We must remember, however, that God is full of loving-kindness, "for his mercy endureth forever." In Hebrews VI., 4-6, He has given an indication as to what He regards as a full opportunity.

If the Lord sees that an individual has never heard or never sufficiently understood the glad message of salvation, that individual will get an opportunity.

This does not mean, however, a license for sin or indifference in this lifetime, for we are told that there will be a measure of future punishment according to the measure of present responsibility. As a man sows, so shall he also reap—Galatians VI., 7. In the last day it will be more tolerable for Sodom and Gomorrah than for the people of Palestine, for the Sodomites sinned in much greater ignorance than the Jews—Matthew XI., 23, 24. We can leave the matter quite safely with the Lord.

We have, however, this assurance, that as all men were condemned in the one man, Adam, and not one of them was asked whether he wanted to be condemned in Adam or not, so all men, either in this lifetime or in the resurrection, will get the free gift of justification to life because of the one Saviour, Jesus Christ. "As by the offence of one

judgment came upon ALL men to condemnation; even so by the righteousness of one the free gift came upon ALL men unto justification of life. For as by one man's disobedience many were made sinners, so by the disobedience of one shall many be made righteous."—Romans V., 18, 19.

### The Lord's Plan

God's ways and God's thoughts are not our ways and our thoughts. They are as much higher than ours as the heavens are higher than the earth—Isaiah LV., 8, 9. He is long-suffering. His plan is to allow mankind to pass through a dreadful night of sorrow and death as a consequence of sin, and He is waiting till that lesson has been fully learned. In the meantime He is selecting those who are blameless and harmless, the Sons of God without rebuke in the midst of a crooked and perverse generation, among whom they shine as lights in the world (Philippians II., 15),—a little flock in all. It is the Father's good pleasure to give these the kingdom (Luke X'I., 32), that they may share in blessing the world.

We have seen, then, that the world in general was condemned in Adam, and that the people will come forth from the death-state to their first individual trial. That is the purpose for which Christ is coming to reign, "Because he (God) hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead"—Acts XVII., 31. There is great comfort in that word "assurance"; and notice that the assurance is not to some but "unto all men." What an assur-

ance it is to know that the world is to be judged by the meek and gentle Jesus! The followers of Christ are to be associated with Him in this glorious work, as we read: "Do ye not know that the saints shall judge the world?"—1 Corinthians VI., 2. That is the reason why the followers of Christ must develop the graces of the spirit.

Those who claim that faith without works is sufficient, are shutting their eyes to the plain statements of the Scriptures, that faith without works is dead. In 1 Corinthians XIII., 1-3, it is solemnly declared that we may have all knowledge and such great faith that we could move mountains, and yet, if we have not love, it profits us nothing. No one will be a joint-heir with Christ unless by the help of God he builds on the foundation of faith and knowledge the superstructure of love. Before we can be entrusted with the work of judging the world with Christ, we must prove that "love" is the great motive power of all our words and actions. Not that God expects of us perfection in the flesh, but we must grow in grace and in the knowledge of our Lord Jesus Christ, "and become conformed to his image" to the best of our ability.

If we do this, trusting in the blood of Christ, we shall be accepted, not because of our own merit, but because of the merit of Christ. As Paul says: "we are accepted in the Beloved"—Ephesians I., 6. Those who are faithful unto death will hear the Lord say to them: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord"—Matthew XXV., 21.

We all know that very few take up their cross

daily, and learn to be meek and lowly and loving as Jesus was, and so we are not astonished when we read in the Word of God that "many are called but few are chosen," and "strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." These few are the saints who will be privileged to sit with Christ on His throne—Revelation III., 21. Hear the Good Shepherd's tender words to us who love Him and do our best to obey Him: "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom"—Luke XII., 32.

### The World's Day of Judgment

This is usually thought to be a day of twenty-four hours: but Peter speaking of the day of judgment, says: "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day"—2 Peter III., 8.

In the "Day" of the world's judgment, the thousand-year reign of Christ, conditions will be in most respects the very reverse of what they are now. The present time is a dark night of sorrow, suffering, and death. That will be the perfect day when "sorrow and sighing shall flee away." A false theology has taught the people to dread the day of judgment, whereas the Scriptures speak of it as a gladsome time—"O worship the Lord in the beauty of holiness: fear before him all the earth. Say among the heathen (nations) that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is

therein : then shall all the trees of the wood rejoice before the Lord : for he cometh, for he cometh to judge the earth : he shall judge the world with righteousness, and the people with his truth"—Psalm XCVI., 9-13. —

In that day the earth shall be full of the knowledge of the Lord as the waters cover the sea, and it will no longer be necessary for anyone to mount a pulpit or platform to tell the people about the Lord, for everyone will know the Lord from the least of them unto the greatest of them—Isaiah XI., 9; Jeremiah XXXI., 34. That will indeed be a glorious time. It will be a marked contrast to the present time when "darkness covers the earth, and gross darkness the people"—Isaiah LX., 2. Very few indeed know God at this time. Many believe that the Bible teaches eternal torment. Not long ago, two men were sentenced for throwing a dog into a furnace and watching its agony till it died. The judge rightly characterised their conduct as brutal. Yet many who would shudder at the bare narrative of such brutality, profess to believe that God is torturing not dogs but human beings, not for a few moments till death ends the scene but for all eternity! What an awful conception of God!

My heart rejoices to have the glad assurance of God's Word that in the glorious Millennial reign of Christ, the day of the world's judgment, all men's eyes will be opened to see that "GOD IS LOVE." See in the twenty-fifth chapter of Isaiah what the Prophet tells us of that glorious Millennial Day! "He will destroy in this mountain (kingdom) the face of the covering cast over *all people*, and the veil (of unbelief) that is spread over *all nations*. He will swallow up death in victory (by the

resurrection of the dead) : and the Lord God will wipe away tears from off all faces . . . And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us : this is the Lord; we have waited for him, and we will be glad and rejoice in his salvation"—Isaiah XXV., 7-9. Notice, dear friends, that it is *after* the people come forth from their graves that God will save them!

There are still more privileges for the world of mankind. In the present Age the way to life is narrow, and "few there be that find it." Satan still "walks about as a roaring lion," seeking whom he may devour. But in the Millennial Age a "highway of holiness" will be set up,—not a narrow difficult way, but a highway, an easy way, in which even fools will not err. And there will be no "lion" there, for Satan is to be bound during the thousand years—Isaiah XXXV., 8-10; Revelation XX., 2. Satan's evil influence will be restrained, and then the present aims of our temperance and other social reformers will be attained. Neither social evils nor any other kind of evil will be any longer permitted.

One important reason why men persist in doing evil in the present time, is because they are not always punished at once for every sinful act and word. As the wise man said : "Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men is fully set in them to do evil"—Ecclesiastes VIII., 11. Is not that true? Why are our jails full of prisoners? Simply because that men recognise that the chances of escaping punishment are great, and they are willing to run the risk of being convicted. When

Christ is the reigning king, this evil condition will be abolished. In Isaiah XXVI., 9, we are told that when the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness. In that day the Lord will no longer permit evil. There will be a just measure of punishment for every sinful act and word, and this punishment will bring about reformation of character.

On the other hand, according to the Psalmist : " In his (Christ's) day the righteous shall flourish " —Psalm LXXII., 7. In this respect also the conditions will be the reverse of those which now obtain. It will then be easier to do good than to do evil, whereas in the present time it is easier to do evil than to do good. When the judgments of the Lord are in the earth, when every sinful act and word is punished and every righteous act and word rewarded, men will soon come to recognise the love, justice, wisdom and power of God. Need we wonder, then, that at that time " the inhabitants of the world *will* learn righteousness " !

I believe that the Millennial reign of Christ is very-near at hand, even at the door ; but we are not to understand that perfect peace and righteousness will prevail from its very start. Many have false ideas with regard to the Millennium. They think that the moment the Millennium begins, everybody and everything will immediately be perfect. But this will not be the case. Speaking of the new heavens and the new earth which will be established when Christ takes to Himself His great power and begins to reign, the Prophet says : " There shall no more come thence an infant of few days, nor an old man that shall not have the full length of his days ; for as a lad shall one die a hundred years old ;

and as a sinner shall be accursed he who dieth at a hundred years old"—Isaiah LXV., 20, Leeser's translation. This shows that some will be sinners in that Millennial day, and that the incorrigible will get at least a hundred years' trial. The Apostle states plainly (1 Corinthians XV., 25), that Christ "must reign till he hath put all enemies under his feet." In other words, the Millennium will not be a time of perfect peace and righteousness; it is the "day" appointed by God for the purpose of *establishing* perfect peace and righteousness—Acts XVII., 31.

By the end of the Millennium, all mankind will have had restored to them the perfection which was lost by Adam, the perfect human nature; and the whole earth will be restored to the former paradise condition—Acts III., 21; Isaiah XXXV. Then, the thousand years being finished, Satan is to be loosed for a little season—Revelation XX., 3. "Why!" some will say, "that will mar everything! Why should Satan be loosed after paradise is restored?"

When Adam and Eve in the beginning were placed in the Garden of Eden, they were perfect, but God permitted Satan to tempt them. Why? In order to test their loyalty to Him and to righteousness. They fell. Sin entered into the world and death through sin; hence all the present sighing, crying and pain, which have continued now for six thousand years, and by means of which men have been learning the bitter lesson of the sinfulness of sin—Romans VII., 13. Christ will soon begin his glorious reign. He will call and all the dead will come forth from the death-state. Those who in the past shared Christ's sufferings and death will now share His glory, and will with



Christ reign over and judge all those who have died in Adam. These will be gradually lifted up to the perfection lost by Adam, and then, when they have learned the blessings of righteousness and the value of submission to the Lord, Satan will be permitted to tempt them. Why? For the same reason that he was permitted to tempt Adam and Eve,—to test their loyalty to God and to righteousness. We do not know how many may fall, but surely after the long experiences of both sin and righteousness, comparatively few will follow Satan, for all will have had practical experience of the love as well as of the justice of God. Those who do not fall will be destroyed in the second death.

### The Second Death

The first death is the death in Adam, but the second death will in no sense be due to Adam. "In those days they shall say no more, 'The fathers have eaten a sour grape (of sin) and the children's teeth are set on edge,' but everyone (who dies) shall die for his own iniquity"—Jeremiah XXXI., 29, 30. In the Millennial Age each will receive an individual trial, and all who die will die as the result of their own sin, no longer because of Adam's sin. This will be their second death, their first being the death they suffered in the past on account of Adam's disobedience—Romans V., 12, 18.

The second death is pictured as a "Lake of fire and brimstone" (Revelation XXI., 8), a forceful figure of utter destruction—a death from which there will not be a resurrection: for "Christ dieth no more," there will not be a second ransom for sinners—Romans VI., 9. This second death is frequently referred to in the Greek version of the

Bible as "Gehenna," one of the three words translated "hell" in the English New Testament. "Gehenna" is the Greek form of the name "Valley of Hinnom," the valley situated immediately outside Jerusalem below Mount Zion. It was the refuse destructor of the city. Fires were kept constantly burning in it and brimstone was added for the purpose of aiding the work of destruction. All the garbage of the city was cast into it; also the bodies of criminals, so as to signify that these were not worthy of a resurrection.

Thus we see that there is no idea of torment associated with Gehenna, the second death. It means a condition of everlasting destruction. This is just what the Psalmist said: "The Lord preserveth all them that love him: but all the wicked will he destroy," not preserve in any condition whatsoever—Psalm CXLV., 20.

### The Reward of the Faithful

Those, on the other hand, who resist Satan and who are loyal to God and to righteousness, who love the Lord their God with all their heart, and mind, and soul, and strength, and their neighbour as themselves, will pass on into the Ages to follow, when there will be "no more death, neither sorrow, nor crying, neither will there be any more pain, for the former things will have passed away." Only those who worship God in spirit and in truth will attain to this condition of eternal bliss as perfect human beings on a perfect earth. Then, when the first dominion is restored, God's great plan of Salvation will be complete, and the prayer which our Lord taught his disciples to offer will be answered: "Thy Kingdom come! Thy will be done on earth

as it is done in heaven!" The angel's message will be fulfilled: "Good tidings of great joy, which shall be to all people"—Luke II., 10.

In conclusion, I hope that all here will recognise the fact that though this earthly *restitution* is a glorious reward for faithfulness, we in this Age can have a higher state to look forward to. I hope you see that it is your reasonable service to take up your cross now and follow Christ. If you do, and if you are faithful unto death, you will reign with him as a glorious spirit being of the divine nature 2 Peter I., 4. Your chief cause for rejoicing will be your ability to co-operate with the gentle loving Jesus in dispensing all those wonderful blessings to this poor sin-cursed earth; for is it not more blessed to give than to receive?

I trust that what I have said will enable you all to understand and appreciate the Word of God more than you ever did before, and that your love for God and for righteousness will thus be increased. *Amen.*

*Note :* Read : "Memoirs of Dr. John Edgar" (by Minna Edgar). See Notice on page 4.

BONE & HULLEY  
GLASGOW

Sunday was the principal day of the convention—some attending just for that day, and very cheap excursions prevailing. The opening hour was devoted to praise and testimony, and then Brother Barton spoke on "Spiritual Sicknesses: their Causes and their Cure." The correspondence between the two kinds of sickness was graphically shown, and cures for the spiritual ailments suggested. It was thoroughly enjoyed.

In the afternoon the public service of the Convention drew the largest attendance—estimated at from 1,500 to 2,500. The topic was, "The Overthrow of Satan's Empire," and Brother Russell was the speaker. The audience gave close attention for nearly two hours.

Sunday evening closed the Convention for many who could not remain longer. It was a "love feast." Eight different speakers discussed love from various standpoints. (1) The love of God. (2) The love of Christ. (3) Love for the Father and the Son. (4) Love of the brethren. (5) Love in the home. (6) Love for our neighbors. (7) Love for our enemies. (8) Love the greatest of all gifts. Brothers C. A. Owen, W. H. Lewellen, C. A. Wise, G. Draper, J. P. Martin, G. B. Raymond, L. W. Jones and S. J. Arnold were the speakers.

Then came one of the most interesting scenes. The friends filed up and down between the ranks of the visiting Pilgrims, local Elders and Colporteurs, singing, greeting and partaking of the broken loaves of bread held by Pilgrims Herr, Barton, McPhail, Sullivan and Draper. Many wept for joy, while some smiled.

Monday was Colporteur day, but this did not make it a day of less interest to all the dear friends of the truth. About 400 were in attendance, about one-fourth of whom were Colporteurs and intending Colporteurs. Brother Russell addressed them for an hour on "Our Ambassadorship"—showing the value of the time of all who have consecrated their all to

divine service. He showed that the British Ambassador's services are valued by his government at \$60,000 per year or more than \$20 for every fifteen minutes of an eight-hour day, and that our services are valued by our still greater government at a still higher valuation. He said that he did not wish to stimulate the self-esteem of the Lord's people, for that would spoil them for any part in the Lord's favor and service; but he did wish them to awaken to the value of their office as "ambassadors for God," so that each might strive daily to "redeem the time" from worldly, social, business and family affairs to be used in joyful service to the honor of our king. He pointed out that this redeeming or buying back of our time from the cares of this life does not mean the neglect of duty, but the wise ordering of life's interests so that no time will be wasted in frivolities and extravagances, after the manner of the worldly, who are not "ambassadors" and have no such message to deliver by word and pen and printed page and living epistle.

In the afternoon Brother Cole gave some valuable instructions respecting the necessity of method in successful colporteur work. He graphically illustrated the proper methods of work, showing how the bicycle can be a valuable aid in delivering, and exhibiting attachments by which 60 books can be carried without inconvenience. Then followed assignments of territory—many new Colporteurs forming partnerships and entering the work in pairs.

The last session in the evening was a colporteur testimony meeting and was replete with precious experiences of the joys of the service and appreciation of the privilege of self-denials in the cause we love. The testimony of several was to the effect that they had seen more fruitage to their labors in the past six months than during several years preceding—an evidence possibly of what may be generally expected in every branch of the service for a little while. The zeal of the Colporteurs seems to be increasing, too.

## REPORT OF THE LONDON CONVENTION

DEAR BROTHER RUSSELL:—

As probably you know the month of May is in this country the time when most of the religious organizations and societies have their yearly London meetings and they are known as "May meetings." The London Convention just past was a May meeting for us, and was a grand time of refreshment from the presence of the Lord. There were more visitors and more friends of the truth than at any previous convention in this country, and, accordingly, there was more of the holy spirit of love manifested; indeed, the Convention was a grand testimony to the increase of the harvest work, and of the growth in grace and knowledge of those who are walking in the light now given to the consecrated. How we wished that all the Lord's children were sharing with us in the things our Master is now spreading before us! It was good to be there; the light of heaven shone in the faces of the brethren, and the joy of the Lord seemed to fill each heart. Yet there seemed, at least to the writer, to be more solemnity. Probably the clearer realization of the end of the harvest, and the need for cleansing from all defilement of the flesh and spirit were effectual to this. From first to last there was a "waiting upon the Lord," and our expectations were more than filled.

This time the Convention was held in the heart of the city, in a fine hall attached to the Cannon St. Railway hotel. The hall usually seats over 800, but would at pressure hold 1,000. It proved just a convenient size for us, but gave us little liberty for advertising. Perhaps the largest number present would be 850, when Brother Edgar gave an address on "Where are the Dead?" The average number of brethren and friends and partly interested would be 500-600. I remember that when you were here in 1903 and we were looking at the room for the first meeting, a room which would hold 400 at a crush, I said I was afraid it would be too small. You said you would be surprised if that should be the case. The room was well filled, though. When you come next year, if the Lord will, I think the fine hall we have just had may be too small. So much is the Lord blessing his work, and for so much we praise him!

The Convention was opened by a welcome from Brother Hemery and a word from Brother Williamson as your representatives—Brother Williamson in a more personal sense as coming directly from you. Brother J. Hay then gave an address, "Jehovah's Suffering Servant," and later, Brother Hemery gave a talk on the "Songs of Degrees." Sunday

was spent in praise and testimony, and in listening to addresses by Brother Edgar and Brother Williamson; their topics were, respectively, "Rest and Restitution" and "The Divine Plan Revealed in God's Attributes." On Monday 58 brethren (30 brothers and 28 sisters) symbolized their consecration by immersion. We praised the Lord for them, and prayed for them and for ourselves, that we all may be kept by the grace of God, and that we may be accounted worthy to stand in our lot. In the afternoon Brother Johnston spoke of the "Feasts of the Lord," and in the evening Brother Edgar gave the address already referred to. Earlier in the afternoon Brother Williamson spoke of the need of laborers in the harvest field, and many who wished to take some part in the Colporteur work signified their intention to shape their affairs to assist them to that end. We hope the dear brethren will use such opportunities as the Lord shall permit them to have, for there is very much yet to be done before the field is gone over. Tuesday brought us a very helpful address from Brother Williamson on the necessity of embroidering our garment with faith, fortitude, love; and an address by Brother Hemery on "Christ, a Priest after the Order of Melchisedec." The closing of the Convention was one of its most impressive features. We asked Brother Williamson to give us an illustration of the "good-bye" said in the American conventions. In this way, instead of merely singing a good-bye, we sang it and spoke it to each other. One lady who came to that last meeting was so taken with the spirit of it that she, too came round with the brethren to shake hands with the speakers and elders of the meetings represented. Afterwards she said it was all so unusual she could hardly understand it; she said, "Surely the Millennium has begun in you people," and we assured her that was just the case.

Before the final parting a message of love was sent to you, dear brother, and the meeting arose to signify its wish to have the message sent. We all wish your spiritual prosperity, and pray that grace and strength abundant may be yours.

"As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."—Psa. 135:2.

I am, dear Brother Russell, yours in his grace,

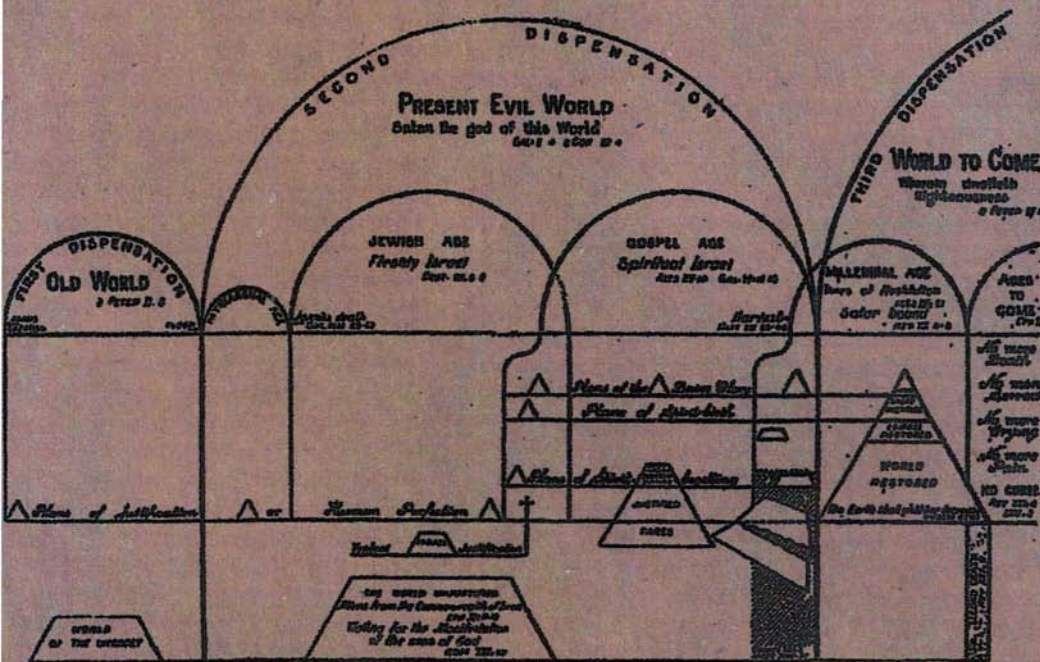
J. HEMERY.

# Abraham's Life History

## An Allegory

of the Divine Plan of the Ages

By  
**JOHN EDGAR**



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1919

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An Address delivered in many of the towns of Great  
Britain and Ireland

By

**JOHN EDGAR**

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*It has been written that Abraham had two sons, one from the bondswoman, and one from the freewoman. Now, the one from the bondswoman was born according to the flesh; but he of the freewoman was through the promise. Which things are an allegory; for these represent two covenants. (Gal. 4: 22-31.)*

Had it not been for this authoritative statement of the Apostle, would it have occurred to us that Abraham's two wives are allegorical of two covenants?

Our attention having been drawn to this fact, we find, when we study Abraham's career, that his whole life-history is an allegory. All the events of his life were overruled and recorded in such a manner, that they form in their sequence a living picture, epitomising the complete Plan of the Ages. As Bible students know, the Scriptures abound with such illustrations. They are all designed by our loving heavenly Father to strengthen our faith; to make the glorious Plan of the Ages appear so real, that we can believe in it as firmly as that to-morrow will dawn.

"Allegory" is not an English, but a Greek, word. Translated into English it reads: "adapted to another meaning." While Abraham enacted his life in a natural way, and apparently without restriction, yet, in God's providences, every incident and event, and every person that came into his life, was adapted to mean some feature in the Plan of God.

Thus Abraham himself enacted the part of God (Rom. 4:17; also Isa. 51:2). His two wives, as we have seen, represented God's two covenants—Sarah the original oath-bound covenant, or covenant of Grace, and Hagar the law covenant. His children by these wives represented God's Children, fleshy and spiritual, which He begat through His two covenants. Isaac typified the Spiritual Seed, Christ head and body, sons of God begotten through the original oath-bound covenant; and Ishmael typified the nation of Israel, the progeny of the law covenant. These two covenants may therefore be likened to two wives. God being their husband.

Each journey of Abraham from place to place represented God changing to a new phase of His foreordained Plan. Every action of Abraham pictured some definite dealing of God with mankind. And the persons with whom Abraham came into contact typified particular features of the LORD'S scheme of salvation.

Nearly fourteen chapters of the book of Genesis are devoted to the life-history of Abraham—namely, chapters 12 to 25. We notice that the first three chapters present, allegorically, a general outline of the three great Dispensations into which the Divine Plan of the Ages is divided. The succeeding chapters enter into the details of the various Ages, and especially describe God's dealings with His covenanted people during these periods. (See the Chart of the Ages.)

Remember that, in the allegory, Abraham always represents God, who is the *real* Father of the faithful, (Rom. 4:17.)

### **The First Dispensation,**

or "world of the ungodly," as it is named by the Apostle Peter, began with the creation of Adam, and ended with the flood.

Chapter 12 of Genesis is an allegorical sketch of this first dispensation.

*Gen. 12:1-3.* Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse them that curseth thee; and in thee shall all families of the earth be blessed.

The first three verses show how Abraham was called to leave his own country and enter into another land, where he would become a great nation, and get a great name. He would also become a blessing, and bless all the families of the earth.

God cannot lie, and these promises will be fulfilled. But while on the surface the Scriptures seem to centre the hope of the world in Abraham and in the seed whom he begat through his wife Sarah, we perceive that this is only a little earthly picture of the *true* hope of the world. For although addressed to Abraham, God was in reality applying the promises to Himself. He, personally, would (1) beget a great nation, (2) and would glorify Himself and make his own name great, (3) and through Him all the world would receive a blessing.

*Gen. 12:4-9.* So Abram departed; as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. 5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. 6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. 7 And the Lord appeared unto Abram, and said, Unto thy seed will I give this land; and there builded he an altar unto the Lord, who appeared unto him. 8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord. 9 And Abram journeyed, going on still toward the south.

Abraham descended from Haran to Canaan. Both

countries are mountainous, but Haran is much higher than Canaan. Sarah and Lot accompanied Abraham. In the symbolisms of the Scriptures, a mountain represents a kingdom; and we find that, in the allegory, Lot is a type of mankind. In this we see God coming down with His original (Sarah) covenant from the high heavenly kingdom, to establish a lesser kingdom on earth at the creation of Adam.

The definite promise made to Abraham: "Unto thy seed will I give this land"—Canaan (verse 7), indicates not only that Abraham's seed would get the land, but much more important, that *God's Seed* would possess the earth when mankind attained to the glorious liberty of the children of God at the end of the Millennium.

Abraham built an altar and called upon the name of the Lord who appeared to him. This represents Adam, originally the earthly image of God, having perfect communion with God during the period of innocence in the garden of Eden.

*Gen. 12:10.* And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

Now, a famine implies lack of bread and consequent starvation, followed by death. Was there a famine in God's earthly kingdom? Yes. When Adam transgressed there began immediately a famine, not of bread nor of thirst for water, but of hearing the words of the Lord. For man shall not live by bread alone, but by every word that proceedeth out of the mouth of God (Amos 8:11; Matt. 4:4). Adam did not obey the life-sustaining words of his Creator, and therefore he and the whole human race in him famished and died (Rom. 5:12). The scene was changed. Paradise, the kingdom of God on earth, fell and became the kingdom of Satan, with sin, sorrow, and death. The "world of the ungodly" was inaugurated. This terrible change was typified by Abraham journeying

(with Sarah and Lot) form the mountainous country of Canaan, down south to the almost sea-level land of Egypt. The Scriptures use Egypt as a figure of the sinful world.

Is it consistent with the facts to say that Abraham represents God at this stage? For how can God be said to have gone down with the world into its sinful condition? The episode narrated in the remaining verses of this 12th chapter of Genesis shows how the allegory sustains this thought. First, let us quote the verses:

*Gen. 12: 11-20.* And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon: 12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. 13 Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee. 14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair. 15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. 16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants and maidservants, and she asses, and camels. 17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. 18 And Pharaoh called Abram, and said, What is this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife? 19 Why saidst thou, She is my Sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her* and go thy way. 20 And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

Were it not that we perceive an allegorical purpose in this peculiar episode in Abraham's life, we might be at a loss to understand why it should be mentioned. The holy writers of God's Word were great economists of space, and always had a definite reason for every utterance. Besides which we remember that God Himself supervised all the holy records, and nothing was allowed to be inserted in His Word unless it would serve a useful purpose. Apart from the allegorical picture there is no apparent reason why this episode should be included in the Bible. We just draw attention to this, because it is a

good example of how an incident, unimportant in itself, has a deep meaning when recognised as an allegorical sketch.

Briefly stated, this part of the allegory simply teaches that God kept secret the means by which He intended to bring into existence the "Seed" which was destined to bless all the families of the earth. God reveals His secrets only when, in His wisdom, He knows that the appropriate time has come. He knew that His wisest plan was to hide the true relationship of His oath-bound covenant to Himself (even as Abraham hid the fact that Sarah was his wife), and to permit Satan and his angels, typified by Pharaoh and his princes, to make the attempt of blessing the world and thus try to glorify themselves. Satan did not desire to be the god of a dying world. To the woman he had said: "ye shall *not* surely die." But when he saw death reigning, he attempted to instil new life into the death-doomed race by causing the angels, the sons of God, to marry the "daughters of men" (Gen. 6:1-4). This was Satan's attempt to bless the world, and bring glory to himself. But he failed.

God had two reasons for hiding His covenant: (1) that it might never thereafter be claimed by any of His angelic creatures that Christ's sacrifice was unnecessary, and that His work of salvation could have been done by *them* if only they had had the opportunity; (2) that the loyalty of the angels might be tested. Such of the angels as fell from their "first estate" by mingling with the human family, have ever since been kept in restraint unto the judgment of the great day (Jude 6; 2 Pet. 2:4).

The plagues which came upon Pharaoh and his house typified the calamities brought upon angels and men through their vainglorious attempt to appropriate God's covenant to themselves. The result of their folly was increased degradation and sorrow, terminating with the Deluge.

## The Second Dispensation,

or "Present Evil World," which began with Noah and his family after the drying up of the flood, and ends with Christ's Second Advent, is allegorically sketched in Genesis, chapter 13 to chapter 14 verse 12.

*Gen. 13: 1-4.* And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, into the south. 2 And Abram was very rich in cattle, in silver, and in gold. 3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; 4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

The return of Abraham to Canaan picture the regeneration after the flood. Abraham represents God, and Lot represents restored mankind. Later on, as we shall see, Lot represents that portion of the human race with which God had special dealings—namely, the nation of Israel.

*Gen 13: 5-13.* And Lot also, which went with Abram, had flocks, and herds, and tents. 6 And the land was not able to bear them, that they might dwell together. 7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. 8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. 9 Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. 10 And Lot lifted up his eyes, and beheld all the plain of Jordan, and it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. 11 Then Lot chose him all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other. 12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom. 13 But the men of Sodom were wicked and sinners before the LORD exceedingly.

The Apostle tells us that mankind, when they knew God, glorified Him not as God; neither were thankful. Therefore, as they did not like to retain God in their knowledge, God gave them over to a mind void of judg-



ment (Rom. 1:21-32). At no period in earth's history did men know God more fully than during the years following the flood. One would have expected that the lesson of the great flood, which taught God's righteous judgment against sin, would have been a lasting one. With such a demonstration of God's power, it would be only reasonable to suppose that mankind would no longer strive against Him, and against His servants the prophets and saints. But not so. Like Lot, they preferred their own way to the way of God. They chose the course of pride, fulness of bread, and abundance of idleness. And thus, seeing that they could not dwell together in peace, God allowed mankind to separate themselves from Him, even as Abraham permitted Lot to go his own way toward Sodom. God does nothing without a reason—His desire is to prove to men through bitter experience the folly of their conduct.

*Gen. 13: 14-18.* And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward : 15 For all the land which thou seest, to thee will I give it, and to thy seed for ever. 16 And I will make thy seed as the dust of the earth : so that if a man can number the dust of the earth, *then* shall thy seed also be numbered. 17 Arise, walk through the land in the length of it and in the breadth of it: for I will give it unto thee. 18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

While God promised Abraham the whole land of Canaan (figurative of the world—see Rom. 4: 13), and a posterity as numerous as the dust of the earth, we perceive that this promise has a deeper significance. Though mankind, like Lot, chose the wayward course, God's original covenant will be fulfilled nevertheless. The world will yet be His, and will be thickly populated with his own children, all in complete harmony with Himself. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be

inhabited" (Isa. 45: 18). Thus when men fell away from God soon after the flood (as typified by Lot separating from Abraham and pitching his tent toward the sinful city Sodom), God reminded Himself of his own oath-bound covenant to bless the world in due time by reclaiming it from its sinful condition through His Seed,

*Gen. 14: 1-12.* And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; 2 that these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. 3 All these were joined together in the vale of Siddim, which is the salt sea. 4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. 5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham; and the Emims in Shaveth Kiriathaim. 6 And the Horites in their Mount Seir, into El-paran, which is by the wilderness. 7 And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar. 8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar :) and they joined battle with them in the vale of Siddim: 9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphael king of Shinar, and Arioch king of Ellasar; four kings with five. 10 And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. 11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. 12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

The details of these verses have significance in connection with various features in God's Plan, the narrative as a whole is an allegorical outline of the last portion of the Second Dispensation—namely, the period of the Seven Times of the Gentiles. Lot here represents not mankind as a whole, but the one representative nation of Israel, with which God had particular dealings. The four kings with Chedorlaomer as leader who overthrew Sodom and Gomorrah, and captured foolish Lot with all his goods, represent the four Gentile universal empires, headed by Nebuchadnezzar, who in 606 B.C. overthrew the apostate

kingdom of Israel, and carried captive the children of Israel with all their goods. Since then the Israelites have been subject to the Gentile nations, and have been waiting for God to deliver them.

### The Third Dispensation

is introduced in Gen. 14:13-16. We shall first quote these verses:

Gen. 14:13-16. And there came one that escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Amer; and these were confederate with Abram. 14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. 15 And divided himself against them, he he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. 16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

These verses picture how God and His anointed company, the spirit-begotten Church, every member of which has been born in God's own house and has been instructed by Him, will smite "Babylon the Great" in the dark night of trouble which ends the Second Dispensation, and ushers in the Third Dispensation. And as Abraham and his trained servants, all born in his house, rescued Lot and his goods, so will God and His specially trained and anointed company restore Israel with all their possessions, and also the world of mankind in general.

It is remarkable that of all Abraham's servants the name of one only is recorded—Eliezer. But more remarkable still, if we add together the numerical value of each Hebrew letter in the name Eliezer, we find the total is exactly 318.\* The ancient Hebrews, like the Greeks, used

\* Regarding the number of Abraham's servants, Hastings' Bible Dictionary states under the caption "Number,"—"The number 318 is the equivalent of Eliezer, if the numerical values of the different letters of this name are added together: 1+30+10+70+7+200=318. It would be a strange coincidence if the number of Abraham's 'trained servants'

the letters in their alphabet to denote numbers, so that reckoned in this way, every word had a numerical value. Apparently, therefore, only one name among all Abraham's 318 servants required to be recorded, because this name represented the complete number. The reason is evident, for as an allegorical personage Eliezer represents the Holy Spirit; and the 318 trained servants accompanying Abraham typified the Christ, head and body, all those who have been anointed with the Holy Spirit, in company with God overthrowing the Gentile nations on the completion of their lease of power, the end of their "Seven Times."

*Gen 14: 17-20.* And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer and of the kings that were with him, at the valley of Shaveh, which is the king's dale. 18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. 19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth; 20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

When the evil systems of the Second Dispensation are finally overthrown in the great trouble which follows the expiry of the Gentile Times, and Israel, represented by Lot, is restored to favour, even the world, as represented in the king of Sodom, although formerly evil at heart, will recognise God as the mighty avenger and conqueror who has liberated them from bondage, especially the bondage of the grave. It will be in the "King's Dale" that restored mankind will meet God and do Him honour, even as the king of Sodom met Abraham in this valley. For the King's Dale is the valley of Jehoshaphat, or the valley of the Kedron, which runs along the east side of Jerusalem (known in Abraham's day as Salem). And this valley is

stood in such a relation to 'Eliezer,' the only name known to us of a trained servant of Abraham. Hence Rashi said long ago, 'Our fathers said Eliezer it was, alone, and this (318) is the Gematrical number of his name.'

recognised as a type of the Adamic death, from which a resurrection is assured because of the sacrificial work of the great high priest, Christ. (The valley of Jehoshaphat is a great cemetery; and every Jew as well as the Mohammedans, desires to be buried in this valley, as they firmly believe that it is here that the resurrection of the dead is to take place, and where they will meet God. This valley is the valley of the "dry bones" referred to by Ezekiel in the 37th chapter, where the dead are pictured in graphic language as coming to life once more. Absalom's "Pillar" can be seen in this valley at the present day—See 2 Sam. 18: 18.)

Christ, head and body, the great High Priest after the order of Melchizedek, will also be there, and will "meet God" and offer to Him the flesh and blood of his atoning sacrifice, represented by the bread and wine which Melchizedek offered to Abraham in the king's dale. According to God's own arrangement, the successful sacrificial work of Christ gives him the right to kingly and priestly authority; and even as Abraham recognised Melchizedek when he received the bread and wine from him, and gave him tithes, so God will recognise Christ as a Priest for ever after the order of Melchizedek, and will hand over the reins of government into his exclusive keeping until the work of the Millennial reign is accomplished, and all the dead have been raised to perfect life, and the Adamic curse finally rolled away. In all this Christ will bless God, because he will bring honour to His great Name. And after the Millennial work is complete, the Son will hand over the Kingdom to the Father, that the Father may be all in all, even the Son becoming subject to Him. (Thus when we keep strictly to the allegorical picture, we are not doing violence to the statement in Heb. 7:7.)

*Gen. 14 : 21-24.* And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. 22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God,

the possessor of heaven and earth, 23 That I will not *take* from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldst say, I have made Abram rich: 24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre: let them take their portion.

Those who have allied themselves with God will get their portion of the spoil (Isa. 53:12), but God Himself will take nothing; for is He not the possessor of heaven and earth? God gives, but takes nothing; nor will He be debtor to any man. Who can make Him rich? And the children of God must also give and not take, nor be debtor to any except to love others.

After presenting this general outline of the Plan of the Ages, we find that the allegory of Abraham's life-history, as continued from the 15th chapter of Genesis, enters into the *details* of the Plan. *Everything* recorded is not to be regarded in an allegorical sense; merely the principal or outstanding features are to be so recognised. This is the method pursued by the Apostle when telling us that Abraham's two wives were allegorical of two covenants—he does not regard every minute incident in connection with Abraham's wives as necessarily having connection with the picture, but treats the narratives broadly. We remember that many separate purposes are served by every feature of the Divine record—"wheels within wheels."

As the Bible does not give much information about the "Old World of the Ungodly," so also in the further unfoldings of the allegorical sketch, it passes on to the account of the first Age of the Second Dispensation without more than a passing reference to the First Dispensation. We find that

### **The Patriarchal Age**

is dealt with in the 15th chapter of Genesis, which we here quote:

*Gen. 15 : 1-21.* After these things the word of the LORD came unto

Abram in a vision, saying, Fear not, Abram: I *am* thy shield, and thy exceeding great reward. 2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus? 3 And Abram said, Behold, to me thou hast given no seed: and, lo, *one* born in my house is mine heir. 4 And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. 6 And he believed in the LORD; and he counted it to him for righteousness. 7 And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. 8 And he said, Lord GOD, whereby shall I know that I shall inherit it? 9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. 10 And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds divided he not. 11 And when the fowls came down upon the carcasses, Abram drove them away. 12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. 13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years; 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. 16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full. 17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. 18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. 19 The Kenites, and the Kenizzites, and the Kadmonites, 20 And the Hittites and the Perizzites, and the Rephaims, 21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Till Abraham's day, 427 years after the flood, and 2,081 years after the fall of Adam, God's Holy Spirit, typified by Eliezer, had been striving with men to convince them of their evil ways, and raise them out of their degradation. But as it was without beneficent effect, God said to Noah: "My spirit shall not always strive with men" (Gen. 6: 3). God's law, though largely effaced by the fall, was still written in man's nature, and it was to this that God

appealed by His Spirit; for the law is spiritual, as the Apostle declares (Rom. 2:14, 15). This spirit could not always strive with men, but must ultimately become so effaced as to no longer prevent them from going headlong into destruction. Clearly, then, the Holy Spirit of God, as represented by Eliezer, could not be the heir of the promise, the one who would inherit all things and bless all the families of the earth. And thus, just as God informed Abraham that Eliezer could not be his heir, but that he would have a seed of his own who would inherit the promises, so God, by this allegorical picture informs us that it not by the Holy Spirit, but by His beloved Son Jesus Christ whom He Himself would beget, that all the blessings of restitution shall be accomplished. And this Son was not to be an earthly Seed, but a heavenly spiritual Seed, like the stars of heaven for multitude—a multitudinous Seed, composed of Jesus Christ the head, and the members of the Church His body.

The sign which Abraham received in confirmation of God's promise that his seed would possess the land, is a hidden prophecy of the time when the Christ, typified by Isaac, would know He would possess the world. For if we regard the years of the covenant-witnessing animals as *prophetic*, we find that the aggregate ages of these five animals point to the date when the present great world-war began, which is the commencement of the active overthrow of the Present Evil World by the invisible spiritual Kingdom, that the world may thus become the possession of the Christ. Reckoning the ages of the two birds as one year each, the aggregate ages of the five animals is eleven years. If we regard these eleven years as prophetic, they represent a period of 11 times  $360 = 3,960$  years. This period, dated from the year 2045 B.C. when the covenant was first made with Abraham, terminates in the year 1914-1915 A.D., the date of the end of the Times of the Gentiles.



The remarkable catalogue of ten nations, which ends this 15th chapter of Genesis (verses 19-21) is a hidden reference to the ten "toes" of the great image which, Daniel informs us, are to be destroyed by the "stone" Kingdom (Dan. 2: 31-46). For before God's spiritual Seed can fully possess the world, He must first dispossess its present Gentile occupants, the ten divisions of the "Holy Roman Empire." Observe that Abraham's question was not: "When shall I inherit it?" but: "Whereby shall I know that I shall inherit it?" This word "whereby" has, in the Hebrew, the meaning of "by what." The thought is: "By what (event) shall I know?"—"What is the sign?" Keeping to the allegorical picture, God as represented by Abraham, knew that He and His Seed would inherit the Kingdom when the foretold great time of trouble broke out in 1914, the date indicated prophetically by the ages of the animals used in sealing the promise. His Seed now also know that they will enter into full possession of the world, over which they will reign as spiritual Kings and Priests; because they see the present complete governmental powers now being dashed in pieces as a potter's vessel. This is a sure sign to the faithful that the promise is being fulfilled. The number "ten," when connected with government, represents complete governmental power; and as the ten nations enumerated in verses 19 to 21 of this 15th chapter of Genesis were in complete possession of the promised inheritance in the days of Abraham, so the antitypical inheritance has up till 1914 been possessed by the complete governmental powers of the Gentiles (as represented by the ten "horns" of the fourth "beast" seen in Daniel's vision, and the ten "toes" of the great Gentle image seen in vision by Nebuchadnezzar). The Israelites were constantly reminded of God's determination to drive out the nations, that He might fulfil His promise to Abraham (Josh, 23:9, 10); therefore, when in the days of Joshua the ruling powers began to be driven

out, the fleshy seed of Abraham knew they would inherit the land. So, also, when the Spiritual Seed now see the complete governmental powers of the Present Evil World, typified by the original ten nations in Canaan, being driven out of their rulership, it is a sign to them. They know that, in the words of Revelation 11:15: "The kingdom of this world is become the Kingdom of our Lord, and of his Christ." There is also an indication that the special covenant regarding the land in verse 18 of this 15th chapter of Genesis, will begin to be fulfilled with the fleshy Israelites in 1925, ten years after the beginning of the fulfilment of the spiritual phase of the promise (according to the point of time given at the end of the 16th chapter.

### The Law Dispensation

is allegorically dealt with in Genesis, chapters 16 to 19 inclusive.

