Souvenir

(Notes from)

Watch Tower Bible and Tract Society's Conventions



To the King of Kings and Lord of Lords

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 la 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

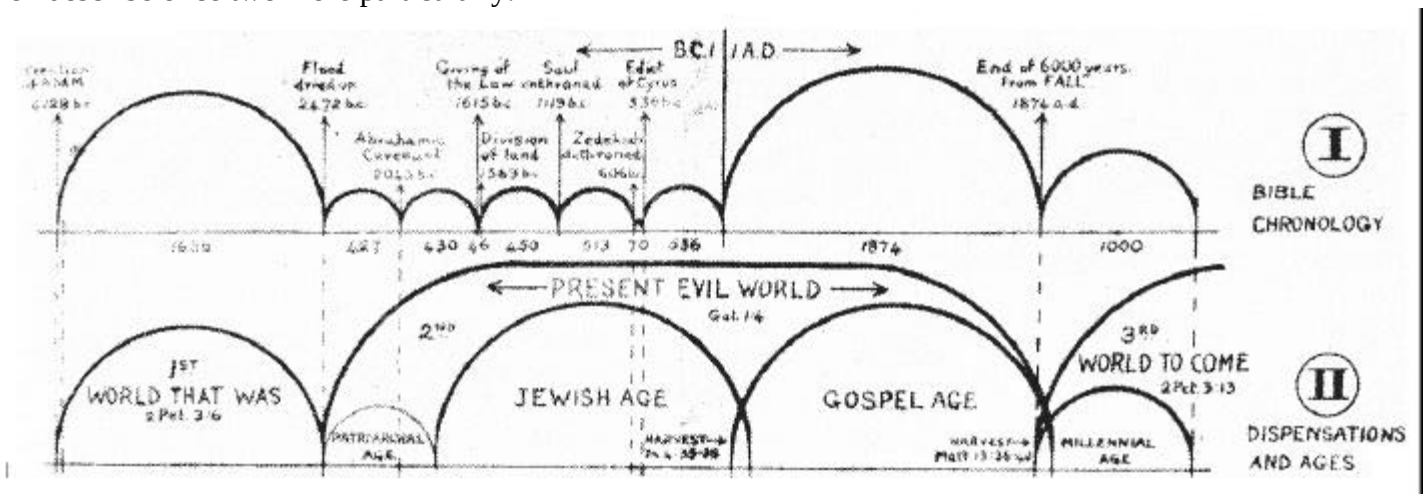
Bro. Edgar's discourse was in substance as follows:

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.

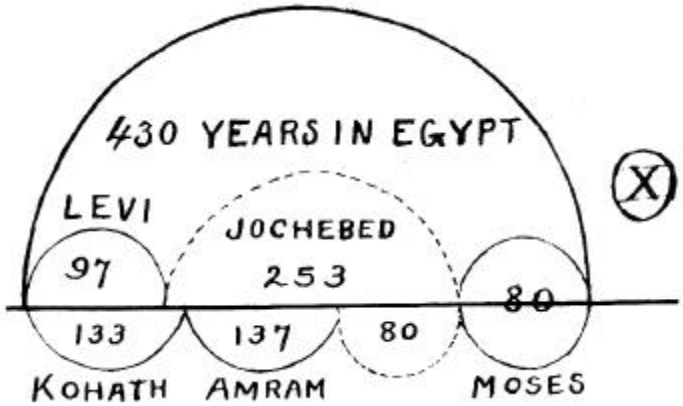
Our subject this morning is "Time and Its Relation to the Plan of God." I suppose you are all aware that our motto for this year is "In Due Time." There are none who can appreciate the significance of these words so much as we can. When we begin to study the plan of God in this matter of the relation 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.

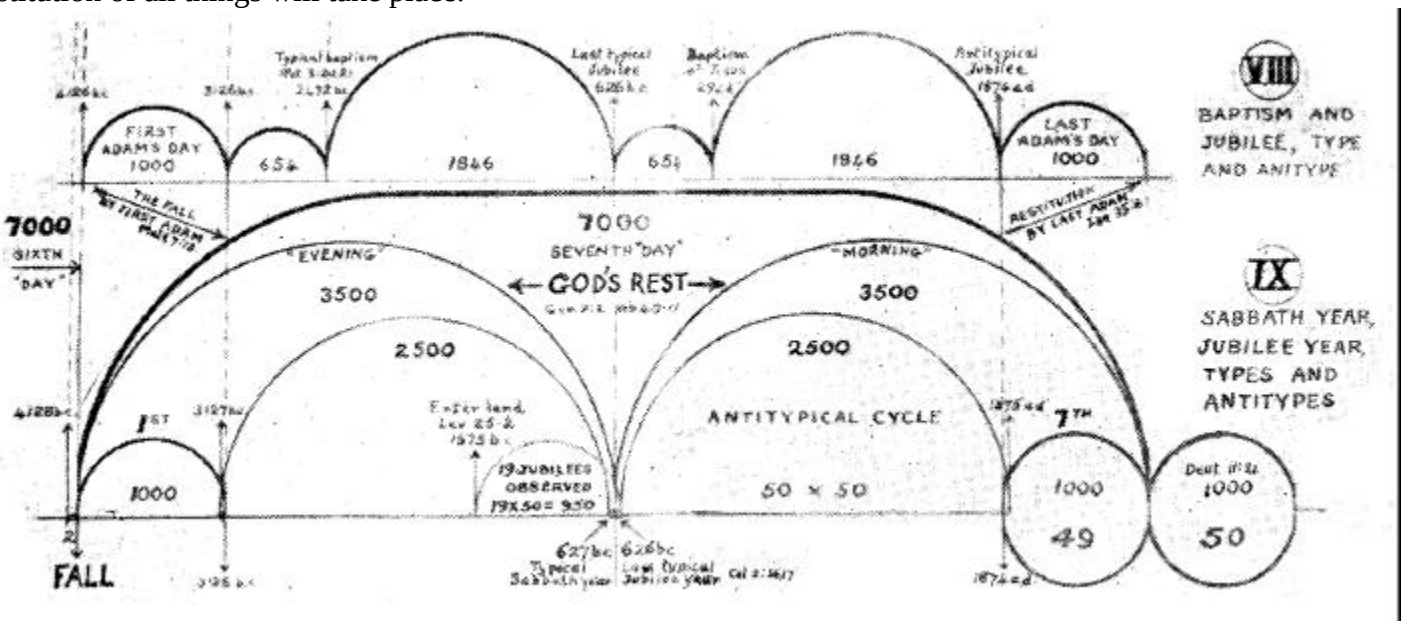


Chart No. 9

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 an[] 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.

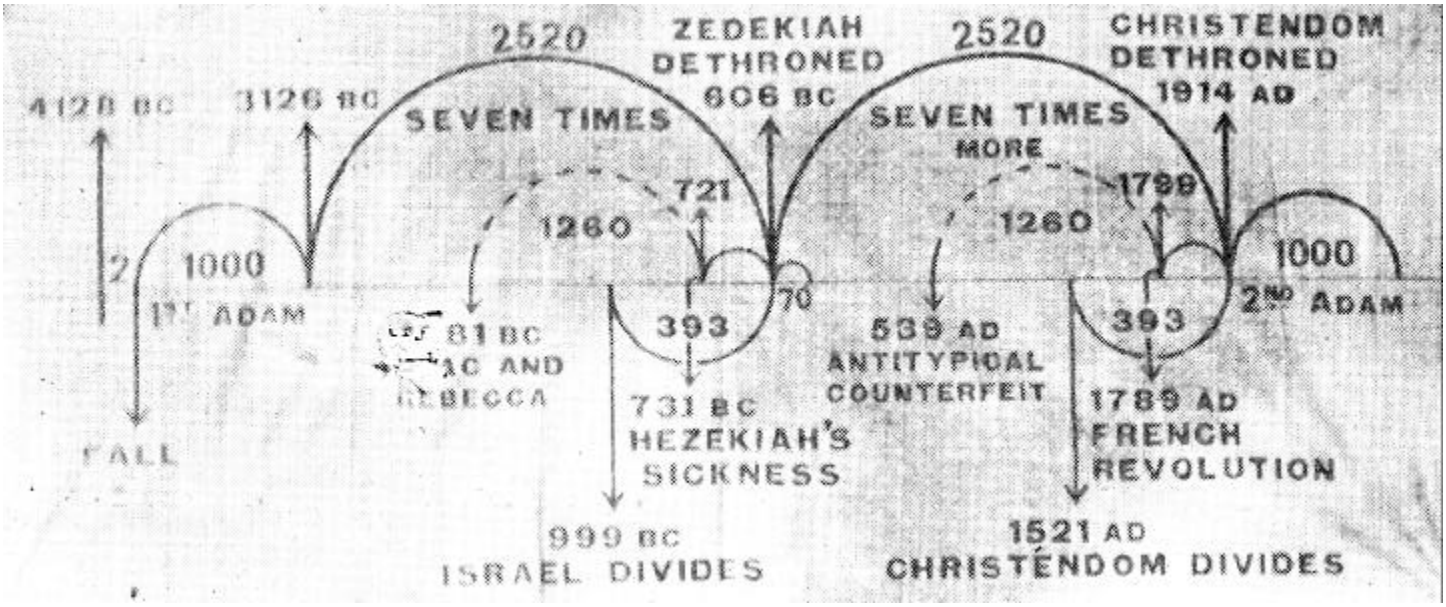


Chart No. 3

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 It's 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 Em pire 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 groat image (Dan. 2:41-43), and by the little horn which grew from the head of the fourth boast 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 univer sal 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 andtypical temple and the walls of the heavenly Jerusalem.