*Gen. 16: 1-16.* Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. 2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. 3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. 4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. 5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid unto thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee. 6 But Abram said unto Sarai, Behold thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face. 7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. 8 And he said, Hagar, Sarai's maid, whence comest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. 9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. 10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. 11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and thou shalt call his name Ishmael;

because the LORD hath heard thy affliction. 12 And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. 13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? 14 Wherefore the well was called Beer-lahairoi; behold *it is* between Kadesh and Bered. 15 And Hagar bore Abram a son; and Abram called his son's name, which Hagar bare, Ishmael. 16 And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

God at the first did not indicate to Abraham that the son whom he would beget would be by Sarah, and as it seemed as if the heir was not intended to come through her, Abraham took Hagar, Sarah's bondmaid, and begat Ishmael. The antitype of the interval between God's covenant with Abraham, and the birth of Ishmael (between 10 and 11 years), is the long period of 2,553 years which elapsed between the creation of Adam, and the "birth" of the nation of Israel when it entered the promised land under Joshua. During all of that long period it must have seemed as if God's original oath-bound Covenant, typified by Sarah, was barren indeed (Gal. 4:21-31). But the Law Covenant, to which God bound Himself, at once conceived and brought forth in due time the nation of Israel, the fleshly seed typified by Ishmael, "a wild man whose hand was against every man, and every man's hand against him;" for the nation of Israel has indeed been thus peculiarly marked amongst the nations of earth. During all the Jewish Age from the entering of the nation into the inheritance of the land of Canaan, till the first advent of Jesus Christ, the "Sarah Covenant" still remained barren. But when Jesus was raised from the dead, the "Head" of the great spiritual Seed of promise, was born through the Sarah Covenant; and during the Gospel Age the "Church of the first-born" have been selected member by member to complete the antitypical Isaac, the Seed of God Himself, in whom all the promises centre.

We understand through the times and seasons of the

Scriptures, that in 1878 A.D. those who slept in Christ arose in the First Resurrection.\*

The 17th chapter of Genesis continues the allegory of the Law Dispensation :

*Gen. 17 : 1-27.* And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God : walk before me, and be thou perfect. 2 And I will make my covenant between me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face : and God talked with him, saying. 4 As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations. 5 Neither shall thy name any more be called Abram, but thy name shall be Abraham ; for a father of many nations have I made thee. 6 And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. 7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession ; and I will be their God. 9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. 10 *This is my covenant, which ye shall keep, between me and you and thy seed after thee : Every man child among you shall*

\*We find that there is a time-parallel between the births of the natural seeds of Abraham, and the two nations, fleshy and spiritual, which those two seeds typify. According to the notes of time given in the narrative, Ishmael was born between 10 and 11 years after Abraham received the covenant from God on first entering the land of Canaan, or say 10 $\frac{5}{8}$  years. It was 25 years interval between the covenant and the birth of Isaac the true seed (Gen. 12 : 4-2 ; 21 5). As we have noticed already, the entering of Abraham into Canaan with Sarah when he received the covenant, was allegorical of God coming down to earth with His oath-bound Covenant, and creating Adam as head of His earthly kingdom (Adam being typified by Lot). Until Jesus Christ was raised from the dead, the "Sarah Covenant" was barren, and until 1878 A.D. the members of the Church, the "Body" of Christ, were not born from the dead (and even now the "feet" members still await their birth). But in 1575 B.C. the Hagar Covenant brought forth her fleshy seed, when they crossed Jordan and entered as a nation into their own country. The intervals between the covenant with Abraham and the births of Ishmael and Isaac, are in the same proportionate ratio as the long periods between the creation of Adam 4128 B.C. and the entrance of the fleshy seed into their land as a nation in 1575 B.C.; and the entrance of the spiritual Seed or Holy Nation into their heavenly inheritance in 1878 A.D. (Or, to state the ratio : As 25 years is to 10 $\frac{5}{8}$  years, so is 6006 years to 2553 years—the ratio is the same.)

FIRST DISPENSATION  
 2 Peter 3: 5  
 1888

SECOND DISPENSATION

PRESENT EVIL WORLD  
 Sated the god of this World  
 Gal. 4: 8  
 Col. 3: 6

JEWISH AGE  
 Freshly Israel  
 Rev. 18: 4

GOSSPEL AGE  
 Spiritual Israel  
 Acts 17: 18  
 Gal. 3: 14  
 Matt. 12: 18-21

MILLENNIAL AGE  
 Hours of Resurrection  
 Satan bound  
 Rev. 20: 1-6

THIRD DISPENSATION  
 WORLD TO COME  
 Whom dwelleth  
 righteousness  
 2 Peter 3: 14

AGES TO COME

1/5 more  
 death  
 1/10 more  
 ignorant  
 who more  
 trying  
 who more  
 of pain  
 NO CURSE  
 Rev. 20: 4  
 Rev. 21: 2

Plans of the Seven Signs  
 Plans of the Seven Signs  
 Plans of the Seven Signs  
 Plans of the Seven Signs  
 Plans of the Seven Signs  
 Plans of the Seven Signs  
 Plans of the Seven Signs

Human Supplications

Prayer  
 Intercession

Plans of Justifications

THE NATION UNJUSTIFIED  
 Taken from the Remembrance of Law  
 Rev. 21: 2  
 Working for the justification  
 of the sons of God  
 Rom. 8: 13, 14

WORLD  
 OR THE UNWORLD

Plans of Human Supplications or Intercessions

SECOND DEATH  
 Rev. 21: 8

be circumcised. 11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. 12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. 13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. 14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant. 15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai but Sarah *shall* her name be. 16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a *mother* of nations; kings of people shall be of her. 17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a *child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? 18 And Abraham said unto God, O that Ishmael might live before thee! 19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him. 20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. 21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. 22 And he left off talking with him, and God went up from Abraham. 23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the self same day, as God had said unto him. 24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. 25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. 26 In the selfsame day was Abraham circumcised, and Ishmael his son. 27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

After the nation of Israel, born of the Law Covenant, had entered into their inheritance, God gave them judges, and later, kings, as His representatives in the earthly kingdom. But it soon became apparent to the honest-hearted among the people, that the Law would make nothing perfect, and that it was not possible that the blood of bulls and of goats could take away sins. Hagar did not represent *the* covenant, nor Ishmael the Seed, which could bring blessing. When this became evident, God then proclaimed, for the first time, His intention to

bring forth the Seed of promise by the Sarah Covenant. He sent prophets during the Jewish Age who foretold (as God foretold Abraham in the allegory) that not only would he (God) be a "great father" (which is the meaning of the name Abram)—that is, not only would He be the Father of the Jewish nation alone, but that He would be the Father of many nations (the meaning of the name Abraham). Through these prophets He also foretold (as in the allegory) that His original oath-bound Covenant (represented by Sarai) would no longer be a source of contention (the meaning of the name Sarai), but would become a source of happiness, a princess or queen (which is the significance of the name Sarah). That His Covenant, like Sarah, would soon bring forth a "son indeed," a great Deliverer, who would bring blessings to all.

The circumcision on the 8th day pointed to the great 8th Millennial Day when all the children of God (Abraham) will be circumcised in heart and blessed with everlasting life and communion with God.

*Gen. 18 : 1-33.* And the LORD appeared unto him in the plains of Mamre; and he sat in the tent door in the heat of the day: 2 And he lifted up his eyes and looked, and lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground, 3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: 4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: 5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. 6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it* and make cakes upon the hearth. 7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man; and he hastened to dress it. 8 And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat. 9 And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent. 10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him. 11 Now Abraham and Sarah *were* old and well stricken in age; and *it* ceased to be with Sarah after the manner of women. 12 Therefore Sarah laughed within herself, saying, After I am

waxed old shall I have pleasure, my lord being old also? 13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? 14 Is anything too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. 15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh. 16 And the men rose up from thence, and looked toward Sodom; and Abraham went with them to bring them on the way. 17 And the LORD said, Shall I hide from Abraham that thing which I do; 18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him. 20 And the Lord said, Because the cry of Sodom and Gomorrah is great and because their sin is very grievous; 21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. 22 And the men turned their faces from thence, and went toward Sodom: But Abraham stood yet before the Lord. (Note: the remaining verses give an account of how Abraham interceded for Sodom, and how the Lord promised that he would not destroy it if even so few as ten righteous persons were found there.)

In this 18th chapter of Genesis, two important things are foretold by the three angels: (1) That Sarah would have the promised son at the appointed time; and (2) that Sodom would be destroyed. The three angels represent three means by which God had communicated to the Jewish nation during their Age, that (1) The great Messiah would come at the due time, and (2) that the apostate kingdom of Israel would be destroyed because of its wickedness (see Ezek. 16:47-50). These three means by which God foretold these two great events, were (1) the typical reign of Solomon, (2) the Law, and (3) the prophets. The heat of the day is the time when the sun is high in the heavens, and symbolises well the reign of Solomon, when the typical people of God, the children of the Law Covenant, reached the zenith of their favour with Jehovah. Solomon himself is the well-known type of the Royal Seed, Christ, in His glory, and thus foreshadowed the coming Messiah. But toward the latter part of his typical reign, Solomon fell away into idolatry, and on his death the



kingdom was largely wrested from his heir. His kingdom was divided, and thus practically fell. The reign of the antitypical Solomon will never fall; the fall of Solomon's kingdom rather foreshadowed the overthrow of the whole Jewish nation and kingdom in 606 B.C., and again in 70 A.D.

The law of Moses also, by means of its types and shadows, foretold the coming of the great Prophet and Priest the great Deliverer; and also the destruction of the kingdom and nation because of their evil which was even greater than the evil of the Sodomites.

The prophets likewise foretold of these two events.

It is generally understood that one of the three angels who appeared before Abraham was the Lord Jesus in his prehuman existence. In this appearance of the Lord and the two angels before Abraham, we are reminded of the vision on the Mount when Jesus was transfigured and Moses and Elias, representing the law and the prophets, communed with him before God, and spake of his coming glory (Matt. 17:1-9; 2 Pet. 1:16-18).

*Gen. 19* is rather long to quote. Briefly summarised, this chapter details how two angels came to Sodom at even; and Lot, who was sitting at the gate, invited them to stay with him during the night. They ate unleavened bread. The Sodomites hearing of the two strangers in Lot's home, demanded that they should be delivered up. Lot refused, and the angels struck the rabble with blindness, so that they could not see the door. The angels then foretold of the destruction of Sodom because of its great wickedness, and urged and then compelled Lot and his wife, and his two daughters to flee from the place. "And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." And Lot besought them to let him escape into the little city of Zoar, and his request was granted. "The sun was risen upon the earth when Lot entered into

Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked backed from behind him, and she became a pillar of salt." Later, Lot, fearing to dwell in Zoar, went up to the mountain and dwelt there with his two daughters. The Maobites and the Ammonites were born of these two daughters.

While in the allegory we are still dealing with the Law Dispensation, we know that what took place in that Age was typical of the realities of the Gospel Age. In the typical Law Age, the destruction of Sodom allegorically represented the overthrow of the kingdom of Israel in 606 B.C.; and in a secondary sense it might also be regarded as representing the complete overthrow of Israel as a nation in 70 A.D. But since these two important events, through the over-ruling providence of God, occurred as figures of the much greater downfall of Christendom now begun, so the destruction of Sodom by fire and brimstone from heaven foreshadowed in the fullest degree the everlasting destruction of Christendom at the end of the Gospel Age. That this application is correct there is no doubt, for Jesus himself connected the destruction of Sodom with the overthrow of the Present Evil World (see Luke 17:28-32). In the 11th chapter of Revelation, also, Christendom is spiritually called Sodom. In this 11th chapter of Revelation "two witnesses" are prominently mentioned. In the symbolism of this book these two witnesses represent the Old and New Testaments, which warn the Spiritual Israelites to flee from the destruction of Christendom, just as Lot was warned by the two angels, to escape out of Sodom before the fire and brimstone came down. In this connection, therefore (and in strict accordance with the words of Jesus), Lot, while in the allegory primarily representing fleshly Israel, also more fully represents the

true Church, the spiritual Israel; and Lot's wife represents the Great Company.\*

When considering the general outline of the Divine Plan of the Ages as allegorically presented in chapters 12 to 14 of Genesis, we saw that the overthrow of Sodom by Chedorlaomer also pictured the overthrow of Israel in 606 B.C. Here again certain incidents connected with that *earlier* overthrow of Sodom, have an illustrative bearing upon the destruction of the Spiritual Sodom. In the 10th verse of Genesis 14, we read that the kings of Sodom and Gomorrah fell in the vale of Siddim, which was full of petroleum pits (not slimepits). The Hebrew for slimepit could also have been rendered "bitumen" which is petroleum hardened by evaporation and oxidation. The material, also known as asphalt and pitch, which is very inflammable, burning like bright coal, is cast up to the surface of the Dead Sea in great masses by earthquakes. (This was especially noted in the earthquakes of 1834 and 1837.) In the opinion of many competent authorities, Sodom was situated at the southern end of the Dead Sea, at a place now covered by the water. The "slimepits" being now covered by the water of the Dead Sea, would account for the floating masses of bitumen after earthquakes had loosened them from the pits. One writer says that these floating lumps of bitumen sometimes spontaneously burst into flames. This phenomenon may have been the origin of the prophet Isaiah's graphic description of the destruction of Idumea, when he says that its streams would be turned into pitch. The land of Idumea, inhabited by the descendants of Esau or Edom, stretches southward and westward from the southern end of the Dead Sea. Idumea is one of the well-known types

\*The series of Pastor Russell's "Studies in the Scriptures" are to be procured from the Watch Tower Bible and Tract Society, 34 Craven Terrace, Lancaster Gate, London, W.; or 124 Columbia Heights, Brooklyn, N.Y., U.S.A. There are seven volumes in the series. We specially recommend them to everyone.

of Christendom, as all Bible students are aware. In Isa. 34:1-10 the prophet in highly figurative language forcefully depicts the utter destruction of Christendom, the spiritual Idumea. Its "streams" the channels of commerce by which the life of a country is sustained, would be turned into inflammable pitch, its dust into brimstone, and its land into burning pitch, and the smoke thereof would ascend for ever. When Sodom was destroyed in the days of Abraham, he saw the smoke of the country going up as the smoke of a furnace (Gen. 19:28). Thus the fiery overthrow in the vale of Siddim, that highly inflammable region which afterwards was included in the land of Idumea, well illustrated the fiery overthrow of the Spiritual Sodom, or Spiritual Idumea; for the coming social revolution, likened to a great earthquake, will loosen elements in the figurative "streams" of Christendom which will burst into the destructive fire of anarchy, and will utterly consume the present order of things (see 2 Pet. 3:10-12). The "smoke" (remembrance) of this great destruction will never fade—it will be an everlasting lesson.

It says that the "sun was risen upon the earth" when Lot escaped into the little city Zoar (Gen. 19:23). Later, when the vengeance of God was poured upon Sodom, Lot fled from Zoar to the mountain. As a city symbolises "a religious government backed by power and influence" (See "Studies in Scriptures," Vol. IV, page 25), Zoar must represent the small organisation which is backed by the power of God, and is composed of those in present Truth, the spirit-begotten sons of God organised for the active spread of the message of the kingdom during the "harvest" period of the Age. In the dawn of the Millennial morning this kingdom class have obeyed the summons to come out of the antitypical spiritual Sodom, preparatory to ascending beyond the veil to the heavenly Kingdom (mountain).

And Jesus said: "Remember Lot's wife!" She looked back, and was therefore turned into a pillar of salt. As salt is a preservative, and as a pillar is frequently used as a memorial, so we would understand that the pillar of salt into which the disobedient wife of Lot was turned serves as an everlasting memorial of warning to all who have freed themselves from Churchianity, or Babylon the Great.

Since Lot here represents *the* Israel of God, his two daughters represent fleshly Judah and Israel, who, like spiritual Israel, have been captive in Christendom during the whole of Gospel Age. Just as Lot, after escaping to the mountain, begat through his daughters the Moabites and the Ammonites, so the Christ, head and body, when glorified in the heavenly Kingdom, will give life to the Gentiles through Judah and Israel, who will then be the ministers of the Word of life.

### **The Seven Times of the Gentiles**

is referred to in the allegory in the 20th chapter of Genesis which we here quote:

*Gen. 20: 1-18.* And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. 2 And Abraham said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent, and took Sarah. 3 But God came to Abimelech in a dream by night, and said to him, Behold, thou *art* but a dead man, for the woman which thou hast taken; for she *is* a man's wife. 4 But Abimelech had not come near her: and he said, Lord, will thou slay also a righteous nation? 5 Said he unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity of my heart and innocency of my hands have I done this. 6 And God said unto him in the dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. 7 Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine. 8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears; and the men were sore afraid. 9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought

not to be done. 10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? 11 And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake. 12 And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. 13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt show unto me; at every place whither we shall come, say of me, He is my brother. 14 And Abimelech took sheep, and oxen, and menservants, and women servants and gave them unto Abraham, and restored him Sarah his wife. 15 And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee. 16 And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver; behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved. 17 So Abraham prayed unto God, and God healed Abimelech, and his wife, and his maidservants; and they bare children. 18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

As in the allegory the overthrow of Sodom in the days of Abraham primarily represented the overthrow of the apostate kingdom of Israel in 606 B.C. by Nebuchadnezzar, the king of Babylon, so the allegory continues in the 20th chapter of Genesis to deal with the period immediately following that overthrow—namely, the Seven Times of the Gentiles. King Abimelech taking Sarah into his house, believing her to be Abraham's sister, reminds us of the similar incident recorded in the 12th chapter in connection with Pharaoh and his princes. In the former case Pharaoh and his princes represented Satan and his evil angels; but in this case, Abimelech and his house represent Nebuchadnezzar and the Gentiles generally, who in 606 B.C., after the overthrow of God's typical earthly kingdom, sought to govern the world, and thus bring blessing upon all the families of the earth. In other words, they sought to do all that God's original oath-bound covenant, as typified by Sarah, is destined to do. But as Abraham did not divulge to Abimelech that his sister Sarah was also his wife, so God in His wisdom hid the full truth that he alone is bound to His original Covenant, and that He alone has the right and power to bring into exist-

tence the great Seed who will bless the world with good government, peace, and contentment. Abraham did not tell a lie when he said that Sarah was his sister; he withheld the truth that she was also his wife. So God, who cannot lie, does not disclose His secrets until the due time. After He has allowed angels, and then men, to learn by bitter experience that they are unable to bless the world, He will then disclose the fact that He is the husband of the Sarah Covenant of blessing. Neither angels nor men will hereafter ever be in a position to claim that the sacrifice of Christ was unnecessary (for through death and resurrection the Christ, the Spiritual Seed of Abraham, is born of the oath-bound Covenant); for all will then have had the opportunity to try to bring forth this Seed, but have only brought disaster upon themselves, as did Pharaoh and his princes, and later Abimelech and his house, in their misappropriation of Abraham's wife, Sarah. In hiding the truth for a season, God demonstrates His wisdom, and proves that His thoughts and ways are as high above those of angels and men, as the heavens are above the earth.

In the allegory we read (in verse 3 of this 20th chapter of Genesis) how the Loyd appeared to Abimelech in a dream, and declared to him Sarah's true relationship to Abraham. This reminds us of how the Lord similarly appeared in a dream to Nebuchadnezzar, and told him that "the most high ruleth in the kingdom of man, and giveth it to whomsoever he will" (Dan. 4:32). But it was not until the typical "seven times" of madness had passed over the head of Nebuchadnezzar, that he realised the full significance of God's warning. And neither will the world fully comprehend their inability to rule and bless until, the great "Seven Times of the Gentiles" having passed, the rude awakening, the time of "shaking" now in progress, makes them rub their eyes and see clearly their former madness. They will then extol the most

high, and praise Him for their returned reason (lost for them by Adam through his disobedience). And God will not hold the Gentiles responsible for their misrule, but will forgive them, knowing that in the integrity of their hearts they believed they could rule and bless the world. They have not known that the covenant of blessing belongs to God alone.

In the 14th and 15th verses it says that Abimelech restored Sarah to Abraham, and gave him great riches, and told him to dwell where he pleased. As Abimelech in himself represents, in the allegory, the Babylonian empire headed by Nebuchadnezzar, the restoration of Sarah and the riches and freedom he gave to Abraham, represent, (1) God resuming His right to His own Covenant in 536 B.C., when the typical 70 years' dominion of Babylon ended; and (2) at that date God's chosen people, the Israelites, were restored to their native land, (3) laden with gifts from the Gentiles, preparatory to the birth of Jesus Christ, the promised Seed of the Covenant. In the fuller sense this illustrates how, after the lease of dominion permitted to "Babylon the Great" (Christendom) comes to the full end, God resumes His right to the Covenant, and brings forth into the spiritual realm the great Christ, head and body complete. Then the *blessing* of all the families of the earth will at once commence with the restoration to their native land of the captive Israelites, laden with gifts from the Gentiles.

### **The Harvest Period of the Jewish Age**

is dealt with in the 21st chapter of Genesis. We shall quote this chapter in sections, and shows the allegorical meaning as we proceed:

*Gen. 21:1-9.* And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. 2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. 3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. 4 And Abraham circum-



cised his son Isaac being eight days old, as God had commanded him. 5 And Abraham was an hundred years old, when his son Isaac was born unto him. 6 And Sarah said, God hath made me to laugh, *so that* all that hear will laugh with me. 7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age. 8 And the child grew and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned. 9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham mocking.

After having fully demonstrated that the angels could not bless the world with everlasting life (as typified by Pharoah and his princes' misappropriation of Sarah); and that the Holy Spirit was not the means of blessing (as typified by the rejection of Eliezer as Abraham's heir); and that fleshly Israel was not Abraham's true Seed (as typified by God's refusal to recognise Ishmael as the child of promise); and that the Gentile nations were not capable of bringing peace and contentment to mankind (as typified by Abimelech's mistake in appropriating Sarah); God at last brings forth His true spiritual Seed, Jesus Christ, through His own oath-bound Covenant (as typified by Sarah now having born to Abraham the long promised son Isaac). And as Ishmael persecuted Isaac, so the fleshly Israelites persecuted Jesus Christ during the time of his ministry.

Gen. 21: 10-21. Wherefore she said unto Abraham, Cast out this bond woman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac. 11 And the thing was very grievous in Abraham's sight because of his son. 12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice!; for in Isaac shall thy seed be called. 13 And also of the son of the bondwoman will I make a nation, because he *is* thy seed. 14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba. 15 And the water was spent in the bottle, and she cast the child under one of the shrubs. 16 And she went, and sat her down over against *him* a good way off, as it were a a bowshot: for she said, Let me not see the death of the child. And she sat over against *him*, and lifted up her voice, and wept. 17 And God heard the voice of the lad; and the angel of God called to Hagar out of Heaven, and said unto her, What aileth

thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. 19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. 20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. 21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

Prompted by the counsel of His Covenant, God cast out the Law Covenant and its children, even as Abraham at the dictates of Sarah cast out Hagar and Ishmael; for the Israelites under bondage to the Law could not be fellow-heirs with the children of the Grace Covenant (Gal. 4:30). But God heard the cry of Ishmael in his cast-off condition; and as He had already promised Abraham that Ishmael would become a great nation with twelve princes, He directed Hagar to bring water to Ishmael from the well of Beer-sheba. So, God has not altogether cast off His people whom He foreknew, for they are still beloved for the Father's sake; they are Abraham's seed according to the flesh (see verse 13). The Old Law Covenant has been able to supply the cast-off Nation of Israel with sufficient water of truth, to sustain them in their wilderness condition during the Gospel Age, during their "double" of disfavour, and they will yet become a great nation.

Gen. 21:22-34. And it came to pass at that time, that Abimelech and Phicol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest: 23 Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. 24 And Abraham said, I will swear. 25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away. 26 And Abimelech said, I wot not who hath done this thing; neither didst thou tell me, neither yet heard I of it, but to day. And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. 28 And Abraham set seven ewe lambs of the flock by themselves. 29 And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves? 30 And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. 31

Wherefore he called that place Beer-Sheba; because there they swore both of them. 32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phicol the chief captain of his host, and they returned unto the land of the Philistines. And Abraham planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God. 34 And Abraham sojourned in the Philistines' land many days.

Just as Abimelech did not know that his servants had violently taken away the well of water which belonged to Abraham, this illustrates in the allegory that the princes of this world did not know that their servants had crucified the Lord of glory, thus taking away the "Well" of the water of truth. Nevertheless, God will reprove them for this cruel work; for the Gentiles are partly held responsible with the Jews for violently taking away the Son of God.

The seven ewe lambs represent the complete Church, the Lord's sheep, who witness the fact to the world that it is God who has "dugged this well," Beer-sheba, the "Well of the oath."

The everlasting God, having established his oath-bound covenant with the Gentiles, to take out of them a people for His name, prolonged His visit among them for "many days"—namely, the whole length of the Gospel Age. The selection and setting apart of the Church (the ewe lambs) is a witness to the integrity of God that he will not deal falsely with the Gentiles during his sojourn among them.

The next three chapters of Genesis—namely, chapters 22 to 24, deal with the

### **Gospel Age.**

As the sacrifice of Jesus Christ is the central point of the whole plan of salvation, still another chapter is devoted to it. The account here given in the 22nd chapter shows God's part in the sacrifice. Though the Jews and the Gentiles were more or less responsible, in that they acted of their own free will, nevertheless they could not have committed the cruel deed had God not permitted it, and had Jesus

not been a voluntary victim. Hence, God was the great First Cause. This is shown not only by the allegory contained in this chapter, but also by the words of the Lord Himself: "The cup which my Father hath given me [not the cup which Judas, or the Jews or the Romans had given him] shall I not drink it?" (John 18:11).

*Gen. 22:1-6.* And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am.* 2 And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. 3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. 4 Then on the third day Abraham lifted up his eyes, and saw the place afar off. 5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. 6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

The sacrifice of his Son Jesus Christ, His only Son, whom He loved more than all else, demonstrated as nothing else could do the infinite wisdom and love of God, and also established His immutable justice as the sure foundation of all His purposes. The three days' journey represents the three thousand-year days of this Gospel Age, required for the complete sacrifice of the Christ, head and body. It was early in the fifth day after the fall of Adam, that Jesus Christ came, and it will be early in the seventh day that he will complete the sacrifice of his body, the Church.

*Gen. 22:7-19.* And Isaac spake unto Abraham his father, and said, My father; and he said, Here *am I*, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering? 8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. 9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. 10 And Abraham stretched forth his hand, and took the knife to slay his son. 11 And the angel of the LORD called unto him out of heaven, and said, Abraham. Abraham; and he said, Here *am I*. 12 And he said, Lay not thine hand upon the lad, neither do thou anything unto;

him for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me. 13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. 14 And Abraham called the name of that place Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall be seen. 15 And the angel of the LORD called unto Abraham out of heaven the second time, 16 And said, By myself have I sworn, said the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*: 17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; 18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, 19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba. (Note: It is not necessary for the allegory to quote the remaining five verses of this chapter.)

It appears that, just as Abraham had not previously informed Isaac his son that it was *he* who was to be offered in sacrifice, so God had not told His Son Jesus Christ of the necessity of his sacrifice, until the time had come. In withholding this information from him until the due time, God exhibited His tender love for His Son, in not paining him with suspense for a longer time than was necessary; and also demonstrates the confidence which the Father had in His Son's faithfulness; for God's whole plan was dependent on His knowledge that Jesus Christ would gladly walk in obedience to His will.

Abraham's reception of Isaac from the Altar as from the dead, was a figure of the resurrection of the antitypical Isaac (Heb. 11:19). The infinite power of God was manifested in the raising of Jesus Christ from the dead.

As a reward for his willingness to sacrifice his beloved son, which was the culminating and supreme test of Abraham's faith, God not only repeated once more His promise to bless him and to multiply his seed as the stars of heaven and as the sand which is upon the sea-shore, but on this occasion He confirmed it by an oath; and for the same reason, though also, perhaps, partly because of Isaac's obedience to his father's will, He added for the

first time. "Thy seed shall possess the gate of his enemies and in thy seed shall all the nations of the earth be blessed." So certain now was Abraham's confidence in God that, though the Apostle states that he died without having received the promise (Heb. 11:39), nevertheless the same Apostle in the same letter to the Hebrews (Heb. 6:15) declares in reference to this stage in Abraham's history: "After he had patiently endured, he obtained the promise."

Whether Abraham understood the matter or not we now see that he obtained the promise only in a tentative sense. In the antitype, the heavenly Father, when He has patiently endured the continuance of evil for six thousand years, and has received the antitypical Isaac, Christ, head and body, from the dead, will actually obtain the promise, for then His beloved Son will have proved himself the rightful heir of the Covenant, and will at once possess himself of his enemies' gate (the vital part in all ancient walled cities), and commence the glorious work of blessing all the nations of the earth, the Jews first and afterwards the Gentiles.

The 23rd chapter of Genesis gives the account of the death of Sarah; and of the purchase by Abraham of the cave of Machpelah in which to bury her. Jesus Christ in himself is the Seed of the Sarah Covenant; when he was raised from the dead he became heir of all things, and the Church, his *joint*-heirs, were representatively in him from the time of his resurrection. God's oath-bound Covenant is called an everlasting covenant, but when it brought forth this Seed (Christ and his "body" members in him); it died or ceased to exist as a *Mother*. This view of the *oneness* of Christ and the Church which is his body is in accordance with the allegorical picture we have considered up till now. Hereafter we have another and distinct illustration of the union of Christ and the Church—namely, that of husband and wife, as represented by Isaac and Rebecca.

The 24th chapter of Genesis records with many details the selection of Isaac's bride Rebecca. According to the chronology, Sarah died three years before the marriage of Isaac and Rebecca. It was after the death of his mother Sarah that Isaac's future bride was sought for. The three years between the death of Sarah and the marriage of Isaac and Rebecca represents the period of the Gospel Age, at the end of which the great antitypical marriage will take place. During this long period the Holy Spirit, like Eliezer, has been searching for the bride, and having now found her the marriage is soon to be consummated. The Church, the "Lamb's wife," will now soon be fully united to Jesus Christ, and will see him as he is, receive his name, which is above every name, and enter into *his* mother Sarah's tent—that is, into the privileges and opportunities for blessing the world promised in the Abrahamic Covenant represented by Sarah (Gal. 4:24).

### The Millennial Age

is allegorically represented in the 25th chapter of Genesis, verses 1 to 10.

*Gen. 25:1-10.* Then again Abraham took a wife, and her name was Keturah. 2 And she bare him Zimran [etc.]. 5 And Abraham gave all that he had unto Isaac. 6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country. 7 And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. 8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. 9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; 10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

After the death of Sarah and the marriage of Isaac, Abraham took to himself a third wife, whose name Keturah signifies incense, and by whom he had many sons (the names of whom are given in verses 2 to 4 of the 25th chapter). This illustrates the fact that in the Millennial

Age, after the Sarah Covenant has done its work of bringing forth the heir of the promise, and the marriage of Jesus Christ and the Church his bride has taken place, the heavenly Father will, by a new covenant represented by Keturah, give life to many nations, and so justify the name Abraham (Father of many nations) by which He had called Himself.

And just as Abraham gave all that he had to Isaac, so God gives all things to Christ. Abraham's other sons had no part or lot with Isaac. He gave them gifts and sent them away eastward. So fleshly Israel and the other restored nations will have no part or lot with the "Holy Nation," *the* Israel of God. The others will receive earthly gifts with eternal life. It is interesting to note that the great Jewish historian, Josephus, states (in Ant. 1:15-1) that the descendants of Keturah took possession of Troglodytis—that is, the country of cave-dwellers. They appear, therefore, to have inhabited caves and holes of the earth, thus contrasting themselves with the descendants of Isaac, who were tent-dwellers.

Abraham's death exactly one hundred years after being bound by the original Covenant, indicates that God's great work of salvation will be complete at the exact date appointed by Himself from the beginning.

In the succeeding chapters of Genesis we have an account of the life-history of Isaac and Rebecca; and we find in this history another allegory of many of the outstanding features of the Divine Plan of the Ages. Isaac now takes the place of his father Abraham, and represents God; while Rebecca takes the place of Sarah and represents the original oath-bound Covenant of blessing. The first-born of Isaac and Rebecca, Esau, takes the place of Ishmael in representing the fleshly house of Israel, while Jacob in his turn takes the place that Isaac held, and represents, in this allegorical picture, the spiritual Israel. Esau had the birthright and should have inherited the prom-



ises, but being a "profane" or worldly person, he sold this right to Jacob his brother. So, the Jewish nation had the first opportunity of becoming heir to God (here represented by Isaac), but being earthly they could not appreciate spiritual things, and thus sold their birthright to the Jacob class who became the spiritual Sons of God.

From another standpoint: just as there were two literal nations composed of the descendants of Esau and Jacob, namely, the Edomites and the Israelites, both of which dwelt in territory adjoining (Mount Seir, the country of the children of Esau, running from the south of Judea southward), so during the Gospel Age there have been two antitypical "nations" in the spiritual sense—an Edomite class who had the spiritual birthright as heirs of God, but who have sold it for earthly things; and the true Israelites indeed, who have supplanted the other class and have thus by their faith in God's promises become heirs of all things. For this reason, God has said: "Jacob have I loved, but Esau have I hated" (Rom. 9:13).

When Isaac was bestowing his blessings upon Jacob and Esau, he represented God in His attribute of justice demanding a sacrifice. We read that Isaac was blind; and justice is personified by a human figure blindfolded, and having a sword in one hand, and balances in the other. Justice is impartial, and so long as things are rectified and made equal (balanced), does not respect the person of the one who makes things equal. Thus, the justice of God was violated when Adam sinned, and therefore the penalty of disobedience had to be paid. Jesus Christ offered to sacrifice his human life as an off-set to Adam, and so meet the demands of Justice. The "Esau" class had the opportunity of participating in this sacrifice (as represented by Isaac desiring his son Esau to bring him "savoury meat" such as his soul loved, that he might eat and be satisfied). But the account shows how Jacob, who had previously bought the birthright from Esau, presented to his

father savoury meat prepared by his mother Rebecca, and how Isaac, not seeing who presented the meat ate and was satisfied. The Jacob class, who have respect to the birthright and desire to receive God's blessing, have recognised that God demands a sacrifice (savoury meat) before He can bestow His blessing. They have, therefore, in harmony with the arrangement of God in Christ Jesus, presented their bodies a living sacrifice, holy, acceptable unto God; and God has "eaten" this offer of a sweet savour and has been satisfied—His justice has been recognised and met. The Esau class have not been willing to sacrifice themselves, having preferred the things of this earth, and despising the promises of God.

There is a similarity in a number of the incidents of the life of Isaac and of his father Abraham; and in studying these incidents we find that they represent much the same things in the Divine Plan. For instance, in chapter 26 of Genesis, Abimelech, king of the Philistines, mistakes Rebecca as the sister of Isaac, instead of regarding her as the wife of Isaac. This recalls the similar mistake made by Abimelech, in the case of Abraham and Sarah, and illustrates the same thing—namely, the mistake made by the Gentiles in thinking that they could produce the seed which was destined to bless the world. But we have indicated enough to show that Isaac's life-history can also be view as an allegory of the Divine Plan; and we believe it will repay careful study by every student of God's Holy Word. There is a rich mine in the life-history of these ancient worthies, and those who dig bring to light many beautiful gems of truth, which beautify the Christian character by stimulating to faithfulness and joyful service. How good the Lord is in giving us so many faith-inspiring confirmations of His glorious Plan of the Ages. Do we doubt His ability and power to bring every feature of His Plan into effect? Not if we read His "Living Word" rightly.

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By

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1919

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# A Tree Planted by the Rivers of Water

An Address delivered in many of the towns of  
Great Britain and Ireland

By

JOHN EDGAR

*M.A., B.Sc., M.B., C.M.;*

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# A Tree Planted by the Rivers of Water.

*'Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he [this man of God of whom the Psalmist speaks] shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.'*—First Psalm, 1-3.

**T**HE more we enquire into the laws which govern the natural and spiritual worlds, the more we find them in harmony with each other. Hence we conclude that they owe their existence to the same author. The natural man is apt to place the laws of nature first, but the man of God knows that the spiritual laws are the more important. In fact, it would seem as if God actually arranged every thing in nature so as to make clear to our understanding the great spiritual truths which otherwise might be beyond our comprehension.

We find many examples of this in the Scriptures. For instance, the nation of Israel is repeatedly symbolized as a vine tree, a tree which is quite useless except for one purpose, fruit-bearing. Turn to the 15th chapter of Ezekiel, and see what the Prophet says: "And the word of the Lord came unto me saying, Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work?" Who would think of taking the wood of a vine tree to do any work!—"or will men take a pin of it to hang any vessel thereon? Behold it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work?—Behold, when it was

whole, it was meet for no work : now much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned ? Therefore thus saith the Lord God : as the vine among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem." The Lord could have made the vine a great tree like the fir or the cedar, but he did not choose to do so, doubtless because he wished to illustrate his purpose with regard to the nation of Israel, namely, that the sole primary object for which he had chosen them was that they might bear the fruits of holiness : " And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord and his statutes, which I command thee this day for thy good ? " (Deut. 10 : 12, 13).

Ezekiel's prophecy was fulfilled in the year 70 A.D., when the nation of Israel was cast into the fire of trouble and destroyed. Our Lord Jesus explains the reason in the 21st chapter of Matthew, 43rd verse : " Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof,"—the fruits of holiness.

Christendom has made the same mistake in this respect as did natural Israel. Like the nation of Israel, the Christian nations have depended on their own strength and their own wisdom instead of on the Lord's, and they have become great in the eyes of the world. They have failed to see that the sole primary object for which the Lord has chosen them is that they should bear the fruits of holiness, as the Apostle explains : " This is the will of God, even your sanctification " (1 Thess. 4 : 3). For this reason, the Lord is casting them off and is giving the Kingdom to a nation bearing the fruits thereof, the holy nation, redeemed out of every kindred and tongue and

people, despised and rejected by men, but chosen of God. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence" (1 Cor. 1 : 26-29).

To be God's people, we must not only believe in the Lord, but we must also suffer for his sake (Phil. 1 : 29); we must deny ourselves and take up our cross daily and follow him. Those who do this are the true Israel, the true vine. They are the nation who will inherit the Kingdom of heaven. Why? Because they have recognised that they must not depend upon worldly wisdom, worldly strength, worldly position, or upon anything else that this world can offer, but that their dependence is to be entirely upon the Lord; and they are striving with his help to cultivate the fruits of holiness. It was because Jesus with his disciples followed this course that he could say: "I am the true vine, and my Father is the husbandman," "I am the vine, ye are the branches" (John 15 : 1, 5).

### **A Tree Planted by Rivers of Water.**

The tree described in the first Psalm, unlike the vine mentioned by Jesus and Ezekiel, does not refer however, to the nation of Israel but to the individual man of God. It may at first seem strange that God should compare a man to a tree; but it is evident from the Psalmist's use of the illustration that there must be some truth underlying it, and if we can only find out what this truth is, doubtless we shall be enriched by it spiritually.

A tree planted by rivers of water has, as a rule, plenty

of life, because it has access to and absorbs plenty of water. The same tree if transplanted to a desert, would soon die from lack of water. So it is with the man of God. It is only when he has access to the rivers of the water of truth, the Books of the Bible, that he can grow spiritually, and the more of the truth he absorbs and uses, the more vitality he gets.

Before there can be a tree there must first be a seed, and that seed must be sown in prepared ground. If the ground is hard, it will require to be broken up, but it does not always require such energetic treatment. In the parable of the sower, our Lord spoke of the different kinds of ground, and said that the good ground was the pure and honest heart. The preparation of the ground means the process by which we come to a realisation that we cannot of ourselves be pleasing to the Lord, and that, therefore, we need a Saviour. If, while in this attitude of mind and heart, we turn to have faith toward God through Jesus Christ, and being justified by faith, have peace with God, we are then ready to receive the seed, the word of the Kingdom, into our heart, and become New Creatures in Jesus Christ. Thus the ground in which the seed is sown is the justified mind and heart.

The seed, as Jesus explained (Matt. 13: 19), is the word of the Kingdom, the glad message that Christ's Kingdom is to be set up on earth, and that, if only we deny ourselves and take up our cross daily and follow Christ, we shall be joint-heirs with him in that Kingdom for the grand purpose of blessing all the families of the earth to the glory of God the Father, and of his Son, Jesus Christ. If the seed is properly received into the pure and honest heart, it at once begins to take root and sprout. The root represents the faith of the New Creature.

There are two acts of faith, the faith of justification and the faith of consecration. Our Lord Jesus did not require to take the first step because he was never any-

thing but just or righteous, but he consecrated himself by faith. He had such faith in his Father in heaven that he delighted to do his will, even though he knew that this meant the surrender of all his life-rights as a human being, that he would be blotted out of existence, and that the mighty power of God would be required to raise him from the dead to a new nature, the Divine Nature (Eph. 1 : 19, 20). This does not require so much faith on our part, because Christ was the first to rise from the dead (Acts 26 : 23). He led the way, and we know that what our Heavenly Father has done for him, he is abundantly able and willing to do for us.

The two acts of faith are shown in the 5th chapter of Romans. In the first verse, we are told that it is *by faith* that we are justified and so have peace with God ; and then in the next verse we are told further that it is *by faith* also that we have access into this grace wherein we stand, the grace or favour of sanctification, and so have hope of the glory of God. The first act of faith, by which we are justified, is the preparation of the ground, the heart. If the seed, the word or glad tidings of the Kingdom, is properly received into such a heart and takes root there, the New Creature is begotten. The root is the faith of the New Creature, the second act of faith, the faith of consecration. It is the small beginning which eventually, if permitted to grow, will develop into the mature fruit-tree, the man of God, the New Creature in Christ Jesus.

When the seed of the fruit-tree is sown it sends out little root-tendrils to absorb water and the various minerals or earthly elements which have been dissolved by the water. Soon a little stem sprouts and shows itself above ground. This little stem then sends out little branches, which, with the root and the stem grow thicker and longer and stronger year by year. When the branches put forth leaves and eventually buds, flowers and fruit, we have the mature fruit-tree.

## The New Creature Compared to a Tree.

Let us now consider the various parts of the tree in detail, and compare these with the various stages in the development of the New Creature as outlined in 2 Pet. 1 : 5-7, and we shall be struck with the wonderful aptness of the illustration, which, under the guidance of the Holy Spirit, the Psalmist uses in our text.

The Apostle's words are : " Besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity."

### The Root of Faith.

The first of the graces is the root of faith. As with the root of a tree, its tendrils are at first small and delicate, but they grow and spread in all directions with the continued growth of the New Creature.

The root of a tree has two functions :

(1) It is the part of the tree which *takes hold of the ground*. At first the hold is very feeble, so that even a child could pluck it up ; but by and by, when the tree is large, it would defy the united strength of many strong men to uproot it. It is the same with our faith as New Creatures. Faith is the part which takes hold of the ground, the justified heart or will. At first, when our faith is small, we should be easily uprooted, were it not that the Lord is caring for us at this as at every stage. Gradually with our spiritual development, the various branches of our faith grow and spread out so as to take a firmer hold of our hearts. Some of them take hold of that part of our heart or will which regulates our thoughts, so that we come more and more to think as Jesus thought ; others take hold of those parts of our heart or will which regulate our speech and general conduct, so that we

gradually come to talk as Jesus talked, and walk as he walked. The more our faith grows and the firmer the hold it takes of our heart, the better we are able to withstand the assaults of the enemy. Faith is the great foundation grace, the one without which it would be impossible for us to grow. "Without faith it is impossible to please God."

(2) The other function of the root of a tree is *the absorption of water from the ground, and of the various earthly or mineral elements in the ground, which can be dissolved by the water and are useful for the growth of the tree.* Water forms three-fourths of the weight of most plants. Accordingly it is indispensable. If the tree were deprived of it for even a day, it would begin to wither. Coming from the "rivers of water," beside which the tree is planted, it percolates through the ground, searches out the various earthly elements which are there, dissolves them little by little, and is then absorbed by the root. All the water that enters into the structure of the tree comes by the root; none of it enters by any other part, not even through the leaves.

The rivers of water by which the New Creature is planted are the different Books of the Bible, and the water of truth from them percolates into our hearts, through the channels of our eyes and our ears. When it enters our hearts, it searches out the different natural elements which it finds there, and gradually dissolves them. One of these elements is ambition, which leads the natural man to strive to be great in this world, to make a name for himself, to accumulate riches, etc. However desirable this may be from the worldly point of view, it is a wrong principle so far as the man of God is concerned; but when the truth gets into the heart, the natural element of ambition is gradually dissolved, and as it becomes absorbed along with the water of truth, it is transformed from an earthly ambition into a spiritual ambition, a heavenly ambition.



This spiritual ambition leads the New Creature to strive to please God, whatever men may think of him ; it leads him to lay up in store for himself treasure in heaven, and makes him "covet earnestly the best gifts," in order that he may be counted worthy of becoming a joint-heir with Jesus Christ, and so be enabled to satisfy the desires of his heart in glorifying God and helping to bless all the families of the earth.