When Cyrus overthrew Babylon he became King over the whole world - king of kings, lord of lordswith the dominion over Israel included, and so the greater Cyrus will become King of Kings and Lord if 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 MedoPersian 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 MedoPersian 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 t I 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 bridegroorn, 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 narned, 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 lie 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 aseendency. 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 front all parts of the world. Then early in the next year, 323, while projecting an expedition into Arabia, he sickened of a fever and (lied. 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 froin 1509 to 1521 A. D., as you can easily reckon for yourselves. It AN-as in 1,509 A. D. that Martin Luther received his comission 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 riot 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, lie 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 l798, 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 0 f 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 coriuption 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 bath made in the earth.
9. He maketh wars to cease unto the end of the earth; be 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.

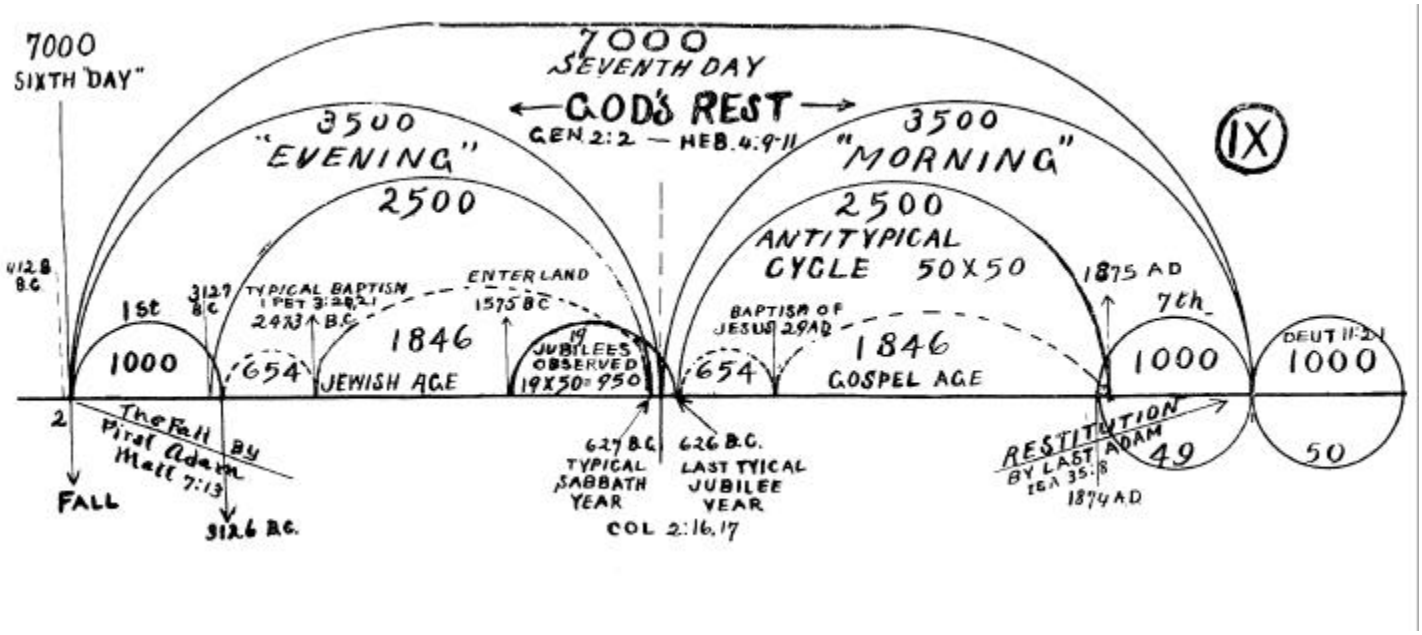
Before making up our minds to come, my wife and sister and I sat down and counted the cost. It meant a considerable sacrifice of money and of time, and of ease; but after we did make up our minds, and especially since we came, the sacrifice has turned into pleasure, and I suppose you all recognize that 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. Ali 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 be cause 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 known 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 riot 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 ycar 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 oil 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 13. 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 Fee 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 mail 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 lie 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; lie 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 mail 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 evidentlv this: That He divided the 7.000 vears exactlv in the middle

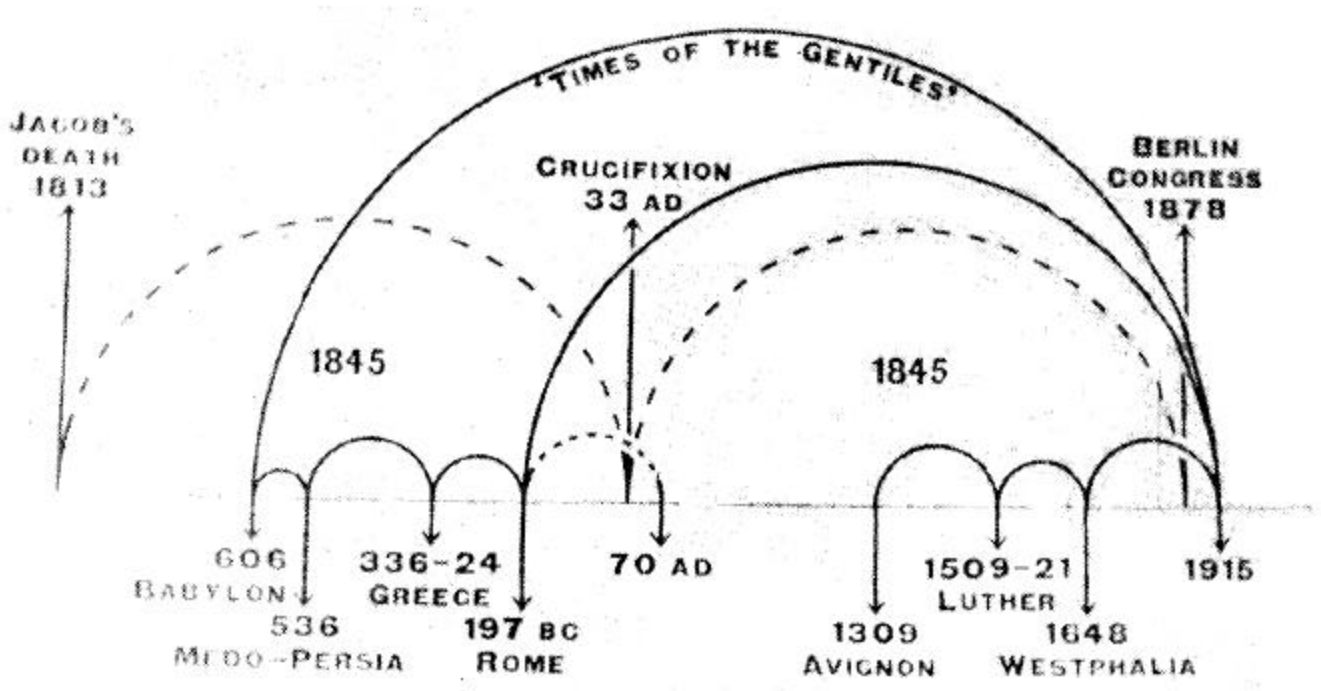
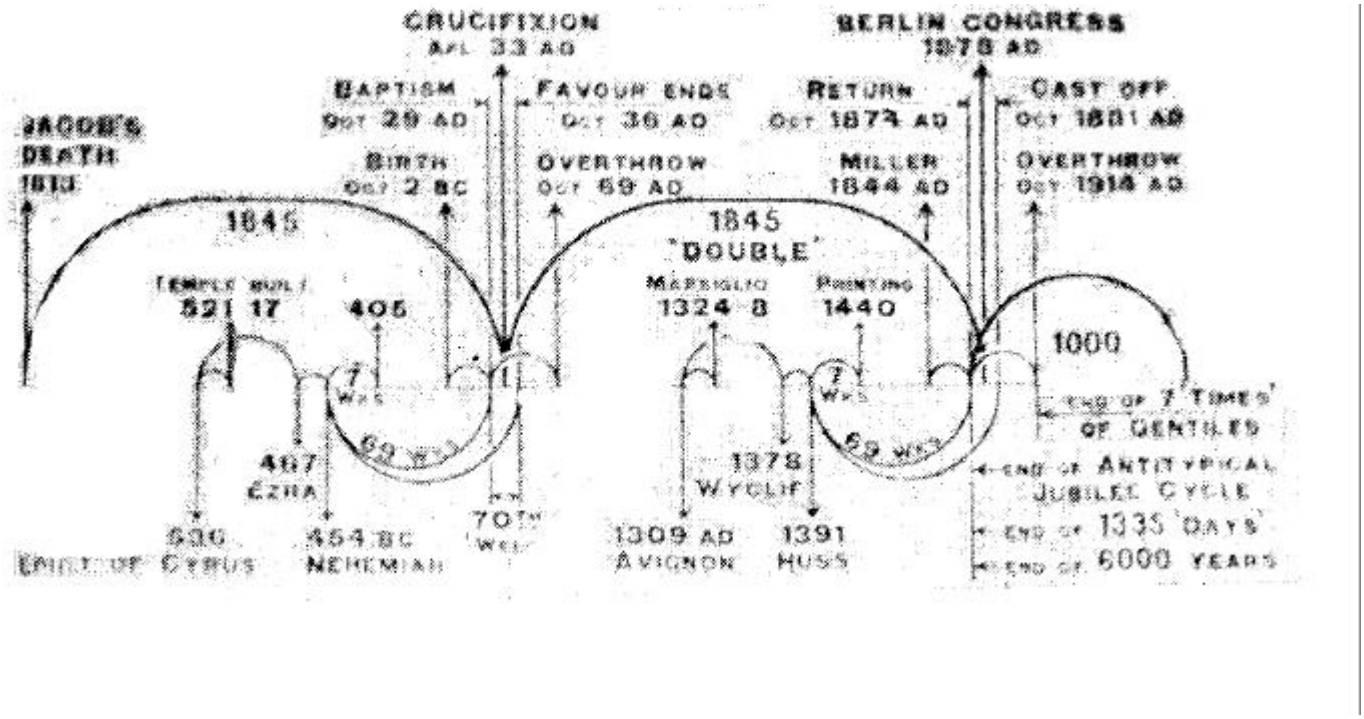