Another natural element is that of combativeness which many of us possess to a greater or less extent. The natural man who has the quality of combativeness is apt to be very objectionable, but when such a man becomes a New Creature in Christ, the truth searches out the natural combativeness in his heart and gradually dissolves it, and as it becomes absorbed by the faith of the New Creature, it is transformed into a spiritual combativeness. This quality is one of the finest which can be possessed by the man of God, because, properly directed, it enables him to carry on a warfare against the world, the flesh, and the devil, and so to fight the good fight of faith. The natural man uses his combativeness to fight others for the sake of himself ; the man of God uses his combativeness to fight himself for the sake of others. We must all have this quality, to some extent at least. If we do not possess it naturally, we shall require to pray to our Heavenly Father to assist us. You know how the skilful gardener adds to the ground whatever elements may be lacking, if they are necessary to the growth of the tree. I am sure the Lord will give us whatever elements are needful to our spiritual growth.

The root, then, represents our faith, and just as the root is the only part of the tree which absorbs water, so the man of God receives the truth only by the one means, namely, his faith. If a man lacks faith, he will not be able to receive the truth. That explains the reason why so many tell us that the *Divine Plan of the Ages* is the most difficult

book they ever read. They have not the root of faith in their hearts. But the New Creature by his faith can, and must drink in the water of truth. If he is deprived of it for even a day, he begins to wither.

What is in the root which enables it to absorb the water with the dissolved earthly elements? It is the sap, and the process of absorption is called endosmose. By endosmose is meant the natural law by which, when a thin fluid is separated by a porous wall from a more concentrated fluid, the latter absorbs the former. The sap is thicker than the water in the ground and therefore absorbs it with its dissolved earthly elements through the medium of the root. Similarly, the Holy Spirit (which, I understand, is represented by the sap), by a spiritual process corresponding to endosmose, absorbs the water of truth together with the natural elements which have been dissolved by the truth; and the medium through which this absorption is effected is our faith, the root of the New Creature. In this way the measure of the Holy Spirit is gradually increased in the New Creature, and just as the sap not only nourishes the root but ascends to the other parts of the tree, the trunk, branches, leaves, etc., and nourishes them also, so the Holy Spirit thus increased in measure and strength, develops not only the faith of the New Creature, but also the other graces which we have still to consider.

### **Add to your Faith, Virtue.**

If a seed is sown and takes root, no one is at first aware of the fact. It is not until the little root adds to itself a stem and the stem appears above the ground that we can say: "Ah! A seed has been planted there, and it has taken root." The stem is the first visible manifestation. This brings us to our second point. The Apostle Peter says: "Add to your faith virtue." The word translated "virtue" properly means "fortitude" (see Wilson's

*Emphatic Diaglott*). When we present our bodies a living sacrifice to the Lord, the root of faith, the first step in the development of the New Creature, is in our hearts, but at first no one knows it except ourselves. It is not until we add to our faith fortitude that others come to know that the Word of Truth has taken root. Fortitude is the first visible manifestation of the New Creature. If we do not develop fortitude, our faith will die; just as in the case of the natural seed, if a stem fails to appear, the root will die.

What does this quality of fortitude mean? It means the courage of our faith. When we add to our faith fortitude, we not only believe in our heart, but we also confess with our mouth that Jesus is our Lord, and it is when we begin to tell this to people and to show it in our daily life and conduct that others learn that we are Christians. We must not be ashamed of Christ. If we are, he will be ashamed of us when he comes to reckon with us. I remember one day, when sitting in a train, I had some tracts in my pocket. My faith told me to hand them to my fellow passengers, but the flesh rebelled. I was very nearly yielding when the thought came to me, "Be not ashamed of the Gospel of Christ." I pulled the tracts out of my pocket and looked at them. There on the cover of the uppermost one I saw the very words which had come to my mind: "I am not ashamed of the Gospel of Christ." Then faith had the victory. Having now the courage of my convictions, I handed round the tracts, and found it not so dreadful after all.

Why should we be ashamed of the Gospel of Christ? It is such good news! Poor groaning humanity is waiting for it. Even though men may sneer or jeer at you, or persecute you for believing it and proclaiming it, by and by in the day of visitation, they will remember your good works which they behold, and will glorify God on your behalf (1 Pet. 2:12).

Virtue or fortitude in that grace which enables us to give the truth to others and to model our own lives by it and to persevere in both in spite of opposition, and also in spite of repeated failures. At first, when we are only young plants, we bend at every blast of adversity, but by and by when we grow more mature, we are able to withstand any storm which may assail our faith in God and his truth.

### **Add to your Virtue, Knowledge.**

When you begin to speak of the truth to others, you find very soon that you cannot explain it so clearly as you would wish, and questions are put to you, which you find you cannot answer. For instance, you will be asked: "Is not that a second chance?" and "Would that not lead to sin?" The effect is to send you again and again to the rivers of truth to refresh your memory, and add to your fortitude knowledge; and while refreshing your memory, you will find your heart refreshed also. The more you impart the truth to others, the more you add to your own knowledge, the clearer and more precious the truth becomes to you. Again, when you begin to mould your life in accordance with the will of God, the various experiences through which you pass, the opposition you receive, the failures you make, and all the many trials and difficulties which you are bound to encounter on the narrow way, send you again and again to the Word of God for instruction as well as for comfort and exhortation.

Just as there are many branches in a good tree, so many branches of knowledge require to be cultivated by the true Christian who desires to be conformed to the image of Christ. Seeking to know God, his glorious character and his wonderful plan, and Christ, the express image of the Father, the true Christian develops branches of knowledge in the heavenly direction. Alongside these he finds it necessary and pleasant to develop branches of knowledge

concerning the Prophets and the Apostles and the other Old Testament and New Testament Saints, and still other branches concerning the graces of the spirit and the exceeding great and precious promises of God. Besides these there are many more including, lower down, branches of knowledge concerning the wiles of the devil, and also the various temptations (troubles and allurements) which come to us from the world and from our flesh. We must see to it that we can say with the Apostle Paul: "We are not ignorant of Satan's devices." If you think it is unnecessary to know about the wiles of the devil you will fail to be forewarned, and not being forewarned you will not be forearmed, with the probable result that sooner or later you will be overthrown by the adversary.

Still lower down, and tending to grow earthwards are many branches of secular knowledge which are not so important as the others. Yet they are necessary in some degree to the proper understanding of the Bible. For instance, we ought to know something about grammar and the meaning of words. It is helpful also to know a little of the Greek, and possibly also of the Hebrew language, at least a few words for the better understanding of the truth, a knowledge of geography, history, botany, etc., is often helpful in grasping the meaning of many of the illustrations and historical and geographical allusions so frequently met with in the Scriptures.

But while adding to our fortitude knowledge, it is essential that we should attend also to the next of the Apostle's injunctions:

### **Add to your Knowledge, Temperance (Self-Control).**

If there were no branches on a tree, there would be no fruit, and small branches would bear little fruit. So it is with the New Creature in Christ Jesus. Without knowledge of God and his glorious plan of redemption he will

bear no fruit, and if his knowledge be small, his fruitage will also be small. It is evident then, that we must cultivate many branches of knowledge. But a fruit-tree does not grow simply for the purpose of having branches. However fine these branches may be, it must develop fruit in order to justify its existence. This will necessitate judicious pruning. A tree that is not pruned simply runs to wood. Similarly, the purpose for which the man of God must develop the various branches of knowledge is that he may in due time bear an abundant fruitage of love, and for this purpose careful pruning and training will be necessary.

In the case of the New Creature, however—and here the analogy between the tree and the New Creature fails,—much is left to the freedom of his will. He is treated as a reasoning being, and is expected to do much of his own pruning. Paul says: "For if we judge ourselves we shall not be judged, but if we are judged we are chastened of the Lord that we may not be condemned with the world" (1 Cor. 11 : 31, 32). In other words, we ought daily to examine ourselves and exercise self-control. If we do not, we are not using the spirit of a sound mind, and the Lord will require to prune or chasten us, just as the skilful gardener requires to prune the tree which has no reasoning power to guide it.

The sole object of our studies should be to show ourselves approved unto God, workmen that need not to be ashamed. The development of the different branches of knowledge should be so controlled that we may grow on them the fruit of love. That is what the branches are for; and the reason why there are so many branches, is that there may be the more fruit.

We require to exercise control, especially in regard to the branches of secular knowledge. In the natural fruit-tree the lowest branches tend to grow towards the earth. After the same fashion the branches of secular knowledge

are prone to grow earthwards. We should remember not to cultivate these branches simply for the purpose of acquiring knowledge, nor for earthly purposes other than our daily vocation (and then to as restricted an extent as possible), but only in order to understand God's Word, and so help our spiritual growth. It is best to be content for the most part with what secular knowledge we possessed before we became New Creatures in Christ Jesus. The more time and energy we devote to the cultivation of secular branches, the more our spiritual growth is apt to become stunted, and our fruitage of love of poor quality. The brethren can be of assistance to one another in this matter. For instance, from my former study of the secular branch of botany, I am endeavouring to explain to you the Psalmist's meaning and through this the Apostle Peter's exhortation, so that your and my own spiritual growth may be aided.

We have seen, then, that a tree which is not pruned runs to wood. It may become large and imposing, but its fruit is scanty and of poor quality. So is it with the New Creature if he does not exercise self-control. "Knowledge puffeth up, but love buildeth up."

Self-control must be exercised also in order to keep the body under, so that we may not be conformed to this world but be transformed by the renewing of our mind to prove what is the good and acceptable will of God. Self-control is needed so that we may not be unduly cast down by our failures, nor exalted by our successes. It is needed to prevent us from being turned aside from the narrow way by rebuffs or persecutions, or from becoming filled with pride because of flatteries.

### **Add to your Self-Control, Patience.**

We cannot develop patience until we are able to exercise self-control. This quality of patience is represented by the leaves of the tree. You may say: "That is very

strange. What is there about the leaves of a tree which enables them to represent patience? Leaves will grow on a tree though it has not been pruned." That is true, and here again the analogy between the tree and the New Creature fails, but there are several points of close resemblance between the leaves of a tree and the patience of the man of God.

If you see a tree without leaves at a time when you expect them, you say at once: "I am afraid that that tree is dying," and if you have any interest in it, you water it, in order, if possible, to give it life. But if you see that it has a profusion of green leaves you say: "Ah! There is plenty of life in that tree," and if it is a fruit-tree you expect to get good fruit by and by. So it is with the New Creature. If you see a man of God who has not developed this quality of patience at a time when you should have expected it, you say: "I am afraid he is dying spiritually." Then you give him the water of truth and pray for him, and help him as much as you can, in order, if possible, to give him life (Jas. 5: 20; 1 John 5: 16). On the other hand, once you see patience developed, you say he has spiritual life in him, and the more patience he has the more spiritual life you think he has, and the more you expect that in due time the ripe fruit of love will make its appearance.

There are two special qualities possessed by the leaves of a tree which cause it to resemble patience. One is their mobility, and the other is the fact that they absorb Carbonic Acid gas, and split it up into Carbon and Oxygen. The Carbon is then used for the growth of the tree, and the Oxygen, that element of the atmosphere which sustains the life of man and the lower animals, is given off into the air.

(1) You know how mobile are the leaves of a tree. When a puff of wind comes, the leaves all bend under it, and then, when it has passed, they recover themselves



Immediately as if nothing had happened. In this respect the leaves differ markedly from the trunk of a well-developed tree. The trunk represents our fortitude, our firmness to principles; the leaves, on the other hand, represent our patience, our yielding to troubles and trials where no principle is at stake.

Just as in the case of the well-developed natural tree the strong trunk, together with the firm hold which the root has in the ground, prevents the tree from being uprooted by any strong wind or other cause, so the mature man of God, because of his deep faith and strong courage in the Lord (not in himself), is able to stand firm against the wind of any false doctrine or anything else intended by the Adversary to cause him to swerve from his duty to the Lord. We are told that the servant of the Lord must not strive, but we are told also that he must "contend earnestly for the faith once for all delivered to the saints" (Jude 3, R.V.). Very different from this is the quality of patience. There are plenty of trials which come to us from without which do not affect matters of principle. In such cases we must yield, we must exercise patience.

Remember the example of our Lord Jesus. When the truth was at stake, when he was tempted to turn aside from the will of God, nothing could make him swerve. Knowing that the Lord would help him, he set his face like a flint; and he knew that he would not be confounded (Isa. 50:7). He had strong fortitude, but at the same time he had infinite patience. His persecutions and adversities he bore meekly, patiently. When he was reviled, he reviled not again, and he allowed himself to be scourged, spat upon and sneered at, without retaliating.

(2) The other quality possessed by the leaves is the power of absorbing Carbonic Acid gas, splitting it up into Carbon and Oxygen, assimilating the former and returning the latter to the atmosphere. All the Carbon (Charcoal)

in the tree is extracted from the atmosphere, and it is the leaves alone which do this wonderful and laborious work. Yet Carbon forms one half the dry weight of a tree. It is represented chiefly in the woody fibre which gives strength to its various parts. This reminds us that it is only when we have the quality of patience that we can add moral fibre to our spiritual being, and so develop strength of character. That is why the Apostle James urges us to let patience have her perfect work, that we may be perfect and entire, lacking nothing.

On the under surface of leaves there are a great many little pores called stomata (mouths), through which the Carbonic Acid gas is absorbed into the leaves and the Oxygen is liberated into the atmosphere. Little particles, called Chlorophyll-granules, which give the green colour to the leaves, seize hold of the Carbonic Acid gas the moment it enters, and split it up into its component parts, one part of Carbon and two of Oxygen. The Carbon is assimilated to give strength to the various parts of the tree. The two parts of Oxygen, on the other hand, escape into the air. Thus plants absorb Carbonic Acid gas, and give off Oxygen.

In the case of human beings and the lower animals, the process is exactly reversed. Through their lungs they absorb Oxygen and exhale Carbonic Acid gas. Oxygen is life-giving to man and animals, and Carbonic Acid gas is poisonous to them, and if there were no plants the atmosphere would soon become exhausted of Oxygen and surcharged with Carbonic Acid gas, and all flesh would die. How wonderful is the wisdom of God in this interchange and balance of nature.

There is the same relationship between natural and spiritual men as there is between animals and plants. The atmosphere in which trees and animals live, represents our environment, the circumstances amidst which our lives are spent. The Oxygen would fitly represent those

circumstances which conduce to material prosperity, and the Carbonic Acid gas those which lead to material adversity. The natural man thrives on material prosperity, just as he thrives on Oxygen. It is life-giving to him. Just see the effect produced on a man by giving him an increase of salary and a better position. Doesn't he thrive! Doesn't he enjoy himself! The more prosperous he is in a natural sense, the more he comes to think that the evil in this world has been over-rated. But suppose earthly adversity comes, he is at once cast down. Should his adversity increase, so does his depression, and with its continuance he becomes more and more dejected and despondent, till in extreme cases he falls into such a state of despair that he may finally commit suicide. Thus, material adversity, like Carbonic Acid gas, is poisonous to the natural man. "The sorrow of the world worketh death."

With the spiritual man, the New Creature in Christ Jesus, the reverse condition obtains. If the New Creature received no physical, financial, or social adversity, he would wither away spiritually. "For godly sorrow worketh repentance to salvation not to be repented of." He requires adversity for his spiritual growth. By means of his patience, he splits it up, takes the good out of it in order to add moral fibre to his being, and gives off the double portion of prosperity to others.

There is thus the same interchange and balance between the man of God and the man of the world as there is between plants and animals. Just as men and animals absorb Oxygen and exhale Carbonic Acid gas, and trees on the contrary, absorb Carbonic Acid gas and emit Oxygen, just so worldly men, while themselves thriving on material prosperity, inflict adversity on those who are endeavouring to live godly in Christ Jesus, and the latter, instead of being injured by the experience, make use of every earthly adversity which comes to them to do good

to the world as they have opportunity, while at the same time they add to their own spiritual strength and sustain their own spiritual life. Jesus, speaking to his disciples, said : " If ye were of the world, the world would love his own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you " (John 15 : 18-25). But by returning good for evil, blessing those that curse them, doing good to those that hate them, and praying for those who despitefully use them, the foot-step followers of the gentle Jesus reprove the world of sin, and exercise a preservative influence over the world, preventing it from going rapidly into deeper moral degradation and death.

Jesus declared this truth when, after telling his followers that God's true prophets had always been persecuted for righteousness' sake, and bidding them rejoice and be exceeding glad when they were reviled and persecuted for his sake, he added : " Ye are the salt of the earth " (Matt. 5 : 10-13). Just as salt exercises a preservative influence on flesh, and as plants exercise a preservative influence on animals, so the saints of God have all along exercised a preservative influence on the world, for the few righteous men in the world have preserved it from destruction. That is what Paul meant when he quoted Isaiah : " Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah " (Rom. 9 : 29). It was because there were not even ten righteous men in Sodom that the Lord destroyed it (Gen. 18 : 16-32).

Before leaving this part of our subject, I should like to draw your attention to two other points of importance. The first is that the proportion of Carbonic Acid gas in the atmosphere is very small, only one five-hundredth that of Oxygen. So is it also in the spiritual atmosphere of

the New Creature. The proportion of adversity is, as a rule, much less than that of prosperity. Consequently we must be careful not to waste any of it.

The other point is that the Carbonic Acid gas is absorbed and split up only under the influence of the light and warmth which comes from the sun. During the night-time this action entirely ceases. In the same way, it is only when the New Creature is under the influence of God's light and warmth, his wisdom and love emanating from the Gospel, that he can get the good out of every adversity by means of his patience. "Ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God" (Jude 20, 21).

**Add to Patience, Godliness ; and to Godliness,  
Love of the Brethren ; and to Love  
of the Brethren, Love.**

The tree is now well-grown, root, trunk, and branches, it has been pruned and trained, and it has produced a profusion of fresh, green leaves. We can picture before our minds just such a strong beautiful character, full of spiritual life and energy, giving grateful shelter to man and beast. Full of faith, and with a strong courage in the Lord, he is not afraid to speak about Christ, and model his life according to his conception of Christ. Not only does he know the Bible from Genesis to Revelation, but he can expound it to others and make plain to them the mysteries of God. Indeed, so numerous and extensive may be the branches of knowledge which he has cultivated that he may have been called to be the pastor of a large and wealthy congregation, or the occupant of a chair in some theological college. Such a character as this would surely be the admiration of all who know him, but even this may not be the sum of all his virtues. His self-control may be such that he is able to keep calm in all circumstances, to keep his body under, and to so arrange his

reading and observation that he studies only such subjects and these in such a way that his spiritual growth may be increased. Lastly, his patience may be so perfect that he is able to endure adversity, reviling, and persecution, be strengthened in character by the trials to which he is exposed, and return good for evil. Surely, you would say, such a beautiful character as that would be fit for the Kingdom of heaven.

No, dear brethren, something more is necessary before he can be accepted as a joint-heir with Jesus Christ. If with all these excellent qualities he has not in his due season grown love, God will cut him down as of no further use. Strange, is it? No, we never grow fruit-trees for their foliage; we grow fruit-trees for their fruit. If the good that a man does to others is at the best merely the outcome of his faith, knowledge, and patience, and in order to build up his own spiritual character, if he does not reach the stage when the good he does to others is the outcome of love for them and for God, he has not fulfilled the purpose for which God had chosen him. Love must be the motive underlying all our words and actions before God will recognise us as having cultivated the fruit of holiness. It is only to such as develop this God-like quality of love that the Lord will say in his own time: "Well done, good and faithful servant, enter thou into the joy of thy Lord. Thou hast been faithful over a few things, I will make thee ruler over many things."

Paul gives this thought in the beautiful words of 1 Cor. 13: 1-3: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give

my body to be burned, and have not love, it profiteth me nothing."

Just as a fruit-tree in addition to its leaves must develop buds, blossoms, and lastly fruit, in order to justify its existence, so the man of God must add to his patience godliness, to his godliness love of the brethren, and to his love of the brethren love. The godliness is represented by the buds, the love of the brethren is represented by the blossoms, and the love by the fruit. The bud, the blossom and the fruit represent three stages, the ultimate one being the fruit, that for which the tree is grown; in the same way godliness, love of the brethren and love represent three stages, the ultimate one being love in the all-comprehensive sense, the fruit for which the New Creature is trained and developed.

### **Add to your Patience, Godliness.**

Some claim that godliness means God-likeness. It is true that the root-meaning is God-likeness, but this is an example of the error into which one may fall by insisting too strongly on the root-meaning of words. Godliness is one of many words which have changed their meaning in the course of time. If it meant God-likeness, it would not be necessary to add to it love of the brethren and love, because God is love, and if we are like God we should have reached the mark of love in its all-comprehensive sense, the mark of perfect love. The Greek word translated "godliness" in the verse which we are considering is "*eusebeia*," which means piety, reverence for God. Our English word "godliness" in its usual meaning is, therefore, a good translation of the Greek term.

That is the bud, the first stage in the formation of the fruit of love. The man who has reached only this stage is not so attractive as one who has added to his godliness love of the brethren. The bud is a little hard, green thing. The germ of the blossom and fruit is there, but it is hidden

from sight, covered over with a hard capsule, and if you were to put the bud into your mouth, you would find it rather bitter, unpleasant to the taste.

Those who have reached the stage of godliness may be expected in due time to develop the fruit of love, but so far they have only the beginning of it.

The Scottish race of two or three generations ago formed an illustration of the effect of this grace of godliness. These men had great reverence for God, and love for righteousness. They had what we might call the duty-love, a desire to obey God's commandments. They were honest in their business and in all their affairs of life, and were very strict with their children. They were respected by everyone, but like the germ in the bud, their love, although it was there, was hidden. It was considered a sign of weakness to show their love, or to be demonstrative in any way. The features of these men, as may be noticed in their portraits, or in the faces of the few who are still alive, were hard and stern. These characteristics may to some extent be natural to the Scottish race, but I believe they were chiefly the result of their Calvinistic training. A man who is sincere, always tries to be like the god whom he worships, and the Calvinistic god is stern, unlovable.

### **Add to your Godliness, Love of the Brethren.**

Godliness is a good quality, but it is only the bud-stage, the first or duty-stage of love. Those who come to know God better will add to their godliness love of the brethren. This is represented by the blossom.

Just as there comes a time when the petals which are forming inside the bud become so large that one fine morning, through the kindly influence of the sun's light and warmth, they burst the hard capsule and the bud becomes a blossom, so there comes a time in the development of the New Creature, who is being conformed to the image of Christ, when, through the influence of the wisdom



and love of God which shines from the pages of the Gospel the love which is growing in his heart bursts the reserve which has hitherto restrained it, and he finds that he has added to his godliness or duty-love love of the brethren.

That which helps the Christian most is the Lord's new commandment: "Love one another as I have loved you," and John's explanation of this in his first epistle, chapter 3, verse 16: "Hereby know we love, because he laid down his life for us; and we ought to lay down our lives for the brethren" (R.V.).

A tree in blossom is peculiarly attractive. Its beauty and its fragrant odour appeal to us. Is it not exactly the same with many dear brothers and sisters of our acquaintance? Their beauty of character and the sweet-smelling savour of their many self-sacrificing acts of kindness appeal to us. We are attracted to them. Is it not the same with any company of the Lord's brethren who present the beauty and fragrant odour of brotherly love? Many have told me that the first thing which attracted them to the truth was the love manifest among the brethren.

But remember that "the [natural] heart is deceitful above all things and desperately wicked." Our hearts will sometimes tell us that we have developed this grace of brotherly love when we have not done so. So long as the germ is shut up inside a hard capsule of reserve, we have reached only the bud-stage. It is not until the petals have burst open the hard covering that we can truly say we have reached the blossom-stage. To have reached the blossom-stage of love of the brethren our love must be seen. It must not be shut up within our hearts but must be manifested by kind, loving words and many little, and possibly some great self-sacrificing acts of love. "By this shall all men know that ye are my disciples, if you have love one to another." But how are all men to know it, unless they see us manifest this love? If they do see it, and especially if they see it in trying circumstances when

they would least expect it, then they will know that we are Jesus' disciples.

Remember to say often to yourselves: "Have I this love shut up in my heart?—If so, I have only developed the bud of godliness." Or: "Am I showing the brethren my love by my words and actions?—If so, I am glad, for that means that I have developed into the blossom stage, and soon I should expect to develop the fruit of all-comprehensive love." Remember that to love a brother means that you will tell him so; but it means also something more, as the Apostle says: "Love not in word [only], but in deed and in truth" (1 John 3:18) Dear Brethren, let us all pray to God that he will enable us not only to have thoughts and desires in the direction of loving our brethren in Christ with a pure heart fervently, but that we shall love them as Christ loved us namely, by laying down our lives for them in the way he did, no matter whether they are kind and loving to us in return, or are speaking evil of us and are unkind toward us. Let us remember that we are all still in the flesh and liable to err.

This brings us to a special point of likeness between the blossoms of trees and this love of the brethren. The blossoms lay down their lives for one another. It so happens that God has formed them in such a way that no blossom can fertilise itself, for the pollen, the life-giving part of the flower, ripens first. It is not until the pollen has been cast off that the germ inside ripens, ready to receive and be fertilised by the pollen from other blossoms. When it has been fertilised, the petals fall off and the fruit begins to grow. How does the pollen get to the other blossoms? It is by means of insects which flit about from flower to flower, carrying the pollen with them on their legs and bodies. They do this, not for the purpose of fertilising the blossoms, but in order to suck the sweetness out of them.

That is exactly what happens to us. When we have blossomed forth into love of the brethren, we are a mark for Satan. He is not the adversary of the world, for the whole world, we are told, already lies in the wicked one (1 John 5 : 19, R.V.), but he is the adversary of those who show the spirit of Christ, the spirit of love ; and the more we manifest love of the brethren, the more we are a prey for Satan. It is he who sends along the insects of trouble to suck the sweetness out of our lives and to carry away our vitality.

Insects, many of them, are beautiful to look at ; frequently they appear quite insignificant ; but let one of these creatures alight upon our hand or neck or other exposed part of our body, and begin to crawl over us, how disgusted we feel ! Instinctively we brush them off or try to kill them. Dear brethren, these insects represent the trials which come to the New Creature. When they visit some of the other brethren, they do not look so very bad, they appear to us sometimes almost insignificant, but let them alight upon us, and at once we find how very disagreeable they are, much more so than we had expected. Instinctively we try to get rid of them, but just as with insects, the more we fight against them the worse, as a rule, they become, and the majority of them are poisonous.

In sending us trials for the purpose of sucking the sweetness out of our lives, and poisoning us, Satan succeeds so far as the body is concerned. Our pollen, our human vitality, goes with the trials. But it is just here that Satan defeats his own ends, because by these same trials, the New Creature is strengthened in character, and learns how to sympathise with others who are passing through similar experiences. We are being prepared in the same way that Jesus was prepared, for "it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain o'

their salvation perfect through sufferings" (Heb. 2 : 10). The trials with which God permitted Satan to tempt our Lord Jesus were the same as those which we endure. He was "in all points tempted like as we are, yet without sin" (Heb. 4 : 15).

The more trials we have, if we are rightly exercised by them, the better we are enabled to sympathise with our brethren in their sufferings, not only with those of them who are rejoicing in the light of present truth, but also with such as are still in bondage in the nominal system, or are out in the wilderness condition disgusted with all professions of religion. The more we sympathise with them, the more of our time, money, talents, influence, and energies do we surrender for their temporal and especially for their spiritual interests. We do not consider ourselves first and our brethren afterwards, but the reverse of this. We lay down our lives, our human vitality, for them, just as the blossoms lay down their lives for one another.

One very important fact to remember is that the blossoms have nothing whatever to do with sending the insects to the other blossoms. Though we know that the trials which come to us as New Creatures work together for our spiritual good, and are therefore essential for us, we have nothing to do with putting trials upon others. As Jesus said : "It must needs be that offences come, but woe unto him through whom the offence cometh!" The Lord will permit Satan and all who are willing to be his agents to place trials upon the brethren, knowing that these will act as tests for them, and, if rightly used, will enable them to become more developed spiritually, but the Lord's vengeance will surely come sooner or later upon all "through whom the offence cometh." God forbid that any of us should act as agents of Satan in this or any other way! If we should happen to be led into placing trials upon the brethren, let us confess our sins at

the throne of grace and endeavour to make amends for the wrong we have committed.

### **Add to your Love of the Brethren, Love.**

Just as the blossom, which has given up its sweetness and vitality, is ready to be fertilised and become developed into fruit through further visits of the insects bearing the pollen from other blossoms, so the New Creature who has through trials lost much of the sweetness and vitality of his human life, and is laying down his life for the brethren is ready to develop from love of the brethren into love in its all-comprehensive sense through the visitation of still further trials, and through the sympathetic assistance of his brethren who are laying down their lives for him. In this way he learns to sympathise not only with his brethren in Christ Jesus, but also with the world of mankind, and finally with his enemies.

(1) While endeavouring to love righteousness and obey God (duty-love), he discovers how very frail he is, and how much he desires others to make allowance for his failings. (2) This teaches him to make allowance for the frailties of the brethren, and enables him to learn how to love them (brotherly-love). He finds how much good he can do himself and them by bearing patiently with them and treating them kindly, lovingly, even though to do so he requires to sacrifice what he might justly call his rights. (3) In this way, through these further trials and through the help which he himself receives from the brethren who are laying down their lives for him, he becomes, so to speak, fertilised, and develops the fruit of love (all-comprehensive love). He finds that he is now able to sympathise with both friends and enemies, to make large allowances for their many failings, and to do them good as he has opportunity, for "love covers the multitude of sins." In this way he is getting himself ready to reign with Christ and bless the world.

The best way to overcome your enemies is to be kind to them. Very few enemies can withstand persistent kindness, if your love for them is unfeigned. The fruit of love implies love for God, love for righteousness, love for the brethren, love for mankind in general, love for enemies, love for everything except evil. It is love in the all comprehensive sense of the term. When we have reached that stage, we have reached the mark of perfect love.

This does not mean, however, that there is now no more room for development. At first the fruit is small, hard, green, wrinkled, and of unpleasant odour and bitter taste. When eaten, it is apt to be rejected. That represents the quality of our love at the first. In due time, if all goes well, the unripe fruit gives place to the ripe fruit, large, soft, and velvety to the touch. It is pleasant to the eyes, the odour is fragrant, and when eaten it is delicious and good for food. That is how our love is when it is ripe.

If the fruit is left on the tree, insects attack it just as they attacked the blossoms, and by and by it falls to the ground and withers away. But there is something left; there are seeds inside, which, when sown, produce other trees. So it is with the man of God. Trials come upon him to the end; and then, when he falls in death he will in due time be associated with Christ in bringing forth other trees of righteousness. That is how it was with Jesus, as he said: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John 12: 24). It has been estimated that the proportion of the dead to be raised will be 144,000 to each of the members of Christ's body.

Before closing, there are two further points to which I desire to draw your attention. (1) When a seed is sown, the root does not grow and spread out in every direction and become very large before the stem begins to grow,

and the stem does not continue growing until it has reached its full development before the branches begin to appear, and so with the other parts of the tree. So, also, we do not find faith reaching its full development before fortitude becomes manifest, nor fortitude before knowledge, etc. What we do find is, as in the case of the tree, that all the graces enumerated by the Apostle Peter appear in the order mentioned by him, within a comparatively short period, varying with the individual, and that then, year by year, they continue to grow more or less quickly.

(2) The other point to be remembered is, that if you sow a seed in the ground, and nobody takes care of it, the result may be that a fruit-tree will grow there, but the fruit which grows on that wild tree will be of very poor quality, and the tree itself will be stunted, badly developed. On the other hand, if the tree be attended to by a skilful gardener, it will grow fully and symmetrically, and its fruit will be large, soft, and luscious. Compare, for instance, the crab-apple tree with the properly cultivated apple-tree. It is the same with the New Creature. However anxious we may be that we shall produce fruit in our season and that our leaf shall not wither, no anxiety or exertion on our part will give the desired result apart from the loving care of the Lord, the husbandman. Unlike a tree, we have intelligence and are left largely to the freedom of our will. If we withdraw ourselves from the Lord's care, our spiritual growth will be stunted, and our fruitage of love will be small and of poor quality. The more we surrender ourselves to him, and the less we rely upon ourselves, the better will be our spiritual growth, and the better fruit we shall be able to grow. "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time: casting all your care upon him, for he careth for you" (1 Peter 5: 6-7). Amen.

# Great Pyramid Chart

This chart is drawn true to scale from actual measurements taken in the Pyramid by Dr. John Edgar and his brother, Morton Edgar, during 1909 and 1912. It is the only diagram of this monument which has the accurate length of the Descending Passage, and the correct dimensions of the building generally. It can be procured in three sizes, but the 4½ feet by 3 feet size, printed on cloth, which contains thirty-nine small inset diagrams giving minute dimensions of every part of the Pyramid, as well as the figures of the chief time-measurements, and also certain important scientific information, is specially recommended.

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to the practice of setting aside a day in the week when pastors would be free to confer with souls who feel the need of spiritual counsel. "What but this individual-contact method of dealing with souls have we to take the place of the Roman confessional?" it asks. It even conceives a way of adapting that confessional to Protestant uses, speaking in these words:

"We need not wonder that the Reformers were loath to part with this individual method of dealing with souls and that they purified it and retained it. The inquiry room or sick-bed visitation is a very poor substitute for the confessional in its purged Protestant sense. What a new significance the celebration of the Lord's Supper would have could there be instituted in every congregation an individual preparatory service such as is in vogue here and there in Germany and Scandinavia! Besides, much of the reverence and respect once accorded by the laity to the clergy would be regained if the pastor might be known among them more preëminently than is the case at present as one who is in travail for their soul's sake. No ministry is likely to strike a powerful spiritual note until it has become intertwined with the deepest longings and spiritual needs of a congregation."—*Literary Digest*.

**THE MISSION FIELD**

William T. Ellis has made a journey to Heathendom with a view to studying out a better mission policy. He has returned wiser as respects true conditions there and, while admitting that he was greatly disappointed at what he saw, because he had accepted too fully the mission reports, he nevertheless is hopeful that if new "business" methods were adopted much might soon be accomplished. Alas! thus others have hoped against hope, only to find that there are twice as many heathen today (1,200,000,000) as there were a century ago (600,000,000). He says:—

"Up to the present, foreign mission work has been a mere reconnaissance in force, and not a war. One of the hurtful delusions of the home churches concerning foreign missions (a delusion sometimes fostered by ill-balanced reports from the field) is that the whole heathen world is on the verge of conversion to Christianity. One of the commonest figures of missionary oratory represents the nations as crowding into the church. Now, the unwelcome fact is that heathendom, as a whole, has scarcely been budged by missions. Great as have been the missionary triumphs in spots, the whole mass has hardly been touched by the Christian teachings. Even enlightened Japan, which many persons believe to have become almost

Christianized, is still rankly heathen, except for a small percentage of the population which only the mind of faith can invest with conquering power. The overwhelming and, at first sight, immovable and impregnable heathenism of mission lands is a challenge to the churches."

How much more reasonable the Bible hope: that when God's due time shall come, the glorified Christ (head and body) will inaugurate the Millennial kingdom, under whose wise and loving and powerful rule Satan will be bound, sin estopped, ignorance and superstition banished, and the knowledge of the Lord be caused to fill the whole earth—causing every knee to bow and every tongue to confess.

Let all of our readers understand, therefore, that our present effort to send the true Gospel into Africa and Japan and China is not at all with a view to converting those peoples, but to do a harvest work among them—to seek for some of the Elect church amongst them,—“not many.”

**PROHIBITION SENTIMENT GROWING**

"The movement against the use and abuse of strong drink has grown and is still growing. It has already assumed the proportions of a veritable crusade. It is, too, a crusade of the strongest and most effective kind—a crusade of the people. The growth of this sentiment is found most vigorous in places where, but a short time ago, to have hinted of such a thing would have been considered absurd. Throughout almost the entire South, where the very term hospitality has so long been synonymous with strong drink that it was a fixed tradition that all southerners drank, and no southern man would think of welcoming another to his home without offering him the cup that cheers temporarily, this sentiment against general drinking has grown wonderfully, and is gaining strength with every day that passes. Georgia has passed a strong prohibition law that becomes effective at the beginning of the coming year. Local option is coming to be the rule in another southern State, Kentucky, where tradition says every native is trained from his cradle up to 'turn his back when he passes the bottle,' that he may not be guilty of taking note of the size of the drink taken. In Tennessee saloons have been practically driven out of the State by the declaration of sentiment against them under the local option law. In Missouri fifty-three counties have already declared in favor of local option, putting the saloon under the ban, and the work appears to have only begun. These are only some of the more notable instances of the growth of this sentiment. Equally good work is being done in many other States."—*National Daily*.

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The first edition (5,000) of the new WATCH TOWER BIBLES is about exhausted. We however, purpose another (5,000) edition, which we hope will be ready by May, 1908. Meantime Brother C. J. Woodworth is at work on the Commentary again, and promises that soon he will have it include all Tower comments that are not found in the DAWNS. This edition will make unnecessary "Part V., Index to Scriptures treated at length in Zion's Watch Tower." Nevertheless it will add over 200 pages to the "Helps," making them in all about 500 pages. This will add the price a little, too—15 cents each. Do not order until we announce that these are ready.

Of the present edition we still have some of all styles with the patent index, which adds 25c each to the price. We also have a few of No. W138, price with postage \$1.48.

To issue all of these "Helps" as a separate volume, in India paper, bound in cheap leather, would make the books cost as much as the cheapest of these Bibles; hence would be undesirable, for surely it is a great item to have such helps bound in with the Bible. However, we well know that some of our dear readers who get the Tower free, as "the Lord's poor," cannot afford another Bible, however cheap.

We therefore are preparing all the helps, except the Commentary, on India paper, 64 pages, which we can supply at 10c each, including postage—and our "Lord's poor" will be welcome to one each free. Others may find these convenient for use with other Bibles. They are thin, so they can be carried under your Bible cover. Orders may be sent in any time. We expect to be able to make deliveries December 1.

**GLASGOW CONVENTION REPORT**

DEAR BROTHER RUSSELL:—

The Glasgow Convention, just passed, was one of the many seasons of sweet and blessed refreshment with which we are now being favored by our present Lord. It was indeed good to be there. As for myself I could not but continually thank the loving Giver of every good and perfect gift for the love which was so clearly discernible in the brethren gathered there. I suppose that one's impression of the convention is sure to incline to the writer's mind or feelings, so I perhaps speak more for myself when I say that I thought the brethren seemed to have a quieter and more assured bearing. There was the feeling of work to be done, and that the time for its doing is rapidly shortening. The joy of the truth is widening out into a realization of the need of witnessing to the many who have not yet heard of the "loving kindness of our God," and that "the time is at hand" for the establishment of the kingdom. Brother Edgar early reminded us that we are now entering into the last week of the "Gentile Times," and that the probability is there are very few general conventions for

any of us. May we all be ready for the great convention where our Lord and all his faithful will be.

The two thoughts which were chief amongst those introduced by the brethren who addressed the meetings were, as might be expected, "The hope set before us" and "Our privilege of being shares in the 'ministration of righteousness.'" After a word of welcome from Brother Johnston, representing the Glasgow brethren, and from Brother Hemery, representing the W. T. B. & T. Society, Brother Guard gave us a helpful talk on "The great and precious promises." Later Brother Hemery spoke about "The disciple's race" (Heb. 12:1), of the difficulties and testings of the way we run in laying hold of the hope. On Sunday Brother Crawford talked on "The hope set before us," and many helpful hints were given. One of the pleasant features of the convention was an address by Brother Edgar on "A tree planted by the rivers of water." It was a very interesting comparison of the natural growth of a tree and the developments of the Christian in his growth from faith to love (2 Pet. 1:5-8)

**The Preservation of Identity  
in the Resurrection**

**By  
JOHN EDGAR**

# The Preservation of Identity in the Resurrection.

An Address by

John Edgar,

M.A., B.Sc., M.B., C.M., F.R.F.P.S.G.

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36th Thousand.

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1919

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# The Preservation of Identity in the Resurrection

## The Importance of the Formation of a Right Character

An Address delivered in many of the  
towns of Great Britain and Ireland

By

**JOHN EDGAR**

*M.A., B.Sc., M.B., C.M.;*

*Fellow of the Royal Faculty of Physicians and Surgeons, Glasgow;  
Professor of Midwifery and Diseases of Women, Anderson College  
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Women, Glasgow.*

*Author of "Where are the Dead?" "Socialism and the Bible."  
"A Tree Planted by the Rivers of Water,"  
and Joint-Author of "Great Pyramid Passages."*

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# The Preservation of Identity in the Resurrection.

*But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body which shall be, but [a] bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body.*"—1 Cor. 15: 35-38.

**W**HEN we read these words with unprejudiced minds, we see that the Bible agrees with Science in asserting that the body, which becomes disintegrated at death, will not be resurrected. The Scriptures nowhere teach the resurrection of the body; this passage distinctly denies it:—"Thou fool . . . *thou sowest not that body which shall be.*"

The question is often asked: If the body will not be resurrected, how will the identity be preserved in the resurrection? Must not some part of the old individual be preserved during the interval? What is this seed or bare grain, which, the Apostle says, is sown at death, and will be given a body as it pleases God? Is it not an immaterial something, whatever we may call it, whether soul or spirit, which God preserves and to which he gives a new body in the resurrection? We reply: The soul is the whole sentient being. When the soul or being dies, it goes out of existence. God preserves the memory and character of the individual, not as an immaterial something, but merely as a remembrance. In the resurrection he will impart this memory and character to a new body, and thus the identity will be preserved.

Many profess that they cannot understand how a man's mental and moral characteristics can be preserved unless during the interval between death and the resurrection they have been embodied in some material or spiritual substance. Now this is really the old difficulty which led

to the conception of the natural immortality of the soul, and the theory of the disembodied spirits of the dead. We admit that the subject is difficult for our finite minds to grasp. We cannot understand it completely. By and by, when that which is perfect is come, and when we know even as we are known, doubtless we shall be able to comprehend it clearly. We can, however, understand it to some extent.

### **The Phonograph Illustration.**

The illustration which I have found most satisfactory to myself, and also to others to whom I have suggested it, is that of the phonograph. It is hinted at by the late Charles T. Russell in his fifth volume of "Studies in the Scriptures" (last two paragraphs of chapter 13):—"But does doubt cry out: 'How could God in resurrection reproduce the millions of earth completely so that each will know himself and profit by the memory of present life experience?' We answer that in the phonograph cylinder even man is able to preserve his own words and reproduce them; much more is our Creator able to reproduce for the entire race such brain organism as will perfectly reproduce every sentiment, thought, and experience. David seems to refer to the power of God in a manner that might be applicable either prophetically to the resurrection, or reflectively to the first birth. He says:—

"'I will praise thee; for I am fearfully and wonderfully made. My substance [organism] was not hid from thee when I was made in secret, curiously wrought in the lower parts of the earth. Thine eyes did see my substance being yet imperfect; and in thy book all my members were written which in continuance [gradually] were fashioned when as yet there was none of them'—Psa. 139: 14-16."

To follow out the illustration of the phonograph in

detail, we see that the cylinder or blank record represents our whole physical organism, particularly the brain.

The motive power of the phonograph is the spring mechanism, which, therefore, represents our spirit or power of life. It is only when there is life in the machine that the record is made, just as it is only during life that we can write our character on our organism.

The voice spoken into the instrument represents our thoughts, words and actions, and the vibrations of the needle represent the various chemical and other changes, which are necessary for the production of the impressions on our organism.

After the record is finished, it is found to consist of a more or less continuous series of minute wave-like impressions on the surface of the cylinder. These correspond to impressions on our organism, particularly on our brain, caused by our thoughts, words, and deeds. While the record proper is the series of wave-like impressions, yet the whole cylinder is also called a record. So is it with us. Our whole being is the soul, yet the soul proper, the essential part of us, is our character.

When we replace the record in the phonograph and make the necessary changes, and give life to the instrument by winding up the spring mechanism and setting it in motion, the speech or song is reproduced with exactness, the same words, the same tone, the same inflections, etc., everything identical with what had been spoken or sung into it.

Suppose the record is now destroyed, no man has power to produce one similar in all respects; but though man has not this power, the Almighty has it. It is possible for God to note and remember the marks on the original cylinder so accurately, that years or even centuries after it has been destroyed he could inscribe them on a new cylinder. He could reproduce the length, breadth, depth, and shape of the lines, and their relationship one to

another so exactly, that when set going in the phonograph all who heard it would say, "Why, that is the original record!"