Chart No. 7

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.



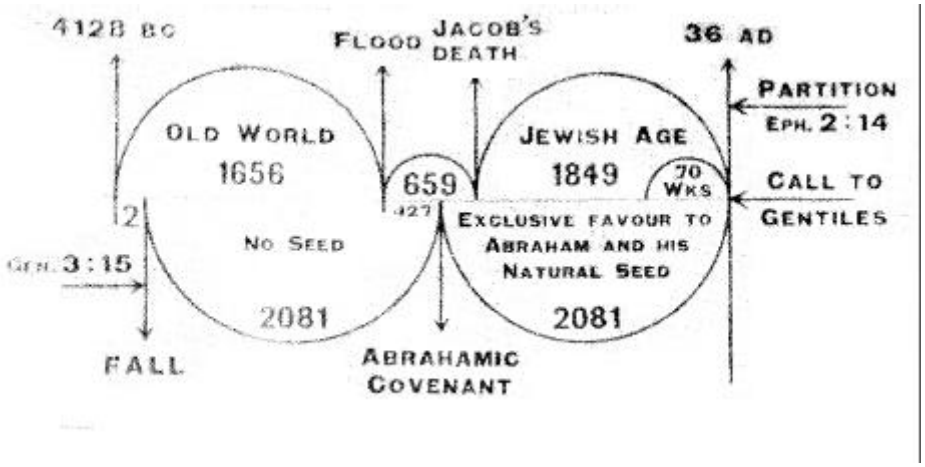
Now, we start from the death of Jacob, when the Jewish age began; it could not begin before because the Patriarchal age did not cease until then. So we start from the death of Jacob, the founder of the Jewish age, and measure to the death of Christ, and find the period to be 1,845 years. Therefore, we 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 3 3 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 parallelled 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 parallelled 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 I , 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 i s, 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 Zerubabbel; 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.

New, 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 Bablyon the Great will a 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, 6 0 6 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 preparationthe 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 5 3 6 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 axe 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 0 f 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 ln 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 pennance would atone for sin, and of many other false doctrines. He taught that the abominable doc trines 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:

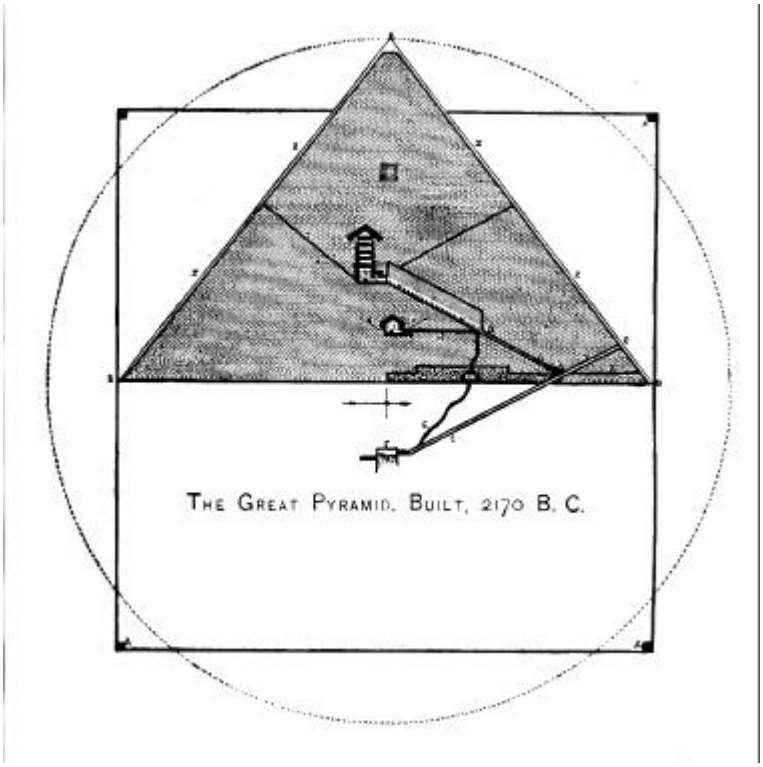
"In quietness and in confidence shall be your strength."

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 be fore 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.

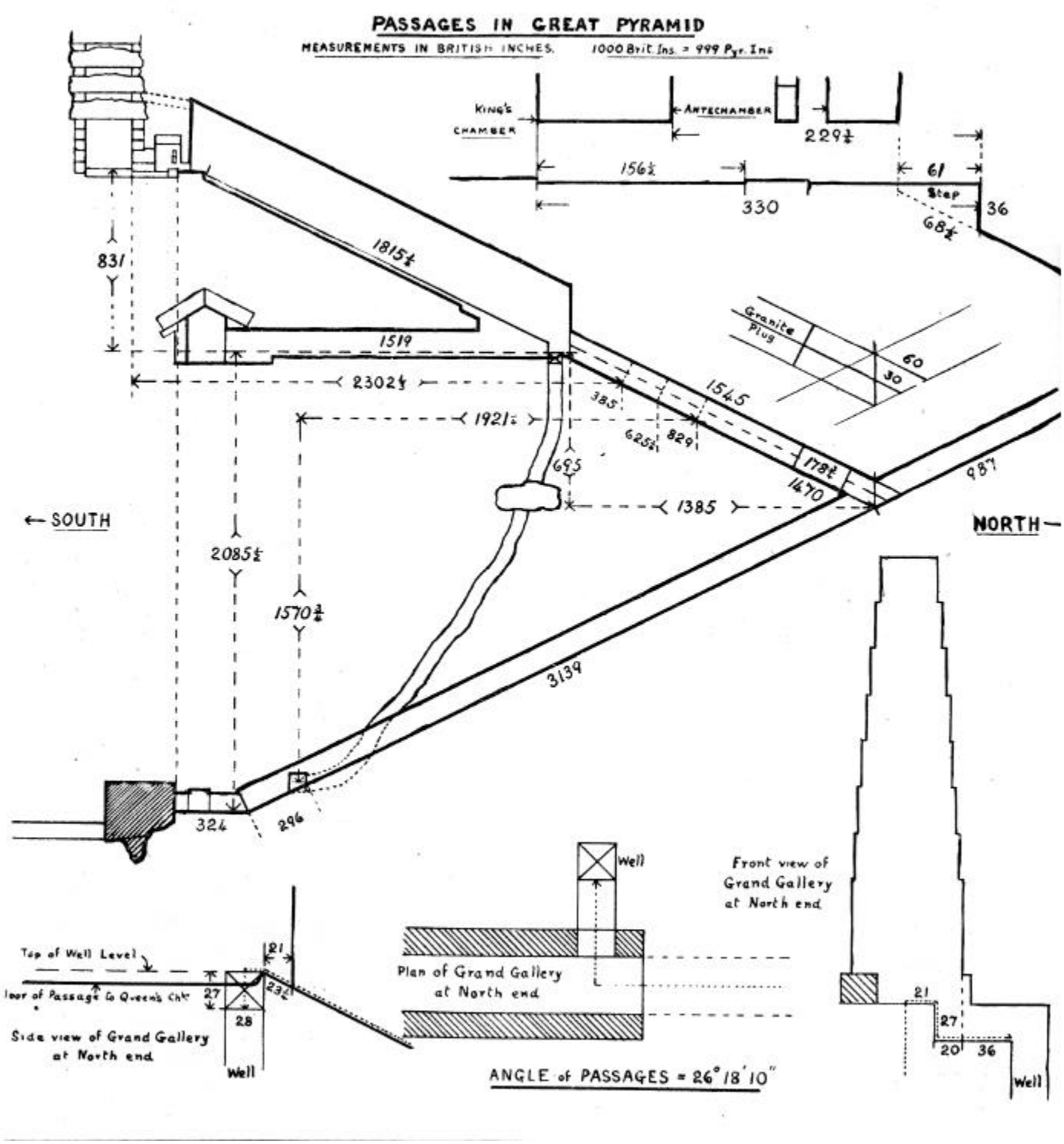
Now, dear friends, for a proper understanding of this matter we shall require to know the symbolism of the different passages. It was a, young Scotchman, Robt. Menzies, who first pointed out that the key to the knowledge of the symbolism of the internal passages is the "Well" which represents the grave, 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, vis.: 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. 2873 1/4
4702 ½ 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 23 1/4
4707 1/4
Deduct 4 3/4
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. Piazzi Smyth states in his book that it is 1544 British inches. Prof. Petrie, the other great expert says it is 15461/2 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 1/2 Pyramid inches, because we must subtract one for the thousand and 1/2 for the 500. Christ was born in October 2 B. C., 1 1/4 years before the Christian era; therefore we must add on this 1 1/4 inches, and that brings us to the date 1544 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. Piazzi 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 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 3/4) B. C., what is the date represented by the edge of the pit? By subtracting we get 1918 1/4 A. D. This would mean that the date indicated by the edge of the pit is 1918 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 1/2 inches to bring it