That is what God is going to do with every individual both of the Church and of the world. Each person is writing his own character on his organism, particularly on his brain. Every time he thinks, and especially every time he speaks or acts, he is making an impression on his organism. A thought makes a faint impression, a word makes a deeper impression, and an action makes a still deeper impression, because "actions speak louder than words." These all go to the making of character. When a thought is often repeated it is more likely to show itself by word or action, and the more often thoughts, words or actions are repeated, the deeper become the resultant lines of character on our organism, particularly on our brain. By and by these impressions become so deep that we call them *habits*.

### Habits make Character.

*A man's character may be defined as the sum total of his habits.* When habits are formed the impressions are made not only on the brain, but frequently also on the whole organism. They are shown more or less on his face, in his gait, in the tone of his voice, and in the shake of his hand. When we are introduced to anyone, we form more or less consciously a rough estimate of his character. If he has a frank honest expression in his eyes and in his whole face and manner, if he has a cheerful ring in his voice, if he gives a warm shake of the hand, we feel sure that we have met someone whom we can trust. On the other hand, if his eyes are mean and shifty, his smile cynical, his gait sneaking, and his hand-shake unresponsive, we have the feeling that we should have as little as possible to do with that man. It is not necessary to enter further into details. Sufficient has been said to remind us that

a man's character is frequently revealed to some extent at least, by his general appearance.

But these outward marks, while they are mainly the evidences of corresponding changes in the brain, are, to some extent at least, results of heredity and environment, and are not always a safe index of what is going on within. Hence we cannot always judge a man's character by his appearance; but God looks not so much at the outward appearance as at the mind and heart, the mental and moral characteristics, evidenced by changes in the brain. He takes note of these changes, and as the Prophet Malachi poetically puts it, he writes them all down on his "book of remembrance"; that is to say, he stores them up in his memory. Then when the time comes for the awakening of the dead, no matter how long the interval may have been, even though it may have extended to many centuries, he will reproduce or stamp these characteristics on a new body, just as he might have reproduced the wave-like impressions of a broken record on a new cylinder. Possibly God could have done this at the first without our requiring to form our own character, but he prefers to deal with us as free and intelligent moral agents.

Thus the identity of every individual in the world will be preserved in the resurrection. Each will remember his past life, just as he now remembers it, and his habits, good and bad, will be the same. Every sentiment, thought, and experience will be perfectly reproduced. Thus he will recognise himself. His friends also will recognise him, not so much by his outward appearance as by his habits. You remember how our Lord's followers failed to recognise him after his resurrection till he revealed himself by one or other of his habits. Mary mistook him for a gardener till he said tenderly in the manner so familiar to her, "Mary!" Then, at once recognising him, she turned herself and said, "Master!" The two disciples who walked with him to Emmaus that same day, though their

hearts burned within them while he talked with them by the way, failed to recognise him by his appearance and voice, but when, later, "he took bread and blessed it, and brake and gave to them," they immediately recognised him, and then he "vanished out of their sight."

It has been objected that it is degrading God to state that he will store up in his memory any evil deeds. Surely there is some misconception here! Does the objector think that God would become contaminated in any way? The remembrance of the evil does not contaminate God. We know that it does not, because God is holy and cannot be tempted of evil. God is Judge, and it would be impossible for him to judge unless he knew good and evil, and could remember the character of both the righteous and the unrighteous. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12 : 14).

### Derivation of the Word "Character."

The word "character," viewed derivatively, is very appropriate. It is a Greek word meaning, according to Liddell and Scott (1) An instrument for marking or graving; also of a person, the engraver. (2) Commonly, a mark engraved or impressed on coins, seals, etc.; also, *the mark or token impressed (as it were) on a person or thing, by which it is known from others*; a distinctive mark, character.

### Marks on the Brain.

The brain is composed of two great hemispheres of *white matter* connected with each other at the base and covered over with a thin layer of *grey matter*. As the surface of the brain is thrown into lobes and convolutions by deep and shallow *sulci* (fissures), the resulting area of grey matter on the surface of the brain is very extensive. When extremely thin sections of this grey matter are examined

under a powerful microscope, innumerable minute bodies, called neurons or nerve-cells, are found crowded together. They are connected by delicate nerve-filaments with one another and with all the various regions of the body, and it is these nerve filaments which compose the white matter of the brain. The neurons are supposed by physiologists to govern our thoughts, words, and actions, and to be the store-house of our memory. Possibly, therefore, the neurons, or, rather, the changes that take place in them, correspond to the wave-like impressions on the surface of the phonograph cylinder.

If that be so, what the Lord will do in the resurrection will be to reproduce a similar set of neurons in the brain of the new body, and the result will be that the old habits of thought, word, and action will be restored.

### **"To Every Seed His Own Body."**

Our God is infinitely loving and wise. "His tender mercies are over all his works." He will grant to every one the right and proper desire of his heart. I hope you are of the wheat class, that your affections are set on things above and not on the things of the earth; for if so, you will receive a heavenly or spiritual body in the resurrection, like that of the last Adam, your great fore-runner and heavenly Lord. But there are grains "of some other" kind. These also will get their proper desire. There are many who talk about heaven, say they hope to go to heaven, but their heart is not there. Their affections are not spiritual, but earthly. Such persons will be more than satisfied with Paradise restored: It will far exceed the fondest desires of their heart or their wildest dreams of fancy. A dear sister in the Truth, while shopping one day, overheard part of a conversation between a clergyman and a lady who were standing beside her at the same counter. It appeared that the lady had been very ill, and the clergyman was sympathising with



her. In the course of the conversation the lady said :—  
“ Yes, indeed, I was dangerously ill ; it is only by the mercy of God that I'm not in heaven to-day.” Evidently she did not desire to go to heaven. Her affections were centred on earthly things.

Those who have earthly, fleshly desires will, if obedient to the great Mediator, be resurrected to the likeness of the first Adam, perfect human beings with full dominion over a perfect earth. When they are awakened from the grave or death-state, their bodies will be stamped with exactly the same character as they possessed at the time of their death ; for the eyes of the Lord are in every place beholding the good and the evil, and he is taking note of the character of everyone, both of the Church and of the world. “ Whatsoever a man soweth, that shall he also reap ” (Gal. 6 : 7). Thus the identity of each will be preserved in the resurrection, and everyone will be held responsible for the deeds done in the body. “ And so it has been written, The First Adam became a living soul ; the Last Adam a life-giving Spirit. The Spiritual, however, was not the first, but the animal [or natural] ; afterwards the Spiritual. The first man was from the ground, earthy [of earthly origin] ; the second man is from heaven [of heavenly or spiritual origin]. Of what kind the earthy one, such also the earthy ones ; and of what kind the heavenly one, such also the heavenly ones ; and even as WE bore the likeness of the earthy one, WE *shall* also bear the likeness of the heavenly one. And I say this, brethren, because flesh and blood cannot inherit the Kingdom of God ; nor shall corruption inherit incorruption ” (1 Cor. 15 : 45-50, Diaglott). We who are no longer in the flesh but in the spirit, because the spirit of God dwells in us, will receive spiritual or heavenly bodies in the resurrection. “ But the natural man receiveth not the things of the spirit of God ” (1 Cor. 2 : 14). His mind is not spiritual but earthly ; therefore in the resurrection

he will receive an earthy body like that of the first Adam. "That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit" (John 3:6).

In the case of the Church, it is the heart's intentions, and the efforts put forth as the outcome of these intentions, which represent the character of the *new creature*. The imperfections of thought, word and deed, which are not wilful, but are the result of our organism rendered imperfect through the Fall, are covered by the righteousness of God in Christ Jesus. In the resurrection, therefore, the changes in the neurons due to the imperfections of the flesh, will not be reproduced, but those which are the results of the heart's intentions will be stamped on the perfect spiritual body which the Lord will create. In this way the identity of the New Creature will be preserved, but not the identity of the old human nature. It is as if a trained vocalist were to sing into a phonograph which has been fitted with a faulty cylinder. The resulting record would be discordant. But God could destroy the faulty cylinder, make a new one of different material and finer quality, and reproduce upon it the wave-like impressions caused by the singer's voice, and ignore the others due to the imperfections of the cylinder. The result would be a perfect record which would give forth the beautiful melody exactly as it had been sung into the phonograph.

In the case of the world, however, the various changes in the neurons will be reproduced in the human or natural body, which will be created exactly as they were in the old organism. The result will be an exact reproduction of the character of the individual as it was at the time of his death. Little children who have died before they have had time to form character will have no bad habits to unlearn in the resurrection. This will be to some extent to their advantage, but on the other hand this advantage will be counterbalanced by their lack of the lessons gained

by a previous experience of evil. They will require to gain their experience during the Millennium.

### **The Importance of Character.**

We see, then, the great importance of forming the right kind of character now. That is the only thing we now have which will be restored to us in the resurrection. When we get this thought, we can realise the worthlessness and transitoriness of all else. Our attention will not be so much on what we shall eat and drink, what clothes we shall wear, how much money we can make, what remedies we should use for our various bodily ailments, etc. While these things are necessary in order that we may preserve our health and strength and do more efficient service for the Lord, the truth, and the brethren, the essential thing is the formation of the Christ-like character. Our time, energies, etc., therefore, should be first and foremost in this direction, for it was for this purpose that God predestinated the bride of Christ, that the various members should be in the image of Christ.

That is why Jesus said: "Seek ye first the kingdom of God and his righteousness." That is why the Apostle wrote: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." All the things which the world considers so wonderful and desirable are loss and dross to us that we may win Christ, be made partakers of his sufferings and conformable to his death, and so share in his resurrection. Are our domestic or business affairs filling our mind? Are we worrying over our balance-sheet? If so, let us realise that these and all other earthly things are but secondary. Let us do our duty with regard to these, but let them not fill our mind and heart. Rather let us say with the Apostle "This one thing I do . . . I press toward the mark for the prize of the high calling of God in Christ Jesus."

## Difference Between a Phonograph and a Man.

Thus the phonograph serves as a good illustration of the method by which God will preserve the identity of each individual in the resurrection. Yet there is a considerable and important difference between a phonograph and a man. The one is merely a mechanical device; the other is a living soul, a sentient being.

(1) The phonograph is altogether the creature of its environment. It has no conscience or moral sense, that is to say, no faculty of discerning right and wrong; and it has no volition. If a person sings into it, it cannot say to itself: "I do not like that song. I do not approve of that sentiment." It cannot rise up and go out in search of more congenial society. In a word, it cannot voluntarily change its environment, and it *must* record everything that is spoken or sung into it, so long as its cylinder is moving.

Though, like the phonograph, a man is influenced by his environment, he can change it, more or less, as he desires. As a rule, he can choose better or worse companions, better or worse books, better or worse modes of life, etc. There is a great deal of truth in the old saying: "Birds of a feather flock together." If you are godly-minded, the worldly-minded will not desire your company, nor you theirs. If you persist in associating with worldly people when you can dissociate yourself from them, you will be more or less contaminated; some of their worldly sentiments will be received by you; for, as the Apostle says: "Evil communications corrupt good manners" (1 Cor. 15:35). Suppose you are a member of one of the denominations of Christendom, and you have come to realise that you are associating with worldly people, you should dissociate yourself from them. The Lord exhorts us: "Come out from among them. Be ye clean that bear the vessels

[teachings] of the Lord" (2 Cor. 6:17; Isa. 52:11). The Apostle also urges us not to forsake the assembling of ourselves together. Is this a contradiction? No. The Apostle is addressing those who are endeavouring to be like Christ, and exhorting them to meet often one with another, in order to provoke one another to love and to good works, and *that* the more they see the day approach, the day of the Lord,—the day of vengeance upon Christendom, and the day of the Church's deliverance. If we follow the Apostle's advice, we shall find that the resulting influence upon our minds and hearts will be good.

We cannot, however, altogether avoid contact with the evil that is in the world, and it is not meant by God that we should. Our forefathers, many of them godly men, perceiving the teaching of the Scriptures that the Church is not of the world but separate from it, shut themselves up in monasteries, but it was in vain. They could not avoid the evil that was in the world, and it was not God's purpose that his children should withdraw from the world in this fashion. The evil which we cannot avoid we must resist, in the sense that we must not be influenced by it to do or think evil. On the contrary, we must overcome evil with good for it is to the overcomers that Jesus has promised a share with him on his throne, even as he also overcame evil with good and sat down with his Father on his throne. This means that the evil influences from without should be used as opportunities for enabling us by the grace of God to form good habits of thought, word and deed, habits of faith, patience, meekness, and love. Suppose you had nothing to test your patience, how could you develop this strong quality. We learn obedience through the things which we suffer, just as did our great Forerunner.

Thus, while the phonograph, so long as its cylinder is moving, must record all the sounds which come to it from without, we, on the contrary, record on our organisms our

own thoughts, words and deeds, and not those of others unless we choose to make them our own. God is leaving each of us to the freedom of our will, while at the same time he is seeing to it that all things are working together for good to those who love him, who are the called according to his purpose.

Thus one great difference between a phonograph and a human being is that the latter is possessed of a conscience, the ability to discern what is right and what is wrong, and he has freedom of will to choose between the two, to accept or reject as he desires.

(2) The other great difference between a phonograph and a human being, is that the machine cannot voluntarily obliterate or deepen the marks on its records once they are made. Men, on the contrary, can do this to a greater or less extent. In order to understand this, let us consider what is a living soul.

### A Living Soul.

The word of God says: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2:7). When man was formed of the dust of the ground, the elements of the earth, he had all the potentialities of hearing, speech, thought, and action, but, without the power of life, none of these could be put into force. Then God breathed into his nostrils the breath of life,—the spirit or power of life. Then, and not till then, man became a living soul. Thus we see that the soul is not the body, nor is it the spirit of life, but it is the whole sentient being, the being which is endowed with sense-perception.

The dominant part of the soul is the will, the thinking part of a man. This is the *ego*, the real person, for in a sense the body is merely the instrument of the will. Yet there can be no will without a body. A man whose brain

has been injured cannot tell after his recovery what occurred during the interval of his unconsciousness. This is surely a positive proof that his mind is not independent of his organism.

I have already mentioned that the grey matter of the brain is the organ of volition and intelligence. It may be mapped out into three areas :—

(1) An area in the frontal region concerned in cognition and volition.

(2) a motor or ideo-motor area in the middle above the ears, and

(3) a sensory area behind.

This distinction, however, is not absolute.

The neurons or nerve-cells in these areas are arranged in groups. For instance, the nerve-cells which control the *right* side of the body are situated on the *left* side of the brain; the leg area being in the grey matter at the summit of the brain; the arm area lower down on the same (left) side of the brain; and the neck and face area, including also speech, still lower down. What applies to mankind, applies also, though in a lesser degree, to all mammals. They also have a brain composed of grey and white matter, with neurons and nerve-filaments. They also respond to stimuli, are conscious, and can reason to some extent. The arguments usually put forward in support of the unscriptural doctrine commonly held regarding the nature of the soul and its supposed inherent immortality, would apply also to the lower animals.

Professor Ferrier demonstrated the various areas by exposing the brain of a monkey and experimenting with the poles of a battery. (The brain is insensitive to pain.) After some practice he was able, by touching the various points of the motor area in turn, to cause the monkey to perform various actions, such as extending its arm, seizing an apple, conveying it to its mouth, and biting it. From these experiments valuable knowledge has been gained,

enabling surgeons to localise the area of the brain affected in many cases of tumour, etc., in human beings.

The filaments which connect the nerve-cells, with each other and with the various portions of the body, form, when gathered into fine or thick cords, the various nerves. These are classified as sensory nerves, motor nerves, etc. The sensory nerves convey impressions from the eye, ear, mouth, skin, and other parts to the respective cells in the sensory area, and thence the impressions are conveyed by connecting filaments first to the higher intellectual centres, and thence, as a rule, to the nerve-cells in the motor area. These in turn originate impulses which are transmitted along the motor nerves to the corresponding muscles of the jaw, larynx, arm, leg, or other parts.

For instance, someone in front of you raised a stick. The impression strikes your eyes and immediately an impulse is transmitted to the visual centres at the back of your brain, and you see what is happening. The message is then conveyed to your intellectual centres, and you appreciate the fact that the man is attempting to strike you. Immediately the intellectual centres are thrown into a great commotion. They flash a message along to both your arm centres, and these in turn transmit impulses to the muscles of your arms, with the result that your left arm is raised to protect yourself, and your right attempts to seize your opponent's arm or the stick. At the same time, a message is flashed along to your speech centre and it in turn transmits impulses to the muscles of your throat and mouth, with the result that you call out "Stop." A complicated process, and yet it is all done in a second! Truly we are fearfully and wonderfully made.

### **How Habits are Formed.**

At first the interval between the perception of some particular sensation and the action which results, is of an appreciable duration, but the more frequently the same



thoughts, words and actions follow upon the perception of a certain sensation or set of sensations, the shorter becomes the interval, until finally it is quite inappreciable. No conscious effort of the will is now required. The action has become more or less automatic. A habit has been acquired.

How can we explain this? It may be that, just as the electric current flows much more readily through a thick wire than through a thin one, so the filaments which connect certain sensory cells with certain intellectual and motor cells may, from frequent use, become thicker and more active, and the cells themselves also may become more efficient, with the result that a conscious effort is no longer required.

### **Physical Habits.**

Let me illustrate this by showing how a physical habit is formed. When a person begins to learn how to ride a bicycle, he is told that whenever the machine becomes inclined to one side, he should at once turn the front wheel to the same side in order to save himself from falling. Yet no sooner is he mounted on the bicycle and left to his own resources than he finds himself sprawling on the ground. Why is this? His sensory cells warned him correctly when the bicycle became inclined to the side, but at this stage of his training, he requires to make a distinct conscious effort in order to pass the message on to the motor cells which govern the arm muscles. Before he has even thought of turning the front wheel to the side, he is on the ground.

After he has had a few falls, however, the painful experience teaches him to think more quickly and more definitely, and the next time he mounts the bicycle, when he feels it becoming inclined to one side, he at once turns the front wheel to the same side. But he has not yet learnt how far to turn it, and as a result he overdoes it,

and down he comes again. Should he persevere, he will find that with further practice, extending over several days perhaps, he will be able to ride the bicycle, though he will take the breadth of the road while doing so. But before he has gone far, his nerve-cells will become fatigued, and again he will fall. With some more patience and perseverance he will find by and by to his joy that he can ride for miles with only an occasional wobble.

When he becomes an expert rider, how different is the action! How gracefully he glides along! With what perfect equilibrium! How accurately he chooses his path among the stones and between the ruts! And yet he scarcely requires to think of what he is doing! He engages in an animated conversation with his neighbour, or he admires the surrounding scenery, without so much as a wobble. Why is this? It is because those sensory and motor centres which have to do with the keeping of his equilibrium on a bicycle are so efficient and so well connected with each other by active intercommunicating filaments that the effort of the will is no longer or scarcely at all necessary. The action has become automatic. A habit has been acquired. That is how habits are formed.

The illustration which I have given demonstrates the method of acquirement of physical habits; but the process necessary to the formation of mental and moral habits, which are so much more important because they constitute the character and therefore the most important part of the identity of the individual, are essentially similar in kind. Surely, then, if a man, in his efforts to master the art of cycling, is willing to face the smiles and gibes of friends and strangers, and to submit to the pain and ignominy occasioned by frequent falls, if he can persevere in spite of these and all other forms of discouragement, until he has crowned his efforts with success, how much greater reason have WE for laying aside every weight and the sin which doth so easily beset us, so that

we may run with patience (patient endurance) the race that is set before us. In this endeavour we shall be greatly helped by reflecting on the faith of the ancient worthies and by looking to Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and, as a result, is set down at the right hand of the throne of God (Heb. 12 : 1, 2).

### **Mental and Moral Habits.**

The more often certain thoughts, words, and actions follow upon certain sensations or sets of sensations, the more easily are they evoked. At first a conscious effort is necessary, but with long practice they become more or less automatic. A mental or moral habit, good or bad, has been acquired. For instance, having consulted the word of counsel which our Heavenly Father has granted us, and having found there the proverb that a soft answer turneth away wrath, and the injunction that we should bless them that curse us, do good to them that hate us, and pray for them that despitefully use us and persecute us, suppose we resolve that by the grace of God we shall endeavour to follow the good advice thus given us. It will not be long before our resolution will be put to the test. Possibly on the same day some one will curse us, not as a rule in the sense of uttering an oath against us, but he will attempt, wittingly or unwittingly, to injure our good name. At once we feel annoyed and excited, and before we have had time to think, we give a sharp answer in return. Then what a feeling of shame comes over us. We recognise that we have returned evil for evil, and confessing our sin to our Heavenly Father, we pray for his forgiveness through the merit of our dear Lord's death on our behalf, and we beseech him for continued favour in our further endeavours after righteousness. Realising that our fall was due to the fact that our brain has been

all along more accustomed to obey evil thoughts than good thoughts, and that we were thinking more of self than of God, we make an endeavour to "bring into captivity every thought to the obedience of Christ" and think only of such things as are true, honourable, just, pure, loving, and of good report (2 Cor. 10 : 5 ; Phil. 4 : 8), and to turn to the Lord for grace and strength in every time of need.

Should we persevere in spite of several failures, we shall find by and by that we shall be able to suffer insults patiently, and to return good for evil. At first we shall do it awkwardly, so that sometimes we shall wonder whether it would not have been better simply to have taken no notice of the one who is using us spitefully ; but if we continue to practice, we shall find that it will become easier and easier to be meek, gentle, and kind to others, until at length we shall acquire the habit of loving-kindness, and then without much, if any, conscious effort, we shall bless them that curse us and do good to them that hate us.

One thing which will help us greatly in our efforts to love our enemies is the knowledge that God is the great First Cause, and that our enemies, the secondary causes, could not say or do anything against us without his permission. Everything that God does is for a wise and loving purpose. Therefore, when God permits anyone to insult us or injure our good name, it must be for our good. What good, you ask, could such an action do to us ? The good it does is that it enables us to mortify the deeds of the flesh, to sacrifice self, and to develop faith, meekness, self-control, patience, peace, and love.

The old will will demand justice, but the new mind will keep the body under, and love will eventually triumph. Instead of harming us, those who speak or do evil against us are conferring a benefit upon us. The promise of joint-heirship with Christ is to those who not only believe on

Christ, but also suffer for his sake, and who overcome evil with good. How can we be overcomers if our Heavenly Father does not permit us to be tempted? Let us, therefore, dear brethren, "glory in tribulations, 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. 5:3-5).

This does not mean that we should put others to the test in order that they may be benefited spiritually. Did not our Lord say: "It must needs be that offences [causes of stumbling] come; but woe to that man by whom the offence cometh"? Let us, therefore, beware lest we should put a stumbling-block before one of Christ's little ones. It were better that a millstone were hanged about our neck, and that we were drowned in the depth of the sea (Matt. 18:6, 7).

It is always easier to acquire bad habits than good habits. Bad habits are more pleasing to the flesh; they have their basis in selfishness. Good habits, on the other hand, have their basis in love for God and righteousness, and require self-renunciation. Another reason why it is easier to form bad habits is that our organisms are all imperfect through the Fall. It is impossible to make a perfect record on an imperfect cylinder, and similarly, it is impossible to form a perfect character on an imperfect organism. "There is none righteous, no, not one."

The only human beings who have possessed perfect organisms were Adam and Jesus. Adam disobeyed God. When he perceived that the one whom he loved so much had taken the forbidden fruit, he resolved to die with her and partook of it also. He should have had more faith in and love for God. Thus he evidenced not only want of faith, but also self-will or self-love. His record became faulty. The character-tones which proceeded from it were harsh and discordant, and as all God's works are

perfect, God was obliged by his love, no less than by his justice, to destroy Adam, and to condemn the whole race, imperfect through heredity, to the same fate.

Jesus, on the other hand, obeyed God in every respect. He evidenced faith, meekness, kindness, long-suffering, patience, and love. The resulting record gave a beautiful harmony, and demonstrated that he was entitled to eternal life. His continual delight was to do his Father's will, In obedience to this will he humbled himself to death, even the death of the cross, wherefore he hath been highly exalted and given a name above every name. "Oh how sweet the name of Jesus sounds in a believer's ear!" He is "the chiefest among ten thousand," "the altogether lovely one."

How different it is with us. When as little children we began to think, speak, and act, we demonstrated the truth of the saying, "The fathers have eaten a sour grape, and the children's teeth are set on edge." Many of the notes which we produced from the beginning were grating, harsh, and discordant, such as the notes of pride, impatience, anger, spite, envy. You have all seen little children, when their toys are taken from them, cry with anger and perhaps endeavour to strike you. These various traits became accentuated as we grew older, with the result that when we reached years of discretion we found that the lines of our character were already deeply impressed on our organism. We had acquired many evil habits. Now we find it extremely difficult, in some cases impossible, to eradicate these lines. There is a hint here to parents. Fathers and mothers can do much by judicious training, keeping in check the natural bad qualities possessed by their children, and fostering the good qualities. On the other hand, each child has its own natural disposition and its own will, so that however judicious the training, parents are frequently disappointed with the result.

There are two antagonistic spirits underlying every

thought, word, and action, the one evil, and the other holy. If our thoughts, words, and actions are the result of an evil spirit or mind, an evil disposition, the resulting notes are harsh and discordant; but if they spring from a holy spirit or mind, the spirit of truth and love, the resulting notes are sweet and harmonious. These two spirits are like the positive and negative poles of a magnet. They are antagonistic the one to the other. The evil spirit is the spirit of Satan, the spirit of pride, unbelief, selfishness, anger, envy, strife, backbiting, and slander. The Holy Spirit is the spirit of God and of Christ, the spirit of humility, faith, love, self-control, patience, generosity, peace, kindness, and self-sacrifice. The only ones who can receive the Holy Spirit are the followers of Christ. By it they gradually obliterate the lines of pride, and slowly, painfully substitute the lines of humility. For the lines of unbelief they substitute the lines of faith; for the lines of impatience, the lines of patience; for the lines of covetousness, the lines of generosity, etc.

We must remember, however, that though God expects progress, he does not expect perfection in the flesh. It is in Christ the Beloved that we are accepted. If it had been possible for anyone to be perfect in the flesh, Jesus would not have died for us.

When we have formed the right lines of character, so far as is possible, on our organism, God will give us in the resurrection, as has been already explained, a new body of the divine nature with the lines of character of the New Creature impressed upon it, but without any of the imperfections which are due to the Fall. Thus our identity as New Creatures will be preserved. We shall know ourselves, and we shall know one another. May we all be faithful to our vow of consecration, so that we may receive the honour of bearing the image of our heavenly Lord, and sitting with him on his throne to the glory of God the Father! Amen.

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# Socialism and the Bible

An Address by

JOHN EDGAR

M.A., B.Sc., M.B., C.M., F.R.F.P.S.G.

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An Address delivered in many of the towns  
of Great Britain,

By

JOHN EDGAR

*M.A., B.Sc., M.B., C.M.;*

*Fellow of the Royal Faculty of Physicians and Surgeons, Glasgow;  
Professor of Midwifery and Diseases of Women, Anderson's College  
Medical School; Senior Surgeon, Royal Samaritan Hospital for  
Women, Glasgow.*

*Author of "Where are the Dead?"*

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# Socialism and the Bible.

"And I shall shake all nations, and the desire of all nations shall come"—Haggai II, 7.

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What is the reason of this? Are there grounds of complaint against the past and present modes of government and social order? The answer is undoubtedly in the affirmative. There are many grounds of discontent, but they can be gathered together into *three main lines of argument*.

The first main line of argument is the argument from justice; the second, the argument from economy; and the third, the argument from necessity. First, as regards the *Argument from Justice*: Socialists point out that those who possess honour and riches are not by any means always the most worthy. Very often they have less ability and honesty than many less fortunate in the struggle for existence. This ought not to be. Every man should start life alike in opportunity; society should not show favouritism at the beginning nor in any period of life. If a man is to be rewarded in any way, it ought to be on account of his merits, and not from mere accident of birth, or because he has more backstairs influence than his neighbours. On the other hand, if a man is to be poor and of low station in life, it ought to be as a penalty for wrongdoing, and not because he cannot get a living wage, or on account of failure to find employment though anxious for it. That is the argument from justice. Then the second argument, the

*Argument from Economy*: What wastage there is in the present competitive system! Besides the enormous ex-

penditure in advertising and touting for orders, there is the deterioration of goods owing to over-production, and the manufacture of shoddy materials to cut prices. Again, consider the waste of money, time, and labour involved in the present overlapping both in the manufacture of goods, and in their delivery. Compare, for instance, the delivery of letters with that of stores. If, in place of the present competition, there was only a joint and orderly system of production and distribution, what an immense saving would be effected! That is the argument from economy. Thirdly, there is the

*Argument from Necessity:* We see, as we look around us, that the *social conditions* are not right. Hundreds of thousands are badly clad, badly fed, badly housed. When we turn to the *labour conditions*, we see thousands out of employment, and tens of thousands overworked, and underpaid. Then again, when we consider the *physical and mental conditions* of the people, we see much distress and suffering. The asylums and hospitals are growing in size and number year by year, yet they are always filled to overflowing; and outside of these institutions there are great multitudes of both rich and poor, who are completely or partially disabled, mentally and physically. No doubt much of this disability is beyond the power of the physician and social reformer to remove; but some of it, at least, could be overcome by proper laws and regulations, more especially if the wealth of the country was in the hands of the nation. Again, when we look into the *moral conditions* of the people, we find that the present system is accountable for much. In all large cities thousands of families are compelled to live in houses of one apartment, and the poor are crowded into districts badly ventilated, badly lit, and badly drained. The result is that countless children grow up amidst the moral and material filth of the slums, and, sad to relate, these evil influences are not confined to the slums, though most noticeable there. Such demoralising conditions ought not to be, and if proper regulations



were enforced, many of these evils could be eradicated.

These are the arguments, dear friends, and the last is the most important. The more we study the whole question, the more we see the need for drastic reform. *Deliverance from the present order of things is a necessity* recognised by all humane and right-thinking people.

Having thus briefly stated the three main lines of argument in favour of Socialism, let us now ask the question: Is Socialism practicable? Socialists say that if their principles were adopted, everyone would experience peace and contentment, and that thus the desire of all nations would come.

There are two questions involved here: (I) Are there any difficulties in the way of Socialism being established? (II) Should it become established, will the desired ends be gained?

(I) *Are there any difficulties in the way of Socialism being established?* Yes, there are two chief difficulties. (a) The first is the *indifference of the people*, mostly due to the natural mental lethargy which opposes all change. But this is being rapidly overcome. The people were first awakened to a sense of their rights by the Reformation, and later by the French Revolution. Both of these great events were largely due to the invention of the art of printing, and consequent diffusion of knowledge. Within late years education has become general in all civilised countries, and the cheap literature now flooding the world is enlightening the people as never before, and rousing them thoroughly to a sense of their rights as men.

Because of this, and also because of the ready means of intercommunication, the people of different countries, even though widely separated, are getting acquainted with each other in a way that was not possible in former times; and they are gradually realising a great deal in common between them. The prejudices which divide people from people are being broken down, and the cry is now becoming widespread: "The fatherhood of God and the

brotherhood of man!" The indifference to Socialism is consequently being rapidly overcome. Very soon it will be completely dissolved, and then, as Daniel foretold when writing prophetically of this period as "the time of the end"—the time when "many shall run to and fro, and knowledge shall be increased," that is to say, the time when there will be free intercommunication between the various peoples and a general increase of knowledge—there will be "a time of trouble such as never was since there was a nation"—Daniel XII, 1-4.

(b) The other difficulty is an even greater obstacle to Socialism becoming established. It is the *opposition of vested interests*. By vested interests I mean everything which certain people believe to be their rights, whether it be rank, or property, or land, or money. The man who happens to be a king or peer, considers the rank his by right. The man who has inherited or bought property or land, claims that it belongs to him by right; and the same is true with regard to money. More and more opposition will be offered by those who possess vested interests, for very few will give up what they believe to be their rights simply that the community may benefit. *All men do not yet love their neighbours as themselves*. Before such a change can be effected, there must be a moral revolution. Men's hearts will first require to be changed.

It is the poor who experience most the hardships of the present system, and it is they, as they get enlightened, who are daily swelling the ranks of the Socialists, because they think they see in Socialism their only hope of relief. The poor say to the rich: "It is all very well for you to speak about your rights; but look at us, see how we are suffering! You have no moral right to the land, or to so much money. It is not fair that any man or woman should possess so much when we are denied even the necessities of life."

While the Socialists are increasing in number, and the outcry against the rich is swelling in volume, the men with

vested interests—the aristocrats, land-owners, property-owners, and capitalists, and also the church—resent the proposal to change the existing social and political arrangements. They would like, indeed, to see the people more contented. To this end they are willing to grant certain measures of reform; but only so long as they can retain their wealth and honours and keep the people servile in some degree. The day is past, however, for the people to be content with things as they are. As well attempt to stem the ocean's flowing tide, as try to check the advance of knowledge and truth!

Within recent years a new political party, the Socialist or Social democrat, has sprung into existence in every civilised country; and we should expect that very soon all politicians will be either Socialists or Anti-Socialists, although they may form themselves into sub-divisions. Every thinking man sees this at hand. The Anti-Socialists—the aristocrats, the capitalists and the church—have the support of those whose interests are bound up with theirs, and also of such peace-lovers as fear to entrust themselves to the will of the people. But the Socialists are demanding and securing reforms, and every success makes them eager for greater victories. We cannot suppose that those now in authority will long continue to meekly submit; and after abortive attempts to obtain their greater desires by peaceful means, the people will get impatient at the opposition and slowness of reform. Becoming imperative in their demands, they will ultimately have recourse to force, and general revolution will break out. The people are now bound together to that degree, that the war between the masses and the classes will be world-wide. The governments will confederate together against their common enemy the *people*; and the people, having tasted the sweets of liberty, will break away from the restraint of their chosen leaders. Anarchy will ensue, and in the end all the present kingdoms and institutions will be overthrown in a time of trouble such as never was since there

was a nation. [The present world-war, which broke out in August 1914, is making possible privileges for the Social-democrats, which were scarcely hoped for in Great Britain.]

The people have been likened to a great giant who, while slumbering in ignorance and superstition, allowed himself to be put into bondage. For some time he has been slowly waking, and has already broken several of his fetters. Soon he will be fully roused. When he *realises* his mighty strength, he will burst the remaining bonds in anger, and, rising to his feet, will crush the powers that bound him.

Having considered the two chief difficulties in the way of the establishment of Socialism, and having seen what will occur if the desires of the people are not granted, let us now consider what will result should Socialism be established.

(II) If Socialism is established, whether by peaceful means or by force, will it work? With human nature as it is will the desire of all nations be realised through Socialism? In order to consider this matter fully and clearly, let us see what Socialism is in its main features. In 1906, Mr. Robert Blatchford, the well-known Editor of "The Clarion," a Socialist paper, printed and circulated a leaflet setting forth first what Socialism is, and then what Socialism is not. The contents are as follows:

### **What Socialism Is.**

Great Britain is ruled by the wealthy in the interests of the wealthy. We propose that it should be ruled by the people in the interests of the people; for class rule brings conflict of interests, which bring hatred, while community of interests breeds fellowship, and fellowship is life.

All the means of existence in Great Britain are owned by individuals. We submit that things which are needful to make a nation and maintain a nation should be owned by the nation.

The nation owns the navy, the government factories, the public buildings, the arsenals, the forts, and the barracks. We suggest that the nation should own ALL the ships, ALL the railways, ALL the factories, ALL the buildings, ALL the land, ALL the requisites of national life and defence.

The nation manages the Post Office, the Telegraphs, and, through the local Councils, it manages many of its gasworks, waterworks, and tramways. We contend that the nation should manage ALL its business and ALL its work.

The nation directs the people's morals through a State Church, which once a week teaches the wickedness of grinding the faces of widows and orphans. We claim that the nation should establish social conditions which will make oppression and injustice impossible all the week round.

That is what Socialism is. Then the leaflet goes on to say what it is not:

## **What Socialism Is Not.**

Those who do not wish you to be Socialists have given you very false notions about Socialism, in the hope of setting you against it.

The men who have tried to smash your unions, who have written against you, and spoken against you, and acted against you in all the great strikes and lock-outs, are the same men who speak and write against Socialism.

They say that Socialists want to get up a revolution, to turn the country upside down by force, to seize all property, and to divide it equally amongst the whole people.

But to-day, there are very few Socialists who believe in brute force, or who think a revolution possible or desirable.

I have always been dead against the idea of revolution, for many reasons. I do not think a revolution is possible in Britain. Firstly, because the people have too much sense; secondly, because the people are by nature patient and kindly; thirdly, because the people are too free to make force needful.

Revolution by force of arms is not desirable or feasible; but there is another kind of revolution from which we hope great things. This is a revolution of thought. Let us once get the people, or the big majority of the people, to understand Socialism, to believe in Socialism, and to work for Socialism, and the real revolution is accomplished.

As to seizing the wealth of the country and sharing it out amongst the people. First, we do not propose to seize anything. We do propose to get some things,—the land, for instance,—and to make them the property of the whole nation; but we mean that to be done by Act of Parliament, and by purchase. Second, we have no idea of "sharing out" the land, nor the railways, nor the money, nor any other kind of wealth or property, equally amongst the people. To share these things out—if they could be shared, which they could not be—would be to make them private property, whereas we want them to be public property, the property of the British nation.

"Make all men equal in possessions," cry the Non-Socialists, "and in a very short time there would be rich and poor, as before."

It is quite true that, did we divide all wealth equally to-morrow, there would in a short time be many penniless, and a few in a way of getting

rich; but it is only true if we suppose that after the sharing we allowed private ownership of land and the old system of trade and competition to go on as before. Change those things: do away with the land system which leads to poverty and to wealth, and we should have no more rich and poor.

Now, dear friends, suppose that Socialism is established, will the three main lines of argument in its favour be satisfactorily met? You remember the three arguments in favour of Socialism: Justice, Economy, Necessity. (I) What about

### **The Argument From Justice ?**

Socialists say: "It is not right that some should be born with a claim to the good things of life, and others to poverty or worse with little hope of betterment. Let all men start alike in opportunity."

But is it possible to arrange social conditions that all men may start alike in opportunity? The answer is undoubtedly in the negative; for people are born with *natural differences* which it is not in the power of man to adjust. In health, in physical capabilities, and in mental ability the differences are such, that those naturally favoured would soon gain advantage over their fellows. There are also differences in morals, and this is the chief difficulty with which Socialism would have to contend. Some men are good, honest, and trusting. There are others who endeavour to take advantage of these and of one another, and to get the best of everything, by honest means if they can, but if not, then by dishonest means.

But supposing that all were started alike in the matter of wealth and position in life and in every other possible respect, would it be possible to get lasting peace and contentment? No. To ensure peace and contentment, which is the desire of all nations, would necessitate that those in authority must be endowed with such keen perceptions and accuracy of judgment, that they could weigh and judge everything exactly, and be able to discern whether any advantage some might gain was duly earned,

and any loss that others might suffer was truly deserved. More than that, these officials would require to be possessed of unlimited powers, that they might exercise their authority to the best advantage for the community; and, finally, they would require to be so wise, loving and just in all their words and actions, that the people would eventually be perfectly satisfied and bow to their decisions.

That would be a consummation to be desired, would it not? If such conditions were established, then indeed the desire of all nations would to a great extent be realised. But with human nature as it is, how hopeless for us to expect so glorious a consummation! Men have not that keenness of perception and accuracy of judgment, which would enable them to fulfil the duties of such unerring authorities; and even if some with more than ordinary acumen were elected to office, the people, having tasted the sweets of liberty and individual judgment, would not allow them to exercise unlimited power. Indeed, it would be necessary for the officials to be in an unassailable position, that they might successfully defy the will of the people should occasion demand. This, however, would not be a Socialist government.

With human nature as it is, acts of injustice would be inevitable on the part of the authorities, some of them intentional due to moral obliquity, some of them unintentional due to lack of judgment, thoughtlessness, or carelessness. The result would be much grumbling and discontent. No board of officials, however well-intentioned, could satisfy all, or even the majority. The people would eventually break away from restraint, and anarchy would certainly follow.

(II) Let us now consider

### **The Argument From Economy.**

Under this head there are four main difficulties in the way of Socialism proving successful. (a) There is the *difficulty of organisation*. Efficiency would require one

central government, with district councils for local affairs. To ensure harmonious working between these councils and the central government would be extremely difficult; and as great authority would necessarily require to be placed in the hands of a few, clever schemers would seek the prominent positions for the sake of the power they could wield. Once they obtained the power, the people would suffer.

(b) There is the *difficulty of supply*. In order to deal out the various necessities of life, officials would require to be appointed; and these, eager to get through with their work, would chafe at the need of attending to individual peculiarities, and incline to shirk their duty. Hence the people would suffer from this cause also. How different it would be, however, if the officials in charge had perfect minds and perfect hearts.

(c) Then there is the *difficulty of employment*. Each individual would require to have employment suited to his capabilities. But sooner or later many would desire a change. They would say: "I am rather tired of this kind of work; I would like something different"; or: "I am tired of being in this place; I would like to go somewhere else." It would be impossible, however, to allow every individual to change his employment or locality as he pleased; for this would certainly mean an over supply of labourers in favourable positions and districts, and inconvenient scarcity in the unfavourable. Hence, the people would require to be forced, more or less against their wills, to remain where they were placed; and discontent and trouble must be the outcome.

(d) Lastly, there is the *question of wages*. Some suggest that money should not be used to pay wages. But the people must get food and clothing, etc., which would be a form of wage. Either all would receive alike, or else, if graded, the wages would be more or less at the discretion of the officials in charge. Suppose everyone received alike, what would be the result? Those with ability would lack the incentive of greater remuneration to put forth their



best efforts; and the majority, who are without special ability, would attend their work only because obliged to. (This is what obtains in some measure at the present time, where Trades Unions insist on a minimum standard rate of wages.) I am speaking of the natural inclinations of men in general. There would certainly be noble exceptions; some who loved their work for its own sake, or who were conscientious and unselfish and worked for the sake of others. But we have no reason to suppose that there would be many of this class; and if it is claimed that the new Socialistic conditions would multiply such noble examples, peace and contentment could not reign so long as even a minority of the other class existed.

If, on the other hand, the wages were graded, would not that delegate a great deal of power to the officials? What an amount of wire-pulling there would be to obtain the best situations! It would be impossible to prevent many of the evils of the present competitive system. Those in authority would require to be perfect both in mind and heart; but even if they were, do you think the people would be satisfied? Generally, those who are discontented and cause trouble, are the indolent and incompetent.

(III) As regards the third argument,

### **The Argument From Necessity,**

much might be done to alleviate present conditions; but to remove all the social, physical, mental, and moral imperfections which abound, is beyond the power of man.

And so we see, dear friends, that whether Socialism will, or will not ultimately be established, there is certain to be trouble in the near future. The people are rapidly wakening out of their mental lethargy, and their superstitious reverence for kings, aristocracy, and church. They see that while they have not their fair share of this world's goods, others are rolling in luxury. Their natural appetites and desires prevent them from agreeing that a bare exist-

ence is all that is necessary. They **KNOW** that happiness is needful to make existence desirable. In the meantime, some form of Socialism is the only remedy which seems to offer relief.

All men recognise the signs of unrest everywhere manifest. Many console themselves with the thought that the nations are passing through a period of transition, but that though experiencing some changes perhaps, peace will ultimately be attained, and the world will continue essentially as before. This is a delusive hope, for *whether Socialism is established or not, anarchy is bound to ensue*. If the people are thwarted, they will not rest content till all the present kingdoms and institutions are shattered. The giant is now too wide awake to permit himself again to be put into bondage. If, on the other hand, Socialism is established, there will require to be armies of public employees, and the individual will sooner or later become the slave of officials even more than at present he is the slave of the wealthy. Politics will be still more of a trade than it is now. Rings and general corruption will be the order of the day. With human nature as it is, force will be necessary to carry out the various measures intended for the public good; and the people, having once tasted the sweets of liberty, and finding their aspirations and desires for freedom and happiness frustrated, will break away from all restraints, and anarchy must follow.

But what avails the kindly ways of yore,  
The sacred customs and the old-world cries,  
If we are linked in heartfelt love no more.  
By old-world ties?

The envious nations and their rulers keep  
Armed watch upon each other all the while;  
They prate of friendship, lulling fear to sleep  
With treacherous smile.

Oh! finer souls of penetrating ken,  
Poets and preachers, in our hearts instil  
Humility afresh, and bring to men  
Peace and goodwill.

—Alfred Austin (Poet-Laureate).

## WHAT THE BIBLE TEACHES.

You will agree, dear friends, from what we have seen thus far, that under present conditions of sin and selfishness we cannot reasonably expect peace and contentment to result from Socialism; nor can the world hope to escape a great time of trouble in the near future.\*

Is there any hope, then, of deliverance from the distressing chaos into which the world is about to be plunged? Is there any truth in the old adage that man's extremity is God's opportunity? If there is a God above, He will foreknow all things. He must surely have revealed in His Word sufficient to help and sustain those who believe on Him, in order that they may intelligently co-operate in the means which He will have directed for the good of man.

### **World-Wide Trouble Followed by World-Wide Blessing.**

There are many Scriptures which teach that, in God's order, the world must first pass through the great fire of trouble before they can hope to have their desire of good government, peace and contentment realised.

This thought is expressed in our text, Haggai II, 6, 7—“For thus saith the Lord of hosts, Yet once it is a little while, and I will shake all nations; and the desire of all nations shall come.” And in Zephaniah III, 8, 9—“Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms”—that is what is taking place now; we find that all the kingdoms are associating together against their common enemy the

[\*NOTE: The trouble here referred to by the late Professor Edgar (who died in June, 1910), is not the present (1915) great European war but the more terrible *civil* strifes which will follow. Because of the apparent evidences of the Scriptures, Professor Edgar consistently proclaimed his belief that great trouble among the nations was due to break out in Autumn, 1914, the date indicated by the prophetic period named the “Seven Times of the Gentiles”—See Vol. II, of “Great Pyramid Passages.”]

people. The Lord goes on to say why He has determined to gather the nations and assemble the kingdoms. It is—"to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured by the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve Him with one consent."

Turn next to the 12th chapter of Daniel. There we see in the 4th verse regarding "the time of the end"—the time of the end of the present kingdoms, the time of the end of the present reign of evil—that "many shall run to and fro, and knowledge shall be increased." We know from history that this prophecy never was fulfilled in the past; but when we look around us and consider our modern locomotives, steamships and motor cars, our schools, technical colleges and free libraries, etc., we cannot doubt that we are even now witnessing the fulfilment of the prophecy. *It is evident that we are now living in "the time of the end."*

In the first and second verses of the chapter, we read: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time." Our Lord in quoting these words in the 24th chapter of Matthew, 21st verse, says: "For then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be [again]." The coming trouble is to be greater than was even the French Revolution, though that was very terrible. It will be the greatest time of trouble that has ever taken place, or ever will take place, in the history of the world.

Why will the Lord require to bring the world through such severe trouble? In the book of Proverbs (XVIII, 14) we are told: "The spirit of a man will sustain his infirmity, but a wounded spirit who can bear?" So long as a man can keep up his spirit, it does not matter how weak he may be, he is more or less self-reliant; but once his spirit is

broken, all the stamina is taken out of him, and he is helpless. In the present, as in the past, men think that by their own efforts they will bring about the desire of all nations. The Socialists say: "Just let Socialism get into full swing, and we shall soon renovate the whole earth." The Anti-Socialists say: "Let us alone. We shall bring about reforms gradually. Only be patient and by-and-by there will be peace and contentment throughout the world." The spirits of both parties will require to be broken in order to teach them the folly of self-reliance; and to this end the Lord will bring them through the great trouble, as He has foretold by His holy prophets. When it is over, men will acknowledge their own helplessness and their need of a Saviour. They will turn to God and implore His aid; and, His name be praised, the Lord will help the helpless. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."—Psalm XXXIV, 13.

Thus we see that the Scriptures corroborate what we have observed from the signs of the times, namely, that there is to be world-wide anarchy at an early date. Let us now enquire of the Word of God:

### **Who Will Bring About the Desire of All Nations?**

It is important to notice that in the Scriptures alone is there an indication of hope for the world escaping out of the dreadful conditions which will shortly prevail; and the Scriptures were written by Jews for the Jewish nation. When, therefore, Christ comes again to take His great power, He will reign as "King of the Jews," and the Jewish nation will be the foremost at that time. As Jesus said, "Salvation is of the Jews." The other nations will gradually be merged into the Jewish nation, so that all will ultimately have the one great King, who will rule over and bless them, and so bring about everlasting peace and contentment—"the desire of all nations."

There are many passages of Scripture which prophesy that after the kingdoms of this Dispensation are overthrown, Christ will reign with an autocratic rule upon the earth. I shall briefly refer to a few of these prophecies.

Daniel (XII, 1) says that "at that time [the time of the end] Michael shall stand up." The word Michael means "One like unto God"; and can only refer to Jesus Christ, the one who is the express image of the Father. He is the great Prince which stands for Daniel's people, the Israelites; and Daniel was told that when He manifests His power on their behalf, "at that time thy people shall be delivered." The Jews have been persecuted all through this Gospel Age, but they will soon cease to be "trodden down of the Gentiles," and God will return His favour to them, and they shall be His chosen people. We see this beginning even now. Palestine is being opened up, and the Jews are fast returning to their native land; they are also now opening their ears to the comforting words of Isaiah XL, verses 1 and 2; but it is not the due time for their complete return of favour.

The prophecy continues: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." When Christ's Kingdom is set up on the ruins of the present kingdoms after the time of trouble, and the Jews return to their own land and to God's favour, the general resurrection of the dead will take place. This is also shown in Revelation XI, 18, which reads: "And the nations were angry, and thy wrath is come"—there is to be world-wide trouble among the nations, due to the wrath of God,—“and the time of the dead, that they should be judged,”—the awakening of the dead is to take place at the same time,—“and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth.”

During that long period known as the "times of the

Gentiles," the Jewish nation has been trodden under by the Gentile kingdoms. This was foretold by Ezekiel, who, as the prophetic mouthpiece of the Lord, said to Zedekiah the last king of Judah: "And thou, profane wicked Prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same; exalt him that is low [the Gentiles], and abase him that is high [Israel]. I will overturn, overturn, overturn, it [the kingdom of Israel]; and it shall be no more, until he come whose right it is; and I will give it him"—Ezekiel XXI, 25-27. The kingdom of Israel was the kingdom of God; its kings were always spoken of as sitting upon the throne of the Lord. Consequently when the crown was removed from the king of Judah, God's kingdom upon earth ceased.

In this prophecy the Lord declared that His kingdom would be no more until one came whose right it is. In the interim of waiting, the Gentiles, who were "aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world" (Ephesians II, 12), were exalted to hold the dominion of the world; but when the "times of the Gentiles" have expired (Luke XXI, 24), *He* whose right it is will take to Himself His great power and reign. Who is this? Undoubtedly it is our Lord Jesus Christ, the greater Son of David. How did He acquire the right to God's kingdom upon earth? He gained it by His voluntary death on the cross. "Ye are not your own, for ye are bought with a price." "For to this end Christ both died, and rose, and revived, that he might be the Lord both of the dead and living"—I Corinthians VI, 19, 20; Romans XIV, 9.

The same great truth is taught in Daniel II, 31-45, where it shows how the successive Gentile nations, which have held universal sway since the overthrow of the kingdom of Israel, were symbolised by a great image seen by

Nebuchadnezzar in a dream. The head of this image was of gold and represented Babylonia; its breasts and arms of silver, Medo-Persia; its belly and thighs of brass, Greece; its legs of iron, Pagan Rome; its feet of iron and clay, Papal Rome; and its toes, the present divisions of the Roman Empire.

In the dream, this image was smitten on the feet by a little stone cut out without hands, and was demolished into dust and scattered till no place was found for it. The stone then grew into a great mountain which filled the whole earth. Daniel explains that this great mountain which will fill the whole earth is the Kingdom of our Lord. The seventh chapter of Daniel refers to the same four universal Empires under the figure of four beasts, and describes how one like the Son of man, together with the saints of the most High, comes with the clouds of heaven to take possession of the kingdom.

In Micah IV, 8, the Lord Jesus is spoken of as the "Tower of the flock"—"And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion." The *first* dominion, which was granted to Adam, and subsequently to Israel, is His by right; and soon He will shatter the present kingdoms, and take the dominion to Himself. At the same time, as we have seen, He will cause the Jews to return to their own land and to the favour of God, and will bring about the resurrection of the dead.

Before considering the method by which Christ's rule will bring about the desire of all nations, which man's rule has failed to accomplish, let us see what are

### **The Fundamental Reasons of Man's Failure to Govern.**

(1) The first and chief reason is that *men are sinners, not saints*, and this not through any individual fault of their own, but through heredity and environment. "There is none righteous, no, not one. There is none that doeth



good." Selfishness prevails instead of love. The world, the flesh, and the devil are too strong for men, however well-intentioned they may be, unless God is on their side. Even the Communism of the saints in the time of the Apostles, failed from this very cause (Acts IV, 34-37; VI, 1); and if such men and women failed, how certainly will the world at large fail! Sin and selfishness must be eradicated before men are capable of successfully ruling themselves or others. This reason may be named the *imperfect moral nature of man*, due mainly to heredity and environment. His *heart* is not right.

(2) A second important reason is, that no one, ruler or subject, is perfectly sound in mind. We confine a certain section of mankind in asylums and label them "insane." As a matter of fact, however, there is no one perfectly sane or sound of mind. What is insanity? Insanity simply means lack of judgment; and I do not think anyone will claim that he is perfectly sound (sane) in judgment. However wisely a man or a body of men may rule, occasional errors in judgment are sure to occur. The principal reason for this is the inability to read motives. Men can judge only by the hearing of the ear, and the seeing of the eye; they cannot read the heart. Thus "to err is human" has become a proverb. This reason of man's failure to govern successfully may be called the *imperfect mental nature of man*, due mainly to heredity. His *head* is not right.

(3) A third reason, no less important than the others, is that everyone is more or less physically imperfect. Some are a little stronger than their fellows, but all are more or less weak and prone to disease and accidents, and sooner or later everyone goes down into death. So long as death reigns, there can *never* be everlasting peace and contentment. Though every other cause of sorrow were removed, the loss by death of our nearest and dearest, and the knowledge that sooner or later we also will require to die, must necessarily mar happiness. This reason may be called the

*imperfect physical nature of man.* Like the other two, it is mainly due to heredity. His *body* is not right.

Thus, moral imperfection, mental imperfection, and physical imperfection ending in death, will require to be removed before the desire of all nations can come. Men have been constantly endeavouring to remove these imperfections and to improve their environment, but without success. Christ alone is able to accomplish this great work; and we are assured in the Scriptures that He *will* do so; it is for this purpose that He comes again.

### **The Cause of the Present Imperfection.**

What is the cause of the fact that all men are more or less imperfect mentally, physically, and morally? Clearly for the most part, their frailty is due to heredity. Some say: It is all very well to blame heredity, but a man's imperfections are due to his own fault. While this is true, it is so only to a small extent. No children are born physically perfect; some are disfigured with gross deformities. The same is true of the mental condition; and as regards the moral nature, you have not exercised your powers of observation, if you have not noticed the evidences of moral imperfection in children even before they are able to reason. The man who denies the influence of heredity is mentally blind. The Scriptures are in entire accordance with all this. The Psalmist says that we are born in sin, and shapen in iniquity—Psalm LI, 5; see also Job XIV, 4. "The fathers have eaten a sour grape [of sin], and the children's teeth are set on edge"—Jeremiah XXXI, 29.

As it is evident that we are all imperfect, and therefore all sinners, mainly through the law of heredity, it is necessary to inquire: *How did sin enter the world?* If we trace the law of heredity backwards, we come to the first man. Is it that the first man, as the Evolution theory claims, was only a little removed above the ape, and, therefore, with most of the mental and moral infirmities

of the brute? If so, then God is the author of sin. Reason and the Word of God both declare the falsity of such a view.

But the Bible account is not that man was made in the image of the ape nor a little above the ape, but that he was made in the image of God (Genesis I, 27), *a little lower than the angels*—Hebrews II, 6, 7. All God's works are perfect—Deuteronomy XXXII, 4. According to the Scriptures, then, man was perfect in the beginning and through sin fell from this perfection. I have heard some argue: "If Adam was perfect, how could he sin?" The reply is that, he was not created with a fully developed character; his perfection implied perfect mental and moral faculties in a perfect body. His character was a blank; but God implanted in him a conscience or moral sense, that is, the faculty or power of discerning between right and wrong, to enable him to form character. Adam was also allowed the liberty of his will, in order that he might be free to choose good or evil, and so develop a good or wicked character.

Some think that God should have created Adam so that he could not sin, and thus have avoided all this misery and sickness and death which we see around us, and which every one of us experience. Was it not wrong for God, they ask, to permit Adam to sin? God cannot do wrong. To have created man without freedom of will, would have made him a mere machine. God purposed to bring an earthly being into existence who would love Him spontaneously; and who would worship Him in spirit and truth—John IV, 23. Man had nothing whatever to do with the formation of his body and brain; that was his Creator's work. It is character which decides destiny, and it is the formation of character that God has left in our hands, as we read: "Keep thy heart with all diligence; for out of it are the issues of life"—Proverbs IV, 23.

According to the Scriptures, Adam chose the wrong course—I Timothy II, 14. Was God taken by surprise?

Not at all. He had His plan of redemption arranged from the beginning, for "known unto God are all his works from the beginning of the world"—Acts XV, 18. He had foreordained from before the foundation of the world that the "Lamb" should be slain—I Peter I, 18-20. God sentenced Adam to death; and by the law of heredity which He brought into operation, all the descendants of the first man have been born in sin, and share the sentence to death with him, as it is written: "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"—Romans V, 12.

### **The Satisfaction of Justice.**

The foregoing shows the stern justice of God; but the Scriptures declare that "God is love." Let us now, therefore, consider evidences of His love, that true love which is both wise and just. God, having condemned all in Adam, in due time sent His only-begotten Son into the world in order that He might become Adam's substitute, and take upon Himself the death penalty. First, however, the Lord allowed an interval to elapse, because He foresaw it would be necessary to prove to men their need of a Saviour. If God had sent Jesus Christ sooner, it would always have been open to question whether men could not have saved themselves; but by the method which He adopted, it was proven conclusively that "none of them by any means can redeem his brother, nor give to God a ransom for him" (Psalm XLIX, 7), that "there is none righteous, no, not one"—Romans III, 10. To satisfy perfect justice which demands an eye for an eye, a tooth for a tooth, a life for a life, the ransom price to be paid must be an exact equivalent, namely, the life of a perfect man. This man would require to be absolutely without sin, because justice *demand*s a sinner's death. No descendant of Adam has been born free from sin; nor has any since merited life in his own right in order that he might lay it down in sacrifice as a ransom or corresponding price for

Adam, neither the Jew who had the written law to guide him, nor the Gentile who had the light of his conscience and reason as a guide. Even the angels, whom the Scriptures indicate were permitted by God to attempt the uplift of man during the first Dispensation before the flood, were unable to reverse the sentence of death passed upon the human race. On the contrary, instead of raising men from sin and degradation, many of the angels fell from their first estate, as we read in Jude 6.

Thus God demonstrated that His way of salvation is the only possible way. His only-begotten Son, Jesus Himself, left the glory He had with His Father in heaven, and partook of flesh and blood that He might die as a man; that through death He might destroy him that has the power of death, that is, the devil—Hebrews II, 9, 14. It was love that dictated the sacrifice, and He obeyed the dictates of love. As Jesus has paid the price, the first man will in due time be set free, that he may have a second opportunity for life or death. But not only will Adam be set free from the prison-house of death, but the whole race also, which was condemned in him. That is what Paul declares in Romans V, 18, 19—"As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift shall come upon all men to justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

### **The Reign of Christ.**

When Christ begins His glorious reign, he will destroy the works of the devil—I John III, 8. These works are *Sin and Death*, with all that these imply. I Corinthians XV, 25, 26—"For he [Christ] must reign till he hath put all enemies under his feet. And the last enemy that shall be destroyed is death." What are the enemies of mankind that obstruct the establishment of good government, peace and contentment? They are moral imperfection, menta-

imperfection, and physical imperfection. These result from sin and end in death, and must be put under Christ's feet before the desire of all nations can be realised.

In the book of Revelation (XX, 1, 2), we are assured that *the first enemy that Christ will subdue will be Satan*. As the "prince of the power of the air" Satan now rules in the hearts of the children of disobedience, and as the "god of this world" he "hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them"—Ephesians II, 3; 2 Corinthians IV, 4. Satan is "the prince of this world" (John XIV, 30), and must be deposed; then *Christ will become the Prince of Peace*. Satan will be bound for a thousand years, to prevent him deceiving the nations during their process of uplifting under the beneficent rule of Christ. But when the thousand years are expired he must be loosed for a little season, in order to finally test the loyalty of the people to God and to righteousness. When all the enemies of God and righteousness have been destroyed, then, indeed, the desire of all nations will have come. That glorious condition, however, will not exist till the end of Christ's Millennial reign.

During the thousand years of Christ's rule, the moral, mental and physical imperfections which have rendered man helpless in his attempt to govern the world, will be removed. Of the three, the condition of the heart is the most important. Will men's hearts be put right? Yes. In Ezekiel XXXVI, 26, 27, we read: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Through the prophet Jeremiah (XXXI, 28, 29), we are informed that the law of heredity will cease after the Israelites are restored to their land and to God's everlasting favour: "And it shall come to pass, that like as I have watched

over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict: so will I watch over them, to build and to plant, saith the Lord. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge." This means that in those days, *i.e.*, during Christ's Millennial reign, no man will suffer mentally, morally, or physically through heredity.

How will this change be accomplished? Simply by bringing in a new order of things, a *new Dispensation*. Those in the grave will come forth, and those who survive the great time of trouble which will bring the present Dispensation to a close, will live on. There will be no births as we have now, because so long as procreation continues, the law of heredity will operate. Jesus Himself said: "In the resurrection they neither marry, nor are given in marriage"—Matthew XXII, 30. The prophet goes on to declare (Jeremiah XXXI, 30)—"But everyone [who dies] shall die for his own iniquity: every man that eateth the sour grape [of sin], *his* teeth shall be set on edge." Each one will suffer, or die, for his own individual misdeeds. This is in accordance with the Apostle's statement, recorded in Acts III, 23—"Every soul which will not hear that prophet [in the sense of obeying him] shall be destroyed from among the people." The Psalmist also declares (LXXII, 9)—"His enemies shall lick the dust."

But the extreme penalty of death will be only for wilful persistent disobedience. There will not be any at that time who will be ignorant of God's glorious character, and His wonderful plan of salvation. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:.....After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know

me, from the least of them: unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more"—Jeremiah XXXI, 31-34. Again, in the 35th chapter of Isaiah, we read regarding the reign of Christ, the time when the desert shall rejoice and blossom as the rose: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert."

### **The Resurrection of the Unjust.**

Thus the testimony of God's Word, dear friends, is that all moral, mental, and physical imperfections will be removed by Christ, not suddenly, but gradually. With the exception of the saints, who have died in faith, everyone will be raised from the grave with the same imperfect character such as he has now. If a man is vicious in this life-time he will be raised with the same vicious character. Moderately good men will rise moderately good. It will not profit anyone to say: "I am to get another chance. I will do as I like now." Solomon, speaking to such, said: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment"—Ecclesiastes XI, 9.

In the resurrection, just as it is now, the development of character will be gradual. In the present Dispensation, evil is permitted by God and is prospering. "Now we call the proud happy: yea, they that work wickedness are set up; yea, they that tempt God are even delivered"—Malachi III, 15. The consequence is that the people are pursuing the downward course of sin; for it is apparent to every right thinking man that the world, left to itself, is not learning righteousness. "Because sentence against an evil work is not executed speedily, therefore the hearts



of the sons of men is fully set in them to do evil"—Ecclesiastes VIII, 11. Business men declare that there is dishonesty in all commercial concerns; that no business can succeed on lines of strict integrity. In these times it is much more difficult to do good than to do evil. Frequently when you do a kindly action for anyone, you do not even get thanks; and if you are gentle and loving, people think you soft and try to take advantage of you. If you endeavour to lead an honest, straightforward life, you are certain to meet with opposition. "All that will live godly in Jesus Christ shall suffer persecution"—I Timothy III, 12. The development of good character in the present time meets with opposition at every turn. Need we wonder at this when Satan is the god of this world, the prince of the power of the air?

It will be very different when Christ takes His power to reign. He will judge the people with righteousness, and evil will no longer be permitted. Of that time we read: "When the judgments of the Lord are in the earth, the inhabitants of the world *will* learn righteousness"—Isaiah XXVI, 9. When Christ is reigning, every time a man sins the penalty will follow swiftly and surely, and, on the other hand, every time a man does a righteous act he will be rewarded immediately. Thus the righteous will be encouraged, and the sinner will be discouraged; the people will soon find that it will pay to do good; that the better they are the more they succeed, and the worse they are the greater they suffer—the very reverse of what obtains at present. The inhabitants of the world will *then* learn righteousness, and will flourish (Psalm LXXII, 7); as their moral imperfection disappears, their mental and physical imperfections will also disappear, until finally they will attain to that perfection lost by Adam.

### **Christ's Reign Autocratic.**

At first, the people will require to be forced to obey, but the necessary punishment will be of a reformative

nature, and will be accompanied by evidences of love and impartial justice. Everyone will recognise that any punishment he may receive is deserved and intended for his good. He will have the best guarantee that this is so, for the judge in that day will be the meek and gentle Jesus, and associated with Him will be the saints—Acts XVII, 31; I Corinthians VI, 2. Gradually the world will yield that obedience which comes from love and appreciation of righteousness, and will no longer require to be forced.

In Christ's day errors in judgment will not occur, nor mistakes of any kind on the part of the Great Judge. "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and *he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears*"—Isaiah XI, 1-8.

This chapter is one of the best known of these which describe the Millennial reign of Christ. It describes how such ferocious animals as the wolf, the leopard and the lion will lie down with the lamb and the kid, and how a little child shall lead them. It tells, too, how "they shall not hurt nor destroy in all God's holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." In that day Christ will see into the hearts of men; and will discern the *motives* which underlie their every thought and action.

Not only will Christ be unerring in judgment, and His dealings ultimately recognised by all to be just and loving, perfect, but His righteous decisions will be backed by the almighty power of God. He has full authority from God to execute His wise, just and loving purposes when the time comes. When He rose from the dead, He said: "All power is given unto me in heaven and in earth"—

Matthew XXVIII, 18. He will not require to consider whether His laws and judgments are popular or otherwise for He will have no fear of an election or revolution by which He might be unseated from power. His Kingdom will be an everlasting Kingdom; and His authority will be absolute, for "he has been highly exalted and given a name above every name." His decisions will be so just and loving and wise, and will be executed so effectually and with such good results, that ultimately every knee shall bow, of things in heaven, and things in earth, and things under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father—Philippians II, 10, 11. Thus we see that *Christ's reign will be autocratic.*

### **The Desire of all Nations shall come.**

At the end of the thousand years, those who love iniquity will be destroyed in the second death (Revelation XXI, 8); all others will continue to live during the Ages to follow. Sin and selfishness, and all forms of mental and physical imperfections will be completely eradicated, and there will be "no more death, neither sorrow, nor crying, neither will there be any more pain, for the former things will have passed away." *The earth will yield its increase* (Psalm LXVII, 6), and nothing will be allowed to exist which could hurt or destroy. The dominion over the perfect earth will be given to the human race under God's sovereignty, because man will then be perfect not only in body, but also in heart, in character. They will have perfect communion with God and with each other, for all will love the Lord their God with all their heart, and mind, and soul and strength, and their neighbour as themselves. As the guiding principle will no longer be selfishness as at present, but love, the form of government which will be successfully adopted may be on the lines now advocated by Socialism. There will be nothing to mar the world's everlasting peace and contentment when

Christ "shall have delivered up the Kingdom to God, even the Father"—I Corinthians XV, 24-26. Thus do the Scriptures reveal how at last the "desire of all nations shall come."

### **The Purpose of the Present Dispensation.**

I have dwelt principally on the hope which will be offered to the world, and have not enlarged on the hope held out to the Church, the followers of Christ. In closing, therefore, I would urge upon you the desirability of believing in Christ now, and of accepting the gracious privilege of becoming members of His Body—I Corinthians XII, 12. If we follow in His footsteps now when evil is permitted, we shall share in His resurrection, and shall be associated with Him in His glorious reign. As we read: "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him"—2 Timothy II, 11, 12. This will mean a life of self-denial and sacrifice, doing good to all men as we have opportunity, but especially to the household of faith. It will bring much persecution and contradiction of sinners. But though we shall have tribulation, the peace of God will rule in our hearts, and we shall have the joy of the Lord. "Godliness with contentment is great gain." I trust that all of us who take up our cross and follow Jesus, will overcome evil with good and endure to the end; that for the joy set before us we shall endure the cross, and despise the shame, looking unto Jesus the author and finisher of our faith. If we do, we shall be counted as overcomers. Let us pray for one another that we may be faithful unto death, so that we may obtain the crown of life, and be privileged to share with the Lord Jesus in His glorious work of realising the desire of all nations, peace on earth, and good will toward men, to the glory of God the Father. *Amen.*

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# Mythology and the Bible.

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**I**T may be asked: What possible connection can there be between Mythology and the Bible? Is not a myth an untruth; whereas the Bible is the "Word of Truth"?

It is important to notice, however, that many of the ancient mythical tales have a substratum of historical fact; and much in them that appears fabulous and nonsensical on the surface, proves on careful investigation to have a hidden meaning.

That the ancient nations of Babylon, Egypt, Greece, etc., were highly civilised is demonstrated by the remains of their wonderful architecture, the style of which cannot be improved upon even by the advanced nations of our day. Such cultured people must have had some *reason*, satisfactory to themselves, to induce them to worship their mythical gods. The Bible throws light upon this question; and a little knowledge of Mythology aids us to understand a number of very obscure texts of the Scriptures.

## **Scriptural Recognition of Heathen Gods.**

In giving the law to the Israelites, the Lord commanded them to on no account worship the gods of the other nations; but we read of many instances where they deliberately disregarded this injunction, and were in consequence punished until they returned to Him, the only true God. Jeremiah records a case in point in chapter 44, verses 15-19, 25—"As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee, but we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour

out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven," etc. See also Jer. 7:17, 19—"Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women kneed their dough, to make cakes to the queen of heaven, and they pour out drink offerings unto other gods, that they may provoke me to anger."

Who was this "Queen of heaven" in whom the erring Jews had such implicit confidence?

In Judges 2:11-13 is recorded another falling away of the Israelites: "And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord unto anger. And they forsook the Lord, and served Baal and Ashtaroth."

Who was Baal? Who was Ashtaroth?

As all are aware, the Bible contains many references to Baal; yet it does not disclose the identity of this god, nor explain why the faithless Jews and other peoples so consistently rendered him obeisance. It is here that we are aided by Mythology, the study of which reveals the fact that the god Baal, and the goddess the Queen of heaven, were universally worshipped under various names and titles. While this is recognised by students of Mythology, it is not so generally

realised that these same deities are even now worshipped in our very midst by the adherents of that great idolatrous system which the Scriptures name "Babylon the Great"!

### The Two Babylons.

History proves that Papacy's adoration of images, dead saints and relics, its holy candles, holy water, etc., and all its vain ritual, are borrowed from heathen sources. Papacy's excuse, as voiced by Cardinal Newman, is that although it is admitted that such things are "the very instruments and appendages of demon-worship," they were, however, "sanctified by adoption into the church" (Newman's *Development*, pp. 359, 360). But it is now clearly apparent that the Romish Church has not been justified in adopting heathen customs and practices. For this very reason, Papacy is denominated "Babylon the Great"; the Babylon of old was full of these abominations, and therefore well typified the fallen church of the Gospel Age.

Babylon was the *first* nation or kingdom after the deluge, and by it idolatrous worship was inaugurated.

Comparing Jer. 51:6-8, with Rev. 17:4, 5; 14:8, we notice that almost the same expressions are used. In Jeremiah, ancient Babylon is said to have been a golden cup in the Lord's hands, by which all nations were made drunken—drunken with the wine of false religion. In Revelation "Babylon the Great" is called the "Mother of Harlots," the *parent* system, which made all nations drink of her golden cup full of abominations, the wine of false doctrine. As typical Babylon fell, so shall antitypical "Babylon the Great" fall never to rise.

That Babylon was the first nation after the flood is shown by Gen. 10:8-12. This reference, also, furnishes

a clue to the origin of the worship of false gods ; and by comparing with certain statements in mythological histories we get a further clue to the identity of these deities. We read : " And Cush begat Nimrod : he began to be a mighty one in the earth. He was a mighty hunter before the Lord : wherefore it is said, ' Even as Nimrod the mighty hunter before the Lord.' And the beginning of his kingdom was Babylon, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land he went forth into Assyria and builded Nineveh," etc. (See margin.)

### **Nimrod the Mighty Hunter, and his influence in the World.**

Why should the Bible make special mention of Nimrod ? Because he was the first to become mighty ; and even to this day the countries of Babylonia and Assyria are filled with the name of Nimrod. When Moses wrote Genesis, although Nimrod had long since passed away, his name had become a proverb, so that it was a popular saying : " Even as Nimrod the mighty hunter before the Lord." His might lay in the fact of his being a hunter ; for we must reflect on the conditions which would obtain in the earth in his day. Only four human pairs were preserved from the waters of the deluge ; but many kinds of animals came forth from the ark ; and as these animals multiplied one can see how the terror of the more ferocious among them would lay hold upon all men. He, therefore, who brought destruction to the tiger, the leopard, the lion, the python, was regarded as the great benefactor, the man above all others to be honoured by his fellows and commemorated by posterity.

The universal popularity of an individual must be a force for good or for evil to the community.

Although the Scriptures do not directly allude to the nature of the influence exerted by Nimrod, we may safely infer from the character of his parentage, and from other circumstances, that it was evil. That his grandfather, Ham, had a depraved disposition is proved in Gen. 9:18-25; while in the same connection Shem was given a special blessing because of his purity (verse 26). Thus we gather that very shortly after the deluge the human race was divided into two camps, one for the Lord and righteousness among whom Shem took the leading part, the other for unrighteousness with Ham as the principal apostate. Of the latter branch of the race Nimrod was descended.

It is improbable, therefore, that the declaration that Nimrod was a "mighty hunter before the Lord" signifies that he in any way sought thus to *honour* the Lord. In such a connection the phrase "before the Lord" rather implies a belittling of the Lord's power to protect His own. Perceiving the menaced condition of the race, Nimrod, trusting to his own prowess, came forward as the bold saviour of the world, and becoming a mighty one in the earth attracted men's attention away from the Lord. The natural result of the admiration of a man of Nimrod's character must necessarily have been to destroy reverence for God, and thus lead to the adoration and worship of the creature instead of the Creator. That the world did fall into infidelity shortly after the flood is proved from the first part of the eleventh chapter of Genesis. The great Jewish historian Josephus says in confirmation: "The multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God" (Ant. 1:4:2).

We cannot suppose, however, that the saintly few would permit this evil without exerting some effort to

stay the downward course, for the Lord's people in all ages from the time of righteous Abel have protested against sin. If the tradition of the Jews be true that Shem was Melchizedec (and the claim seems reasonable and quite in accord with Scripture analogy), then, as "Priest of the most high God" he must have been a very Hercules in the Lord's cause, and a constant check to the evilly disposed.

Thus far we may reasonably infer from the brief references to Nimrod given in the Scriptures. To gain further information about this mighty hunter we require to study the pages of Mythology.

### **Ninus and Semiramis.**

In Gen. 10 : 11, already quoted, we read that Nimrod built the city of Nineveh. This little item of Bible history enables us to identify Nimrod with the king Ninus of classical writings. The name Nineveh literally means "The habitation of Ninus." The historian Apollodorus expressly states that "Ninus is Nimrod" (Apollodori, *Fragm.* 68 in Müller, Vol. i, p. 440). In the ancient records of Justin and Diodorus Siculus, Ninus is credited with similar kingly powers as are attributed to Nimrod by the Scriptures (Justin, *Hist. Rom. Script.*, Vol. ii, p. 615; Diodorus, *Bibliotheca*, lib. ii, p. 63). Ninus was the son, as well as the husband, of Semiramis. According to Eusebius these two reigned as king and queen in the time of Abraham; but the great chronologist Clinton, and the celebrated Excavator and Linguist Layard, both assign an earlier date to the reign of Ninus and Semiramis.

In one of the famous sculptures of ancient Babylon, Ninus and Semiramis are represented as actively engaged in the pursuits of the chase, the "quiver-bearing Semiramis" being a fit companion for the

"mighty Hunter before the Lord" (Diodorus, lib. ii, p. 69).

Semiramis was a beautiful but very depraved woman, and it is to her that much of the extravagant and licentious character of the heathen religions has been ascribed. In his work *Inferno*, in the 5th Canto, Dante pictures Semiramis as one of the damned in hell (not purgatory); and he also mentions Ninus in the same connection. Although Dante's "visions" were a figment of his imagination, yet his consigning Semiramis to eternal punishing shows the bad esteem in which she was held.

### The "Mysteries" of the Heathen Religions.

The Chaldean "Mysteries" can be traced back to the days of Semiramis. It appears that her husband's apostacy was quite open, and consisted mainly in leading men into sensuality, teaching them that they might enjoy the "pleasures of sin" without fear of retribution from a holy God. In his hunting expeditions he was accompanied by troops of women; and by music, games and revelries, and everything that pleases the natural heart, he insinuated himself into the favour of the world. It was after the death of Ninus or Nimrod that the *secret* "Mysteries" were set up by Semiramis and her followers.

Nimrod's death is not noticed in the Scriptures, but there was an ancient tradition that his end was violent. Strange though it may seem, numerous lines of evidence (which we shall investigate as we proceed) prove that it was this very death of Nimrod that constituted the foundational theme of the *Mysteries*.\*

\* See the Rev. Alexander Hislop's masterly work entitled *The Two Babylons* (1857).



Salverté informs us that all who sought initiation into these systems were compelled to drink peculiar intoxicating beverages. This is undoubtedly the origin of Jeremiah's allusion to the golden cup which made all nations *drunken*; for every nation received its idolatrous religion from Babylon.

In all essentials the "Mysteries" of the different nations were the same, each being fashioned after the pattern of the "Mother" nation Babylon. Regarding this Layard says: "Of the great antiquity of this primitive worship there is abundant evidence, and that it *originated* among the inhabitants of the Assyrian plains, we have the united testimony of sacred and profane history. It obtained the epithet of *perfect*, and was believed to be the most ancient religious system, having preceded that of the Egyptians. The identity of many of the Assyrian doctrines with those of Egypt is alluded to by Porphyry and Clemens." Birch, also, says: "The Zodiacal signs . . . show unequivocally that the Greeks derived their notions and arrangements of the Zodiac [and consequently their Mythology, which was intertwined with it] from the Chaldeans. The identity of Nimrod with the constellation Orion is not to be rejected" (Layard, *Nineveh and its Remains*, Vol. ii, pp. 439, 440).

We see, therefore, that ancient Babylon was a fitting type of that wonderful "Mystery of Iniquity" of the Gospel Age, called "Babylon the Great." Just as that great system had its small beginning in the days of the Apostles, being alluded to by Paul in 2 Thess. 2:7—"The mystery of iniquity doth already work," and afterwards attained so great dimensions that it has deceived the whole world, so the typical Mystery in literal Babylon also began in a small way, then grew and extended, and latterly became so uni-

versal that *all* nations were made "mad," *i.e.*, void of judgment. Only those who worship the *true* God have the spirit of a sound mind (2 Tim. 1:7).

### **"Mother and Son" worship.**

While in "Babylon the Great" the principal subjects of devotion are the Madonna and her child (said to be the virgin Mary and Jesus), so in typical Babylon the popular worship was extended to a goddess mother and her son, who had their origin in Semiramis and her son Ninus (the Hebrew word for "son" is *nin*). Remembering the religious influence which proceeded from Babylon, we have here the explanation of the universal adoration of the "Mother and Son." In Greece they were worshipped as Ceres the great mother, with the babe at her breast; or as Irene the goddess of Peace, with the boy Plutus in her arms. In Pagan Rome as Fortuna and Jupiter-*puer*, or Jupiter the boy. In Asia as Cybele and Deōius. In India as Isi and Iswara; and even in Thibet, China, and Japan, missionaries were astonished to find the exact counterpart of the Madonna and her child as devoutly revered as in Papal Rome itself!

### **The Egyptian God Osiris was Nimrod.**

In Egypt the Mother was worshipped as Isis, and the Son as Osiris, though more often as Horus. Regarding Osiris, Bunsen shows that he was represented as at once the Son and Husband of his mother, and actually bore as one of his titles of honour the name "Husband of the Mother" (Bunsen, Vol. i, pp. 438, 439). This serves to identify Osiris with Ninus who married his own mother. There are many strong proofs that Osiris was Nimrod or Ninus. In some of his forms Osiris was represented clothed in a leopard's skin;

and as it is a principle in every religion that the high priest wears the insignia of the god whom he serves, the Egyptian high priest wore a leopard's skin when officiating on all important occasions. This article of apparel was intended to commemorate some outstanding event in connection with the god Osiris; for all the strange clothing and head-gear of the heathen gods and priests were signs or symbols intended to convey some meaning to those who were educated to understand them—that is, to the "initiated." We who are initiated into the mysteries of God's glorious plan of the Ages (Mark 4 : 11), have an understanding of the symbolisms of the garments of the *Jewish* high priests.

The name Nimrod means literally "The subduer of the leopard," being derived from *nimr* "a leopard," and *rad* "to subdue." In these ancient days much significance was attached to names, as students of the Bible are aware. Nimrod's name, therefore, implied that his fame as a hunter rested mainly on the fact that he had discovered the art of training the leopard to aid him in hunting the other wild beasts. A particular kind of leopard, named the cheetah, is used for hunting in India even at this day. When we find that Osiris and his priests are represented arrayed in leopard's skins, we may be sure that deep meaning was attached to this costume; we believe that it was intended to convey to the initiates the understanding that their god Osiris was in reality Nimrod, the renowned "Leopard-tamer." It is well known that Nimrod or Ninus, on becoming mighty, extended his dominion, conquering Egypt, in addition to other countries.

Plutarch says there was a tradition among the Egyptians that "Osiris was *black*" (*De Isid, et Os.*, Vol. ii, p. 359). As the Egyptians were dark people themselves, the blackness of Osiris must have been

more than ordinary to have called for special comment. In his book of Plates, Belzoni shows a coloured drawing of the recognised figure of Osiris, which he copied from the life-size paintings on the walls in one of the tombs of the kings at Thebes (Plate V). The face and hands of this figure are jet black. Wilkinson, also, in his 6th volume, shows a figure of Osiris which has the features of the negro; and it is significant that this negro-figure of Osiris is clothed in a leopard's skin. Professor C. Piazza Smyth draws attention to the unmistakable negro features of the great Sphinx near the Pyramids of Gizeh, which idol is pronounced to be a representation of Horus, the son of Osiris and Isis. Horus, however, is only another form of Osiris. This, then, is further identification of Osiris with Nimrod, for Nimrod was black, being the son of Cush, whose name signifies "black." Ham, also, was black; he is the father of all the black races.

The Ethiopians were very black, and this people were descendants of Cush. Eusebius says: "Chus was he from whom came the Ethiopians" (*Chronicon*, Vol. ii, p. 109). Josephus says the same. In the original of Jer. 13:23, the word "Ethiopian" reads "Cushite,"—"Can the Cushite change his skin, or the leopard his spots?" See also Gen. 2:13, margin.

### **Nimrod's Death the Foundational Theme of Heathen Religions.**

There are many more proofs of the identification of the Egyptian god Osiris with the Babylonian Nimrod, but those we have mentioned will suffice for our present purpose, namely, to gain information as to the manner of Nimrod's death; for the account of the death of Osiris is well known. Osiris met with a violent death, and that violent death of Osiris was the

central theme of the whole idolatry of Egypt. If Osiris was Nimrod, as we have seen reason to believe, that violent death of Osiris which the Egyptians so pathetically deplored in their annual festivals, was just the death of Nimrod.

The account of the death of Osiris as given in the Egyptian *Book of the Dead* (a copy of which is frequently found entombed with mummies), is as follows: While Osiris was absent on a certain occasion, his enemy, who was named Sem, entered into a conspiracy with 72 of the leading men of Egypt to put Osiris to death. The plot succeeded. Osiris was slain, and his body was torn into 14 pieces which was scattered throughout the country. Isis greatly lamented her husband's death, and searched about for the pieces of his body. Wherever she discovered a piece, she buried it and erected a shrine over it.

### **The Patriarch Shem, and his Godly Influence In the World.**

Wilkinson shows (Vol. v, p. 17) that Sem was one of the names of the primitive Egyptian Hercules, who was said to have, by the power of God, fought and overcome the giants who had rebelled against heaven. In plain language, this mythical tale simply means that the Hercules Sem or Shem (see Luke 3:36), the great opponent of idolatry, was enabled by the power or spirit of God to so convince the tribunal of 72 supreme Judges of Egypt of the enormity of the offence of Osiris or Nimrod, as to persuade them to condemn and put that "mighty one" or giant to death and to send parts of his dismembered body to the various cities as a solemn declaration in their name, that "whosoever follows the example of Nimrod (Osiris) shall meet with a like penalty." In following

this course Shem was acting according to a recognised judicial custom, instances of which are found in the Scriptures (see Judges 19:29; and 1 Samuel 11:7).

Afterwards, the upholders of the idolatrous religious system of Egypt stigmatised the leader of the "conspiracy" as Typho, or the "Evil One." One of the most noted names by which Typho was called, was Seth (Epiphanius, *Adv. Hæres*, lib. iii). The names Seth and Shem are synonymous, both alike signifying "The appointed one."

This persuasive power of Shem, by which he caused the great Nimrod to be condemned to death, was symbolised by the tusks of a wild boar. We read in Mythology that the god Adonis perished by the tusks of a wild boar. Now Adonis is identical with the god Tammuz, and Tammuz with Osiris (Kitto's *Illustrated Commentary*, Vol. iv, p. 141; Wilkinson's *Egyptians*, Vol. v, p. 3). In Egypt, the pig was the symbol of evil; and as the horn is the ancient symbol of power, being so recognised in Scriptures, the tusks in the mouth of the male pig signifies that it was by the "power of his mouth" that the evil one, Seth, caused Adonis (Osiris) to be put to death. In memory of this deed, the peoples of many countries have caused countless boars to lose their heads in sacrifice to the outraged god. This explains why the boar's or pig's head is even at this day a recognised dish at the Christmas dinner in Britain, though the reason for the custom has long been forgotten. In India, a demon with a "boar's face" is said to have gained such power through his *devotions*, that he oppressed the "devotees" or worshippers of the gods, who had to hide themselves (Moor's *Pantheon*, p. 19). Even in Japan there seems to be a similar myth.

Thus the righteous Shem, blessed by Jehovah, has

been stigmatised and misrepresented in all the heathen religions of the world; while the idolatrous Nimrod who led men away from the true God, and who was justly condemned to death because of his evil deeds, has been exalted to the status of a god himself. This turning of things upside-down, however, shall not stand, for Jehovah shall now soon vindicate himself on behalf of his righteous servants.

We are reminded here of what the Egyptian historian Manetho wrote regarding the builders of the Great Pyramid: "There came up from the East, in a strange manner, men of an ignoble race, who had the confidence to invade our country, and easily subdued it by their power without a battle. All this invading nation was styled Hyksos—that is, Shepherd Kings." He adds that this people afterwards departed for Judea and built there a city named Jerusalem. The head of these Shepherd Kings has been recognised as the patriarch Shem, and Shem as Melchizedec, king of Salem (Heb. 7 : 1, 2). It is certainly quite in keeping with the exalted methods of this "king of peace" that he *subdued the Egyptians without a battle*, persuading them only by the spirit or power of God to close their idolatrous temples and do his bidding (see *Great Pyramid Passages*, Vol. i, pars. 4-6). It shows how wonderful was the godly influence which this venerable king and "priest of the most high God" exercised in the early stages of the "present evil world." He was indeed a fit type of Christ in the Millennial Age, whom God swore would be a "Priest forever after the order of Melchizedec" (Psa. 110 : 4). In face of such great power for righteousness, one can see how the iniquity instigated by Satan, the "god of this world," would require to be very warily conducted. Hence the term "mystery" or "secret," of iniquity.