down to pyramid measurement. Subtracting 31/2 from 3463 gives us 3459 1/2. Now when we subtract 1544 3/4 from 3459 1/2 we get 1914 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 s crifice 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 Piazzi 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 1783/4 inches, =16483/4 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 3/4 + 32 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 as 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 alivethe 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	36
British Inches	1686 1/4
Deduct	1 3/4
Pyramid Inches	1684 1/4
Exodus in April 1615 B. C	1614 3/4
Destruction of Jerusalem in October 70 A. D	69 3/4
	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 annointed 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	30
British inches	1575
Deduct	1 1/2
	1573 1/2
Add extra length for roof	30
	1603 1/2
Entrance into Canaan April 1575 B. C.	1574 3/4
Birth of Jesus in Oct. 2 B. C.	1 1/4
From entrance into Canaan to birth of Jesus	1573 1/2
Add 30 years to Jesus' baptism	30
	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	330
British inches	3690 1/4
Deduct	3 3/4
Pyramid inches	3686 1/2
Death of Jacob in Spring of 1813 B. C	1812 3/4
Second advent in Oct. 1874 A. D.	1873 3/4
	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	3 3/4
Pyramid inches	3690
Death of Jacob, Spring of 1813 B. C	1812 3/4
End of Double in Spring of 1878 A. D	1877 1/4
	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 I in. Then the space between these two points is 156 1/2; making altogether 157 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 20

British inches 490 1/4
Deduct 1/2
Pyramid inches 489 3/4

Nehemiah's commission . . . . . B. C. 454
End of 70 Weeks, October, 36 A. D. 35 3/4
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 2300

Nehemiah 454
Sanctuary cleansed in 1846
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 6251/4 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 1/2
Pyramid inches 624 3/4

Last Jubilee year . . . . . 626 B. C.
From birth of Jesus, October, 2 B. C. 1 1/4
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 61
British inches 2501 1/2
Deduct 2 1/2
Pyramid inches 2499
51 cycles, without jubilees, equal 51X 49 2499
Last Jubilee ended in October, 626 B. C. equals . . . . . 625 3/4 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 56
British inches 970 1/4
Deduct 1
Pyramid inches 969 1/4
Entrance into Canaan is 1575
Zedekiah dethroned 606
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 1570 3/4
British inches 3492
Deduct 3 1/2
Pyramid inches 3488 1/2
Entrance into Canaan 1574 3/4
End of the "Times of the Gentiles" 1913 3/4
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.

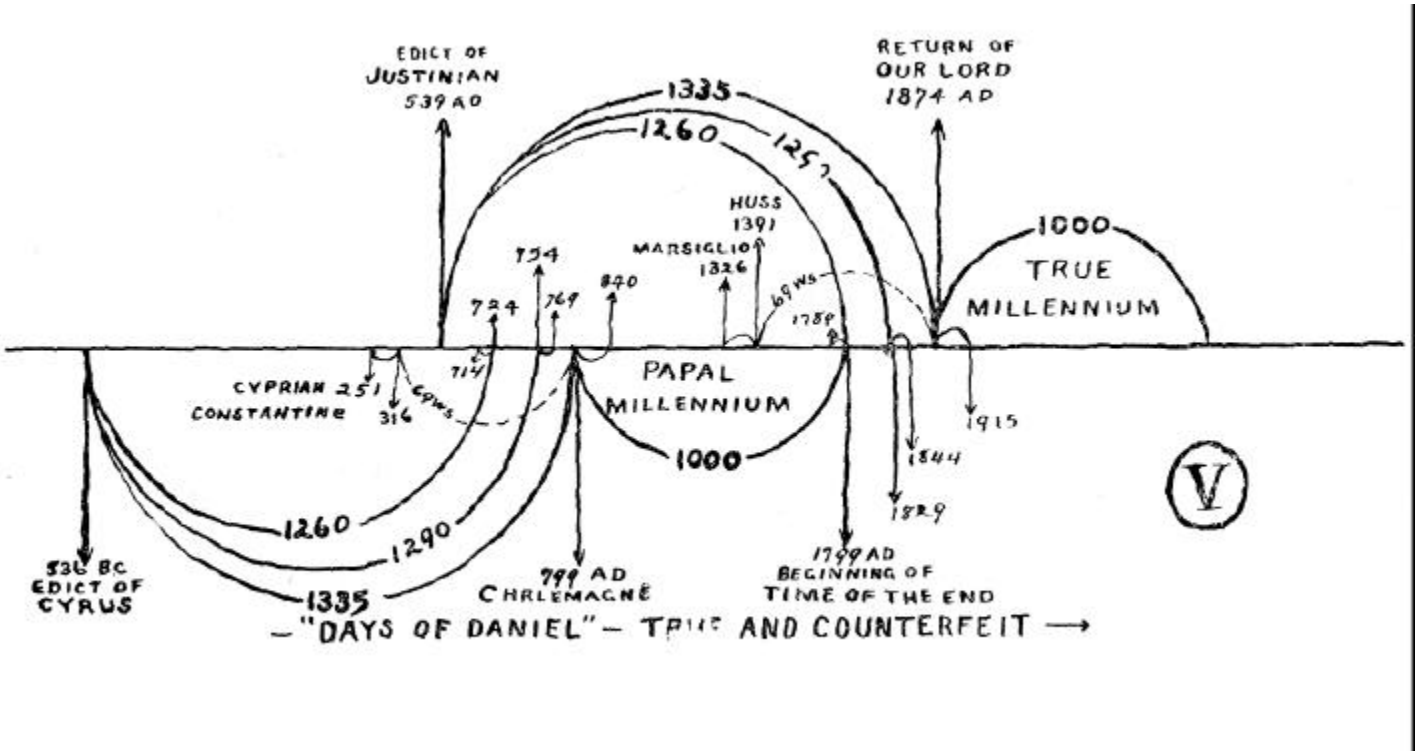
The Days of Daniel

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 teen 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 wealtb. 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 enstranged 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 p ace, 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 1.844, 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, aro now !it 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 -,cry 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 con 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	
	The Counterfeit	**The Reality**
B.C. 519. Building of typical temple under Zerubbabel.	A.D. 251 Organization of Papacy under Cyprian.	A.D. 1326 Organization of Reformed Church by Marsiglio.
69 weeks.	69	weeks.
B.C. 454. Commission given to Nehemiah to build the walls of Jerusalem.	A.D. 316 Conversion of Constantine to Papacy.	A.D. 1391. Conversion of Huss to the Reformed Church.
A. D. 29. Advent of Messiah.	A.D. 799 Beginning of Papal Millennium.	A.D. 1874 Beginning of the true Millennium.

The Days of Waiting

The Counterfeit	536 B.C.	539 A.D.	The Reality
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.			Prior to this date, Rome, the seat of government of the Apostate Church, who profess to be the Church of God, w a s spiritually laid waste, and the spiritual Israelites were in captivity in Pagan Rome.
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			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."
"Accession of Charles Martel to the Mayoralty of the Palace." His alliance wit h the Papacy led to the overthrow Pagan Roman Empire and the establishment of the Kingdom of Antichrist.	**714 A.D.**	**1789 A.D.**	The French Revolution. This led to the overthrow of Papal Rome and the establishment of the Kingdom of Christ.
The end of the 1260 days and the beginning of the Time of the End of the Pagan Roman Empire.	**724 A.D.**	**1799 A.D.**	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.
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.	**754 A.D.**	**1829 A.D.**	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.

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.	**769 B.C.**	**1844 A.D.**	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.
End of the 1335 days and the Papal Millennium.	**799 A.D.**	**1874 A.D.**	End of the 1335 days and the beginning of the true Millennium.
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."	**840 A.D.**	**1915 A.D.**	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."

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."

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."

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 on "Baptism and its Import." At 3 p. m. symbolic baptism was administered in the Congregational church's baptistry—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.