## The False "Seed of the Woman."

When the mighty Nimrod was violently put to death in the midst of his career, great indeed must have been the lamentation among his followers. Semiramis would, naturally, experience the greatest grief and loss. She had shared with him his kingdom and glory, but now all this honour had suddenly come to an end. Semiramis, however, was a woman of unbounded ambition, and she by no means intended to quietly step aside without a bid for fame on her own account. That she succeeded in making a name for herself is fully attested by the pages of ancient history. A most daring suggestion was advanced which she seized upon and resolutely carried out—namely, that she should claim that her dead son was none other than the promised "seed of the woman" who had been destined to bruise the serpent's head, and who, in doing so, was to have his own heel bruised! Formerly her son had been honoured as the mighty hunter and benefactor of the world; but though he was now dead she would declare that he had risen and had been deified, and thus have him worshipped as a god!

We say that this bold scheme was *suggested* to Semiramis, for who could have instigated such an imposition except the "father of lies"? That "old serpent," Satan, caused the fall of mankind through his lying suggestion to Eve (Gen. 3:1-6), and he now attempted to frustrate Jehovah's glorious plan of redemption by introducing his false Messiah, a lying counterfeit of the true. In consequence of this the whole world has been led astray, and few indeed have had the privilege of knowing God and Jesus Christ whom He sent. Only those who have been *initiated* into the mystery of God by means of the enlightening action of the Holy Spirit, have been able to discern



the true Messiah (Matt. 16 : 15-17). We are rejoiced to know that the time is not now far distant when the poor deceived world will have its eyes opened and recognise its true Redeemer, and when the people will shout : "Lo, THIS is our God ; we have waited for him, and HE will save us " (Isa. 25 : 9). Satan has taken advantage of the religious element in man, and by his blinding lies has directed the world's worship to himself, becoming in very deed the "god of this world " (2 Cor. 4 : 4). He had said in his heart "I shall be like the most High," and he sought to follow out this desire in every possible way. But he shall be "cut down to the ground " in the Lord's due time (Isa. 14 : 12-17); and Jesus Christ, who did not seek to be equal with God, but made himself of no reputation and was obedient unto death, shall be highly exalted and given a name which is above every name, that at the name of *Jesus* every knee shall bow in adoration and worship (Philippians 3 : 6-11, *Diaglott*). "Exalt him that is low, and abase him that is high," is the principle on which God works.

The patriarchs, and the ancient world in general, were acquainted with the story of the temptation in Eden, and they knew that the seed of the woman was ultimately to destroy the tempter. Because of this, and because of the innate wickedness of the hearts of men (Jer. 17 : 9), Satan was able to foist his counterfeit "Seed of the woman " upon the world. We know that this is so, for there is hardly a people on earth whose mythological religion does not contain reference to the "Seed " bruising the head of the serpent. Referring to this phase of the religions of the heathen countries, Wilkinson (Vol. iv, p. 395) says : "The evil genius of the adversaries of the Egyptian god Horus [Osiris in another form] is frequently figured under

the form of a snake, whose head he is seen piercing with a spear. The same fable occurs in the religion of India, where the malignant serpent Calya is slain by Vishnu, in his avatar [incarnation] of Crishna. The Scandinavian deity Thor was said to have bruised the head of the great serpent with his mace. The origin of this may be readily traced to the Bible." The Greeks, also, represented their god Apollo as slaying the serpent Pytho; and Humboldt shows that the Mexicans had the same belief concerning their god Teotl: "The serpent crushed by the great spirit Teotl, when he takes the form of one of the subaltern deities, is the genius of evil—a real Kakodæmon." (*Mexican Researches*, Vol. i, p. 228). When examination is made of these various myths, it is found that in almost every case the serpent-destroying god dies as the result of injuries received in the combat, thus showing that the Pagans knew that it was by dying that the promised Seed was to destroy the adversary.

In the above quotation from Wilkinson, it will be noticed that he attributes to the Bible the knowledge which the Pagans had of destroying the serpent as the incarnation of evil; but he no doubt means that this knowledge may be traced to the account of the temptation in Eden, which afterwards appeared in the Bible. The Bible as we have it, of course, did not begin to be written till after the Exodus of the Israelites from Egypt, 1615 B.C. Long before this date (The Exodus was 857 years after the flood) the false religions of Babylonia, Egypt, and the other countries were fully set up, originating, as we have said, with Semiramis and her followers. In the midst of all this idolatry, however, the Lord always had his faithful few—Noah, Shem, Abraham, and others being specially mentioned. It was because the worship of

the false Messiah was in full operation in Egypt and in the other countries, that Jehovah repeatedly warned his people, the Jewish nation, against following them. Bowing down to "sticks and stones" was in reality the worship of the dead. These images enslaved the minds of those who served them, giving a seeming actuality to beings who did not exist; for the "gods" whom they represented were in their graves, and are still waiting for the resurrection in the Millennial reign of Christ.

### **The "Image of Jealousy."**

We have already mentioned the fact that the popular subjects of worship in every nation have been the "Mother and Son," images of whom were everywhere set up. Even the Jewish nation was for a time guilty of worshipping the Babylonian goddess with the false Seed in her arms, for one of her images is evidently referred to by Ezekiel (8:3) when he says: "And the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy." This image of the "Mother and Son," erected as the result of the jealousy of Satan against the coming *true* Seed of the woman, provoked God to jealousy because it misdirected the devotion of His people, to whom He had said: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image. . . . Thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God" (Ex. 20:3-5). In Egypt the "Mother and Son" were worshipped as Isis and Osiris, whose very names signify "the woman" and "the seed"; for Isis is the Greek form of *H'isha*,

—the woman; and Osiris is read on the Egyptian monuments *He-siri*,—the seed.

### **The "Deification" of Nimrod.**

The mythical story in Egypt of the deification of Nimrod by Semiramis is to the effect that Isis, who was a great enchantress and had much knowledge of "magical ceremonies," instructed Horus and a number of his "followers" to perform a series of operations in connection with the burial of his father, which had the effect of raising Osiris from the dead, and of establishing him as king in Amenti, *i. e.*, the "Hidden Place," or the other world (*Fourth Sallier Papyrus* in the British Museum.—Although Horus was the son of Osiris, he was merely another form of Osiris himself, being a new incarnation of that god).

Thus, by following Satan's lie, that the dead are not dead, Semiramis and her deluded followers caused others to believe that Nimrod was not now dead, but that he had been resurrected, and had become a god and should be revered as such. But it is evident that if this advanced form of idolatry was to become established, it was indispensable that it should be inaugurated in secret, and be operated with extreme caution; for the terror of execution, lately inflicted on one so mighty as Nimrod, was too real to be ignored. This, then, was the beginning of that iniquitous system of "Mystery" which has been so far-reaching in its desolating effects, and which the Lord used as a type of that still greater "desolating abomination," the mystic "Babylon the Great" of the Gospel Age.

The very nature of the "Mysteries" gave great facilities for imposing on the senses of those who were being "initiated." It is well known that magical arts were invented by the Chaldeans. Epiphanius, after

considering the evidences open in his day, pronounced it as his opinion that it was "*Nimrod* that established the sciences of magic and astronomy" (*Adv. Hæres*, lib. i, tom. i, Vol. i, p. 7 c). All the fertile resources of magic, therefore, were employed by Semiramis and her intimate followers, to give colour to the lying deceptions of those Mysteries of which she was the originator. But notwithstanding all the care and precautions of the conductors of these ceremonies, enough has leaked out to enable us to gain a clear insight into their character.

Candidates for initiation were made to pass through the ordeal of the confessional, and were required to swear by binding oaths to maintain the secrecy of the system they were desirous of entering. After thus surrendering themselves implicitly to the priests, they were anointed with "magical ointments" which introduced into their bodily systems such drugs as tended to excite their imaginations and add to the power of the indispensable intoxicating drinks, that they might be prepared for the visions and revelations that were about to be made to them. Wilkinson, describing the experiences of those undergoing the process of initiation, says: "Strange and amazing objects presented themselves. Sometimes the place they were in seemed to shake around them; sometimes it appeared bright and resplendent with light and radiant fire, and then again covered with black darkness, sometimes thunder and lightning, sometimes fearful noises and bellowings, sometimes terrible apparitions astonished the trembling spectators" (*Egyptians*, Vol. v, p. 326). Then, at last, the great hidden god was revealed to them in such a manner as to allay their fears and call forth their admiration and blind affections. It was easy for those who controlled the Mysteries, having discovered

scientific secrets which they jealously preserved in their own exclusive keeping, to give the ignorant initiates what might seem ocular demonstration that Nimrod who had been slain, and for whom such lamentations had been made, was again alive, and now encompassed with heavenly glory. Thus the whole system of the secret "Mysteries" of Babylon introduced by the help of magic (sham miracles), was intended to glorify a dead man; and when once the worship of one dead man was established, the worship of many more was sure to follow.

In this way Nimrod became the "father of the gods," being said to be the first of "deified mortals." As such he was worshipped under the titles of Kronos and Saturn. Saturn was the god of the Mysteries, the name itself signifying "the Hidden one." He was revealed to the initiated, but *hidden* to all others.

### **The Identity of the Greek God Bacchus.**

Another of the names under which the deified Nimrod received honour was Bacchus. In Greece, Bacchus was symbolically represented by a spotted fawn, which animal was intended in the figurative language of the Mysteries to covertly identify Bacchus with Nimrod. The name of the fawn in Greece was "Nebros," which signifies "the spotted one," while the name of Nimrod, as known to the Greeks, was "Nebrode," and is so translated in the Greek translation of the Hebrew Scriptures—*i. e.*, the Septuagint. It will be remembered that Nimrod gained much of his success as a hunter by training the leopard to assist him in the chase. The skin of the fawn was intended to suggest the spotted leopard. The custom of wearing the skin of the fawn appears

to have been imported from Assyria direct, for some sculptures excavated in Nineveh show a god bearing a spotted fawn in his arm, in such a way as to indicate that the animal is to be regarded as a symbol (Vaux's *Nineveh and Persepolis*, chap. viii, p. 233). Leopards were employed to draw the car of Bacchus; and he himself was represented clothed with a leopard's skin, as were also his priests, although sometimes the skin of the fawn was substituted.

The Greek Bacchus and his priesthood, therefore, were in this respect similar to the Egyptian Osiris and priesthood. Herodotus, the father of history, always speaks of Osiris as being Bacchus (lib. ii, cap. 42), and so also does Diodorus, who says: "Orpheus introduced from Egypt the greatest part of the mystical ceremonies, the orgies that celebrate the wanderings of Ceres, and the whole fable of the shades below. The rites of Osiris and Bacchus are the same; those of Isis and Ceres exactly resemble each other, except in name" (*Bibliotheca*, lib. i, b. 9). This is an additional proof that Bacchus and Nimrod are the same, for we have already seen that Osiris was Nimrod.

The ivy, so conspicuous in all Bacchanalian celebrations, was an express symbol of Nimrod. The Greek word for ivy is "Kissos"; and Kissos was one of the titles of Bacchus (Pausanias, *Attica*, cap. 31, p. 78). Now, the name of the descendants of Cush was pronounced in Greece "Kissioi" (Strabo, lib. xv, p. 691). The ivy branch carried by the votaries of Bacchus, therefore, signified to the initiated that Bacchus was the "branch of Cush"—i.e., Nimrod, the son of Cush. This also accounts for one of the titles of the Greek god Apollo—"Kisseus Apollon." It serves to identify Apollo with Nimrod (among other proofs), meaning literally "The Cushite Apollo."

From Anacreon (p. 296) we learn that another of the titles of Bacchus was "Aithiopais," which means "the son of Æthiops." We have already pointed out that the Ethiopians were descendants of Cush, and therefore Æthiops must have been Cush himself. (See Hab. 3:7, margin.)

The literal meaning of the name Bacchus is "the lamented one," being derived from Bakhah "to weep" or "lament." Hesychius (p. 179) says that among the Phenicians "Bacchos means weeping." The Hebrew word used in the Bible for weeping and lamenting is Baca, or Bakah (See Psa. 84:6, where the word Baca appears untranslated—"valley of Baca," should read "valley of weeping"). On certain mystical Bacchanalian festivals a spotted fawn was torn in pieces, and great lamentations were made. Photius tells us the significance of this ceremony: "The tearing in pieces of the nebroi [or spotted fawns] was an imitation of the suffering in the case of Dionysus" or Bacchus (Photius, *Lexicon*, pars. i, p. 291). Thus the great lamentations which followed the violent death of Nimrod (Nebrod), when his body was torn into 14 pieces by the judges of Egypt, was annually commemorated by the various nations. The backsliding women of Israel wept for the death of the false Messiah under the name of Tammuz, in memory of the wailing of Semiramis for the death of Nimrod: Ezek. 8:13, 14, reads: "Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz." It is significant that these women sat at the north gate, the same place as the seat of the "image of jealousy" mentioned in verse 3. Tammuz is identified with Osiris, and is



therefore the same as Bacchus (Wilkinson's *Egyptians*, Vol. v, b. 3 ; c. xiii, p. 10).

When Jesus, the true Messiah and Saviour of the world, was being led to death, we read that the women "bewailed and lamented him." But Jesus rebuked them and said: "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children (Luke 23:27, 28).

The reason why Bacchus is commonly understood to be the god of wine, drunkenness and revelry, is because of the effect which the mysterious beverages and ointments had upon his devotees. The uninitiated merely saw the after effects, but did not understand the true import of these Bacchanalian orgies, which were claimed to be for "the purification of souls" (Servius, in *Georg.*, lib. i, Vol. ii. p. 197). The "elevating" effect which the process of anointing, etc., had upon the initiates of the false religions, is manifestly a miserable counterfeit of the godly joy experienced by those who, on being anointed with the Holy Spirit, gain an understanding of the glorious truth as it shines in the face of Jesus Christ (1 Cor. 2:9-16). The Apostle says: "Be not drunk with wine, wherein is excess; but be filled with the Holy Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:18, 19). To the worldly, the exhilarating and joyful effect which the Holy Spirit has upon those who newly come into the light of God's Truth, seems to be the result of intemperate drinking, or due to insanity. Many of us have had the experience of being thus misjudged. So also were the members of the early Church at Pentecost misrepresented, some of the bystanders mockingly saying: "These men are full of new wine" (Acts 2:1-18). But we care nothing for this, because

we know that "the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned (1 Cor. 2:14).

Not only was the anointing of the Holy Spirit counterfeited by the false religions, but nearly every virtue and exalted office was ascribed to the false saviour of the world that belongs to Jesus Christ. Without doubt this is the reason why Satan, the "god of this world," by counterfeiting the truth as nearly as possible, has had so great hold upon the hearts of mankind. The Apostle says: "The whole world lieth in the wicked one." We know that the great Papal system, well-named Satan's Masterpiece, has been a wonderful counterfeit of the glorious Millennial reign of Christ; and now we see why it was denominated by our Lord "Babylon the Great," because it was the antitype of that iniquitous system which originated in Babylon of old. Just as Satan tried to frustrate Jehovah's plan of redemption, by forestalling the Millennial reign of Christ with his false Papal Millennium, during which the Popes have successively reigned as king of kings, and lords of lords; so he also sought to becloud the purpose of God by forestalling the advent of Jesus Christ, by bringing in his false Messiah. It was claimed that the death of Osiris (that is, of Nimrod) was sacrificial, submitted to for the benefit of the world.

### **Osiris the False Saviour.**

The monuments of Egypt show that the worship of Osiris dates from the earliest times, and that he was regarded as the "god-man who suffered, died, rose again, and reigned eternally in heaven." He was the "King of eternity, lord of the everlastingness, the

prince of gods and men, the god of gods, king of kings, lord of lords, prince of princes, the governor of the world, whose existence is everlasting" (*Papyrus of Ani*, Plate I, in the British Museum). Osiris was the god who made men and women to rise from the dead, and bestowed upon them everlasting life. He was the resurrection itself (*Guide to the Egyptian Collection in the British Museum*, p. 139).

We have already seen that, after the death and mutilation of the body of Osiris, the man-god of Egypt, by Seth (Shem), Horus the son of Osiris, assisted by a number of beings who were called the "followers of Horus," performed a series of magical rites whereby the rejoining of the limbs of the god was effected, and he revived. The Egyptians argued: "Certain ceremonies were performed by Horus on the body of Osiris, and he was mummified, and as a result he rose to everlasting life; we therefore will have the same ceremonies performed over *our* dead bodies, that we also may live again." This seemed to have been the reasoning which originated the practice of mummification. The Egyptians firmly believed that if the body was not preserved after death, future life was impossible. They therefore endeavoured above all things to insure that their mummies would have perfect protection, spending large sums of money on intricate tombs, etc., so that it may truthfully be said that this people expended more upon the dead than upon the living. It demonstrates how "void of judgment" they were, and how deceived by Satan; for how could the preservation of their poor bodies secure for them a future life! We are reminded of the Apostle Paul's ridicule of some who were evidently arguing like the Egyptians: "Thou fool, thou sowest not that body that shall be"!

It is important to notice that in their elaborate religious system, the idea of *repentance* never entered the minds of the Egyptians. With them the commission of sin was regarded merely as a breach of the ritual law of the community, and could be atoned for by certain payments, after which the law-breaker considered himself free from all obligation, real or moral. In the Coptic, which is the nearest to the ancient language of Egypt, there is no word for "repentance"; the translators were obliged to transfer the *Greek* word itself into the Coptic version of the New Testament. As all heathen religions are essentially the same, this manifests a vital difference between them and the *true* religion; for *repentance* from sins is the first step in the work of salvation, as declared by the Apostle Peter when he addressed the assembled Israelites in the temple: "*Repent* ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19). The Papal Church follows the lead of its ancient type in disannuling the need for repentance from sins, and atonement by the blood, by instituting "indulgences" and the "sacrifices of the mass."

### **Origin of the Yule Log and the Christmas Tree.**

One of the titles of the false Messiah was Baal-berith, which means "Lord of the Covenant," and as such he is referred to in Judges 8:33—"And it came to pass, as soon as Gideon was dead, that the children of Israel turned again . . . and made Baal-berith their god." It is now recognised that the 25th day of December, although called "Christmas-day," is not the true day of the birth of our Lord Jesus. The beginning of October is more nearly correct for his birth as a man, and April for his birth as a new creature.

But the 25th day of December was originally observed by heathen countries far and wide, in honour of the supposed birth of their false Messiah (Wilkinson's *Egyptians*, Vol. iv, p. 405); and it was in order to conciliate them, and to swell the number of the nominal adherents of Christianity (so called), that the same festive-day was adopted by the Apostate Church, giving it only the name of Christ. The Christmas-tree, so common at this day, was equally common in Pagan Rome and Pagan Egypt. This is the reason why "Babylon the Great" adopted it, for there is no command in the Scriptures requiring the followers of Christ to observe the day of his birth by Christmas-tree celebrations. Briefly—the putting of the "Yule log" into the fire on Christmas eve, and the appearance next morning of the Christmas-tree laden with gifts, represented the consuming of the great god who, like the log, had been cut in pieces, and his after-birth in newness of life as the "Branch of God," or the Tree that brings gifts to men. The Egyptians used the palm for their Christmas-tree, but the people of Pagan Rome used the fir, because the fir-tree covertly symbolised the risen god as the Baal-berith of old Babylon; for Baal-berith—"Lord of the Covenant," differs only one letter from Baal-bereth—"Lord of the Fir-tree."

### **The God Saturn, and Bull Worship.**

The mystical symbol of Osiris was the young Apis bull or calf, Apis being another name for Saturn, the *hidden* one. The Apis bull was also known as *Hap*, which in the Egyptian language means "to conceal." In the Chaldean language *Hap* means "to cover" (*Guide to the Egyptian Collection in the British Museum*, p. 131). We now see why the Jewish nation made

and worshipped the image of a calf soon after leaving Egypt under Moses, claiming that *this* was the god who had delivered them out of bondage, meaning, of course, that Osiris whom the calf represented was the god. A figure of the Apis bull in a covering resembling the spotted skin of the leopard, is illustrated by Col. Hamilton Smith (*Biblical Cyclopædia*, Vol. i, p. 368). Attention has already been drawn to the significance of the leopard's skin, which identifies Osiris with Nimrod, the "subduer of the leopard." Isis was represented by a cow, called the cow of Athor, which is well-known to be a spotted cow (Wilkinson, Vol. iv, p. 387, and Vol. vi, Plate 36).

The bull was the express symbol of Nimrod, being the hieroglyphic which showed him as the "mighty one" and "lord of the chase." In Assyria the word for "bull" signifies also a "ruler" or "prince;" and it was for this reason that the mighty kings of Babylonia and Assyria, who succeeded and imitated Nimrod the first king, were represented by great human-headed bulls. These bulls, also, have wide-expanding wings, to show that not only was the king himself a mighty one, but that he had "mighty ones" under his command. Nimrod and his followers are the mighty ones or "giants" who are spoken of in Mythology as having "rebelled against heaven." The Hebrew word for "mighty one" in Gen. 10:8 is "Gheber" (this same word is translated "giant" in Job 16:14). A synonym for Gheber is "Abir"; but "Aber," pronounced nearly the same as Abir, is the word for "wing." Thus, "Baal-abirin" means "Lord of the mighty ones," while "Baal-abin" means "lord of the wings," or "winged one." (The word *abir* occurs in Judges 5:22,— "the pransings of their *mighty ones*;" while *aber* is found in Isa. 40:31,— "They shall mount up with

wings as eagles.") There is allusion to the "wings" of an Assyrian king in Isa. 8:6-8.

As the horn is the ancient symbol of power, these Assyrian bulls, though human-headed, nevertheless show horns curving round their headgear. The reason why the horn is used as a symbol of kingly authority and power appears, from certain sculptures discovered by Layard when excavating Babylon, to be directly owing to Nimrod's prowess as a great hunter. In a woodcut in his *Nineveh and Babylon*, page 605, Layard shows the Assyrian Hercules (that is, "Nimrod the Giant" as he is called in the Septuagint version of Genesis) without weapons attacking a bull. Having conquered the bull, he sets its horns on his head as a trophy of victory, an evidence of his great power in being able to overcome so strong an animal. Thus crowned he is now represented as encountering a lion, the king of beasts. This accounts for the ancient custom among Eastern nations of kings and chiefs wearing horns on their heads as evidence of their power and authority (Smith's *Bible Dictionary*, Art. "Horn").

### **The Satyre and the God Pan.**

In the Armenian version of the *Chronicle of Eusebius*, Ninus stands first in the list of Assyrian kings. This agrees with the Scriptural notice of Nimrod, who is said to have been the first to become mighty, and to have had the first kingdom. According to Pherecydes, Kronos or Saturn was "the first before all others that ever wore a crown" (Tertullian, *De Corona Militis*, cap. 7, Vol. ii, p. 85). Here is therefore an additional proof that Kronos or Saturn was Nimrod. It explains why the Greek Bacchus was represented as wearing horns, and why he was frequently addressed by the epithet of "Bull-horned" (*Orphic Hymns*: Hymn 11, To

*Trietericus*, Greek, p. 117). Apollo, whom we have seen is likewise identified with Nimrod, is addressed in the *Orphic Hymns*, as the "Two-horned god" (*Hymn to Apollo*). The companions of Bacchus were called Satyrs, and are said to have "danced along with him" (*Ælian Hist.*, p. 22). The Satyrs were *horned* gods; and knowing the identity of Bacchus, it is easy to see that his companions the Satyrs were really the "mighty ones" over whom Nimrod was lord. It is generally agreed that the god Pan was the head of the Satyrs. Now, Satyr is just another form of the word Satur or Saturn—"the Hidden one." Pan was therefore the first of the Satyrs or *hidden* ones. When Nimrod or Osiris was put to a violent death as the result of the judicial condemnation of the 72 leading men, it produced great terror among his followers who immediately *hid* themselves, hence the derivation of the word *pan-ic*,—extreme or sudden fright. Referring to the effect which the slaying of Osiris by Typho (Seth or Shem) had upon his followers, Plutarch says: "The first who knew the accident that had befallen their king, were the Pans or Satyrs who lived about Chemmis; and they, immediately acquainting the people of the news, gave the first occasion to the name of *Panic Terrors*" (*de Isid.* s. 13).

### Devil Worship.

It is from the name Kronos that the English word "Crown" is derived; and the familiar spiked crown which adorns the heads of European monarchs still conveys the idea of the horns of the ancient Eastern kings. Plutarch says that "the Romans looked upon Kronos as a subterranean and infernal god" (Vol. ii, p. 266). In Ausonius, also, we read that "Saturn is not among the celestial, but the



infernal gods" (*Eclog.* i, p. 156). Pluto, also, is called the "god of hell"; and this name has the same significance as Saturn, meaning "the Hidden one"; for Pluto is derived from Lut "to hide," which with the Egyptian definite article prefixed becomes "P'Lut." Both Wilkinson (Vol. iv, p. 63), and Bunsen (Vol. i, pp. 431, 432) show that Osiris in Egypt was the "king of hades," or Pluto. Hades, as we all know, is the "hidden state." Actually, however, Pluto or Saturn was none other than the incarnation of the Devil, who hid himself under the disguise of the serpent when he caused the fall of man in the garden of Eden, and who has hidden himself from the world ever since under his refuge of lies. It is curious that the popular representation of the Devil, with the horns, hoofs and tail, is exactly the appearance of the *black* Nimrod when he is depicted in the sculpture encountering the lion; for in that hieroglyph he wears not only the two horns of the bull over which he had previously gained victory, but its hind legs and tail as well! "Auld Hornie" is the popular name by which the Devil was known in Scotland in the older days. The Satyrs, also, were half animals, having the hind legs and tail of the goat in addition to the horns. The connection of the goat-like Satyrs with the Devil is borne out by the Hebrew word *sa'yr*. This Hebrew word is translated as *he-goat* in 2 Chron. 29:23,— "They brought forth the he-goat [*sa'yr*] for the sin-offering"; as devils in Lev. 17:7,— "And they shall no more offer their sacrifices unto devils" [*sa'yr*]; and as *satyrs* in Isa. 13:21—"Babylon . . . shall be as when God overthrew Sodom and Gomorrah . . . and satyrs [*sa'yr*] shall dance there."

The system of the "Mysteries" demanded that all its ritual, etc., should be kept carefully secret. Every-

thing in connection with them was symbolical and had a hidden meaning, and the initiates were not allowed on pain of death to divulge their real nature. Herodotus, who was initiated in the Mysteries of Egypt, makes this apparent when he refers to the goat-like appearance of the god Pan. He says: "It is not that they [the initiates] believe he [Pan] really had that form; they think him like the other gods; but the reason [of his goat-like appearance] being connected with religion, I am not at liberty to explain it" (Birch's *Wilkinson*, Vol. iii, p. 186). The "hidden things of darkness," however, are now being made manifest in this enlightening day (the beginning of the Millennium), and we know that the mystic reason for the goat part of the Satyrs is connected with their panic and their *sudden flight* to hide themselves on hearing of the violent death of their chief; for "Berkha," the word for "fugitive," signifies also "he goat." One of the epithets of the god Pan, the head of the Satyrs, was Capricornus, which means "goat-horned."

### **Origin of Sun and Fire Worship.**

The Chaldean name for Nimrod, the son of Semiramis, was Zero-ashta, from zero "the seed," and ashta "the woman." But the word Ashta also means "the fire," so that Zero-ashta, "the seed of the woman," became Zeroastes or Zoroaster, the well-known name of the head of the fire-worshippers. In general history the Zoroaster of Bactria is most frequently referred to; but the voice of antiquity is clear and distinct to the effect that the first and great Zoroaster was an Assyrian or Chaldean, and that he was the founder of the idolatrous system of Babylon, and therefore Nimrod (Suidas, tom. i, p. 1133). After his death the *deified* Nimrod was fabled to have been

"born from the fire"—Zero-ashia, the "seed of the fire"—and as such he was revered as the great sun-god Baal. Theophilus of Antioch informs us that Kronos, which as we have seen was one of the titles of the deified Nimrod, was in the East worshipped under the names of Bel and Bal (Clericus, *De Philosophia Orientali*, lib. i, sect. ii, cap. 37).

Nimrod was the first Babylonian king, and therefore the title Molech is primarily applied to him, for "Molech" means "king." We thus perceive why the Scriptures indicate Molech (or Moloch) to be the terrible god of fire, the earthly representative of Baal the sun-god. In Jeremiah 32:35, we read: "And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin." It was claimed that the act of passing through the fire was for the purpose of *purifying*, and this probably reconciled the parents who sacrificed their children to Molech. They were under the delusion that the fire that consumed the little ones also *perfected* them, and made them meet for the future life. The god Tammuz, who is identified with Nimrod, and for whom the women of Israel lamented annually (Ezek. 8:14), is really connected with fire-worship and with the thought of purification therefrom, for the name Tammuz is derived from *tam*, "to perfect," and *mus*, "to burn"—to make perfect by burning. This, no doubt, is the origin of the imaginary place called Purgatory, the fire of which is supposed by Papacy to be necessary to *perfect* men's souls, and to purge away the sins they carry with them into the unseen world! The error, of course, naturally arose through credulous

belief in Satan's lie at the beginning, namely, that there is no real death, but that the soul is independent and immortal, and continues to live in the spirit world after the death of the body. Those who believe the truth of God are shielded from so great an error, and know that the dead shall remain in their graves till the glorious resurrection morning. How deceived the poor world has been!

In Jeremiah 19:5, 6, we read: "They have built also the high place of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind. Therefore, behold, the days come, saith the Lord, that this place shall no more be called 'Tophet,' nor 'The valley of the son of Hinnom,' but 'The valley of slaughter.'" The name "Tophet" given to the valley of Hinnom, or Gehenna as it is called in the New Testament, is derived from *toph*, which in Isa. 30:32 is translated "tabrets," *i.e.*, drums. By the noise of tabrets or drums the priests of Baal sought to drown the cries of the children who were being offered in sacrifice to the terrible Molech. Because of this abomination the Lord cursed the valley of Hinnom, and in recognition of that curse Jesus spoke of the valley as figuratively representing the symbolical "lake of fire and brimstone," the second death, into which Satan and all who follow him shall be cast at the end of the Millennial reign of Christ.

This retribution upon Satan, the author of the cruel worship of Molech, seems to be foretold in Isa. 30:27-33 under cover of the Assyrian king Nimrod, whom we have seen was the direct representative of the Devil. The passage reads: "Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indig-

nation, and his tongue as a devouring fire . . . For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod . . . for Tophet [the valley of Hinnom or Gehenna] is ordained of old ; yea for the king it is prepared ; he hath made it deep and large: the pile thereof is fire and much wood ; the breath of the Lord, like a stream of brimstone, doth kindle it."

Just as the valley of Gehenna, which runs along the south side of Jerusalem, is used in the Scriptures as a symbol of the second death from which there will not be a resurrection, so the valley of Jehoshaphat or Kedron, which runs along the east side of the city, is used as a symbol of the first or Adamic death, from which a resurrection is assured because of the ransom-sacrifice of Jesus Christ. The Jews, and also the Mohammedans, greatly desire to be buried in this valley, for they believe that the resurrection and final judgment will take place here (see Joel 3:1, 2, 12-14). The valley of Jehoshaphat is probably the "valley of dry bones" referred to by Ezekiel (chapter 37).

The story of the trial of the prophets of Baal by Elijah (1 Kings 18:17-40) indicates how firmly established the worship of Baal was at that time in Israel. Elijah came boldly forward and cried: "How long halt ye between two opinions? If Jehovah is God, follow him; but if Baal, then follow him." The test proposed by Elijah as to who was the true God, Jehovah, or Baal, was to be an answer by fire; and the people agreed that this would be a proper test, because Baal was the sun or fire-god, and what could be more reasonable than to expect an answer by fire from him? The test vindicated the name of Jehovah, and the 450 priests of Baal were slain. Elijah's fearless action in thus ridding the land of Baal-worshippers was one of

incalculable blessing to the people. The worship of Baal was an even more horrible religion than is implied by presenting children as burnt-offerings to him; for just as it was required in the Mosaic law that the priests should eat of part of the animals offered in sacrifice by the people (see Num. 18:9, 10), so the priests of Baal ate part of the human sacrifices offered to their fire-god Molech! This shows the true derivation of the name given in the English tongue to devourers of human flesh, for the Chaldean word for "the priests" is *cahna*, so that *Cahna-Bal*, that is, "Priest of Baal," became *cannibal*. It is common knowledge that the priests of the sun-worshippers of ancient Mexico were cannibals.

How rejoiced the poor groaning creation will be when Christ, the true "Sun of Righteousness," shall arise with *healing* in his wings (Mal. 4:2). What a contrast to that cruel "sun" of all unrighteousness, which arose with death in his wings! Malachi's allusion to the "wings" of the sun is evidently derived from the well-known symbol of the sun-god in Egypt and Assyria. Above the doors of the ancient temples and tombs in these countries, there is usually to be seen a representation of the sun-god, in the form of a round disc with wide-spread wings.

Along with the sun as the great fire-god, the serpent was connected. Owen says: "In the Mythology of the primitive world, the serpent is universally the symbol of the sun" (Owen, *apud* Davies's *Druids*, in note, p. 437). In Egypt the commonest sign for the sun, or sun-god, is a disc with a serpent around it (Bunsen, *Hieroglyphics*, Vol. i, p. 497). The original reason for the connection of the serpent with the sun appears to have been that, as the *physical* world receives its light from the sun, so the serpent was held

to have been the great enlightener of the *spiritual* world, by giving mankind the knowledge of good and evil. This, of course, like all idolatry, is an absolute perversion of the truth; but it serves to identify the sun-god with Satan. In Rev. 12:3, Satan is called a "great red dragon," or "fiery serpent" (see *Diaglott*, and compare with verse 9). Pausanius informs us that "the dragon with the Greeks was only a large snake" (lib. ii, *Corinthiaca*, cap. 28, p. 175).

### **Semiramis worshipped under various names.**

Just as Nimrod was regarded as the sun, and was given the title Baal, or "lord of heaven" (for the word Baal means lord), so Semiramis, when she was likewise "deified," received worship as the Moon, the "Queen of heaven." Now, according to Athenagoras and Lucian, Semiramis was worshipped as Astarte, the Syrian goddess (*Legatio*, Vol. ii, p. 179; *De Dea Syria*, Vol. iii, p. 382). This Syrian goddess was also known as Ishtar (Layard's *Nineveh and Babylon*, p. 629); and it is from Ishtar that the word Easter is derived (see 1912 *Watch Tower*, p. 144). Smith's *Bible Dictionary*, under the article "Ashtoreth," says: "From the connection of this goddess with Baal or Bel we should naturally conclude that she would be found in the Assyrian Pantheon, and in fact the name Ishtar appears to be clearly identified in the list of the great gods of Assyria. There is no reason to doubt that this Assyrian goddess is the Ashtoreth [or Ashtaroth] of the Old Testament and the Astarte of the Greeks and Romans. . . . It is certain that the worship of Astarte became identified with that of Venus (or Aphrodite)."

Layard states that in the Syrian temple of Hierapolis,

Astarte "was represented standing on a lion, crowned with towers" (*Nineveh and its Remains*, Vol. ii, p. 456). The name Astarte itself means "the woman that made towers," being composed of two words: "Asht-tart." Asht is the word for woman; and it is generally agreed that the last syllable "tart" comes from the Hebrew verb "Tr," which means both "to go round," and "to be round." From this is derived the Greek word "turit," and its English equivalent "turret," a round tower. Asht-turit, therefore, which is the same as "Ashtoreth" of the Hebrew, is literally "the woman that made the tower" or *encompassing* wall. Ovid mentions that Semiramis was currently believed to have "surrounded Babylon with a wall of brick" (Ovid, *Opera*, Vol. iii; *Fasti*, iv, 219-221). But there is no need to give all the credit of building the battlements of Babylon to Semiramis; the reason why she gained the honour of fortifying the city was because she in the long run became foremost in the esteem of the ancient idolators, and thus had attributed to her every virtue and characteristic that properly belonged, or was imagined to have belonged, to her son Ninus. She was also worshipped as Rhea or Cybele, the "Mother of the gods" (Paschal, *Chronicle*, Vol. i, p. 65), and as such is always represented as wearing a mural or turreted crown on her head. In this respect the Ephesian Diana exactly resembled Rhea, for Diana was likewise a tower-bearing goddess. Now, the Ephesian Diana is expressly identified with Semiramis; for Semiramis is the same as the goddess Artemis, and it is well known that Artemis was Diana (Layard, *Nineveh and its Remains*, Vol. ii, p. 480, note). The Roman Diana was a huntress bearing a quiver of arrows. In this character she was the complement of Nimrod the "mighty hunter."



The universal adoration of the "deified" Semiramis under *various names and titles* by the Eastern nations, is prominently drawn to our attention in Acts 19:23-41. "Great is Diana of the Ephesians" the multitude shouted, "whom all Asia and the world worshippeth." It is a remarkable fact that this great goddess is even now worshipped in our very midst in the person of the Papal "Queen of heaven," the so-called Virgin Mary, whose image is set up everywhere! A favourite image of the Romish Virgin Mary shows her standing on a large sphere, which is coloured blue, and spangled with stars. On her head rests a heavy gold crown. The globe is intended to symbolise the blue vault of heaven, while the *crowned* woman herself, apparently, represents the moon as the *Queen* of heaven, that is, Astarte or Ashtoreth. By her side she holds the child who is also crowned, and who stands on a smaller star-spangled blue globe. In this connection he evidently represents the sun, the *king* or *lord* of heaven, that is, Baal (remember that the word Baal means Lord). Another familiar figure of the Papal "Mother of god" shows her standing on clouds (sometimes a sphere), one foot treading on a serpent's head, and with the crescent of the moon at her feet. The crescent of the moon is the well-known sign of Astarte or Ashtoreth, the *horns* of the moon's crescent covertly suggesting her *power* as *Queen* of heaven. Papacy maintains that it was not the *seed* of the woman, but the woman herself, who was to bruise the head of the serpent. Regardless of the laws of grammar the Apostate church renders God's condemnation of the serpent: "*She* shall bruise thy head, and thou shalt bruise *her* heel." In this the goddess of "Babylon the Great" is only fashioned after her type in ancient Babylon, for though it was originally claimed that

Nimrod had crushed the head of the serpent, his mother was latterly given the glory of having done this great deed (Diodorus, *Bibliotheca*, lib. ii., p. 70; Smith's *Classical Dictionary*, p. 320). Although in the first instance Semiramis derived her exalted position from the Divine character attributed to the child in her arms, she ultimately practically eclipsed her son. So also in "Babylon the Great" it is the Madonna who receives all the adoration, and to whom petitions are generally addressed. What a satire, to think that the poor world has been so blinded by Satan, that it has been deceived into worshipping a woman who is *non-existent*! Well did the Lord forbid his people to make and bow down to images, "which see not, nor hear, nor know" (Dan. 5:23; Psa. 115:4-8). It would be difficult to understand how so great a delusion could have become universal, were it not that we are aware that Satan is the "god of this world," and that along with him are legions of demons, who have sought to impersonate the dead in various ways, bolstering up Satan's lie that there is no death (Gen. 3:4). In Psa. 106:37 we are told that the Jews, in serving Baal or Molech, had really "sacrificed their sons and their daughters unto devils"—demons; and in Psa. 96:5 we read: "For all the gods of the nations are demons" (Septuagint version). The Apostle Paul, in 1 Cor. 10:20, says: "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils"—demons.

### **Origin of Star Worship.**

The worship of the stars by the idolatrous nations was as prevalent as the worship of the Sun and Moon. Mythology identifies Nimrod and Semiramis with certain constellations. From Persian records we are expressly assured that Nimrod, after his death, was

" deified " by the name of Orion, the mighty hunter, and " placed among the stars " (*Paschal Chronicle*, tom. i, p. 64). The constellation Virgo is admitted by the most learned astronomers to have been dedicated to Ceres, who as we have seen was identical with the Egyptian Isis, and was therefore the same as Semiramis the Babylonian goddess (Dr. John Hill, in his *Urania*; and Mr. A. Jamieson, in his *Celestial Atlas* (see Landseer's *Sabean Researches*, p. 201). All the signs of the Zodiac, and the other constellations and stars were associated with various gods, and incidents in connection with them, by the Chaldean astrologers. The Lord specially commanded the Israelites to on no account worship images, the sun or moon, or the stars, because of the degrading influence it would have upon them, even as it had upon the heathen nations. In Duet. 4:15-19, we read: " Take ye therefore good heed unto yourselves, . . . lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any fish that is in the waters beneath the earth; and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them." Yet the Jewish people frequently disregarded the Lord's command. In 2 Kings, chapters 22 and 23, we read how king Josiah, after having heard the words of the newly discovered book of the law of Moses, cleared the land of this idolatry: " He put down the idolatrous priests . . . them also that burned incense unto Baal, to the sun, and to the moon, and to the twelve signs or constellations [*i.e.*, the Zodiac, the invention of the Chaldeans], and to all the host of

heaven" (2 Kings 23:5, margin). This identification of their gods and goddesses with the stars by the Babylonians is a counterfeit of the true "deified mortals," Jesus Christ and the glorified Church; for we read in 1 Cor. 15:41, 42—"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead."

### **Origin of the Fish-God Dagon.**

The Lord's warning to his people not to make an image of anything in the likeness of a fish, would imply that such was possible. Professor Layard in his excavations at Nineveh discovered sculptured figures of a fish-god, which he identified with Dagon, the fish-god of the Philistines, who borrowed it from the Babylonians (*Nineveh and Babylon*, pp. 343, 350). In 1 Sam. 5:1-5, we read that the Philistines placed the captured ark of God in the house of their god Dagon. The next morning they found Dagon fallen upon of his face to the earth before the ark of the Lord. They set Dagon up in his place again; but: "when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the *fishy* part of Dagon was left to him. Therefore neither the priest of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day" (see margin). In passing we draw attention to Zeph. 1:9—"In the same day also will I punish all those that leap over the threshold" (R.V.). The Philistines leaped over the threshold on which their god Dagon had lost his head and hands; and it appears from Zephaniah that some among the

Jews who had forsaken the Lord were worshipping Dagon, and were leaping over the threshold in deference to him! Berosus, describing this fish-god, says that "its body was that of a fish, but *under* the head of the fish was that of a man, and to its tail were joined a woman's feet (Cory's *frag.*, p. 30). From Layard's sculptures we notice that the figure had also hands. Now, what could have suggested such a peculiar combination of man and fish? And what could have induced the Babylonians to set up so strange an object in a temple to worship as a god? When we remember that an image is a hieroglyphic, that every feature of it is intended to convey to the beholder some message, or suggest some attribute concerning the god whom the image represents, we can perceive that this fish-god described a man who had been in some respects like a fish. It appears that not only were Nimrod and Semiramis raised to the status of god and goddess in the Mysteries, but that as *Father* (Kronos) and *Mother* (Rhea) of the gods, they were the forerunners of numerous other "deified mortals."

The fish-god Dagon could not have represented anyone more perfectly than Ham (or possibly Noah), for did not this man live through the waters of the flood which destroyed all "in whose nostrils was the breath of life"? In this respect, then, he was like a fish, because we do not read that fish were destroyed in the deluge (Gen. 7: 21, 22). Without doubt this is the origin of that mythical creature called the mermaid and the merman.

The great apostate church of the Gospel Age, true to its Babylonish origin, has actually adopted this fish-god in its ritual; for the pope on certain occasions manifests by his head-gear that he is the direct re-

presentative of Dagon. As it was an indispensable rule in all idolatrous religions that the high priest should wear the insignia of the god he worshipped, so the sculptures discovered by Layard show that the priests of Dagon were arrayed in clothing resembling a fish. This is probably the "strange apparel" referred to in Zeph. 1:8. Berosus tells us that in the image of Dagon the head of the man appeared *under* the head of the fish, while Layard points out that in the case of the priests "the head of the fish formed a *mitre* above that of the man, while its scaly, fan-like tail fell as a cloak behind, leaving the human limbs and feet exposed" (*Babylon and Nineveh*, p. 343). We have evidence that at a later period the Pagan priests dispensed with the body of the fish, and used the head alone like a cap (Bryant, Vol. v, p. 384). The gaping jaws of the fish's head, surmounting the head of the man, is the exact appearance of the two-horned mitre of the pope, or of a Papal bishop at this day! Mr. A. Trimen, a distinguished London architect and author, found that on a certain occasion every year the Chinese Emperor, as Pontifex Maximus of his nation, wears a mitre which is the very counterpart of the Papal mitre (Hager, on *Chinese Hieroglyphics*, B. xxxv, in the British Museum).

Thus we see the far-reaching influence of that idolatrous system set up in ancient Babylon. That "Mystery of Iniquity" has indeed deceived all the world so that, as the Scriptures truly say, the nations have been made drunken or mad. But the followers of God and Christ are not deceived; they are not ignorant of Satan's devices, for "he that is spiritual discerneth all things, yet he himself is discerned of no man." The "Mystery of Godliness" cannot be penetrated except by those who are initiated through the

anointing of the Holy Spirit. "Eye hath not seen, nor ear heard, neither have entered into the heart of [the natural] man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." Let us be thankful if we dwell in the "secret place of the Most High." It is given to very few to be allowed to know God and Jesus Christ 'whom He sent. We recall the words of Jesus, related in Matthew 11:25, 26—"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Can we be certain that we are of those who are initiated in the mysteries of God? Yes; for the Apostle John says: "We know that we have passed from death unto life, because we love the brethren." "Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God."

And now, if any desire further information regarding the "Mystery" of God's glorious Plan of the Ages, and its great counterfeit the "Mystery of Iniquity," we refer you to the volumes of *Studies in the Scriptures*, issued by the "Watch Tower Bible and Tract Society" (Address: 34 Craven Terrace, Lancaster Gate, London, W.; or 13 Hicks Street, Brooklyn, N.Y., U.S.A.); and also to the Rev. Alex. Hislop's work entitled: *The Two Babylons*.

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## Mythology and the Bible (Part One)

By Morton Edgar (Glasgow)

**IT MAY** be asked: What possible connection is there between Mythology and the Bible? The Bible is "the Word of Truth"; but is not a myth an untruth?

Notice, however, that many of the ancient mythical tales have a substratum of historical fact. Much in them that appears fabulous and nonsensical on the surface, proves on careful investigation to have a hidden meaning.

That the ancient nations of Babylon, Egypt, Greece, and others, were highly civilized is demonstrated by the remains of their wonderful architecture, the style of which cannot be improved upon even by the advanced nations of our day. Such cultured people must have had some *reason*, satisfactory to themselves, to induce them to worship their mythical gods. The Bible throws light upon this question; and a knowledge of Mythology aids us to understand a number of very obscure texts of the Scriptures.

### *Scriptural Recognition of Heathen Gods*

In giving the law to the Israelites, the Lord commanded them on no account to worship the gods of the other nations. But we read of many instances where they deliberately disregarded this injunction, and were in consequence punished until they returned to Him, the only true God. Jeremiah records a case in point (44: 15-19, 25): "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee, but we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven," etc. See also Jeremiah 7: 17, 19: "Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to

make cakes to the queen of heaven, and they pour out drink offerings unto other gods, that they may provoke me to anger."

Who was this "queen of heaven" in whom the erring Jews had such implicit confidence?

In Judges 2: 11-13 is recorded another falling away of the Israelites: "And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord unto anger. And they forsook the Lord, and served Baal and Ashtaroth."

Who was Baal? Who was Ashtaroth?

As all are aware, the Bible contains many references to Baal; yet it does not disclose the identity of this god, nor explain why the faithless Jews and other peoples so consistently rendered him obeisance. It is here that we are aided by Mythology, the study of which reveals the fact that the god Baal and the goddess called the queen of heaven were universally worshiped under various names and titles. While this is recognized by students of Mythology, it is not so generally realized that these same deities are even now worshiped in our very midst by the adherents of that great idolatrous system which the Scriptures name "Babylon the Great"!

### *The Two Babylons*

History proves that Papacy's adoration of images, dead saints and relics, its holy candles, holy water, etc., and all its vain ritual, are borrowed from heathen sources. Papacy's excuse, as voiced by Cardinal Newman, is that although it is admitted that such things are "the very instruments and appendages of demon-worship", they were, however, "sanctioned by adoption into the church". (*Newman's Development*, pp. 359, 360) But it is now clearly apparent that the Roman Church has not been justified in adopting heathen customs and practices. For this very reason, Papacy is denominated "Babylon the Great"; the Babylon of old was full of these abominations, and therefore well typified the fallen church of the gospel age.

Babylon was the *first* nation or kingdom after the deluge, and by it idolatrous worship was inaugurated.

Comparing Jeremiah 51:6-8 with Revelation 17:4, 5; 14:8, we notice that almost the same expressions are used. In Jeremiah, ancient Babylon is said to have been a golden cup in the Lord's hand, by which all nations were made drunken—drunken with the wine of false religion. In Revelation "Babylon the Great" is called the "Mother of Harlots", the *parent* system, which made all nations drink of her golden cup of abominations, the wine of false doctrine. As typical Babylon fell, so shall antitypical "Babylon the Great" fall, never to rise.

That Babylon was the first nation after the flood is shown by Genesis 10:8-12. This reference also furnishes a clue to the origin of the worship of false gods; and by comparing with certain statements in mythological histories we get a further clue to the identity of these deities. We read: "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, 'Even as Nimrod the mighty hunter before the Lord'. And the beginning of his kingdom was Babylon, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land he went forth into Assyria and builded Nineveh," etc. (See marginal reading)

#### *Nimrod the Mighty Hunter and his Influence*

Why should the Bible make special mention of Nimrod? Because he was the first to become mighty; and even to this day the countries of Babylonia and Assyria are filled with the name of Nimrod. When Moses wrote Genesis, although Nimrod had long since passed away, his name had become a proverb, so that it was a popular saying: "Even as Nimrod the mighty hunter before the Lord". His might lay in the fact of his being a hunter; for we must reflect on the conditions which would obtain in the earth in his day. Only four human pairs were preserved from the waters of the deluge; but many kinds of animals came forth from the ark; and as these animals multiplied one can see how the terror of the more ferocious among them would lay hold upon all men. He, therefore, who brought destruction to the tiger, the leopard, the lion, the python, was regarded as the great benefactor, the man above all others to be honored by his fellows and commemorated by posterity.

The universal popularity of an individual must be a force for good or for evil to the community. Although the Scriptures do not directly allude to the nature of the influence exerted by Nimrod, we may safely infer from the character of his parentage, and from other circumstances, that it was evil. That his grandfather, Ham, had a depraved disposition is proved in Genesis 9:18-25; while in the same connection Shem was given a special blessing because of his purity. (Verse 26) Thus we gather that very shortly after the deluge the human race was divided into two camps: one for the Lord and righteousness, among whom Shem took the leading part; the other for unrighteousness, with Ham as the principal apostate. Of the latter branch of the race Nimrod was descended.

It is improbable, therefore, that the declaration that Nimrod was a "mighty hunter before the Lord" signifies that he in any way sought thus to honor the Lord. In such a connection the phrase "before the Lord" rather implies a belittling of the Lord's power to protect His own. Perceiving the menaced condition of the race, Nimrod, trusting to his own prowess, came forward as the bold savior of the world, and becoming a mighty one in the earth attracted men's attention away from the Lord. The natural result of the admiration of a man of Nimrod's character must necessarily have been to destroy reverence for God, and thus lead to the adoration and worship of the creature instead of the Creator. That the world did fall into infidelity shortly after the flood is proved from the first part of the eleventh chapter of Genesis. The great Jewish historian Josephus says in confirmation: "The multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God".—*Antiquities* 1:4:2.

We cannot suppose, however, that the saintly few would permit this evil without exerting some effort to stay the downward course; for the Lord's people in all ages from the time of righteous Abel have protested against sin. If the tradition of the Jews be true that Shem was Melchizedek (and the claim seems reasonable and quite in accord with Scripture analogy), then, as "priest of the most high God" he must have been a very Hercules in the Lord's cause, and a constant check to the evilly disposed.

Thus far we may reasonably infer from the brief references to Nimrod given in the Scriptures. To gain further information about this mighty hunter we require to study the pages of Mythology.

#### *Ninus and Semiramis*

In Genesis 10:11, already quoted, we read that Nimrod built the city of Nineveh. This little item of Bible history enables us to identify Nimrod with the king Ninus of classical writings. The name Nineveh literally means "The habitation of Ninus". The historian Apollodorus expressly states that "Ninus is Nimrod". (Apollodori, *fragm.* 68 in Muller, Vol. I, p. 440) In the ancient records of Justin and Diodorus Siculus, Ninus is credited with similar kingly powers as are attributed to Nimrod by the Scriptures. (Justin, *Hist. Rom. Script.*, Vol. II, p. 615; Diodorus, *Bibliotheca*, lib. II, p. 63) Ninus was the son, as well as the husband, of Semiramis. According to Eusebius these two reigned as king and queen in the time of Abraham; but the great chronologist Clinton, and the celebrated excavator and linguist Layard, both assign an earlier date to the reign of Ninus and Semiramis.

In one of the famous sculptures of ancient Babylon, Ninus and Semiramis are represented as actively engaged in the pursuits of the chase, the "quiver-bearing Semiramis" being a fit companion for the "mighty hunter before the Lord".—Diodorus lib. II, p. 69.

Semiramis was a beautiful, but very depraved woman; and it is to her that much of the extravagant and licentious character of the heathen religions has been ascribed. In his work *Inferno*, in the fifth Canto, Dante pictures Semiramis as one of the damned in hell (not purgatory); and he also mentions Ninus in the same connection. Although Dante's "visions" were a figment of his imagination, yet his consigning Semiramis to eternal punishing shows the had esteem in which she was held. We here quote the passage where reference is made to Semiramis and Ninus, as translated by Carlyle:

"Now begin the doleful notes to reach me; now am I come where much lamenting strikes me. I came into this place void of all light, which bellows like the sea in tempest, when it is combated by warring winds. The hellish storm, which never rests, leads the spirits with its sweep: whirling, and smiting it vexes them. When they arrive before the ruin, there the shrieks, the moan-

ings, and the lamentations; where they blaspheme the Divine power. I learnt that to such torment were doomed the carnal sinners, who subject reason to lust. And as their wings bear along the starlings, at the cold season, in large and crowded type; so that blast, the evil spirits. Hither, thither, down, up, it leads them. No hope ever comforts them, not of rest but even less of pain. And as the cranes go chanting their lays, making a long streak of themselves in the air; so I saw the shadows come, uttering wails, borne by that strife of winds. Whereat I said: 'Master, who are these people, whom the black air thus lashes?'

"The first of these concerning whom thou seekest to know," he replied, 'was Empress of many tongues. With the vice of luxury she was so broken that she made lust and law alike in her decree, to take away the blame she had incurred. She is Semiramis, of whom we read that she succeeded Ninus, and was his spouse. She held the land which the Souldan rules. That other is she who slew herself in love, and broke faith with the ashes of Sichsus. Next comes luxurious Cleopatra.'

#### *The "Mysteries" of the Heathen Religions*

The Chaldean "Mysteries" can be traced back to the days of Semiramis. It appears that her husband's apostacy was quite open, and consisted mainly in leading men into sensuality, teaching them that they might enjoy the "pleasures of sin" without fear of retribution from a holy God. In his hunting expeditions he was accompanied by troops of women; and by music, games and revelries, and everything that pleases the natural heart, he insinuated himself into the favor of the world. It was after the death of Ninus, or Nimrod, that the secret "Mysteries" were set up by Semiramis and her followers.

Nimrod's death is not noticed in the Scriptures, but there was an ancient tradition that his end was violent. Strange though it may seem, numerous lines of evidence (which we shall investigate as we proceed) prove that it was this very death of Nimrod that constituted the foundational theme of the *Mysteries*. (See Rev. Alexander Hislop's masterly work entitled: *The Two Babylons*, first published in 1857) Salverte informs us that all who sought initiation into these systems were compelled to drink peculiar intoxicating beverages. This is undoubtedly the origin of Jeremiah's allusion to the golden cup which made all nations *drunken*; for every nation received its idolatrous religion from Babylon.

In all essentials the "Mysteries" of the differ-

ent nations were the same, each being fashioned after the pattern of the "Mother" nation Babylon. Regarding this Layard says: "Of the great antiquity of this primitive worship there is abundant evidence, and that it originated among the inhabitants of the Assyrian plains, we have the united testimony of sacred and profane history. It obtained the epithet of *perfect*, and was believed to be the most ancient religious system, having preceded that of the Egyptians. The identity of many of the Assyrian doctrines with those of Egypt is alluded to by Porphyry and Clemens." Birch, also, says: "The Zodiacal signs . . . show unequivocally that the Greeks derived their notions and arrangements of the Zodiac [and consequently their Mythology, which was intertwined with it] from the Chaldeans. The identity of Nimrod with the constellation Orion is not to be rejected."—Layard, *Nineveh and its Remains*, Vol. II, pp. 439, 440.

We see, therefore, that ancient Babylon was a fitting type of that wonderful "Mystery of Iniquity" of the gospel age, called "Babylon the Great". Just as that great system had its small beginning in the days of the apostles, being alluded to by Paul in 2 Thessalonians 2:7—"The mystery of iniquity doth already work"—and afterwards attained so great dimensions that it has deceived the whole world, so the typical mystery in literal Babylon also began in a small way, then grew and extended, and latterly became so universal that *all* nations were made "mad", i.e., void of judgment. Only those who worship the *true* God have the spirit of a sound mind.—2 Timothy 1:7.

#### "Mother and Son" Worship

While in "Babylon the Great" the principal subjects of devotion are the Madonna and her child (said to be the virgin Mary and Jesus), so in typical Babylon the popular worship was extended to a goddess mother and her son, who had their origin in Semiramis and her son Ninus. (The Hebrew word for "son" is *nin*.) Remembering the religious influence which proceeded from Babylon, we have here the explanation of the universal adoration of the "Mother and Son". In Greece they were worshiped as Ceres, the great mother, with the babe at her breast; or as Irene the goddess of Peace, with the boy Plutus in her arms; in Pagan Rome as Fortuna and Jupiter-puer, or Jupiter the boy; in Asia as Cybele and Deïus;

in India as Isi and Iswara. And even in Thibet, China, and Japan, missionaries were astonished to find the exact counterpart of the Madonna and her child as devoutly revered as in Papal Rome itself!

#### The Egyptian God Osiris was Nimrod

In Egypt the Mother was worshiped as Isis, and the Son as Osiris, though more often as Horus. Regarding Osiris, Bunsen shows that he was represented as at once the son and husband of his mother, and actually bore as one of his titles of honor the name "Husband of the Mother". (Bunsen, Vol. I, pp. 438, 439) This serves to identify Osiris with Ninus, who married his own mother. There are many strong proofs that Osiris was Nimrod, or Ninus. In some of his forms Osiris was presented clothed in a leopard's skin; and as it is a principle in every religion that the high priest wears the insignia of the god whom he serves, the Egyptian high priest wore a leopard's skin when officiating on all important occasions. This article of apparel was intended to commemorate some outstanding event in connection with the god Osiris; for all the strange clothing and head-gear of the heathen gods and priests were signs or symbols intended to convey some meaning to those who were educated to understand them—that is, to the "initiated". We who are initiated into the mysteries of God's glorious plan of the ages (Mark 4:1), have understanding of the symbolisms of the garments of the *Jewish* high priests.

The name Nimrod means literally "The subduer of the leopard", being derived from *nimr*, "a leopard," and *rad*, "to subdue". In these ancient days much significance was attached to names, as students of the Bible are aware. Nimrod's name, therefore, implied that his fame as a hunter rested mainly on the fact that he had discovered the art of training the leopard to aid him in hunting the other wild beasts. A particular kind of leopard, named the cheetah, is used for hunting in India even at this day. When we find that Osiris and his priests are represented arrayed in leopards' skins, we may be sure that deep meaning was attached to this costume; we believe that it was intended to convey to the initiates the understanding that their god Osiris was in reality Nimrod, the renowned "Leopard-tamer". It is well known that Nimrod, or Ninus, on becoming mighty,

extended his dominion, conquering Egypt, in addition to other countries.

Plutarch says there was a tradition among the Egyptians that "Osiris was black" (*De Isis, et Os.*, Vol. II, p. 359) As the Egyptians were dark people themselves, the blackness of Osiris must have been more than ordinary to have called for special comment. In his book of Plates, Belzoni shows a colored drawing of the recognized figure of Osiris, which he copied from the life-size paintings on the walls in one of the tombs of the kings at Thebes. (Plate V) The face and the hands of this figure are jet black. Wilkinson, also, in his sixth volume, shows a figure of Osiris which has the features of the negro; and it is significant that this negro-figure of Osiris is clothed in a leopard's skin. Professor C. Piazzzi Smyth draws attention to the unmistakable negro features of the great Sphinx near the pyramids of Gizeh, which idol is pronounced by Egyptologists to be a representation of Horus, the son of Osiris and Isis. Horus, however, is only another form of Osiris. This, then, is further identification of Osiris with Nimrod; for Nimrod was black, being the son of Cush, whose name signifies "black". Ham, also, was black; he is the father of all the black races.

The Ethiopians were very black, and this people were descendants of Cush. Eusebius says: "Chus was he from whom came the Ethiopians". (*Chronicon*, Vol. II, p. 109) Josephus says the same. In the original of Jeremiah 13: 23, the word "Ethiopian" reads "Cushite" — "Can the Cushite change his skin, or the leopard his spots?" (See also Genesis 2: 13, marginal reading) In view of what we have observed, there is significance in this Scriptural interrogation, where both the (black) skin of the Cushite, and the spotted skin of the leopard, are connectedly alluded to.

#### *Nimrod's Death the Foundational Theme of Heathen Religions*

There are many more proofs of the identification of the Egyptian god Osiris with the Babylonian Nimrod, but those we have mentioned will suffice for our present purpose, namely, to gain information as to the manner of Nimrod's death; for the account of the death of Osiris is well known. Osiris met with a violent death, and that violent death of Osiris was the central

theme of the whole idolatry of Egypt. If Osiris was Nimrod, as we have seen reason to believe, that violent death of Osiris which the Egyptians so pathetically deplored in their annual festivals, was just the death of Nimrod.

The account of the death of Osiris as given in the Egyptian *Book of the Dead* (a copy of which is frequently found entombed with mummies) is as follows: While Osiris was absent on a certain occasion, his enemy, who was named Sem, entered into a conspiracy with seventy-two of the leading men of Egypt to put Osiris to death. The plot succeeded. Osiris was slain, and his body was torn into fourteen pieces which were scattered throughout the country. Isis greatly lamented her husband's death, and searched about for pieces of his body. Wherever she discovered a piece, she buried it and erected a shrine over it.

#### *The Patriarch Shem, and his Godly Influence in the World*

Wilkinson shows (Vol. V, p. 17) that Sem was one of the names of the primitive Egyptian Hercules, who is said to have, by the power of God, fought and overcome the giants who had rebelled against heaven. In plain language, this mythical tale simply means that the Hercules Sem or Shem (see Luke 3: 36), the great opponent of idolatry, was enabled by the power and spirit of God to so convince the tribunal of seventy-two supreme Judges of Egypt of the enormity of the offence of Osiris, or Nimrod, as to persuade them to condemn and put that "mighty one" or giant to death, and to send parts of his dismembered body to the various cities as a solemn declaration in their name, that "who-soever follows the example of Nimrod (Osiris) shall meet with a like penalty". In following this course Shem was acting according to a recognised judicial custom, instances of which are found in the Scriptures. See Judges 19: 29; and 1 Samuel 11: 7.

Afterwards, the upholders of the idolatrous religious system of Egypt stigmatised the leader of the "conspiracy" as Typho, or the "Evil One". One of the most noted names by which Typho was called, was Seth. (Epiphanius, *Adv. Hoeres*, lib. III) The names Seth and Shem are synonymous, both alike signifying "the appointed one".

This persuasive power of Shem, by which he caused the great Nimrod to be put to death, was

symbolised by the tusks of a wild boar. We read in Mythology that the god Adonis perished by the tusks of a wild boar. Now Adonis is identical with the god Tammuz, and Tammuz with Osiris. (Kitto's *Illustrated Commentary*, Vol. IV, p. 141; Wilkinson's *Egyptians*, Vol. V, p. 3) In Egypt, the pig was the symbol of evil; and as the horn is the ancient symbol of power, being so recognized in the Scriptures, the tusks in the mouth of the male pig signifies that it was by the "power of his mouth" that the evil one, Seth, caused Adonis (Osiris) to be put to death. In memory of this deed, the peoples of many countries have caused countless boars to lose their heads in sacrifice to the outraged god. This explains why the boar's or pig's head is even at this day a recognised dish at the Christmas dinner in Britain, though the reason for the custom has long been forgotten. In India, a demon with a "boar's face" is said to have gained such power through his *devotions*, that he oppressed the "devotees" or worshipers of the gods, who had to hide themselves. (Moor's *Pantheon*, p. 19) Even in Japan there seems to be a similar myth.

Thus the righteous Shem, blessed by Jehovah, has been stigmatised and misrepresented in all the heathen religions of the world; while the idolatrous Nimrod, who led men away from the true God, and who was justly condemned to death because of his evil deeds, has been exalted to the status of a god himself. This turning of things upside-down, however, shall not stand; for Jehovah shall now soon vindicate Himself on behalf of His righteous servants.

We are reminded here of what the Egyptian historian Manetho wrote regarding the builders of the Great Pyramid: "There came up from the East, in a strange manner, men of ignoble race, who had the confidence to invade our country, and easily subdued it by their power without a battle. All this invading nation was styled Hyksos—that is, Shepherd Kings." He adds that this people afterwards departed for Judea and built there a city named Jerusalem. The head of these Shepherd Kings has been recognised as the patriarch Shem, and Shem as Melchizedek, king of Salem. (Hebrews 7:1, 2) It is certainly quite in keeping with the exalted methods of this "king of peace" that he *subdued* the Egyptians *without a battle*, persuading them only by the spirit or power of God to close

their idolatrous temples and do his bidding. (See Edgar's *Great Pyramid Passages*, Vol. I, pars. 4-6) It shows how wonderful was the godly influence which this venerable king and "priest of the most high God" exercised in the early stages of the "present evil world". He was indeed a fit type of Christ in the Millennial age, whom God swore would be a "priest forever after the order of Melchizedek". (Psalm 110:4) In face of such great power for righteousness, one can see how the iniquity instigated by Satan, the "god of this world," would require to be very warily conducted. Hence the term "mystery" or "secret" of iniquity.

#### *The False "Seed of the Woman"*

When the mighty Nimrod was violently put to death in the midst of his career, great indeed must have been the lamentation among his followers. Semiramis would, naturally, experience the greatest grief and loss. She had shared with him his kingdom and glory, but now all this honor had suddenly come to an end. Semiramis, however, was a woman of unbounded ambition; and she by no means intended to quietly step aside without a bid for fame on her own account. That she succeeded in making a name for herself is fully attested by the pages of ancient history. A most daring suggestion was advanced, which she seized upon and resolutely carried out—namely, that she should claim that her dead son was none other than the promised "seed of the woman" who had been destined to bruise the serpent's head, and who in doing so was to have his own heel bruised! Formerly her son had been honored as the mighty hunter and benefactor of the world; but though he was now dead she would declare that he had risen and been deified, and thus have him worshiped as a god!

We say that this bold scheme was *suggested* to Semiramis; for who could have instigated such an imposition except the "father of lies"? That "old serpent", Satan, caused the fall of mankind through his lying suggestion to Eve (Genesis 3:1-6), and he now attempted to frustrate Jehovah's glorious plan of redemption by introducing his false Messiah, a lying counterfeit of the true. In consequence of this the whole world has been led astray, and few indeed have had the privilege of knowing God and Jesus Christ whom He sent. Only those who have been *initiated* into the mystery of God

by means of the enlightening action of the holy spirit, have been able to discern the true Messiah. (Matthew 16: 15-17) We are rejoiced to know that the time is not now far distant when the deceived world will have its eyes opened and recognize its true Redeemer, and when the people will shout: "Lo, THIS is our God: we have waited for him, and He will save us".—Isaiah 25: 9.

Satan has taken advantage of the religious element in man, and by his blinding lies has directed the world's worship to himself, becoming in very deed the "god of this world". (2 Corinthians 4: 4) He had said in his heart: "I shall be like the Most High"; and he sought to follow out this desire in every possible way. But he shall be "cut down to the ground" in the Lord's due time (Isaiah 14: 12-17); and Jesus Christ, who did not seek to be equal with God, but made Himself of no reputation and was obedient unto death, shall be highly exalted and given a name which is above every name, that at the name of Jesus every knee shall bow in adoration and worship. (Philippians 3: 6-11, *Diaglott*) "Exalt him that is low, and abase him that is high," is the principle on which God works.

The patriarchs, and the ancient world in general, were acquainted with the story of the temptation in Eden; and they knew that the seed of the woman was ultimately to destroy the tempter. Because of this, and because of the innate wickedness of the hearts of men (Jeremiah 17: 9), Satan was able to foist his counterfeit "seed of the woman" upon the world. We know that this is so: for there is hardly a people on earth whose mythological religion does not contain reference to the "seed" bruising the head of the serpent. Referring to this phase of the religions of the heathen countries, Wilkinson (Vol. IV, p. 395) says: "The evil genius of the adversaries of the Egyptian god Horus [Osiris in another form] is frequently figured under the form of a snake, whose head he is seen piercing with a spear. The same fable occurs in the religion of India, where the malignant serpent Calya is slain by Vishnu, in his avatar [incarnation] of Crishna. The Scandinavian deity Thor was said to have bruised the head of the great serpent with his mace. The origin of this may be readily traced to the Bible." The Greeks, also, represented their god Apollo as slaying the serpent Pytho; and Humboldt shows that the Mexicans had the same belief concerning their

god Teotl; "The serpent crushed by the great spirit Teotl, when he takes the form of the subaltern deities, is the genius of evil—a real Kakodæmon". (Mexican Researches, Vol. I, p. 228) When examination is made of these various myths, it is found that in almost every case the serpent-destroying god dies as the result of the injuries received in the combat, thus showing that the pagans knew that it was by dying that the promised Seed was to destroy the adversary.

In the above quotation from Wilkinson, it will be noticed that he attributes to the Bible the knowledge which the pagans had of destroying the serpent as the incarnation of evil; but he no doubt means that this knowledge may be traced to the account of the temptation in Eden, which afterwards appeared in the Bible. The Bible as we have it, of course, did not begin to be written till after the Exodus of the Israelites from Egypt, 1615 B. C. Long before this date (the Exodus was 857 years after the flood) the false religions of Babylonia, Egypt, and the other countries were fully set up, originating, as we have said, with Semiramis and her followers. In the midst of all this idolatry, however, the Lord always had his faithful few—Noah, Shem, Abraham, and others being specially mentioned. It was because the worship of the false Messiah was in full operation in Egypt and in the other countries, that Jehovah repeatedly warned his people, the Jewish nation, against following them. Bowing down to "sticks and stones" was in reality the worship of the dead. These images enslaved the minds of those who served them, giving a seeming actuality to beings who did not exist; for the "gods" whom they represented were in their graves, and are still waiting for the resurrection in the Millennial reign of Christ.

#### *The "Image of Jealousy"*

We have already mentioned the fact that the popular subjects of worship in every nation have been the "Mother and Son", images of whom were everywhere set up. Even the Jewish nation was for a time guilty of worshiping the Babylonian goddess with the false seed in her arms; for one of her images is evidently referred to by Ezekiel (8: 3) when he says: "And the spirit lifted me up between the earth and the heaven, and brought me in visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat



of the image of jealousy, which provoketh to jealousy". This image of the "Mother and Son", erected as the result of the jealousy of Satan against the coming true seed of the woman, provoked God to jealousy because it misdirected the devotion of His people, to whom He said: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image. . . Thou shalt not bow down thyself to them nor serve them; for I the Lord thy God am a jealous God." (Exodus 20:3-5) In Egypt the "Mother and Son" were worshiped as Isis and Osiris, whose very names signify "the woman" and "the seed"; for Isis is the Greek form of *H'isha*, —the woman; and Osiris is read on the Egyptian monuments *He-siri* —the seed.

#### "Deification" of Nimrod

The mythical story in Egypt of the deification of Nimrod by Semiramis is to the effect that Isis, who was a great enchantress and had much knowledge of "magical ceremonies", instructed Horus and a number of his "followers" to perform a series of operations in connection with the burial of his father, which had the miraculous result of raising Osiris from the dead, and of establishing him as king in Amenti; that is, the "Hidden Place," or the other world. (*Fourth Sallier Papyrus* in the British Museum) Although Horus was the son of Osiris, he was merely another form of Osiris himself, being a new incarnation of that god.

Thus, by following Satan's lie, that the dead are not dead, Semiramis and her deluded followers caused others to believe that Nimrod was not now dead, but that he had been resurrected, and had become a god and should be revered as such. But it is evident that if this advanced form of idolatry was to become established, it was indispensable that it should be inaugurated in secret, and be operated with extreme caution; for the terror of execution, lately inflicted on one so mighty as Nimrod, was too real to be ignored. This, then, was the beginning of that iniquitous system of "Mystery" which has been so far-reaching in its desolating effects, and which the Lord used as a type of that still greater "desolating abomination," the mystic "Babylon the Great" of the gospel age.— See Revelation 17:5.

The very nature of the "Mysteries" gave great facilities for imposing on the senses of those who were being "initiated". It is well

known that magical arts were invented by the Chaldeans. Epiphanius, after considering the evidences open in his day, pronounced it as his opinion that it was "Nimrod that established the sciences of magic and astronomy". (*Adv. Hoeres*, lib. I, tom. I, Vol. I, p. 7 c) All the fertile resources of magic, therefore, were employed by Semiramis and her intimate followers, to give color to the lying deceptions of those Mysteries of which she was the originator. But notwithstanding all the care and precautions of the conductors of these ceremonies, enough has leaked out to enable us to gain a clear insight into their character.

Candidates for the initiation were made to pass through the ordeal of the confessional, and were required to swear by binding oaths to maintain the secrecy of the system they were desirous of entering. After thus surrendering themselves implicitly to the priests, they were anointed with "magical ointments" which introduced into their bodily systems such drugs as tended to excite their imaginations and add to the power of the indispensable intoxicating drinks, that they might be prepared for the visions and revelations that were about to be made to them. Wilkinson, describing the experiences of those undergoing the process of initiation, says: "Strange and amazing objects presented themselves. Sometimes the place they were in seemed to shake around them; sometimes it appeared bright and resplendent with light and radiant fire, and then again covered with black darkness, sometimes thunder and lightning, sometimes fearful noises and howlings, sometimes terrible apparitions astonishing the trembling spectators." (*Egyptians*, Vol. V, p. 326) Then at last the great hidden god was revealed to them in such a manner as to allay their fears and to call forth their adoration and blind affections.

It was easy for those who controlled the Mysteries, having discovered scientific secrets which they jealously preserved in their own exclusive keeping, to give the ignorant initiates what might seem ocular demonstration that Nimrod who had been slain, and for whom such lamentations had been made, was again alive, and now encompassed with heavenly glory. Thus the whole system of the secret "Mysteries" of Babylon introduced by help of magic (sham miracles), was intended to glorify a dead man; and when once the worship of one dead man was

established, the worship of many more was sure to follow.

In this way, Nimrod became the "father of the gods", being said to be the first of "deified mortals". As such he was worshiped under the titles of Kronos and Saturn. Saturn was the god of Mysteries, the name itself signifying "the Hidden One". He was revealed to the initiated, but *hidden* to all others.

#### *Identity of the Greek God Bacchus*

Another of the names under which the deified Nimrod received honor was Bacchus. In Greece, Bacchus was symbolically represented by a spotted fawn, which animal was intended in the figurative language of the Mysteries to covertly identify Bacchus with Nimrod. The name of the fawn in Greece was "Nebros", meaning literally "the spotted one"; while the name of Nimrod, as known to the Greeks, was "Nebro", and is so translated in the Greek translation of the Hebrew Scriptures—i. e., the *Septuagint*. It will be remembered that Nimrod gained much of his success as a hunter by training the leopard to assist him in the chase. The skin of the fawn was intended to suggest the spotted leopard. The custom of wearing the skin of a fawn appeared to have been imported from Assyria direct; for some sculptures excavated in Nineveh show a god bearing a spotted fawn in his arm, in such a way as to indicate that the animal is to be regarded as a symbol. (Vaux's *Nineveh and Persepolis*, chap. viii, p. 233) Leopards were employed to draw the car of Bacchus; and he himself is represented clothed with a leopard's skin, as were also his priests, although sometimes the skin of the fawn was substituted.

The Greek Bacchus and his priesthood, therefore, were in this respect similar to the Egyptian Osiris and priesthood. Herodotus, the father of history, always speaks of Osiris as being Bacchus (lib. II, cap. 42), and so also does Diodorus, who says: "Orpheus introduced from Egypt the greatest part of the mystical ceremonies, the orgies that celebrate the wanderings of Ceres, and the whole fable of the shades below. The rites of Osiris and Bacchus are the same; those of Isis and Ceres exactly resemble each other, except in name." (*Bibliotheca*, lib. I, b. 9) This is an additional proof that Bacchus and Nimrod are the same; for we have seen that Osiris was Nimrod.

The ivy, so conspicuous in all Bacchanalian celebrations, was an express symbol of Nimrod. The Greek word for ivy is "Kissos"; and Kissos was one of the titles of Bacchus. (Pausanias, *Attica*, cap. 31, p. 78) Now, the name of the descendants of Cush was pronounced in Greece "Kissioi". (Strabo, lib. XV, p. 691) The ivy branch carried by the votaries of Bacchus, therefore, signified to the initiated that Bacchus was the "branch of Cush"—that is, Nimrod, the son of Cush. This also accounts for one of the titles of the Greek god Apollo—"Kisseus Apollon". It serves to identify Apollo with Nimrod (among other proofs), meaning literally "The Cushite Apollo".

From Anacreon (p. 296) we learn that another of the titles of Bacchus was "Aithiopsis", which means "the son of Æthiops". We have already pointed out that the Ethiopians were descendants of Cush, and therefore Æthiops must have been Cush himself. (See the marginal reading of Habakkuk 3:7)

The literal meaning of the word Bacchus is "the lamented one", being derived from Bakhah "to weep" or "lament". Hesychius (p. 179) says that among the Phenicians "Bacchos means weeping". The Hebrew word used in the Bible for weeping and lamenting is Baca, or Bakah. (See Psalm 84:6, where the word Baca appears untranslated—"valley of Baca" should read "valley of weeping") On certain mystic Bacchanalian festivals a spotted fawn was torn in pieces, and great lamentations were made. Photius tells us the significance of this ceremony: "The tearing in pieces of the nebros [or spotted fawns] was an imitation of the suffering in the case of Dionysus" or Bacchus. (Photius, *Lexicon*, pars. I, p. 291) Thus the great lamentations which followed the violent death of Nimrod (Nebro), when his body was torn into fourteen pieces by the judges of Egypt, was annually commemorated by the various nations.

The backsliding women of Israel wept for the death of the false Messiah under the name of Tammuz, in memory of the wailing of Semiramis for the death of Nimrod. Ezekiel 8:13, 14, reads: "Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz." It is significant that these women sat at the north gate, the same place as the seat of the "image of

jealousy" mentioned in verse 3. Tammuz is identified with Osiris, and is therefore the same as Bacchus.—Wilkinson's *Egyptians*, Vol. V, b. 3; c.xiii, p. 10.

When Jesus, the true Messiah and Savior of the world, was being led to death, we read that the women "bemoaned and lamented him". But Jesus rebuked them and said: "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children".—Luke 23:28.

The substitution of one symbol for another, such as, for instance, the skin of the spotted fawn for that of the leopard, was fairly common. It was essential, however, that the substituting symbol should have an appropriate and traceable connection with the original, that the later "initiates" might recognize the true beginnings of their religious beliefs. For reasons of which we shall afterwards speak, the Egyptian priests directly represented Osiris by the symbol of the bull-calf, called the Apis bull; and this calf is sometimes shown covered with spots, quite clearly to further identify it as Nimrod the great "Leopard-subduer". (*Biblical Cyclopaedia*, Vol. I, p. 368) The corresponding female "divinity", one of the representations of the goddess Isis, is well known to have been a spotted cow, named the cow of Athor (Wilkinson, Vol. IV, p. 387; and Vol. VI, Plate 36) Davies shows that the ancient Druids of Britain, who in common with all idolaters received their religious rites and notions from Babylonia, worshiped "a spotted cow".—Davies' *Druids*, p. 121.

The reason why Bacchus is commonly understood to be the god of wine, drunkenness and revelry, is because of the effect which the mysterious beverages and ointments had upon his devotees. The uninitiated merely saw the after effects, but did not understand the true import of these Bacchanalian orgies, which were claimed to be for "the purification of souls".—Servius, in *Georg.*, lib. I, Vol. II, p. 197.

The "elevating" effect which the process of anointing, etc., had upon the initiates of the false religions, is manifestly a miserable counterfeit of the godly joy experienced by those who, on being anointed with the holy spirit, gain an understanding of the glorious truth as it shines in the face of Jesus Christ. (1 Corinthians 2:9-16) The Apostle says: "Be not drunk with wine, wherein is excess; but be

filled with the holy spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord". (Ephesians 5:18, 19) To the worldly, the exhilarating and joyful effect which the holy spirit has upon those who newly come into the light of God's truth seems to be the result of intemperate drinking, or due to insanity. Many of us have had the experience of being thus misjudged. So also were the members of the early church at Pentecost misrepresented, some of the bystanders mockingly saying, "These men are full of new wine". (Acts 2:1-18) But we care nothing for this; for we know "the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned".—1 Corinthians 2:14.

Not only was the anointing of the holy spirit counterfeited by the false religions, but nearly every virtue and exalted office was ascribed to the false savior of the world that belongs to Jesus Christ. Without doubt this is the reason why Satan, the "god of this world," by counterfeiting the truth as nearly as possible, has had so great hold upon the hearts of mankind. The Apostle says: "The whole world lieth in the wicked one". We know that the great Papal system, well named Satan's masterpiece, has been a wonderful counterfeit of the glorious Millennial reign of Christ; and now we see why it was denominated by our Lord "Babylon the Great"; for it was the antitype of that iniquitous system which originated in Babylon of old. Just as Satan tried to frustrate Jehovah's plan of salvation by forestalling the Millennial reign of Christ with his false Papal Millennium, during which the Popes have successively reigned as king of kings and lord of lords; so he also sought to becloud the purpose of God by forestalling the advent of Jesus Christ, by bringing in his false Messiah. It was claimed that the death of Osiris (that is, of Nimrod) was sacrificial, submitted to for the benefit of the world. Thus we perceive that Satan's creation of a mythical "Messiah", impudently foisted upon the poor world centuries before the advent of Jesus Christ the true Messiah, was a *counterfeit by anticipation*. [To be continued]

[Note: Copies of this article, *Mythology and the Bible*, may be procured in booklet form (at 55 cents. or 2s. 3d. per dozen) by applying direct to: Mr. Morton Edgar, 224 West Regent Street, Glasgow, Scotland.]

## Mythology and the Bible (Part Two)

By Morton Edgar (Glasgow)

THE monuments of Egypt show that the worship of Osiris dates from the earliest times, and that he was regarded as the "god-man" who suffered, died, rose again, and reigned eternally in heaven". He was the "king of eternity, lord of the everlastingness, the prince of gods and men, the god of gods, king of kings, lord of lords, prince of princes, the governor of the world, whose existence is everlasting". (*Papyrus of Ani*, Plate I, in the British Museum) Osiris was the god who made men and women to rise from the dead, and bestowed upon them everlasting life. He was the resurrection itself. —*Guide to the Egyptian Collection in the British Museum*, p. 139.

We have already seen that, after the death and mutilation of the body of Osiris, the man-god of Egypt, by Seth (Sem or Shem), Horus the son of Osiris, assisted by a number of beings who were called the "followers of Horus", performed a series of magical rites whereby the rejoining of the limbs of the god was effected, and he revived. The Egyptians argued: "Certain ceremonies were performed by Horus on the body of Osiris, and he was mummified, and as a result he rose to everlasting life; we therefore will have the same ceremonies performed over our dead bodies, that we also may live again". This seems to have been the reasoning which originated the practice of mummification. The Egyptians firmly believed that if the body was not preserved after death, future life was impossible. Consequently they endeavored above all else to insure that their mummies would have perfect protection, spending large sums of money on intricate tombs, etc., so that it may truthfully be said that this people expended more upon the dead than upon the living. It demonstrates how "void of judgment" they were, and how deceived by Satan; for how could the preservation of their poor bodies secure for them a future life!

We are reminded of the Apostle Paul's ridicule of some who were evidently arguing like the Egyptians: "Thou fool, thou sowest not that body that shall be!" It is established that in the earlier centuries the body was first dismembered before mummification, in imitation of the dismembered body of their god Osiris. In con-

trast, the Lord foretold by His holy prophets that the flesh of the world's true Redeemer would not see corruption, nor would a bone of His body be broken.—Exodus 12:43-46; Psalm 34:20; John 19:33-36; Acts 2:31.

It is important to notice that in their elaborate religious system, the idea of *repentance* never entered the minds of the Egyptians. With them the commission of sin was regarded as merely a breach of the ritual law of the community, and could be atoned for by certain payments, after which the law-breaker considered himself free from all obligation, real or moral. In the Coptic, which is the nearest to the ancient language of Egypt, there is no word for "repentance"; the translators were obliged to transfer the *Greek* word itself into the Coptic version of the New Testament. As all heathen religions are essentially the same, this manifests a vital difference between them and the true religion; for *repentance* from sins is the first step in the work of salvation, as declared by the Apostle Peter when he addressed the assembled Israelites in the temple: "Repent ye therefore, and be converted, that your sins may be blotted out". (Acts 3:19) The Papal Church follows the lead of its ancient type in disannulling the need for repentance from sins and atonement by the blood, by instituting "indulgences" and the "sacrifice of the mass".

### *Yule Log and Christmas Tree*

One of the titles of the false Messiah was Baal-berith, which means "Lord of the Covenant," and as such he is referred to in Judges 8:33—"And it came to pass, as soon as Gideon was dead, that the children of Israel turned again . . . and made Baal-berith their god". It is now recognized that the 25th day of December, although called "Christmas-day," is not the true date of the birth of our Lord Jesus. The beginning of October is more nearly correct for his birth as a man, and April for his birth as a new creature. But the 25th day of December was originally observed by heathen countries far and wide, in honor of the supposed birth of their false Messiah (Wilkinson's *Egyptians*, Vol. IV., p. 405) and it was in order to conciliate them and to swell the number of the

nominal adherents of Christianity (so-called), that the same festive-day was adopted by the apostate church, giving it only the name of Christ.

The Christmas-tree, so common at this day, was equally common in Pagan Rome and Egypt. This is the reason why "Babylon the Great" adopted it; for there is no command in the Scriptures requiring the followers of Christ to observe the day of his birth by Christmas-day celebrations. Briefly—the putting of the "Yule log" into the fire on Christmas eve, and the appearance next morning of the Christmas-tree laden with gifts, represented the consuming of the great god who, like the log, had been cut in pieces, and his after-birth in newness of life as the "Branch of God", or the Tree that brings gifts to men. The Egyptians used the palm for their Christmas-tree; but the people of Pagan Rome used the fir, because the fir-tree covertly symbolized the risen god as the Baal-berith of old Babylon: for Baal-berith, "Lord of the Covenant," differs only one letter from Baal-bereth, "Lord of the Fir-tree".

#### *The God Saturn, and Bull Worship*

The mystical symbol of Osiris was the young Ap's bull or calf, Apis being another name for Saturn, the *hidden* one. The Apis bull was also known as *Hap*, which in the Egyptian language means "to conceal". In the Chaldean language *Hap* means "to cover". (*Guide to the Egyptian Collection in the British Museum*, p. 131) We now see why the Jewish nation made and worshiped the image of a calf soon after leaving Egypt under Moses, claiming that *this* was the god who had delivered them out of bondage, meaning, of course, that Osiris, whom the calf represented, was the god.

The bull was the express symbol of Nimrod, being the hieroglyphic which showed him as the "mighty one" and "lord of the chase". In Assyria the word for "bull" signifies also "ruler" or "prince"; and it was for this reason that the mighty kings of Babylonia and Assyria, who succeeded and imitated Nimrod, the first king, were represented by great human-headed bulls. These bulls also have wide-expanding wings, to show that not only was the king himself a mighty one, but that he had mighty ones under his control. Nimrod and his followers are the mighty ones or "giants" who are spoken of in

mythology as having "rebelled against heaven". The Hebrew word for "mighty one" in Genesis 10:8 is "gheber". (This same word is translated "giant" in Job 16:14) A synonym for gheber is "abir"; but "aber," pronounced nearly the same as abir, is the word for "wing". Thus, "Baal-abirin" means "lord of the mighty ones"; while "Baal-abin" means "lord of the wings", or "winged one". (The word *abir* occurs in Judges 5:22—"the pransings of their *mighty ones*"; while *aber* is found in Isaiah 40:31,— "They shall mount up with *wings* as eagles") There is allusion to the "wings" of an Assyrian king in Isaiah 8:6-8.

As the horn is the ancient symbol of power, these Assyrian bulls, though human-headed, nevertheless, show horns curved around their headgear. The reason why the horn is used as a symbol of kingly authority and power appears, from certain sculptures discovered by Layard when excavating Babylon, to be directly owing to Nimrod's prowess as a great hunter. In a woodcut in his *Nineveh and Babylon*, page 605, Layard shows the Assyrian Hercules (that is, "Nimrod the Giant", as he is called in the *Septuagint*, or Greek version of Genesis) without weapons attacking a bull. Having conquered the bull, he sets its horns on his head as a trophy of victory, an evidence of his great power in being able to overcome so strong an animal. Thus crowned he is now represented as encountering a lion, the king of beasts. This accounts for the ancient custom among Eastern nations of kings and chiefs wearing horns on their heads as evidence of their power and authority. — *Smith's Bible Dictionary*, Art. "Horn".

A variant of the great human-headed winged figures found in Assyria has the body of a lion, instead of the body of the bull. These are called by Assyriologists "cherubs"; because the four cherubs described by Ezekiel are, in a sense, incorporated in each of these sculptures, namely, the lion's body, the eagle's wings, the face of a man, and the bull's or calf's horns. (See Ezekiel 1:4-10, and compare with Revelation 4:6, 7) Students of the Bible know that these four cherubs or "living creatures" are symbolical of the great Jehovah's four perfect attributes of justice, power, love, and wisdom. There is little doubt, in view of the records which have been preserved, that the proud monarchs of the

Assyrian and Babylonian plains claimed possession of all the divine distinctions.—Daniel 4:30.

### *The Satyrs and the God Pan*

The Armenian version of the *Chronicle of Eusebius*, Ninus stands first in the list of Assyrian kings. This agrees with the Scriptural notice of Nimrod, who is said to have been the first to become mighty and to have had the first kingdom. According to Pherecydes, Kronos or Saturn was "the first before all others that ever wore a crown". (Tertullian, *De Corona Militis*, cap. 7, Vol. II, p. 35) Here is therefore an additional proof that Kronos or Saturn was Nimrod. It explains why the Greek god Bacchus was represented as wearing horns, and why he was frequently addressed by the epithet of "bull-horned". (*Orphic Hymns: Hymn 51, To Trietericus, Greek*, p. 117) Apollo, who we have seen is likewise identified with Nimrod, is addressed in the *Orphic Hymns* as the "two-horned god".—*Hymn to Apollo*.

The companions of Bacchus were called satyrs, and are said to have "danced along with him". (*Ælian Hist.*, p. 22) The satyrs were horned gods; and knowing the identity of Bacchus, it is easy to see that his companions the satyrs were really the "mighty ones" over whom Nimrod was lord. It is generally agreed that the god Pan was the head of the satyrs. Now, satyr is just another form of the word Saturn or Saturn—"the hidden one". Pan was therefore the first of the satyrs, or *hidden ones*. When Nimrod or Osiris was put to a violent death as the result of the judicial condemnation of the seventy-two leading men, it produced great terror among his followers who immediately hid themselves, hence the derivation of the word *panic*—extreme or sudden fright. Referring to the effect which the slaying of Osiris by Typho (Seth or Shem) had upon his followers, Plutarch says: "The first who knew the accident that had befallen their king, were the Pans, or satyrs who lived about Chemmis; and they, immediately acquainting the people of the news, gave the first occasion to the name of *panic terrors*".—*de Isid.* s. 13.

### *Devil Worship*

It is from the name Kronos that the English word "crown" is derived; and the familiar spiked crown which adorns the heads of Euro-

pean monarchs still conveys the idea of the horns of the ancient Eastern kings. Plutarch says that "the Romans looked upon Kronos as a subterranean and infernal god". (Vol. II, p. 266) In Ausonius, also, we read that "Saturn is not among the celestial, but the infernal gods". (*Ecl. I.*, p. 156) Pluto, also, is called the "god of hell"; and this name has the same significance as Saturn, meaning "the hidden one"; for Pluto is derived from Lut, "to hide," which with the Egyptian definite article prefixed becomes "P'Lu't". Both Wilkinson (Vol. IV, p. 63) and Bunsen (Vol. I, pp. 431, 432) show that Osiris in Egypt was the "king of hades", or Pluto. Hades, as we all know is the "hidden state".

Actually, however, Pluto or Saturn was none other than the incarnation of the devil, who hid himself under the disguise of the serpent when he caused the fall of man in the garden of Eden, and who has hidden himself from the world ever since under the refuge of lies. It is curious that the popular representation of the devil, with the horns, hoofs and tail, is exactly the appearance of the *black Nimrod* when he is depicted in the sculpture encountering the lion; for in that hieroglyph he wears not only the two horns of the bull over which he had previously gained a victory, but its hind legs and tail as well! "Auld Hornie" is the popular name by which the devil was known in Scotland in the older days.

The satyrs, also, were half animals, having the hind legs and tail of the goat in addition to the horns. The connection of the goat-like satyrs with the devil is borne out by the Hebrew word *sa'yr*. This Hebrew word is translated as *he-goat* in 2 Chronicles 29:23—"They brought forth the he-goat [sa'yr] for the sin-offering"; as devil in Leviticus 17:7—"And they shall no more offer their sacrifices unto devils" [sa'yr]; and as *satyrs* in Isaiah 13:21; "Babylon. . . shall be as when God overthrew Sodom and Gomorrah. . . and satyrs [sa'yr] shall dance there".

The system of the "Mysteries" demanded that all its ritual, etc., should be kept carefully secret. Everything in connection with them was symbolical and had a hidden meaning, and the initiates were not allowed on pain of death to divulge their real nature. Herodotus, who was initiated in the Mysteries of Egypt, makes this apparent when he refers to the goat-like appearance of the god Pan. He says: "It is not that

they [the initiates] believe he, [Pan] really had that form: they think him like the other gods; but the reason [of his goat-like form] being connected with religion, I am not at liberty to explain it". (Birch's *Wilkinson*, Vol. III, p. 186) The "hidden things of darkness", however, are now being made manifest in this enlightening day (the beginning of the Millennium); and we know that the mystic reason for the goat part of the satyrs is connected with their panic and their *sudden flight* to hide themselves on hearing of the violent death of their chief; for "Berkha," the word for "fugitive," signifies also "the goat". One of the epithets of the god Pan, the head of the satyrs, was Capricornus, which means "goat-horned". The "seasonal" interpretation so frequently advanced by many students of mythology, in their endeavor to explain the meaning of the mythical tales and exploits of the various gods and goddesses, is merely a "blind" of Satan, by which he hopes to obscure the mental vision of all who would desire to look into the true character of his false, sensual religions.

#### *Sun and Fire Worship*

The Chaldean name for Nimrod, the son of Semiramis, was Zero-ashta from *zero* "the seed," and *ashta* "the woman". But the word *ashta* also means "the fire", so that Zero-ashta, "the seed of the woman," became Zeroastes or Zoroaster, the well-known name of the head of the fire-worshippers. In general history the Zoroaster of Bactria is most frequently referred to; but the voice of antiquity is clear and distinct to the effect that the first and great Zoroaster was an Assyrian or Chaldean, and that he was the founder of the idolatrous system of Babylon, and therefore Nimrod. (Suidas, tom. I, p. 1133) After his death the *deified* Nimrod was fabled to have been "born from the fire"—Zero-ashta, the "seed of the fire"—and as such he was revered as the great sun-god Baal. Theophilus of Antioch informs us that Kronos, which as we have seen was one of the titles of the deified Nimrod, was in the East worshiped under the names of Bel and Bal.—Clericus, *De Philosophia Orientali*, lib. I, sect. II, cap. 37.

Nimrod was the first Babylonian king, and therefore the title Molech is primarily applied to him; for "Molech" means "king". We thus perceive why the Scriptures indicate Molech

(or Moloch) to be the terrible god of fire, the earthly representative of Baal the sun-god. In Jeremiah 32:35, we read: "And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin". It was claimed that the act of passing through the fire was for the purpose of *purifying*, and this probably reconciled the parents who sacrificed their children to Molech. They were under the delusion that the fire which consumed the little ones also *perfected* them, and made them meet for the future life.

The god Tammuz, who is identified with Nimrod, and for whom the women of Israel lamented annually (Ezekiel 8:14), is really connected with fire-worship and with the thought of purification therefrom; for the name Tammuz is derived from *tam*, "to perfect," and *muz*, "to burn"—to make perfect by burning. This, no doubt, is the origin of the imaginary place called Purgatory, the fire of which is supposed by Papacy to be necessary to *perfect* men's souls and to purge away the sins they carry with them into the unseen world! The error, of course, naturally arose through credulous belief in Satan's lie at the beginning, namely, that there is no real death, but that the soul is independent and immortal, and continues to live in the spirit-world after the death of the body. Those who believe the truth of God are shielded from so great an error, and know that the dead shall remain in their graves till the glorious resurrection morning. How deceived the poor world has been!

In Jeremiah 19:5, 6, we read: "They have built also the high place of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind. Therefore, behold, the days come, saith the Lord that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter." The name "Tophet" given to the valley of Hinnom, or Gehenna, as it is called in the New Testament, is derived from *toph*, which in Isaiah 30:32 is translated "tabrets," that is, drums. By the noise of tabrets or drums the priests of Baal sought to drown the cries of the children who

were being offered in sacrifice to the terrible Molech. Because of this abomination the Lord cursed the valley of Hinnom; and in recognition of that curse Jesus spoke of the valley as figuratively representing the symbolical "lake of fire and brimstone", the second death, into which Satan and all who follow him shall be cast at the end of the Millennial reign of Christ.

This retribution upon Satan, the author of the cruel worship of Molech, seems to be foretold in Isaiah 30: 27-33 under cover of the Assyrian king Nimrod, who we have seen was the first direct representative of the devil. The passage reads: "Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire. . . . For through the voice of the Lord shall the Assyrian be beaten down, which smote with the rod. . . For Tophet [the valley of Hinnom or Gehenna] is ordained of old; yea for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."

Just as the valley of Gehenna, which runs along the south side of Jerusalem, is used in the Scriptures as a symbol of the second death, from which there will not be a resurrection, so the valley of Jehoshaphat or Kedron, which runs along the east side of the city, is used as a symbol of the first or Adamic death, from which a resurrection is assured because of the ransom sacrifice of Jesus Christ. The Jews, and also the Mohannuedans, greatly desire to be buried in this valley; for they believe that the resurrection and final judgment will take place here. (See Joel 3: 1, 2, 12-14) The valley of Jehoshaphat is probably the "valley of dry bones" referred to by Ezekiel in chapter 37.

The story of the trial of the prophets of Baal by Elijah (1 Kings 18: 17-40) indicates how firmly established the worship of Baal was at that time in Israel. Elijah came boldly forward and cried: "How long halt ye between two opinions? If Jehovah is God, follow him; but if Baal, then follow him." The test proposed by Elijah as to who was the true God, Jehovah, or Baal, was to be an answer by fire; and the people agreed that this would be a proper test because Baal was the sun or fire-god, and what could be more reasonable than to expect an answer by fire from him? The test vindicated

the name of Jehovah, and 450 priests of Baal were slain.

Elijah's fearless action in thus ridding the land of Baal-worshippers was one of incalculable blessing to the people. The worship of Baal was an even more horrible religion than is implied by presenting children as burnt-offerings to him; for just as it was required in the Mosaic law that the priests should eat of part of the animals offered in the sacrifice by the people (see Numbers 18: 9, 10), so the priests of Baal ate part of the human sacrifices offered to their fire-god Molech. This shows the true derivation of the name given in the English tongue to devourers of human flesh; for the Chaldean word for "the priests" is *cahna*, so that *Cahna-Bal*, that is, "Priest of Baal," became *cannibal*. It is common knowledge that the priests of the sun-worshippers of ancient Mexico were cannibals.

How rejoiced the poor groaning creation will be when Christ, the true "Sun of Righteousness," shall arise with *healing* in his wings. (Malachi 4: 2) What a contrast to that cruel "sun" of unrighteousness, which arose with death in his wings. Malachi's allusion to the "wings" of the sun is evidently derived from the well-known symbol of the sun-god in Egypt and Assyria. Above the doors of the ancient temples and tombs in these countries, there is usually to be seen a representation of the sun-god, in the form of a round disc with wide-spread wings.

Along with the sun as the great fire-god, the serpent was connected. Owen says: "In the mythology of the primitive world, the serpent is universally the symbol of the sun". (Owen, *apud* Davies's *Druids*, in note, p. 437) In Egypt the commonest sign for the sun, or sun-god, is a disc with a serpent around it. (Bunsen, *Hieroglyphics*, Vol. I, p. 497). The original reason for the connection of the serpent with the sun appears to have been that, as the *physical* world receives its light from the sun, so the serpent was held to have been the great enlightener of the *spiritual* world, by giving mankind the knowledge of good and evil. This, of course, like all idolatry, is an absolute perversion of the truth; but it serves to identify the sun-god with Satan.

In Revelation 12: 3, Satan, whose fiendish characteristics were reflected in the old tyrannical Pagan Roman Empire, at the hands of



which our Lord Jesus and many of the early Christians were done to death, is called a "great red dragon", or "fiery serpent". (See *Diaglott*, and compare with verse 9) Pausanius informs us that "the dragon with the Greeks was only a large snake". (Lib. II, *Corinthiaca*, cap. 23, p. 175) Sir Ray Lankester proves that the conventional "dragon" with wings, dreadful claws, etc., is a later imaginary representation, and is not the dragon as known in the ancient world. He writes:

"The dragon appeared to be nothing more nor less in its origin than one of the great snakes (pythons), often twenty-five feet in length, which inhabit tropical India and Africa. Its dangerous character and terrible appearance and movement impressed primitive mankind, and traditions of it have passed with migrating races both to the East and to the West, so that we find the mythical dragon in ancient China and Japan, no less than in Egypt and Greece. It retains its snake-like body and tail, especially in the Chinese and Japanese representations; but in both East and West, legs and wings have been gradually added to it for the purpose of making it more terrible and expressing some of its direful qualities. . . . As a matter of fact, the Greek word 'drakon' actually meant plainly and simply a large snake, and is so used by Aristotle and other writers."—*Science from an Easy Chair*, Series I, pp. 88, 89.

#### *Semiramis Worshipped under Various Names*

Just as Nimrod was regarded as the sun, and was given the title Baal, or "lord of heaven" (for the word Baal means lord), so Semiramis, when she was likewise "deified," received worship as the moon, the "queen of heaven". Now, according to Athenagoras and Lucian, Semiramis was worshipped as Astarte, the Syrian goddess. (*Legatio*, Vol. II, p. 179; *De Dea Syria*, Vol. III, p. 382) This Syrian goddess was also known as Ishtar (Layard's *Nineveh and Babylon*, p. 629); and it is from Ishtar that the word Easter is derived. (See 1912 *Watch Tower*, p. 144) Smith's *Bible Dictionary* under the article "Ashtoreth" says:

"From the connection of this goddess with Baal or Bel we should naturally conclude that she would be found in the Assyrian Pantheon, and in fact the name Ishtar appears to be clearly identified in the list of the great gods of Assyria. There is no reason to doubt that this Assyrian goddess is the Ashtoreth [or Ashtaroth] of the Old Testament and the Astarte of the Greeks and Romans. . . . It is certain that the worship of Astarte became identified with that of Venus [or Aphrodite]."

Layard states that in the Syrian temple of Hierapolis, Astarte "was represented standing

on a lion, crowned with towers". (*Nineveh and its Remains*, Vol. II, p. 456) The name Astarte itself means "the woman that made towers," being composed of two words—"Asht-tart". Asht is the word for woman; and it is generally agreed that the last syllable "tart" comes from the Hebrew verb "tr" which means both "to go round" and "to be round". From this is derived the Greek word "turit", and its English equivalent "turret", a round tower. Asht-turit, therefore, which is the same as "Ashtoreth" of the Hebrew, is literally "the woman that made the tower" or *encompassing wall*. Ovid mentions that Semiramis was currently believed to have "surrounded Babylon with a wall of brick". (Ovid, *Opera*, Vol. III; *Fasts*, IV, 219-221) But there is no need to give all the credit of building the battlements of Babylon to Semiramis. The reason why she gained the honor of fortifying the city was because she in the long run had become foremost in the esteem of the ancient idolators, and thus had attributed to her every virtue and characteristic that properly belonged, or was imagined to have belonged, to her son Ninus.

Semiramis was also worshipped as Rhea or Cybele, the "Mother of the gods" (Paschal, *Chronicle*, Vol. I, p. 65), and as such is always represented as wearing a mural or turreted crown on her head. In this respect the Ephesian Diana exactly resembled Rhea; for Diana was also a tower-bearing goddess, and is so shown in many of the illustrated "Bible Helps". Now, the Ephesian Diana is expressly identified with Semiramis; for Semiramis is the same as the goddess Artemis, and it is well known that Artemis was Diana. (Layard, *Nineveh and its Remains*, Vol. II, p. 480, note) The Roman Diana was a huntress bearing a quiver of arrows. In this character she was the complement of Nimrod the "mighty hunter".

The universal adoration of the "deified" Semiramis under various names and titles by Eastern nations, is prominently drawn to our attention in Acts 19:23-41. "Great is Diana of the Ephesians," the multitude shouted, "whom all Asia and the world worshipeth." It is a remarkable fact that this great goddess is even now worshipped in our very midst in the person of the Papal "queen of the heaven", the so-called Virgin Mary, whose image is set up everywhere! A favorite image of the Romish Virgin

Mary shows her standing on a large sphere, which is colored blue, and spangled with stars. On her head rests a heavy gold crown. The globe is intended to symbolize the blue vault of the heaven, while the crowned woman herself, apparently, represents the moon as the *queen* of heaven, that is, Astarte or Ashtoreth. By her side she holds the child, who is also crowned, and who stands on a smaller star-spangled blue globe. In this connection he evidently represents the sun, the *king* or *lord* of heaven, that is, Baal. (Remember that the word Baal means lord)

Another familiar figure of the Papal "Mother of God" shows her standing on a sphere, one foot treading on a serpent's head. Papacy maintains that it was not the *seed* of the woman, but the woman herself, who was to bruise the head of the serpent. Regardless of the laws of grammar, the apostate church renders God's condemnation of the serpent: "She shall bruise thy head, and thou shalt bruise *her* heel". In this the goddess of "Babylon the Great" is only fashioned after her type in ancient Babylon; for though it was originally claimed that Nimrod had crushed the head of the serpent, his mother was latterly given the glory of having done this great deed.—Diodorus, *Bibliotheca*, lib. II, p. 70; Smith's *Classical Dictionary*, p. 320.

Still another popular representation of the Virgin Mary shows her standing among the clouds, sometimes on a sphere, with what looks like the crescent of the moon at her feet. This well-known picture is evidently intended to show the Virgin Mary as being the woman spoken of in the Revelation, twelfth chapter. But we know that this "woman" of Revelation is the symbolical figure of the true church of the living God, whose names are written in heaven; and that the Papal pictures which show her as the Virgin Mary are, in reality, only copying the old mythological idolators who depicted their goddess similarly as the "queen of heaven". For the *crescent* of the moon at the feet of the Papal Virgin Mary betrays the heathen origin of the image, as this is the well known sign of Astarte or Ashtoreth, the *horns* of the moon's crescent covertly suggesting her power as *queen* of heaven. Although at first sight the pictures of the Virgin Mary seem to show the crescent of the moon, careful study will manifest that it is not really the moon's crescent, but, rather, two horns; for if the cres-

cent of the moon were intended, it would be impossible to see the woman's figure through the part which, as is obvious, the dark portion of the "old" moon would hide from view. In the twelfth chapter of Revelation it merely mentions that the woman stood on the moon, not on the crescent of the moon.

Although in the first instance Semiramis derived her exalted position from the divine character attributed to the child in her arms, she ultimately practically eclipsed her son.—So also in "Babylon the Great" it is the Madonna who receives all the adoration, and to whom petitions are generally addressed. What a satire, to think that the poor world has been so blinded by Satan, that it has been deceived into worshipping a woman who is *non-existent!* Well did the Lord forbid His people to make and bow down to images, "which see not, nor hear, nor know"! (Daniel 5: 23; Psalm 115:4-8) It would be difficult to understand how so great a delusion could have become universal, were it not that we are aware that Satan is the "god of this world", and that along with him are legions of demons, who have sought to impersonate the dead in various ways, bolstering up Satan's lie that there is no death. (Genesis 3: 4) In Psalm 106: 37 we are told that the Jews, in serving Baal or Molech, had really "sacrificed their sons and their daughters unto devils"—demons; and in Psalm 96: 5 we read: "For all the gods of the nations are demons". (*Septuagint* version) The Apostle Paul, in 1 Corinthians 10: 20, says: "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils"—demons.

#### *Origin of Star Worship*

The worship of the stars by the idolatrous nations was as prevalent as the worship of the sun and the moon. Mythology identifies Nimrod and Semiramis with certain constellations. From Persian records we are expressly assured that Nimrod, after his death, was "deified" by the name Orion, the mighty hunter, and "placed among the stars". (*Paschal Chronicle*, tom. I, p. 64) The constellation Virgo is admitted by the most learned astronomers to have been dedicated to Ceres, who as we have seen was identical with the Egyptian Isis, and was therefore the same as Semiramis, the Babylonian goddess. (Dr. John Hill, in his *Urania*; and Mr. A. Jamieson, in his *Celestial Atlas*; see

Landseer's *Sabean Researches*, p. 201) All the signs of the Zodiac, and the other constellations and stars, were associated with various gods or with incidents in connection with them, by the Chaldean idolators, as well as by the astrologers of other nations.

The Lord specially commanded the Israelites on no account to worship images, the sun and the moon or the stars, because of the degrading influence it would have upon them, even as it had upon the heathen nations. In Deuteronomy 4: 15-19 we read: "Take ye therefore good heed unto yourselves . . . lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any fish that is in the waters beneath the earth; and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them." Yet the Jewish people frequently disregarded the Lord's command. In 2 Kings, chapters 22 and 23, we read how King Josiah, after having heard the words of the newly discovered book of the law of Moses, cleared the land of this idolatry: "He put down the idolatrous priests . . . them also that burned incense unto Baal, to the sun, and to the moon, and to the twelve signs [i. e., the Zodiac], and to all the host of heaven". (2 Kings 23: 5, marginal reading) This identification of their gods and goddesses with the stars by the Babylonians and later nations is a counterfeit of the true "deified mortals", Jesus Christ and the glorified church of the firstborn; for we read in 1 Corinthians 15: 41, 42: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is resurrection of the dead."

We would not have it to be understood, however, that the Zodiacal constellations with their distinctive names, and the arrangements and namings of the other constellations and stars generally, are of Satanic origination. The Scriptural evidences prove that they are of divine origin, arranged and named under inspiration. In Psalm 147: 4 we read: "He telleth the number of the stars; he giveth them all their names". Even though the idolatrous na-

tions in the days of old made use of the stars in their mythological worship, and in this were followed by the erring Jews, this does not weaken, but confirm our understanding that the naming of the stars was of divine inspiration. The worship of the idolatrous nations is indeed a strange method of establishing the truth of the Scriptures; nevertheless, by perfectly counterfeiting each detail of the scheme of salvation, these false religions unwittingly substantiate the Lord's Word. We believe that in the Golden Age men shall discover that everything in heaven and earth has played its part in building up the truth of God.—Proverbs 25: 2.

#### *Origin of the Fish-God Dagon*

The Lord's warning to His people not to make an image of anything in the likeness of a fish, would imply that such was possible. In his excavations at Nineveh Professor Layard discovered sculptured figures of a fish-god, which he identified with Dagon, the fish-god of the Philistines, who borrowed it from the Babylonians. (*Nineveh and Babylon*, pp. 343, 350) In 1 Samuel 5: 1-5 we read that the Philistines placed the captured ark of God in the house of their god Dagon. The next morning they found Dagon fallen upon his face to the earth before the ark of the Lord. They set Dagon up in his place again; but "when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the *fishy* part of Dagon was left to him. Therefore, neither the priest of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day." (See marginal reading) In passing we draw attention to Zephaniah 1:9: "In the same day also will I punish all those that leap over the threshold" (Revised version reading) The Philistines leaped over the threshold on which their god Dagon had lost his head and hands; and it appears from Zephaniah that some among the Jews who had forsaken the Lord were worshipping Dagon, and were leaping over the threshold in deference to him!

Berosus, describing this fish-god, says that "its body was that of a fish, but *under* the head of the fish was that of a man, and to its tail were joined a woman's feet"—(Corry's *frag.*, p. 30) From Layard's sculptures we notice that

the figure had also hands. Now, what could have suggested such a peculiar combination of man and fish? And what could have induced the Babylonians to set up so strange an object in a temple to worship as a god? When we remember that an image is a hieroglyphic, that every feature of it is intended to convey to the beholder some message or to suggest some attribute concerning the god whom the image represents, we can perceive that this fish-god described a man who had been in some respects like a fish. It appears that not only were Nimrod and Semiramis raised to the status of god and goddess in the Mysteries, but that as *Father* (Kronos) and *Mother* (Rhea) of the gods, they were the forerunners of numerous other "deified mortals".

The fish-god Dagon could have represented no one more perfectly than Ham (or possibly Noah); for did not this man live through the waters of the flood which destroyed all "in whose nostrils was the breath of life"? In this respect, then, he was like a fish, because we do not read that fish were destroyed in the deluge.

The great apostate church of the gospel age, true to its Babylonish origin, has actually adopted this fish-god in its ritual; for the pope on certain occasions manifests by his head-gear that he is the direct representative of Dagon. As it was an indispensable rule in all idolatrous religions that the high priest should wear the insignia of the god he worshiped, so the sculptures discovered by Layard show that the priests of Dagon were arrayed in clothing resembling a fish. This may be the "strange apparel" referred to in Zephaniah 1:8. Berosus tells us that in the image of Dagon the head of the man appeared *under* the head of the fish, while Layard points out that in the case of the priests "the head of the fish formed a mitre above that of the man, while its scaly, fan-like tail fell as a cloak behind, leaving the human limbs and feet exposed". (*Babylon and Nineveh*, p. 343) We have evidence that at a later period the Pagan priests dispensed with the body of the fish, and used the head alone like a cap. (Bryant, Vol. V, p. 384) The gaping jaws of the fish's head, surmounting the head of the man, is the exact appearance of the two-horned mitre of the pope, or of a Papal bishop today.

Mr. A. Trimen, a distinguished London architect and author, found that on a certain occa-

sion every year the Chinese Emperor, as Pontifex Maximus of his nation, wears a mitre which is the very counterpart of the Papal mitre. (Hager, on *Chinese Hieroglyphics*, B. XXXV, in the British Museum) Even now, since the formation of the Chinese Republic, this mitre continues to be used by the President. On the 9th of January, 1915, a Christian lady (Florence M. Reid) wrote to us: "The President of the Republic a few days since took the Emperor's place in the offering of the 'sacrifice of heaven', on which occasion he wore the head-dress [mitre] referred to in your booklet 'Mythology and the Bible' which you sent me".

Thus we may see the far-reaching influence of that idolatrous system set up in ancient Babylon. That "Mystery of Iniquity" has indeed deceived all the world so that, as the Scriptures truly say, the nations have been made drunken or mad. But the followers of God and Christ are not deceived; they are not ignorant of Satan's devices, for "he that is spiritual discerneth all things, yet he himself is discerned of no man". The "Mystery of Godliness" cannot be penetrated except by those who are initiated through the anointing of the holy spirit.—1 Corinthians 2:9, 10.

Let us be thankful if we dwell in the "secret place of the Most High". It is given to very few to be permitted to know God and Jesus Christ, whom He sent. We recall the words of Jesus, related in Matthew 11:25, 26: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Can we be certain that we are of those who are initiated in the mysteries of God? Yes; for the Apostle John says: "We know that we have passed from death unto life, because we love the brethren".

And now, if any desire further information regarding the "Mystery" of God's glorious plan of the ages, and its great counterfeit the "Mystery of Iniquity," we refer you to *The Divine Plan of the Ages*, issued by the Watch Tower Bible and Tract Society, of Brooklyn, N. Y., and of London, England.

[Note: Copies of this article, *Mythology and the Bible*, may be procured in booklet form (at 55 cents, or 2s. 3d. per dozen) by applying direct to: Mr. Morton Edgar, 224 West Regent Street, Glasgow, Scotland.]

# GREAT PYRAMID PASSAGES

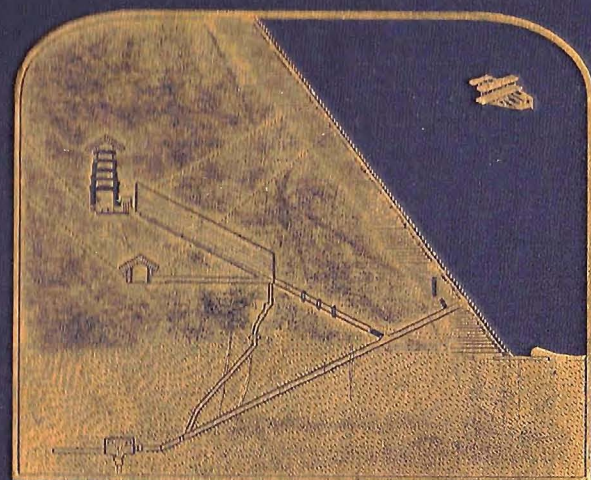


GREAT PYRAMID PASSAGES. VOL. II

GREAT PYRAMID  
PASSAGES

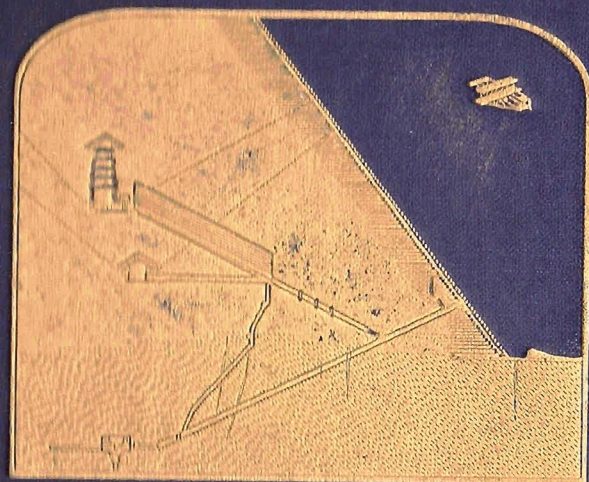
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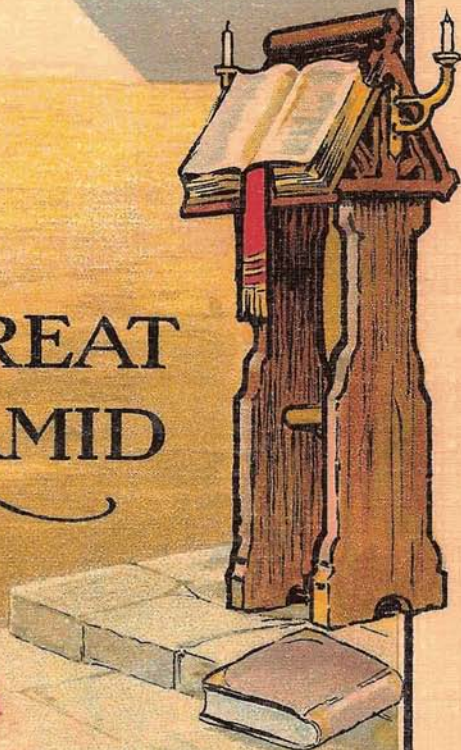
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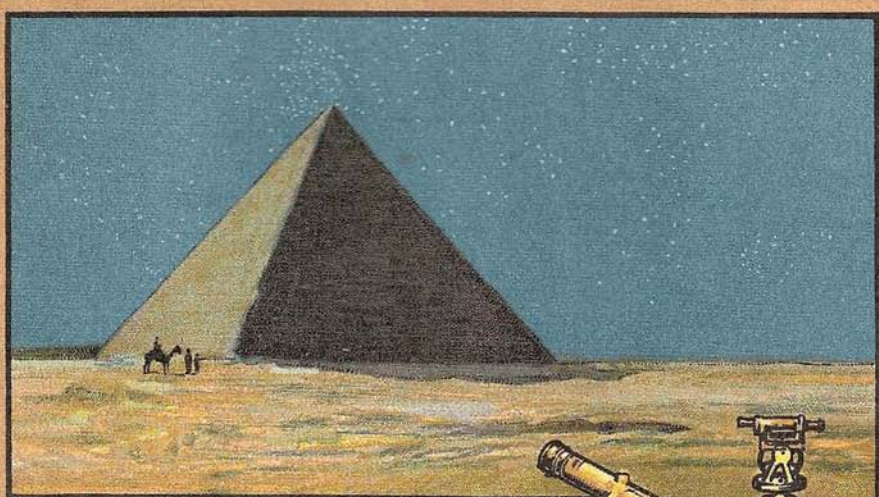
# THE GREAT PYRAMID

Its Spiritual  
Symbolism



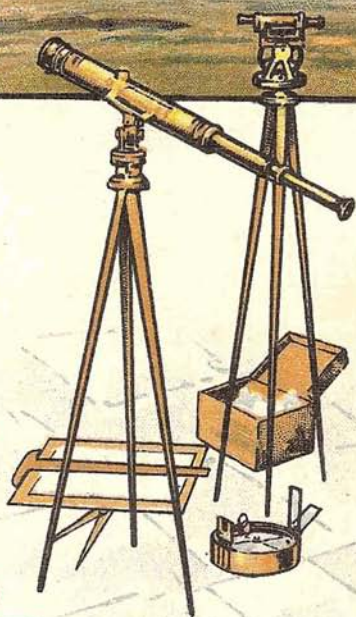
BY MORTON EDGAR





△  
THE  
GREAT  
PYRAMID

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Its  
Scientific Features

(1914 A.D. AND THE GREAT PYRAMID - PART I)

*By Morton Edgar*





THE GREAT  
PYRAMID

*Its  
Time Features*



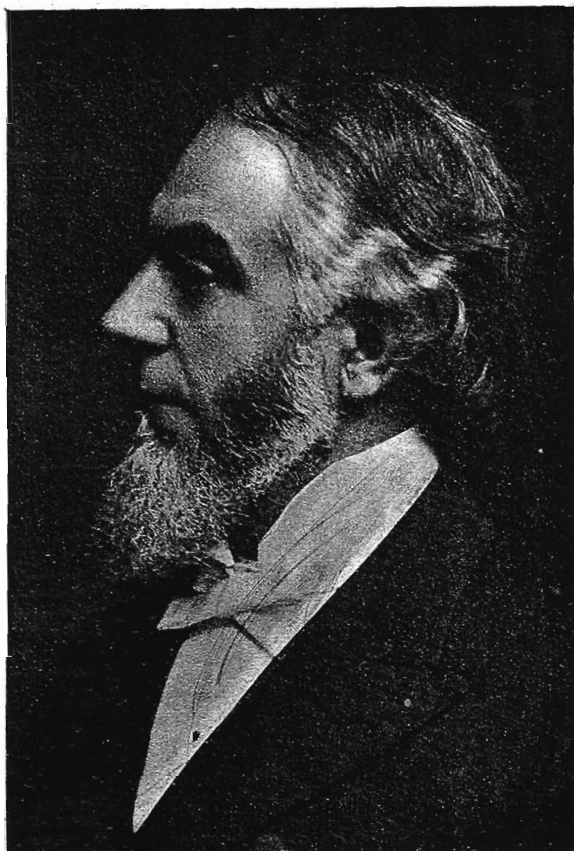
(1914 A.D. AND THE GREAT PYRAMID - PART II)

BY MORTON EDGAR



# THE DIVINE PLAN OF THE AGES

A Helping Hand for Bible Students



PASTOR CHARLES T. RUSSELL,  
of Brooklyn Tabernacle, N.Y., U.S.A.  
Author of "Studies in the Scriptures."

EVERYONE should read "The Divine Plan of the Ages," a book of over 350 pages, which has been greatly blessed by the Lord to thousands of Christians and honest sceptics.

This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a *pyramid* of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that uncover its meaning.

It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair.

"The Divine Plan of the Ages," may be obtained by sending 1/6 (35 cents) to the "Watch Tower Bible and Tract Society," Brooklyn Tabernacle, N.Y., U.S.A.—British branch: 24 Eversholt Street London, N.W.

## SECTION XXIX

### THE GENERAL RESURRECTION

#### MILLIONS NOW LIVING WILL NEVER DIE

**I**N Sections XVII and XVIII we noticed the Scriptural teaching respecting those who rose from the dead in 1878 A.D.—that they entered into the Spiritual condition (1 Cor. 15:44); while the remnant of the consecrated who are “alive and remain” during Christ’s *parousia*, or presence-period since that date, are “changed in a moment, in the twinkling of an eye” to their heavenly state, when they lay aside their “earthly tabernacle” in death (1 Cor. 15:51-53; 2 Cor. 5:1-4; 1 Thess. 4:15-17).

366 The Spirit-begotten class cannot be raised to the human condition, for this they covenanted to sacrifice that they might become partakers first in Christ’s sufferings, and afterwards in his glory. Though they are *in* the world, they are not *of* it, even as their Master was not of the world. Christ did not pray to the Father that his disciples should be taken out of the world, but that they should be kept from the evil thereof (John 17:14-18). While in the Descending-Passage condition of the world, where they have been “judged according to men in the flesh,” they have, as *new creatures* in Christ Jesus, been walking by faith in the Grand-Gallery condition, and have “lived according to God in the spirit” (1 Pet. 4:6).

367 We know that flesh and blood cannot inherit the kingdom of God (1 Cor. 15:50), and therefore all those who, during the Gospel Age, have trusted in the efficacy of the ransom-sacrifice of their Redeemer, and have hoped for joint-heirship with him in the heavenly Kingdom, must be “born of the spirit” (John 3:5-8). This is the First Resurrection; consequently it is impossible for the world to receive their resurrection-blessings till later.

368 Even the faithful Ancient Worthies of the time previous to the payment of the ransom-sacrifice of Christ, who died in hope of a “better resurrection” than the residue of mankind, cannot receive the fulfilment of their hope till after the last member of the “Church of the firstborn” is joined to his Lord and fellow-members; for the Scriptures say that “they, without us [the Church class], shall not be made perfect” (Heb. 11:35-40).

369 Abraham, Isaac, and Jacob, and all the holy prophets will be awakened from death to the perfect human nature. They will

be made “princes in all the earth” (Psa. 45:16), the earthly and visible representatives of the invisible Spiritual Kingdom. These Ancient Worthies will directly gain human restitution, which was secured for the world by the ransom-sacrifice of Jesus Christ.

370 The Scriptures do not appear to give direct information as to the date when the Ancient Worthies shall obtain their reward, but our thought is that their “better resurrection” will take place toward the end of the “time of Jacob’s trouble” (Jer. 30:7-11), when the Lord will use them to manifest the full return of his favour to his ancient covenant people (See Vol. IV of *Studies in the Scriptures*, pages 624-629).

371 That perfect human life to which all mankind will ultimately attain, every man in his own order, is represented in the Great Pyramid by the Queen’s Chamber, and by the level of the floor of that chamber. The only open way of access to this level is through the Well-shaft, the First Ascending Passage being made ineffective by the obstructing Granite Plug. This arrangement of the passage-ways of the Lord’s “Witness” in Egypt symbolically corroborates the Scriptural teaching, made clear to the Spirit-begotten children of God, and which they therefore preach, namely, that not by the works of the Law, but through the effectiveness of the Ransom-sacrifice of Jesus Christ, the human race may escape the condemnation of death and reach the perfect condition of life on the earthly plane.

372 This offer to the world of everlasting life on the perfect human plane was, we understand, legally due after 1914-1915 A.D.; for then, according to all the Scriptural indications, corroborated by appropriate symbols and measures in the Great Pyramid, the returned Lord took to himself his great power and began his Kingdom reign of blessing. Hence the Spirit-begotten members of the Body of Christ, who are still in the flesh awaiting their “change” to the spirit condition, proclaim not only that the reign of Christ is now begun, but that millions now living will never die!<sup>9</sup> The human life which the Man Christ Jesus laid down on behalf of the world at Calvary in Spring of the year 33 A.D., as He Himself declared: “My flesh, which I give for the life of the world,” is therefore offered to the world about 1882 years later.

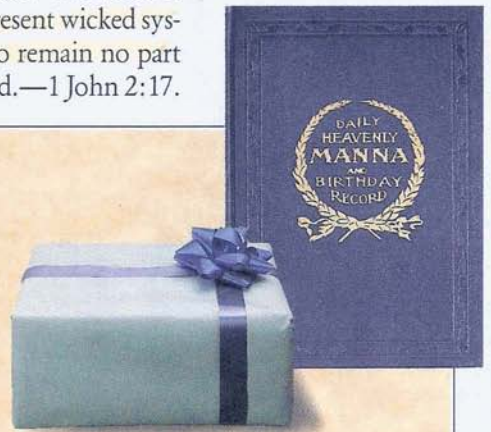
373 We observed in Section XXVIII that the lower opening of the Well-shaft, which symbolises the ransom-sacrifice of Jesus Christ, marks the date when the Church, the firstfruits unto God, were loosed from the prison-house of death, 1878 A.D. (Jas. 2:18).

<sup>9</sup> See the booklet by Judge Rutherford, published by the “Watch Tower Bible and Tract Society,” Brooklyn, N.Y., U.S.A., and London, England, entitled: *Millions Now Living Will Never Die*. This booklet, with its wonderful message of life, has been printed in many languages, and has been circulated over the world.

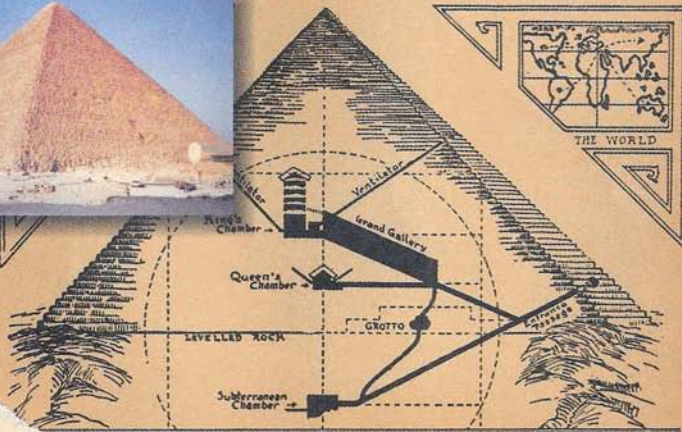
activities and get involved in helping to make the world a better place. However, those who get to know Jehovah's Witnesses firsthand learn that there is a Biblical reason for everything they do.

Far from shutting themselves off from the rest of mankind, Jehovah's Witnesses devote their lives to helping their fellowmen in the way that Jesus Christ set the example. They assist people to learn how to cope successfully with the problems of life now by acquainting them with the Creator and the guidelines for life that are set out in his inspired Word. They freely share with their neighbors Bible truths that can transform a person's entire outlook on life. At the core of their belief is the realization that "the world is passing away," that soon God will intervene to bring the present wicked system to an end, and that a glorious future awaits those who remain no part of the world and put their full faith in the Kingdom of God.—1 John 2:17.

*In their "Daily Manna" book, Bible Students kept a list of birthdays. But after they quit celebrating Christmas and when they realized that birthday celebrations were giving undue honor to creatures (one reason that early Christians never celebrated birthdays), the Bible Students quit this practice too*



THE GREAT PYRAMID OF GIZEH  
The Bible Stone-Witness



THE GREAT PYRAMID

*For some 35 years, Pastor Russell thought that the Great Pyramid of Gizeh was God's stone witness, corroborating Biblical time periods. (Isa. 19: 19) But Jehovah's Witnesses have abandoned the idea that an Egyptian pyramid has anything to do with true worship. (See "Watchtower" issues of November 15 and December 1, 1928)*

B. C. (probably by Melchiorre) In its own symbolic language it so  
stone in the world, has been